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STATEMENT CONCERNING
THE AMERICAN BAPTIST THEOLOGICAL SEMINARY
Nashville, Tenn.

Since the publication of Dr. Reid's report, certain changes and progressive steps have been made at the American Seminary.

First: The curriculum has been strengthened. A statement by Professor Charles H. Fitzgerald, Registrar, follows:

"Candidates for the Bachelor of Divinity (B.D.) degree are admitted to the American Baptist Theological Seminary on the basis recommended by the American Association of Theological Schools, i.e., requirements for admission to candidacy for the degree is the degree of A. B., based on four years of work beyond secondary education, in a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree.

"Candidates for the degree of B.Th. or B.R.E. are admitted if they have a diploma from an accredited high school which is approved by one of the regional accrediting bodies or an equivalency certificate based on having passed the General Education Development Test.

"Those who do not meet the above qualifications are admitted as certificate-seeking students below the high school level. Those who fall within this group are always kept in the minority."

Second: The facilities have been improved by the erection of ten housing units for married students. A new library building is in process of planning, and is expected to be ready in 1953. Plans are being made to add \$25,000.00 worth of books to the library.

Third: One member of the faculty has earned the Doctor of Philosophy degree, and plans are being made to add another with a Doctor's degree soon.

L. S. Sedberry, Sec'y.-Treas.
COMMISSION ON THE AMERICAN BAPTIST
THEOLOGICAL SEMINARY

November 1, 1952

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THE NEGRO BAPTIST MINISTRY

AN ANALYSIS OF ITS PROFESSION
PREPARATION AND PRACTICES

By

IRA DeA. REID

REPORT OF A SURVEY CONDUCTED UNDER THE AUSPICES OF THE
INTER-CONVENTION COMMITTEE OF THE AMERICAN, NATIONAL, AND
SOUTHERN BAPTIST CONVENTIONS.

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BAPTIST INTER - CONVENTION COMMITTEE

THE AMERICAN BAPTIST CONVENTION

THE NATIONAL BAPTIST CONVENTION

THE SOUTHERN BAPTIST CONVENTION

1951

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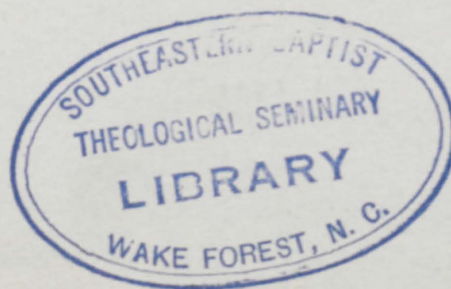
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E. A. McDOWELL

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T A B L E O F C O N T E N T S

P A G E

Letter of Transmittal

Introduction

I. Distribution of Negro Population	--	--	1
II. The Religious Organization of the			
Negro Community	--	--	8
III. Negro Baptist Theological Schools	--	--	19
IV. Negro Students in Northern Theological Seminaries		--	68
V. Characteristics of Negro Theological Students		--	79
VI. The Negro Baptist Minister: His Qualifications,			
Responsibilities, Status, and Problems		--	88
VII. Implications, Summary, and Recommendations		--	105
Appendix:	--	--	115

1. Statement Regarding the Admission of Negroes to Southern Baptist Theological Seminary.
2. Agreement of Southern Baptist Convention on Home Mission Work Among Negroes.
3. Agreement of Southern Baptist Convention on Teacher-Missionary Work in Negro Colleges.
4. Report of the Findings Committee on Problems of the Ministry, Central Jurisdiction, Methodist Church, March, 1951.
5. Findings of the Conference of Theological Deans and Executives April, 1951.
6. Memorandum: Negro Baptists at the Baptist World Alliance, Cleveland, Ohio, July, 1950.
7. Memorandum: The National Baptist Convention, Philadelphia, September, 1950.
8. Memorandum: "The Negro Baptist Ministry in an Urban Community." July, 1950.
9. Memorandum: "A Metropolitan Negro Baptist Ministers Conference." June, 1950.
10. Memorandum: "Some Notes On a Baptist Ministers Institute." July, 1950.
11. Memorandum: "The Northern University, Newark, N.J." July, 1950
12. General Bibliography

LETTER OF TRANSMITTAL

Dr. Stewart Newman, Chairman
Joint Survey Commission on the
Training of the Negro Baptist Ministry
American Baptist Convention, National Baptist Convention, and
Southern Baptist Convention

Dear Doctor Newman:

Our report on the survey of the needs for a trained Negro ministry, the facilities available for meeting these needs, the kind of training required for an effective ministry in the Negro ministry, the geographical and social distribution of those facilities, and, the basis for a joint approach to this problem by the three conventions, is submitted herewith.

While this report in no way makes available all of the material that was gathered in the course of the investigation, it is hoped that this selection of the gathered data will permit the conclusions reached. The Commission already has approved the publication of relevant materials not presented herein.

I am indeed grateful to my professional colleagues, Dr. Frank D. Watson and Dr. Richard I. McKinney for the work they undertook in this analysis. Above all I am grateful to the students from the several seminaries and colleges who undertook the difficult field assignments in Philadelphia, Richmond, St. Louis, Nashville, Atlanta, and Selma, Alabama. The insights which they gained into the problems of the Negro ministry and pastorate should have great value for their Christian service in the future.

The officers and faculties of the concerned seminaries and at least six hundred Negro ministers have been particularly helpful.

All of us are grateful for the leadership that has been provided by the members of the Commission, individually and collectively.

Respectfully,

IRA DE A. REID
Director

Haverford College
November 1, 1951

Introduction

Approximately 90 per cent of the total Negro church population is found in separate Negro denominations. More than five million of this membership are to be found in the recorded membership of the Baptist church. For this reason an examination of the practices and pronouncements of the several conventions within the denomination, especially as they relate to the training of the Negro ministry, and the pastoring of Negro congregations is of moment.

Most of the lay and professional education of the Negro minister has taken place within the geographic area known as the South. This had basic meaning with the South as the only area of the United States having a relatively large Negro population. This fact also determined the pattern of that education-separated on the basis of race. The inequities which attended that education, especially at the public level, gave the nation a problem in race adjustment which is sorely pressing it for solution. Today, as the South is putting more of its resources into public education for all its citizens, and is granting an increased share of that amount to Negro students, both within and beyond the segregation barriers, a new problem arises for the church-related private schools and for those institutions preparing men and women for professional careers in the church. What was once the best supported, the highest quality education within the area now bids fair to become the most poorly supported and among the least adequate in resources of all the region's educational facilities.

This movement toward equality in education and services in the public and private institutions of the South is quite in keeping with the fundamental Christian pronouncements of justice and brotherhood. The prophesy of Benjamin E. Mays in this connection is not without meaning in this context. Dr. Mays, President of Morehouse College, writing on 'Fifty Years of Progress in the Negro Church' for the Pittsburgh Courier's fiftieth anniversary, said

The second half century will be decades of integration. The Negro church will not be so highly segregated. It will be a common thing in the second half century to find thousands of white Christians members of the worshipping in what we erroneously called in the first half century Negro churches. Equally common will be the fact that Negroes in great numbers will be members of and worshipping in what we now erroneously call white churches. There will be no Negro church in the year 2000 and there will be no white church. There will exist only Christian churches in the year 2000. It will not matter who the pastor be. His eyes may be blue or his eyes may be dark or brown. The color of his skin and the texture of the hair will make no difference in the pastorate. In the year 2000 the names of all denominations with Negro or colored designations will have been changed. The words 'Negro Baptists' will not appear in the Federal Census of Religious Bodies in the year 2006....If we become Christian enough, avoid war and survive, racial designations in matters of religion will be history in the year of our Lord 2000.

In the years 1950 and 1951 this millenium has not been attained. It does behoove any students of the problem, as well as any persons who are seriously interested in an increasingly Christian democracy or an increasingly democratic Christianity, to examine the present practices and principles in order that they may determine the degree to which these principles and practices are in keeping with the education, professional preparation, social organization and religious professions and practices that we now call good. In essence, this study is an exploration into that area.

This survey of Baptist Negro Ministerial Education was designed to deal with five factors regarded as significant for an understanding of what the Commission called 'the total situation.' This situation was interpreted to mean the Negro ministry, existing school facilities for the training of that ministry, the Negro churches, the Negro ecclesiastical organization, and, the Negro population

The survey was to find answers to the following questions:

1. What is the need for a trained Negro ministry?
2. What facilities are available for meeting that need?

3. What kind of training is required for an effective ministry in the Negro Community?
 4. How can that training be provided and properly distributed?
 5. Upon what basis can there be a joint strategy for meeting this need by the American, National, and Southern Baptist conventions?
- It was suggested that answers for these questions be obtained in the following ways:
1. **NEED FOR A TRAINED MINISTRY**

Hypothetical assumptions underlying study

Collect available data on (a) population, (b) data from previous studies of the Negro ministry.

Conduct a case-site study of the church, community, and denomination in a selected area.

2. **FACILITIES FOR MEETING THESE NEEDS**

Collect data from previous studies

Supplement by further study of training institutions and situations

Relate findings to geographical distribution of schools and population

3. **KINDS OF TRAINING NECESSARY FOR MINISTERIAL LEADERSHIP**

Typological study of selected communities, discovering the psychological, social, and economic factors that prevail.

Discover the ecclesiastical factors related to the above findings.

Make a job analysis of the Negro minister

Design a functional curriculum for meeting needs discovered

Determine basic principles for a curriculum to meet these needs

4. **HOW THAT TRAINING CAN BE PROVIDED AND DISTRIBUTED**

1. Analysis of schools in relation to needs, programs, finances, and administration.

2. Specific proposals for action by the several church conventions.

5. **STRATEGY FOR THE CONVENTIONS**

1. What is the point for immediate action?

2. Calendaring a program of action

3. Developing sources for financial support.

1. THE DISTRIBUTION OF THE NEGRO POPULATION

The mobility of the Negro population which began shortly after the Civil War has continued to the present, largely as the result of changing economic and social conditions in the South, North, and West. This mobility and migration has resulted in a wider distribution of the Negro population throughout the South, because of the decreasing population of the Black Belt, an increase on the number of Negroes in the North and West, and a declining percentage of Negroes in the South. According to the seventeenth census of 1950, the Negro population of the United States numbered 14,894,000 of which number 9,120,000 were urban residents, 3,336,000 lived in rural farm areas, and 2,756,000 in rural non-farm areas.

Approximately nine-tenths of the Negroes in the United States resided in the South in 1910. In 1920 the percentage fell to 85.2, in 1930 to 78.7, and in 1940 to 77.0. The declining since 1910 has been due to the migration to the North and West. During the entire period covered by the census reports certain changes took place in the distribution of Negroes in the South. Thus, a steady decline occurred in the proportion of Negroes residing in the South Atlantic Division. The proportion of Negroes residing in the East South Central division increased from 1799 up to 1860 and has since then steadily fallen off. The proportion in the West South Central states has shown a steady increase up to 1910 and has remained but slightly below that point ever since. The increasing percentage of Negroes residing in the North and in the West is especially marked after 1910; it doubled from 1910 to 1940.

In actual numbers the Negro population of the North increased from 888,000 in 1900 to 1,028,000 in 1910 to 1,472,000 in 1920 to 2,410,000 in 1930 and 2,790,000 in 1940. That this increase in the Negro population was due to migration rather than natural increase is indicated by the fact that in the interval of twenty years, 1910-1930, the number of Negroes living in the North but born in the South increased from 415,500 to 1,256,000. More than 58% of the Negroes living in the North and West were born in the South, while less than 1% of the Negro population of the South in 1930 was born in other sections.

The trends indicate a revolutionary change in the status of the Negro for this movement has been accompanied by a shift from agricultural industrial and commercial occupations, and a shift from rural to urban residence. This trend is revealed in the changing character of Negro residence within the South, where he is becoming a more urban person, and in the shift from Southern to Northern and Western residence.

Between 1940 and 1950 there was a definite trend of the Negro population away from the South to the industrial areas of the United States. Preliminary reports of the Census Bureau shows that between 1940 and 1950 the non-white population of the thirteen Southern states, commonly known as "the South"; was virtually at a standstill, showing a net gain of only 55,637. During the same period, the white population in the thirteen states gained 4,453,354 or nearly 100 times that shown by the Negro population.

In the decade 1940-50 the non-white population of eight major industrial states, California, Illinois, Michigan, Missouri, New Jersey, New York, Ohio, and Pennsylvania rose from 2,808,549 to 4,364,000 a gain of 1,555,451. In the same ten years the white population of those eight states rose 7,887,052. In other words, in the South the white population gained about 16% and the Negro population gained $\frac{1}{2}$ of 1%. However, in the eight industrial states mentioned above the white population gained about 14% and the non-white population nearly 55%. This non-white population is predominately Negro.

I-1
Percentage Distribution Of The Negro Population, By Areas
1790 — 1950

YEAR	UNITED STATES	THE SOUTH				THE NORTH	THE WEST
		TOTAL	SOUTH ATLANTIC	EAST SOUTH CENTRAL	WEST SOUTH CENTRAL		
1790	100.0	91.1	88.9	2.2	.....	8.9	
1800	100.00	91.6	85.8	5.9	.....	8.4	
1810	100.0	92.1	78.4	10.6	3.1	7.9	
1820	100.0	92.7	71.9	16.3	4.6	7.3	
1830	100.0	92.8	65.7	21.5	5.6	7.2	
1840	100.0	91.9	55.6	28.9	7.5	8.1	
1850	100.0	92.1	51.1	30.9	10.1	7.8	
1860	100.0	92.2	46.3	31.4	14.5	7.7	0.1
1870	100.0	90.6	45.4	30.0	15.2	9.3	0.1
1880	100.0	90.5	44.7	29.3	16.5	9.3	0.2
1890	100.0	90.3	43.2	28.3	18.4	9.4	0.4
1900	100.0	98.7	42.2	28.3	19.2	10.0	0.3
1910	100.0	89.0	41.8	27.0	20.2	10.5	0.5
1920	100.0	85.2	41.3	24.1	19.7	14.1	0.8
1930	100.0	78.7	37.2	22.4	19.2	20.3	1.0
1940	100.0	77.0	36.5	21.6	18.9	21.7	1.3
1950	100.0	.....	.....	.....	.....	.....	.....

SOURCE: United States Bureau of Census, NEGRO POPULATION OF THE UNITED STATES 1790-1915, NEGROES IN THE UNITED STATES, 1920-1932, and SIXTEENTH CENSUS OF THE UNITED STATES, 1940. PRELIMINARY REPORTS, SEVENTEENTH CENSUS OF THE UNITED STATES, 1950.

Of the thirteen Southern states, seven showed declines in non-white population. They were Mississippi with a drop of 87,000; Alabama, Arkansas, Georgia, Kentucky, Oklahoma and Texas. Southern states showing a gain in Negro population were Florida with 90,000 increase, Virginia with 75,000, North Carolina with 75,000, Louisiana, South Carolina and Tennessee.

The net gain in Negro population in the Southern states, experts say, does not equal what the natural increase through births would be for the ten years. Thus obviously there was a migration of Negroes from the area sometime during the ten years period. Presumably this migration came during the war years when many Negroes left the South to take jobs elsewhere in the country. The big gains in the Negro population of the industrial states supports this theory. The census figures show that in 1940 the Negro population was about 33% of the white population in the thirteen Southern states. In 1950 it was down to about 30%. On the other hand, in eight industrial states the Negro population was about 5% of the white population in 1940. By 1950, it had increased to about 7%.

These changes in the demographic character of the Negro population are significant for any social planning related to the adjustment of that population within the South and within the nation as a whole. It is less and less likely that there will be any great increases in the population of our educational institutions of the South, if that increase is to be based upon an increase in Negro population. If these insti-

tutions are to grow, their growth will be related to developing a wider appeal to the population that remains in the region or to the attraction of students from the West and North. If the first course becomes a policy base, the schools will face the challenge of the breakdown of segregation in private institutions and will dynamically survive only as they are able to provide a new ETHOS within which to interpret their new role and their new meaning. If, on the other hand, the schools are forced to rely upon the drag of Negro students out of the North or West, they will face the question of quality of education available in the areas of residence.

The basic question now being faced is one that has both a population and a social base. Just now it appears that there is an increasing proportion of the adult and the adolescent population moving out of the South. This movement is almost equalized by the number of Negro births occurring within the region. From this point of view, the provision of facilities for Negroes only, and for Negroes in the South, must be looked at from the short-range view only. Secondly, the social values with respect to education as a whole and education despite race, creed and color, which exist in the South are being challenged by the movement of people to new areas of residence, and, by the changing social attitudes and practices of Southern institutions. It seems but a matter of time when those institutions which now exist for Negroes and for whites, will become, if they survive the transition period, institutions for the training of all peoples, despite their color. If the transition is an effective one, the surviving institutions will be the better ones, no matter what their racial identity or affiliation may be at this time. Planning, therefore, should be geared to standard-raising if survival is planned by an institution. The mediocre social institution is not strong enough to withstand the impact of the change.

The significant characteristic of the American Negro population seems to be its increasing concentration in cities and metropolitan areas. This is more than a problem of fact, for an increase of more than two million Negroes in the 30 largest cities of the North, Mid-West and West during the decade 1940-1950 presents a social situation as well. The Negro population in these cities has more than doubled in the last ten years. Furthermore, while the white population in the nation's 168 metropolitan areas of 50,000 persons or more increased 20% during this decade, the Negro population increased 44% to a present total of 8,250,000. The Negro population of the United States, once Southern and rural in its characteristics, is now more than 60% urban, and is declining in its rate of increase in at least seven of the thirteen states usually identified as the South.

Further explorations in this field of population concentration indicate that in 44 cities of 50,000 population or more in 1950, the non-white population more than doubled. These cities accounted for approximately 1,500,000 of the total Negro population. Two of them were in the South-Baton Rouge, La., and Lubbock, Texas.

1-2

Population, By Color, For Cities Of 50,000 or More, In Which The Non-White Population More Than Doubled, 1940-1950 By Per Cent Of Increase

CITY	TOTAL POPULATION 1950	NON-WHITE POPULATION 1950	PER CENT OF INCREASE	
			1940 -- TOTAL	1950 NON-WHITE
All Cities	53,242,440	6,669,110	14.1	49.2
Alameda, California	64,430	5,326	77.4	459.3
Albuquerque, N. M.	96,815	1,966	173.1	123.9
Baton Rouge, La.	125,629	35,182	261.8	202.6
Bay City, Mich	52,523	348	9.5	102.3
Berkeley, California	113,805	17,537	33.0	232.1
Buffalo, N. Y.	580,132	37,700	0.7	106.2

CITY	TOTAL POPULATION 1950	NON-WHITE POPULATION 1950	PER CENT OF INCREASE	
			1940 TOTAL	1950 NON-WHITE
Denver, Colo	415,786	81,252	29.0	12.2
Detroit, Mich.	1,849,568	303,721	13.9	101.4
Erie, Penna.	130,803	3,437	11.8	147.3
Flint, Mich	163,143	14,043	7.7	110.1
Fort Wayne, Ind	133,607	5,294	12.8	109.0
Grand Rapids, Mich.	176,515	6,937	7.4	154.6
Kalamazoo, Mich.	57,704	2,522	6.7	122.0
Lima, Ohio	50,246	3,282	12.4	108.8
Long Beach, Calif	250,767	6,587	52.7	290.0
Lorain, Ohio	51,202	2,533	16.0	120.1
Los Angeles, Calif.	1,970,358	211,585	31.0	116.2
Lubbock, Texas	71,747	6,258	125.2	180.1
Madison, Wis.	96,056	933	42.4	133.3
Milwaukee, Wis.	637,392	22,742	8.5	144.7
New Britain, Conn.	73,726	1,040	7.3	210.4
N. Y. C. (Bronx)	1,451,277	99,615	4.1	308.4
Niagara Falls, N. Y.	90,872	3,698	16.5	239.6
Oakland, Calif.	384,575	55,778	27.3	292.1
Ogden, Utah	57,112	1,603	30.7	153.6
Peoria, Ill.	111,856	5,915	6.4	105.0
Pontiac, Mich.	73,681	6,977	10.6	145.8
Portland, Oregon	373,628	13,240	22.3	132.8
Racine, Wis.	71,193	1,511	5.9	232.8
Richmond, Calif.	99,545	14,216	321.1	3384.3
Rochester, N. Y.	332,488	7,845	2.3	129.3
Rockford, Ill.	92,927	2,568	9.8	112.1
Saginaw, Mich.	92,918	8,671	12.2	154.3
Salt Lake City, Utah	182,121	3,102	21.5	151.2
San Bernardino, Calif.	63,058	2,127	44.5	120.9
San Diego, Calif.	334,387	18,364	64.4	187.2
San Francisco, Calif.	775,357	81,469	22.2	155.9
Santa Monica, Calif	71,595	3,640	33.8	101.2

1-2 (continued)

CITY	TOTAL POPULATION 1950	NON-WHITE POPULATION 1950	PER CENT OF INCREASE	
			1940 TOTAL	1950 NON-WHITE
Schenectady, N. Y.	91,785	1,476	4.8	107.3
South Bend, Ind.	115,911	8,227	14.5	128.1
Spokane, Wash.	161,721	2,699	32.6	144.5
Syracuse, N. Y.	220,583	5,058	7.1	117.4
Tacoma, Wash.	143,673	4,427	31.3	146.4
Utica, N. Y.	101,531	1,670	1.0	215.7

Another revealing aspect of the changing character of Negro population distribution is found in its concentration in metropolitan areas. Approximately one-third of the total Negro population of the United States is found in 17 metropolitan areas as shown below

1-3

Distribution Of Non-White Population In 17 Metropolitan Areas,
By Per Cent Of Increase 1940-1950

METROPOLITAN AREA	NON-WHITE POPULATION 1950	PER CENT INCREASE 1940-1950		AREA'S RANK	
		NON-WHITE	WHITE	PER CENT INCREASE	SIZE
ATLANTA	165,814	15.6	35.0	17	13
BALTIMORE	266,661	36.9	20.5	12	7
BIRMINGHAM	208,705	16.5	24.7	15	10
CHICAGO	605,346	80.8	8.9	4	2
CLEVELAND	154,120	74.7	11.2	5	14
DETROIT	361,925	109.5	20.4	3	4
HOUSTON	150,452	44.5	54.5	8	15
LOS ANGELES	276,305	115.8	46.7	2	6
MEMPHIS	180,185	16.0	48.9	16	12
NEW ORLEANS	200,566	25.5	23.5	13	11
N. Y. C. & N. J.	1,045,512	56.3	8.0	6	1
NORFOLK-PORTSMOUTH	122,833	40.6	88.5	11	17
PHILADELPHIA	484,644	43.9	11.3	9	3
PITTSBURGH	137,264	21.6	5.4	14	16
ST. LOUIS	216,455	42.9	14.4	10	8
SAN FRANCISCO-OAKLAND	210,542	225.3	45.3	1	9
WASHINGTON, D. C.	341,883	48.1	52.2	7	5

While the full meaning of this significant change in the distribution of the Negro population is not yet evident, it is reasonable to conclude that, to an increasing degree, the adjustment of the Negro population is going to be related to the incidence of organization or disorganization that attends city living. It will be more political-minded, it will be more of a service and industrial population than a rural and agricultural one. It will be more educated, will have fewer children than did its rural counterpart, and will be more mobile and less personal in its face to face relations. This individual behavior will have meaning for all social institutions, and, as has been experienced in the last 35 years, special meaning for the group's religious institutions.

The other side of the picture reveals that there is going to be an increasingly isolated, less compact organization of rural life in the South-eastern portion of the United States, especially. The thinning out of this population already has called for the consolidation of some separate school services and for the elimination of others. There is reason to believe that this type of reorganization will extend to the institution of the church. Beyond this probability of isolation lies the fact of increased mobility of the rural population as well as the urban. For several years it has been noted that agricultural day laborers are being imported from cities by truck; that rural workers are finding employment in the cities; that both workers tend to shuttle between their homes and their jobs in urban and rural areas, having deep roots in neither area.

All in all, the present and continuing mobility of the Negro population is the framework within which one must relate the functioning and utility of any social institution. As the Negro population has moved out of the rural South into the urban areas, it has changed its ideas, its institutions and its associations. It has tended to redefine the new situation in terms of the new experiences. The new experiences have called for new adjustments on the part of the areas being vacated and those being invaded. Furthermore, it has given rise to new areas and new types of group leadership, a situation that is fraught with meaning for the Negro's ministry and his church.

The changing occupational character of the Negro community reveals the resources for leadership as well as the variety of leaders demanded by that group. In the nation as a whole, the percentage distributions of total and Negro employed persons in the total and the Negro population for 1940 and 1950 as shown in the following table shows declines in the volume of work being done by Negroes in:

- agricultural occupations
- private household employment
- family (non-wage) agricultural labor

Significant gains are indicated in:

- clerical and sales occupations
- non-domestic service employment
- operatives and kindred industrial employments, including foremen.

Relatively little change is noted in the proportion of that group engaged in

- professional and technical occupations
- managerial occupations

Major Occupation Group Of Employed Persons, By Color, 1950 and 1940

OCCUPATIONAL GROUP	UNITED STATES				SOUTH			
	1950		1940		1950		1940	
	T	N	T	N	T	N	T	N
Professional and technical occupations	8.9	3.6	7.9	2.7	7.4	3.6	6.3	2.5
Farmers and farm managers	8.0	9.5	11.5	15.0	12.7	13.9	18.9	18.6
Managers, Officials	9.0	1.5	8.3	1.4	8.5	1.2	6.8	0.8
Clerks and kindred workers	12.1	3.6	9.8	1.1	9.7	1.6	6.5	0.6
Sales Workers	6.7	1.5	6.5	0.8	6.2	1.2	5.0	0.5
Foremen, craftsmen, etc.	13.7	5.3	11.4	3.0	11.6	4.5	10.8	3.7
Operatives and kindred workers	19.8	18.7	18.1	12.4	18.0	16.1	14.9	8.9
Private household workers	2.6	15.2	4.6	21.3	3.7	14.7	6.7	10.8
Service workers (non-household)	7.4	14.3	5.9	12.3	6.6	11.4	5.8	8.5
Farm laborers paid	1.7	3.9	2.6	6.6	3.3	5.9	5.5	8.3
Other laborers	6.0	15.4	6.9	14.4	6.6	15.9	7.5	14.3
Other occupations not reported	1.4	1.1	0.8	0.6	1.5	1.1	0.7	0.6

In the South, the Negro community has lost ground in agricultural employment and private domestic services. These losses have been offset in part by relative gains in all other fields. The gap between occupational tasks performed by whites and by Negroes showed the changes during the decade 1940-1950.

RELATIVE DEGREE OF NEGRO PARTICIPATION IN OCCUPATIONAL TASKS OF THE SOUTH, 1940-1950

Occupations In Which Negro Workers Perform

Relatively Larger Share in 1950 than 1940	Relatively Smaller Share in 1950 than 1940	Relatively The Same Share in 1950 as in 1940
1. Farms and farm managers	1. Managers and officials	1. Professional and technical occupations
2. Operatives and kindred workers	2. Clerks and kindred workers	2. Foremen, etc.
3. Service workers-non-household	3. Sales workers	3. Farm laborers (unpaid)
4. Other labor occupations	4. Private household workers	
	5. Farm laborers (paid)	

In a general way, the Negro group is performing a smaller proportion of the South's work in 1950 than it was in 1940. This fact does not necessarily mean that there are fewer opportunities for Negro workers in the South. It may mean that there is a narrower range of jobs open to them in the region, and, that there is a general decline in the number of persons at work in a given Negro family. Above all, the data reveals an increasing diversification of Negro employment with a general tendency for Negro workers to move up on the occupational scale. These two general observations tend to indicate the rearrangement of class lines and leadership areas that now typify life in the Negro community.

11. THE RELIGIOUS ORGANIZATION OF THE NEGRO COMMUNITY

An Analysis of Significant Opinions and Studies

There have been myriad studies of the denominational and racial aspects of religion-at-work in the American community. Their meaning can best be revealed when these analyses are projected against a backdrop of the church as a social institution in the Negro community. Despite its length, an article published some forty years ago in a reputable social science journal 'CHURCHES AND RELIGIOUS CONDITIONS' by J. J. Watson, Ph.D., most adequately portrays the total setting in which our problem may be reviewed. Excerpts from this article are:¹

The first thing to be kept in mind concerning the Negro church is that it is the only institution which the Negro may call his own...So long as the Negro conforms to the general laws of the state he is absolutely free to direct his church affairs as he sees fit. Error may be taught, immorality may thrive, and funds be misappropriated, all without feeling the pressure of any outside authority. A new church may be built, a new pastor installed, new members received and all the machinery of the church set in motion without ever consulting any white person. In a word, the church is the Negro's own institution, developed according to his own standards and more nearly than anything else represents the real life of the race...if vital Christianity is to prevail in the Negro's life, he must have a larger part in shaping the policies under which he is to labor. After many inquiries I have found almost no instance where the colored ministers and leaders have been asked to take part in carrying out any program for civic betterment in their city or town. Usually the program is mapped out by the white leaders and after it has been put through the colored leaders are expected to bring their people up to the new requirement. On the other hand, some of the most hopeless conditions that I have seen prevail where the protests of the conscientious colored men have been constantly made against the presence of cheap dives in their community only to be ignored by the white political machine. It is hardly fair for a city government to permit wholesale temptations to be placed in path of the Negro and then blame him if he fails. And I doubt whether there is anywhere a more pathetic instance of a losing struggle than is afforded by the futile efforts of a Negro mother to rear her children under the conditions prevailing in many Negro sections of our cities.

It is useless to criticize the Negro for the failure of his religion while the whites are making it impossible for it to be otherwise.

Though the above article was published nearly forty years ago, it gives meaning to the current problem of the religious organization of the Negro community. No matter what criticisms, constructive or otherwise, may be made of the structure, function, and process of the Negro's church it remains in essence a socio-racial institution, with roots planted deep in the social experiences and the social myth of race within our culture. No matter what scientific principles or techniques are suggested for improving the situation, due recognition has to be given to the emotional conditioning role of organized religion among Negroes in American communities.

Kardiner et al have discussed this problem at great length in their study of the impact of specific and identifiable social pressures on Negro personality.² They study Negro adaptation against a background of western European culture and indicate that religion is one of the most important expressions of personality. The authors maintain that the "white man's" Christianity is acceptable to Negro upper classes because "Christianity is compatible with their social strivings. This is not the case with the Negro lower classes...Here we can expect some explosive religious striving, which the Negro upper classes ridicule." These religious movements offer "escape from hardships of life, some social cohesion, opportunity for emotion, and possibly act as a vehicle for dissemination of political and social ideas. They have a high entertainment and release value and nothing happens there that depresses the Negro's self esteem: quite the contrary."

This type of information and analysis permits us to explore ways in which the religious institution and the religious roles operate in the integrated Negro community.....

(1) "THE NEGRO'S PROGRESS IN FIFTY YEARS"...Annals of the American Academy of Political and Social Science Vol No 1 1913 pp 120-128

(2) Kardiner, A. and Lionel Ovesey, THE MARK OF OPPRESSION New York, 1951 p 34 ff

munity. The conclusions of psychiatrists and psychoanalysts may be rejected by the Negro community. Likewise, the journalistic conclusions of EBONY magazine, on the Negro minister and the Negro church (July, 1950) may be regarded as trivial. More attention would be paid to the CHRISTIAN CENTURY'S article, "Blames Negro Ministry For Lagging Churches" (August 16, 1950). These types of criticisms of religious organizations are expected within the Negro community. The clue to the meaning of the institutions and criticisms of them is revealed in part by two significant publications from outstanding Negro Baptist ministers.

Miles Mark Fisher is the pastor of White Rock Baptist Church in Durham, North Carolina. He also teaches in Shaw University's School of Religion. He holds a baccalaureate degree from Morehouse College, a Bachelor of Divinity degree and a Doctor of Philosophy degree from the University of Chicago. Mr. Fisher's conception of the Negro's church is given in a published address "I Love the Church of God." (July, 10, 1951). In this address the author uniquely interweaves history, culture, theology, and the racial experience. This address is cited in full.

Perhaps, one is thinking immediately that

I love Thy church, O God;
Her walls before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand.

Indeed, this is the truth, but Negro people of this generation need not imagine that such a poem by President Timothy Dwight of Yale College historically referred to any religious institution like a Negro church.

Notwithstanding, liberal colonists had attempted to evangelize African slaves as their time and their interests would permit ever since Negroes were introduced into North America at Jamestown, Virginia, in 1619. Both Roman Catholics and Protestants like Anglicans and Congregationalists had undertaken this work, Christianity became popular among a Presbyterian, a Baptist, and a Methodist constituency during a Great Awakening between 1740 and 1790, in the Middle Colonies, in New England, and in the South after 1755. When Dwight's hymn was written about 1800, Negro Methodists counted exactly 13,452 members. Fully 17,644 Negro Baptists in 1795 added to Negro Methodists raises doubt whether 40,000 Negroes were enrolled in Christian churches at the turn of the nineteenth century. Yet, the Negro population of Delaware, Maryland, Virginia, the District of Columbia, North and South Carolina, Georgia, Kentucky, Tennessee, and Mississippi in 1800 was 918,336.

In such a straightened emergency Negroes desired churches of their own, a beginning first being made at rural Silver Bluff, South Carolina, in 1774. It would not be surprising were other Negro churches discovered because of the enthusiasm of the American Revolution. These would supplement the number of known Negro churches of the period. In her master's thesis at Yale University Elizabeth A. Ferguson asserted that Negroes have adopted American standards of their environments. Acculturated Negroes are asked to consider that Negro "churches" thrived in the Western Hemisphere for centuries because of their heritage of African secret meetings. Morris Brown, cleared by the City Council of Charleston, South Carolina, of participation in the conspiracy of Denmark Vesey, went on to Philadelphia where he was elected the second Bishop of the African Methodist Episcopal Church.

A Negro church was not alone evolved negatively from protest secret meetings but as a positive good "to cheer the weary traveller." Frederick Douglass planned his successful escape from bitter Maryland slavery at secret meetings with few companions in the woods. Ordinarily, he is appraised as Exhibit A of abolitionism instead of as a minister in the African Methodist Episcopal Zion Church in New Bedford, Massachusetts. The records of antebellum Negroes have usually been interpreted in terms of the manhood ambitions of Richard Allen and William Lloyd Garrison and give little significance to the colonization desires of Lott Cary and Jehudi Ashmun. The black masses implored Moses to come along and to

liberate Negroes in order that they might go home. Adopting a familiar concept of the chariot, Negro slaves longed for a chariot to swing low enough for their souls to mount so that they might be transported home to Africa.

Everywhere in the Western Hemisphere black folk eventually received degrees of freedom. In North America they were emancipated at a Civil War, and their colonization was proposed. One thing was certain. They moaned for and cried for and shouted and got their old time religion. Colonization outside of the limits of the United States utterly collapsed, for Negroes were proving themselves to be worthwhile people. Negroes chose churches of their own in which to express their inherited African beliefs. The organization of the Colored Methodist Episcopal Church in 1870 was an example. Dominant people were so outdone that one of them asked in the June, 1885, issue of *Popular Science Monthly* "ARE WE TO BECOME AFRICANIZED?" The Ku Klux Klan rode furiously to force Negroes to accept American culture.

One of the present day results is that about eight million Negroes are enrolled in Christian churches. About one-half million of those Negroes are in churches with European backgrounds, leaving fully 7,500,000 Negroes in more or less African churches. Acculturated leadership is accusing Christianity of segregation and is advocating integration. Pastors are called upon to look at the situation of Negro churches and and to dedicate themselves to add to their inherited African heritage.

I LOVE THE CHURCH OF GOD, BECAUSE THE PAST HAS SIGNIFICANCE FOR ME. A host of persons labored as best they could to leave me a church without spot or wrinkle. I would be true to it, for there are those who care. This is becoming increasingly difficult since periodicals, newspapers, books, television, the radio, and the movies-culture in general-promote no such loyalty.

I LOVE THE CHURCH OF GOD, BECAUSE THIS AFRICAN EXPERIMENT IN NORTH AMERICA OUGHT NOT BE DESTROYED. No amalgamist has produced evidence that the fusion of European and American and African churches can bring vitality to decaying Christianity of white and black folks. Do not overlook the facts that Negro Protestantism except possibly Negro cults and Negro Baptists is declining. An anthropologist accounts for the popularity of Negro Baptists in the United States because they continue their water rites of Negro Africa.

I LOVE THE CHURCH OF GOD, BECAUSE ONE IS REMINDED THAT NEGLECTED NEGROES CAN BE CHRISTIANS. Negro churches challenge people to believe that intangibles such as self-denial, humility, sincerity, patience, courtesy, obedience, and forgiveness are of the greatest importance. Christianity has never failed to accomplish seemingly impossible tasks, except perhaps African colonization. No doubt, this was not the will of God.

I LOVE THE CHURCH OF GOD, BECAUSE OTHER BASIC CONTRIBUTIONS NEED TO BE MADE. Simplicity should be a desirable goal of religion. No goals than religious, not even the monogamous family, can be trusted to bring desirable changes in society. The fathers believed in their divine destiny, and this generation must not forget the Oriental singing of Negro slaves that

The elements opened, and the love came down.

I LOVE THE CHURCH OF GOD, BECAUSE IT RELIES UPON CAPABLE NEGRO LEADERS TO CARRY FORWARD ITS PROGRAM OF RELIGION. Seemingly, pastors of Negro churches accept the tasks involved. Many of them willingly prepare themselves that Negro churches might not suffer in any area.

So it is that I love the church of God for the same number of reasons as the five stanzas of Dwight's great hymn. Since Christian churches have failed to evangelize American Negroes. African churches have arisen that their constituencies might reach the highest development and be loyal. The cultural heritages of European, American, and African churches are not

identical, and of course such an amalgamated church would be artificial. African churches can become Christian churches. African churches are called upon to make genuine contributions besides a Christianized vocabulary. I believe that Negroes of advantage and culture have something to offer declining African churches. So roll on.

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The second article also is the opinion of a Baptist minister-J. Pius Barbour is pastor of Cavalry Church, Chester, Pa. He is editor of the NATIONAL BAPTIST VOICE, official organ of the National Baptist Convention, Inc. Mr. Barbour received his baccalaureate degree at Morehouse College and B. D. and S.T.M degrees from Crozer Theological Seminary. His article "A DEFENSE OF THE NEGRO PREACHER" seeks to refute the secular criticisms that have been levied against the Negro's church and its ministry.

A DEFENSE OF THE NEGRO PREACHER

For quite some time now, the Negro preacher has been subjected to the most scathing criticism by the Negro Press in particular. He has been ridiculed by the Movies and the Radio has done its bit by making a special effort to get certain types of blatant preachers on the air. This criticism has now reached a crescendo. The latest blast was from the Negro pictorial magazine *Ebony*. The *Christian Century*, the most influential non-denominational journal in the country, took up the refrain in its issue of August the 16, 1950. In an editorial with the caption "Blames Negro Ministry For Lagging Churches", it rehashed the superficial observations of *Ebony*. This article is a feeble attempt to offset some of the damage which has been done by these agencies. We agree with Hitler that a big lie repeated often enough will be believed by the masses. And these misstatements have been repeated so often until great segments of both white and black of our population really believe that the lagging influence of both white and Negro churches can be placed at the foot of the Ministry. It never occurs to these pundits that just as the Communists are the whipping boys of certain circles in America, the Negro preacher is the whipping boy of certain circles within the Negro community. We shall organize our thoughts under these headings: (1) The Decline of the Influence of Organized Religion; (2) The Influence of the Negro Church; (3) The Negro Preacher.

THE DECLINE OF THE INFLUENCE OF ORGANIZED RELIGION

That Organized Religion has declined in influence all over the world is not a debatable question. It is a fact. But the reasons for its decline are debatable. Even amidst these debatable questions some facts stand out. The first one is the secularization of American life. Not only American life but the culture of Western Civilization. The word secularization is just a big word for Love of bodily comforts. The sociologists have the best term: creature comforts. With the rise of machines we have been flooded with gadgets that give bodily comfort and the demands of the Body have pushed all other demands to the rear. People today live for the Body; and an organization as the Church that has a message for the Mind and Soul, has a difficult time in drawing an audience. Our social order and Communism are based on the same thing: Materialism. The Red is a theoretical Atheist, he does not believe in God on rational grounds. Vast numbers of Americans are practical Atheists: believe in God rationally but practically ignore him. Both emphasize bodily comforts. The God of both is the belly. Marx was right: Capitalism has spawned its own grave diggers. For without the factories of capitalism we would not have had the Proletariat of Communism. This then is the major and basic cause of the decline of interest in Religion.

Added to this decline of interest in Religion in general is the lack of Faith in Organized Religion. In Europe the Roman Catholic Hierarchy, not the little priests, (and this distinction is important) has lined up with reaction and has been chased out of Europe and is now scheming to recoup its fortune by electing an American Pope and have an Embassy to the Vatican. In America, Protestantism has been silent and where it

has been vocal it has tried to support the status quo. Where a prophetic voice has been raised that voice has been called a "fellow-traveler" or an heretic and hounded to silence. As a result of this, the white worker and minority groups have come to look upon the Organized Church as the Russian Masses looked upon the Greek Orthodox Church....the religious arm of their oppressors. This then is the main cause of the decline of the influence of Organized Religion.

THE NEGRO CHURCH

Could the Negro Church escape this general trend? It did not escape entirely, but a scientific investigation will show that this secularization has not wrought havoc with the Negro church as it has done with the White Church. And for this fact, the credit must go to the Negro Preacher. But the Negro preacher has not only the battle of secularization on his hand, but he has an added burden put on him by the White Church of America. The people in this country who talk loudest about the Old Time Religion are the worst enemies we have. This has reached the point until many of the educated, but unthinking, Negroes have equated Organized Religion and Negro persecution. To hear a man filled with Race Hatred always talking about the Christian religion is to make the Christian Religion suspect. Yet, in spite of this, the Negro preacher has held the Masses to the Church. Government statistics will show that the Negro Church is holding its own. Statistics do not lie but statisticians do and we will not rely much on figures. But for the sake of the record we will quote Jessie Guzman, Director of Research at Tuskegee. She reports in the Year Book of 1941-46 that over five million Negroes belong to the Negro church, slightly over ten per cent of the Church membership of the USA.; whereas the Negro population is only nine per cent. Negro Church membership increased from five million two hundred thousand in 1926 to five million six hundred thousand in 1936--an increase of nearly nine per cent; whereas the Church membership of America increased only 2.4 per cent from 1926 to 1936. "The SEVEN PER CENT of the entire Church Membership in America from 1926 to 1936." (Year Book, page 116). Yes, the influence of the Negro Church is declining, but not as fast as the White Church, and it is the Negro Preacher who is bucking the tide. How is he doing it?

THE NEGRO PREACHER

In the first place he is sticking to the Masses. Ebony and The Christian Century made the statement that members were leaving the Church because of the emphasis on money and these members were going to store fronts. What a misstatement of the facts. Every big city you go to the Churches that cater to the masses are crowded and the Churches that cater to the educated Negro are empty. These editors have overlooked the fact that the Negroes from the South are flocking North and the average Northern Church is bursting at the seams and the MEMBERS DEMAND that the Preacher get a new Church. That's why Negroes are buying these White Churches.... the influx from the South! And those that can't get in start up a store front. The Churches of the rural districts in the South and small towns are dying, but those of the big cities, North and South are prospering as never before. The vast majority of the Negro preachers have come from the masses whereas the other leaders have come from the top crust and attempt to sprinkle down salvation from the top. Hence they can't get a following unless they come to a Church. When the NAACP had an anti-church policy it was hardly a corporal's guard, but when they lined up the Negro preachers it became a mighty organization. The social conditions of the South have driven the Negroes North and hurt the Southern Church and helped the Northern Negro Church. On coming North, the Negroes have found the Negro Preacher his friend and not the successful bourgeoisie Negro who has moved to an exclusive neighborhood and feels ashamed of his Southern brother. This bourgeoisie Negro never thinks of the masses until a mob get after him. Nor of the Negro preacher unless he opens an office or business ;then the Preacher almost needs a body guard to keep him away. The Negro Preacher has stuck to the masses and as a result they

have stuck to the Church.

In the second place, the Negro Preacher has fought against being an ersatz white man. You will notice that the Negro Church is the only sphere of Negro life that is not a carbon copy of the white man. We have resisted and we will still resist the idea that the white man is the Norm in everything. Dr. Miles Mark Fisher, Durham, N. C., rightly contends in his Ph.D. theses at Univ. of Chi. that you have to go back to Africa if you want to know the background of the Negro Church and not spend your time suffocating amidst the musty records of Europe. European Christianity IS NOT the background of NEG O CHRISTIANITY. Negro religion is about seventy-five per cent African and twenty-five per cent European. Coming up from the masses the Negro Preacher knows this and knows that a religion that appeals only to duty and though leaves out a basic element....feeling. It is this feeling element that the Negro Preacher has kept alive and has saved the Negro Church from being a moribund social gathering. The Negro Preachers who have been educated by white people and who have lacked the creative element, native to the Negro, have been dismal failures. But the Negro Preacher who has sharpened his intellect with the White Man's intellectualism and has retained his native gift preaches to thousands all over the country. Ask any fair minded man what kind of a crowd a Negro with a superb education and the feeling power of his people preaches to. This point brings to mind a story we read: A Negro slave named Caesar was found in the woods in Mass. making an idol god. His reason was: "White Man's God let White Man steal Caesar from his home. Caesar no trust. Caesar make his own God." The Negro Preacher has fought and fought successfully the attempt to turn the Negro Church into a pocket size edition of the White Church.

And in the third place, the Negro Preacher may be uneducated, but he is certainly not dumb. In school we were taught that we had an I.Q. called intelligent quotient. Then we had an A.Q. called achievement quotient. Your I.Q. was the sense you were born with; your A.Q. was information you had achieved from schools. A person with an high I.Q. but a low A.Q., like Stalin or Hitler, could rise high in life. But a person with a high A.Q. but a low I.Q. was nothing but a fool, with a lot of book learning. It was the I.Q. that mattered! Of course when you had a high I.Q. and a high A.Q., like Roosevelt, you were a great master and leader. Now a lot of these howling and moaning preachers can run rings around a lot of people with degrees and not a bit of natural ability. And it takes an audience just about two minutes to find out if a man has any sense.

This is the big quarrel that a great many Negroes from schools have with the preacher. They cannot understand why the people won't accept them as leaders as soon as they present their diplomas. The answer is simple...they have no sense. The Negro is so situated that he needs hard boiled, subtle, cunning, leadership. So many of these hot house plant from our colleges can't stand the strain so they quit the Church in a huff and go off to liquor drinking, numbers and Frats and sororities. Why is it that the Negroes are drinking so much liquor? In Chicago the home of The Christian Century and Ebony, it is said that Negroes drink a million dollars worth of liquor a month. Ebony says the thoughtful Negro has turned his back on the Church. But it seems to us that not only has he turned his back on the Church but also his face--right straight to a liquor bottle. The Negro Church offers a dynamic by which the masses can meet the humiliation and heart aches of American existence. It still offers that and those who come to it learn how to fight and fight, and those who have turned away suffers frustration and find solace in the liquor bottle. And while I am on this point I may add that the assertion that the rising prosperity of the Negro has turned him away from Religion is lure bunk. The masses of the Negroes are still just a few jumps ahead of the wolf. The white liberals must stop sipping tea with well-to-do Negroes and drawing the conclusion that the Masses are doing all right. THE MASSES ARE NOT DOING ALL RIGHT. They are scuffling and scuffling like everything. Gouged by rend hogs; cheated at the grocery store; laid off suddenly; harassed by prejudiced bosses; double crossed by prejudiced labor leaders--the poor Negro worker has to fight tooth and toe nail to

exist. IT IS THE BOURGEOISIE NEGRO who has deserted the Church. No I take that back....he has deserted the Negro Church and is trying to break in the White Church. Lord help the poor white preacher who takes him!

CONCLUSION

And so we come to the end of our little journey. It has been a pleasant task because it has been my good fortune to peep behind the public life of many a Negro Preacher. I would have to be a Dostoyevsky or a Goethe to depict what I have seen and felt. I have also been an actor in some of these scenes. I understand thoroughly why the Communist is willing to give his life for his Cause. No preacher can live with the masses of Negroes and hear them pour out day after day their struggles and HEART ACHES AND NOT become selfless and sacrificial. What a pity an unkind press or writer will take a few scoundrels and seek to create the impression that these rascals represent the ministry! The Negro Church has lost influence like ALL CHURCHES, in this money-mad, liquor-drinking gadget-crazy age. But, it still stands as the Hope and Inspiration of a struggling people. And for that position it must thank the Negro Preacher.

It is within this climate of social opinion that the Negro Baptist community justifies the existence of a Negro Baptist Seminary. An unsigned article appearing in the American Baptist Theological Seminary's "The Seminarian" (Vol 1, No 2, March, 1947) states the denominational-racial principle under the title "WHY A NEGRO BAPTIST THEOLOGICAL SEMINARY" as follows:

"....In some way Negro Baptists have built a constituency that is alarming and this we believe is true because the Negro has taken his religion seriously and has preached his theology in like manner. Negro Baptist ministers received inspiration and training from almost every religious source existing, but they have reserved for themselves and their people a spiritual warmth that exceeds anything in Ecclesiastical technique of our modern time. This they would have the privilege to continue to do.

"Despite the fact that from some quarters criticism of Negro Baptists continues, it must be said that when the church fails to administer to all its people with a zeal which gave her her birth and the cause of freedom for which she and her people are too often denied, she is missing the mark and losing her greatest opportunity to be a creative power in the salvation of many a lost and deserving soul.

"There should be a Negro Baptist Theological Seminary:

1. In order to perpetuate and greatly improve upon the traditional techniques handed down by the fathers which have made their church the No. 1 evangelical church of their day.
2. Because the Negro has a missionary obligation to his people which is better understood and can be done, at home and abroad, better by him than by any other person on earth; a Negro Baptist Theological Seminary must continue to address itself more and more to this tremendous undertaking.
3. Negroes need as any other people a unifying stimulus which aids in the solidification of their people; along with the Negro church and his home, the Negro school comes in for its share of this all important responsibility.
4. Because the task of preaching the fatherhood of God, and the brotherhood of man, is one of the urgent needs of our day. A Negro Theological Seminary is best fitted to assume this laudable undertaking than any other institution in our time.
5. Finally, we should have a Negro Baptist Theological Seminary because

we are definitely committed to individual liberty which is one of the cardinal principles of our faith and we must ever preach this great principle with devotion and power as only Baptists can do it. A Negro Missionary Baptist minister is in better position to preach the truth once he understands it, than many of his contemporaries--whether he does it or not is another question."

Systematic Studies

A basic list of systematic studies of the role of the church in the life of the Negro community would certainly include Daniel's *The Education of Negro Ministers*, DuBois' *The Negro Church*, Fauset's *Black Gods of the Metropolis*, Gillard's *Colored Catholics in the United States*, Loecher's *The Protestant Church and Race Relations*, Mays' *The Negro's God*, Mays and Nicholson's *The Negro's Church*, Richardson's *Dark Glory*, Woodson's *History of the Negro Church*, and McKinney's *Religion in Higher Education Among Negroes*. In addition to these studies there have been other analyses that have meaning for any interpretation of the relation of the church to the Negro community, and of the relation of the minister to the community. Unfortunately, for the purposes of this study few of the analyses have been made by the Baptist denomination. However, all of them are in agreement on the fact that the largest single denomination represented in the religious life of the Negro community is the Baptist.

Blackwell, Brooks and Hobbs in their study *Church and Community in the South* made an intensive analysis of less well-known studies that provided interpretations of the ways in which the church functions in that section of the United States. Some of these studies provide specific materials for interpretation of the role of the church and the minister in the Negro community. Landis and Haynes in their study *Case Studies of 9 Rural Communities and 30 Plantations in Alabama*, a study designed to "throw light on the way men, women and children live in rural communities of Alabama," pointed out that there was an average of three Negro churches to a community (average population 700). These churches had an average membership of approximately 115 persons in 1931, compared with approximately 130 in 1926. Seventy-four per cent of the membership was female. Preaching services constituted the major part of the church program and the community programs were very meager. "A third of the churches had preaching services once a month, while three of the remaining 18 churches had more than two services a month, with the other fifteen meeting twice a month." (1)

Spellman's analysis of Elm City, North Carolina tobacco community in which 48 per cent of the population was Negro revealed that in 1945 "there is only one trained minister in the Negro community. Youth leadership is lacking while the older church members control the ministers and church policies." (2) A year earlier Freeman's study of Negro life in Chapel Hill and Carboro, North Carolina, communities in which lived approximately 1,500 Negroes, there were 3 Methodist, 2 Baptist, 1 Holiness, 1 Church of God, and two or three miscellaneous small groups. "Both Baptist churches are represented in the Ushers Union, a state-wide interdenominational organization for promoting liberal religion and dignified worship. Exchange of pastors occurs as well as interchurch meetings....One of the Baptist choirs has been invited to sing at the white Baptist church several times. Negroes have been included in the Watch Night Services in white churches but have not responded fully because of the formality of the service which was planned by the host church." (3) An earlier study of the same community by Brown (1939) pointed out that the Church of God seems to exert the strongest social influence over its members. "The church has much more of a role than just a religious agency," says Miss Brown, "it is the outlet for self-expression, for recreation, aid-giving, political action, etc." The social stratification of the white churches is carried over into the Negro ones, but there is much more attempt at social control exerted on the members even of the orthodox Negro churches (Baptists). The social-outlet function of these churches, through so important, is an unconscious, secondary one. The emphasis is still on preaching. The church organizations with their many officers give the Negro almost his only political arena; there is therefore much interest in church elections. The churches seem most active in bringing education to their congregations. "As a final comment this study points out that "The existence of so many Negro churches means a financial burden because a great deal of Negro money is concentrated there. Leadership of the people and the greatest proportion of the population center also in the churches. The greatest weakness seems to be the social-action conservatism and the sectarian

jealousies between churches." (4)

A very interesting analysis of the role played by race and nationality in institutionalized religion was undertaken by Dodson in his study of Dallas, Texas. The religious practices of the Negro group was described as follows: "The Negro differs from other ethnic groups under consideration in that he is not an immigrant; he has come from a rural environment while most of the others have had some urban experience. His main groups are the lodge and the church; the last affords great psychological release. On arrival in Dallas he seeks a small informal church but in his struggle for status he deserts the small congregation for the more formal, ritualistic, sophisticated attitudes of city life. The pattern is followed whatever the denomination. Baptists lead with 63 per cent membership, Methodists, 16 per cent." (5)

Davis and the Gardners' well-known work on Natchez, Mississippi, which endeavored to understand the social structure and customs of Negroes and whites in a southern city, make the following observations on religious practices within the Negro community: The Negro church seems to be a conservative force in the community, "no preacher in either the urban or the rural community was ever heard to complain in his pulpit against the plantation system," rather the status quo was the accepted as having divine sanction and destitution was the result of thriftlessness or sin, not the economic system. (6)

Zion Town, Virginia was studied by Harlan as an area in which the inter-racial interdependencies of an area could be identified. In Zion Town it was found that the church is the focus of religious life...the chief means of adult education...the center around which most leisure time activities were organized...a sort of clearing house for the morals and philosophic impulses of the people. Church services are held every other Sunday; Sunday School is active but does not hold young people after the fourteenth year. Denied broad range participation because of their submerged life, the church affords a chance for recognition, for relaxation from strain. It serves as an escape from reality through emotional activities and ecstasies over other wordly sermons. (7)

Frazier's study of Negro youth in the middle states of the United States yields some generalized observations that are pertinent to our analysis. "The Negro church," says Frazier, "although it is created, supported and controlled by Negroes seems to have nothing in its ideology to help Negro youth have greater respect for their race. God is 'white'." The other worldly outlook of the church ignores the problems of status, and in ecstatic religious experience gives the lower class outlet for pent-up emotion. Negro youth in cities tend to be critical of the church, but when any effort is made to understand their outlook and problems, the response is favorable. (8)

One of the most intensive studies of the Negro ministry and the Negro church is that undertaken by Felton for the Home Missions Council and the Phelps-Stokes Fund. This study of 570 Negro churches, 454 Negro pastors, and 1,542 Negro homes in the rural South in 1950 provides the following insights into the problem at hand:

Only 3.9 per cent of the 454 Negro pastors visited received the full amount of training expected of ministers in the USA. Over half the pastors visited were over 50 years of age. They have served three-fourths of their ministerial life. The average minister spent 10 years in some other occupation before entering the ministry, or rather before he accepted the Call.

They describe their calls as apocalyptic or sudden revelations. Another interpretation would be that this was the way they accepted their calls.

One-third of the Negro pastors are serving only one church and only 8.2 per cent are resident ministers.

Their average annual salary from all their churches was \$786.02 and the average laymen paid 27¢ a month on salary.

The average per capita gift among the 570 churches studied was \$9.00 or 37.9 per cent of the gift of the average American church member. Of this amount only \$1.35 went "for others." This is 1/4 of what

the average church member gives. Most of the money given goes for the pastor's salary. Only 14.1 per cent of the 570 churches use a budget system. "Most American churches try to make giving worshipful a silent and sacrificial love-gift to God. In most of these churches, the Sunday offering (usually two in number) is the climax of the day's service and also climaxes the year's program. The Negro churches should be apart of the great Christian movement in America. It might help to bring this about more quickly if they would handle their finances in somewhat the same way as other American churches do.

"Most studies show that a larger percentage of Negroes than of whites are members of church. But their attendance is not good. Only half of them attend Sunday School and 13.9 per cent have no church in their community to attend. The activities are limited. They attend church, go to revivals, get religion, and pay the preacher, but their pastoral leadership is not trained to interpret religion in terms of daily living. The training of a new type of Negro minister is the big task before the American church today."

New Negro churches are being organized now about one-third as fast as they were twenty years ago. "The static or declining condition of Negro churches in the South is the number one problem before the American church today.

"The main organizations found in most of the churches are the women's societies, the choirs and the usher boards. The missionary societies carry out a program of local charity unequalled by any other churches in the nation. They are present at the birth of each baby, care for the sick, help the widows and take cheer to the aged. These societies were found in 77.5 per cent of the churches...The emphasis given to the training of lay leaders is noticeably lacking. Only one church in 11 has a training class for its Sunday School teachers. The other training classes are fewer. Fourteen churches out of 570 train their youth for church membership. The rest of the young people "get religion" at the annual revival."

"The lack of interracial cooperation as shown by this study was an astonishing revelation. In the judgement of the writer it was the most lacking of any of the survey findings...But the white church in the rural South has the unique opportunity of demonstrating the most significant type of Christian service which our generation may witness." (9)

Studies in the field of religious beliefs and attitudes toward the church provide some insight into the psychological problems faced within the institutionalized church. One of the most startling discoveries of the Hartshorne and Froyd study of theological education in the Northern Baptist Convention was that dealing with minority groups was regarded as least important among sixteen specific tasks which might be undertaken by the Christian ministry. Of the 415 men studied in this connection, 94 made no comment. Of the 320 who did report activities in this connection the total number of these activities was only half as many as for the item which they regarded as most important for the Christian ministry. (10)

Ross' study of the religious beliefs of 1,935 youth - over 80% of whom were unmarried men - indicates the level of expectancy at which programs for work in the field of Christian human relations might take place. In this study youth were asked their attitudes on basic social and political problems, among them, toward Negroes. They were asked to indicate their acceptance or rejection of the following statements as typical of their general reactions:

1. Negroes are inferior and should be segregated as much as possible in the community.
2. Negroes, while not inferior, are sufficiently different to make segregation in schools, hospitals, etc., desirable.

3. There is no essential difference between Negroes and white people but it is preferable for them not to mingle together socially (at dances, etc.)
4. There is no difference between Negroes and white people and they should live together as one people in the community, each being treated on the basis of individual worth.

The fourth statement is regarded by Dr. Ross as one which is most sensitive to the demands of the concept "brotherhood of man" and free of racial prejudice. By such a definition, only 39% of the group studied may be so classified. Almost 60% of the group support some form of discrimination or segregation. The degree of full acceptance was highest for Jews and lowest for Catholics, with Protestants being at the average of the group. (11)

Harrison's study of students attitudes toward the church, based upon replies of 200 students at Southern University, tends to support the general findings of McKinney. These Negro student opinions seem to be the products of their social experiences. The significant viewpoints expressed concerned the students' convictions that religion grows out of people's associations with other human beings. Furthermore "A large majority of these students agree and strongly agree that there should be no class distinction in the church. Only 9% of the males and 21% of the females disagree with this conclusion. Over 75% of both the males and the females agree and strongly agree that the church should support interracial activities." On a scale in which the lowest possible score is 18 and the highest 90, and the middle score 54, approximately 79% of the scores were above the middle score. It seems clear from these scores that the Negro students think that the church should be concerned with the social problems in community life. (12)

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111 NEGRO BAPTIST THEOLOGICAL SCHOOLS

If religion is conceived as a basic aspect of human life and society, the training of religious leaders becomes an educational enterprise of strategic importance. From time to time some studies have been made of theological education in America, from the general as well as from the point of view of specific denominations. Few studies, however, have been made of the education of Negro ministers.¹ This is true for several reasons, of which one is that the evolution of Negro higher education in this country has proceeded in the last 85 years from the elementary schools for freedmen to the four year college, and, in a few instances, colleges which offer some work leading to the degrees of Master of Arts, Bachelor of Theology and Bachelor of Divinity. The separate theological school for Negroes has not developed to any great extent because some of the colleges themselves, originally founded primarily for the training of religious leaders, have undertaken to carry forward both general and religious instruction. Moreover, due to the socio-economic conditions of the Negro during the past eight decades, the demand for a highly trained ministry has not been strong enough to push forward the development of the separate and distinct graduate school of religion among Negroes.

The Baptists are the leading denomination among Negroes numerically. Although some estimates differ, the 1936 U.S. CENSUS OF RELIGIOUS BODIES reports a total of 3,828,285 of the traditional type Negro baptists in this country. These represent around thirty-three per cent of the total Negro population in America and about sixty-five per cent of the total number of Negroes in this country who are affiliated with any denomination whatever. The Baptist operate about twenty-three thousand churches, and had among their constituency around 28,000 ordained ministers. It is clear, therefore, that the extent and nature of the training of the religious leaders of this group are matters of no little importance to a consideration of the general welfare of the Negro in America and the specific status and possibilities of Negro Baptists in particular.

The historical background of the Negro Baptist theological seminaries is for the most part co-incident with that of the Negro colleges as a group. Founded at the close of the Civil War, these schools sought to develop an educated group of clergymen in whose hands lay the major responsibility for the leadership of the race. They are to a large extent the products of Northern philanthropists and missionaries who recognized and responded to the need presented by the more than four million freedmen seeking a place of status and security in the American commonwealth. The oldest of the Baptist schools, Shaw University and Virginia Union University, grew out of institutions dating back to 1865. Later in the order of founding are Morehouse College, and Storer College, both founded in 1867; Benedict and Leland, both founded in 1870; and Bishop, 1881. These schools were major institutions for the training of religious as well as lay leadership in the crucial days of Reconstruction. The instruction, carried on largely by white missionary teachers trained in the North, was of a very high order, and the influences of the teachers themselves served to provide an effective educational milieu which produced lasting and immeasurable results.

Negro Baptist groups themselves, primarily state conventions, undertook to establish schools under their own auspices for the training of religious leaders. Among these are Selma University, Selma, Alabama 1878, Arkansas Baptist College, Little Rock, 1884; Virginia Theological Seminary and College, Lynchburg, 1886; Western Baptist Seminary, Kansas City, Missouri, 1890; Friendship Junior College, Rock Hill, South Carolina, 1891; Florida Normal and Industrial College, 1892; Butler College, Tyler Texas, 1905 and Morris College, Sumter, South Carolina, 1908.

The large majority of Negro Baptist ministers have been trained in either of these two groups of schools. Nevertheless, there were other such schools founded within the three decades following the Civil War which either have ceased to exist, merged with other Baptist schools, or have changed their auspices and programs. Typical of these are Florida Memorial College, Live Oak, now merged with Florida Normal and Industrial College, Roger Williams University, Nashville, founded by the

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¹ Daniel, W. A., *THE EDUCATION OF NEGRO MINISTERS*, New York, George H. Doran; Mays and Nicholson, *THE NEGRO'S CHURCH*, New York, Institute of Social and Religious Study and Research, 1933.

American Baptist Home Mission Society, and now out of existence, and Jackson College Jackson, Mississippi, also founded by the American Baptist Home Mission Society and now under the auspices of the State of Mississippi.

The present situation in the principal Negro Baptist schools generally represents many improvements academically and financially over what was the case twenty-five years ago. At that time the majority of the students enrolled were in the high school departments. Now the high schools have been discontinued. The enrollment has increased tremendously. Financial and physical resources have greatly expanded. The faculties are much more highly trained. This progress, however, has been restricted on the whole to the liberal arts departments of the colleges. The development of the departments or schools of religion in these institutions, as in all of the Negro church-related schools, has not kept pace with the improvement of provisions for regular college work. One of the principal reasons for this is that the colleges have been quite concerned with the problem of meeting the requirements for accreditation by the regional college and university accrediting agencies. Theological education is expensive, in that tuition fees are low or non-existent, and the colleges have simply been unable to maintain proper academic standards in the college department and the seminary department at the same time.

This means that often the most promising students have not been attracted to the study of theology. The standards of the seminaries have been too frequently lower than those of the college department. Many times the theological departments have appeared to be the dumping grounds for those students whose mental and personal equipment has been too limited to allow them success in fields where the competition was greater.

A study of the theological training of Negro ministers twenty-five years ago reported as many as twenty-four Negro Baptist seminaries and departments of theology with a total enrollment of 540 students.² Of this number of students, only a fraction were college graduates, for out of the total of more than 1100 students included in the entire study of the educational enterprises of all the Negro denominations, only 37 were college graduates. The 1940 NEGRO YEAR BOOK reports twenty Negro Baptist theological schools and departments of theology, as of the school year 1945-46, with a total enrollment of 450 students for eighteen of the school reporting. On the basis of other figures in hand, it is safe to say that about thirty of these were college graduates.

Our present study leads to the conclusion that there are fewer Negro Baptist schools offering work in religion leading to theological degrees than was true twenty-five years ago or even as indicated in the 1947 NEGRO YEAR BOOK statistics. It is of interest, however, to note that while the total number of theological schools or departments, as well as the total number of students, has decreased among Negro Baptists, the proportion of college graduates in these schools has increased, even though very slightly. Seven schools in our study report an enrollment of 89 Bachelor of Divinity candidates among them. Of this number, approximately 95% are estimated as college graduates, according to figures available. These figures are for the academic year 1949-50. It would appear that in twenty-five years relatively little progress has been made in this area, even when we take into account the fact that there are a few other Negro Baptist ministerial students studying in Northern seminaries.

The American Association of Theological Schools, the accrediting agency for theological schools in this country, has accredited none of the Negro Baptist Theological schools. Only one has associate membership, Virginia Union University. As a matter of fact, only two Negro theological seminaries in the country are accredited by this Association, the Howard University School of Religion and Gammon Theological Seminary, the latter being accredited with certain qualifications. Moreover, as late as 1945-46 only three of the seventeen Baptist schools included in this study were accredited Class A, while two were Class B, and one Class A as a junior college, although it offered four years of work.

2 Daniel, op. cit

Within recent years these schools have been making strenuous efforts to upgrade the quality of the faculty and of instruction in their theological departments. There is observed a keen desire to standardize the work of the B. D. curriculum and instruction. Several of the schools, faced with the impossibility of doing both the college and the theological jobs well, have given up the attempt to offer any work leading to theological degrees. Others have given up the Bachelor of Theology curriculum and have concentrated on the B. D. programs, supplemented by certificates courses for those ministers who for various reasons are unable to meet the standards of matriculation for the B. D. degree. In some cases emphasis has been placed on a course leading to the A. B. degree with a major in religion. One school, Bishop College, now offers, instead of the B. Th. or B. D. degrees, a one year graduate course leading to the degree of Master of Education in Religion. All this results in higher standards for theological education in these schools, although it reduces the opportunities available to certain ministers for work leading to a theological degree.

One of the problems that has seriously affected the quality of the work which the Negro Baptist theological school has been able to perform, is the relatively poor quality of students which have matriculated there. It is common knowledge that the background from which the average student comes is not one calculated to inspire him to great advancement in scholastic achievement. The United States Census of 1940 shows that the average Negro of twenty-five years of age and above has had less than a sixth grade education. This means that a group with such limited educational and other opportunities is subject to a strongly emotional rather than an intellectual approach to religion. One need not seek far to find those ministers and evangelists who can meet the limited educational demands these people require of their religious leaders. Often many of the young Negroes who do aspire to the ministry feel that the major advantage that can accrue to them from a theological education is that of better techniques for catering to the desires of the people, in addition to having an academic symbol for their profession. For those theological teachers who have high academic standards it is a frustrating experience to attempt to maintain such standards with students of such limited vision.

The Negro theological seminary in general has a major problem at this juncture in attracting the most promising college graduates who are interested in theological education. This problem is that of the competition offered for the white seminaries of the North which are open to Negroes. The competition is twofold. On the one hand, the outstanding Negro students desire to go to the Northern seminaries for the contact with the widely recognized scholars who teach there, and because of the higher educational standards which prevail in most instances. There is also the attraction of the greater prestige which comes with the possession of a degree from one of the Northern schools. On the otherhand the competition is great with regard to the amount of scholarship assistance which the Northern seminaries are prepared to offer as compared with that available in the Negro seminaries. Frequently a Negro student with a creditable academic record is able to secure sufficient financial assistance in a Northern seminary not only to meet his immediate expenses of tuition, room and board fees, but also to care for all his incidental expenses as well. The Negro Baptist seminary is unable at present to meet this kind of competition. This often results in its being left with the mediocre students.

Another factor affecting the possible development of the Negro seminaries is the movement toward racial integration in education in the South. It is demonstrable that the majority of students in the major white Baptist seminaries in the South favor the acceptance of Negro students in these schools. It is also true that a growing number of teachers in these schools are of the same disposition. Already the opening of white Baptist seminaries of the South to Negro students has affected the functioning of Negro Baptist seminaries. In certain seminaries of other denominations in the South this process of integration is already accomplished.

It is a truism to say that for a long time the leadership of the Negro was largely in the hands of the Negro preacher. This situation still obtains largely today, but in many areas there are evidences that this leadership is being exerted by others such as labor leaders who are active in civic and political causes. Whether the Negro minister is able to maintain his leadership among his people will be determined in no small measure by the extent the minister is prepared to understand the various cultural forces at work in his society, and to cope with those forces with intelligence, precision and insight, and in keeping with the basic message of the Christian faith. Unless this condition is met, it appears that the Negro church will lose an

opportunity of supreme importance and significance in the ongoing life of society in general and of the Negro people in particular.

Whatever may be the actual aims and objectives of the Negro school of theology, it appears that it is caught in a maelstrom of caste and class, with all their attendant social, personal, and spiritual ramifications. It presumably addresses itself to the task of meeting the spiritual needs of a people who live much too often on the fringes of security. How well, then, are the schools for the training of the Negro Baptist spiritual leaders prepared to do the job before them? To what extent are resources available among them for meeting the need for an able and a consecrated ministry? This study seeks answers to the above questions and related ones.

A. The Administration of the Theological Seminaries and Departments

Among Baptists there is traditionally an aversion to centralization of authority. For this reason, among others, there has been no cooperative planning for the carrying on of theological education among Negro Baptists as a whole, as has been the case with certain other denominations. This has resulted in the rise of seminaries in some instances because a particular convention wanted to provide a center of theological training for its constituency. There have been instances where such schools have been created primarily because Negro Baptists in a given State or area felt that they did not have sufficient voice in or control of the educational institution designed for them. There are other instances where a 'split' in the State convention has occasioned the founding of a new school by that faction with whom the control of the existing institution did not remain. Obviously such a situation could not possibly result in strengthening the work of theological education.

The usual type of control found in the seminaries is that exercised by a board of trustees which has the responsibilities of holding the property and administering the financial affairs of the school. The theological schools of this study which are connected with colleges have no separate board of trustees. The one board administers the financial affairs of the institution as a whole. The number of members usually range from twelve to twenty-five, although one school lists fifty-seven members of its board. 1. In most cases there is an executive committee consisting of around five members who carry on the affairs of the school during the interim between meetings of the entire board.

The terms of service of board members range from three to eight years. It is our opinion that a term of three years is relatively short, and a term of eight years somewhat long. A term of five years allows a board member time to become thoroughly familiar with and experienced in the affairs of the institution before coming up for re-election or replacement by someone else. A longer means that an institution is likely to be seriously handicapped in its opportunities for making constructive changes in its board of control.

The charters of each of the schools of this study were not always made available upon request. Much of the data herewith recorded comes from general information already in hand and from announcements in the catalogues.

Three general types of administrative affiliation and supervision are observed among the Negro Baptist seminaries. First there are those schools which are affiliated with the Board of Education of the American (Northern) Baptist Convention by virtue of certain close historical relationships. These are as follows: Benedict, Morehouse, Shaw, Virginia Union, Bishop, Leland, Florida Normal, and Storer. Secondly there are the schools founded by and still largely controlled by the Negro Baptist state conventions. The following schools are in this category: Morris College, Selma University, Arkansas Baptist College, Butler College, Virginia Seminary and College, Friendship Junior College, Oklahoma School of Religion, and Western Baptist Seminary. Finally, American Baptist Theological Seminary represents the cooperative relationship between the Southern Baptist Convention and the National Baptist Convention Incorporated, a venture in interracial cooperation in theological education.

1. Virginia Seminary and College

The oldest of the seminaries were founded by Northern Baptists through the American Baptist Home Mission Society. In some instances this organization bought and controlled the property of the school. In other instances the property was purchased by individuals acting under the aegis of the Society and held by an independent board of trustees. The endowment funds of some schools have been held and administered by the Society. For many years the Society had a Secretary whose responsibility was to supervise the general interests, including financial, administrative and academic, of the school.

Around sixteen or seventeen years ago the American Baptist Home Mission Society turned over its supervisory activities of Negro schools to the Board of Education of the Northern Baptist Convention. The Secretary for Schools, Colleges and Seminaries of this Board has acted as a counsellor of the Negro schools in much the same way as the other colleges and seminaries are served. The Negro thus maintain an affiliation with the American (Northern) Baptists, who are represented on the Boards of trustees by officers of the Board of Education serving as ex-officio members. In most instances the boards of trustees are self-perpetuating, although not completely free where certain funds of the school are held and controlled by the affiliate of the parent body.

Information available leads to the conclusion that the Board of Education does attempt generally to exercise final control over the schools, but because of the historical affiliation, the trustees usually lean heavily on the advice given by the American Baptist representatives.

Affiliation with the Board of Education of the Northern Baptist Convention has certain public relations advantages for the schools. It ties up the work of the schools with the activities of a major denominational group. Some of the Negro colleges so affiliated are the beneficiaries of certain gifts and counsel which would not be received otherwise. The administrative officers also share in the fellowship and conferences designed to promote the common interests and concerns of all the schools of the denomination.

Various Negro Baptist conventions control eight of the schools of this study. Since the charters of these schools were not available at this writing, no general conclusions can be made with regard to the details of the types of control prevalent in these institutions. In one instance, namely, Arkansas Baptist College, the twenty-four members of the Board of trustees are appointed by the State Convention. Eight members are appointed annually for a term of three years. This convention, however, does not appoint the president of the College.

The Oklahoma School of Religion, situated adjacent to the campus of Langston University, coordinates its program with that of the University. But the latter exercises no direct control over it. The Dean of the School of Religion, however, serves as minister and part time instructor in the social science department of the University.

Virginia Seminary and College has a board of trustees numbering fifty-seven members composed mainly of ministers from the State of Virginia, Maryland and New York. The seminary is under the auspices of the Virginia Baptist State Convention, the membership of which comprises ministers and churches not only in Virginia but in other states as well. It is affiliated with the National Baptist Convention of America, the smaller of the two national Negro Baptist Conventions.

The American Baptist Theological Seminary represents an effort on the part of Southern white Baptists to make a contribution to the training of Negro Baptist ministers, working in cooperation with the National Baptist Convention, Incorporated. This seminary has a Board of Trustees numbering 36 members, of whom twenty-four are Negroes representing the National Baptist Convention, Incorporated, and twelve whites representing the Southern Baptist Convention. The charter, however, permits a membership of fifty persons if it should seem desirable.

In addition to the Board of Trustees there is a Holding Board of the Seminary comprising twelve members, of which eight are representatives of the Southern Baptist Convention and four representatives of the National Baptist Convention, Incorporated. The responsibility of this Board is not indicated in the Charter. It is asserted, however, that this Board serves somewhat as a group to oversee the property of the school. There are some members of the Holding Board who are not members of the

Board of Trustees. To this investigator the definition of the distinctive functions of these two boards was not made clear. On the surface it would appear that they are virtually two Board of Trustees, one predominantly colored and the other predominantly white, with the latter, as the name suggest, having control of the property of the Seminary.

The Southern Baptist Convention maintains an officer with offices on the campus who has the responsibility of supervising the property of the School in addition to serving as a liason person between the school and the Southern Baptist constituency.

During this study the administrative officer of each school was asked whether a closer tie up with the churches and the conventions would have any advantage. The majority answered in the affirmative, and expressed the feeling that efforts were being constantly made to bring this about. One administrator said that it is debatable whether closer affiliation with the convention would be of any advantage, because the State convention supports four schools in his state and he doubted whether any additional help would come to the seminary from them. Another stated that a closer tie would be advantageous provided the convention did not attempt to control the affairs of the school.

The institutions of this study which maintain schools or departments of theology usually employ a Dean or Director of this division. The president of the institution has general responsibility for fund raising, the securing of teachers and the public relations of the theological department along with other departments of the school.

The deans work closely with the presidents in planning the general affairs of the seminary, particularly those programs pertaining to the inservice training of ministers.

The internal administrative affairs of the departments or schools are tied in with those of the colleges. The student records are kept by the register of the college. The course offerings and other announcements of the theological department are published, except in one instance, in the regular college catalogue. They have the same library, housing and eating facilities, except in one situation where there is being developed a separate reading room for theological students.

Only four schools of this study have a school of religion fairly distinct from the regular college. Benedict College has recently acquired, through the gift of Mrs. J. J. Starks, widow of the former president of the school, a separate building adjacent to the college campus where the theological work is now centered under the title, The J. J. Stark School of Theology. A Dean of this School is active in developing its program which will be discussed later in this report.

Virginia Union University reorganized its theological instruction in 1942, discontinuing its Bachelor of Theology curriculum and instituting instead a graduate school of religion administered by a Dean. There is a separate building devoted to the activities of the School housing classroom, offices of instructors, a small chapel, as well as the College Chapel.

Shaw University maintains a separate reading room in the library for the theological students. There is a Dean of the School of Religion who administers its academic affairs.

Morehouse College has a graduate School of Religion under a Director, but has no separate facilities in which the work of the school is carried on.

In most other instances the Dean of Theology is primarily the principal instructor or religious subjects for both the college and seminary students.

Only two deans of the Schools of Religion, however, have earned the doctorate degree. There are at Morehouse and Virginia Union, and the degrees were conferred by the Pacific School of Religion and Boston University School of Theology, respectively. In two other instances the men have spent one or more years of study beyond the Bachelor of Divinity degree. In addition to the administrative duties in connection with the seminaries, the dean usually serves the college department of the schools in committee work and in public relations programs.

In general the administrative patterns of the Negro Baptist seminaries very little from those in other independent institutions. As will be discussed later, the administrative officers face a serious problem of trying to carry on a creditable program of instruction with student body limited as to numbers and often in terms of academic promise. There is the problem, too, of trying to meet the educational needs of students with varying levels of academic backgrounds.

B. Financial Support

The quality of theological education, as of all education, is often determined by the amount of support available for it. In this connection, it can be said that Negro private schools in general are facing a difficult situation. In addition to some of the problems in the area of finances to which attention has already been drawn in this study, there is the problem of increase of the church-related and private colleges with those supported by the States. This latter group, in recent years, have outstripped the former in the expansion of physical facilities, in the attractiveness of emoluments offered to teachers, and in the enrollment of students. It is generally agreed that the church-related and private Negro college faces a most uncertain future.

The fortunes of the Negro Baptist theological seminaries are tied up with those of the colleges themselves. It is clear that the bulk of the operating expenses of the seminaries come from the college departments, for the seminary students as a whole enjoy greater scholarship assistance than the other students and consequently pay for a smaller proportion of their expenses. This dependence on the college department is not a wholesome condition for theological education in general if theological departments are to enjoy a desirable measure of status and security.

It will be instructive to examine the nature and extent of the financial support by which the theological schools operate. Exact data on this question are not available for any except the one school which exists only as a theological seminary, for the simple reason that the finances of the school or the department of theology are not kept separate and distinct from those of the college. Some inference, however, may be drawn with respect to the financial strength of the seminaries from the data regarding the total fiscal operations of the institutions as a whole.

Information in whole or in part was secured from six of the schools of this study including, American Baptist Theological Seminary, Benedict, Morehouse, Virginia Union University, Bishop College, and Shaw University. Table 1 shows a comparative statement of the budget operations of each school reporting.

Figures on income from endowment funds were available from only three schools. School A reported \$9,785 received from this source. School B, \$79,296 and School D, \$717. It is noteworthy that while School A did not report any endowment funds in a recent survey in the 1947 NEGRO YEAR BOOK, it does report to the present survey some income from investments. Either this institution refused to disclose the amount of its endowment in the earlier study, or the amount reported herewith represents income from temporary rather than permanent investments. It is hardly probable that in the last five years this school established an endowment from which the amount reported herewith could be realized.

Estimated income designated from theological purposes in a fourth institution, School E, was \$1200. School C did not indicate the amount budgeted for investment income.

Judging from the sampling of figures available, it appears that on the whole the majority of the colleges have rather limited endowment funds with which to carry on their total work. As a matter of fact, the only Negro Baptist Schools in the country, with the exception of Spelman College for girls, reporting any endowment funds as of 1945-46 were Bishop, Morehouse, Virginia Union, Shaw and Storer. The combined endowments of these institutions as reported in the 1947 NEGRO YEAR BOOK was \$3,292,171 distributed as follows: Morehouse \$2,000,000, Virginia Union \$787,292, Shaw, \$385,000, Storer \$106,879, and Bishop \$13,000.

TABLE III-1
Comparative Statement Of Budget Operations And Salary Scales
(Regular Session, 1949-50)

	(b)					(c)
	SCHOOL A	SCHOOL B	SCHOOL C	SCHOOL D	SCHOOL E	SCHOOL F
INCOME From:						
Investments	\$9,785.36	\$79,296.14	\$?	\$ 717.24	\$	\$ 1,200
Scholarship Funds	--	none	16,500	--	\$ 20.05	300
Gifts	50,534.87	35,948.18	40,000	69,111.98	78,474.27	6,000
Student tuition, fees rooms, board, other, .	258,122.63	292,320.35	117,800	283,183.93	16,952.53	10,000
Other sources	37,415.71	56,016.70	60,000	47,579.24	--	--
TOTAL INCOME	\$318,232.49	\$463,580.70	\$480,000	\$400,592.37	\$95,446.85	\$17,500
EXPENDITURES (Exclusive of in- service training of alumni)						
All salaries (except service)	\$112,833.98	\$176,128.23	\$176,000	\$142,447.36	\$38,904.57	\$15,400
Dining Hall (ser- vice, food,)	76,077.35	96,354.55	115,275	48,975.01	15,993.53	6,300
Dormitory (service, heat, light)	28,922.60	41,557.14	38,092	15,566.20	4,808.39	700
Other Maintenance Costs,	88,995.76	26,638.59	50,000	44,157.52	13,167.09	350
Scholarships,	--	12,151.25	20,000	22,346.47	1,360.00	2,000
Others,	49,139.97	84,736.99	68,000	93,534.26	16,483.22	250
TOTAL EXPENDITURES	\$355,059.66	\$437,557.75	\$457,376	\$367,026.82	\$90,716.80	\$27,010
SALARY SCALE (annual, inclusive of living (a))						
Professors,	\$1815-\$3300	\$4000-\$5000	\$3100-\$4000	Not	\$2250-2475	\$4100
Associate Professors		3300-4000	2925-4500			8250 (3)
Assistant Professors		2600-3400	2340-3465			--
Instructors		1800-2800	2115-3015	Given		3000 (e)
Others					1575-1800	Two part time)

(a) Faculty not ranked

(b) Budget statement, not actual operation experience

(c) Estimates of seminary experience based on total school budget

As of 1949-50 the figures for Morehouse and Virginia Union must be revised upward, since these schools have been conducting endowment campaigns during the last five years (Accurate data are not available at this writing)

The actual income from scholarship funds is given in only one instance. This was given by School E as amounting to \$20.05. School B stated that there was no income from scholarship funds during 1949-50, although this is somewhat strange since the catalogue reports a total of more than \$34,464 in invested funds earmarked for scholarship purposes. As the same time this school reports a total of \$12,151 spent for scholarships in 1949-50.

Income from gifts was relatively substantial, ranging from \$35,948 in one school to \$78,474 in another. The United Negro College Fund is undoubtedly a very important factor in this connection. So long as the sources of these contributions remains reliable and stable the schools are in a fortunate situation. But the constant increase in educational costs necessitates redoubled efforts on the part of educational administrators to secure increasing gifts to carry on the work of the schools.

Income from student fees constitute the largest single source of revenue in the schools, ranging from \$16,952 to \$292,320. Here again it must be remembered that the theological students pay a much smaller proportion of their educational fees than do the regular college students.

The total revenue of three of the four schools giving fairly complete data was in excess of total expenditures, ranging from a difference of \$4,700 to \$33,500. The fourth school reported a deficit of \$37,000 for the fiscal year 1949-50

Expenditures for salaries constituted the major item of expense for all schools reporting. Next in order was the cost for dining hall operations. Maintenance costs were next on the scale, ranging from \$28,638 to \$88,995 in the four colleges giving data.

Scholarship expense ranges from \$12,151 to \$22,346 in three schools. School E reports \$1360 paid out for scholarships. School D reports \$22,346 paid out in scholarships, although it received only \$727 from invested funds earmarked for this purpose. School C. estimated an income of \$16,500 from scholarship funds and an expenditure of \$20,000 for this purpose. Evidently most of the schools are paying a considerable amount for scholarships out of current income.

Salary scales are reported showed some variations. In School A where the faculty is not ranked, teachers' salaries range from \$1,815 to \$3,300. With such a salary scale it is likely to be difficult to secure the best prepared teachers. In School B and C is to be found a relatively good salary scale as compared with most private colleges for Negroes. In these two institutions salaries of professors range from \$3150 to \$6000, and for associate professors the range is from \$3300 to \$4000. School F shows one theological teacher of professional rank at a salary of \$4100.

It is probable that in all the schools of this study the teachers of theological subjects come under the same salary scale as those in other departments of the college.

It is reasonable to assume that if complete financial data were available from all the seventeen schools of this study the picture would hardly be as bright as the above discussion suggests, for the figures above are from the strongest of the schools financially. Since only five Baptist schools report any endowment at all and in view of the general status and limited support received by these schools, it is clear that the financial situation of the colleges leaves much to be desired.

C. Aims Of Theological Education

We turn now to a consideration of the aims of Negro Baptist Theological seminaries as indicated by expressions from theological teachers and administrators themselves. This matter is of importance for many reasons. It helps us, among other things, to judge how the faculty members evaluate the significance of their work, as well as the directions in which they intend to progress with their teaching.

This information comes from twenty-seven teachers in four schools offering work leading to the degree of Bachelor of Divinity. Teachers in two of the schools to which the forms were sent did not return them. It is our opinion, however, that herewith is a reliable sampling of opinion as regards all the teachers in the Negro Baptist seminaries.

Faculty members were requested to fill out the questionnaire entitled, "Aims of Theological Education." This was a check list of twenty statements of possible objectives of theological education, and the teachers were asked to indicate whether each statement was a "present aim" or whether it "ought to be our aim", and also to rate the aims with regard to the teacher's conception of the importance of the aim. We are not always sure whether by checking the item "ought to be our aim", while leaving the item "present aim" not checked, the respondents were acknowledging that a given statement was not a present aim. Be that as it may, we list herewith in Table II and III in terms of percentages the composite of all the replies received.

There were only two statements of "present aims" which were checked by as many as 75% of the respondents.

Table III-2

Aims Of Theological Education (Per cent of 27 Faculty Members Replying)

	PRESENT AIMS	OUGHT TO BE OUR AIM	OF GREAT IMPORTANCE	UNIMPORTANT OR IRRELEVANT
1. To maintain, defend and propagate the orthodox doctrines of the Christian church.....	52	22	45	
2. To discover and apply new meaning to the Christian tradition.....	59	45	63	
3. To promote active growth of religion in direct relation to contemporary thought and need as well as in relation to historic faith.....	70	41	78	3
4. To be a Christian community of faculty and students, providing for all an opportunity for experience in creative Christian living as a group, through sharing of responsibility and control of life within the community.....	52	63	85	
5. To minister to the local needs of the community by means of courses, lectures, services and counsel.....	59	70	74	3
		28		

Table III-2

(continued)

Aims Of Theological Education
(Per. cent of 27 Faculty Members Replying)

	PRESENT AIMS	OUGHT TO BE OUR AIM	OF GREAT IMPORTANCE	UNIMPORTANT OR IRRELEVANT
6. To be a center of learning and productive scholarship...	63	55	78	4
7. To help students gain working knowledge of the Bible, church history and theology	74	41	81	
8. To help students gain a working knowledge of human nature, its needs, possibilities and the general methods by which it is changed	70	49	74	
9 To help students gain a working knowledge of religious trends and the current types of religious thoughts and practices.....	67	45	63	3
10-To help students gain a working knowledge of contemporary social conditions, trends and movements...	55	45	74	3
11 To help students develop skill in preaching and public speaking....	96	49	89	
12 To help students develop skill in pastoral visitation and counseling.....	74	45		
13. To help students develop skill in dealing with the inmates of jails and reformatories.....	22	67	70	19
14.To help students develop skill in the teaching and leading of children and youth.....	70	45	74	
15 To help students develop skill in personal evangelism.....	59	55	78	3
16.To foster and sustain in students the spirit of devotion to their Christian calling	67	55	82	
17.To foster and sustain in students attitudes of tolerance and goodwill toward persons of other religious views or up bringing and to develop such attitudes among their parishioners.....	63	52	82	
18 To foster and sustain in students attitudes of tolerance and goodwill toward persons of other races and cultures than their own and to develop such attitudes among their parishioners.....	89	59	85	

Table III-2

(continued)

19. To train students for the development of a Christian social order free from discrimination and segregation because of color, creed, nationality or race.....

67 59 82

20. To develop strong racial leadership for the Negro Baptist denomination.....

55 33 48

19

Table III-3

Aims Of Theological Education Ranked By Per Cent Of Faculty Replying

"PRESENT AIMS"			"OUGHT TO BE AN AIM"			"OF GREAT IMPORTANCE"		
Rank	Aim No.	Per Cent of Faculty Checking	Rank	Aim No.	Per Cent of Faculty Checking	Rank	Aim No.	Per Cent of Faculty Checking
1	11	96	1	5	70	1	11	89
2	18	89	2	13	67	2	18	85
3	12	74	3	4	63	3	12	85
4	7	74	4	18	59	4	4	85
5	8	70	5	19	59	5	16	82
6	14	70	6	15	55	6	19	82
7	3	70	7	6	55	7	17	81
8	19	67	8	16	55	8	7	78
9	16	67	9	15	52	9	6	78
10	9	67	10	8	49	10	15	78
11	6	63	11	11	49	11	3	74
12	17	63	12	12	45	12	14	74
13	5	59	13	14	45	13	5	74
14	2	59	14	10	45	14	10	74
15	15	59	15	9	45	15	8	70
16	10	55	16	2	45	16	13	67
17	20	55	17	7	41	17	9	67
18	4	52	18	3	41	18	2	46
19	1	52	19	20	33	19	20	45
20	13	22	20	1	22	20	1	45

These were aim 11, "To help students develop skill in preaching and public speaking" which was checked by 96% of the faculty, and the aim 18, "To foster and sustain in students attitudes of tolerance and good will toward persons of other races and cultures than their own and to develop such attitudes among their parishioners", checked by 89% of the teachers. Aim 11 is an obvious objective for a theological school. This objective was also checked by the largest per cent of faculty as being "of great importance."

It is significant that aim 18, concerning racial attitudes, should rate so highly among all the other statements of aims. It was among the possible objectives checked by as many as 85% of the faculty. The problem of race and caste bears heavily on the Negro people. It is to be expected that the seminary faculties would consider attention to it as a major objective. Aim 18 was checked by 59% of the faculty as one which "ought to be our objective."

Along the same line, 67% of the faculty checked aim 19, "To train students for the development of a Christian social order free from discrimination and segregation because of color, creed, nationality or race, as a present aim of their seminaries. This ranked eighth in the order of the number assenting to the statements as present objectives. Fifty-nine per cent asserted that it "ought to be our objective", and 82% ranked it as "of great importance."

Here it is of interest to note that aim 20, "To develop strong racial leadership for the Negro Baptist denomination", was considered a present aim by only 55% of the faculty. Only 33%, the second lowest per cent in the ranking, stated that it "ought to be our aim". Again only 48% of the faculty second lowest per cent in this ranking, stated--it is "of great importance", while 19%, the highest in the category, stated that this aim was "unimportant" or wholly irrelevant. One may conclude that this group of teachers of Negro Baptist ministers or perspective ministers are quite interested in developing among their students and in the community improved attitudes in race relations, but are not proportionately concerned about "racially minded" denominational leaders. This fact, we believe, is a credit to the faculty.

Aims 12 and 7, dealing with skill in pastoral visiting and counseling, were checked by 74% of the faculty as being present aims. Eighty-five per cent of the faculty checked aim 12 as "of great importance" while 81% put aim 7 in the same category. Significantly four per cent of the faculty stated that aim 12 was unimportant or irrelevant.

Aim 8, "To help students gain a working knowledge of human nature, its needs, possibilities and the general methods by which it is changed", and aim 14, "To help students develop skill in teaching and leading of children and youth", were each checked by 70% of the faculty as being present aims of the schools. yet fewer faculty members ranked these aims as of great importance as might be expected.

There is one statement of an objective of theological education which ranks low in two categories and high in two others, indicating a somewhat divided opinion on it. This is aim 13, "to help students develop skill in dealing with the inmates of jails and reformatories." Only 22% of the faculty stated this was a present aim. This is the smallest per cent checking any one statement. Yet 67% checked this as a desirable objective of seminary training. Only one other aim was checked by more teachers as being a desirable objective. At the same time, however, this aim was fifth from the bottom of the ranking of those checked "of great importance." Seventy per cent said it was in this category. On the other hand, 19% of the respondents stated that aim 13 was unimportant or wholly irrelevant.

A similar situation is observed with respect to aim 4, "to be a Christian community of faculty and student, providing for all an opportunity for experience in creative Christian living as a group, through sharing of responsibility and control of life within the seminary." Only 52% of the teachers checked this as a present aim, making it third from the bottom in this category, while 63% checked it as a desirable aim, making it third from the top in that category. Moreover, 85% felt it to be of great importance. It appears from this that, as compared with other ac-

acknowledged aims, a relatively small per cent of the theological faculty feels that the seminaries are attempting to fulfil the Christian ideal of community in their own campus relationships; and that they feel this to be a matter of significant importance. One may conclude that this should be a matter of no little concern for the administrative officers of the seminaries.

The first aim on the list, "To maintain, defend and propagate the orthodox doctrines of the Christian church," ranked second from the lowest as regards the number of times it was checked as a present aim of the seminaries. At the same time, it also ranked lowest in the category of desirable aims, and also lowest in the ranking of those objectives checked as being of great importance. This is a significant fact. It means, among other things that this group of Negro Baptist theological teachers are not nearly as interested in orthodoxy as would have been the case with theological teachers in these same schools a generation or two ago. One explanation is that most of these instructors received their theological education in the so-called "liberal seminaries", and in a period when liberal thought was dominant. They stand about midway in interest in orthodoxy between the faculties of the conservative and the more "liberal" Baptist seminary faculties as reported in Hartshorn's and Froyd's study using the same form of questionnaire.¹

When further comparisons are made at this point with the Hartshorn and Froyd study, it is found that the theological educational aims most often recognized by the teachers in the Northern Baptist seminaries were similarly those most often ascribed to be the faculty of the present study.

The views of the faculty of this study with regard to specialized training of the seminary are shown in Table IV. Seventy-one per cent of the respondents felt that the duty of the seminary was to train preachers and pastors, while 67% felt that the schools should train city ministers and 59% felt they should train rural ministers. Next in order of acknowledged specialized aims was to train workers with children and youth and leaders in education.

It is significant that while only seven per cent felt that the present aim of the seminary was to train church workers in colleges, 75% felt that it ought to be an aim. Similarly, while 10% asserted that a present aim was to train editors and writers, 52% felt that the seminary should provide specialized training in this area.

Only 26% felt that the schools should train "race leaders," but 26% stated that this was "unimportant or irrelevant." Counseling and therapy were recognized as a present objective by 30% of the respondents, but 59% indicated that it ought to be an objective; and the same number said that this was of great importance.

On the whole it is clear that the major specialization interests of the seminary faculties are primarily those dealing with preparing men for the usual and commonly accepted preaching and pastoral functions of the ministry.

D. The Faculties

Whatever may be the aims of theological education, the ultimate responsibility for their execution rests upon the faculty - their personalities, training, insight and effective classroom procedure. Neither buildings, degrees, nor salaries of instructors in and of themselves are the final determining factors in the effectiveness of the teaching process. In the early days of Negro education in America, some of the best teaching was done under quite modest circumstances, and by persons without the highest academic degrees. The secret of their success lay in sound basic preparation, profound devotion to their vocation, and the power effectively to reach the minds, imaginations, and wills of the students. Whatever, therefore, may be said with respect to the various assets or limitations of Negro Baptist theological education as of today, nothing is of greater importance than the quality of the faculty upon whom rests the responsibility of guiding the students in their preparation for the vocation of preaching.

Hartshorn, Hugh and Froyd, Milton, THEOLOGICAL EDUCATION IN THE NORTHERN BAPTIST CONVENTION, Phila., The Judson Press, 1945 p 172

Table III-4

Faculty Attitudes Toward Specialized Training

(Per cent of 27 Faculty members replying)

	PRESENT AIM	OUGHT TO BE OUR AIM	OF GREAT IMPORTANCE	UNIMPORTANT Or IRRELEVANT
TO TRAIN FOR SPECIALIZED MINISTRIES INCLUDING:				
a. Preachers and pastors	71	59	71	3
b. Leaders in religious education	45	55	55	3
c. Leaders of community agencies	22	48	30	19
d. Race leaders	26	33	30	26
e. Workers with children and youth	52	52	30	7
f. Editors and writers	10	52	37	22
g. Ministers of music	19	59	--	19
h. Ministers of pageantry, drama	7	48	22	30
i. Church workers in colleges	7	45	48	7
j. Counseling, therapy	30	59	59	7
k. Rural ministers	59	37	75	11
l. City ministers	67	33	59	7
m. College teachers	11	45	33	19
n. Missionaries	41	48	45	11
9. Research and productive scholarships	19	45	52	11

The data for this section come from questionnaires filled out during the fall of 1950 by 39 teachers in six seminaries and from the 1940-50 catalogues of these institutions. Included in the group of schools are the following: American Baptist Theological Seminary, Benedict, Morehouse, Shaw, Virginia Seminary and College, and Virginia Union.

Of the total number of teachers, thirty-five were men and four were women. Thirty-four were Negro and five were white. The average age of the group was 43 years, ranging by seminaries from an average of 27 years to 48 years. It would appear that this group of teachers as a whole should represent chronological maturity and should be at that period in life when one is likely to be most productive.

EDUCATIONAL BACKGROUND. For a more complete study of the professional preparation of the entire faculties recourse was had to the 1949-50 catalogues of the seminaries in which were listed the academic backgrounds of fifty-one teachers. The academic preparation of the faculty is often though not always a good index to the quality of instruction the students receive. Professional preparation in general should be given by those whose own studies have gone considerably beyond that of the students whom they teach. A study of fifty-one teachers of religion listed in the 1949-50 catalogues of the six seminaries under consideration indicates that their academic preparation is considerably less than what is ordinarily expected of a graduate faculty. Table V exhibits the data in this connection

Table III-5

Earned Degrees Of Theological Faculty

DEGREES	TOTAL	PER CENT
A. B.		100
A. M.	51	35
Ph. D.	18	2
B. Th.	1	4
B. D.	2	70
S. T. M.	36	13
M. R. E.	7	4
Th. D.	2	

The professional degrees of B. Th., B. D., S. T. M., and M. R. E. are held by 78% of the faculty. Only two of the fifty-one teachers, however, hold the doctorate. These are in two separate institutions. It is clear that there is much to be desired in terms of improving the academic preparation of the teachers in the Negro Baptist seminaries.

In view of the fact that in certain of the seminaries here considered there is the practice of teaching undergraduates and sometimes high school men in the same classes with college graduates, it is probable that, for the level of instruction prevailing in such a situation, the academic preparation of the faculty compares favorably with that of the average teachers in the colleges with which the seminaries are connected. The fact remains, however, that the level of instruction must be improved through broader academic training if the seminaries are properly to carry out their responsibilities.

In this connection, the study of ministerial education in the Northern Baptist Convention shows that 35, or 39%, of the 88 teachers held the Ph.D. degree and 20% held the Th. D. degree. Even here, it is the conclusion of the authors of that study that the proportion of men holding the highest academic degrees was relatively small.¹

¹Cf. Hartshorn and Froyd, op., cit., p. 195. "It would seem", they said, "that from the standpoint of achieved scholastic standing, the faculties are not as yet as well equipped as might be desired."

Foreign travel is looked upon as a broadening experience. Of the 39 faculty members queried in the fall of 1950, 23 or 59% indicated that they had had no foreign travel experience. Nine had visited Canada and seven had visited Mexico. Only six had had European travel experience. Of these, four served as military chaplains in Europe. One faculty member also served as a chaplain in India. It is doubtless true that economic considerations and the lack of social contacts have kept this group from enjoying as many travel opportunities as would be desired.

PROFESSIONAL EXPERIENCE. Twenty-seven or 77% of the men teachers in this study have had pastoral experience, averaging 11.44 years each for the group as a whole. These twenty-seven have held as many as 62 different pastorates. This fact is of advantage to the educational efficiency of the teachers, for it means among other things that their teaching is informed by practical experience. Table VI shows the average number of years of pastoral experience of the faculty in each of the six seminaries of this study.

Table III-6

Average Number Of Pastoral Experience Of Faculty Members In Six Seminaries

SCHOOL	NO. TEACHERS REPORTING	AVER. NO. YEARS P PASTORAL EXPERIENCE
American Baptist	9	12.85
Benedict	6	17.50
Morehouse	4	6.50
Shaw	8	13.83
Virginia Union	10	9.44
Virginia Seminary	2	6.00
TOTAL	27	11.44

It is noteworthy that five of the six teachers of homiletics or the art of preaching have had an average of 11.4 years of pastoral experience. The other had none at all.

Several of the teachers are combining their instructional activities with 'full' or part-time pastorates. Ten or 37% reported that they have regular pastorates at the present time, while six serve as part time pastors; that is, they serve churches once or twice a month and spend very little time on the field. Three others are serving as supply or temporary pastors of churches. Two serve as music directors and another is engaged in church youth work. Altogether 23, or 64% of the faculty members are now engaged in some type of either full or part-time church work.

TEACHING STATUS. This brings us to a consideration of the faculty members. Only 16 or 41% of these (of which half are in the seminary) are actually engaged full time in the theological seminary teaching exclusively, while an equal number divide their time between seminary and college teaching. Seven, or 18%, are part-time seminary teachers. Table VII exhibits the data in this connection.

Table III-7

Teaching Status Of Seminary Faculty

SCHOOL	NO. FULL TIME IN SEMINARY	NO. PART TIME IN SEMINARY	NO. FULL TIME BOTH SEMINARY AND COLLEGE	TOTAL
American Baptist	8	1	0	9
Benedict	3	0	3	6
Morehouse	2	2	3	7
Shaw	2	3	3	8
Virginia Union	1	2	7	10
Virginia Seminary	1	1	0	2
TOTAL	17	9	16	42

The above Table shows that altogether 23, or 51% of the teachers of this study are engaged exclusively in seminary teaching either on a full or part-time basis.

These figures are an index to the extent to which there is enough work in the seminary curriculum alone to require the full-time attention of the teachers as a whole. Moreover, the fact that 41% of the faculty herewith reported divide their time between graduate and undergraduate teaching is indicative of a serious difficulty in the matter of upgrading the level of instruction. This difficulty is further compounded by the fact that in some cases, even in the supposedly graduate courses, there are men of widely varying academic backgrounds, making it virtually impossible to set the standard for achievement for the upper group at a desirably high point.

Non-Seminary Activities Engaged In By Seminary Teachers

The extent to which faculty members engage in non-seminary activities of a religious or community nature is indicative of their breadth of interests and professional relationships. Table VIII shows the categories of interests and the number of times faculty members indicated their activity in each one.

Table III-8

Non-Seminary Activities Engaged In By Seminary Teachers

ACTIVITY	NUMBER REPORTING
Local denominational	16
Local community	28
Local interdenominational	22
State and national denominational	20
Other public service	10

Mentioned most frequently was participation in local denominational and inter-denominational ministers' alliances. This is the professional group closest to the theological teachers' interest and concerns. The second most frequently mentioned activity was participation in local YMCA and YWCA programs. Work with the community chest claimed the time of some. One indicated work with the local Republican club, another with the local inter-racial committee, and one with the Urban League. Five of the faculty indicated no non-seminary activity at all.

One may draw the conclusion that this group is fairly active beyond the campus, but not as active in certain community, regional and national affairs as would be the case in a fully integrated society.

TEACHING LOAD. The teaching load herewith reported consists of the total student class hours of each instructor for the first semester or quarter of 1950-51. The figures for each teacher are arrived at by multiplying the total number of students in each class by the number of hours the class meets per week, then adding these products and multiplying the sum of them by the number of weeks in the semester or quarter.

The information secured on teaching loads of the faculty is somewhat difficult to interpret on an exact basis, for some of the faculty listed on the schedule only the classes which they teach in the theological department or school of religion. Others listed all classes taught. The result is a not wholly satisfactory picture of the total teaching load of all the instructors. Table IX must therefore be read with some caution as an indication of what the exact situation is with respect to total teaching loads of some instructors.

Some of the small teaching loads are explained by the fact that they represent the work of part time teachers or teachers who have responsibilities both in the college and seminary and who failed to include their college courses on the schedule. In addition, it must be noted here that many of the seminary classes are small, with a large number consisting of less than ten students. As indicated later in this report there was a total of 12 courses listed, representing an overall enrollment of 1282 students. This means that there was an average of 11.16 students in all the courses reported.

One president says: "This is not necessarily so. In many universities top professors teach both graduate and undergraduate classes. If the classes are wholly undergraduate and wholly graduate, it is a poor teacher who is not resourceful enough to do both."

From the information given it appears that the seminary teaching load is relatively light largely because of the small size of classes. Actually many more students could be handled in each school without increasing appreciably the present teaching staff. A "normal" teaching load in a seminary has been estimated by some as consisting of 7200 student class hours for 32 weeks. On this basis there are only three teachers in this study whose load is above normal, but in each of these instances the teachers have college courses in with large enrollments.

PERSONAL WORK WITH STUDENTS. As a group the teachers of this study spend little time with students outside of class. Fourteen of the thirty-nine faculty members indicated that no time at all spent in this connection except "occasionally" on the part of some. The median number of hours spent in such activities was zero with the exception of academic counseling, where the median is one hour. Table X shows the range of hours spent by these teachers in work with students outside the class.

Table III-10

Range Of Hours Per Week Spent In Personal Work With Students

	RANGE OF HOURS	NUMBER CASES
Academic counseling	0-10	21
Visiting field work	0-4	6
Counseling on field work	0-8	13
Personal counseling	0-6	16
Social fellowship	0-3	9
Student fellowship	0-4	13
Student devotions	0-3	12

Obviously for one reason or another excellent extra-class instructional opportunities are not being used by the instructors. In view of the small size of the classes, a number of the teachers should be able to do more in this connection than is the case at present.

RESEARCH AND PUBLICATIONS. The extent to which faculty members engage in research is often indicative of their creativeness and academic growth. Of the 39 teachers of this study 12 listed some type of research in progress. Two of these were doctoral dissertations. One other listed a doctoral dissertation and another a master's thesis just completed.

Two of the men were preparing manuscripts for publication of books, dealing with the Negro church, Negro religion, and with psychological adjustment for our time. A seminary dean reported making a study of 500 pastors to determine their educational qualifications, church objectives and program. Two biblical research projects were reported, while some research on the Roman Catholic church in America was being carried on by another instructor. Still another reported that he was doing some research on counseling and worship.

This report of research is an encouraging aspect of this study, for Negro scholars in the field of religion have not been productive on the whole. There has long been the feeling on the part of some observers that the Negro possesses a peculiar genius for religion. Few scholars among the group have made significant literary contributions in this area. Negro seminary teachers should be the ones to do this.

None of the faculty reported the publication of any books within the last twelve months, although the dissertations of one, dealing with some aspect of the theology of the Northern Baptists, was reported in process of publication.

Eleven teachers reported the publication of a total of twenty-four articles and book reviews in the preceding twelve months period. About three of these were book reviews. One was an article on child psychology. Another dealt with religion and counseling in higher education. A sermon by one faculty member was soon to be published in the CHRISTIAN CENTURY PULPIT. The remaining were articles in the NATIONAL BAPTIST VOICE or in school papers.

This seems to be a relatively small per cent of the faculty who are doing any writing of articles. It is doubtless true that the heavy schedule of school activi-

Table III-9
Teaching Load Of Faculty Members, First Semester Or Quarter
1950-51

1.....	5346	- B
2. . . .	4644	- VU
3	4302	- VU
4	3252	- B
5	2862	- VU
6	2832	- A
7	2808	- A
8	2790	- VU
9	2738	- VU
10	2628	- A
11	2232	- VSC
12	1998	- VU
13	1720	- A
14	1705	- S
15	1444	- S
16	1440	- A
17	1228	- B
18	1200	- A
19	1188	- S
20	1134	- VU
21	918	- S
22	864	- B
23	840	- A
24	776	- S
25	666	- VSC
26	504	- VU
27	378	- M
28	324	- M
29	216	- M
30	192	- M
31	180	- VU
32	170	- B
33	168	- B

ties which many teachers carry, in addition to church responsibilities, preclude these thus affected from having the time and energy for creative writing. Consequently this represents a weakness among this group as a whole. As indicated above, the time is ripe for Negro scholars to make their particular contribution of interpretations of Christian faith and life to the Christian world. One administrator believes that a teacher who really wants to do some research or writing will find some time to do some writing or research. The teachers who do research at Morehouse often carry heavier teaching loads than those who do not.

FACULTY VIEWS ON THE MAIN TASKS OF THE MINISTER IN THE LOCAL CHURCH. From the point of view of theological teachers, what are the main tasks of the minister in the local church? The answers to this question appear in Table XI.

Table III-II

Faculty Views On The Main Tasks Of The Minister

TASK	NO. TIMES MENTIONED
Preaching	22
The pastoral functions	16
Counseling	15
Leader in community life	11
Teaching	10
"Soul winning"	9
Administrator, organizer	7
Worship leader	5
Leader in social change	1
Development of brotherhood	1
Missionary Work	1
No answer	3

In Table XI it is seen that preaching was mentioned most frequently. The next two tasks in order of frequency mentioned are not mutually exclusive. The term "pastoral functions" is used to cover tasks expressed in the sense of "shepherd of souls." Along with counseling, these two tasks of the minister are of great importance as seen by the teachers as a whole. The faculty also feel that the minister should be a leader in community life, and should guide his people in wholesome civic activity.

No emphasis is seen here upon the ministers activity in modifying the social order. Only one teacher mentioned that the minister's job is to bring about social change, although this task may be implied in some of the others mentioned.

These answers are generally in line with the response to the statement of aims of theological education discussed earlier in this report.

Denominational and racial considerations make little difference to these teachers in their conception of the minister's tasks. When asked whether being a Baptist necessitated a revision of their statement of the task of the minister, thirty-four said no and only two answered affirmatively. Of these latter, one stated that it was unfortunate that a Negro Baptist minister with a minimum of concern for faithfully interpreting the Christian gospel and for good church organization could be a success.

To the query as to whether being a Negro made any difference to the statement of the minister's task, twenty-nine said no and five said yes. Among the latter, the reason given was that the "educational and cultural standards were not so high and the demands upon the minister not rigid." A second teacher said that "greater emphasis must be placed upon all-round consecration", while a third affirmed that "Negro ministers require special training because of 1) the African background, 2) the gifts of the Negro church, and 3) the possibility of the Negro preachers making a contribution to religion."

For the most part, however, the opinion was that Negroes, as human beings, were the same as other people, and that the gospel message must be conveyed to them in the same way and under the same obligations as with others.

PROPOSED CHANGES IN TEACHERS' WORK TO MEET THE NEEDS OF STUDENTS. The question regarding the changes which should be made in theological teaching is of significance in this study. Of the thirty nine teachers queried, 15 offered some suggestions for changes to meet needs of students. More than half of these expressed the desire for lighter teaching loads so that they might be able to give attention to such matters as research and class preparation. In addition, several teachers expressed to desire to be able to do more visitation, supervision and counseling of their students on and off the campus. Another wished that his teaching load in the college department might be reduced or discontinued so that he could devote all his time to the seminary. One wanted to have more time to work with retarded students.

It is noteworthy that these teachers wanted to have more time for personal work with students. This indicates at once a keen interest in assisting the student to become more proficient in his studies and in his practical work, as well as the fact that many of the students are of the calibre who need more attention than can be given in the ordinary classroom relationships.

Other suggested changes are in the area of increased courses for non-ministerial students and a more practical and a more experienced centered approach to the teaching procedure.

It is of interest to observe that 21 or 53% of the faculty made no suggestions for changes. Of these, ten stated that no changes were needed, two felt "unqualified" to make suggestions at this point, one was "uncertain," and eleven made no answer.

OTHER CHANGES CALLED FOR IN SEMINARY LIFE AND WORK. In addition to the changes teachers stated they desired in their own teaching programs, opportunity was given for them to indicate additional changes they saw were needed.

Outstanding among these were in the area of curriculum changes, including suggestions for general curriculum revision, the addition of new courses of study, the improved organization of all departments and the strengthening of various departments. Several faculty expressed the need for a strengthening of the student recruitment program, including the suggestion for a full time person to take charge of it.

The problem of separately housing the seminary program with respect to classroom, library and students is recognized by several teachers. This is one of the crucial problems in the schools of this study, especially because these institutions offer graduate work, and proper motivation requires a sufficient distinctiveness of the total work of the seminary to cause the student to feel the increased responsibility and challenge of his vocational training. In the present situation, too often the standards of undergraduate work predominate in the graduate department. Meanwhile the students do not have a good opportunity to develop the spiritual life and esprit de corps necessary for most adequate orientation to their calling.

Certainly where the seminary is an integral part of a college set up, the work of the seminary should be set apart in a separate building, and separate housing facilities should be provided at least for the B. D. students. All this, of course, requires increased finances for capital expansion and upkeep, which many institutions are not in a position to provide.

E. Programs Of Study

There are five types of curricula offerings to be found in Negro Baptist institutions. There is 1) the program designed strictly for college graduates and leading to a fairly standard graduate degree. Three schools in this category are Morehouse and Virginia Union, each offering the B. D. degree, and Bishop College, which offers the Master of Education degree with a major in religion. 2) Shaw University has the combination A. B.-B. D. curriculum, by which the student moves into the seminary program after three years of college work and receives these degrees at the completion of the sixth year. 3) The following schools offer the B. D. and the B.Th. degrees, and candidates for both degrees frequently attend the same classes: American Baptist Theological Seminary, Benedict, Morris, Selma, and Virginia Theological Seminary and College. 4) Butler College, the Oklahoma School of Religion, and Western College offer the B.Th. degree and make no attempt to offer the B. D. Finally, 5) The following colleges offer no theological degrees, but provide opportunities for students to earn the A. B. or B. S. degree with a major in religion; Arkansas Baptist College, a Normal and Industrial College, Leland College, and Storer College.

dition, the following other schools mentioned above offer a major in religion: Morehouse, Morris, Selma, Shaw, Virginia Union. Virginia Theological Seminary and College, and Bishop.

Some of these institutions, moreover, offer non-degree programs leading to a Diploma in Theology or a Certificate in Theology. Table Xll shows in outline the various programs of study offered by the schools of this report.

REQUIREMENTS FOR ADMISSION. The three schools listed in Group I require graduation from a recognized college for admission. Bishop admits also, on an "unclassified" basis, persons holding bachelor's degrees from a non-approved college, with the understanding that this classification may be removed if their "ability to do graduate work is clearly established" at the end of their first quarter of graduate study.

The school in Group II, Shaw University, requires of applicants a bachelor's degree except those "taking a six-year combination leading to the B. D. and A. B. degrees who may apply for admission to the School of Religion upon completing three years of this work." A college major in religion and a scholastic average of C are required of such students.

The schools in Group III offer both the B. D. and the B. Th. degrees. The requirements for admission to study for the B. D. degree are announced as the same as in the other schools, that is, graduation from a college of approved standing. For the B. Th. degree requirements vary among these institutions. American Baptist Theological Seminary admits to study for the B. Th. degree "graduates of accredited high schools or from schools which, in the judgment of the seminary faculty, are of recognized standing." This institution also has what are called "provisional entrance requirements," which provide that "students who have not finished high schools but show the ability to complete the equivalent of a standard high school course and do our three year theological course satisfactorily will be permitted to work for the B. Th. degree." Moreover, students not able to meet this requirement will be granted the Diploma in Theology for three years of study. The other schools which offer the B. Th. degree require graduation from an approved high school for admission to the course. Morris College admits to this curriculum "graduate of approved high schools or their equivalent." The entrance requirements for the bachelor of Religious Education degree are the same as for the B. Th. Three schools offer this program of study

The requirements for admission to study for the Bachelor of Arts or the Bachelor of Science degree in religion are the same as for the regular college students. Eleven colleges of this study provide such a curriculum.

No academic requirements obtain for entrance to the certificate courses in religion or for study in the night classes in religion which some schools maintain.

In addition to the scholastic requirements listed above, certain schools also require other credentials, including ordination or licentiate papers and recommendations from pastors or other responsible persons. Some indicate that a student must show promise in the ministry.

From the catalogue statements and from personal conferences and observations one gains the impression that in most cases, except schools in Group I and II, generous provisions are in effect for the admission of theological students. According to information available, only rarely is an applicant denied admission to the study of theology, particularly in those institutions which offer the B. Th. degree. The Diploma or the Certificate in Theology. Naturally there would be more rigidity of selection in group I and II schools. Morehouse requires of candidates for admission at least a C scholastic average. Two applicants were reported rejected during 1949-50 because of low scholarship.

Perhaps the standards are not more rigid because of the desire to attract a large enrollment. In any case, those schools which offer identical courses for both the B. D. and the B. Th. degrees, diplomas and certificates, the problem of academic standards is acute. One wonders here whether these schools just mentioned are attempting too much. Certainly they can never hope to attract students of high calibre in any appreciable numbers under such circumstances.

Table III-12

Programs Of Ministerial Study and Degrees Or Certificates
Offered By Negro Baptist Schools

SCHOOL	B. D.	M. ED.	COMBINED A. B. & B. D.	B. Th.	B. R. E.	A. B. IN RELIGION	DIPLO- MA	CERTIFI- CATE	PAS- TORS INST.	EX- TEN- SION WORK	CORRES- PONDENCE COURSE
GROUP 1											
BISHOP		X				X		X	X		
MOREHOUSE	X					X			X		
VIRGINIA UNION	X					X			X	X	
GROUP 11											
SHAW			X			X			X	X	
GROUP 111											
AMERICAN BAPTIST	X			X	X		X	X	X	X	X
BENEDICT	X			X				X	X	X	
MORRIS	X			X		X	X	X			
SELMA	X			X		X		X		X	
VA. SEM & COLL.	X			X		X		X		X	
GROUP 1V											
BUTLER				X				X			
OKLA. SC. REL.				X	X		X	X	X		
WESTERN				X	X				X		
GROUP V											
ARKANSAS BAPTIST											
FLORIDA NORMAL						X					
LELAND						X					
STORER						X			X		
						X			X		

A. B.--BACHELOR OF ARTS

B. D.--BACHELOR OF DIVINITY

M. Ed.-- MASTER OF EDUCATION

B. Th.--BACHELOR OF THEOLOGY

REQUIREMENTS FOR THE B. D. DEGREE. The schools offering the B. D. degree have about the same general credit hour requirements for graduation, that is 90 semester hours of work, or 135 quarter hours, beyond the A. B. degree. Certain exceptions, however are to be noted. Morehouse requires 92 semester hours. American Baptist Theological Seminary, however, requires of the B. D. students a grade of B in each subject. Morris College requires, in addition to a general average of C., that candidates for the B. D. degree must earn a grade of B in two-thirds of their work. This is probably explained by the desire to compensate somewhat for having men of various academic levels in the same courses.

Only one of the schools from which data were obtained omitted any reference to scholarship requirements. This one, Shaw, does require of applicants for the course an average of C, and it may be presumed that candidates for the degree must also have this scholastic average.

In three of the schools a thesis is required for the B.D.degree, on which, in two of the institutions, the candidate must pass an oral examination. The schools requiring these are Shaw, Virginia Union and Virginia Theological Seminary and College.

Moreover, as seen in Table XIII, certain of the schools require the successful passing of a comprehensive written examination for the B. D. degree.

There is little opportunity for electives in most of the institution.

The statistics herewith presented indicate that as far as announcements are concerned the schools of this study offering the B. D. degree have on paper, at least, standard requirements for graduation. As has been repeatedly pointed out, however, these published standards must be read, except in the schools in Group 1, in light of the fact that standards of academic achievement and of teaching cannot be as high as is desirable because of the varied nature of the scholastic backgrounds of students in the classes.

It is also significant that few schools publish requirements in terms of character and promise for the ministry. This, of course, does not necessarily mean that the schools do not have such requirements; but it is our conviction that too much cannot be assumed in this connection.

As previously mentioned, Bishop College has in recent years substituted a course leading to the degree of Master of Education, normally completed in four quarters with a load of twelve hours in each quarter. A thesis plus an oral and written examination are required. The outline of the general and the course requirements are in keeping with accepted standards of graduate work, and while in so short a time one may not explore the entire range of basic theological studies, there is much to be said for this attempt to meet the difficulty of providing an adequate staff and other facilities for the standard B. D. curriculum.

REQUIREMENTS FOR THE B.Th.DEGREE. Here we observe in six of the schools which offer the B. Th. degree and from which data were available much more variation in requirements than we found with respect to the B. D. degree. It appears that the schools as a group do not adhere to any generally accepted standard. Yet as Table XIV shows, three of the schools do require the practical equivalent of an average of four-year college curriculum in terms of credit hours. These are Morris College, Benedict and the Oklahoma School of Religion. One school, Butler College, requires 132 semester hours in four years of study. On the other hand American Baptist Theological Seminary and Virginia Seminary and College require 140 quarter hours and 90 semester hours respectively to be earned in three rather than four years of study. The wisdom of thus shortening the time required for this degree is open to serious question. Especially is this true in view of at least two important considerations. First, the B.Th.degree at best represents a short cut to theological preparation which can hardly be adequate. Second, the limited academic background which some of the students bring to their study should demand at least four years of careful and intensive work before they are certified for any degree. It may well be said that such a reduction in requirements further cheapens the respect in which the ministry is held.

COURSE OFFERINGS. Six schools were selected to show the trend in course offering for the theological curriculum. These are American Baptist Theological Seminary, Benedict, Morehouse, Shaw, Virginia Union and Virginia Theological Seminary and College.

Table 111-13

Course Requirements For The B. D. Degree In Seven Schools

SCHOOL	TOTAL CREDIT HOURS	NO.	NO. PRE- SCRIB- ED	NO. ELEC- TIVE HOURS	AVE.	THE- SIS	COMP. EXAM	ORAL EXAM
MOREHOUSE	92		90	2	"C"	0	X	0
VIRGINIA A UNION	90		79	11	"C"	X	X	X
SHAW	90		78	12		X	X	X
AMERICAN BAPTIST	145 ^a		135 ^a	10 ^a	"B"			
BENEDICT	134 ^a				"B"			
MORRIS	90		79	11	"C"		X	
VIRGINIA SEM., COLL.	90		77	13	"C"	X		

^a Quarter Hours

Table 111-14

Course Requirements For The B.Th Degree In Six Schools

SCHOOL	TOTAL CREDIT HOURS	NO. PRE- SCRIB- ED	NO. ELEC- TIVE HOURS	REQUIRED SCHOLASTIC AVERAGE	NO YEARS STUDY
AMERICAN BAPTIST	140	117	23		3
BENEDICT	180 ^a	164	16		4
MORRIS	120	114	6	"C"	4
VA. SEM. & COLL.	90	87	3	"C"	33
BUTLER	132	126	6		4
OKLA SCHOOL OF REL.	124	118	6		4

^a Quarter Hours

A survey of the catalog announcements of courses offered indicated that these schools in general demonstrate the same academic emphases as are found in the Baptist seminaries of the North. Table XV shows the number of courses in each field offered by the six seminaries. It is seen that courses in English Bible outnumber all the others. Eighty-one or 22% of the total of 367 courses listed in the catalogues were in this field. Another 8%, twenty-nine courses, are in the field of biblical languages. Thus 30% of all the courses have to do with Biblical study.

At the same time, seventy-six or 21% of the courses are in the field of practical theology. If, however, we should add to the practical theology courses those we have here listed separately under religious education and rural sociology, which courses may also be classified in the general field of practical theology, we have a total of 144 courses, 39% of the total, representing the practical field.

Moreover, forty-six or 13% of the courses were in theology and philosophy, while twenty-nine or 8% were in church history. Thus it appears that course provisions are being at least announced in the schools for the realization of two of the objectives which ranked high as educational aims of the faculty, namely, "to help students gain a working knowledge of the Bible, church history and theology."

Table III-15

Courses Offerings Listed In Catalogues Of Six Seminaries

FIELD OF STUDY	AMERICAN BAPTIST	BENEDICT	MOREHOUSE	SHAW	VA. SEMINARY & COLLEGE	VA. UNION	TOTAL
1. English Bible	15	16	8	17	8	15	81
Per Cent	20	22	23	26	18	23	22
2. Biblical Languages	6	3	2	4	5	9	29
Per Cent	8	4	6	5	11	10	8
3. Theology & Philosophy	3	12	10	5	6	10	46
Per Cent	4	17	23	7	13	15	13
4. Church History	3	7	2	8	3	6	29
Per Cent	4	10	6	11	7	9	8
5. Comparative Religions and Missions	3	6	2	5	5	1	22
Per Cent	4	8	6	7	11	2	5
6. Practical Theology	22	9	8	13	11	13	76
Per Cent	29	13	23	18	23	20	21
7. Religious Education and Psychology	18	5	1	11	5	4	44
Per Cent	24	7	3	15	11	6	12
8. Social Ethics	6	3	2	3	1	1	16
Per Cent	8	4	6	4	2	2	4
9. Rural Church and Society	2	10	0	6	1	5	24
Per Cent	3	14	0	8	2	8	7
TOTALS	76	71	35	74	45	64	367

Only 4% of the courses were in the specific field of social ethics. For the purposes of this study, all courses in Christian ethics were listed in this category. Manifestly the seminaries are not making adequate provisions for the aim which ranked second as a present objective of the schools, which aim was "to foster and sustain in students attitudes of tolerance and good will toward persons of other races and cultures than their own and to develop such attitudes among their parishioners." Because of the nature of the social milieu in which Negroes live, it would seem that

the seminaries should provide more courses dealing specifically with the application of Christian principles to social relations.

It is striking to observe how closely the total percentage of courses announced in the various fields parallels the total percentage offered in Andover Newton Theological School, Colgate-Rochester Divinity School, Berkley Baptist Divinity School and Crozer Theological Seminary, all outstanding Baptist seminaries.¹

COURSES TYPICALLY TAKEN. Table XVI and XVII show the tabulation of the class hours typically taken in the courses offered in the seminaries expressed in terms of quarter hours. Courses in English Bible, preaching, pastoral work and theology lead in numerical proportion, in the order named. On the whole little work is taken in Biblical languages, comparative religions, evangelism, worship and music and art. It is unfortunate that music is apparently neglected in the programs of the schools; for herein lies one of the crucial problem areas of the Negro Baptist church. All over the country the predominant type of music to be found in most of the churches is the cheap type of syncopated "gospel song", almost entirely lacking in high moral and religious concepts. The music is apparently written to sell rather than to save. The result is that whole generations of youth and adults grow up in these churches without ever being introduced to uplifting music of permanent spiritual value. If the training of Negro ministers is neglected at this point, in course of time a great taproot of creative worship will be severed in the Negro Baptist church. This process is already completed in some churches.

METHODS OF TEACHING. The predominate type of instruction was the lecture method. Sixty-three of the 120 courses taught were conducted by this method according to the instructors. The seminar method was used in twelve courses, the discussion method in eight, and in two courses the research method was used. No method was indicated for the remaining courses. To the extent that the lecturers are able to make vivid their subject matter this method can be productive of inspired learning. In view of the non-graduate nature of the majority of the students, it is questionable whether too great a reliance on lecturers is desirable.

STUDENT FAILURES. Faculty members were asked to indicate the number of failures in their classes during the school year 1949-50. Four teachers reported a total of 17 failures, while three teachers indicated they did not have this information. The failures were distributed among three schools, in one of which one teacher reported eight failures, in another one reported six failures. In Morehouse, Shaw and Virginia Theological Seminary and College no failures were reported.

It is significant that 90% of the teachers of this study reported no failures. This either indicates a high calibre of students in each class or extraordinarily good teaching, or that the standards of achievement were set low enough for all the below average students to earn a passing grade. In instances of very small classes it is expected that there will be a small percentage of failure, and it is doubtless true that this explains why some of the teachers had none.

It will be informative to see what teachers understand to be the specific contribution the contents of their courses make to the student's equipment for the pastoral ministry. A direct question in this connection was asked of the teachers in this study. An analysis of the replies shows that many of the faculty members have a rather practical estimate of the contribution their courses make to the professional life of the students. This is revealed in the fact that some answers were expressed in terms of the acquisition of skills and techniques in such areas as church administration, planning and conducting services of worship. "Skill and technique in soul winning", building programs to "fit the needs of the people", and the effective preparation and delivery of sermons. Certain instructors of Biblical courses saw the courses as providing "excellent sources of preaching materials." In addition, certain courses were seen as preparing students to use music effectively.

Many of the courses were thought of primarily as providing useful knowledge for orientation to the general work of the ministry. One course was felt to provide a knowledge of the psychological factors involved in the religious person. A professor of New Testament Greek felt that the content of his course helped the student "to make the material sufficiently his own so that he knows better what he is trying to translate into thought and action his ministry." A course in Hebrew history was said by the instructor to help one "to better understand people, the social ills of our time and the religious background of Christianity."

¹Of. Hartshorn and Froyd, Op.cit., p. 180

Table iii-16

Typical Class Hours Programs In Six Seminaries
(Expressed in terms of Quarter Hours)

	AMERICAN BAPTIST	BENE- DICT	MORE- HOUSE	SHAW	VA. UN ON	VA. SEMINARY & College
1. English Bible and Related Subjects	18	32	27	22.5	22.5	27.0
2. Biblical Languages	30	0	9	0	0	0
3. Theology	15	32	18	9	18.0	13.5
4. Philosophy	0	0	18	4.5	4.5	4.5
5. History	15	16	9	22.5	15.0	13.5
6. Comparative Religions	0	0	4.5	0	4.5	6.0
7. Missions	6	4	4.5	0	3.0	4.5
8. Preaching	12	12	12	22.5	13.5	9.0
9. Evangelism	9	0	0	0	0	0
10. Pastoral Work	12	9	4.5	18.0	9.0	16.5
11. Worship	0	0	0	4.5	4.5	0
12. Religious Education	9	12	3	9	15.0	9.0
13. Psychology	0	0	4.5	0	4.5	4.5
14. Social Ethics	6	8	18	4.5	4.5	4.5
15. Music and Art	3	6	3	0	0	0
16. Thesis Seminar	0	0	0	0	0	3.0
17. Electives not specified	10	12	0	18	16.5	19.5
TOTALS	145	135	135	135	135	135

Table III-17

Percentages Of Courses Typically Taken In Six Seminaries

FIELD OF STUDY	AMERICAN BAPTIST	BENE- DICT	MORE- HOUSE	SHAW	VIRGINIA UNION	VIRGINIA SEMINARY
1. English Bible	12.4	23.6	20.0	16.7	16.7	20.0
2. Biblical Language	20.0	0	6.7	0	0	0
3. Theology	10.4	23.6	13.3	6.7	13.3	10.0
4. Philosophy	0	0	13.3	3.3	3.3	3.3
5. History	10.4	11.8	6.7	16.7	11.1	10.0
6. Comparative Religions	0	0	3.3	0	3.3	4.4
7. Missions	4.1	2.9	3.3	0	2.2	3.3
8. Preaching	8.2	8.9	8.9	16.7	10.0	6.7
9. Evangelism	6.2	0	0	0	0	0
10. Pastoral Work	8.2	6.7	3.3	13.3	6.7	12.2
11. Worship	0	0	0	3.3	3.3	0
12. Religious Education	6.2	8.9	2.2	6.7	11.2	6.7
13. Psychology	0	0	3.3	0	3.3	3.3
14. Social Ethics	4.1	5.9	13.3	3.3	3.3	3.3
15. Music and Art	2.0	4.5	2.2	0	0	0
16. Thesis Seminar	0	0	0	0	0	2.2
17. Electives unspecified	6.9	7.4	0	13.3	10.0	10.0

Certain historical courses were understood to provide, severly, "necessary historical perspective for preaching", "familiarity with our rich Christian tradition and heritage", and a knowledge of "God at work in history."

Another group of answers to this question centers around the idea of helping the students to develop an adequate point of view and philosophy with respect to certain backgrounds of Christian culture. Typical of such interpretations were the following: "This course helps a student toward a critical understanding of the philosophical structure of Christian theology." "Students should develop from this course a philosophy of missions." "It is my desire to have students develop a sensitivity to the ethical theory and practice of Christianity." "I am always interested in achieving wholeness of perspective for the students. To that extent there is the attempt to emphasize values and principles which alone survive the classroom."

Finally, at least two teachers felt that the contents of their courses would help the students to develop "sound doctrines" for pastoral work. Another thought that his course would help the student to "an understanding of the structure of society and the nature of social change."

On the whole the replies to the question of the value of course contents to the future ministry of the students would indicate commendable purposiveness on the part of the faculty. Of course, not all of the teachers showed in their answers as much perspicacity regarding the possibilities of their courses as did some others. A few failed to answer the question indicating perhaps either lack of time or inability to state an answer in specific terms.

FIELD WORK. There is a growing movement in some theological schools for the development of field work opportunities and requirements for students. Among the reasons for this is the feeling that prospective ministers should have the opportunity to acquire under the guidance of their instructors, experience in their vocation before assuming full responsibilities for the various activities of their calling. One theological student has been known to have attended his first funeral when it became his responsibility to officiate on this occasion. Although this is an exceptional case, it illustrates the desirability of having students gain skill and experience in the ministry during the time when they are studying theory and when they can have the advantage of counsel from their instructors.

Unfortunately, however, there are difficulties in most Negro Baptist seminaries in their being able to promote an adequate program of field work. One of these is the fact that financial resources for underwriting such a program are seriously lacking, both in the churches and other agencies in which students might be employed, as well as in the seminaries themselves. More important still is that many pastors of churches need to be educated to the desirability of having theological students work with them in the churches. Occasionally there is evidence that some pastors look with suspicion upon the idea of young ministers working with them, fearing that they may gain more popularity with the people than may be good for the pastor's own hold on his congregation. Again, another difficulty is that many of the students in the theological schools are already in service, so that field work in the usual sense of the term does not seem to be called for. Despite these facts, there are undoubtedly many situations in which theological students in these schools could work with the invaluable reward of profitable experience coming to them, even though the financial returns may be slight. Work with the Sunday schools, Boy Scout or other boys' groups, service in community agencies and other such activities should afford excellent experience and insight to those students who cannot be placed in positions as assistant ministers.

The American Baptist Seminary reports that 75% of the 80 students enrolled in 1949-50 were pastors of rural churches. No attempt is made to supervise the activities of these men. The other students secure field work on their own initiative, or as assigned when requests are received in the Seminary office from a local church. Benedict reports no "direct" assignment or supervision of field work. Ninety per cent of the students there were said to be in-service ministers who secured their charges in "Baptist way," that is without benefit of appointment in the manner of hierarchical designation. The suggestion is made here that assignment and supervision of field work is not possible or even desirable in the Baptist form of church organization. Yet the school does help place and guide "indirectly" some students when the opportunities arise.

At Shaw all students are required to do field work. This requirement indicates a fairly close cooperation between the seminary and the churches. The State Baptist headquarters are located on the campus of this institution. Students are assigned and supervised by a particular instructor and would the work require more than the average amount of time, the student's class schedule is limited accordingly. Remuneration is paid by the churches themselves.

Virginia Union requires all students on scholarship to do some kind of field work. Ordinarily the assignment is made by mutual agreement between the student, the supervisor of the field work and the institution engaging the services of the student.

RELATION OF THE TEACHING OF COURSES TO STUDENT'S FIELD WORK. Teachers in the seminaries were asked to state in what specific ways the teaching of their courses related to the field work of students. It was surprising to find a small percentage of teachers who said that there was no relation between their courses and the field work of students. One instructor of homiletics, advanced preaching, and theology asserted, "My courses are not particularly related to the field of work of students." A teacher of Church history and Christian Theology said that his courses were "in no way related to the students' field work." Another faculty member, a teacher of Principles and Methods in Religious education, stated in answer to the question, "Very little, for we do not have field workers in the local churches."

Most faculty members, however, saw a definite tie between their teaching and the students' field work activity. For example, several teachers expressed views quite to the contrary of those referred to above. In one instance, students submit for class criticism sermons they expect to preach in an actual situation later. One instructor of Homiletics said that his course was definitely related for "Negro preachers seemingly must preach satisfactorily to the people."

In another category of answers faculty members felt that their courses gave content material for preaching and teaching. This was true in certain Biblical and theological courses. As a teacher of the history of Christian thought put it, his courses are taught so his students may become "reliable interpreters of Christian teachings."

Significant was the statement of one instructor of church history who asserted, "My courses help students to appreciate the missionary enterprise, to understand church management and to avoid many blunders made by pastors who do not know church history."

The conclusion may be drawn from this aspect of the study that while there are many teachers who seem to recognize the relationship of their courses to the practical experiences students have in field work, yet there are too many who see little if any relationship whatever. It is probably true that even in such courses there are many students who see relationships between course content and practical activities despite the failure of the teachers to recognize them. Effective preparation for the practical ministry, however, should require that the teaching procedure in general should at some point or points be consciously related to actual life-situations of the students.

IN-SERVICE TRAINING PROGRAMS. In-service training programs in the seminaries represent opportunities for extending the work of the schools beyond the usual classroom activity, and for working at the problem of theological education making adults who need new stimulus from time to time.

Several general types of in-service training programs are available in the seminaries and colleges of this study. The most popular of these are the pastors' conferences or institutes held on the campus. These usually last from one to four days and the emphasis is most often inspirational. Here ministers are given the opportunity to hear outstanding members of their vocational group, new material is acquired for preaching, and, of course, there are the always welcome opportunities for fellowship with fellow ministers. As Table XII shows, eleven of the sixteen schools of this study sponsor a pastors' conference as a regular feature.

Six of the schools of this study sponsor night school courses. The average enrollment is around twenty-five men. The type of men who come to such courses often have less than a high school education, and they usually need as much instruction in English fundamentals as in theology. Six schools reported extension courses conducted

ed, of which five reported a total enrollment of 111 students. Only one institution indicated conducting correspondence courses. This was the American Baptist Theological Seminary, which reported an enrollment of eighty-nine students in correspondence courses. Through the cooperation of the Home Mission Board of the Southern Baptist Convention most of the schools of this study are able to carry on ministers' institutes both on campus and in the regions in which the schools are located. This program will be discussed in a later chapter. In addition to the regular in-service programs, Benedict conducts each summer a youth assembly for the purpose of training youth in Christian leadership. This should also be an excellent means of recruitment.

LIBRARY FACILITIES Because the quality of academic research and study is so closely related to good library facilities it will be of significance to observe what the faculty members feel with regard to the adequacy of the libraries of their institutions. Two teachers, of the thirty-nine who were asked, failed to answer the question raised in this connection. Thirty faculty members, 77%, said that the seminary library was inadequate for the teaching of their several subjects. In three of the six schools this opinion was unanimous, while it was divided in the others. But in these latter the large majority expressed negative answers. Certainly if these institutions are to do creditable work of graduate or collegiate calibre, library facilities must be greatly improved.

When teachers were asked to state what sort of material was needed, answers varied from "all types" to books representing the teachers' individual academic interests. The predominant need of the libraries in the several schools, as the teachers expressed it, is for adequate basic reference books. It goes without saying that the lack of adequate reference materials is occasion for a sense of frustration for serious teachers and students alike.

Other pressing library needs are scholarly journals and periodicals. One teacher wished that the *JOURNAL OF RELIGIOUS EDUCATION* might be added to the library. Another category of need is in the field of up-to-date critical texts and commentaries. One gathers from the frequency with which this need is expressed that many of the library volumes are very much out of date. This opinion of the teachers documents the observations made during the visits to the schools in connection with this survey. Theological libraries are frequently the legatees or recipients of the books of deceased ministers, many of which books were bought fairly early in the ministers' careers and were out of date long before the ministers died. On the other hand it should be said that the books of an up-to-date minister are usually of much more value and would be a welcome addition to the average theological library represented by the schools herein studied.

F. Present Enrollment Trends

We turn now to a consideration of the present enrollment trends in the seminaries. This is one of the crucial points in the current status of the schools, for the future development of the Negro Baptist Church depends in no small measure upon the number of adequately prepared leaders the seminaries are able to produce.

BACHELOR OF DIVINITY STUDENTS. Figures are available from eight institutions on the enrollment of B. D. students during the school year 1949-50. Table XVIII shows that Virginia Union, Shaw and Selma and Morehouse had the largest enrollment of B. D. students among the seven schools of the institutions from which the statistics came. The eight schools show a total enrollment of one hundred and three students studying for the B. D. degree.

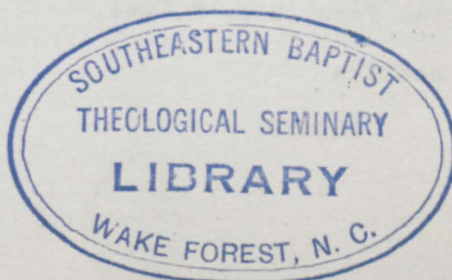


Table III-18
Enrollment Of B.D. Students By Seminaries And Classes

SCHOOL	1ST YEAR	2ND YEAR	3RD YEAR	SPECIAL	TOTAL
1. American Baptist	1	1	1	3	6
2. Benedict	6	1	2	9	18
3. Morehouse	6	0	1	3	10
4. Morris	3	0	1	--	4
5. Selma	5	2	8	--	15
6. Shaw					15 ^a
7. Virginia Theological Sem. & Coll.	--	1	--	--	1
8. Virginia Union	14	9	10	--	33
TOTALS	35	14	23	15	102

^a Enrollment not given by classes

As indicated earlier in this study, this is a larger number of B. D. students than could be found twenty-five year ago among all the Negro seminaries, yet the number is considerably smaller than the need for trained leadership requires. Small enrollments are observed in slightly more than half of the schools. Four of the institutions have not more than ten B. D. students.

BACHELOR OF THEOLOGY STUDENTS. Table XIX exhibits the data on the enrollment of students studying for the B. Th. degree.

As in the case of the enrollment of B. D. students, here again it is clear that several of the schools are handicapped with very small enrollments. Four of the schools in Table XIX have total enrollments for this curriculum of less than 10 students.

Table III-19
Enrollment Of B.Th. Students By Seminaries And Classes

SCHOOL	1ST YEAR	2ND YEAR	3RD YEAR	4TH YEAR	SPECIAL	TOTAL
1. American Baptist	19	20	17	0	23	79
2. Benedict	4	1	3	0	0	8
3. Butler	1	6	5	3	0	15
4. Morris	0	0	3	0	0	3
5. Selma	1	2	0	0	0	3
6. Va. Theo. Sem. & Coll.	5	3	2	0	0	9
7. Western	3	4	7	6	0	20
TOTALS	32	36	37	9	23	137

CERTIFICATE COURSES. A little better situation is observed in the enrollment of courses leading to a certificate in theology, as Table XX reveals.

Table III-20

Enrollment In Certificate Courses In Theology

SCHOOL	1ST YEAR	2ND YEAR	3RD YEAR	SPECIAL	TOTAL
1. American Baptist	1	2	1	0	4
2. Benedict	2	1	4	32	39
3. Butler	9	4	2	0	15
4. Morris	8	1	3	0	12
TOTALS	30	8	10	32	80

Recapitulating the totals in the above three preceeding tables, we find 89 students enrolled in B. D. courses, 137 in B. Th. courses, 80 in Certificate courses, or a total of 307 students enrolled in specifically theological curricula as of the school year 1949-50. An additional 117 students were reported by five schools as being enrolled in night classes in religion. These were as follows: American Baptist 22; Arkansas Baptist 45; Morris 10; Selma 18; and Virginia Union 23.

PASTORS' INSTITUTES Apparently the schools are able to reach a considerable number of ministers through the pastor's institutes which are regularly conducted Table XXI shows the total enrollment of these institutes as given by eight schools which supplied data in this connection.

Table III-21

Enrollment In Pastors' Institutes
1949-50

BENEDICT	750
MOREHOUSE	125
SELMA	60
SHAW	485
STORER	115
VIRGINIA UNION	48
TOTAL	1,686

At least three other schools held such institutes but figures on attendance were not available.

COLLEGE MAJORS IN RELIGION! An encouraging aspect of this study is the number of college majors in religion reported by eleven schools. The figures as given in Table XXI indicate an appreciable number of students who are looking forward to religious work. Several of these would be young women preparing for religious education posts. Nevertheless, there is room for encouragement to speculate that a number of college men are laying a foundation of four years of college work upon which to build their seminary studies. Certainly at the college level many promising students can be guided to accept the challenge of ministerial work if the proper stimuli are provided.

Table III-22
College Majors In Religion By Classes And Schools
1949-50

SCHOOL	1ST YEAR	2ND YEAR	3RD YEAR	4TH YEAR	SPECIAL	TOTAL
Arkansas Baptist	0	0	0	2	3	5
Bishop	8	6	9	12	0	35
Fla. Normal	2	3	3	4	0	12
Leland	9	2	0	10	7	28
Morehouse	4	1	3	6	0	14
Morris	2	0	0	0	0	2
Selma	2	0	5	4	8	19
Shaw	19	14	15	9	1	58
Storer	1	1	1	2	0	5
Va. Sem., College	3	1	2	0	0	6
Virginia Union	8	12	9	7	0	36
TOTALS	58	40	47	56	19	220

Shaw, Bishop, Leland and Selma lead the other institutions in the total number of Religion majors as the above table shows. The requirements for graduation range from 120 to 132 semester hours in the several schools. The average is around 124 semesters. It is clear that in some of the schools a larger proportion of the college students should be encouraged to think seriously about their fitness for the work of the ministry. It is our conviction that many promising potential ministerial students are shunted off into other fields for a variety of reasons, some of which have already been suggested in this report.

It should be remembered that hardly all of the majors in religion were Baptist students, although statistics on this are not available; and some of the Baptist students looking forward to the ministry were majoring in fields other than religion. Moreover, some of the religion majors were not looking forward to the ministry. The schools were therefore requested to indicate the total number of Baptist ministerial students enrolled as of 1949-50. Table XXIII shows the figures as reported by the individual schools.

The figures in Table XXIII, even more than those showing the total number of religion majors, are most encouraging considering the present situation in the enrollment in the various seminaries. Not all of these students, of course, will go to the Negro Baptist seminaries upon graduation from college. Nor would this be desirable. In any case, these students constitute the principal recruitment prospects for the Negro Baptist seminaries.²

¹ As Morehouse builds up the B.D. work it is deemphasizing the major in religion in colleges allowing those to complete the major who are already enrolled.

² For statistics on denominational affiliation of all Negro college students see the Appendix.

Table III-23
Total Baptist Ministerial Students In College Departments
1949-50

Arkansas Baptist	35
Benedict	35
Bishop	35
Florida Normal	9
Leland	21
Morehouse	20
Morris	18
Selma	15
Shaw	43
Storer	8
Virginia Sem & Coll.	53
Virginia Union	41
Western	20
TOTAL	353

An indication of the actual extent of instruction carried on during the first semester of quarter of the academic year 1950-51 is given in Table XXIV. In reading these statistics it should be kept in mind that the courses indicated herewith are of varying academic levels, and that most of them have students enrolled who are of less than the B. D. level.

Table III- 24
Total Class Hours Taught First Semester
1950-51^a

SCHOOL	TOTAL FACULTY REPORTING	TOTAL NUMBER COURSES	TOTAL CLASS HOURS	NO OF ^b STUDENTS HOLDING A 4-YEAR. COLLEGE DEGREE	NO OF ^b STUDENTS WITH LESS THAN 4-YEARS OF COLLEGE
American Baptist	9	38	91	18	451
Benedict	6	14	50	30	124
Morehouse	4	6	27	14	8
Shaw	8	21	123	9	318
Virginia Union	10	29	129	148	393
Virginia Seminary	2	2	45	2	88
TOTALS	39	110	465	221	1,382

^aIn terms of quarter hours

^bIncludes duplications

Table III- 25
Total Student Class Hours Taught First Semester
1950-51^a

SCHOOL	TOTAL CLASS HOURS	TOTAL ^b NUMBER STUDENTS	TOTAL STUDENT HOURS
American Baptist	91	469	42,679
Benedict	50	154	77,500
Morehouse	27	22	1,694
Shaw	123	327	40,251
Virginia Union	129	541	69,787
Virginia Seminary	45	90	4,050
TOTALS	465	1,603	165,961

^a In terms of quarter hours
^b Includes duplications

It is clear from this table to what extent the teachers of this study are engaged in instructing non-graduate students. The thirty-nine teachers had a total enrollment, in 110 courses taught, of 221 students, including duplications of students studying for the B. D. degree. At the same time the overall enrollment of students in these courses with less than four years of college was 1,382. To put it another way, only 8% of the total class enrollment was made up of B. D. students.

Table XXV shows the total student class hours taught by the teachers of this study according to the individual schools. It is significant that the largest number of student class hours were taught at Virginia Union, in which is also the largest enrollment of B. D. students.

STUDENT RECRUITMENT. If the problem of small class enrollment in the seminaries is to be met, and the consequent need for a better trained ministry, it will be largely through an adequate student recruitment program. Of course this is not the only answer. Already we have emphasized that a major factor in the recruitment success of the seminaries is the matter of competent staff and respectable academic standards. Nevertheless, it is important to know what the seminaries are doing in the way of recruitment of promising candidates for the ministry.

Nothing of an unusual nature was mentioned by the seminaries in the matter of student recruitment. Five general types of approach were indicated. Much emphasis is placed upon the part of the alumni in sending students to the schools. Most of the institutions apparently rely heavily upon the alumni to get them in touch with candidates for the ministry. Frequently used also are visitations to colleges and high schools for the purpose of personal contact with prospective ministerial students, as well as indirect contact through chapel or assembly talks. In some instances theological faculty members are invited to visit high schools as counselors during the annual vocational guidance conference. Some schools reported the offer of scholarship aid as a part of the recruitment program. Again, most of the schools publish advertisements in certain periodicals and newspapers. Their own school papers and other literature about the school are sent to alumni, pastors of churches and prospective students.

It appears that much more will have to be done than is the case at present for the schools to initiate and maintain a steady stream of good men to be attracted to them for theological training. Efforts will have to be begun long before the student enters college, so that the challenge of the ministry will be a part of his early thinking about his life work.

TOTAL ENROLLMENT EACH YEAR FOR LAST TWENTY YEARS. Information was made available in only three schools concerning the total enrollment each year between 1930-31 and 1949-50. Until the middle forties the enrollments apparently remained fairly constant in the three schools shown in Table XXVI. The increase in enrollment at this time was co-incident with the increases in enrollments all over the country. The average enrollment at American Baptist Theological seminary was said to be 44 students during the first twenty years of the school's history. The average enrollment of Shaw through 1949-50 has been approximately 10 students annually. Benedict's average enrollment during the period 1931-50 has been 40.2 students. Certainly it is to be hoped that the increase in enrollment which is noted in the last few years in the seminaries as a whole will be continued.

Table III-26

Total Enrollments In Three Seminaries
1930-31, 1949-50

YEARS	AMERICAN BAPTIST THEOLOGICAL SEMINARY	BENEDICT COLLEGE	SHAW UNIVERSITY
1931	..a	10	
1932	.	17	
1933	.	16	
1934	.	19	5 ^b
1935	.	30	8
1936	.	17	8
1937	.	31	11
1938	.	29	9
1939	.	21	7
1940	.	24	8
1941	.	29	9
1942	.	24	9
1943	.	55	5
1944	.	64	3
1945	43	60	5
1946	63	64	10
1947	87	72	12
1948	111	68	17
1949	90	50	21
1950	90	55	22
TOTALS	554	755	169

^aInformation not available for these years
^bShaw University School of Religion founded in 1934

RECENT GRADUATION FIGURES. As Table XXVII shows four of the eight schools which offer the B. D. degree report a total of twelve graduates from this curriculum in 1945. The other four had no B. D. graduates this year. Six of the schools had a total of eighteen B. D. graduates in 1950. This is an increase of 33 and 1/3% in this six year period.

Table III-27

Comparative No. Of Bachelor Of Divinity Graduates
1945 & 1950

SCHOOL	1945	1950
American Baptist	0	1
Benedict	3	2
Morris	0	1
Selma	0	0
Shaw	3	4
Va. Sem. & Coll.	1	0
Va. Union	6	7
Morehouse	0	3
TOTALS	12	18

It is to be noted that one of the schools had no graduates in either year, and that four reported no graduates in 1945 did report graduates in 1950. Five of the schools which gave figures on this matter reported a total of 74 B. D. graduates between 1945 and 1950 inclusive. The largest graduating classes were at Virginia Union as is evident in Table XXVIII.

Table III-28
Bachelor Of Divinity Graduates By Years And Schools
1945- 1950

SCHOOL	1945	1946	1947	1948	1949	1950	TOTAL
American Baptist	0	0	1	1	2	1	5
Benedict	3	1	1	2	4	2	13
Morehouse	0 ^a	0 ^a	0	0	3	3	6
Shaw	3	3	1	4	3	4	18
Virginia Union	5	2	5	8	4	8	32
Totals	11	6	8	15	16	18	74

^a Morehouse did not offer the B. D. degree during these years.

The situation with respect to B.Th. graduates is not much different for this period. In Table XXIX it is seen that only three of the seven schools reported B. Th. graduates in 1945, amounting to fifteen in all. In 1950, four schools reported a total of 25 B.Th. graduates, representing an increase of 40%. We observe here that two of the schools which advertise this degree had no graduates in either year.

Table III-29
Comparative No. Of Bachelor Of Theology Graduates For The Years
1949 & 1950

SCHOOL	1945	1950
American Baptist	7	17
Benedict	1	0
Butler	0	1
Morris	0	0
Selma	0	0
Va. Sem. & Coll.	7	2
Western	0	5
Totals	15	25

Table XXX shows the number of B.Th. graduates by years between 1945 and 1950 in three schools which gave information. It is significant that ninety-nine of the total of 115 B.Th. graduates from these three schools were from one institution, the American Baptist Theological Seminary.

Table III-30
Bachelor Of Theology Graduates By Years
1945-1950

SCHOOL	1945	1946	1947	1948	1949	1950	TOTAL
American Baptist	7	12	12	34	17	17	99
Benedict	1	0	0	1	0	0	2
Va. Seminary & College	7	1	1	2	1	2	14
TOTALS	15	13	13	37	18	19	115

VII. CONVENTION-SPONSORED EDUCATIONAL PROGRAMS

THE AMERICAN (NORTHERN) BAPTIST CONVENTION. Reference has already been made to the work of Northern Baptists in the founding of schools for freedmen shortly after the Civil War as well as to their continuing support of these institutions. Today there are ten institutions affiliated with the Board of Education of this Convention, namely, Benedict, Bishop, Florida Normal, Leland, Mather School (a secondary school for girls in Beaufort, South Carolina) Morehouse, Shaw, Spelman College, (for women) Storer and Virginia Union University. In most of these schools the Northern Baptists underwrite only a small portion of the annual budgets, but, as stated above, the historical affiliation is strong, and there is mutual satisfaction in the continuing relationships. Were it not for this affiliation some of the smaller of these schools would have a difficult time.

In addition to the Negro colleges affiliated with the Northern Baptists, the Convention, through one of its agencies, promotes programs of ministerial training and religious education in several centers in the North. Among the cities in which these centers are located are New York, Pittsburgh, Detroit, and Chicago. At the head of each center is a man with college and seminary training who organizes and directs the teaching program and who seeks to stimulate an active and effective program of adult education in religion.

THE SOUTHERN BAPTIST CONVENTION. For a long time the Southern Baptists did very little toward cultivating the development of higher education among Negroes. For nearly eight decades following the separation of the Southern from the Northern Baptists over the slavery question in 1845, the principal contact this group had with Negroes was in certain evangelistic efforts. Significantly, they did not establish schools. The first major educational effort with the founding of the American Baptist Theological Seminary. Some aspects of nature of the contribution and affiliation which the Southern Baptist give and maintain with this Seminary have already been discussed. By far the bulk of the financial support of this school, for both capital outlay and operation, has come from Southern Baptists, who during the fiscal year ending December 31, 1949, contributed \$110,234.93 to the "Working Capital Fund" of the Seminary.¹ Of interest is the following quotation from the report to the annual meeting of the Convention held in Chicago in May, 1950, made by L. S. Sedberry, the Secretary of the Commission of the American Baptist Theological Seminary of the Southern Baptist Convention:

- "1 Southern Baptists made no concerted effort to aid in Negro Ministerial education for fifty years following Emancipation
- "2 The next twelve years were required to erect the first building.
- "3 The next twenty years the Convention gave only nominal support to the American Seminary, its only school.
- "4 Only during the past six years, 1944-1949, has the Convention given any creditable support to Negro Ministerial Education. Six years out of eighty-six seems pitifully small considering the fact that the majority of the Negro race in America are Baptists, and therefore the direct responsibility of Southern Baptists."²

.....
¹Southern Baptist Convention ANNUAL, 1950. Nashville: The Executive Committee of the Southern Baptist Convention, p. 354

²Ibid., p. 352

The significance of the contribution of the Southern Baptists to Negro ministerial education through the Seminary is seen partly in the fact that the majority of the B. Th. graduates from Negro seminaries during the years 1945-1946 were from this institution. A large investment has been made in the physical plant of the school, and \$40 00 was reported to be available at the close of the fiscal year ending Dec. 31, 1949 toward the construction of a new library. There are many possibilities for the improvement of the educational status of the Negro ministry to be seen in this enterprise.

The general character of the problem faced in the joint operation of American Baptist Theological Seminary by the Southern and National Baptist Conventions is indicated in this report of a Southern Baptist Convention committee to the parent body in 1950.

REPORT OF THE COMMITTEE ON AMERICAN BAPTIST THEOLOGICAL SEMINARY

To the members of the Executive Committee of the Southern Baptist Convention:

We, your committee, appointed at the June meeting to investigate thoroughly the status and situation of our American Baptist Theological Seminary and to report to you the result of our study and such recommendations as we saw fit to make at the December meeting, beg leave to report as follows:

From our study to date we are prepared to make the following observations and recommendations.

Observations

1. In the beginning, none of us knew what agreements existed between the Southern Baptist Convention and the National Baptist Convention, Inc., with respect to the American Baptist Theological Seminary. These we acquired and they have been mimeographed and distributed to you. These statements show that the two conventions have provided for dual control, management and support for the Seminary. As far as we are able to learn these agreements have been rather faithfully kept.
 2. The operation of any institution is difficult when it is under dual control. One group has to make a proposal and await the answer of the other. Each has a different background and approach. The problems of each are different. In this case, one is the giver and the other is the receiver. That immediately creates differences of perspective and approach.
 3. Despite the difficulties, much progress has been made. An excellent campus and some good buildings have been provided. An experience has been developed that shows us some things not to do and some things we must do that have not been done. The experiment, in spite of its drawbacks and difficulties has proved that something effective can be done. The present dual administrative staff and the faculty can do better work. They should be able to do this because many uncertainties and problems are being clarified.
 4. We have some faults we need to recognize. We entered upon this work because our consciences condemned us for our failure to have done something for the education of Negro preachers. Along with that accusation of conscience dear Dr. Haley was used of God to lay our neglected responsibility upon our hearts. We got off to a slow start. Then the dreadful depression and our heavy debts overwhelmed us. Therefore, the beginning was small and slow. Shortly before the coming of better days financially, Dr. Aldridge became our representative. He did many excellent things.
- It is absolutely necessary that the Executive Officer that represents the Southern Baptist Convention shall thoroughly and completely respect the president and faculty and the representatives of the two conventions and accord to each and to all the courtesy, the consideration

they should receive and recognize their rights and interest in helping to make the many decisions that must be taken.

We believe that Dr. Sedberry is doing this phase of the work very well. His relations with the Negroes are very good and in the time that he has served they seem to have mutually come to a wholesome understanding of each other. His services as the conservator of Southern Baptist Convention gifts is excellent.

5. Another mistake that has been made is that we have presented to ourselves and to the Convention a one sided picture of co-operation. All the figures published in our annual are figures of our contributions. They appear as though the National Baptist Convention, Inc., was not doing anything. We should be publishing the consolidated statement of the American Baptist Theological Seminary which would show the contribution of the two Conventions to the whole. Our Negro brethren do not have as clear records as we do. We have endeavored to find out what their contributions have been. This we have been unable to do. We have no record of their contributions from 1926-1935. Our report only covers from 1936 to date. We are confident that the total of their gifts during this period is considerably more than the total of \$143,965.84 which we have had reported to us. Since 1926 Southern Baptists have contributed approximately \$550,000.00. It is probable that the Negroes have given to this Seminary at least \$200,000.00. It is significant that from July 1 to June 30, 1948-49, their gifts were \$37,937.43 and from July 1 to June 30, 1949-50 their contributions were \$34,029.92. All things considered our Negro brethren have done well in their financial support of the Seminary.
6. Our Negro brethren have some real problems themselves that hinder their support of the Seminary. We need to remember that their territory embraces the entire nation. They have many churches and pastors in the North who do not see eye to eye with their brethren in the South. They do not manage their finances as we do. They cannot raise money like we raise it. It is a fact that largely their financial support of the Seminary has come from the earnings of their publishing board which corresponds to our Sunday School Board. The way we have handled our end of the matter has not brought them to feel that it is their Seminary in a sense that they ought to believe that it is. One of the things that ought to be done is to manage our approach so that they will have more of a sense of ownership. If we get down to the very bottom of the matter, they have some just grievances that have developed because of our inattention to a most important venture in Christ's service on their behalf.
7. Naturally, we are very much interested in the views of Negro Baptist leadership with respect to this Seminary and the matter of the admission of Negro students to our White Seminaries. Dr. A. M. Townsend, Secretary of their publishing board and one of their great leaders through the years, substantially summarizes the views of the better Negro leadership as follows:

'Negroes have had entree to the student body of Northern Seminaries for two or more generations. These seminaries have offered all kinds of inducements to our young Negro men to attend them. Generous scholarships have been offered them. Not too many of them have accepted the opportunity.

'The Negro hates segregation. He does not want to be told that he cannot go where he might want to go. On the other hand, however, our young Negro ministerial students are Negroes. They were reared with Negroes. They expect to be pastors of Negro churches. They want to go to Negro schools, Negro colleges and Negro Seminaries. They are going to become pastors of Negro churches and live their lives with Negroes. Therefore, you should not worry about our going to your Southern Baptist Seminaries. If they were wide open, only a handful would attend and that handful, even though they should be most cordially received would always be conscious they were Negroes.' 'What we need,' he said, 'is a strong seminary in the South where the most of our people live. We need a Seminary that will be in a position to offer scholarships to our best men who are graduating from our colleges. We need a Seminary whose faculty and courses of study and the degrees

offered will not be inferior to accepted standards."

Has not Dr. Townsend stated the situation just like it is? His statement should be a challenge that Southern Baptists would adequately answer.

8. Dr. Ralph W. Riley, the President of the Seminary, has proved himself to be a very worthy and desirable man in many respects for the position that he fills. He has had repeated opportunities to go to other positions. His basic sincerity and dedication to the work of leadership in the field of Negro Theological Education is wholehearted. He has and is doing many things well. He has labored under handicaps for which he is not responsible.

9. With the beginning of the first quarter of the present scholastic year, the enrollment of the Seminary was 75 regular students in residence. The educational background of these students shows that three are college graduates with B. A. degrees. Three have had some college work. Forty-nine are high school graduates. Twenty have had some high school work. At the beginning of the second quarter, Dec. 8, five students were added whose scholastic background we do not have. Of the students in residence, for the session of 1949-50, thirty-one were from Tennessee, four from foreign countries and the others were from all over the United States.

The Seminary offers three degrees. They are Bachelor of Religious Education for which the requirements are that the student be a high school graduate and spend three years in residence; the Bachelor of Theology degree for which the student must be a high school graduate, or above, and spend three years in resident work; the Bachelor of Divinity degree for which the candidate must have a college degree and spend three years in residence, and Hebrew and Greek are required.

Naturally we are asking why has the Seminary attracted such a few students who are college graduates or who have had some college work. The answer to this question is that the Seminary is not accredited. It has not met with the faculty or the facility requirements for accreditation. Many of the Negro colleges offer the same type of pre-theological training that we offer in white Baptist colleges. These college faculties will not recommend that their graduates go to this Seminary. Therefore, our Seminary has been up against an impossible handicap to secure students who have had some college work or have obtained degrees.

It is a distressing fact that although there are six and one half million Negro Baptist church members in the United States there is not one accredited Negro Baptist Theological Seminary. It is also a distressing fact that there are only two accredited Negro theological seminaries in the United States. They are Gammon, a Methodist Institution, in Atlanta Ga., and the Theological Seminary of Howard University, non-denominational in Washington, D. C. Dr. Riley, our President, is a graduate of Gammon.

Your committee believes that God is calling Southern Baptists to provide an accredited Seminary for Negroes whose scholastic requirements for degrees shall be on a parity with our white seminaries. We simply must have an institution that our Negro colleges can in good conscience recommend to their graduates. We must have an institution that can train men to teach Bible in Negro Baptist Colleges. We must have an institution that will give Negro ministers who are to be pastors and denominational leaders the theological education they deserve.

There are many problems at the American Baptist Theological Seminary that money cannot supply. Frankly, they have not been able to use the money that they have had in their budgets as effectively as it ought to have been used. Their faculty members do not carry half the teaching load that the average professor in our white seminaries have. They have one faculty member for each eight students. They need to increase the salary of their faculty to attract men who will be capable of meeting accreditation standards. We believe that they can reduce the number of their faculty not overload their teachers, have enough money to pay adequate salaries and provide themselves with some service they do not have. We are making a recommendation to cover this.

10- The other needs of the Seminary are many. We list here only those that are most obvious:

1. The need that our Executive Committee shall keep thoroughly acquainted with their situation; that we maintain liaison with their administration, board of directors and holding board, and that we keep close enough to them until we have developed and clarified the conceptions that we need to enable us to move forward in the way we should go to the development of the American Baptist Seminary into an institution for the education of Negro preachers who will be equal to the average of our white seminaries with respect to the services it renders.
2. They will never get the students they need to have until scholarships are provided that will enable their best men to study there. Dr. Holcomb is to be commended for his diligent effort to meet that need.
3. They must have apartments for married students.
4. The Southern Baptist Convention through its Home Mission Board, and through what it is directly doing for this Seminary, plus the ministry of our state conventions have all proved a great interest in the need of Negro theological education. There is an urgent need for somebody perhaps the Executive Committee of the Southern Baptist Convention should take the initiative, to get representatives of all the groups together that are working in this field and to plan and integrate their ministries into a program of service to cover both the work to be done in the States and at the American Baptist Seminary. It seems to us that such a joint study could work to the advantage of both efforts.
5. The Seminary has financial needs. We believe Southern Baptists will want to meet their financial needs in so far as they ought as soon as we get a clear picture of what ought to be done, and have persuaded ourselves that we have an administrative leadership that is capable of successfully handling the task.

Recommendations

We therefore recommend:

1. That the Executive Committee (1) request the Commission on the American Baptist Theological Seminary to bring to its June meeting a description of specific requirements needed to obtain accreditation; (2) request President E. D. Head, chairman, President Roland A. Leavell, and acting President Gaines S. Robbins to analyze the operating budget of the American Baptist Seminary with Dr. Sedberry and Dr. Riley and the Commission and the Committee of National Baptist Convention, Inc. to recommend such revisions, amendments or substitutions as their judgment directs. Also, they should make recommendations regarding degree requisites, curricula and teaching load of professors. This committee is requested to bring a full report of their recommendations to the next meeting of our Executive Committee. (Your special committee believes that the work of this committee will be exceptionally valuable in many ways)
2. That the report of the Commission on the American Baptist Theological Seminary to the Southern Baptist Convention which is published in the Annual include the gifts of both the Southern Baptist Convention and the National Baptist Convention, Inc. and that said report clearly indicate each year the contribution of our Negro brethren.
3. That until the foregoing recommendations become effective, the Executive Committee assure the American Baptist Theological Seminary, its Commission, its administrative leadership and the National Baptist Convention, Inc. that it is the desire of the

Executive Committee to see the said Seminary become adequate to fulfill its great mission for the training of Negro ministers.

Respectfully submitted,

L. M. Latimer
J. W. Pearce

Norman W. Cox, Chairman
H. C. Chiles

The second and more extensive program which the Southern Baptist Convention sponsors is the "Teacher-Missionary" program carried on throughout the South. This program, begun about ten years ago, has been a most important factor in the promotion of ministerial education among Negro Baptists in the South. The teacher-missionary program is directly under the auspices of the Home Mission Board of the Southern Baptist Convention and is supervised by its Superintendent of Negro Work who has offices in Oklahoma City, Oklahoma. The purpose of this project as outlined in the form of agreement which must be signed by the president and the teacher-missionary in the cooperating college is as follows:

"The purpose of the mission program of the Home Mission Board in cooperation with the Negro colleges, seminaries, and universities is to help the institutions in their work of training men for the ministry.

"The plan of the Home Mission Board is to join the Negro colleges, universities and seminaries in the employment of a teacher in these institutions which have Bible departments and ministerial students.

"Young men who surrender to preach are being sought and encouraged to enter school, and those who finish the college shall be urged to attend a seminary."¹

It is clear that without this support which has come from the Southern Baptists many of the Negro-Baptist Colleges would be seriously handicapped in promoting ministerial education. In some schools the Convention pays the salary of the teacher-missionary on a twelve months basis. He does full time religious work during the regular session of the college. During the summer he conducts several minister's institutes in the region surrounding the college. The Convention pays the cost of these institutes.

According to the present superintendent of this work, the Teacher-Missionary program of the Home Mission Board of the Southern Baptist Convention is operative in the following Baptist Institutions:

ARKANSAS

Arkansas Baptist College, Little Rock
Morris-Booker Memorial College, Dermott

ALABAMA

Selma University, Selma

DISTRICT OF COLUMBIA

Washington Baptist Seminary

GEORGIA

Bryant Theological Seminary, Fitzgerald
Georgia Baptist College, Macon
Morehouse College, Atlanta

KENTUCKY

Simmons University, Louisville

LOUISIANA

Leland College, Baker

.....
¹ Cf. complete statement of form of agreement in the Appendix

MISSOURI

Western Baptist College, Kansas, City

MISSISSIPPI

Natchez College, Natchez

Mississippi Baptist Seminary, Jackson

Mississippi Baptist Seminary, Hattiesburg

Mississippi Baptist Seminary, Prentiss

NORTH CAROLINA

Shaw University, Raleigh

SOUTH CAROLINA

Benedict College, Columbia

Friendship Junior College, Rock Hill

Morris College, Sumter

TEXAS

Union Baptist Theological Seminary, Houston

Bishop College, Marshall

Butler College, Tyler

WEST VIRGINIA

Storer College, Harpers Ferry

VIRGINIA

Virginia Theological Seminary and College

Virginia Union University¹

The other aspect of the Work among Negroes of the Home Mission Board of the Southern Baptists is that of Negro Baptist Mission Centers which are being conducted in the following cities:

ALABAMA

Mobile

Birmingham

Montgomery

GEORGIA

Atlanta

KENTUCKY

Louisville

LOUISIANA

Baton Rouge

St. Joseph

Morgan City

FLORIDA

Tampa

MARYLAND

Baltimore

NORTH CAROLINA

Charlotte

Winston Salem

OKLAHOMA

Oklahoma City

Tulsa

SOUTH CAROLINA

Charleston

TENNESSEE

Memphis

Nashville

Oak Ridge

TEXAS

Dallas

The Home Mission Board pays the salaries of the directors of these Centers. The Director holds classes for ministers and other church workers. According to the Superintendent of this work, "Most of the courses are affiliated with some college or seminary. Others are designed for those who could not qualify for college credits."²

The financial outlay for this work in 1950 may best be noted in the words of the superintendent. Writing in the same article to which reference has been made, he says

The Home Mission Board has in its budget this year \$125,000 for Negro work. Of this amount, \$117,000 will be used for salaries of the teacher - missionaries and other workers. The rest is used in institutes, or short courses, held in the schools and extension work. Some \$5,000 is designated for scholarships to assist promising ministerial students in their

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¹Guy Bellamy, "HELPING OUR NEGRO FRIENDS," Home Missions Vol. XXI, No. 5 (May, 1950), pp.16 ff.
²Cf. Guy Bellamy, IBID., p. 17

ministerial education, students in their junior or senior year who could not go to school without some help.

In the last twelve months more than 25,000 students have been in the classes of our teacher-missionaries. More than 12,000 of these were preachers.¹

It is obvious that his program is of inestimable value in improving the educational status of the Negro ministers and religious teachers in the various communities. In addition to this, these projects represent a fruitful form of cooperation between the Negro and white Baptist leaders in the communities.² In some of the centers the deans are local white pastors who are desirous of making a contribution to Negro ministerial education.

Inasmuch as the Negro Baptists are by no means in a position to duplicate the financial outlay which Southern Baptists are making in its program of Negro work, it is clear that the work of this body in the colleges and in the centers represents the filling of a great need.

NATIONAL BAPTIST CONVENTION. Attention has already been drawn in this study to the work of Negro Baptist State conventions in establishing schools for the training of ministers and other leaders. While, financially speaking, most of these schools are somewhat hard pressed, they do represent the basic interest of their founders and supporters in trained religious leadership. Very little, however, has been done for ministerial education by Negro Baptists on a national basis. From time to time both National Conventions have contributed token sums to some of the colleges, but these scattered gifts have been generally of little consequence to the total work of the schools. Most of the money given by the National Baptist Convention, U.S.A., Inc. has gone to the American Baptist Theological Seminary, and much of this giving has been stimulated by the Southern Baptists. For the fiscal year of the Convention ending June 30, 1949, a total \$25,821.43 was given by this organization to the work of the Seminary. Individual churches have an additional \$2,782.10, and from "organizations and connections" came another \$2,294.46. Perhaps some of the "other current income" reported in the audit for that period of \$3,977.32 came from Negro sources, but the amount known to have been contributed by Negro Baptists in the fiscal year totals \$30,879.99.³

In 1944 the National Baptist Missiary Training School was established adjacent to the American Baptist Seminary, a school designed for missionary education for young women. According to the Chairman of its Board of Directors the aims of this School are as follows:

"...to prepare young women for more efficient Christian service and missionary work in the churches, missionary societies, district, state, national and foreign fields, and for leadership and as directors in Christian education.

"The School aims to develop Christian character by fostering the Christian spirit which will permeate the lives of the students and manifest itself in their home relationships, in their churches, in their fields of Christian service, and in their social activities.

"The School aims to train its students in evangelistic leadership that they may feel and have a vital concern for the salvation of souls, and help in bringing about a better social order."⁴

1. Guy Bellamy, OP. CIT., p. 17

2 For a description of the types of cooperation here involved see the Appendix for the text of the form of agreement which is executed by the director of the mission and the joint committee of the community in which the mission is located.

3 The above figures were taken from the National Baptist Convention's auditor's report published in the PROCEEDINGS of the Sixty-ninth Annual Session of the National Baptist Convention U.S.A., INC., held in Los Angeles September, 1949, p. 296

4 National Baptist Convention U. S. A., Inc., OP. CIT., p. 218

The operating budget of this School for the fiscal year ending June 30, 1949 was around \$38,000.

The work of the Sunday School Publishing Board of the Convention represents a better side of the contribution of Negro Baptists to ministerial education. This auxiliary produces all the literature published by the denomination. In addition, it promoted programs of leadership education, institutes in Church School administration and vacation Bible school work. This Board also sponsors a rural church work program with a full time director. The purpose of this project is "the lifting of the standard of living of our rural people through the Christian church and the strengthening of the work of 10,000 rural churches in the National Baptist Convention." In addition to other activities, conferences dealing with problems of the rural ministry are held in various communities. The director also conducts institutes and extension classes for town and country pastors and laymen.

The National Baptist Convention has what is called an "Educational Commission," but there seems to be no tangible evidence of the accomplishments of this group. It is clear that the Negro Baptists are in a position to do much more for education than is being done at the present time. From reading the amount of the "Proceedings" of the Convention, including the audit report, one has the impression that much valuable time and money are used up with little avail either to ministerial education or to other constructive enterprises.

.....
The Baptist Convention U. S. A., Inc. OP. CIT., p. 194

IV. NEGRO STUDENTS IN NORTHERN THEOLOGICAL SEMINARIES

In any complex subject, dangers of generalizations are great and real. This observation is particularly applicable when surveying the field of the Negro Baptist ministry in a country as vast as the U.S. Nor is the matter complicated alone by geography but also historically as the result of the survival of varying degrees of racial segregation and discrimination. The phenomenon of the increasing urbanization of the Negro has also resulted in a marked difference in the needs of the rural Negro churches from those of metropolitan centers, as it does indeed for churches generally. All these factors must ever be kept in mind when attacking the problem of improving the education available for Negroes entering the field of the ministry. The type of ministerial education which might prove most helpful to the young man entering upon his life career in the rural areas of the Deep South, may be basically different in its social outreach from the preparation needed by a pastor planning to serve in a Negro church in Harlem. This is particularly true in the case of the Baptist ministry where the sovereignty of the local congregation cannot be called into question and its needs and wants, or even at times its whims, must be met by its pastor. The deacons' power to hire and 'fire' is an ever present, though sometimes subtle factor in the pastoral relationship. All of the foregoing elements in the problems here under review have their bearing on the matters of recruitment, training, and placement of Negro students of any divinity school.

Each of the various schools visited saw the problem of education for the Negro Baptist ministry influenced by (1) economic, (2) psychological, historical, and cultural factors with varying emphasis on one or another of the factors. Although such influences are inter-related for purposes of analysis they will be here treated separately.

The relatively lower financial income of the vast majority of Negroes in America affects the Negro Baptist ministry from the standpoint of recruitment, training and placement.

(a) Recruitment - A great need of schools of theology is for scholarship funds. While a "white" school may have \$20,000 available for such purposes, the corresponding amount in a "Negro" school is nearer \$500. Partial evidence of the strain on family resources of sending a Negro boy to a so-called "white" divinity school is found in the fact that at one such school visited with a total enrollment of 275, of whom 7 are Negroes, the number of Negroes went up during the time that Veterans' Administration Funds were available but has since declined.

According to one informant, there is need for about 500 Negro ministers a year for replacements. Actually, however, present methods of recruitment are meeting but a fifth of this need.

It is based on insights gained through visits to the following ten Northern Theological Schools:

1. Andover Newton Theological School, Newton Centre, Mass.
2. Boston University School of Theology, Boston, Mass.
3. Crozer Theological Seminary, Chester, Penna.
4. Drew Theological Seminary, Madison, New Jersey

5. Eastern Baptist Theological Seminary, Philadelphia, Penna.
6. Harvard University Divinity School, Cambridge, Mass.
7. Lincoln University Theological Seminary, Lincoln University, Pa.
8. Temple University School of Theology, Philadelphia, Penna.
9. Union Theological Seminary, New York City, New York
10. Yale University Divinity School, New Haven, Conn.

Many students have had to work for ten years before beginning any type of theological training, even of an inadequate sort, and that in spite of the fact that compared to medical or legal education, the charges for theological education are significantly low.

- (b) Training - If the financial factor hinders the adequate recruitment of Negroes for ministerial training, its baneful influence is hardly less marked during the training period. Since this report concerns primarily the ten theological schools visited, no extended mention need be made of the economic explanation of the small number of Negro schools that are accredited members of American Association of Theological Schools.

Said the Dean of one divinity school visited "the major problem of his Negro students is the economic insecurity of Negro pastors' work." Said another Dean, "Negro Church expect a lot of their student pastors, - often to the neglect of their seminary work". Still a third pointed out that "second and third year Negro students in his institution often have a hard time as they need more financial help that they can command." These observations covered full-time regular students and do not consider the economic pressure that required 20 colored Baptist students to continue earning while attending two days a week a four-years training Institute affiliated with the regular Divinity School and leading to a "certificate" rather than a degree.

Placement - The problem of placing any well-trained Negro who has earned the B.D. degree after four years of collegiate education and three years of theological training, is a challenging one. It is perhaps even more so with the ten schools visited, all located north of the Mason and Dixon Line except for one so-called white school. When the economic, psychological and cultural factors are so intertwined as to be almost inseparable it is however basically an economic question. It is hardly reasonable to expect a man who has invested so much of his substance and years in preparation to accept a wage hardly above subsistence, yet this need not be accused of being materialistically minded to agree with the scriptural observation that "the laborer is worthy of his hire."

If the economic status of the Negro generally underlies and influences all the other elements in the problem of improving the theological training of Negro ministers, the factors here under consideration are even more intertwined.

- (a) The special appeal of the Baptist church to Negroes - One cannot understand fully the relation of the Negro to his church and the special appeal which the Baptist Church makes, without first understanding that one who has been deprived of membership in the

larger community finds in his church a sense of "belonging" and an outlet for his many social needs that few white people experience. The church becomes a social as well as a religious institution.

For vast numbers who own little or no property, a part ownership of their church building and grounds satisfies a fundamental craving for ownership. In a real sense the church becomes their church.

When one recalls the historical development of the Baptist denomination with its emphasis on the complete separation of Church and State and the independence afforded each congregation to choose its own pastor and manage its own affairs without "outside" interference, it is not surprising that its form of organization and freedom in forms of worship, should make a strong appeal to a people whose racial memories go back to slavery and who have experienced too long the status of "second class" citizens.

- (b) The Small Amount of Formal Education of Many Negro Preachers - When one considers various forms of discrimination, economically, politically and socially to which the Negro has been, and still is to a large measure subjected, it is not surprising to learn that among rural Negro Baptist churches the average preacher is a ninth-grader who has probably farmed or done other manual work for ten years and after getting "a Call" begins to preach in congregations of sixth-and-seventh-graders. Even then he usually must have some outside occupation to make both ends meet while continuing his "preaching". Of course this picture does not fit many Negro churches in the larger metropolitan centers. Here the earlier observations of the dangers of all generalizations must be borne in mind. However, the picture is so true of the vast majority of Negro pastorates throughout the land needing trained leaders in their pulpits, that it has a distinct message for theological schools and for the three Baptist Conventions sponsoring this study.

- (c) The Negro Cultural Pattern of the Qualification of the Pastor and his Role

The foregoing economic and historical factors have tended in turn to develop a "cultural pattern" in many Negro churches that is germane to this study especially as it affects the recruitment, training, and placement of Negro students of the ten theological schools visited by the present writer.

Part of this cultural pattern is a sense of ownership of the pastorate by the minister of some Negro Baptist churches. This leads to the phenomenon of keeping the pastorate in the family, resulting in what is sometimes called a "Father-Son" type of church. While Negro churches have no monopoly on this type of arrangement, it seems more common among them.

Although theoretically the pastor is the servant of his flock, the gap in education and frequently native gifts between many Negro pastors and their followers easily results in politics entering into the relationship, and the situation may be manipulated to

the advantage of the present incumbent of the pulpit. The relationship often becomes more personal than professional.

Another part of the cultural pattern often in evidence is "a fear of book-learning--a form of anti-clericalism to be found especially in sections of the country characterized by Biblical Fundamentalism. This type of ministry is not interested in an educated ministry. It is frequently characteristic of pioneer of primitive conditions of living among both white and colored peoples. The needs or wants of people living under such conditions are more for emotional release ("rouse-ments" than for intellectual discourse. The pastor who has the common touch though theologically illiterate, may be the most "successful". This poses a problem for all theological schools, North or South, Negro or white. A pastor who is above the level of his people in education has a difficult question of adjustment if he is to retain his position and still be a leader of his congregation.

A prominent concept in the Baptist tradition is that of the "call"--that is a "sense of divine compulsion or calling to the ministry." As Hartshorne and Froyd point out in their survey of theological education. "It is a heritage of value and needs to be preserved. At the same time, it presents its problems. Wrongly understood, it tends to subordinate intelligence to feeling. The youth of keen emotional sensibilities may become greatly disturbed about the challenge to the ministry, despite the fact that he possesses none of the major qualifications for it."¹ This danger is peculiarly present when the "call" is interpreted solely as an individual matter and not equally as much an affair of the group. Many self-appointed Negro preachers are long on the "call" and short on the intellectual training making for an educated ministry. Their number creates a problem both as to the recruitment training and especially placement of a better educated ministry.

Still another part of the culture-pattern is the expectation that the pastor should earn part of his keep through an outside occupation, as farmer or mechanic or by other manual labor. This may have certain advantages in keeping the so-called "common touch" with this congregation. It may easily result in lack of time and energy for pastoral duties and professional advancement.

It does mean that under present conditions ministers to rural parishes like missionaries to backward regions who need medical education along with their theological training, may need to learn how to raise the standard of living of the people among whom they labour by a knowledge of scientific agriculture; of the advantages of farmer cooperation in buying, selling, and credits and also a familiarity with the resources of the government at all levels in improving farm life. The implication of the need for this additional training are clear if theological schools are to meet the special needs of their Negro students.

All these historical, psychological and cultural factors, coupled with the relatively low economic land of many Negro parishes. They offer a special challenge to northern white schools which admit Negroes into their student body.

¹ Hugh Hartshorne and Milton C. Froyd, op. cit. p.168

In interpreting the information secured, it must ever be borne in mind that except for Lincoln University Theological Seminary, all the schools were over-whelmingly so-called white schools and all of them located north of the Mason and Dixon Line. Six of them are located in large metropolitan areas.

It is not surprising therefore to find what a small percentage of the student body in these institutions is Negro. This fact alone doubtless explains some of the following observations especially as they relate to meeting any special needs of Negroes entering upon pastoral work.

1. THE NUMBER OF NEGRO STUDENTS

Although the following statistics may not be complete in every detail they do bear out the statement that except for Lincoln University Theological Seminary, Negroes constitute a very small portion of the total student body in these seminaries.¹ andover Newton Theological School reports but four Negro students out of 122, exclusive of its Department of Religious Education. The number of Negro students per year during the past ten years never exceeded eleven and in '48-49 dropped to as few as three. Boston University reports twenty-five to thirty Negro students in the current year, 1949-50, but this out of a total enrollment of 360. Percentage-wise Crozer Theological Seminary's enrollment of Negroes is higher but the actual figures are much smaller, eight out of a student body of fifty-one. Drew Theological Seminary with an average enrollment of ninety candidates for the B.D. degree had nine Negro students working for the same degree. Of approximately forty candidates for the M.A. degree, nine were Negroes and these significantly were working for the same in the Department of the Rural Church.

At the Eastern Baptist Theological Seminary with an enrollment of 275, several were Negroes. At the Harvard University Divinity School with an approximate enrollment of 100, six were Negroes. Lincoln University which claims 450 students has fifteen enrolled in its Theological Seminary, all Negroes.

Temple University School of Religion, an "opportunity school" and inter-denominational, has an enrollment of approximately 250, thirty-six of whom are Baptist. Of these thirty-six, eleven are Negroes. It is "Institute for Supply Pastors and other Christian Workers," sixty-one are enrolled of whom twenty are Baptists, all Negroes. Union Theological Seminary has 225 enrolled as candidates for the B.D. degree of whom eight are Negroes, mostly headed for the Baptist ministry. Finally, Yale University Divinity School has an enrollment of 352 of whom but three are Negroes with the prospect of four in the class entering in the fall of 1950.

2. THE ACADEMIC STANDING OF THE NEGRO STUDENTS

This is a difficult question to answer, granted we had generally accepted criteria for such, which we do not. The best that can be done is to give the reaction to this query as put to the various persons interviewed. For obvious reasons no institution is identified.

¹ In one institution the students protested the recording on the registration records of any indication of the race of the registrant.

At two institutions the observation was made that they had found Negro students "either very brilliant or quite poor." "There was no middle group," as one official expresses it, "Negro students are very good A's or very poor C's." His colleague added that his "Best" student was a Negro and also his most "liberal" student. In other institutions the average distribution of good, fair, and poor students seemed to obtain, though one admitted that the Remedial English course contained more Negro students than their proportional share. Still another informant observed that of twenty-nine students he had to warn at the end of the first semester, at least four were Negroes which again was a disproportionate number for their enrollment. Said yet another, "what the Negro student needs most is a more adequate liberal arts education."

The general impression gained from the interviews is that while at one time theological schools made concessions in admitting Negro students because of the handicaps under which many labored in preparing themselves, their policy now is to make no concession. If there were mistakes in judging the standards of the school from which the student came, then no concession was made for student performance once he was admitted. As a result of such situations quite a few students drop out.

This policy of no "tempering the wind to the shorn lamb" has had the approval of many Negro leaders who feel that no good can come to the cause of Negro advancement toward an educated ministry by debasing the B.D. or other higher theological degrees. What needs to be done for the needs of those who cannot meet the standards of these more expensive and well-established seminaries will be discussed later.

3. SOURCE OF SUPPLY OF THE NEGRO STUDENTS

As was to be expected the radius from which these schools drew their Negro students varies. Some schools located in larger metropolitan areas tend to draw more locally. Such a one reported most Northern Negroes with a "sprinkling of Southern Negroes." Another such institution indicated that its clientele was "mostly local" with "not many from below the Mason and Dixon Line though some go below it to secure charges."

Schools whose names carry considerable prestige value naturally attract from a wider area and many southern colleges for Negroes are represented in their student body notably, Gammon, Sam Houston, Wilberforce, Virginia Union, Morehouse, Shaw, Storer, etc. as well as northern institutions.

4. FACULTY AND STUDENT REACTION TO NEGRO THEOLOGICAL STUDENTS

By and large there is little evidence of unfavorable faculty reaction to the presence of Negro students in the class room. The existence of a quota system was conspicuous by its absence. In general there was no evidence of racial discrimination by faculties. As far as observed, the same attitude seemed to obtain in the student body. In fact in one institution visited, the president of the Student Council for next year is a Negro.

While there is no segregation problem as such, the Dean of a Divinity School observed that in living arrangements, he would not put a Negro and a white student in the same room without first ascertaining from each student whether either had any objections to the plan.

There was some evidence in two or three of the schools that while Negro students were found to be cooperative, the faculty had to make some allowance for undue race-consciousness on the part of a limited number of Negro students. This manifested itself in some by being a bit "cocky" and in other by being too deferential. This consciousness of race and sensitivity thereto was illustrated by one Dean in saying he sometimes found it more difficult to persuade a needy Negro student to accept a job of waiting on table than a white student similarly circumstanced.

This consciousness of race by Negroes, quite understandable in the light of history and the present status of race-relations in America, led more than one Dean to observe that it was well not to assign racial topics for term papers or to encourage thesis in this field where such are still required for the B.D. degree. As one of them expressed it, such procedure was likely to lead to an "emotional" binge on the part of the student than to intellectual growth.

It may be seen from the foregoing references to faculty reaction to Negroes in the student body, that their presence offers no serious problems. That this is so is partly due to the fact already pointed out, that, Negroes constitute so small a minority in these schools that there is little felt reason to modify the curriculum to meet any special needs arising from the fact that the majority of Negro pastorates are in rural areas and the educational level of their member - is quite limited.

5. THE PROBLEM OF LIMITED FIELD WORK OPPORTUNITIES

There is one aspect in theological preparation of students in which the presence of Negroes in the student body does offer a distinct problem and that is in finding opportunities for field work experience. This was mentioned by quite a few of those interviewed where field work is on an organized basis for both Sunday field work e.g. as student ministers or pastor's assistants, and Week-Day field help in some community center etc.

In the first place few, if any white churches are ready to offer Negroes-in-training such opportunities.

In the second place, because Negro churches generally have limited financial resources, they are apt to pay little or nothing and to overwork a student assigned to them. This may amount to unconscious exploitation on their part. The seminaries must be constantly on their guard to protect their Negro students.

In the third place, the number of opportunities for field work training even in Negro churches is more limited than might otherwise be, because some pastors seem jealous of a promising young assistant less he supplant him. One informant said that he found it harder to find field work opportunities for Baptist students than for students of other denominations as the relationship, admitting of a little jealousy and more exclusiveness than obtained in other denominations with different organizational set-ups and with fewer of the "Father-Son" type of pastorates.

This overview of Negro theological students in a generalized training situation may be capsuled in a portrayal of their presence as students at Colgate-Rochester seminary. A brief portrayal of this situation reveals:

There are eight Negro students enrolled in the school this year. There are three each in the first and second years and two in the third year class. The total student body numbers 124. Five of three men are single and three are married.

Negro students have always been welcome at this school. No quota system has ever been in vogue here. The number of Negroes enrolled now is about the average over a long period of years. From every indication there is a complete integration of these students in all phases of school life.

Academic Standing - Rochester has a high scholarship entrance requirement. It is required of all students to have at least a B- average to enroll. The Registrar, Dean and at least two faculty members all were in agreement that the Negro students were as a group similar to the white students in ability. One of the Negro students now enrolled is rated as very close to being, if not, the top student in the school. One professor believed that the Negro students who came there were the "cream of the crop". Very high praise was given to the Morehouse College men as a group.

Source of Supply - Four of the present students are from Morehouse College (this seems traditional), two from Virginia Union, and one each from Lincoln University and Indiana Central College.

Finances - The tuition is \$350.00 per year, board and lodging cost about \$9.50 per week. In general all students pay their own board and lodging and at least \$25.00 of the tuition fee. The Negro students are given total tuition and room if needed, but they have to pay their own board. All help is based on each student's individual need. Each student must measure up to certain academic standards to receive help.

Faculty and Student Acceptance of Negro Students - One gets the impression that the school, faculty and student body, are proud to have Negro students on the campus. One faculty member said that "Sometimes the white students make too much fuss over the Negro students." I felt that faculty and administration were sincere in their statements. The Negro students there, appeared to be "top quality".

Observations - The placement of Negro graduates is somewhat of a problem from the standpoint of liberal education and denominational affiliation. The Negro student only has the choice of a "Negro" Church. The administration seems to utilize old "Negro grads" to help in the placement process.

Limited Field Work - Rochester has only about 9,000 Negroes and very few Negro Baptist churches. The white churches will not accept Negro students as "Internes."

Denominational Affiliation - The students are aware of the fact that nothing very much is done to keep the National Baptist Convention and its work before the Negro Baptist students. The faculty and administration do not recognize this as a problem. At least the Dean said "No concentrated effort was made to do so." However, one faculty member agreed that having a Negro Baptist on the faculty would help to

broaden faculty and students' understanding of the problem involved. The Negro students feel, however, that what they are receiving in training in this school as over against an all-Negro school more than compensates for the seeming disadvantages. (It is important to keep in mind that these conditions probably would not obtain in the South. Louisville, Ky., has nearly 60 Negro Baptist Churches. Many of them are first-rate churches).

On a New Frontier - Colgate-Rochester's Research Department is doing a significant work in the planning and development of new patterns of theological education. This work has as much significance for Negro students as for white students. The Negro Baptist denomination has practically no program for recruitment and selection of ministerial students.

6. EDUCATION FOR THE RURAL MINISTRY

a. THE RURAL CHURCH DEPARTMENT AT DREW UNIVERSITY

Some significant developments in this area were brought to our attention. The first grew out of the interest of the General Education Board in training Negro rural ministers, dating from the autumn of 1944 when it asked Drew University to make a study of the situation and submit a report. The General Education Board agreed to help with the task and decided to work through the Philips Stokes Fund and the Home Missions Council which has had some experience conducting Summer Schools in the South for Negro pastors for three summers.

The Joint Committee selected Drew University as the place where they would send men for special graduate training. Since the Spring of 1945, this committee has sent 36 Negro students to Drew for graduate work to help prepare them for the task of training men in the South to become pastors. These men have gone back South and set up fourteen rural church departments in a large number of Negro Colleges or seminaries and in addition engaged in administrative and educational work in the South. During the past five years since Drew began assisting with the task of training Negro students for the rural ministry, the number has more than doubled. Drew has recognized that the great need of the Negro rural church is for better-trained ministers who can help raise the standard of life of their congregations and at the same time give them the spiritual leadership of an educated ministry. Its Department of the Rural Church seems to the writer of this report to offer great promise for the future improvement of the Negro Baptist ministry.

b. THE HOWARD COLLEGE PLAN

Another experiment is what has become known officially as the HOWARD COLLEGE PLAN FOR CHRISTIAN TRAINING, a new system of extension education project by Howard College in Birmingham, Alabama. Although the plan had been projected as a means of improving the quality of the Baptist ministry among whites, its basic idea is equally applicable to the Negro Baptist rural clergy.

The Howard Plan is an adult education program chiefly designed to help pastors who have had little or no special training for their responsible positions of leadership. It differs from the

average extension training plan of state-operated schools in that it majors in the giving of courses designed especially for training in Christian leadership. These courses, moreover, are prepared so as to give the largest amount of help in the shortest possible time. That which is only marginal or of general educational value only, is either minimized or eliminated altogether. The practical and core values receive major emphasis. 1

This grass-roots type of education take the college out to the people, and reaches down to those who have the greatest need. The Extension Division of Howard College has thirty-four training centers scattered throughout the length of Alabama. The success of the plan led the Southern Baptist Convention in 1949 to endorse the Howard Plan and to call the state Baptist colleges of the South also to consider its adoption.

By the time of this action, Mercer University, a leading school of Georgia Baptists, had already adopted the Howard Plan. Selma University, the main school of Negro Baptists of Alabama had also been under way with the Plan for more than a year. Tennessee Baptists have recently decided to launch the Plan with the backing of their three Convention-owned colleges. At the present time, at least five other state Baptist colleges and universities are known to be giving the Plan their serious consideration. 2

The two experiments just mentioned are attacking the problem of improving the education of the Negro minister in the light of the experiences and responsibilities which his pastoral duties impose on him in a way more immediate and direct than that possible for white seminaries with small minorities of Negro students. That is not to say that each has not a role, albeit differing ones, to play in the up-lift of the Negro Baptist ministry.

c. OTHER EFFORTS AT RAISING THE EDUCATIONAL LEVEL

More than one Dean interviewed, though courting the administration of a professional school of theology as his major concern, also saw the need of helping the poorly prepared minister in his community. In one instance it took the form of an Institute for older "supply ministers" and religious workers. Such an Institute meets two days a week for a four years course. At another seminary this obligation was met in part by a correspondence course extending over a four-year period during which twenty four examinations covered the material given. Mention has already been made of Drew University's part in helping raise the level of education of the rural Negro ministry through its Department of Rural Church. Another seminary admits "working pastors" to its classes as "unclassified students" not candidates for a degree, for whatever value they may gain from such a contract. Negro students without adequate preparation for all the work of the seminary are encouraged to take courses without reference to a degree. Still another Dean

1 Gilbert L. Griffin, "A New Idea In Education Strikes Fire" from the June 1950 issue of "The Easterner", published by the Eastern Baptist Theological Seminary, Phila., Pa. 2 op. cit p.9

showed his awareness of the problem of the less well educated pastor within the field by proposing for the next ten or fifteen years a "circuit of Institutes" of six months duration in connection with southern colleges that could enlist the support of inspiring seminary lectures from all over the country. This would not only help the local pastors but would attract some promising material for seminary training.

V CHARACTERISTICS OF NEGRO THEOLOGICAL STUDENTS

In an analysis of the church attitudes of 200 Negro college students in 1949, Harrison found that the opinions they held were the products of their social experiences. (1) These beliefs were expressed by young people, 97% of whom were under 22 years of age, 82% of whom were urban residents, the majority of whom were from families earning under \$3,000 a year, the breadwinners of which were employed chiefly in semi-skilled or unskilled occupations, and of whom 48% of the males and 64% of the females were Baptists "in good standing." A summary of their opinions provides a clue to the basic religious sentiments of those young people from whom theological students may be recruited or selected. These opinions are given under 12 general topics.

1. The Church as a Human Organization: More than half of the students believe that the church should teach people that their religion grows out of their associations with other human beings.

2. Regular Church Attendance: There was a strong belief that regular church attendance is necessary if one is to be religious.

3. Church Cooperation: Four in every ten students believed that "denominationalism" is a hindrance to church cooperation. Though regarding "denominationalism" as an essential part of church development, they do not believe it has promoted church cooperation.

4. The Church and Women's Activities: At least half of the students disagree with the statement that women should spend more time in church affairs and less time in community activities.

5. The Church and Disease: "Sixty-six per cent of the males and 60 per cent of the females disagree and strongly disagree that church members can best help in the elimination of disease by praying for the cure of the afflicted. These students feel that some medical aid is necessary for the cure of the afflicted. Fourteen per cent of the males and 19 per cent of the females agree and strongly agree. Twenty per cent of the males and 21 per cent of the females are undecided."

6. The Church and Incurable Diseases: More than half of the males and approximately a third of the female students strongly agree that churches should support laws to make illegal the taking of life from one suffering from an incurable disease.

7. The Church and the Bible: Two-thirds of all the students believe that the church rests on "unquestioning faith in the Bible as the word of God."

8. A Christian and the Teachings of Jesus: Eight out of every ten students believe that a Christian is "simply one who seeks to live up to the teachings of Christ."

9. The Church and Lynching: Eight out of every ten male students and 7 in every ten female students believed that "church members should organize mass meetings to protest against lynching and to petition authorities for more adequate laws and law enforcement."

10. The Church and Community Practices: One-half of the males and two-thirds of the female students believed that if every person belonged to church the standards and practices of the community would be raised.

(1) Harrison. op.cit.

11. The Church and Youth Problems of Marriage and the Family: Eight of every ten students believed that a church program should include education of youth in the problems of marriage and the family.
12. The Church and Sex Instruction to Children and Youth: More than half of the students believed that the church should teach parents how to give sex instruction to children and youth. Approximately one-fourth of the students were undecided on this point.
13. Are Youth Preached at too much?: More than one-half of the students supported the belief that many young people are turned against religion and the church by being preached at too much.
14. Attitudes Toward the Minister: Six in every ten students believed that a minister ought to be governed by the same moral requirements as the layman.
15. The Church and the Movies: Seven per cent of the males and 1 per cent of the females believed that the church should teach that it is sinful to attend the movies.
16. The Church and the Radio: Approximately one-third of the students believed that the church should teach people to select special religious programs in listening to the radio on Sunday.
17. The Church and Interracial Activities: Over three-fourths of the students believed that the church should support interracial activities.

As a result of the above study Dr. Jackson concludes (basing his conclusions upon measurements on his scale of favorable attitudes toward church activities) that the students were of the opinion that the church should be concerned with the social problems arising in community life.

Other approaches to an understanding of the religious opinions held by students have been made and reported by McKinney and have been discussed earlier in this report. It may be significant to report an observation by William Stuart Nelson in 1928, who was at that time Dean of Howard University's School of Religion. (1) Dean Nelson reported that there were only 70 college graduates in all of our seminaries in that year. He had visited thirty colleges and had found only twenty persons in the senior classes who manifested any interest in entering the ministry. In general, Nelson found a feeling of resentment to the ministry. Some of the reasons given by these men for not entering the ministry were:

1. The ministry offered only social disadvantage; it would retard their social freedom as to dress and recreation.;
2. The well-trained young Negro found it difficult to get a good job in the ministry; the older ministers blocked them;

(1) Nelson, William Stuart. "Theological Education for Ministers". Southern Workman; 61:504-9; December, 1932

3. The various theological seminaries were not attractive enough intellectually to the better students who might consider the profession.

A more contemporary picture of the sources of the personnel potential of the Negro community is to be found in the statistics collected by Banks and presented below. In his analysis of statistics reported by 51 educational institutions for Negroes Dr. Banks found that all save 4.1% of the 48,359 students reported affiliation with some religious denomination. The largest single denominational affiliation reported was the Baptist, that groups members forming 46.2% of the total memberships. Except for those students who were members of the smaller, more sect-like denominations, there was no marked tendency for religion to be a factor in attending a church-related or a public college. In fact, among the Baptists the chances are great that in a statistical sample of 1,000 persons attending a college, less than 300 of them would go to a church-related institution, and those not necessarily to Baptist ones. It is becoming increasingly apparent that what a denominational group might define as a need for more ministers and a better trained ministry is a need that must be met from a smaller and smaller proportion of students attending denominational colleges. In 1950 nearly two-thirds of all Negro students attending the schools analyzed in the table below were in public institutions where law and custom militate against the expression of denominational points of view in education. The validity of any conclusions that may be drawn from this fact must, of course, be determined in part by the extent to which attendance in college is related to the selection of the ministry as an occupational choice, and to the extent to which one's decision is influenced by denominational or religious emphasis in the church-related schools.

V CHURCH AFFILIATIONS AND PREFERENCES OF NEGRO STUDENTS ENROLLED IN 27 PRIVATE AND/OR CHURCH-RELATED AND 24 PUBLIC INSTITUTIONS OF HIGHER LEARNING, THE ACADEMIC YEAR 1949-1950 (2)

Stated Church Affiliation	Total		Private and/or Church related Institutions		Public (State) Institutions	
	No.	%	No.	%	No.	%
Total	48,359	100.0	16,942	39.1	31,417	60.9
A.M.E.					3,062	65.7
A.M.E.Z.	4,644	9.6	1,582	34.3	1,189	71.8
BAPTIST(except Primitive)	1,670	3.4	1,481	28.2	15,748	70.6
BAPTIST(Primitive)	22,316	46.2	6,568	29.4	201	13.7
CATHOLIC	1,484	3.1	1,283	86.3	1,653	74.3
CHRISTIAN			576	25.7	89	42.4
CHRISTIAN SCIENCE	2,229	4.6	121	57.6	27	67.5
CHURCH OF GOD	210	.4	13	32.5	96	56.8
CME	40	(1)	73	43.2	914	42.1
EPISCOPAL	169	.3	1,255	57.9	934	74.1
HOLINESS	2,169	4.4	327	25.9	208	60.8
METHODIST	1,261	2.6	134	39.2	1,689	39.1
PRESBYTERIAN	342	.7	2,635	60.9	631	55.8
OTHER DENOMINATIONS	4,324	8.9	501	44.2	3,436	85.9
NON-AFFILIATED	1,132	2.3	551	14.1		
	3,987	8.2			1,540	64.2
	2,382	4.1	842	35.8		

(1) Less than one-tenth of 1%
 (2) Basic Statistics gathered by W.R. Banks of Prairie View State College, Texas

Despite the fact that less than 30 per cent of the Baptist students are to be found in the private schools, this study found 512 students in nine Baptist colleges in 1950 who were planning to enter the ministry. These colleges were Benedict, Bishop, Florida Normal, Leland, Morehouse, Shaw, Spelman, Storer, and Virginia Union. More than ninety percent of this number gave their denominational affiliation as Baptist. Here is a potential ministry of 100 college graduates and 60 graduate students a year, but it is only a potential. Approximately one-third of all the students are women for whom there is relatively little professional opportunity or status within the Negro Baptist community, unless being the wife of a minister is apart of the career training. It is very evident that a high mortality in vocational selection of the ministry is experienced between the periods of college and seminary training.

V.2 NUMBER OF MINISTERIAL STUDENTS in BAPTIST COLLEGES FOR NEGROES

Recapitulation

CLASS STANDING	TOTAL			BAPTIST			NON-BAPTIST		
	Total	Men	Women	Total	Men	Women	Total	Men	Women
Freshman	87	56	31	16	49	27	11	7	4
Sophomore	110	69	41	98	61	37	12	8	0
Junior	114	78	36	108	72	36	6	6	1
Senior	108	74	34	98	65	33	10	9	0
Graduate	61	61	0	58	58	0	3	3	0
Unknown	27	7	20	27	7	20	0	0	1
Special	5	4	1	2	2	0	3	2	10
TOTAL	512	349	163	467	314	153	45	35	

Another interesting aspect of the market from which our religious leadership is recruited is found in the number of earned degrees in religion and theology conferred by institutions of higher education. In the 1947-48 academic year, as reported by the U.S. Office of Education, Negro colleges and institutions conferred 122 earned degrees in theology and religion, 118 of which represented Bachelors' and first professional degrees, and 4 were Masters and second professional degrees. Baptist institutions granted 39.5% of all first degrees, and 12 of the 23 first degrees conferred upon women while most of the degrees were in the field of religious education, it should be noted that only 18 of the 118 first degrees earned were obtained in seminaries accredited by the American Association of Theological Schools. All of the four higher degrees in religion and theology were earned by women in an accredited seminary. It is a well-known fact that most of the professional Negro leadership among Negroes has received whatever training it has at a sub-professional level, that is, training below the approved standards of quality and quantity recognized as desirable by the religious profession. It is equally as obvious that the adequately professionally trained minister is the exception rather than the rule. Any comprehensive evaluation of the problem of ministerial training has to recognize the rather general sub-professional character of the institutions and the programs into which the Negro Theological student has to fit (Chapter III) as well as the social equipment which he brings to that training period. This we shall do by determining and appraising the factors which entered into the students entry into the ministry,

and into certain institutions. Our data will deal with representative samples of students from American Baptist Theological Seminary, Shaw Theological Seminary and Gammon Theological Seminary, the last around being an accredited member of the American Association of Theological Schools.(1)

In June 1950, nineteen students were graduated from American Baptist Theological Seminary, 18 with the B.Th. degree and one with a B.D. degree. Though the Seminary's records are incomplete on this point, it may be reasonably concluded that these students were admitted in 1947 or earlier. (The staff was unable to place full validity in the records at American Baptist Theological Seminary. We discovered six students with no records for the year 1949-50. There were three graduates for whom no credit hours were listed for the three years of their enrollment. Many courses of the graduates were marked "Incomplete" on the Registrar's record. In one instance an individual received the failing grade of "F" in the 3rd Quarter of his senior year, a grade which was not satisfied, if we are to believe the records. Finally, one graduate in this class who entered with a basic 6th grade education was graduated upon completion of 129 hours rather than the required number because he was regarded as a "sort of problem child." These items indicate the problems faced by the staff when it sought to establish conclusions based upon records.)

Despite the limitations noted above we do know that of the 18 persons granted a B.Th. degree, seven were from the Mid-West, ten from the South, including 6 from Tennessee, and one was a native of Africa. These men ranged in age from 20 to 60 years, the medium age being 34; all of them being Baptists. All save two members of the class were licensed ministers upon admission to the Seminary. All of them had had experience as preachers, an experience which ranged from the preaching of a trial sermon to twelve years of pastoral duties.

Twelve members of the class were receiving Veterans Educational benefits under the "G.I. Bill". Since 8 members of the class had an education below the high school it was necessary for them to a series of qualifying examinations and academic courses along with the regular seminary training. Of the remaining graduates, three had completed from one to three years of college work. The African student had graduated from a Baptist "College" in Nigeria, West Africa.

The one person receiving a B.D. degree in 1950 was a British West Indian from Jamaica, who had completed high school and college, had spent two years in study at the University of London. He completed all of his requirements for the B.D. degree at American Baptist Theological Seminary in one academic year. He achieved a grade of "A" in all his courses.

It is interesting to compare the performance of the B.Th. candidates in this class on the basis of their education of preparation and grades achieved in the Seminary. The comparison is between grades earned by persons having a minimum of a high school education and those having less than that amount. In the course of their enrollment at American Baptist Theological Seminary the percentage distribution was as follows:

(1) A more extensive analysis of the data collected on this point is being undertaken by Professor Victor T. Glass of ABTS as a phase of his doctoral dissertation at Southern Baptist Theological Seminary.

HIGHEST EDUCATION	GRADES PER CENT OF ALL GRADES EARNED IN THAT CATEGORY			
	"A "	"B"	"C"	BELOW "C"
1949-50				
ALL GRADUATES	32%	52%	15%	1%
GRADUATES WITH HIGH SCHOOL EDUCATION	41	46	9	4
GRADUATES WITH LESS THAN A HIGH SCHOOL EDUCATION	16	59	22	1

The interpretation of this evaluation is related to the discussion of courses of study in this Seminary. (Chapter III)

In the school year 1949-50 the enrollees at American Baptist Theological Seminary had the following educational characteristics:

College Graduates	3
Some College Training	2
High School Graduates	49
Some High School Training	5
Less than High School Training	21
TOTAL	80
Night School Students	17
Students in Correspondence Courses	36
	133

When the highest level of education attained for 50% of the student body is high school graduation, and, when 95% of that student body has not attended college, the pattern of a seminary curriculum is defined by that situation.

More specific explorations into the characteristics of the potential or future ministry of Negroes were made with 118 students attending three seminaries, 66 at ABTS, 25 at Gammon and 27 at Shaw. The median age of these students was 26, with little difference among the three seminaries. At ABTS the average age was 29, at Gammon it was 27.5 years, and at Shaw 26. Where the education offered is at a sub-professional or sub-college level, the average ages of students is expected to be higher than the ages in a seminary student body of collegiate grade. This fact reveals, in part, the existing educational lag in the ministerial reserve or supply of seminaries serving the Negro ministry exclusively.

Approximately half (43%) of all of the students in these seminaries were married, the proportion ranging from 49% at ABTS, and 40% at Gammon, to 34% at Shaw. At no one of the seminaries are there any but extremely limited facilities for the housing of married students.

One hundred and eleven of the seminary students gave the age at which they were converted. The median age for all seminaries was 13, there being a variation of less than one year in the average conversion age of students at the three seminaries. Twenty-two of the 111 students reported becoming converted before they were ten years old.

The median age at which 110 students were called to the profession was 23. Students at ABTS tend to be called at a later age than were students in the other seminaries, but the spread of four years in the averages does not appear

significant. It does seem significant, however, that 40% of the ABTS students, 25% of the Gammon students and 15% of the Shaw students were not called until they were over 25 years of age. We were able to discover no significant relationship between the age at conversion and the age at call.

The opinions gleaned from 114 of these students give some insight into the reasons for wishing to enter the Christian ministry. The most frequently expressed reason was attributed to being "Called by God." This opinion is expressed in a variety of way, but always in terms of the Absolute. Approximately one-third of all the reasons given fell in this category of reasons which we have called the Experiential.

The second most important reason for preparing for the ministry - and entering it, we have called the Therapeutic. Approximately two in every ten students gave such reasons as "I could not have been happy otherwise." "I had to satisfy my need." "I failed at everything else because my heart was in this." This type of reason and the Experiential one accounted for more than half of the reasons given for entering the ministry.

Ecclesiastical reasons were given by approximately 20% of the students. These reasons expressed a desire to enter the ministry "to help spread the religious cause," "To carry the Baptist message," "To bring about the Church Triumphant in the Baptist fold," were typical of the reasons given in this connection.

Humanitarian reasons were expressed by eleven per cent of the students as the leading cause. The "wish to serve one's fellow-man" was a relatively poor fourth in the hierarchy of causes for entering the church career. This category was followed by Vocational reasons-"I saw that I had skill and ability in this field," "Tests revealed this as an interest in which I would do well,-and by Others-"my parents made me," "This was the only jive I could follow and use up all my GI money."

As is revealed in the table below, there was a significant difference in the nature of the answers received from the several schools at which these questions were posed. Recognizing the validity of what we have called the Experiential reason for all persons in this analysis, we find that it is more meaningful to ABTS students than to Shaw and Gammon students. The Therapeutic reason was more pronounced at Shaw than at either of the other seminaries. The Ecclesiastical answer was more marked in the responses of the ABTS students than in either of the others. Gammon students indicated a greater Humanitarian interest than did students from ABTS or Shaw. The miscellaneous reasons came largely from the ABTS students.

V3. Responses of Seminary Students to the question
"Why I entered the Ministry."

REASONS	TOTAL	ABTS	GAMMON	SHAW
ALL	114	64	23	27
Experiential	39	23	7	9
Therapeutic	24	10	4	10
Ecclesiastical	23	17	2	4
Humanitarian	12	3	6	3
Vocational	5	2	2	1
Other	11	9	2	

In reply to the query on who influenced you most in taking the decision to enter the ministry there were varied answers. Of the 120 acceptable answers to this question the role of the minister in supplying new recruits for the field was particularly evident at all schools. This influence was closely followed by the influence of one's family except in the case of the ABTS students where the personal decision was regarded as next in importance. Nearly one-fifth of all the replies indicated that no one was particularly influential in this connection. The Experiential type of answer (God, Holy Spirit, Holy Ghost, etc.) was by six students, ranking fifth as an over-all reason.

V4 Responses of Seminary Students to the Question
"Who Influenced You Most in Making This Decision."

REASONS	TOTAL	ABTS	GAMMON	SHAW
INFLUENCES	120	68	25	27
Minister	29	18	6	5
Family	24	9	10	5
No special person	27	10	6	11
Self	14	13	-	1
God	6	6	-	-
Miscellaneous	20	12	3	5

With this sort of background and these types of pre-vocational experiences one is able to relate the opinions of students as to the type of ministry they expect to pursue. As would be expected, there is a high incidence of persons selecting the pastorate as their field of choice. Six out of every ten persons in the seminaries give this phase of the ministry as the one they wish to follow. The only significant deviations from the general pattern are found in the relatively low incidence of selections for the pastorate at Shaw, and the greater importance of teaching and missions at that seminary.

V5 Response of Seminary Students to the Question
"What type of Ministry do you Expect to Enter?"

TYPE	TOTAL		ABTS	GAMMON	SHAW
	Number	Percent			
All Occupations	159	100.0	85	33	41
Pastorate	96	60.	52	23	21
Teaching	15	9.0	6	4	5
Religious Education	11	6.9	6	2	3
Foreign and Home Missions	13	8.2	7	1	5
Other Occupations	24	15.9	14	3	7

The reasons students give for selecting the seminary they are now attending are many and varied. Only one in the 112 students queried on this point indicated that his attendance at that seminary was solicited by the Seminary. The most important avenue to the seminary seems to be through the student's pastor, or church, or some denominational missionary. Friends, graduates and former students (exclusive of pastors) seem to be the next most significant aids to recruitment.

The fact that the seminary was geographically accessible was of importance, as was the fact that some sort of financial aid was possible at that seminary, or, that the costs were within the range of the student's ability to pay.

Extremely significant was the fact that only in the instance of Gammon students was there any indication of the fact that the institution was selected because of its academic reputation. They were the only ones who believed that their seminary was the best seminary. Whether the students meant that it was the best seminary for gaining entrance to the Methodist ministry, or whether they were voicing a popular opinion about the seminary could not be determined.

From the data we may conclude that the reason most students give for entering a particular seminary are not causally related to the quality and quantity of education available there but to a variety of factors in the total social community of which those students are a part - the community of denominationalism, low educational values, limited economic support, and the strong traditional controls of personal relations as reflected in the influence of the pastor, ministers and graduates of the seminary selected by the student.

V6 Responses of Seminary Students to the Question
"Why Did You Come to this Seminary?"

REASONS	TOTAL	ABTS	GAMMON	SHAW
TOTAL	112	58	25	29
Recommended by Pastor, Church or Missionary.	21	18	-	3
Recommended by Graduates, students	10	4	3	3
Recommended by friends	10	9	-	1
Near Students' Home	12	4	3	5
School's Reputation in Church	11	5	4	2
Financial Aid necessary and provided	5	4	-	1
Denominational affiliation of Seminary	6	3	2	1
School's Academic Reputation	14	0	13	1
Other Reasons	23	11	-	12

Only seven students indicated that they were attending a specific seminary because of their parents' wish or suggestions. The findings in this section are similar to those obtained by Felton in his study of factors influencing persons to enter the ministry of the Methodist Church(1)

(1) Felton, Ralph A., "New Ministers". Interboard Committee on Christian Vocations, The Methodist Church. Nashville, 1949

VI THE NEGRO BAPTIST MINISTER: HIS QUALIFICATIONS, RESPONSIBILITIES, STATUS AND PROBLEMS

The Negro Baptist minister personality as it emerges in a composite form from the field diaries of six theological students who served as field workers on this survey, is based upon 101 detailed interviews provided by these ministers. In the ideal-type sense, it is a true picture though not typical of any one minister. Its accuracy is relative because of the unconscious bias, partly obvious and partly suspected, on the part of the interviewers as well as the interviewees. Although it is a fair assumption that a wider geographical range of the study would not have materially altered the picture of the composite personality, the rather narrow geographical range covered suggests that the picture of the composite personality be looked upon with some caution as regards its absolute validity.

What kind of a person, then, is the Negro Baptist minister? He is an elderly person rather than of middle age or young. As an elderly person he is on the defensive against those of his brethren who are young and lack the respect which, he feels, is due an elderly person. In other words, the minister is conservative. On occasion, his defensiveness turns into outright hostility as when he feels threatened in his competency as a minister and/or a person. He resents being an object of study, and regards the interviewer as an outsider meddling into the affairs of the church - which is another way of saying, into the affairs of the minister. This connotes insecurity, emotional rather than economic, although the two may be related. Status within the social structure and emotional security are interrelated. In spite of defensiveness and resulting conservatism, however, more often than not the minister welcomes being an object of study. This is true especially in the case of a well-educated person, but by no means exclusively so. While the minister may hold one or several academic degrees, his education on the whole is incomplete rather than complete - sometimes desperately incomplete. From this he suffers. Whis his suffering is not turned into defensiveness or hostility or into a rejection of education - his desire for a better education for aspirants to the ministry is keen. Sometimes he relates formal training to spiritual inspiration as when he demands the latter precede the former. Thus he seems to fall back upon his religious belief before wanting to embark upon formal training with its definitive structure. There may be a note of escapism in this. At any event, in the matter of education the minister is never neutral.

At times he is embarrassed by the lack of education. If the embarrassment is strong, the minister may revert to obscure practices such as healing which surrounds him with an aura of privilege before his congregation. Obscure practices are, of course, a source of income, and thus are tied to the search for economic security, a fact the minister does not admit although he may express naive pride in the sums earned from such practices. This casts some doubt on his sincerity as a man and a minister. There is, however, some of the truly mystical in the minister which may find its expression in his conduct of revival meetings over which he shows no embarrassment. Often the mystical in the minister is very strong. Acceptance of the Bible as the "doctrinal book" suggests this. Since the Bible assures the minister of his own inner peace, it becomes one element in his emotional security structure.

Withdrawal becomes most apparent when the minister is requested to relate the circumstances of his Call. The greater the minister's education, the less vocal he is on this point. However, even though little educated he as times refuses to tell, either because of his awe before the holy as he has experienced it or because of his embarrassment over the lack of a "holy experience." Both traits are present at different occasions.

The feeling that the minister is the shepherd of the flock is pronounced although the degree of verbalization of this feeling is again related to the amount of education the minister has had. The better the minister is educated, the less he says about this. Neither does he, if highly educated, talk much of prayer and meditation. If less educated, he speaks of it, relating the number 68

of hours on certain days of the week which he devotes to this communication.

The Baptist minister is not always a full time pastor. This may be due to the inadequacy of the pastoral income. There is reluctance, almost shame, to admit to "outside" employment of inferior status, although in some instances the minister deplors the fact that the job of earning a living, "poor" as it may be, leaves so little time for pastoral duties.

Occasionally the minister resorts to extra-employments of one sort or another, thus attaining an economic level commensurate with the ideal of ministerial status. To maintain such status before the congregation increases his self-esteem. So does the "scapegoatism" which he displays in relation to the Catholic Church. He is not certain of the social obligations into which the Church as a institution and he as a minister ought to enter, and he expresses few thoughts on inter-church or inter-racial matters. In this area there are few demands from the minister. However, in urban communities, he is rather certain that in the realm of inter-communal activities the Catholic church is not an ally. This suggests that the Catholic Church with its economic strength and its emotional hold over its flock constitutes a serious threat to the minister.

Most of the time the minister is careful not to reveal his income. The real fear of this is the income tax collector. This highlights the minister's status in the social structure. It shows the lag between the assumption and reality of his status. Of this lag the minister is painfully aware, as is his congregation. Thus, real embarrassment results for the minister.

At times, but rarely, the minister is economically well off, for example when he holds another professional post. Education is, of course, prerequisite to this other job. No "sharp practices" are needed than to maintain status-economic or other. Occasionally the minister is able to devote himself to pastoring full time because he has retired from civil service employment - usually of a low economic class - and receives a pension.

The minister is a married rather than a single or divorced man. If his wife has died he may have remarried. He is the father of several children. Rarely is he promiscuous to the extent that he encounters moral difficulties with his congregation although it does happen. He may seek "outside" employment in order to meet the economic demands of his family. Although he does not say so he may resent these demands because they prevent him from pastoring full time. Yet he cannot ignore the prestige and social approval that attends his status as a minister, a father and a husband. While this is a situation not peculiar to the minister, it nevertheless highlights his predicament. Although he may reside at one location for a few years only, he is regarded as a permanent resident rather than a transient one.

He is aware rather than unaware of social problems even though he is often unclear as to the task of the church and the ministry with regard to them. Occasionally he has had political experience before entering the ministry. In localities where this is possible he may run for political office although, it appears, with little success. This political campaigning is geared to remedying social ills rather than to righting political wrongs.

Another type of evidence comes from community studies. Since 1944 the Research Department of the National Urban League has made observations on churches in 19 different cities. These cities are: Baltimore, Md; Charleston, S.C; Charleston, West Va; Chattanooga, Tenn; Chester, Pa; Dayton, Ohio; Evanston, Ill; Fort Wayne, Ind; Greenwich, Conn; Hartford, Conn; Little Rock, Arkansas; Louisville, Ky; Muskegon, Michigan; New Orleans, La; Oklahoma City, Okla; St. Louis, Mo; St. Petersburg, Fla; Winston Salem, N.C.; Gary Indiana.

The Research staff was as much concerned about Baptist churches just as about those of other faiths. The staff actually visited as many churches in their periods of worship, as time would permit in a four to five week stay. Field investigators met with the ministers in their organized groups and conferred with some of them individually, visiting at least the leading colored Baptist Church and often a second or third one during the course of the observations. Field schedules, sent to all churches, were more frequently returned by the larger and more highly organized ones, where the minister usually had better formal training than by others. In other words, where a minister had attended college and the theological seminary he was proud of his academic attainment and wanted others to know about it. The same was true where the pastor had been able to develop a good church program. In some communities it was possible to get returns from three-fourths of the colored Baptist churches; in others the return was not as good. To be specific, it was noted that in one community where there were 12 Baptist churches, it was possible to get some response from 6; in another where there were also 12 Baptist churches, response came from only three. In another where there were 21 Baptist churches, responses were received from only seven. Review of the returned schedules shows that the Baptist were not too cooperative. This statement should be qualified a bit for on occasion the staff would find a ministerial union which would give us a short-cut to some of the desired data, and therefore returns of the individual schedules was not necessary. However, 53 schedules are available on Baptist churches in 17 different cities. These give the following story on the items below:

A third of those reporting the year organized are over fifty years old and about an equal proportion of them are less than 25 years old.

<u>Organized</u>	<u>Number</u>
1850-1874	3
1875-1899	10
1900-1924	15
1925-1949	12
No Returns	12

The membership in these churches ranged from 30 persons in the smallest, to 2300 persons in the largest. From the figures given below it can be seen that the modal group had from 301 to 400 members.

<u>Membership</u>	<u>Number of Churches</u>
under 100	5
100-499	34
500-999	9
1,000-1,999	6
2,000 and over	2
Not Reported	6
	<hr/> 62

Property values ranged from \$1,500 to \$250,000. In large communities with a dozen or more Baptist churches there would usually be two or three that were quite popular and in demand on the Sabbath.

<u>Value</u>	<u>No. of Churches</u>
under \$5,000	7
\$5,000-24,999	15
\$25,000-49,999	9
\$50,000-99,999	11
\$100,000-199,999	4
\$200,000-and over	2
Not Reported	5
	<hr/> 53

The others had sporadic attendance with difficulty in meeting their various obligations. If the entire adult colored population were divided between all of the colored churches in existence in these communities, the average number of persons that would be expected to attend church would not require the seats available. This is more true among the Baptist because, especially in the South, we found more Baptist churches among Negroes than any other.

Of the 53 Baptist churches, from which we had reports, less than half provided any leisure time activity for youth that was not spiritual. Others had scout troops and recreation programs, but in the main the "Temple of God" was closed during the week and the young people had to turn to the "joints" for their leisure time activity.

As has been stated earlier, these returns came from the better organized Baptist churches, thus from those able to employ a better trained person as minister. As can be seen below, of those ministers reporting their academic education, less than half had college and theological training. Two had Masters' degrees in theology. There were others who had college training; and some who had theological training without college training. Those who did not report their academic background seemed not as well prepared as those who did.

<u>Training of Minister</u>	<u>Number</u>
Elementary only	4
High School Only	4
High School & Theological	3
College only	5
College & Theological	21
Th. M.	2
Theological	4
(without college)	10
N.R.	<u>53</u>

The National Urban League data permit a further analysis, also. The Baptist Church is a vital force in the Negro Community. Many of the pastors are doing a splendid job in community organization. Some, however, fail to make sufficient use of community resources. This is often due to the lack of sufficient knowledge about these resources and also a desire to have all the answers and work out all problems in the church itself. From first hand observations by staff workers, there was a feeling that in a significantly large number of churches spiritual guidance was being used merely as an opening wedge for money raising. The period of worship, in developing desire for service to mankind, of God, seemed to need more to promote human relations and service to the In the Urban South a few ministers have already attempted to relate the social problems and to present day needs and incidents of the times. However, only a few of the Baptist ministers seemed to keep their flock abreast of the social problems and needs of the Negro community. Dr. Pipes' study of the sermons of Negro ministers revealed not one instance of effective use of the social gospel in these pulpit classics.

(1)

A Southern Baptist Convention report on the problems faced by the Negro ministry states "More and more the Negro pew is becoming occupied by lawyers, doctors, school teachers, business men and ordinary workers who do a lot of reading and listening to the radio. It is plainly evident that these people will be able to detect immediately when the minister is "feeding the sheep" and when he is "milking the goat". They are demanding intelligence more than tone. And because a secular education, is advancing more rapidly than religious education, the pew is sometimes more enlightened than the pulpit. When this occurs, the empty pew soon becomes the most regular attendant at worship services.

1. Pipes, Wm. H. Say Amen, Brother! New York, 1951

(1) It was impossible to locate or to validate the evidence of this report (1.00A Data

What, then, is the present educational status of the Negro ministry? Dr. E.P. Allredge, statistician of the Southern Baptist Convention, estimates that there are 23,490 Negro Baptist preachers in the South and makes this statement about them: According to an actual survey made by the Negro Baptist leaders in Georgia in 1938, and assuming that like conditions obtain in all the other states of the south and southwest, the educational status of the Negro Baptist preachers in the territory of the Southern Baptist Convention would be as follows:

Number holding college degrees	216(0.92%)
Number having had theological courses	435(1.85%)
Number having only high school training	1,439(6.12%)
Number without any special training	21,400(91.11%)

While these percentages might obtain for Georgia, it is doubtful that they would be accurate for the entire south, because the border states would materially affect them. However, a survey of 35 states and Washington, D.C. in 1937 showed that of 403 pastors of leading churches, only 9.7% had both college and seminary training and not all of these were graduates. The percentage would be even lower if the survey included all Negro preachers, and still lower if it included all Baptist pastors in Southern Baptist Convention territory, due to the large number of rural pastorates.

The above mentioned authors draw the following important conclusions from their study of the Negro ministry:

1. That, on the whole, the younger men are better trained academically than the older men; and that they carry more academic equipment into the ministry than the men of former years.
2. That the 118 college men in this study got more than an even chance to become pastors of large churches.
3. That the northern pastors are better trained than those in the South.
4. That the number of college men in the Negro seminaries is increasing; but the total number of students in Negro seminaries has decreased within the last eight years.
5. That the number of college students contemplating the ministry is small in comparison with the number that is entering some other profession; and, because of this fact, Negro churches for the most part, will have relatively poorly trained pastors."

The last item is very significant. In a recent survey of 1,718 Negro high school boys in Southern states, only 14 expressed a desire or intention of becoming a minister. Of 5,512 college graduates surveyed, only 153 were ministers. And in 1936 there was not a single Negro Seminary graduate. These facts certainly merit the attention of right-minded Christians and should be a challenge to immediate action.

All of the above evidence may be sufficient to indicate the general nature of the problems faced by the Negro Baptist ministry, but more empirical evidence should be submitted. The survey's analysis of the general ministerial characteristics provides us with data on 479 ministers in six specific communities and 45 general areas represented by ministers who attended the Philadelphia session of the National Baptist Convention. Speaking in terms of the average, then, the Baptist minister is a person of 51 years, who did not become an ordained minister until at least five years after his call to the profession. He now pastors a church with an average membership of 459 persons, with an annual budget in 1950 of \$7,474. His job is not particularly exacting though it does require upwards of 60 hours of work a week.

If this minister has an education that did not go as far as or beyond the eighth grade level, he will be found to be somewhat older than the average-55 years, to have waited seven years after his call before becoming ordained, to pastor a somewhat smaller church with a membership of 371 persons and a budget in 1950 of \$4,910. He spent much less time at his professional tasks than did the over-all ministerial type.

If the Negro Baptist minister were a college and seminary graduate his average age would be 47. He, too, would have had a wait of approximately five years between his call and his ordination. In 1950 he would have been pastoring a church of 662 members with an annual budget of \$12,109. He would be giving much more time to his pastoral and community work than either of the two types previously mentioned, but he would have been much less interested in denominational work than either of his statistical brothers.

It is nearly impossible to give the income of these ministers because the data upon which such an estimate could be made are so unreliable. In many instances the ministers refused to state the figure. In others, the interviewers were asked to guess the minister's incomes. In some others there were deliberate distortion of the figures. And in many instances the ministers could not state the exact or the approximate figure, stating that their "people take care of me. I see to that." It will not be too unreasonable to state without the quantitative evidence that the Negro Baptist minister, if pastor of a relatively large congregation, and reasonably skilled in human relations and administration, about whom "the rumor" has not been circulated (that is, that the minister cannot preach), has a relatively high real income, and among his followers a high psychic income.

The statistical data interpreting these characteristics of the Negro ministry are shown in the three tables that follow.

SEE TABLES VI-1, VI-2, VI-3 on Pages 7,8,9

There are other ways of indicating the general character of the Negro ministry. One of these is in terms of the Goals of Life Inventory as developed in connection with the Cooperative Study in General Education, and as modified for use in this study. The goals as given to the respondents represent certain empirically selected familiar statements which seem to be representative of the philosophy and religions of our culture, but which are at the same time apart of our folk philosophy. They are regarded as manifestations of sentiments toward which daily living is oriented. In this study we attempted to discover if there was any significant difference between the general sentiments of the minister, the seminary student and the non-theological college student. The statement of goals as shown in the table below indicates the ways in which these three groups ranked in the order of their importance the goal listed in the inventory.

SEE TABLES VI-4

The goals as listed tend to emphasize several types of values-the religious, personal, social, vocational and "Bohemian". They also indicate certain methods by which one would achieve goals or the types of behavior that one would follow in seeking these goals. The practical or realistic, egocentric, authoritarian, sacrificial, withdrawing, escapist. The general pattern of the behavior may be indicated in part by the ways in which the three types rank certain statements. Thus, the ministers regard statements 3,4,5 and in that order, as the most important ones. It will be noted that these are essentially the behavior qualities and goal-responses of religious people. They are given the greatest preferences. It is also to be noted that the ministers believe in a program of self-discipline which is an accompaniment of the ascetic life. Theological students, on the other hand tend to be more status-conscious, more anxious to attain the level of acceptance within the community. College students give

Characteristics of Negro Ministers and Their Churches, By Selected Areas, 1950

	NUMBER OF MINISTERS	AVER- AGE AGE	YEARS BE- TWEEN CALL to ORDI- NATION	AVERAGE NUMBER OF CHURCH MEMBERS	AVER- AGE BUDGET 1950	AVERAGE WEEKLY HOURS GIVEN TO				
						PASTORAL RESPONSIBILITY	COMMUNITY WORK	DENOMINATIONAL WORK	PERSONAL RESPONSIBILITIES	OTHER RES- PONSIBILITIES
ALL MINISTERS	479	51	5	459	\$7,474	24	13	19	17	28
ATLANTA, GEORGIA	123	51	6	579	\$6,950	20	18	35	16	31
NASHVILLE, TENN.	58	52	4	241	4,141	25	10	18	14	40
PHILADELPHIA, PENNA.	138	54	7	593	9,728	32	13	7	26	32
RICHMOND, VIRGINIA	27	56	7	298	4,589	16	5	2	14	21
ST. LOUIS, MISSOURI	37	52	6	575	11,000	30	14	10	17	29
SELMA, ALABAMA	42	45	7	270	3,596	31	16	4	27	29
MISCELLANEOUS*	49	47	3	533	10,537	35	9	8	23	21

*Ministers attending the National Baptist Convention, Philadelphia, September, 1950

VI:-2

Characteristics Of Negro Ministers And Their Churches, For Ministers who Have An 8th Grade Education Or Less, By Selected Areas, 1950

	NUMBER OF MINISTERS	AVER- AGE AGE	YEARS BE- TWEEN CALL & ORDI- NATION	AVERAGE NUMBER OF CHURCH MEMBERS	AVER- AGE BUDGET 1950	AVERAGE WEEKLY HOURS GIVEN TO				
						PASTORAL RESPON- SIBILITY	COMMUNITY WORK	DENOMINATIONAL WORK	PERSONAL RESPON- SIBILITIES	OTHER RESPON- SIBILITIES
ALL MINISTERS	88	55	7	371	\$3,910	18	4	5	14	24
ATLANTA, GEORGIA	25	57	5	474	6,580	20	4	4	15	33
NASHVILLE, TENN.	18	58	5	176	1,905	24	4	16	7	4
PHILADELPHIA, PENNA.	22	54	8	179	3,758	30	6	5	18	35
RICHMOND, VIRGINIA	2	59	10	160	1,400	12	2	0	10	40
ST. LOUIS, MISSOURI	11	45	6	295	5,164	22	10	10	22	20
SELMA, ALABAMA	9	48	5	959	427	18	0	2	27	37
MISCELLANEOUS*	1	68	0	100	500	--	--	--	--	--

*Ministers attending the National Baptist Convention, Philadelphia, September, 1950

VI-3 Characteristics of Negro Ministers And Their Churches, For Ministers who Have Completed College And Seminary Training, By Selected Areas, 1950

	NUMBER OF MINISTERS	AVERAGE AGE	YEARS BETWEEN CALL & ORDINATION	AVERAGE NUMBER OF CHURCH MEMBERS	AVERAGE AGE BUDGET 1950	AVERAGE WEEKLY HOURS GIVEN TO				
						PASTORAL RESPONSIBILITY	COMMUNITY WORK	DENOMINATIONAL WORK	PERSONAL RESPONSIBILITIES	OTHER RESPONSIBILITIES
ALL MINISTERS	159	47	5	662	\$12,109	30	11	8	19	22
ATLANTA, GEORGIA	31	44	4	1070	13,640	28	8	5	20	13
NASHVILLE, TENN	13	47	4	320	5,491	23	21	21	23	40
PHILADELPHIA, PENNA.	62	50	7	598	16,800	33	9	6	10	21
RICHMOND, VIRGINIA	12	50	5	561	9,723	19	5	3	15	23
ST. LOUIS, MISSOURI	9	55	3	799	16,400	38	15	11	20	19
SELMA, ALABAMA	7	43	6	317	13,254	32	6	3	24	25
MISCELLANEOUS*	25	43	4	970	19,558	35	14	10	22	1

*Ministers attending the National Baptist Convention, Philadelphia, September, 1950.

Rank-Order Of Goals Of Life As Expressed By 114 Baptist Ministers,
57 Seminary Students And 107 College Students

THE GOAL	RANK-ORDER OF IMPORTANCE TO		
	MINISTERS (114)	SEMINARIANS (57)	COLLEGIANS (107)
1. Self-development -becoming a real genuine person	10	3	<u>1</u>
2. Finding my place in life and accepting it	19	4	10
3. Serving God, doing God's will	<u>1</u>	10	21
4. Achieving personal immortality in heaven	2	5	9
5. Self-discipline--overcoming my irrational emotions and sensuous desires	3	21	22
6. Self-sacrifice for the sake of a better world	12	7	3
7. Doing my duty	8	15	23
8. Peace of mind, contentment, stillness of spirit	13	23	8
9. Serving the community of which I am a part	18	2	14
10. Fine relations with other persons	17	17	16
11. Living for the pleasure of the moment	23	22	19
12. Getting as many deep and lasting pleasures out of life as I can	22	18	5
13. Promoting the most deep and lasting pleasures for the greatest number of people	21	20	7
14. Making a place for myself in the world; getting ahead	11	1	15
15. Power-control over people and things	7	8	20
16. Security-protecting my way of life against adverse changes	16	14	6
17. Being able to "take it"; brave and uncomplaining acceptance of what circumstances bring.	5	16	18
18. Realizing that I cannot change the bad features of the world; and doing the best I can for myself and those dear to me.	20	19	4
19. Survival, continued existence	9	9	12
20. Handling the specific problems of life as they arise	14	12	13
21. Developing Professional Competence	15	6	2
22. Having a well-adjusted Family	6	133	17
23. Having High Status in my community	4	11	11
Per cent of group supporting Value Ranked as 1	90.1	96.5	98.6
	97		

preference to very self-centered values, to power, to survival, to being a real person, but they give a much higher value to the role of sacrifice for the general good than do the persons more oriented toward religion.

In the order of their importance to each group, the following goals are represented in the nine items having the greatest frequency. It will be noted that the leading item, or that ranked number one by each group is held by at least nine out of every ten persons responding.

<u>Held Important by</u>	<u>Leading Goals in Descending Rank</u>
Ministers.....	3,4,5,23,17,22,15,7, 19.
Seminary Students.....	14,9, 1, 2, 4, 21, 6, 15, 19
College Students.....	1, 21, 6, 18, 12, 16, 13, 8, 4

The total distribution and ranking of the goals is shown in Table VI-5.

Evidence that tends to corroborate the goals inventory of the Negro minister is found in an analysis of their opinions on the Sanford-Older Short Authoritarian-Equalitarian Scale. This is a pencil and paper test of six possible choices on which the person indicates his agreement or disagreement. The responses not only indicate the minister's concern for the spiritual values and orientation, but his concern for status as well. It is very significant that the 114 ministers covered in his analysis ranked the response on education at seventh place on the ten-point scale.

SEE TABLE VI-5

Though ministers are very certain about their religious beliefs, and seem fairly certain about the level of status that they wish to enjoy in connection with their occupation, they are not certain on matters that can be regarded as social issues, and in which either democratic or authoritarian procedures may be followed. In other words, there is no evidence that the Baptist minister is going to be either this or that, is going to express himself either positively or negatively about matters of social concern. From the 114 response obtained from urban ministers on the items listed in the following table we may conclude that

The Negro Baptist minister is a stern disciplinarian with his children, but, theoretically, at least, is democratic in his relations with his wife;

The Negro Baptist minister really trust people;

The Negro Baptist minister is conditioned to non-aggressive reaction to indignities and social affronts.

On matter of broad social import, the Negro Baptist minister is ambivalent, and in all probability, as a group, move just as decidedly toward a democratic society as toward an authoritarian one in a period of crisis. In fine, the Negro minister's leadership in secular affairs does not have a typical pattern. It may be called "middle of the road" in quality as well as quantity.

SEE TABLE VI-6

Despite these qualities indicated in the Negro Baptist minister type, that minister's prestige in the local communities of the United States is fairly well assured, especially if he is socially-minded and a participant in community

"WHAT ARE THE THREE MOST IMPORTANT VALUES?"

An Analysis Of Personal And Social Preferences Of Baptist Ministers (i)

CATEGORY OF RESPONSE	NUMBER CHOOSING MINISTERS	ANSWER S. & O GROUP	A-E MEAN	MINISTER RANKINGS OF EACH RESPONSE
1. Having a good social standing and the right kind of people as friends	59	133	3.68	2
2. Having good looks and appearance, good build and height, etc.	47	70	3.67	3
3. Being sure of a job or a steady income with good living conditions	14	409	3.52	5
4. Having a good religious understanding and faith.	104	471	3.50	1
5. Being liked and respected and feeling that you "belong"	12	457	3.47	6
6. Being in good physical and mental health	31	676	3.41	4
7. Having a chance to develop some special talent, interest or hobby	2	61	3.34	10
8. Having a good ability to understand things, good education and general information	10	291	3.32	7
9. Being satisfied in your relations with your relations with the opposite sex	7	45	3.31	9
10. Being satisfied with your work or job	10	211	3.30	8

Leadership And Authority Beliefs Of The Negro Baptist Minister

ITEM	DISTRIBUTION OF ANSWERS		
	(N--114)	PER CENT	
		AGREE	DISAGREE
A. Human nature being what it is, there must always be war and conflict	VERY MUCH	31.2	31.6
	PRETTY MUCH	16.6	7.8
	A LITTLE	7.0	5.6
B. The most important thing a child should learn is obedience to his parents.	VERY MUCH	67.4	6.5
	PRETTY MUCH	13.1	5.4
	A LITTLE	3.8	3.6
C. A few strong leaders could make this country better than all the laws	VERY MUCH	35.2	30.0
	PRETTY MUCH	11.3	9.9
	A LITTLE	6.8	6.5
D. Most people who don't get ahead just don't have enough will power.	VERY MUCH	38.8	18.6
	PRETTY MUCH	14.5	13.9
	A LITTLE	7.2	6.8
E. Husbands should help their wives with the dishes and care for the children	VERY MUCH	39.0	13.2
	PRETTY MUCH	19.1	5.0
	A LITTLE	17.9	5.7
F. Women should stay out of politics	VERY MUCH	26.5	38.2
	PRETTY MUCH	6.7	15.4
	A LITTLE	6.6	6.5
G. People sometime say that an insult to your honor should not be forgotten.	VERY MUCH	12.8	45.7
	PRETTY MUCH	7.9	19.5
	A LITTLE	5.3	8.8
H. People can be trusted	VERY MUCH	29.8	13.6
	PRETTY MUCH	25.6	7.3
	A LITTLE	17.4	6.3

activities. Referring to the data presented in Tables VI, 1, 2 and 3 it will be noted that the social prestige enjoyed by the Baptist minister is not based upon his education alone, but to an extent upon the degree to which he is able to and does participate in community activities. Thus, the least trained minister is the poorest community leader, while the community leadership strength is found in the ministers who are neither the least trained nor the most highly trained, but who represent the statistical average - that is the minister who has had some college training, and some seminary training.

In a poll of 86 American communities where persons in non-religious professional roles were asked to name in the order of their importance the three Negro ministers who seemed to mean most to the life of that community, we were given the names and descriptions of 290, of whom 142 were Baptists. Baptist ministers, who represented approximately 32% of all the ministers in these communities, were cited as leaders in 48.9% of them; were cited as first choice in 58.6%, second choice in 40.8%, and as third choice in 47.3% of the 86 areas. No Baptist ministers were named in half of the cities, despite the fact that there were several Baptist churches in those areas. This permits one tentative conclusion, at least; when the Negro Baptist minister is regarded as "good" in the community, he is regarded as very good; when he is not "good" he is ignored.

SEE TABLE VI-7

But the community's conception of the Negro Baptist minister is not necessarily that minister's conception of himself and his responsibility and status. On the whole, the Negro minister regards himself as very well equipped for his job, expressing very little concern for the responsibilities that do not fall within his interpretation of the calling. Thus, 125 Negro ministers see their special job as primarily that of

Bringing persons to Christ and personal commitment
Helping parent build Christian home and,
Education in beliefs and practices.

No matter what their training, the greater proportion of Negro pastors see these things as the chief responsibilities of the Baptist ministry. For comparative purposes we might look at the three tasks reported by Hartshorne and Froyd as significant in this connection. The 410 ministers reported by them believed these items important in this order:

Training of laymen;
Counseling;
Bringing persons to Christ and personal commitment

The interesting aspects of the materials in Table VI-8 are those which indicate differences in the points of emphases of the highly-trained and the poorly-trained person in the areas of theological, ecclesiastical concern. As an over-all responsibility it is extremely significant to the staff that neither the Northern Baptist ministry nor the Negro ministry place the responsibility of possible tasks to for defending minority groups higher than the third quartile of possible tasks to be undertaken. Yet, both groups believe that they are fairly adequately prepared to deal with this problem.

SEE TABLE VI-8

In terms of their training and experience, Negro ministers believed that they were least trained to deal with the tasks numbered above as follows: 16, 2, 13, 8, 12, 6, 7, 9, 15, 14, 3, 10, 4, 1, 11, 5. Ministers of the Northern Baptist Convention expressed their feelings of inadequacy in the following order: 7, 15, 12, 16, 8, 14, 10, 6, 2, 1, 13, 11, 9, 5, 4, 3.

Negro Ministers Selected As Leader Choices In 86 American Cities - 1950

		TOTAL CHOICES OF MINISTERS			FIRST CHOICE		SECOND CHOICE		THIRD CHOICE	
CITIES BY SIZE OF POPULATION	NUMBER OF CITIES	ALL	BAPTIST	PER CENT BAPTIST	ALL	BAPTIST	PER CENT BAPTIST	ALL	BAPTIST	PER CENT BAPTIST
All cities	86	290	142	48.9	99	58	58.6	93	44	47.3
Over 200,000	3	21	13	61.8	7	3	42.8	7	2	28.6
100,000-199,999	8	35	18	51.4	11	4	36.4	12	5	41.7
50,000-99,999	8	33	17	51.5	12	5	41.7	11	5	60.0
25,000-49,999	12	37	14	37.8	12	10	83.3	13	5	6.7
Under 25,000	55	164	86	52.4	57	36	63.2	55	19	44.2

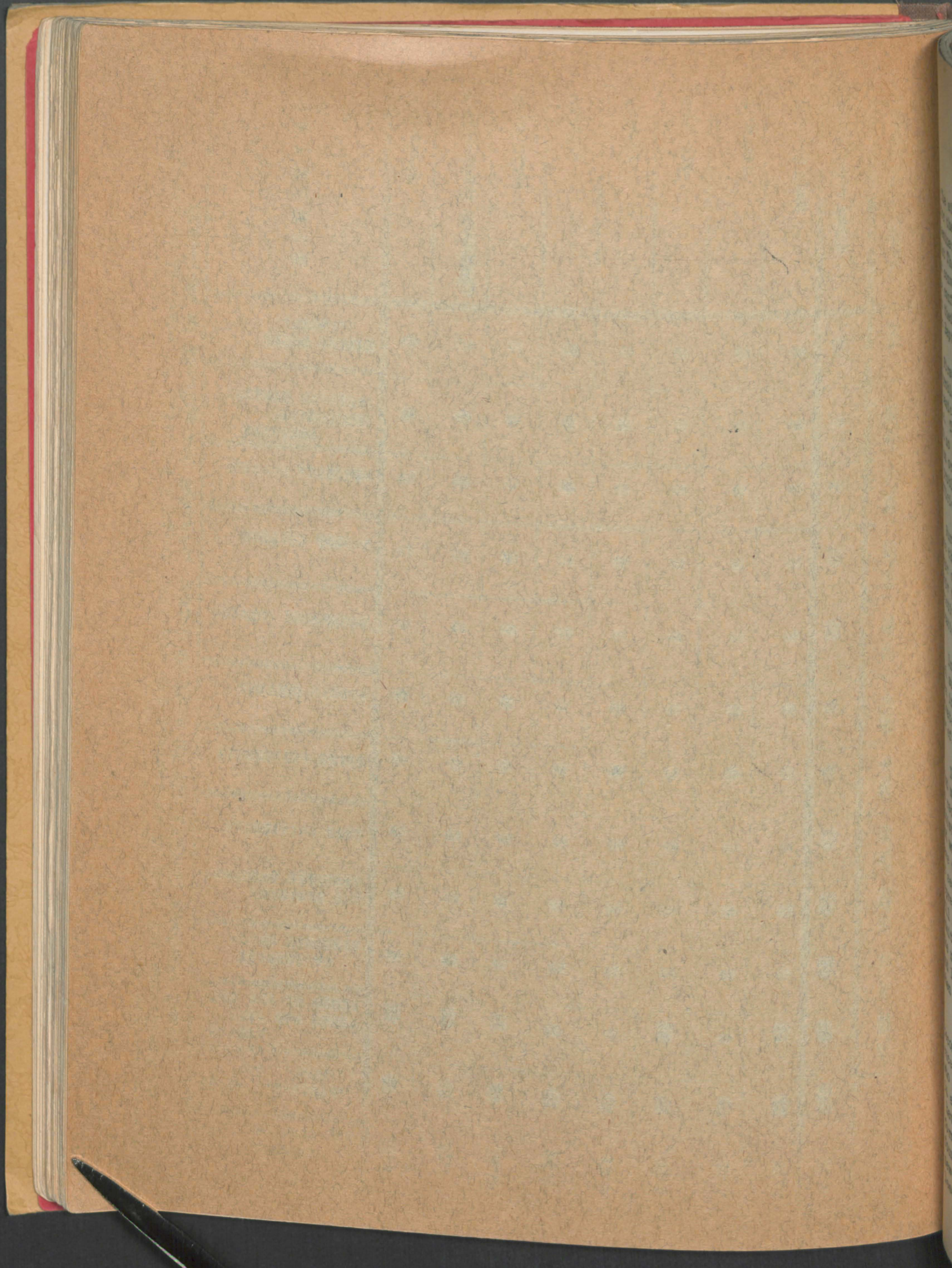
VI-8
Rank-Order Of Opinions On The Possible Tasks Of The Minister,
By Education Of Negro Ministers, 1950

THE TASK	NEGRO MINISTERS					NORTHERN BAPTIST MINISTERS
	ALL NEGRO MINISTERS	NEITHER COLLEGE NOR SEMINARY TRAINED	COLLEGE TRAINED ONLY	SEMINARY TRAINED ONLY	COLLEGE & SEMINARY TRAINED	
	125	83	17	4	21	410
1. Bringing persons to Christ and personal commitment	1	1	2	1	1	3
2. Helping parents build Christian homes	2	3	1	3	2	4
3. Education in beliefs and practices	3	2	3	2	3	5
4. Developing faith in God and resources of the universe	6	6	10	6	5	9
5. Getting support for world missions	12	12	8	15	13	11
6. Reaching the unchurched	7	4	6	4	7	13
7. Training laymen	8	9	5	9	15	1
8. Counseling	9	8	14	8	8	2
9. Leading all ages to vital experience of worship	11	11	12	14	11	6
10. Creating conditions to support Christian living	4	5	4	5	6	10
11. Expressing insight regarding ethical and social problems	5	4	13	12	4	14
12. Helping church to remake itself	13	14	7	10	12	8
13. Celebration of holy days and performance of ceremonies	14	16	15	7	14	16
14. Defending minority groups	10	13	9	11	9	12
15. Teaching people how to solve problems and resolve differences.	16	10	11	13	10	15
16. Cooperating with public schools	15	15	15	16	16	7

Recognizing that all of the aforementioned situations were not merely theoretical problems, but actual ones as well that had to be faced by the denomination in its ecclesiastical and educational institutions, we asked 26 "leaders within the denomination to indicate where they would send young men and women for training, if these young people were going to enter the Baptist work. These leaders were men averaging 47 years of age, whose education had been taken in institutions for the education of Negroes only as well as in general institutions. A summary of their opinions indicates that they were unanimous in expressing the belief that all men entering the Baptist ministry should be both college and seminary trained. There were differences of opinion as to where that education and training should be received. On the whole, these leaders believed that candidates for training should receive the best possible seminary training, no matter where it was offered. The majority preferred that the collegiate training should be obtained in a college for Negroes, "in order that they may get to know their people." The technical training should be obtained in the best possible seminary, at least "one that is accredited." Men who had been trained in the better church-related schools of Negroes were strong in their support of these institutions for collegiate and pre-seminary work. The weight of collected evidence bore heavily in favor of more and better training. Yet, this evidence becomes singularly unimportant in the operation of the denomination and the religious inverse when leaders in the denomination, who are at the most highly trained level, say that there is an irrefutable formula for success in the Baptist ministry, so far as education is concerned-"Get it and forget it. You don't need education to preach."

Estimated Adequacy Of Selected Baptist Colleges And Seminaries To Meet The Accreditation Standards Of Theological Schools. (Based On Data Of The 1950-51 Academic Year.)

C R I T E R I A	"IDEAL" RATING SCORE										"IDEAL" or "PERFECT" SCORE		PER CENT OF ADEQUACY	
	AMERICAN BAPTIST THEOLOGICAL SEMINARY	BENEDICT COLLEGE	BISHOP COLLEGE	MOREHOUSE COLLEGE	MORRIS COLLEGE	SELMA UNIVERSITY	SHAW UNIVERSITY	VIRGINIA THEOLOGICAL SEMINARY	VIRGINIA UNION UNIVERSITY	SCORE OF ALL COLLEGES AND SEMINARIES				
Admissions	5	0	2	2	3	0	0	3	2	3	15	45	33.3	
Professional Standards	5	0	0	2	2	0	0	2	2	2	10	45	22.2	
Curriculum	5	0	0	3	3	0	0	3	0	3	12	45	26.62	
Faculty	5	0	0	2	2	0	0	2	0	2	8	45	17.7	
Library	5	0	0	0	0	0	0	2	2	2	6	45	13.3	
Equipment	5	2	2	2	3	0	0	3	2	2	16	45	35.6	
Finances	5	0	0	0	2	0	0	2	0	2	6	45	13.3	
General Tone	5	2	2	2	3	0	0	3	2	3	17	45	37.7	
Total Point Score	40	4	6	13	18	0	0	20	10	19	90	395	23.0	
Percent of "Ideal"	100	10.0%	15.0%	32.5%	40.0%	0.0%	0.0%	50.0%	25.0%	47.5%	22.5%			



VII IMPLICATIONS, SUMMARY AND RECOMMENDATIONS

The situation with which we have been dealing has broad implications and meaning for the Baptist denomination, the Conventions of the denomination, the colleges and seminaries related to the conventions and the denominations, and for the American Baptist Theological Seminary, because of the unique position it has as a product of joint conventions concerns. No matter what point of departure we use we are certain to be confronted with the fact of a changing opinion within each of these groups about their relations with the others, and in relation to the general problem of the Negro Baptist ministry.

First of all, and to look at matters where they are, we may be certain that the problem of the theological education of Negro Baptist ministers is no longer the basic problem of any one convention be it national or regional or racial in its title. The South no longer has a monopoly on the dynamic population increase, the North no longer has the question of racial concentration as a justification for inaction or supplementary grants. The National Baptists may plead inability to handle the problem financially, but they can no longer plead poverty, though they may plead inefficiency.

Furthermore, the limited geographical reach of the Baptist college-seminary makes the matter of financial support an extremely expensive one for all concerned. Meager capital outlays, meager tuition fees, meager scholarships, faculties with meager training and more meager salaries, all add up to meager education for a constructive ministry and little or no recognition of the educational program by the educational world.

In the third place, theological training is caught in the cleft rock of financial support because it is been squeezed by the improving support of public education, even in separate, segregated institutions, and is being held together by inadequate private support for educational programs that are becoming less and less meaningful for effective ministries.

It seems obvious that the only way to survive in changing situations is to find methods of congenial and appropriate change. Certainly, the time has come to recognize the garb of theological and professional mediocrity in the Christian ministry that we have draped on the backs of serious, ethical and moral young men and women by providing them with a leadership and institutions ill-equipped to prepare them for the real situations they face in the modern community. Likewise, it seems obvious that the mere elimination of some of these institutions does not represent the full answer to the problem. We may close Seminary X or Y, and there will arise some other seminary or institute to do the same mediocre job. We may admit well-equipped young men to the best seminaries of the region or of that of the nation and fail to provide them with a real, educational professional experience, and leave them at the same level of fending for themselves as Negro ministers were when they graduated from our best seminaries forty or fifty years ago.

In our culture most of the socially good, aggressive persons are going to become well adjusted at their professional tasks. These people, however, are the exceptions. The real problem concerns the bulk of persons who are of average ability, who need to be led through the educational process, who can be aided by planning, in addition to that number of persons who are of good heart and purpose, but do not have the equipment with which to hold the content of professional education. The former type of leadership threatens to be lost to the denomination unless ways are found for holding and rewarding it. The latter type is being siphoned off by the newer religious organizations that are becoming the refuge of hundreds of thousands less favored economic groups in our cities. All of this is taking place within

this climate of opinion and change that one sees the implications of sweeping change within the structure, function and process of Baptist ministerial education, particularly as it refers to the ministry of and among Negroes.

The rapid growth of the Negro church in the late 19th century was a phase of the emancipation of the Negro from white guidance. However, when "white supremacy" was restored, the Negro church became an effective agency in accomodating the Negro to his subordinate position in Southern society. Its growth was largely within the framework of the Baptist church.

The Negro church is one outstanding institution of the community over which the Negroes themselves exercise control. Because it stands so alone in administering to the Negro community's conception of its wants and needs, the functions of this institution are extremely varied. Most unique in this relationship is the Baptist church. It is in a very real sense a social institution.

Present statistics on the number of Negro Baptist churches and communicants are extremely varied and consist largely of estimates. The Negro Baptist denominations assume the present number of communicants to be 5,000,000. It is likewise estimated that there are approximately 40,000 Baptist churches.

The distribution of the Negro Baptist churches may be estimated as follows (based upon estimates of 1936 Census and corresponding shifts in urban concentration)

AREA	NUMBER	PER CENT
TOTAL		
RURAL SOUTH	40,000	100.0
URBAN SOUTH	24,000	60.0
URBAN NORTH AND WEST	10,000	25.0
	6,000	15.0

Approximately two-thirds of the churches in the rural south are Baptist.

Baptist churches increased in number as a result of the North-West migrations since 1920. The Baptist denomination may be regarded as the largest of the mass denominational bodies among Negroes. It has been facing a series of problems as a result of this position. Chief among them are: the increasing urbanization of the Negro population and its adoption of other religious beliefs, if any; competition with the Methodist Church; inroads of the newer evangelical, the esoteric, and the secular religions; the missions program of the Catholic churches; the "free-wheeling" approach of Baptists to this competition.

Despite the fact that he composes the largest professional group among Negroes the Negro Baptist minister on the whole, is the most poorly trained of all ministers in the larger denominations found in the Negro community - Methodists, Presbyterians, Congregationalists, Episcopalians, Catholics.

In most of the 75 urban areas in which there are large concentrations of Negroes, the Baptist minister pastors the largest Negro church, raises the largest amount of money and, apparently, has the greatest amount of professional freedom. Methods obtained by the Negro Baptist Minister are not always a matter of record. Salaries of payment are extremely varied, ranging from a stated amount plus "extras", to whatever the minister can get from his congregation. In between these extremes there are numerous variants, determined in part by the stipulations of the ministers themselves. "Gifts" are an important part of the compensation. Because of this highly varying pattern of compensation it is extremely difficult for the denomination to provide any significant retirement program based upon earnings.

Participation in the national work of the denomination is carried on by a relatively small number of Baptist ministers. There is wide participation in local ministerial meetings when they are of Negro ministers only, and are denominational, but much less participation when the meetings are interracial or interdenominational. The most vocal, if not active, participation of the Baptist minister seems to be in the state conventions and Missionary Associations of the Southern states.

There is no doubt that the most intelligent, if not the best trained, of the Negro ministry are "leaders" in their communities. The pattern of leadership seems to indicate that the Baptist minister may be especially active in business and politics - this in addition to his professional activities. Few of the local ministry serve with social welfare or social planning agencies, this service usually being performed by ecclesiastical representatives of other denominations.

An alarmingly small percentage of Negro ministers indicate any dynamic interest in problems and patterns of professional education. However, when 26 "name" ministers were asked where they would send young men for training in the Christian ministry, all of them said "to the best possible seminary."

The typical Baptist minister does very little recruiting for the Christian ministry. Exceptions to this generalization are to be found when the minister is connected with a proprietary seminary, or when he has been asked to counsel some young person in this connection.

Though the Baptist minister is an extremely ardent "defender" of his race, and constantly communicates with his parishoners about their racial "problems", he secures very little guidance in this connection from the denominational literature. In fact, the literature of the National Baptist Convention seems ill-adapted to the needs of the Negro community and the wants of the Baptist minister. "The National Baptist Voice" and a few columns in the Negro weeklies which are written by Baptist ministers, are the only religion-oriented materials available to them.

It seems apparent that the improvements that have come to the Negro Baptist constituency have evolved from a more highly trained ministry, a more socially conscious, more literate congregation, a developing fraternity among all ministers, white and colored. These changes have produced some unusually good constituencies. However, the organization of the Negro Baptist church as a national institution has not received the attention or the leadership that the believers merit.

Negro Baptist ministers have received their professional education through a variety of sources. Assuming the reliability of our sample of 479 ministers, it may be concluded that at least half of the current ministry have received no formal professional training. The training categories for the other half include:

	Number	Percent
Graduation from standard (AATS) seminary	15	3.1
Graduation from college and seminary (other)	37	7.7
Graduation from college	41	8.5
Attendance at college and seminary	48	10.0
Graduation from high school and seminary	32	6.7
Attendance at high school	3	.8
Less than high school training	61	12.7
No professional training	242	50.0
	479	100.0

Bible school training	64
Training at "independent" seminary	47
Correspondence school training	16
	127

Present schools for the seminary training of Negro ministers only tend to draw their constituents from the immediate local environment. No Baptist seminary tends to have a nationally representative student enrollment.

The resources of state and local associations of the Baptist church have been powerful allies in maintaining small schools with a low order of ministerial training. No training facility of a Baptist related school or a Baptist seminary is a member of the American Association of Theological Schools. Within recent years the graduates of colleges who have entered the Baptist ministry either have not gone into Seminary training or have entered one of the AATS member seminaries.

One of the most pronounced training deficiencies noted among the Baptist ministers studied was in the field of general or fundamental education, the greater the chance that he will have a pastorate that will be ecclesiastically, socially, and financially rewarding.

The rise of " independent" training seminaries and "Bible Schools" since World War II has provided some sort of training for a large number of ministers. These schools, some of them awarding even the Doctor of Theology degree, are serious competitors of the association and convention supported seminaries of the denomination. Many of the "leaders" within the denomination have received their training in other than Baptist-related seminaries.

Churches seeking pastors seem to be more concerned with the preaching than with the pastoral ability of the minister. As a result status within the profession seems to be more related to preaching than to the full ministry. This, incidentally, is the area of greatest emphasis in the average seminary for the training of the Negro Baptist minister.

Non-pastoral opportunities for the employment of Negro ministers either are limited or are not acceptable to the average Baptist minister. One of the most highly achieved social status positions, outside of the National Baptist Convention, is that of college president, accession to which, in the past, seems to be related to the holding of a theological degree. Specialized phases of the ministry are not a part of theological training in these seminaries. In other words, the usual graduate of these seminaries upon graduation is ill-equipped to be an effective pastor or preacher. There is little opportunity to prepare one's self for a ministry of Music, teaching, missions - especially foreign, church administration, research, rural pastorates, and the like.

While membership in the Southern Baptist Convention and the American Baptist Convention may be obtained through an acceptance or rather general or implied

agreements as to dogma and ecclesiastical principles, membership in the National Baptist Convention is based primarily upon race and color. Some of the Negro churches belonging to the latter named convention also carry membership in the American Convention and in some of the smaller missionary Associations. If the Southern Baptist Convention were open to Negro church membership, it is certain that some of the Negro congregations would belong to that group.

Thus, the Negro Baptist denominations and conventions are caught in a peculiar social vise. Being at one with the American Baptist Convention on ecumenical beliefs, at odds with the Southern Baptists on matters of social policy, ecumenical belief and ecclesiastical policy; standing alone with itself on the matter of racial integrity; receiving financial and other forms of support from both conventions, the Negro denomination finds itself in an equivocal position. Differences in the aforementioned beliefs and practices, when added to the problems of practicing human brotherhood in the South and North, the status of Negroes before the law and customs of the South, the ability of the Negro group to use and wield influence for the total situation. Yet, we have reached the place where drastic changes have to be made in the fabric of our religious cloak if we are to make any headway in solving the problem at hand. The mere fact that these three conventions have indicated a willingness to make approaches to the problem is a significant beginning to the re-weaving that is necessary.

Summary

This survey of Baptist Negro Ministerial Education was designed to deal with five factors regarded as significant for an understanding of what the Commission called "the total situation". This situation was interpreted to mean the Negro ministry, existing school facilities for the training of that ministry, the Negro churches, the Negro ecclesiastical organization, and the Negro population.

The survey was to find answers to the following questions:

1. What is the need for a trained Negro ministry?
2. What facilities are available for meeting that need?
3. What kind of training is required for an effective ministry in the Negro community?
4. How can that training be provided and properly distributed?
5. Upon what basis can there be a joint strategy for meeting this need by the American, National, and Southern Baptist Conventions?

It was suggested that answers for these questions be obtained in the following ways:

1. Need for a trained ministry.

Hypothetical assumptions underlying study.

Collect available data on (a) population, (b) data from previous studies of the Negro ministry.

Conduct a case-site study of the church, community, and denomination in a selected area.

2. Facilities for meeting these needs.

Collect data from previous studies.

Supplement by further study of training institutions and situations.

Relate findings to geographical distribution of schools and population.

3. Kinds of training necessary for ministerial leadership.

Typological study of selected communities, discovering the psychological, social, and economic factors that prevail.

Discover the ecclesiastical factors related to the above findings.

Make a job analysis of the Negro minister.

Design a functional curriculum for meeting needs discovered.

Determine basic principles for a curriculum for meeting needs discovered.

Determine basic principles for a curriculum to meet these needs.

4. How that training can be provided and distributed.

1. Analysis of schools in relation to needs, programs, finances, and administration.
2. Specific proposals for action by the several church conventions.

5. Strategy for the Conventions.

1. What is the point for immediate action?
2. Calendaring a program of action.
3. Developing sources for financial support.

Recommendations

The recommendations herein offered are to be tested against three basic criteria for evaluating the institutions and services hereinafter discussed.

1. Does the service or the institution meet the educational needs?

The question assumes that the highest possible type of theological training, of the best prepared type of person, who is to be equipped to see and perform the task of the Christian ministry, at the highest possible religious, personal and social levels, is the desired norm.

2. Does the service or the institution meet the denominational needs?

The question assumes that it is the desire of the various Baptist groups involved to have any recommendation related to the best principles and practices of the denominational as well as the Christian ministry.

3. Does the service or the institution meet the social needs?

The question assumes that all planning should be done within the framework of Christian as well as social brotherhood, and that the existing divisions on the basis of race are not to be regarded either as lasting or desirable. It also assumes that in this planning due recognition will be given to the distribution of social and economic resources and power. It assumes that planning is to be done for a dynamic, changing, if not increasingly Christian society.

The recommendations further assume that the needs of the Baptist Denomination call for the training of a minimum of 250 Negro students annually in accredited graduate theological seminaries or divinity schools.

The recommendations also assume that the highest need of the denomination or the religious profession is served through intensive sub-professional training of candidates for the Christian ministry by the national conventions. It assumes that this training program can be discontinued as an educational function of the national conventions, and that the resources and services so utilized might be employed in in-service training and in other programs.

1. THE AMERICAN BAPTIST THEOLOGICAL SEMINARY

In view of the facts as presented in this study, and, acting upon the conviction that the specific function of a theological seminary is the training of men and women for efficient service in the modern environment, it is

RECOMMENDED:

That, for the time being, the ABTS continue to operate as a national seminary of the NBC and the SBC, doing such work as may lead to the earning of the degrees of Bachelor of Theology or Bachelor of Religious Education emphasizing an in-service training program. For initiating such a program additional appropriations, an increased faculty and a revised curriculum are required. No half-hearted approach or meager appropriation can attain the objectives indicated.

II. NEGRO COLLEGE SEMINARIES

In view of the fact that the combined resources, facilities and faculties of the seminaries now parts of Benedict, Bishop and Morehouse colleges, and Shaw and Virginia Union Universities would scarcely yield a first class theological seminary; and, in view of the fact that the complete intergration of Negroes into the general educational pattern of the South has not yet been achieved; and, furthermore, recognizing that even if this intergration is achieved there will be need for good institutions that will satisfy what may be racial if not denominational need, it is

RECOMMENDED:

1. That immediate steps be taken to provide for the development of accredited graduate theological seminaries in connection with Morehouse College, Shaw University, and Virginia Union University.

2. That, because of their historic experience and the levels already achieved by Benedict College and Bishop College, these colleges be considered as other institutions wherein work toward achieving standards for accreditation might be developed.

3. That such theological training as is now given in other schools controlled by the national conventions be discontinued, or the conventions' support thereof withdrawn.

4. That schools controlled by the state conventions affiliated with the Negro Baptist conventions be asked to reconsider their theological training programs in

light of the findings of these studies, seeking to find ways and means for providing a sounder basic education for persons about to enter the ministry.

5. That the State conventions mentioned above (4) be called upon to contribute more substantially to any nationally developed training program. It is most likely that these conventions can provide a most adequate scholarship program for the training of promising candidates for the Baptist ministry.

6. That the several conventions consider ways and means for closing some of the schools now operating under their banners. This step involves transferring some of the schools to public ownership and control and of closing others.

7. Meanwhile, the conventions and the several schools of the denomination indicate their willingness to consider such participation in programs of interdenominational cooperation in theological training as may be undertaken with dignity.

III. OTHER SEMINARIES

There are sufficient resources for the training of the 400 odd Negro candidates for the Baptist ministry who enter our seminaries each year, even if there were no Negro seminaries. The social limitations upon their admission to existing seminaries creates an artificial limitation on the supply of Negro ministers which can be removed. In view of this fact, it is

RECOMMENDED:

1. That the several conventions through their various public relations and promotion channels encourage the application of intelligent, well-trained Negro men and women for training in their accredited institutions.

2. That the conventions cooperate with the Southern Baptist Convention in affecting the opening up of its seminaries to the training of Negro Baptist ministers.

3. That the concerned conventions, through savings obtained through the aforementioned recommendations, establish a system of three-year scholarship aid for Meritorious Negro graduates who plan to enter the Baptist ministry, these scholarships to be awarded for study in any of the accredited Baptist graduate seminaries. A substantial number of these scholarships should be used for general theological training, and a remaining portion should be used for the preparation of workers in the non-pastoral fields.

IV. GENERAL RECOMMENDATION

If we may expect a continuing improvement in this two-fold problem of professional religious education, human (race) relations, and the more effective use of our resources, our recommendations should be pointed toward the long run goals as well as toward the interim measures that are to be used in meeting current needs. In no way should we offset the gains already made. The American Baptist Convention as a pioneer in this field has a noble heritage to maintain; the Southern Baptist Convention now grown to great size and influence, has a tremendous problem on its hands in seeking to obtain regional approval for what it regards as its Christian duty; the National Baptist Convention seeking to free its denomination and membership from the mark of oppression and poverty, is at once proud and skeptical. Yet, all of the conventions have the common cause of the Christian religion and the ecclesiastical purpose in which to work as one. And because this improvement in the Baptist ministry, through the more effective training of Negro ministers, is a long range problem, the following action is RECOMMENDED.

That the Joint Survey Commission of the Inter-Convention Committee propose to the several conventions the establishment of

THE INTER-CONVENTION BAPTIST EDUCATION COMMISSION

composed of representatives of all the national conventions, and having a professional and technical staff as indicated below, and having the following purposes:

1. To provide for immediate action on and to implement where possible the recommendations of this Commission.
2. To develop a program of constituency and professional education along the lines suggested by the following points:

PROGRAM

1. To publicize the concerns, findings, and recommendations of this Commission.
2. To achieve impletation of this recommendations wherever possible.
3. To improve the quality and performance of the Negro Bepstist ministry through the recruitment of graduate students of intelligence, character, and religious conviction for training in accredited seminaries.
4. To set as a goal the recruitment and annual enrollment of 250 such Negro students, and to devise a program for selecting those students and for reaching that goal.
5. To establish a program that will provide a minimum of 100 full scholarships for these students annually.
6. To give special attention to the recruitment of persons who are interested in such fields as foreign missions, church center administration, the ministry of music, professional teaching, rural communities at home and abroad, research and the field of mass communications, including literature, radio and television.
7. To devise and develop a program of in-service training for urban pastors and other religious workers.
8. To undertake a program of human relations among the constituencies of the conventions that will permit greater accord and cooperation in pursuing this program.
9. To design programs for the improvement of faculties in existing theological seminaries.
10. To work for the elimination of inferior Baptist seminaries and training schools that have developed throughout the nation.
11. To work with the various State and Missionary conventions and associations in developing improved local educational programs in the schools they support, and to win their allegiance to and support of the developing national Inter-convention program.
12. To assist the Baptist church-related schools in developing better basic liberal arts programs.

13. To work with the various colleges in the development of religious education programs and "Pre-Seminary Studies" at the undergraduate level.
14. In cooperation with the school's officials, to develop the transitional program of American Baptist Theological Seminary.
15. To convoke a conference on the remodeling of Baptist theological education in the USA so as to include the special problems of the Negro Baptist Church, its ministry and its constituency.

PERSONNEL

It is suggested that this program might be conducted with the following professional personnel:

Executive Director
Educational Secretary
Field Secretaries - 3 or 4 Recruitments, Planning, etc.
Research and Information Secretary
Promotion and Public Relations Officer

It is suggested that the headquarters of such a commission be in Nashville, a geographically acceptable central site.

It is suggested that the conventions and private philanthropy be called upon to provide a budget of at least \$75,000 a year, for five years, with which to conduct this program.

It is suggested that specific progress reports be made to the supporting constituents at least once a year.

The selection of personnel for such a program need not present a problem. It should be selected on the basis of ability, due recognition of religious, racial and regional problems involved. Members may be selected from the several seminaries, from professional and lay churchmen.

Such an approach, it is believed, will provide means and materials with and through which the Baptist Conventions can clarify their processes, more clearly identify their functions and make more useful their structure.

**i. Statement Regarding Admitting Negroes To The Seminary Made TO
The Trustees Of The Southern Baptist Theological Seminary
April 11, 1950**

On the afternoon of April 11, 1950, at the regular annual meeting of the Trustees of the Southern Baptist Theological Seminary the following students appeared before the group: Davis C. Hill, first year graduate student from Texas; Joel Ray, second year student from Mississippi; Walker Stockburger, second year graduate student from Tennessee; and Tucker Singleton, first year student from Georgia. Mr. Hill presented the following statements, in substance:

We want to express our appreciation to Dr. Fuller and Dr. Turner for their giving us permission to appear before you today. We could have had students from every state represented in the student body come to this meeting, several hundred of us, but of course that would be impracticable, so in an unofficial yet real way we are representing the student body. What I say is not my idea or thought alone but represents the ideas of all the students present and in most respects the feeling of the great majority of the student body.

We are not here to preach to you but to present some facts, to state some convictions, and to request certain action. Our basic assumptions and beliefs are that the whole subject will be considered on the basis of the teachings of Jesus and the New Testament. It is our firm conviction that admitting Negro students to our seminary is in accord with the teachings and commandments of Jesus. It is also our assumption that it is your desire to take Christian action, that is, to follow Christ's teachings and not those of the secular world.

The facts that we want to present are these:

First. The Day Law of Kentucky was amended recently to allow qualified Negroes to attend any public or private institution of higher learning in the state of Kentucky provided the course of instruction is not available at Kentucky State College at Frankfort and provided the governing board of the institution gives its permission. This means that the permission of this Board of Trustees is all that is needed to allow Negroes to enter our seminary because there is no course of theology at Frankfort.

Second. A poll was taken last week among the students on the matter of admitting Negroes to our seminary. Students were asked:

Are you willing for a few qualified Negro college graduates to be admitted to our seminary classes on a non-segregated basis? Yes _____ No _____ No Opinion _____
What is your classification as a student? _____ Training School _____
Seminary _____ Music School _____ Seminary wife _____

The ballot also stated that the Trustees were not being asked to house the Negroes on the campus.

The results were overwhelmingly favorable as can be seen from the attached sheet at the end of this report, which gives full details. Here is a brief summary of the results:

Total votes - 754

Yes - 714
(94.7%)

No - 13
(01.7%)

No opinion - 27
(03.6%)

The poll was taken on a person to person basis but still was anonymous since the ballots were unsigned in order to allow perfect freedom in expressing negative opinions. We included Training School girls and seminary wives who attend classes at our seminary. It was impossible to reach all the students since so many live off the campus and many do not come to school every day. Also, a large number of the men engaged in the simultaneous revivals. But the results of the poll leave no doubt as to the feeling of the students, men and women.

We did not take a formal poll of the faculty members and we did not ask that

formal faculty action be taken, but we would like to make this statement. Those of us here now and others have talked to nearly all of the faculty members during the past few years, and from our conversations with them from their public statements, chapel talks and other declarations, we are firmly convinced that not only would no faculty member oppose the admittance of Negro students to our seminary but that the great majority of the faculty is strongly in favor of such admittance. The faculty members I have talked to are strong advocates of the admission of Negroes, and one of the most common comments on the matter has been, "It is the only Christian thing to do." One of the professors said that he felt our seminary would be more of a Christian institution if we had Negroes in our classes.

Third. The seminary training provided by Southern Baptists and Negro Baptists at the American Baptist Theological Seminary in Nashville, Tenn. is entirely inadequate. Grammar school students are still enrolled along with other students and attend classes that have college graduates enrolled. The school has never had more than four college graduates enrolled in any single year. Observe the following enrollment figures:

	1943	1944	1945	1946	1947	1948	1949
Regular seminary students	43	63	87	118	108	90	80
College graduates	0	2	3	3	4	3	1
1 or more years in college	3	6	7	5	7	8	*
High School graduates	6	9	13	22	58	63	*
Still in high school grades			46	77	28	9	*
Still in grammar school grades	34	46	18	11	11	8	*
*(not known)							

Fourth. One of the most important reasons for admitting Negroes to our seminaries and other schools in the South is because in the past the best qualified and most ambitious Negroes, both Christian and non-Christian, have gone forth into the North to school because they could not get the desired education in the South, or if it was available, the conditions under which such education must be obtained were most undesirable. These Negroes do not want to come back home where prejudice, discrimination, Jim Crow, and other degrading practices continue. They do not want their children to suffer the humiliation and discrimination they had to bear. Since most of the Negroes educated in the North stay there, the education of Negro preachers in the South is still at an alarmingly low level. In Louisville I know of only one Negro Baptist pastor with an accredited B.D. degree, and he had to go to Washington, D.C. to Howard in order to get it. Dr. Garland Offutt who received his Th. M. and Th.D. degrees from our seminary through its Extension Department is teaching in Louisville at Simmons University.

Ignoring all Christian principles, this is the most practical reason for admitting Negroes to our seminary; we need to have a better educated Negro ministry in the South.

Fifth. You as our Board of Trustees gave permission a few years ago for our seminary to establish and operate an Extension Department for Negro students. This department is still functioning, and this year 4 Negroes come to our seminary in the afternoons and meet in the offices of various professors and fellows who teach them.

The duplicate and extra time required for our teachers is a waste of time and man hours. Also, these teachers receive no extra recompense for this additional work. By having the Negroes in our regular classes the teachers would be free to spend a few more hours a week on research, preparation for regular classes or whatever personal matters were necessary.

In the discussion period in answering a question regarding the advantage in eliminating the extension classes, Mr. Singleton pointed out that in the extension system the Negroes can take only 7 or 8 hours a year and it takes them 6 years to get

a B.D. Also, the Veteran's Administration requires a G.I. student to take 12 semester hours in order to receive full government benefits, consequently Negro students in our extension department are penalized.7

Sixth. This is the most common comment made by students and faculty. We allow students of other races, other nationalities, other colors, and other denominations to enroll here. Why exclude Negroes only? We have had Japanese, Chinese, Korean, Filipino, Hawaiian, Spanish, and other foreign-born students. Denominationally we have had Disciples, Methodists, Presbyterians, Christians, Northern Baptists, and many others, the climax being at least 3 Jews. We have allowed non-Christians to enter our seminary but have denied entrance to qualified consecrated Christians who are Negro Baptists.

Our 1950 catalogue just off the press states on p. 16 in regard to our seminary, "Its facilities are not at all limited to Baptists but are open on the same terms to men of all denominations." Of course that statement is not true; we excluded National Baptists because they are Negroes.

Seventh. We want to emphasize the fact that there are very few qualified Negro college graduates who want to enter the ministry, and if we did allow Negroes to enter our seminary, the number would be small. As far as we can tell from our surveys and correspondence, there is no white seminary in the U.S. that has as many as 30 Negroes enrolled.

We wrote every accredited Negro college, university, and seminary in the United States, and although answers have not been received from all, the answers show conclusively that the number of qualified Negro students who desire seminary training is very few indeed. Most of the accredited Negro colleges and universities are teachers colleges, agricultural schools, industrial schools or other types of state institutions.

Since we have not heard from 5 rather large Negro schools which are denominationally supported, 3 of them Baptist, our figures are not exact. But we believe a reasonable estimate is as follows:

Number of ministerial students enrolled in college, 400, of which about 250 are Baptists.

Number of ministerial students graduating in 1950, 125, of which about 75 are Baptists.

By considering the geographical factor, that is, that Negroes already living in the North will not come to our seminary when they can so conveniently go to others near them, and considering the fact that all ministerial students in college do not go to seminaries, we believe that we would not have more than 8 or 10 Negro students come to our seminary. We recognize the importance of careful selection of the first Negroes to enter our seminary. We already have an Admissions Committee which has the privilege of examining any student before he is accepted, and the faculty has final authority to reject any man it believes to be unqualified in any respect.

There are only 2 fully accredited Negro seminaries in the United States, that is, that are accredited by the American Association of Theological Schools. They are Howard University School of Religion in Washington, D.C., and Gammon Theological Seminary in Atlanta, Ga. However, there are 3 more Negro schools that are associate members of the A.A.T.S. Complete figures for these 5 schools for the year 1949-1950 are as follows: total students enrolled, 177; Baptists enrolled, 70; students graduating 1950, 48; Baptists graduating 1950, 17.

We also made a study of all the white seminaries in the U.S. Many schools do not break down their statistics by race any more, but one way to tell about the presence of Negro students is to observe what colleges they were graduated from. Obviously any one listed as a graduate from Virginia Union, Fisk, Morehouse or any other Negro college must be a Negro. Other Negroes can be counted because their pictures are included in seminary catalogues. Also, Crisis magazine has an annual issue on Negro education in which they give statistics from some of the white seminaries. From the catalogues and Crisis the following figures show the enrollment of Negroes in white seminaries during recent years, most of the information being for 1947, 1948, or 1949.

Andover-Newton	2
Bulter Univ. School of Religion	2
Colgate-Rochester Divinity School	2
Drew Theological Seminary	10
Eden Theological Sem. (Missouri)	2
Evang. School of Theol. (Penn.)	2
Garrett Biblical Institute	15
Hartford Theological Seminary	3
Illiff School of Theol. (Colorado)	1
Lutheran Theol. Sem. (Philadelphia) ..	3
McCormick Theological Seminary	3
Oberlin Graduate School of Theol.	10
Union Theol. Seminary (New York)	26
Union Theol. Seminary (Richmond, Va.) ..	12
Yale Divinity School	4

Of course the above schools have some Negroes enrolled who are graduates of white colleges and universities, although some of the above figures are the total Negro enrollment. This seventh fact and the explanation of it has been lengthy, but we felt that there would be some of you and many of the Baptists in the South who would think that our seminary would be swamped with Negroes if the doors were opened. We believe we have conclusive evidence that such would not be the case, and on the contrary, only a few qualified Negro students are eligible to come and would want to come here.

We want to make special mention of Union Theological Seminary in Richmond, Va. This is a fully accredited white seminary, Presbyterian, in a real southern city. Through May, 1948, 18 Negroes were enrolled. The first Th.M. degree was awarded to a Negro in 1937, and 6 such degrees have been awarded through 1948. One Th.D. has been earned, and 2 Negroes are enrolled in 1949-50 for the Th.D.

degree. The Dean of the School states that the men have all been of high Christian character and have commended themselves to faculty and students. Union does not offer the B.D. degree to Negroes since Virginia Union, a Negro school in the same city, grants that degree.

Eighth. The last fact is the most challenging and in part the most embarrassing of all. The secular schools are opening their doors to qualified Negroes while our Christian colleges and seminaries are holding to the practice of discrimination and segregation. I suppose nearly every one in this room has preached sermons on the necessity and imperative of the church taking the lead, of our Christian schools setting forth principles that are not taught and practiced in secular schools. Yet many so-called secular schools are far ahead of our own denominational schools in putting into practice the spirit and teaching of Jesus in the area of human relations.

The University of Kentucky now has 6 or 7 Negroes enrolled. Berea College and the University of Louisville are planning to open their doors in September, 1950, now that the Day Law is amended. Undoubtedly other schools will be open to Negroes next fall.

The question for you to decide is, when will the Southern Baptist Theological Seminary open its doors to qualified Negroes? Or to phrase it quite frankly and bluntly, how far behind the secular schools will we be?

It seems to us that in light of the eight facts mentioned--the amendment to the Day Law, the overwhelming response by the students in the poll and the feeling of the faculty, the inadequacy of the American Baptist Theological Seminary at Nashville, the need for a better educated Negro ministry in the South, the duplicate time and waste of man hours in the present Extension Department, the admission of all other races, nationalities, and most other denominations to our seminary, the small number of qualified Negro college graduates who are potential seminary men, and the progress of secular schools which has left Christian institutions far behind in the realm of human relations--in light of these facts, it seems to us that the only possible action that you can take as a Board of Trustees is to open our seminary to qualified Negroes that desire to prepare themselves better for the Christian ministry.

[After the Trustees met, within less than 10 days the following schools in Kentucky officially opened their doors to Negroes for September, 1950:

- April 14 - Berea College, Berea, Ky.
- April 18 - All 3 Catholic colleges in Louisville, Ky. voted to admit Negroes to certain graduate schools in 1950
- April 19 - University of Louisville, Louisville, Ky. voted to admit Negroes to certain graduate and graduate in and to all classes, undergraduate and graduate in the year 1951, and to close the present separate Negro branch of the University.]

Results Of Student Opinion Poll
On Admitting Negroes To Our Seminary Classes

<u>State</u>	<u>Yes</u>	<u>No</u>	<u>No Opinion</u>	<u>Total Votes</u>
Alabama	46	2	6	54
Arkansas	24	0	0	24
California	1	0	0	1
D.C.	2	0	0	2
Florida	29	1	0	30
Georgia	80	5	5	90
Illinois	14	0	1	15
Indiana	13	0	0	13
Kansas	1	0	0	1
Kentucky	87	1	2	90
Louisiana	13	0	0	13
Maryland	1	0	0	1
Massachusetts	2	0	0	2
Michigan	1	0	0	1
Minnesota	1	0	0	1
Mississippi	49	0	2	51
Missouri	19	0	1	20
New Mexico	3	0	0	3
New York	3	0	1	4
North Carolina	100	2	2	104
Ohio	3	0	0	3
Oklahoma	14	0	0	14
Penn.	4	0	0	4
South Carolina	71	0	3	74
Tennessee	34	2	1	37
Texas	24	0	0	24
Virginia	47	0	3	50
West Virginia	6	0	0	6
Outside of U.S.A.	22	0	0	22
TOTALS	714	13	27	754

Summary: Yes - 714 or 94.7%
 No - 13 or 01.7%
 No Opinion - 27 or 03.6%

754 100.0%

2. Agreement Of Joint Committee, Director Of Negro Mission Center, And Southern Baptist Home Mission Board

The purpose of the mission program of the Baptist Home Mission Board in the cities is to give training mainly to all the ministers and especially pastors who could not go away to school and all of the church leaders; men, women and young people who desire training in Christian service.

I AGREEMENT ABOUT THE WORK OF THE DIRECTOR OF NEGRO MISSION CENTER

1. The director should be well trained, have both college and seminary degrees and at least a few years experience as a pastor.
2. His salary will be paid by the Home Mission Board. All other expenses must be provided by the worker, joint committee, or other local groups. The director must make a report, in at least three copies, each month to the joint committee. After the approval of the report by this committee, the chairman must sign and mail one copy to Dr. J. B. Lawrence, 161 Spring Street N. W., Atlanta, Georgia and one to Guy Bellamy, 605 West Main Street, Oklahoma City, keeping one copy for the local files. No salary checks will be mailed until reports are received. The director must make a report to the joint committee each month of all moneys received, spent, or handled by him in any way connected with his work.
3. He is to give his full time to the work outlined by the Home Mission Board under the direction of the joint committee to training leaders and teaching such subjects as preparation and delivery of sermons, homiletics, and general religious education.
4. The director should conduct at least five institutes away from his own center each year. These are to be under the direction of the joint committee under the leadership of the director, the time and place to be selected by them.

II AGREEMENT OF JOINT COMMITTEE AND THE HOME MISSION BOARD

1. The joint committee is to be composed of about equal number of white and colored members. They must be members of regular cooperating Baptist churches. They are to be elected or appointed by some recognized Baptist body such as pastor's conference, association, or convention. The joint committee is to elect its own officers, at least a chairman, vice-chairman, and secretary and treasurer.
2. They are to meet at least once a month, receive and approve the report of the director, and attend to other matters that may come to their attention.
3. The joint committee in the setting up a new mission center must provide a suitable building before a worker will be approved. When a center is already in operation and does not have a suitable building the joint committee should in a reasonable length of time

provide a building for this work.

4. The joint committee will elect the director of the mission center and recommend him to the Home Mission Board for their approval. All of the work of the director will be under the direction of the joint committee in cooperation with the Home Mission Board, both in the regular work of the center and the institutes.

III COOPERATION IN THIS WORK

The director of the Negro mission center covenants with the Home Mission Board, joint committee and the Baptist leaders of his denomination to cooperate in all activities and plans of the joint committee and the denomination for promoting the Kingdom of God among his people and to the ends of the earth.

Chairman of joint committee

Director of mission center

Secretary of joint committee

Date

3. Agreement Of Southern Baptist Home Mission Board, Teacher-Missionary And Institution Employing The Teacher

The purpose of the mission program of the Home Mission Board in cooperation with the Negro colleges, seminaries, and universities is to help the institutions in their work of training men for the ministry.

The plan of the Home Mission Board is to join the Negro colleges, universities and seminaries in the employment of a teacher in these institutions which have Bible departments and ministerial students.

Young men who surrender to preach are being sought and encouraged to enter school, and those who finish the college course shall be urged to attend a seminary.

I AGREEMENT ABOUT THE WORK OF THE TEACHER MISSIONARY

1. The teacher-missionary furnished by the Home Mission Board to the Negro institution is to be employed in the regular way by the institution and recommended to the Home Mission Board and approved by them. He is to be under the supervision of the institution and subject to the rules and regulations while he is performing the task as teacher. His relationship to the institution where he works will be the same as that of other members of the faculty. His salary is to be paid to the college and designated for the teacher-missionary.

2. Each teacher-missionary is to give his full time to the teaching of religious subjects for which credit is given by the institution for a degree - such as Bible Interpretation, Preparation and Delivery of sermons, and kindred subjects.

3. Since some of the institutions have school 12 months a year and many others have summer school it is agreed that the teacher-missionary with the institution where he is employed will conduct one institute there a year in which he will give at least one week as emphasis on Baptist beliefs and policies with the assistance of some outstanding minister of his denomination. The missionary-teacher in cooperation with and under the direction of the institution where he works will conduct at least five institutes each year away from the institution where he is employed using as many representatives as possible from the college, university, or seminary in these institutes.

4. All of these institutes are to be under the direction of the institution. The time and place is to be selected by them under the leadership of the teacher-missionary. The purpose of these institutes is to take training out to those who could not come in to school and at the same time make contacts for the institution in enlisting prospective students who could and should come to school.

5. All teacher-missionaries must make reports each month with three copies. These reports are to be made to the president of the institution. After his approval one copy is to be sent to Dr. J. B. Lawrence, 161 Spring Street, N. W., Atlanta, Georgia; one to Dr. Guy Bellamy, 605 West Main Street, Oklahoma City, Oklahoma; and one retained for your files. No checks will be issued unless reports have been received.

II COOPERATION IN THIS WORK

The teacher-missionary covenants with the Home Mission Board, the administrative authorities of the school and the Baptist leaders in his denomination to cooperate in all activities and plans of the institution and the denomination for promoting the Kingdom of God among the people of his race.

(Signed) _____ Teacher-Missionary

(Signed) _____
President

Date _____

4. Conference On The Ministry, Sponsored By The Commission On Ministerial Training, at Gammon Theological Seminary, March 6-8, 1951

REPORT OF THE FINDINGS COMMITTEE

On the basis of surveys presented by members of the faculty of Gammon Theological Seminary, the following facts were brought to light:

1. There is a dearth of ministerial leadership in the Central Jurisdiction. More than one-third of the appointments are filled with Accepted Supply Pastors.
2. There are less than 100 men in all the seminaries in the U.S. who are preparing for ministerial leadership in the Central Jurisdiction.
3. There are irregularities, both in admitting men into conference membership who have not met minimum educational qualifications, and in promoting them in the Conference Course of Study.
4. Men are not entering the ministry in the Central Jurisdiction in the same ratio as in the other jurisdictions.
5. Approximately one-half of the churches in the Central Jurisdiction have memberships of less than 100 people.
6. Poor economic support is a very serious factor in ministerial supply in the Central Jurisdiction.
7. The educational average of the Accepted Supply Pastor is not above the elementary grades.
8. In some of the conferences, records of the men in the Conference Courses of Study, are not accurately kept.
9. The percentage of ministerial candidates in church related colleges in the Central Jurisdiction is lower than that of white colleges in the same geographical area.
10. A large majority of students who enter the ministry make the decision while they are in high school.
11. Many of the Accepted Supply pastors find serious difficulty in persuing the work in Course II in the Conference Course of Study.

RECOMMENDATIONS

1. While the Accepted Supply Pastor can never be considered a satisfactory solution to the problem of ministerial supply, as long as he is being used effort should be made to improve his qualifications. Consequently, we recommend that the three-week schools be continued, and that the supply pastors be required to attend them.
2. Although many of the men have difficulty understanding the

books in Course II, the problem will not be solved by devising another course of study. We recommend a more careful selection of faculty personnel for the pastors schools - persons who can make the books come alive for the men in keeping with their level of experience and training. We further recommend that the Board of Ministerial Training in the respective annual conferences appoint tutors to assist these men with their work.

3. We recommend, also, that the three-week schools be continued for the conference members in the Conference Course of Study.

4. Since the minister himself is, by virtue of his vocation, a recruiting agent, we recommend that each minister take the matter of being responsible for the recruitment of at least one person for the ministry, with great seriousness. The field of possibilities is not only in the local church, but also in the high schools and colleges. Since the majority of ministers make the decision while in high school, the ministry should be effectively presented to teenage groups.

5. Church related colleges should make every effort to encourage young people to make choices of church vocations. That is, those who have the aptitudes and interest.

6. Irregularities in the reception of men into annual conferences, and in advancing them in the Conference Course of Study should be abandoned immediately as an immoral and illegal practice.

7. Since the economic factor is such a serious one in the Jurisdiction, we recommend that special study be given to ways and means of providing more adequate support for ministers with the view of attracting a better qualified ministry.

8. An accurate record of the standing and progress of men in the Conference Course of Study is required by the Discipline, and should be kept by every Conference Registrar.

9. We recommend that work through correspondence, by conference members in the Conference Course of Study in the Central Jurisdiction, be continued for the remainder of the Quadrennium on the present basis (at Emory and S. M. U.) and that a committee be appointed by the Commission on Ministerial Training, consisting of one representative from Gammon Theological Seminary, and one from each area of the Jurisdiction, to study the total problem of in-service ministerial education and recruitment.

5. The Training Of Negro Youth In The Christian Ministry

During the Conference of Theological Deans and Executives, convening at Atlanta, Georgia, April 20-21, 1951, the assembled body representing 16 schools of training for Negro youth in the Christian ministry, the following findings were revealed on which there was mutual agreement:

1. There is an increasing demand among Negro churches for a better trained Christian ministerial leadership.
2. There is a great shortage of capable young men entering the ministry, and this was viewed with alarm.
3. There is the need for establishing certain improved standards as pre-requisite for young men and young women entering the ministry. In this task, we recognize the need for full co-operation of denominational officials, local churches, and responsible officers in our theological seminaries and schools of religion.
4. There is the need for additional scholarship aid as a form of encouragement and support of able and worthy men and women seeking training in the Christian ministry.
5. The general response to present provisions for in-service training emphasizes the need for an expanded program of offerings and opportunities in this field through the seminaries and schools of religion.

THE COMMITTEE ON STATEMENTS

R. W. Riley, Chairman
M. N. Delaney, Secretary

6. Negro Baptists At The Baptist World Alliance- Cleveland, Ohio-July 22-27, 1950

Cleveland, Ohio, U. S. A. was probably the best place in the world for the Eighth Congress of the Baptist World Alliance to be held. Labeled by EBONY as America's most democratic city, it lived up to that sobriquet during the time of and prior to the Congress. Accustomed to Negroes filling any type position in community life, the people of Cleveland evinced no surprise at the make-up of the various committees for the entertainment of delegates.

Dr. Dores R. Sharpe, General Chairman of the Committee on Arrangements and Executive Secretary of the Cleveland Baptist Association, demanded that every aspect of the Congress be interracial. It was. The choirs, office staff, pages, ushers -- and everything pertaining to the Congress and directed from Cleveland was interracial. So thorough was Dr. Sharpe that no records were kept regarding the racial identity of any delegate. That seems to carry Christian democracy a bit far since it inhibits scientific analysis of the Congress. It is estimated, however, that 32% of the 44,680 delegates and visitors were Negroes.

During the weeks of preparation by local Baptists the fear that there were too many Negroes around was heard coming from Negroes. The fact that the most active Baptists in the city are Negroes gave

that impression. The fear was groundless as they were swallowed in the crowd when the Congress convened.

Dr. Sharpe was able to maintain his line despite some Baptist bretheren of color who wanted special treatment such as a pre-convention concert to pay for the choir registrations.

Housing, always a sore point at a mixed meeting was ably handled, however, by a White and a Negro minister who served as Chairman and Co-Chairman. This was the pattern for all committee chairmanships.

All committees for housing were cleared through them. Hotel reservations received the same treatment. Negroes stayed in the best hotels in unprecedented numbers. Some rural Americans as guests in Negro homes enjoyed luxuries of which they had only dreamed before coming here. Of course there were calls to the office asking that "no white folks be sent to my house." While requests for overseas delegates were honored, such unChristian pleas usually resulted in the caller receiving no guests. There were no complaints registered about the accomodations in private homes. Delegates stayed where sent, for there was no place else to go but back home.

Cleveland is also proud of its cosmopolitan make-up. For almost every nationality represented at the Congress there was a local group to match. Many of those groups were Baptist and they too were represented on the committees. The whole thing was planned in a true Christian spirit and to leave no bad taste as did certain events at Copenhagen. Negroes were not given the chance to heave a wrench and other dominant groups were thwarted in their efforts.

Guest preachers were passed all over the Greater Cleveland area into every church that wanted one. Of the nine Negro Baptist churches that had guest speakers Sunday, July 23, four had Negroes. The others had overseas and white speakers. The other seven of the eleven Negroes who were listed as guest preachers appeared in white pulpits, and the three Negro Methodist churches had white preachers.

One week before the Congress met, the various Commissions of the BWA met to prepare their reports. As a race Negroes were well represented in numbers on the important ones, and most ably on the most controversial Commission on Social Justice. Dr. Benjamin E. Mays of Morehouse College, Atlanta, Georgia, was Chairman of that group and had Miss Nannie Burroughs of Washington, D. C., and Dr. G. L. Prince of the National Baptist Convention of America on that commission. Fear that even the watered version of this group's report would disrupt the "harmony" of the Congress by antagonizing the numerically dominant Southern Baptists resulted in all commission reports being withheld, save those on Prayer and Religious Liberty.

Roland Smith, statistician for the National Baptist Convention, Inc., served on the Religious Liberty commission in place of Dr. D. V. Jemison, President of the NBC, Inc. He was also on the BWA Relief Committee organized at the Copenhagen Congress in 1947. This group raised over nine million dollars to help needy Europeans. Negro

Baptists gave \$7,405.82.

Dr. A. A. Lucas of Texas and the NBC of America was on the Commission on Evangelism and the Church's Life.

Dr. C. C. Adams, Secretary of the Foreign Mission Board, NBC, Inc., and the Reverend James Tanimola Ayorinde, Vice President of the Baptist Convention of Nigeria, were on the Commission on Baptist World Missions. Ayorinde is a graduate of Virginia Union and the Graduate School of Theology at Oberlin.

Dr. W. H. Jernagin was on the Commission on Contemporary Religious Movements, and was re-elected to the BWA Executive Board.

There were no departures from the prepared program. Except for the announcement that commission reports would not be given at this Congress but to the Executive Board, or allowed time to study until the next Congress in London, there was nothing unexpected by the delegates.

Negroes appeared in some prominent capacity at all sessions and functions of the Congress. Dr. Wade H. McKinney welcomed the delegates at the opening session, outlining some of the things that could be accomplished at the Congress. The Parade was led by Dr. Henry W. Hunter, Co-Chairman of that committee and a trustee of the Antioch Baptist Church of Cleveland. Roland Hayes sang at the huge meeting in the Municipal Stadium that followed the parade.

Sunday morning the Rev. Gardner Taylor of Brooklyn, N. Y. preached to a capacity crowd at the Public Auditorium. Mary Louise McKinney had the only female part in the play presented during the Youth Program Sunday night. The choirs at the Saturday and Sunday sessions averaged 35% Negroes.

Monday, Miss Nannie Burroughs made a stirring address to the Baptist women at their first session. She also spoke briefly at the second session on Tuesday afternoon where the Ladies Trio of Cleveland took the show with their rendition of "A Medley of Prayer."

Tuesday was the biggest day for Negro Baptists. The organist for the day was Mrs. Marguerite Sanford Warner of Antioch Church. Dr. Mays delivered his thought-provoking speech entitled, "Christian Light on Human Relationships." His Commission report had been denied the floor hardly an hour before. His speech contained in essence what the report would have said.

The Rev. Charles Boddie of Rochester, N. Y. led the singing at several sessions. J. T. Ayorinde of Lagos, Nigeria spoke to one Youth Meeting and at one of the general sessions.

At the closing session the combined choirs of Cleveland's Antioch Church furnished the music under the direction of the Senior Choir Director, Mrs. Otta Mae Christy. The other church choir so honored was the Calvary Baptist Church of Washington, D. C.

Negroes were most constructively prominent in the Pageant given Tuesday night. Written by Dr. Sharpe and directed by Percy Jewett Burrell, the almost three hour production was produced by a committee headed by Madames W. H. McKinney and D. R. Sharpe. The case of about 350 was almost 40% Negro. Parts were assigned on a strict capability basis. Entitled, "THE LIGHT OF RELIGIOUS LIBERTY," it portrayed the Baptist heritage from the time of Christ's birth. The last scene was found so objectional to Southern leaders that the new Executive Committee was kept up until 2:00 A. M. in order that it might go on record saying that the pageant was not authorized by the Alliance. They regarded it as a "sneak attack."

Objection was raised to the part where the Prophet calls out certain spirits. The Spirit of Racial Intolerance was called out and spoke these lines:

"Why this agitation for equality of opportunity under law?
We cannot legislate morality. Minority groups are alright
but they must be kept in their proper places. Supremacy
of the white race must be maintained."
P. 40 "The Light of Religious Liberty"

The Spirit of Brotherhood and the Prophet answered that blast at length to the joy of some and chagrin of others. Brotherhood refuted the "pagan philosophy" of Intolerance and the Prophet called on the churches to get in the flight for justice and human rights.

Tuesday was not a comfortable day for some Baptists. All Baptists ministers on display at the Congress were among the better trained ones. Many of the Negroes were of the younger, college and seminary type. Also there were men present who never attend either National Baptist Convention. All the ministers came to the Congress for some good reason. The younger they were the more apt they were to be inside the Auditorium at the session.

Using the number of college and seminary luncheons announced, plus the fact that Negroes were well represented at those affairs, it could be said that they held a slight edge in education. (I cannot Economically, they appeared to be well ahead of their white bretheren. Negroes dressed, smoked, ate, slept and rode much better. I looked hard.) recall one white preacher with a Cadillac: I looked hard.)

The other side of the story is not pretty. Negroes still have the rural conception of church and conventions. To them it is still a "meetin' house" affair. They go to see and be seen. Cleveland Public Auditorium has an immense front porch facing City Hall and Lake Erie. The Negro delegates captured it Saturday morning and withdrew only when the entire Congress was over. It was not a pretty sight nor soothing to the ears. At all sessions except Tuesday night's, there were more Negroes outside than in the sessions. By Thursday it seemed that they were all out there. The impromptu sessions that are inspired by such gatherings can be mentioned. Hot tamales, mashed potatoes and gravy; this time, however, there was no one selling foot balm and corn remover.

So, no matter how intelligent and well-trained the Negro branch of the clergy may be becoming, until the Negroes get "the country" out of the people, the improvement in its leaders will be hard to appreciate.

The Negro Baptists are the second largest group in the BWA, yielding only to the Southern Baptists. Yet they have less influence than any other homogeneous group. Following are some of the reasons why their voice is muffled:

1. The Alliance has a budget. To assure an income, the practice of electing the heads of Conventions to the higher positions prevails. Negro Baptists elect a man for life, and that man apparently insists on taking that position for himself rather than letting a young, capable man have it.

2. The financial contribution of Negro Baptists is so small that they are embarrassed to make any great demands even if there was a will to do so.

3. The close relations between the Southern Baptists and the National Baptists Convention, Inc. -- A Divinity School, a Bath House at Hot Springs, a Training School, in Nashville, all receiving financial aid from the Southern Baptists -- all mean that that group of Baptists will not take issue with the Southerners on any issue including those racial ones.

- (a) No protest was registered audibly when the Executive Board decided to suppress the Commission reports in toto rather than report the one on Social Justice.

- (b) No one defended the Pageant. Though present, not one Negro openly praised it.

Of course the Southern Baptists are the heaviest contributors to the BWA and hold most of the key positions. Their secession, if provoked, could possibly wreak enormous harm upon the BWA. Yet the highly unChristian way in which some of their leaders use this power smacks of the child-like antics employed by the Russians in the United Nations.

Many solutions, however, rest with the Negro Baptists. A new concept of leadership with capability as the chief criterion is needed.

7. The National Baptist Convention- Philadelphia, September, 1950

The Convention was preceded by months of planning by what was known as the Committee for Entertaining the National Baptist Convention. This committee was made up of Baptist Ministers and laymen of the Philadelphia area. A masterful job was done by the Committee in obtaining housing, meeting places, programs, and transportation.

The Committee was forced to raise \$6,000 to pay for the use of the Convention Hall. The facilities of the hall were free. The \$6,000 was for payment of salaries. The Hall's staff of workers are all union workers and the Convention's staff was forced to use them. Workers from local churches could not supplant any union worker, in some instances they supplemented them.

The Convention opened with a grand musicale. The singing groups included a choir composed of 1,000 local voices. This group was aided by nationally known gospel singers and church soloists. The committee had counted upon this program to defray expense of the entertaining of the convention. This should have been done as more than 20,000 persons are reported to have pushed their way into the hall.

The delegates started arriving Sunday evening, September 3. At 9:00 A. M. Tuesday morning, the 30th Street Station of the Pennsylvania Railroad was a whirlpool of visitors from all over the country.

Members of the courtesy committee were on hand to welcome the delegates and to direct them to the rooms that had been assigned them. (It might be interesting to note that the Housing Committee had had more than 5,000 room assignments before the delegates arrived.) No person can justly say that he was not accorded due hospitality by the housing committee, save for persons of whom the Housing Committee Chairman speaks as desiring rooms with private bath, on the first floor, with television or at least a radio at their disposal, all for \$1.00 per day, which was the case of rooms in private homes. \$1.00 was charged for breakfast and supper with \$1.50 being charged for dinner.

Many persons who visit the convention are not aware of the tremendous amount of work that goes with the planning for the convention. This is done by the local committee chairman that work among local ministers in pre-convention planning. Some Committee chairmanships are much more profitable than others, therefore, men vie for the more important chairmanships.

II The Convention Proper.

I was asked to get short-form interviews on the leaders of the Convention. I found that one of our associates had already contacted some of these. I contacted many leaders who "had no time for form-filling," these included some members of the Joint Survey Commission. Not being desirous to make either the work or myself a nuisance, I began to devote my contacting to general observations and finding out what type of ministers the Negro Baptists want.

The main body of the Convention is no longer the "big-top" to use show language; it has become a side-show. The Women's Convention, The Laymen's Convention, The Singers' Convention and even The Young People's Convention have better leadership, a better program and are far better organized than the General Convention.

The National Baptist Convention, largest organized religious body in this country is a sleeping giant that cannot be awakened under its present leadership. It is a pity that our Convention must be led by a man who is reluctant to make any statement that would stir the ire of "good" white people. Thus, Rev. J. C. Austin of the Pilgrim Baptist Church (Chicago) along with Rev. T. S. Harten and Rev. Sandy Ray (Brooklyn) make most of statements concerning racial policies during the sessions.

It is further said that we have no officers under 50 and that the top officers are held by aged men without the vitality to sponsor or initiate a progressive policy.

III Some Sidelights.

Anyone who has attended the Convention through the years could sense that there was something wrong. In talking to old-timers, I discovered that virtually all of the leaders think Dr. Jemison should retire, but no person in authority dares to attempt to force his resignation. One minister proposed to offer such a resolution but it never reached the floor of the Convention.

In many states there are two state Conventions, both of which clamor for recognition on the floor of the convention. The president attempts to recognize both factions. This led to the tabling of a resolution to create another regional district. This district would have been in the South.

Less than an hour was given to reports from supposedly Baptist Schools. The editor of the Convention's official organ, the National Baptist Voice, was given less than one-half hour to make his report.

The American Baptist Theological Seminary at Nashville, Tenn. proposed a quarter-million dollar building program. It is apparent that it will not receive many dollars from the Convention.

The college presidents seen at this session mixed freely with the delegates and apparently had no exalted opinions of themselves.

While the Convention was in progress, a group of young preachers met on two occasions to begin a serious study of the Baptist work and to formulate plans by which the Convention could gain stature in the minds of its members and in religious councils, the world over. The young preachers, mostly college and seminary trained men might be the answer to the Dr. Jemison issue.

The booth owners in the basement were complaining about the low sales turnover for their wares. Songs, sermons and Hadacol were the chief sales items.

The Convention preaching lacked crowd appeal. Only one programmed preacher seemed to be able to whip the crowds into an emotional frenzy.

The midnight and sunrise services seemed to have scheduled the better preachers.

The Foreign Mission Board seems to be the best managed of the Convention. It reported receipts of some \$258,000 for last year's activity.

Local churches profited much by having the Convention here. Many took advantage of having nationally known gospel singers here, by featuring them in programs each night during the Convention. Many of these pastors were prominent in the Convention activity.

I asked ministers and laymen from all sections of the country to give their opinions on the type of preacher desired by the Baptist people. They all seem to agree on several requisites, namely:

1. He must have a divine call to the ministry.
2. He must be able to mix and mingle with the people.
3. He must believe what he preaches.
4. He must be a good organizer.
5. He must be able to make himself heard and must present his material in an understandable manner.

Manner of delivery is an important question. The quiet lecture type preacher is a misfit in most sections of the country. It might seem strange that this type of preacher is likely to get along much better in small towns or even in the country than in large cities.

The well-trained minister is accepted if he can whip his followers into an emotional frenzy. He does not have to be a "whooper" but if he is good at whooping, he is the city's favorite. This is what is known as a versatile preacher that reaches the learned and the unlearned.

The "whooper" is the greatest mob psychologist in the world and is a great favorite wherever he goes. He is a great favorite even among the preachers. When the preachers are such men as Tate of New York, Chambers of California and Perkins of Ohio, preachers crowd places to hear them.

It might be justly said that the Negro Baptists want a preacher who can reach the will of man through both his intellect and his feelings. However, if the preacher does not have a two-fold approach, the people will settle for one who has an emotional approach as over against the intellectual approach.

8. The Negro Baptist Ministry In An Urban Community

The Negro Baptist minister still holds a dominant position in this community. It is still probably true that he is the most influential professional character in the community. Of course it must be made clear that the influence of the ministry is not limited to

the Baptist ministry, but it includes a wide coverage of ministers of all denominations. However, the vast majority of Negro church goers here are Baptists. This fact alone reveals conclusively that the Negro Baptist Minister influences more individuals than ministers of other denominations.

The first question that we might ask in relation to this subject is, What makes a successful Baptist minister? I would say that the first and foremost thing that makes a Negro Baptist minister successful is his ability to "preach." If the minister fails to convince the congregation that he has the ability to preach he becomes in their sight a great failure. When I say that a minister must first prove to be a "good preacher" before he can be successful, I do not mean that he must be a good preacher in the terms of the standards set forth by those intellectually capable of judging a good sermon. If this were the case many so-called "good preachers" would be considered poor preachers. However poor a preacher the Negro Baptist minister is in the sight of those capable of judging the content of his message, he must always be considered a "good preacher" in the sight of the average unlettered listener that hears him on Sunday morning.

Interestingly enough it seems that the well trained Baptist ministers with mass appeal are much more successful than the unlettered ones. The largest Baptist churches here are pastored by men who hold baccalaureate degrees in both arts and divinity, a college education.

Numerically these are the largest Negro Baptist churches in the city. Each of these ministers is trained, but along with their training they have great mass appeal. In many instances their sermons are devoid of content and preparation which they are capable of giving in an attempt to satisfy what they call "Aunt Jane". Rev. ___ is a good example. Here is a man who was one time a college professor and now he has become so absorbed in appealing to the emotions of the masses that one would not know after hearing him preach that he holds a Master's degree. This is only one example of many which could be cited. However, other examples could be cited of men who never give up their intellectual inclination and are considered by the masses as good preachers. Rev. ___ is a very good example of this group. Here is a man who never preaches a sermon unless it is profound and informational, yet he is able to make it meaningful to the masses. Dr. ___ may also be included in this group. He always will be accepted by the masses. These men have the unique ability of making the abstract concrete and the complex simple. So it is probably not true to say that an educated minister cannot be successful in the Negro Baptist Church unless he is a "whooper" or a great emotional rouser. It is quite probable that a Negro Minister can preach a profound and well organized sermon and still be accepted by the masses so long as he sufficiently simplifies his material in the light of their experiences. So much for the preaching angle of the minister's success.

Another important thing that makes the Negro Baptist minister successful is his ability to organize. This phase of the minister's work was not an important factor years ago, but today more and more the successful minister must be a good business man. In other words

he must be a good administrator as well as a good preacher. This probably more than anything else accounts for the success of a man like Rev. _____. His administrative ability is widely recognized by the Baptists everywhere. His church raises more than \$40,000 a year without taking over-table collections. On the other hand, Rev. _____ who is an excellent preacher, would not be considered a very successful minister by many because of his administrative inability. This phase of the Baptist minister's life can be no means be relegated to a position of non-importance, on the contrary it proves to be one of his greatest tools of success.

Now we may turn to the role of the Negro Baptist minister in this city in the extra-ecclesiastical realm. Here we find many of the ministers quite active notwithstanding the fact that many Baptist ministers never project their influence beyond the ecclesiastical walls. It is interesting to notice that many of the outstanding ministers in the ecclesiastical world of _____ are totally inactive in the civic world. A good example of this is Rev. _____ who might be referred to as the Baptist ecclesiastical boss of this area, yet in civic affairs his name is never mentioned. The same would apply to many other men. However, this is not the whole story, for many of the outstanding ministers in the ecclesiastical world are also outstanding in civic affairs. This dual role is not at all uncommon among the ministers of the larger Baptist churches of the city. Probably the most influential Baptist ministers in the civic phase of Atlanta are active in the N. A. A. C. P., Y. M. C. A. work, political committees, etc. For an instance the vice president of the local branch of the N. A. A. C. P. is a Baptist minister. The chairman of the committee for the equalization of teachers salaries is a Baptist minister. Not only are these men that are active in civic affairs pastors of the larger churches, but they are also the best trained Baptist ministers. The unlettered Baptist ministers in this city are quite inactive in civic affairs. Most of these unlettered men feel that their only responsibility is to "preach Christ and him crucified." They are confident that preaching can solve all problems. They are not intellectually capable of seeing the absolute necessity of the social gospel.

9. Memorandum: A Metropolitan Negro Baptist Ministers Conference

The ministers conference is divided into an afternoon section and an evening section.. This is based upon the fact that many of the members of the conference have to work at some manual occupation during the day.

THE AFTERNOON SECTION

When I reached the session (afternoon) about 2:15 P. M., the devotional part had already taken place, and the Rev. _____ was giving an analysis of the Sunday School lesson for the coming Sunday. From what he was saying, the lesson must have dealt with God having commissioned Jonah to preach to the Ninevites because they were always different concerning their race; this suggested that the Jews have always been a group of people who were intolerant toward other races; but God thru his power prepared a fish to swallow Jonah to prove to him that when one tries to shun God's plan trouble will inevitably follow. Nevertheless, God prepared a gourd vine to give Jonah shade after the whale spewed him.

Rev. _____ remarked: "He was an old Jew that is why God had so much trouble with him. From the very beginning of the Jewish race, God had great trouble with them." This is further substantiated by the fact that God had trouble with Peter and Paul. But inspite of the trouble He had with the Jews, God saved more people through him at one time than He has ever saved thru any one person before or after him. Even Jesus Himself never saved as many as Jonah at one time. This was the major emphasis of Rev. _____'s discourse.

He presented his interpretation of the lesson in a very humorous manner, which held his audiences attention. His manner of expression, and the conversational gestures (hand movements, eye expressions, his peculiar laugh, and his general body movements on the podium) tended to keep his audiences attention. His grammar seemed to be rather good, but his very hoarse voice tended to detract from smoothness of expression. In the meantime, no one could doubt the sincerity beneath his humorous way of expressing himself. His points, however lacked unity, coherence, but not emphasis. His showmanship was typical of an entertainer on the stage.

Out of all that he said, the minister never dealt with the real problem that the writer of the lesson, perhaps, had in mind. Such questions as the following were omitted entirely: Why did the author write the story of Jonah? When did he write? Who wrote the story? What are the social implications of that lesson to our contemporary problems?

After he finished his discourse, the presiding officer, the vice president of the conference, arose and thanked him for "his very fine interpretation of the lesson". Rev. _____ then appealed to the members of the conference to pay their pledged dues to help bear the expenses of the members of the New York conference who met in Philadelphia. They promised to pay a sum of \$5.60, but many of them had not paid. His appeal was followed by the secretary calling the names of those who had already paid. The secretary showed that the failure of the members to pay their dues caused the conference to operate under a deficit of \$116.93. Subsequently, a heated argument arose over who paid, and who did not pay. This indicated a failure on the part of the conference to organize a method by which those persons who paid would know exactly how much and when they paid. Moreover it showed that the person who presided did not have enough sway to demand the respect of the members of the conference, for they failed to respect the chair when he demanded, and shouted "Order"!

It was interesting to note that the chair was never too busy to recognize the entrance of a "big member" of the conference. He always tended to say upon the entrance of such persons: "Here comes _____" or "Here comes _____." This seems to explain his intimacy with such persons, and the significance of certain personalities. This was further indicated by the fact that those persons were given the privilege of speaking at any time no matter who of lesser power was speaking. The significance of the "big member" seems to be based upon

the following: 1. His ability to preach; 2. this seems to be concomitant with pastoring a mammoth physical church plant; 3. The location of the "big member's" church. It must be in the heart of the city. 4. His length of time having been affiliated with the conference.

The presiding officer seemed to be a man of fairly good training. His grammar was very good. Moreover, he seems to be a man of fairly good insight into what it takes to make the conference run evenly well on a financial basis from his statement: "The conference cannot run when its output exceeds its intake." He ended the heated argument on the floor by giving a "big member" the privilege to speak. This "big member" pointed out that he was charged for two tickets for a banquet sponsored for the New York ministers who conferred in Philadelphia. Consequently, he decided that this was a gross injustice. For this cause he was not going to pay for more than one since he was only one person, who only ate one meal.

After he finished his say, Rev. —, "a free privileged character" stated that he was tired of paying so many extra dues, for he spent approximately sixty-five dollars last year in the union. He was willing to pay his dues and nothing more. That's the way each person should pay he added. It is interesting to note that when each person spoke, there were extremely hard punches made against each other, yet there seemed to be an understanding. This was indicated by their laughter, and their smiles while they argued.

The president of the conference Rev. —, took the floor and scolded the men for not paying their dues, after which he gave the chair back to the presiding officer who called for the "Order of the Day.", meaning a sermon. A Rev. —, a local preacher of — delivered the order of the day. He spoke on "Life" taken from John 10:10, but he said John 5:10 and made a mistake. The gentleman seemed to be very sincere but lacked unity and coherence but not emphasis in his sermon. His grammar was indeed poor, but he had a fairly good understanding of words. The audience was fairly responsive and attentive, not because of what he was saying, but because of respect due to him. Frequently, the expression "Come on home now", or "Round it out now" was made by members of the audience. This indicated that the speaker was very verbose and tiring. Following his sermon, a motion was made that the speaker be given an offering of thanks for his "very find sermon".

After the sermon, there was so much disorder and noise in the audience that persons in the rear of the church could not hear the person who had announced the benediction. Persons were standing here and there all over the church, and they lifted their voices in laughter and fun.

General consideration of the conference: 1. The members of the conference are highly appreciative for any deed of kindness; this was indicated by the so often repeated "Thank you" throughout the day. 2. There tended to be no great project undertaken in a cooperative way by the members of the church, and there was rejoicing with him. 3. The chief emphasis in the conference seems to be a scheme told about what he did at his church, and there was a scheme of getting money, for the most of the conference dealt with money

raised, being raised and which must be raised. 4. The actual membership of the conference lacked a large percentage of young men and women of intelligence. The women present ranged in age from 45 to 70. Some of them sought recognition, while others helped in the devotional exercises; some were the wives of "bretheren", who came with their husbands, while others sought the possibilities of getting a contribution from the "bretheren". 5. Those who have the most power are those who have the biggest churches, and those who can preach the best. These I classify as "free privileged characters," for they have the opportunity of speaking at any time or place in the conference. 6. The general spirit of each man who spoke in the conference in any manner can be said to be of a good nature, and of a gentle spirit, but an air of egotism seems to be typical of each. 7. From the way the members responded to financial duties, the clergymen present were no great givers of money. 8. The members respected a man on the basis of his social position in the ministerial world. Many men from the floor received more respect in terms of orderliness than did the chair. 9. The conference was very considerate toward those who visited. 10. In the spirit of humor, and seemingly frivolity, there was an unmistakable spirit of sincerity.

THE EVENING CONFERENCE

This conference was slated to begin at eight o'clock, but it did not begin until about nine o'clock. When it began, an old gentleman led a hymn, "Amazing Grace", in the "common meter", Southern style. After the hymn, he read the Scripture, but this was done very poorly. Subsequently, he called upon a young man, approximately twenty-eight, a student at _____ Seminary, to pray.

Following his prayer, the meeting was turned over to the president, a man of some seminary training, about sixty years of age. Rev. _____ called for the reading of the minutes of the previous meeting. The secretary read them but stressed only one factor: money raised.

The president called for the conference fee of five dollars (\$5.00), but no one responded, then he stated that the evening speaker was absent; therefore he could not afford to call on any other person because it was not courteous to do so. In the meantime the person who was scheduled to discuss the coming Sunday School lesson was also absent. Consequently he refused to call on anyone for the same reason he refused to call on anyone to preach. But he did call upon someone to give some information on current events. The person who was called for this purpose apologized very much, stating that he did not read up on the news of the week. However, he did know that a young Negro doctor had been assigned to a hospital staff of quite some size here in our city.

The president followed him by giving his interpretation of the aggressiveness of Catholicism among Negroes today. He declared that the best way for Protestantism to meet the challenge of Catholicism is for Protestantism to be as prepared as the Catholics in every conceivable way. He stated that a few cards had been mailed to many of the members to let them know that they have not been punctual in their attendance at church. This cost the conference eighty cents. The members agreed to pay it. The president then gave us an

opportunity to present information on the survey being made on the Negro Ministerial Education.

The talk was followed by a very appreciative response by the president for the insight the younger ministers are taking into the need for a better ministry. Then many questions were asked from the floor in relation to what was going to be done after the data was gathered. Then one man commented that if schools were going to be erected, no one would attend them. Moreover, another man stated that too many of our people have education and are trying to run over those who do not have it, but he was assured that this was not the interest of the study, nor the interest of those who are receiving education today. Then the seminary student arose and stated that those who are called to preach would invariably get an education, because they will see the necessity of training. "But no man should get an education to preach because preaching is of God." His statement was the culmination of speeches from the floor, the president stated. Subsequently _____ arose and thanked the president for his consideration and leaving a dollar on the table departed.

General consideration: 1. The conference was composed of older persons. Their ages ranged from approximately 28 to 60 and above. 2. Their education ranged from primary to poor seminary training, with only two having had the latter training. 3. There was only one woman in the conference, her age was about sixty-five. 4. Members were negligent in the payment of dues.

10. Memorandum: Some Notes On A Baptist Ministers' Institute

Director of Conference

Welcome was brief, friendly. Audience was small, but attentive and responded well (this is 4th of July, as well as opening day of the Conference). Mentioned that some delegates had come from as far away as _____.

Presiding Officer

Made an obvious effort to touch the audience, to make them feel at home. The tangible evidences of rapport were hard to establish during early part of this session.

1st Lecturer (Subject: The Old Testament)

Erudite, descriptive, critical lecture illustrating Amos' life as a protest for social justice. Emphasized the historical and social implications behind this Biblical story.

Often used modern terminology to describe ancient activities, e.g., he called Israel's armed forces its merchant marine, burnt offerings became insurance policies.

Speech was clear and correct throughout. Toward the end of the lecture, when he began to rephrase his salient ideas more concisely and forcefully, he touched his audience dimly but definitely.

A murmur of approval and acknowledgement ran throughout the audience.

2nd Lecturer: (Subject: The New Testament)

First appearance at the Institute. Established himself by making several "home-folksy" jokes: "I might have a few degrees, but they don't mean anything. And I don't want them to get in my way when I talk. You know, they say degrees are just like the curl in a pig's tail - you may make a little more curl, but you just can't any more pig." Emphasized informality, asking questions, and also asked members to call him by his first name - cracked a few jokes to underscore this.

His humor was down-to-earth, as he said that his speech was going to be: "You know, the Lord said 'Feed my little lambs' - now he didn't say feed His giraffes, with their long necks. So I'm not going to put it high up there in the air; I'm going to put it down in the trough where we can all get it."

Called on ministers to follow in their King James versions while he translated from his original Greek copy. Purpose was to clarify certain points of frequent confusion stemming from words. Example (1) "Have to be born again" - Greek word meaning to give birth to is not used in John 3rd Chapter, but word meaning to beget or to father, is used. Therefore you have to be born, or be begotten spiritually, not physically - from the essence of the spirit at that. (2) Baptism - Greek word does not mean flowing water but a liquid. (He emphasized his ardent belief, as a Baptist, in the regular baptismal service, but wished to clarify the original text) Thus, the liquid baptism in the essence of life (spiritually speaking) which is to beget a new (spiritual) being is a process of divine insemination. "Spiritual life is a cooperative thing between God and man to produce a new spirit, just as physical beings conceive a new being out of the flesh. Trying to create an ethical society without God is like trying to create a biddy without the rooster."

There was a feeling of rapport, verbalized acknowledgement, and some surprise at this point. One man in the audience shouted out- "Man you're a bad boy!" The audience roared. After the meeting, several men gathered around the speaker asking for a fuller explanation. Some requested a re-play of the record of this lecture.

3rd Lecturer: (Subject: Prophetic Preaching)

Gave several definitions of religion, stating that the most profound ones had come from laymen.

Described eloquently man's progress from barbarity to civility, explaining how man's conceit was tremendous but understandable.

Audience seemed deeply moved, and eager to listen - gave real respect to this sermon.

Before beginning sermon, stated that everything could not be placed on a low level in a trough - God intended for some of us to reach up high, into clean air, cleanse our thoughts, and think on a high plane- like the Girrafes. Audience chuckled, but few endorsed this rebuttal of the previous lecturer's claim.

THE SECOND DAY

1st Lecturer:

Lecture dealt with the view of religion according to Jeremiah - "a priesthood of every believer." Made religion independent of time and place, concerned essentially with the attitudes of the "pure in heart."

Audience showed no signs of acceptance of this view.

Presiding Officer

Referred to yesterday's "running gag" concerning the lamb vs. the giraffe. "Around this most pastors are catering to the giraffes and not paying any attention to the lowly lambs. You can't give them both the same thing." So I say give enough to the lamb and the giraffes will come down to get it.

After the Third Lecturer the Presiding Officer called for 10 minutes of questions and answers. Different people got up and paid lavish compliments, expressed enjoyment and told of interesting personal experiences-entirely irrelevant. Only one man asked a question - "Could someone figure out the varied needs of his people?" Rev. _____ seemed amused, and quoted some verse of the Scripture. Rev. _____ immediately shouted out that the presiding officer had cited the wrong prophet as the author of his text. Rev. _____ laughed, and closed the issue with some buffonery, never answering the man's question. The Institute's Director came forward and attempted to give a good answer.

Second Lecturer

Humorous as before, spoke on how the **ethics** of Jesus and the ethics of Moses are reconciled.

Discussed each of the 10 Commandments in detail. "They are laws, and not suggestions. They can't be violated, and people who attempt to do so only illustrate them." Gave historical and sociological background appropriate for each Commandment.

Two men asked questions which he received eagerly.

Third Lecturer: (Subject: Prophetic Preaching)

(a substitute for the scheduled lecturer)

Made joke that preacher will be forgiven for everything except not being able to preach.

Spoke at length on method of preaching, cited 2:

- 1) planning a continuous series,
- 2) sampling texts at random, through divine inspiration. Gave advantages and disadvantages of each.

His manner of presentation and the essence of his subject matter were shallow, ineffective, and blandly received. No heckling, and practically no encouragement were given from the audience. He belabored the trite, the most obvious facts, and then took his seat quietly. So quietly in fact, that even the presiding officer had not realized that he had finished preaching.

II. Memorandum: The Northern University, Newark, N. J.

The school was founded in 1913, by the trustees and officers of the New England Baptist Convention. The founders thought that they could raise the school to the same standards as Princeton Seminary (sponsored by the white Presbyterians). This objective is farther from realization now than it was then. The original idea was to operate a full-fledged accredited university, with the major emphasis upon

Theology. Time has proven this to be just a pipe dream.

The original location of the school was Long Branch, New Jersey. The school remained at Long Branch until around 1945, when an explosion wrecked the heating system and did violence to the building. The finances being quite lean, the trustees were not able to effect the necessary repairs and the school was moved into a Church in Newark New Jersey. It was later moved into a house that was purchased by the New England Convention, where it is now housed. The house is an eight room affair, badly in need of repairs, which the President says will be made this summer. It has one bathroom, four of these rooms are used as classrooms, one as an office for the President and three rooms are used as bedrooms for students and faculty members.

Another building has been purchased at No. 30 Waverly Ave., President Tibbs states that this property will be used as classrooms. The building contains nine rooms. The upper floor has been rented to tenants, who make it their home. This building is a frame building that is covered with asbestos siding, in contrast with the main building which is a frame structure, badly in need of painting.

A building that serves as a funeral parlor separates the two buildings that make up Northern University. (I trust that it will not be the scene of the university's funeral.)

President Tibbs speaks in glowing terms regarding his hopes for the school. He envisions a day when the school will cover the space now utilized by the three buildings, but like the blues singers would put it, it is probably just a dream.

The Reverend Albert J. Tibbs, is President. He is a very friendly and talkative person. He is a graduate of Upsala College. He pastors a church to supplement his income. He carries himself well and gave me the impression that he was a good man for the job that is his.

The other members of the faculty were absent. Dr. Tibbs promised to mail me a bulletin around August fifth that will give all the necessary information about faculty members and their academic backgrounds. (not received)

It seems that President Tibbs is the sole Administrator. He has no dean or administrative assistants. His part-time secretary is a member of his family. There is a board of trustees, but it seems that its only function is soliciting funds. Dr. Tibbs makes up the schedules and rosters, he also makes outlines of the courses for faculty members in order that the courses may have their desired effects. The only office equipment that I saw in the building was an old typewriter, a mimeograph machine and a file cabinet. Frankly, the office set-up is very poor. President Tibbs states that there are no funds available for improving this condition.

The funds for the operation of Northern University come from two sources, namely:

1. The New England Baptist Convention.
2. Tuition paid by students.

Dr Tibbs gave no figures on funds received from these sources. The tuition fee is (\$3.00) per. credit hour. This is a very low figure. The total cost per course cannot exceed (\$9.00) per semester, some of the courses give three credit hours per semester.

The student body is made up of preachers and religious workers and adults, who failed to get training in their younger days. The greater part of the

students live in Newark or its environs. A few students come in from outlying counties in New Jersey.

There are no veterans in attendance at the school. The school has not received accreditation from the Veteran's Administration. President Tibbs, stated that the laws of New Jersey blocked the school being accredited by the Veteran's Administration.

The student body is composed of male and female students. The school's records show that more than (175) students attended classes here last semester. This figure includes evening and day-time students. President Tibbs gave no breakdown of the classes of students.

The school operates under a university charter. Dr Tibbs says that this gives him the privilege to operate any type of school that he deems feasible. He prides in his usage of the term "curricula" rather than "curriculum".

The school conducts classes on an elementary level, high school level, Junior College courses (special) and courses in Theology that lead to the Bachelor of Theology degree. The requirements for receiving credits toward this degree is a diploma from high school. A certificate is issued to those taking the courses without a high school diploma. A certificate is for (90) semester hours of study.

It can truthfully be said that Northern University has no library. I saw approximately (200) books that were on improvised shelves. These books were scattered with no semblance of arrangement with regards to subject matter. The books were very old mostly over twenty-five years of age. They were frayed, in many instances coverless and with pages missing. There were two incomplete sets of encyclopedias. There were several very old commentaries and books for Bible Study. These did not show signs of recent use.

There was no established system for the withdrawing or returning of books. The books did not have library cards in them.

President Tibbs proposed to remedy this situation by converting a classroom into a reading room and library. He states that the greater portion of the school's books were left at Long Branch. He also stated that in the shifting of locations many books were taken from the school by persons who never returned them.

The lighting system is very poor with a single bulb hanging from the ceiling. It would be impossible for one to do much reading under this condition and yet preserve his eyesight.

The school gives a Bachelor of Theology Degree. It is not recognized elsewhere and cannot be used if a graduate desires to further his education. In a recent graduation exercise eight of these degrees were awarded.

The school gives Doctor of Divinity degrees as honoraria to deserving ministers for meritorious services in the field of religion. Two of these degrees were awarded in a recent graduation exercise.

(REPORTER'S COMMENTS)

The work of Northern University is very much criticised. Many church leaders question the necessity of its existence in a region with so many and such good schools. However, continuance of Northern University seems to be a prime necessity. I was sceptical of the need until I visited the school and talked with its president. The school reaches down and takes hold of persons where they are and attempts to raise them to a higher level. The school is not in competition with the certified and

accredited schools of Theology. Those eligible to enter accredited schools will not make applications for admittance at Northern University.

Among the Negro Baptists are many pastors, local ministers and religious workers who have no academic background for admittance to accredited schools. They would not feel content to sit with children and study elementary courses in the public school systems, yet they must be trained. This is the work of Northern University, They teach these persons the un amentals of elementary education and likewise expose them to advance study in the field of religion. It is my belief that this school is a necessity and it deserves the whole hearted support of Negro Baptist in this section.*

*A mimeographed announcement of the "School of Religion" indicated the following courses available at Northern University

- "I. Preparatory: Complete Grammar School courses.
- II. Academic: Complete High School courses.
- III. Junior College: Special courses in Sociology, Religion, Philosophy, Ethics, History, Psychology, etc.,
- IV. Religion: Comparative, Christian Education, Bible, Practical Theology, Church leadership, 40 matriculating hours. A certificate granted.
- V. Theology: Courses in Theology are offered to any grammar school trained person. A certificate is given for 60 matriculating hours, and Diploma for 90 such hours. "Courses of 90 matriculating hours for students graduated from an accredited high school or its equivalent, and the writing of a Thesis: for which the Degree of Bachelor of Theology is granted. "It is demandatory for members of the faculty to be specially college prepared for the courses of their fields." July 28, 1950

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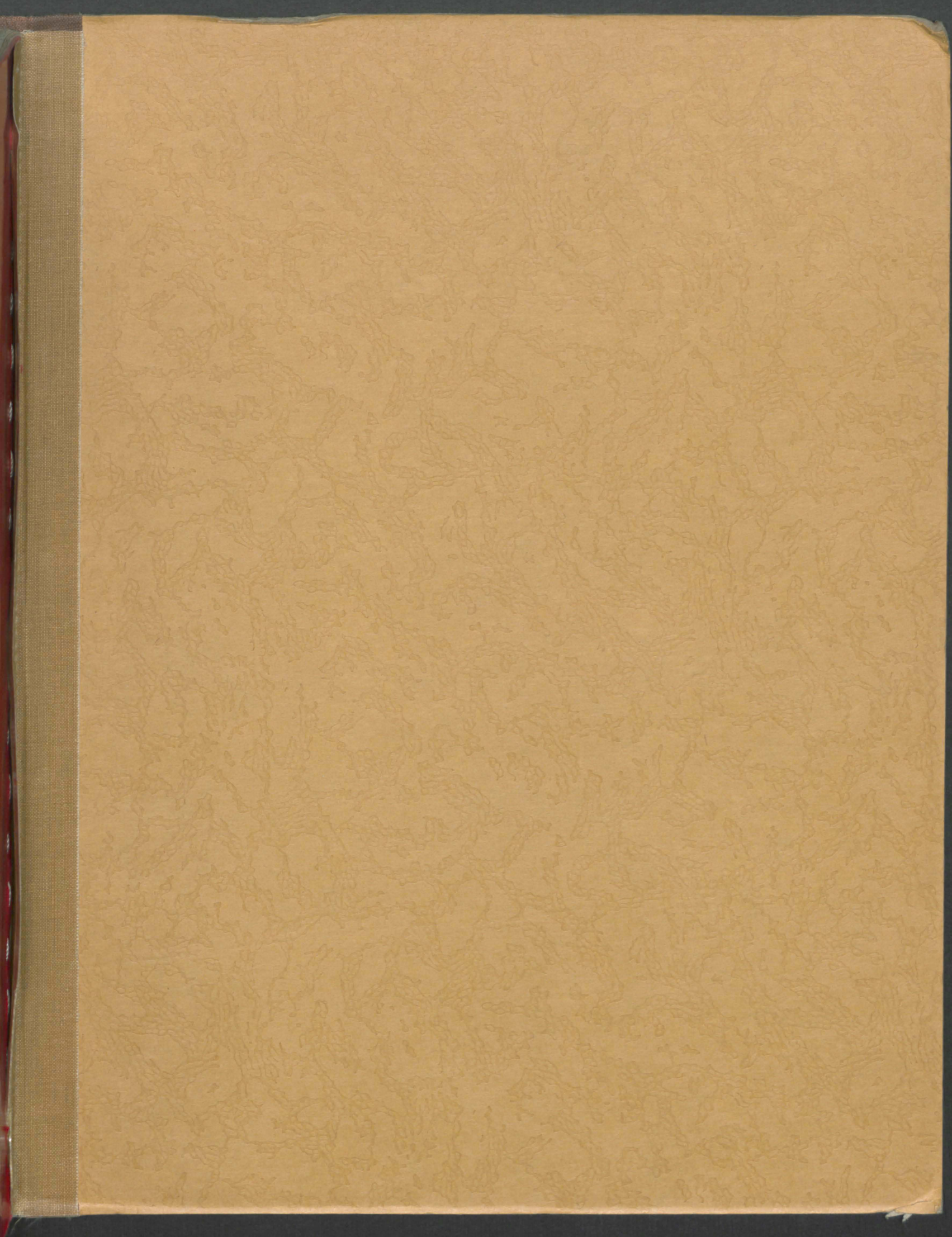
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