THE ORIGINS AND DEVELOPMENT OF BLACK RELIGIOUS COLLEGES IN EAST TEXAS

DISSertation

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ABSTRACT


This work is a study of the origins, development, and contributions of the black religious colleges of East Texas. The central purpose of the study is to reexamine the role Wiley, Bishop, Texas, and Jarvis colleges have played in black higher education. Although prior to 1960 most studies of Negro institutions of higher education described such schools as total failures in their effort to uplift American Negroes, since that time many scholars have published works which pointed up the achievements as well as the problems of those colleges.

Both primary and secondary sources were used in writing this work. Of central importance to the study were the official records of the American Baptist Home Mission Society, the Freedmen's Aid Society, and the Christian Woman's Board of Missions. Catalogs and bulletins published by Wiley, Bishop, Texas College and Jarvis proved to be equally important. Government
documents such as the Survey of Negro Colleges and Universities published by the Department of the Interior were also extremely valuable. Other significant first sources included newspapers and interviews. Supplementing the primary material were secondary sources including the Journal of Negro Education and other journals and monographs.

The four major chapters in this study trace separately the origin, development, and contributions of the four black religious colleges of East Texas. The introduction summarizes the conclusions of persons involved in the study of black higher education both before and after 1960, while the conclusion attempts to point out the major contributions and significance of Wiley, Bishop, Texas and Jarvis colleges.

Although the level of education at the black religious colleges of East Texas never approached the quality of academic life at major white institutions, Wiley, Bishop, Texas College, and Jarvis rendered valuable service to the black community. Indeed, service, helping blacks at the level where they needed it, has been the central theme of the black church schools of East Texas.
Perhaps the most important contribution of these schools has been to offer many blacks their only opportunity for higher education. Until recent times various restrictions, including vestiges of the Jim Crow system and weak academic backgrounds, limited even the most able black students to Negro institutions. The preparation of effective black leaders has been another important contribution of Wiley, Bishop, Texas College, and Jarvis. All of them produced outstanding graduates who served the black community in particular and society in general. Most of the students who studied at these institutions eventually taught or became ministers; however, lawyers, dentists, doctors and other professionals are included among the many thousands who have matriculated at these schools.

In addition to their efforts to provide the Negro community with capable leaders, the black religious colleges of East Texas also directed public service projects. Especially beneficial, these efforts, which included farm demonstration programs and home demonstration classes, were designed to help black people at whatever level needed.
Wiley, Bishop, Texas College, and Jarvis have not been total failures. Although always academically weak, they have served the black community well. However, in spite of the valuable service they have rendered, unless these schools can generate new and larger sources of revenue, they stand little chance of remaining viable institutions. Each of these colleges desperately needs more money. Ironically, it may be that black colleges will decline in the future primarily not because their raison d'etre has been eliminated, but because the public and government agencies have concluded that such institutions no longer warrant their support.
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CHAPTER I

PERSPECTIVES ON BLACK COLLEGES

Although most observations made prior to 1960 indicate that black colleges have historically been the subject of much criticism, a closer look at these institutions shows that to a large extent their weaknesses have been emphasized and their accomplishments ignored. An examination of the origins, development, and present status of these institutions reveals that they have been and continue to be a major factor in the progress of black people in this country. In an attempt to partially correct misconceptions concerning the historic value of Negro colleges, an examination of the origins, development, and contributions of black religious colleges in East Texas would be useful, especially since these schools have been virtually ignored by those involved in the study of black higher education. Included in the study are Wiley College, at Marshall, founded in 1873 by the Methodist Episcopal Church "to train teachers for the Negro schools...", Bishop College (Dallas), founded in 1881 by the American Baptist Home Mission Society "to promote Christian piety," Texas College
(Tyler), established in 1894 by the Colored Methodist Episcopal Church "for the training of teachers," and Jarvis Christian College (Hawkins), founded by the United Missionary Society of the Disciples' Church in 1914 "as a private denominational junior college for Negroes." 1

Discussing Negro church-related colleges, in 1960, Robert Weaver wrote that "in some instances they are not good colleges; frequently they are not adequate and a few do not even merit the appellation of College." Weaver seemed to have felt that the major problem or weakness of black church-related colleges was their shortage of money. He concluded that they simply did not have enough money to operate effectively. To emphasize this point, Weaver showed that in 1959, the United Negro College Fund divided the small sum of $1,947,827 between thirty-three colleges. Weaver further concluded that only about one-half of the private black colleges in this country were fully accredited and that the continued existence of some of them could no longer be justified. 2

His conclusions typify the point of view which has regarded black colleges as failures in their effort to


provide higher education for black Americans. As early as 1917, for example, a U. S. Government report on black institutions of higher education observed that while black people were extremely eager to obtain college training, black colleges were the most poorly equipped and inefficiently organized and administered institutions in the nation. Although the report gave Howard and Fisk Universities credit for "trying," both were considered under endowed. Atlanta University (Georgia), Meharry Medical College of Nashville, Tennessee; Morehouse College (Atlanta); Bishop College (Dallas), and several other well-known black institutions were characterized as colleges in name only. It seems that in those schools, college students made up no more than ten percent of the total enrollment and the institutions were therefore forced to devote most of their resources to secondary education.

This government study also stated that, in their great desire to provide instruction, several of the

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3Frederick Chambers, "Histories of Black Colleges," Journal of Negro History 57 (1972): 270-71; one must keep in mind that the black college is a fairly recent institution. Dwight O. W. Holmes has noted that although by 1860 over 500 American Colleges had been founded, "the Negro college... is in the main an outcome of the Civil War and emancipation." The first black college (Wilberforce University) was founded in 1856 by the Methodist Episcopal Church. See Dwight Oliver Wendell Holmes, The Evolution of the Negro College, Teachers College, Columbia University Contributions to Education, no. 609 (New York, 1934), p. 11.

"colored institutions," by increasing the number of college departments, injured other divisions of the schools and also seriously limited the implementation of a genuine college program. Several of them were said to be "endeavoring to maintain college classes for less than five percent of their enrollment when the number of teachers is not sufficient to instruct the elementary and secondary classes."

After outlining the standards of white universities, the report compared these standards with those of colleges for Negroes and indicated that "hardly a colored college meets the standards set by the Carnegie Foundation and the North Central Association." It was then observed that only thirty-three of the 653 private and state colleges for black people offered college-level instruction. The report concluded that only Howard, Fisk, and Meharry Medical College had student enrollments, faculties, facilities, and "income sufficient to warrant the characterization of college...[and] that the present condition of college education in colored schools is most unsatisfactory."  

Another federally sponsored study of black colleges in 1929 under the direction of Arthur J. Klein was also generally critical of those institutions. One significant

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5Ibid.

6Ibid., pp. 58, 60-61.
weakness he observed was the failure of black institutions of higher education to properly designate faculty members according to academic status. According to Klein's report, in some colleges all faculty members were called "professors" while in other institutions they were all "instructors." In this same section, it was also pointed out that "the failure on the part of a number of the colleges to make proper distinction between department, and school, and college has led to confusion."7 In addition to showing that at many colleges deans were full-time teachers as well as administrators, it was further revealed that at almost every college examined some instructors were said to be burdened with excessive teaching assignments. After making this observation, the report went on to say that "the inescapable results of this overloading are a lack of energy on the part of teachers and a corresponding lack of interest on the part of their classes." The Klein study also maintained that low salaries were a major problem at many black colleges. At some of these schools, remuneration was thought to be too low to meet normal living expenses.8

After observing that the educational work of black colleges was greatly affected by the quantity and quality of their educational equipment, the study concluded that

8Ibid., pp. 42, 46-47.
only 15 of 79 college libraries investigated contained 10,000 or more books and that there were some black colleges with no libraries at all. Furthermore, according to the report, "it was also evident that the service of the library to the college was not clearly understood in a number of schools." Finally, the absence or dilapidated condition of other educational equipment at predominantly black colleges was pointed out. In discussing musical equipment, for example, the study maintained that several schools were forced to use broken down instruments which could not be kept workable or in tune.9

In 1934, Dwight Oliver Wendell Holmes, in his prestigious study, The Evolution of the Negro College, argued that black colleges had made some progress since the 1916-17 study; however, his conclusion was not optimistic, pointing out that "in spite of the gratifying progress that has been made, the operation of the colleges of this group, taken as a whole, is faulty in several important respects which seriously affect their efficiency." The author supported his observation by noting that fewer than forty-seven percent of the black colleges in existence in 1932 were accredited by regional associations. According to Holmes, some of the most obvious defects of black colleges included

9Ibid., p. 51.
1. The location of two or more black institutions in communities that could not support one;
2. The lack of definite and clear-cut objectives;
3. Inadequate operating funds.10

Another study of Negro education published in 1934 by William R. Davis also found few reasons to praise predominantly black institutions of higher education. In his book, Davis was mainly concerned with the inadequacies of black schools in East Texas. Describing the libraries at the various black religious colleges in that area, for example, he observed that only one of the four he examined had what he felt was an adequate facility.11

After studying the commercial education programs at twelve black colleges in 1932, V. V. Oak wrote, "The present commercial curricular in Negro colleges and universities seem to have been devised without definite aims and objectives and are not suited, in many cases, to the actual needs of the Negro." Oak also observed that only fifteen of the thirty-nine full-time commercial professors employed at the black colleges included in his study had earned master’s degrees.12

11Davis, Negro Education in East Texas, p. 113.
Among the important consequences of the Second World War were those affecting black institutions. Leander Boykin, writing in 1943, suggested that black schools, already insufficiently financed before the war to maintain an adequate level of college work, would probably die as a result of that conflict. She said many black schools would fold because money previously donated to Negro Colleges would no longer be available. In her opinion, because these schools were extremely weak in the best of times, there was small hope for them to survive the war.¹³ Miss Boykin’s assessment of the financial plight of black colleges during World War II was apparently too severe, because available evidence suggests that most of them survived that struggle, including the black religious institutions of East Texas. During the same period, Martin Jenkins published an article which represented one of the most comprehensive indictments of Negro higher education produced during the war years. After examining five areas of black higher education, Jenkins was not impressed with what he found. The financial status of black colleges, Jenkins concluded, "whether public or private, typically has sufficient income to carry on a reasonably adequate program of higher education." The author further stated

that because of the shortage of money at black schools these institutions were definitely sub-standard. 14

After pointing out the necessity of obtaining highly intelligent scholars for college faculties, the authors went on to charge the black colleges he surveyed with being entirely deficient in this area. He said, for example, that "a number of institutions are currently embarrassed because of the literal impossibility of securing qualified and well-trained teachers..." 15

According to Jenkins, the curricular offerings at black colleges in 1942 were extremely meager in comparison with those at white schools. He averred that a black undergraduate student at a predominantly black college was severely limited in terms of what fields of study he could pursue. Continuing his attack on black institutions of higher education, Jenkins declared that graduate work at black colleges was more limited than was undergraduate instruction. 16

The Jenkins article not only concluded that black colleges were extremely limited in course offerings but also suggested that the quality of the courses offered left much to be desired. In his opinion, Negro higher

15 Ibid., p. 387.
16 Ibid., p. 388.
education was, at best, second rate. He charged that the absence of acceptable programs in these schools was clearly revealed by their accreditation status. Jenkins then presented figures which showed that only two black colleges were approved by the Association of American Universities. The author concluded his observations on this topic by observing that "at all levels of higher education the Negro student faces a quantitative limitation of opportunity with the result that the Negro group has been deprived of the diversity of trained leadership that is so essential to its cultural and economic advancement."\(^{17}\)

Limiting his observations to black graduate schools, Lloyd Gram painted a bleak picture of the level of scholarship at these institutions. Viewing black graduate education from an almost totally negative perspective, Gram could find practically nothing good to say about black graduate schools. Among other weaknesses, he pointed to inadequate library facilities and "the lack of qualified research workers and teachers." Gram further observed that it was not unusual for black graduate schools to offer degrees in areas in which their facilities were inadequate. Finally, the author concluded that in one-third of the black graduate schools studied no money was appropriated

\(^{17}\)Ibid., pp. 388-89.
for graduate work and the "lack of adequate financial support for graduate work is probably responsible for the complaints about low salaries. In education, as elsewhere in the marketplace, you get what you pay for. Hence, poor salaries generally mean poor teachers!"  

In recent years, the most critical attack on black colleges has come from Harvard professors, Christopher Jencks and David Reisman, in their book, The Academic Revolution. According to Jencks and Reisman, Negro colleges, when compared to their white counterparts, "do very poorly indeed." The two authors suggest that the level of instruction in these schools could be compared to that in a bad high school. Just how severe Jencks and Reisman could be in their attack on black higher education can be seen in their observations about Meharry and Howard University Medical Schools. They suggest that these two schools are among the worst in the country "and would probably have been closed long ago had they not been a main source of doctors willing to tend Negro patients. In a similar vein, Jencks and Reisman described black law schools as institutions which have historically been "one jump ahead of the accrediting agencies." The authors also condemned black graduate schools by claiming

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that "none of the graduate programs in arts and sciences at Negro colleges is adequate by white academic standards."¹⁹

While the evaluations of black colleges mentioned above are valid, they reveal only one dimension of these schools. A strong indication, however, that some scholars are becoming more aware of the contributions black institutions of higher education have made to American society can be seen in the growing number of studies that stress the positive achievements of these colleges. In fact, it is now possible to say that while black colleges still have their detractors, there are today certain students of black higher education who maintain that the image of black schools as complete failures is a distortion in need of correction. In one important study published in 1965, Earl McGrath stated that because of a variety of factors, including assistance from the federal government and dedicated leadership, most black colleges "have succeeded in providing a higher education more nearly adequate to the demands of the times and the needs of their students." McGrath, in discussing the physical plants of predominantly black colleges, further observed that the plant facilities in black colleges have been tremendously improved in

recent years. His research showed that during a twelve-year period, from 1949 to 1962, facilities at black colleges increased in value from $156 million to $418 million.\textsuperscript{20}

According to Benjamin E. Mays, the establishment of black colleges represented a great expression of faith. He wrote, in 1969, that this faith has been justified by the large number of eminent men and women who have graduated from these schools, including Booker T. Washington, W. E. B. DuBois, Mary McLeod Bethune, Thurgood Marshall, and Martin Luther King, Jr.\textsuperscript{21}

Although fully aware of the academic limitations of black colleges,\textsuperscript{22} Horace Mann Bond, also felt, in 1960, that black colleges had made a major contribution to American society. Bond indicated that these schools not only served their particular constituency but also all of humanity, for graduates of these institutions were engaged in "those higher functions-building a better world for all humanity, in accord with the great principles of the Christian religion... they have been founded to sustain."\textsuperscript{23}


\textsuperscript{21}Benjamin E. Mays, "The Significance of the Negro Private and Church-Related College," \textit{Journal of Negro History} 29 (1960): 245-46.


\textsuperscript{23}Horace Mann Bond, "The Origin and Development of the Negro Church-Related College," \textit{Journal of Negro Education} 29 (1960): 226.
Writing in 1972, Eddie W. Morris pointed out that over the years black colleges have been among the most important institutions in the Negro community. He stated that these schools have provided the South with most of its black teachers. Furthermore, he said that innumerable black doctors, lawyers, and college professors have graduated from black colleges. Morris argued that black colleges have been able to produce successful men and women because these institutions have had on their faculties black people who were not only dedicated teachers but also brilliant scholars. Charles H. Thompson's article reflected his belief that black higher education was experiencing significant progress. He pointed out, for example, that between 1938 and 1948 the number of black schools offering graduate work more than doubled.

Over the years, one of the most persistent criticisms of black colleges has been that they have failed to cooperate with each other. This criticism has been especially directed at black institutions located in the same city or general area. Frederick Patterson showed in an article written in 1966, that much has been done to improve this situation; he cited particularly the Atlanta University Center in Georgia and the United Negro College Fund.

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One of the most detailed studies of black higher education in recent years, From Isolation to Mainstream, by the Carnegie Commission on Higher Education, reached the conclusion that black colleges have historically been and continue to be major factors "for enhancing the general quality of the lives of black Americans." The Commission also suggested that, while black schools continued to face many problems, they had already made a major contribution "to the life and progress" of Negroes living in this country. Perhaps their most important contribution, the Commission concluded, was the leadership they exercised "in developing educational opportunities for young blacks at all levels of instruction..."27

In their work, The Black College, Tilden and Wilbert LeMelle argued that the status of black colleges needed to be reevaluated. They said, "the prevailing negativism about the historic contribution of the traditional Negro college must be challenged." After pointing out that black colleges have been victims of a "bad press," the authors discussed some of the achievements of these schools. The LeMelles felt the training of thousands of black instructors, who transformed former slaves into

a literate populace within a period of one-hundred years, represented the most significant accomplishment of black colleges. Another major accomplishment of black colleges included in the LeMelle study was the success of these schools in preventing what the authors called "the assimilative death of Afro-American culture."\[28\] They said that this contribution was especially significant because of the great interest in black awareness which has spread across America's Negro communities. Finally, in response to the questions about the future necessity of black colleges, the authors maintained that "the traditional Negro colleges [would] contribute even more to the total development of black Americans" in years to come.\[29\]

The preceding statements suggest that within recent years black colleges have gained much support and that today there is a controversy over the past contributions and present status of these institutions. However, much work remains to be done in order to present a more balanced picture of these schools and to delineate their total accomplishments.

\[28\]E. Franklin Frazier challenges this view in his *Black Bourgeoisie*, (New York: MacMillan Company, Collier Books, 1962), pp. 65-68. He argues that black colleges served to instill blacks with white values and attitudes; hence were instruments for integration rather than for preserving a peculiarly black point of view.

Herman B. Smith pointed to the most important accomplishment of black colleges in a report published by the Southern Regional Education Board in August, 1970. Smith maintained that black colleges have had a long history of serving the black community. Service, helping black people at the level where they needed it, has been the central theme of black higher education. Among other things, black colleges have trained Negro leadership and provided various social services such as farm demonstration work, nurseries, and housing. Smith declared that the service rendered by Negro schools has "provided a sense of direction and stability to [black] people..." He went on to say that even in the 1970's, Negroes would, to a large extent, be denied the advantages of higher education if it were not for the black colleges.  

While it is true that black institutions have not always provided the best possible educational experiences for their students, until quite recently Negroes were not permitted to enroll in most white universities in the South, and because of financial problems and academic liabilities were generally prohibited from matriculating at northern institutions. According to Smith, almost

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eighty percent of black college graduates in 1970 received their degrees from Negro schools. He concluded that it was a mistaken assumption to believe "the black colleges have exhausted their traditional roles in the higher education and social scheme."31

Unlike most white universities, many black colleges provide remedial programs and generous grants to Negro students who in many cases are academically deficient and lack the necessary funds to attend any college. At each of the black religious colleges in East Texas, for example, special programs have been established to help prepare weak students for college level work. Furthermore, many loans, scholarships and, especially in the early development of these institutions, work-aid programs have been available to students attending these colleges. Many, if not most, present-day loans and scholarship programs available at black colleges have been made possible by the Federal government. It is because of the deep concern that black colleges have for their students and the special needs of the black community that many people continue to justify the existence of black colleges.

31Ibid., p. 36.
Black colleges apparently have not been total failures. The four black religious colleges included in this study substantiate the current trend in reevaluating the role of Negro institutions of higher education.
CHAPTER II

WILEY COLLEGE

Any attempt to obtain a balanced perspective of Wiley College, located at Marshall, Texas, necessitates an investigation of the origins and subsequent growth of that institution. Only then can one accurately determine the role Wiley has played in black education.

Similar to other black religious colleges later established in East Texas, Wiley, organized in 1871, was a product of missionary zeal of a norther denominational body, the Freedmen's Aid Society of the Methodist Episcopal Church, North. Also, like other sectarian institutions founded in East Texas, Wiley never abandoned its religious orientation. Founded by whites for Negroes, both groups contributed to the success of the institution. Furthermore, Wiley, while sometimes faced with serious difficulties, rendered "valuable service," especially to the black community in Texas during the course of its development from a farm house with two students to an accredited black institution of higher education.

The Freedmen's Aid society, organized during the two-day period of August 7-8, 1866, in Cincinnati, Ohio, met initially at the request of Bishop D. W. Clark and
J. M. Walden. In addition to Clark and Walden, other Methodist leaders present at this organizational meeting of the Society were T. M. Eddy, Luke Hitchcock, Adam Poe, R. S. Rust, J. M. Reid, B. F. Crary, Robert Allyn, Grant Goodrich, and J. F. Larkin. Furthermore, Bishop T. A. Morris, General Clinton B. Fisk, F. C. Holiday, and Walter S. Carter sent letters supporting the formation of the Freedmen's Aid Society during the course of the deliberations. After adopting a constitution, the convention elected officers. Major officials appointed included: Bishop Davis W. Clark, president, Clinton B. Fisk, G. Goodrich, Rev. I. W. Wiley, vice-presidents; and Rev. Adam Poe, treasurer.

Northern Methodists indicated their interest in black education in the section of the Freedmen's Aid Society's constitution which stated that "its object shall be to labor for the education and special aid of freedmen and others, especially in co-operation with the Missionary and Church Extension Societies of the Methodist Episcopal Church." The Methodist Board of

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2 Journal of the General Conference of the Methodist Episcopal Church, 1876, pp. 613-14.


4 Journal of the General Conference of the Methodist Episcopal Church, 1872, p. 301.
Bishops re-inforced this concern at greater length in a letter sent on November 8, 1866, to pastors and members of the Methodist Episcopal Church. In great detail this communication challenged the church to engage in missionary and educational work among the former slaves. The letter suggested that "religion and education alone [could] make freedom a blessing to "the recently emancipated." The school, the Board of Bishops declared, "must be planted by the side of the Church; the teacher must go along with the missionary." The bishops also said that Methodists should help educate southern blacks since whites in the region were indifferent to the problem. The church leaders concluded:

The time may come when the States in the South will make some provision for the education of the colored children now growing up in utter ignorance in their midst. But thus far they have made none, nor perhaps can it soon be expected of them. Christian philanthropy must supply this lack.5

The Freedmen's Aid Society began its work in the South immediately after its organization.6 Although plagued by a shortage of operating funds, the Society appointed its first teachers on October 6, 1866. By

6Jay S. Stowell, Methodist Adventures in Negro Education (New York: Methodist Book Concern, 1922), pp. 19, 21
the end of the first year of its existence over $37,000 had been raised and 52 teachers employed to work with the Freedmen. By that time 59 schools enrolled more than 5,000 students scattered throughout the South: "17 in Tennessee, 11 in Georgia, 4 in Alabama, 3 in Kentucky, 9 in Louisiana, 1 in Mississippi, 1 in Arkansas, 8 in South Carolina, 2 in North Carolina and 3 in Virginia."

Before the end of 1867, the Freedmen's Aid Society adopted a general policy of establishing schools mainly to prepare teachers and preachers and by 1868 almost all of the Annual Conferences had recognized the Society while the Episcopal Board of the Methodist Church expressed its approval. The federal government also sanctioned the work of the Freedmen's Aid Society during this period and, through the Freedmen's Bureau, provided school buildings and transportation for teachers employed by the Society.

The selection of teachers by the Freedmen's Aid Society reflected its religious orientation. Individuals appointed as instructors were required to be intellectually competent and morally respectable. According to the 1868 Report of the General Conference, "these teachers [had] heartily and effectively co-operated with our ministers in the Sabbath schools and societies and thereby contributed

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7 Journal of the General Conference of the Methodist Episcopal Church, 1876, p. 615.

8 Stowell, Methodist Adventures, p. 21.

9 Journal of the General Conference of the Methodist Episcopal Church, 1868, p. 572.
to the success of our Church in the South." The 1868 Report also revealed that the number of teachers working for the Society had grown to 75 and that approximately 12,000 students had enrolled in the group's institutions.\textsuperscript{10}

Because of the success experienced by the Freedmen's Aid Society during the first two years of its existence, the Committee on Freedmen of the Methodist General Conference recommended that the General Conference extend recognition to and sanction the activities of the Society.\textsuperscript{11} Not, however, until 1872,\textsuperscript{12} did the General Conference resolve "that the prayer of the memorialists for the official recognition of the Freemen's Aid Society be granted, and that said Society be and hereby is recognized as a regular constituted Society of the Methodist Episcopal Church..."\textsuperscript{13}

\textsuperscript{10}Ibid.

\textsuperscript{11}Ibid., p. 573.

\textsuperscript{12}After four years of probation, the Society by 1872 seemed assured of a successful future. See Freedmen's Aid Society, Report of 1876, p. 613.

\textsuperscript{13}The memorialists referred to in this resolution were the Board of Directors of the Freedmen's Aid Society. The Board requested recognition because:

"1. The Society [had] performed a great and good work with a small amount of money.
2. The efficiency of this Society would be greatly increased by its recognition.
Although the northern Methodist were apparently sincere in their attempts to help blacks, they met deter-
mined opposition from southern whites. With few exceptions, Caucasians in the South violently opposed black education: burned schools, threatened and physically abused instructors and often ran them out of town.\textsuperscript{14} Not only teachers but many of their black students were victims of white violence as well.\textsuperscript{15} In Texas, whites murdered many students and teachers; in fact, "outrages were said to be the order of the day," in the Lone Star State.\textsuperscript{16} Reflecting what appeared to be the attitude of the generality of white Texans toward the education of Negroes, an East Texas newspaper observed that both intellectually and socially blacks would always be inferior to white people. The paper warned Negroes to avoid educational pursuits if they wanted to maintain good relations with the white man.\textsuperscript{17} A white teacher submitted one of the most vivid descriptions of the situation in Texas in a report to the Freedmen's


\textsuperscript{15}General Conferences of the Methodist Episcopal Church From 1792 to 1896, p. 377.

\textsuperscript{16}Swint, The Northern Teacher, p. 130.

Aid Society. According to that report whites in the region were making "great efforts" to keep blacks uneducated and away from schools. Among other tactics, whites warned freedmen that their lives would be endangered if they attempted to attend classes. Furthermore, white employers often denied pay to blacks caught going to school. The same white teacher reported:

One of the young men who attended school here last winter, has been working all summer and fall for a white man, and saving everything to help him get an education. When his wages amounted to upward of a hundred dollars, he decided to go to school, asked for his wages due and was refused, with the assertion from his employer that 'none of his money should go to send a nigger to school.' As there is no redress here for the poor colored man, he could only go to work again for his bread. This is only one of hundreds of such cases.

A letter from a black Louisiana minister to the Freedmen's Aid Society demonstrated the attitude of whites in that state toward black education. The minister wrote that the White Leaguers are unfavorable to our education and enlightenment, and we tremble for future developments. I have lived in this community during the past forty-five years, but never before have I witnessed such dreadfully hard times and discouraging prospects.

From the Peachtree State a Society teacher wrote "I would not wonder if we were fleeing from Georgia for our lives, in less than a year...."

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18 Freedmen's Aid Society, Report of 1874, p. 11.
19 Ibid., pp. 9, 14.
After pointing out that the white teachers submitting the reports would not be named because of possible danger to themselves, the Freedmen's Aid Society published several additional observations from its instructors in various other parts of the South. One professor wrote:

Bands of armed and masked men are prowling around nights, whipping some and murdering others, Politicians, at a public meeting, have threatened our schools, and being isolated from every human protection, we are in great fear and peril. I have devoted the nights to watching, for the protection of life, and to guarding our buildings against fire. To be for weeks in constant expectation of being murdered or burned out, and without losing faith in God, is something of a strain on the nerves.

Another unidentified teacher further stated that at one college "Mr. , who assisted me last year, and two other white teachers who were teaching a short distance west of us, were allowed twenty-four hours to leave."

Writing from the same place, a school-mistress declared:

Of the horrors of my situation, should I be molested here, alone, friendless, and without money, you may partially conceive. If I am not molested, I shall stay on and weather the storm, trusting in my savior. I trust in God for protection, and in the Freedmen's Aid Society for pecuniary relief. God grant that it may not come too late.

Fortunately, those who fought and suffered to help blacks during this period demonstrated a truly Christian spirit to become "true heroes and heroines" in the eyes of their black benefactors.

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20 Ibid., p. 11.

Despite the intensity of southern white opposition to black education, perhaps the greatest discouragement experienced by the Society's teachers resulted from the occasional opposition they met from black people. A few older black ministers often led the forces opposed to schools. Some black clergymen spoke against Negro schools because they felt "that the Yankee teachers stirred up race prejudice." Other Negro ministers, using what they considered the most effective argument against higher learning asked: "Did Christ ever go to college?" However, opposition to black education among some black ministers does not suggest that blacks generally opposed education for their race. In fact most freedmen possessed an overwhelming desire to learn, as demonstrated by "an army chaplain [who] overheard his Negro servant, upon spelling out his lesson, address himself in rapture: 'John Green you have it. You can read. John Green you are a man!'"

Although the Freedmen's Aid Society encountered various difficulties in trying to implement its program, the organization refused to be broken. Indeed, the Society pursued its mission with almost unequalled fervor.

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The Third Annual Report indicated that the teachers it employed not only taught classes but also devoted many hours to improving the general welfare of southern blacks. The report portrayed the teachers as true missionaries who successfully worked for Jesus to elevate the freedmen. Records of the Society show that the group employed 105 teachers in 1869, who taught at a variety of institutions in several southern states.24

Somewhat self-servingly the organization justified its concern with creating teacher-training institutions because "whoever furnishes the educators of a people, controls the current of thought, and molds future generations; and Methodism owes it to herself..." The Freedmen's Aid Society also wanted to train black teachers because it felt that the former slaves should play a major role in educating themselves. Consistent with this philosophy, by the end of the 1860's six Freedmen's Aid Society institutions were preparing hundreds of dedicated Christian teachers.25

24 Institutions operated by the Society included day schools, primary schools, Sunday schools, colleges, normal schools, orphan asylums and Biblical Institutes located in Mississippi, Louisiana, North Carolina, South Carolina, and Virginia. See Freedmen's Aid Society, Report of 1869, pp. 5, 11, 6.

25 The six schools and their locations were Central Tennessee College (Nashville, Tennessee), Clark University (Atlanta, Georgia), Normal School (Huntsville, Alabama), Clafin University (Orangeburg, South Carolina), Baker Institute (Charleston, South Carolina), Shaw University (Holly Springs, Mississippi), Union Normal School (New Orleans, Louisiana) and Thompson University (Franklin, Louisiana). See ibid., pp. 8-9.
Wiley University joined the Freedmen's Aid Society's list of institutions of higher learning on March 17, 1873; thus launching a Christian experience in education that continues to the present time. Revealing religion's important role at Wiley in 1876, the *Southwestern Christian Advocate*, a Methodist newspaper published in New Orleans and covering the Texas Conference, described the school's major objective as "the training of ministers." Prominent Methodists, at that time, believed Wiley would need to graduate one hundred preachers per year just to meet the demand of the churches in Texas. Wiley's catalog for 1877-78 again revealed the influence of Christianity at the Marshall school, stating that only those who could present evidence of good moral character should be admitted. Rules governing the activities of students gaining admission provided additional affirmation of the religious nature of the college. Regulations in 1877-78 required all pupils to attend Sunday school and public worship on the Sabbath as well as chapel every morning during the week. In addition the student's code of conduct prohibited tobacco, profane or vulgar language, and liquor, on campus.

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26In 1929, re-named Wiley College.

27*Southwestern Christian Advocate*, 20 December 1877.

At the outset of the twentieth century, Wiley made no apology for being a Church school "insisting on Christian instruction," teaching its students that Christian education had the most lasting value. A statement in the 1906-1907 catalog requiring all Wiley students to attend three church services on Sunday indicated the strong religious tradition of the college. The same catalog further observed that the college Sunday school had been the means of bringing all of the students in close touch with the Bible. Teachers and pupils received practical application from each lesson to their every day life, and the critical study of the Holy Scriptures tends to make all wiser unto salvation.

Finally, the catalog admonished students not to arrive at the campus on Sunday because Sabbath travel violated the laws of God.

According to a statement of purpose published by Wiley in 1945 the school attempted to mirror the life and philosophy of Bishop Isaac W. Wiley, a distinguished clergyman, "medical missionary... and Bishop of the Methodist Church." The institution continued to take great pride in its religious heritage and required all students to participate in religious work.

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32 Ibid., p. 25.
In recent years Wiley’s religious orientation has been maintained. According to the 1963-1965 catalog the school remained committed to Christian scholarship. Furthermore, in 1975 "dependents of ministers of the United Methodist Church [were] allowed full deduction from tuition costs."  

Undoubtedly religion had a positive influence on Wiley and the other colleges included in this study. Wiley remained open, during several difficult periods, because of the religious faith of its leaders. However, it also seems certain that the religious orientation of Wiley, as well as Bishop, Texas and Jarvis, to some extent, inhibited intellectual-academic growth at those schools. At each of them, for example, apparently guest speakers were usually carefully chosen so that controversial or non-religious personalities seldom received invitations to address students attending the black religious colleges of East Texas. Religious conformity rather than academic stature appeared to be the criterion used to select such speakers. Administrators at Wiley Bishop, Texas and Jarvis evidently followed the practice


described by E. Franklin Frazier of Howard University, eliminating speakers who might challenge students to question the philosophy and regulations of the school.35

Religion doubtless stifled intellectual-academic growth at Wiley and the other black church schools of East Texas, by limiting the faculties at those schools to professors considered to be "safe." As Frazier has noted instructors holding views considered even slightly unorthodox, in spite of their qualifications, never received serious consideration for employment at most black religious colleges.36

The policy of admitting only those students who professed to know Christ also hampered intellectual-academic growth at the institutions under consideration. Wiley, for most of its history, only allowed the deeply religious to enter its doors. Furthermore, after gaining admittance to church schools such as Wiley, a student's academic standing was determined frequently "by the extent to which [he] had developed a 'religious spirit.'"37

An irony exists in Wiley along with most other private black colleges established in the nineteenth century such as Howard, Hampton, and Fisk, were named for white benefactors


36Frazier felt that faculties at black private schools were dominated by "righteous and strait-laced" northern whites. See ibid., p. 67.

37Ibid., p. 67.
and other whites generally concerned with black education. Named for Bishop Isaac D. Wiley, Wiley College has been described by Lawrence D. Rice as "probably the foremost of the Negro Colleges in [Texas]."  

Born in Lewistown, Pennsylvania, on the 29th of March, 1825, Bishop Wiley apparently grew up in comfortable circumstances, as his father owned a successful grain dispensing business. Although, for many years, his parents held memberships in the Protestant Episcopal Church, both eventually became Methodists.  

Wiley's father died when he was six years old and the future bishop later wrote that this death prepared his mind for religious work.  

Immediately after the demise of his father Wiley began to attend the Methodist Sunday School, where at ten years of age he experienced a "tremendous religious feeling." Daining full membership in his church at fourteen, Wiley at that time became a Christian youth leader, and at the same time he definitely committed himself to the ministry and began formal study for that profession. As a result of his commitment, Wiley eventually became a full-time minister and missionary in the Methodist Episcopal Church. He served in China and held pastorates at various churches in New York, New Jersey and Pennsylvania;  

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38Rice, Negro in Texas, p. 231  
40Ibid., p. 4.  
41Ibid., p. 8.
eventually he gained the rank of bishop. When the slavery controversy emerged, the bishop vigorously opposed the South, advising his fellow northerners to resist the rebel effort with enthusiasm. His biographer has written of Wiley, a charter member of the Freemen's Aid Society, that soon after emancipation he began to devise plans to dispatch missionaries and teachers to help the ex-slaves. Wiley expressed his feelings toward Negroes most eloquently in his various addresses to Methodist groups, one of which he delivered in 1871, where he observed:

The african is our brother. . . and we stand related to [him] by duties and responsibilities that God himself has made, and we have no power to break or set aside. We must become the Good Samaritan, pick him up, clothe him, bind up his wounds, comfort him and heal him.

Speaking at the Sixth Anniversary meeting of the Freedmen's Aid Society on May 22, 1873, Wiley remarked that blacks were in a degraded condition "but it is the fault of the nation, and we owe it to them to lift them out of this as speedily as possible." He went on to say that Methodists should play a major role in helping Negroes "because we can do it, and they are worthy of it."

Because of Wiley's views and work among blacks the first Methodist institution of higher education west of the Mississippi was named for him. Understandably the Saint Paul Chronicle of the

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42 Saint Paul Chronicle, January, 1885.
43 Rust, Wiley, p. 119.
44 Freedmen's Aid Society, Report of 1871, p. 23.
45 Freedmen's Aid Society, Report of 1873, p. 56.
Saint Paul Methodist Episcopal Church (Cincinnati, Ohio) could observe after the bishop died in 1884 that "in the lonely cabin of the freedman there will be tears without consolation, for there also had Bishop Wiley gone as guest and friend."\textsuperscript{46}

Throughout the history of Wiley College a small number of other whites made major contributions to the institution. The faculty always included non-blacks, and white presidents served the school exclusively until 1893, when the first black, J. B. Scott, was elected president. In 1973 prominent whites supporting Wiley included Wilton Fair, Tyler businessman, and Bishop Paul V. Galloway of the Methodist Church. Fair, general chairman of Wiley's Second Century Fund, established to keep the school in existence, stated that he felt honored to be associated with the "effort to provide for an strengthen the future of the college." Galloway has also expressed deep concern for the future of Wiley.\textsuperscript{47}

Although they made major contributions to black religious colleges such as Wiley, whites also had a

\textsuperscript{46}Saint Paul Chronicle, January, 1885.

\textsuperscript{47}Wiley College Pamphlet, Second Century Fund, p. 3.
negative influence on those schools. The philanthropists, for example, who donated money to black colleges, contributed significantly to the ultra-conservative atmosphere at such institutions. The Peabody Fund, a major contributor to black religious colleges, was controlled by individuals opposed to racial equality. Therefore, schools receiving funds from that body were forced to act accordingly. In 1869, the Fund gave eight hundred dollars "to Fisk University...in preference to Berea College, where Negroes and whites were educated together."

Rev. Matthew W. Dogan, a black, has been described as Wiley's most dedicated servant. Dogan, born in Pontotoc, Mississippi, in 1863, held the presidency of the college for forty-six years from 1896 to 1942. After his family moved to Holly Springs, Mississippi, his parents enrolled Dogan, at six years of age, in the primary school at Shaw University. While assisting his family by holding odd jobs, he eventually graduated from Rust College, located at Holly Springs, in 1886 with a B. A. degree. Dogan's Alma Mater employed him as a professor of math until 1890 when Central Tennessee College hired him as chairman of its mathematics department. Dogan remained there until offered the presidency

48 Frazier, Black Bourgeoisie, p. 60.
of Wiley in 1896. Working against great obstacles, he served Wiley faithfully until 1942 when he retired.

Melvin B. Tolson, a major Harlem Renaissance poet, became Wiley's most renowned professor. After completing his high school studies in Slater, Missouri, Tolson spent a year at Fisk and finally "finished at Lincoln University (Pennsylvania)..." Later he earned an M.A. degree in English at Columbia University. While earning his living as a professor of English at Wiley, the young poet published prize-winning verses in periodicals such as the Atlantic Monthly and Art Quarterly during the 'thirties. Tolson's work received praise from several major poets including Robert Frost and Theodore Roethke. Although his first collection of poems, Rendezvous with America, did not appear until 1944, before his death in 1966, he published two more volumes: Libretto for the Republic of Liberia (1953), and Harlem Gallery (1965).


*Davis and Redding, Cavalcade, p. 364.*
H. B. Pemberton, who received the first bachelor's degree awarded by Wiley in 1888, was one of the most prominent blacks associated with the Marshall institution during the first fifty years of its existence. After completing his studies at the college, Pemberton received a faculty appointment and taught at Wiley until 1894; in that year he accepted a principal's position in one of the Marshall city schools, where he served for the remainder of his career. Recognition for the quality of Pemberton's leadership came when the school board named the Negro High School of Marshall in his honor. In 1925, he was unanimously elected president of the Colored Teachers' Association. H. M. Price, editor of the Marshall newspaper, declared, on one occasion, with perhaps some exaggeration, that "if Wiley had not turned out but one graduate, and that was Pemberton, it had justified its existence..."

Nolan Anderson, another important Wiley graduate, also taught at the institution. After graduating as salutatorian from the Negro High School at Palestine, Texas, Anderson established an outstanding record at

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Wiley and was invited to join the faculty after graduating in 1931. In 1935 the General Education Board awarded him a graduate fellowship to study biology at the University of Michigan. Both students and faculty held Anderson in high regard. He maintained a good-natured disposition and always seemed to stimulate his students. The young professor's concern for his pupils went beyond the classroom for he often engaged groups of them in exchanges "on human relations while sipping sodas at the...Wildcat Inn." Later in his career Anderson attended Meharry Medical College in Nashville, Tennessee, from which he graduated in 1946, ranking first in his class. Anderson then returned to Marshall as a physician to serve both Wiley and the local black community.

After completing his studies at Wiley in 1890, Emmett Jay Scott rapidly advanced to become by 1897 one of the most important graduates of the Marshall College. Scott's first significant job was with the Houston Daily Post, where he worked as staff member. He resigned from this position in 1894 to establish his own paper, the Texas Freedman. While fulfilling speaking engagements in Texas in 1897, Booker T.


\[56\text{Ibid., pp. 157-59.}\]
Washington met the young newspaper publisher. Greatly impressed by Scott, the founder and president of Tuskegee asked the Texan to become his private secretary. Scott accepted the offer and for the next eighteen years served both Washington and Tuskegee faithfully and efficiently. Discussing Scott in 1900, Washington observed:

Mr. Emmett J. Scott... has been in the closet and most helpful relations to me in all my work. Without his constant and painstaking care it would be impossible for me to perform even a very small part of the labor that I now do. Mr. Scott understands so thoroughly my motives, plans and ambitions that he puts himself into my own position as nearly as it is possible for one individual to put himself into the place of another, and in this way makes himself invaluable not only to me personally but to the institution.

In 1909 President William Howard Taft recognized Scott's ability by appointing him to a three-member American Commission to Liberia, which was authorized "to investigate the financial condition of the country and the impending threat to its sovereignty."

Scott's most important honor came during the First World War. In 1917, President Woodrow Wilson named


59 Adams, Black Texans, p. 206.
him Special Assistant to Secretary of War, Newton D. Baker. In this capacity, Scott acted as "'confidential advisor in matters affecting the interest of the ten million Negroes of the United States and the part they [were] to play in connection with the... war.'" Kelly Miller of Howard University called the appointment the most important one "'that has yet come to the colored race.'" Perhaps because of the influence of Booker T. Washington, who founded the National Negro Business League in 1900, black business leaders elected Scott secretary of that organization for a twenty year period (1902-1922). Scott resigned in 1922 "after being unanimously re-elected to that office."  

In recent years no Wiley graduate has received more acclaim than James Farmer. After graduating from Wiley, Farmer attended Howard University and earned a Bachelor of Divinity degree in 1941. Along with a group of University of Chicago students, Farmer, in 1942 organized the Congress of Racial Equality (CORE), which some writers have labeled the first Negro Protest Organization. Farmer lead CORE groups in sit-ins, stand-ins, and freedom rides

60 Quoted in Franklin, Slavery to Freedom, p. 457. Franklin does not indicate whom he is quoting but suggests that he is quoting the Secretary of War. In the second quote within a quote Franklin is quoting Kelly Miller.

61 Adams, Black Texans, p. 206.

62 Ibid., p. 243.

throughout the southern states between 1943 and the 1960's. Because he served as director of the organization for twenty-four years, Farmer's name became synonymous with CORE and civil rights.64

Very few Wiley graduates ever approached the status achieved by James Farmer. In fact, the most valuable service rendered by the school during its one-hundred-year history has been the preparation of school teachers for the black community. Alumni records at Wiley showed that of the eight students who graduated in 1905, four became teachers, two entered the ministry, and the other graduate's profession was unknown.65

Twenty-nine students completed their studies at Wiley in 1920. Available statistics show that eighteen members of that group eventually taught in public or private institutions and that two others entered medical school. The 1920 class also included one secretary, an organist, and a businessman. There were no records available for the eighteen additional members of that class.66

Although statistics for Wiley's 1932 graduating class were also incomplete, they did show that at that

64Adams, Black Texans, p. 243.


time most of the school's graduates continued to enter the teaching profession. Thirty-one of the fifty-seven members of that class listed teaching as their occupation. The occupations of twenty-four members of the 1932 class were not known, while one other graduate worked for the Y.W.C.A. and another indicated that he worked as a business manager. 67

Recognizing Wiley's major contribution in 1879, the Freedmen's Aid Society described the school's graduates as efficient workers who generally found employment in the teaching profession. 68 Later, in 1916 a Department of the Interior report stated that the college was "rendering a high character of public service in preparation for achievement and leadership." 69 The institution never abandoned this goal. 70

Although Wiley successfully trained black leaders during its relatively long history, the institution, like its sister schools in East Texas (Bishop, Texas College and Jarvis), did so while often confronted with


68 Freedmen's Aid Society, Report of 1879, p. 34.


serious problems. Wiley's major problem, a lack of adequate funds, has plagued the institution throughout its history. Reporting at the end of the second year of his administration, the college's first black president, Rev. J. B. Scott indicated that when he assumed the presidency of Wiley in 1893, the institution was "on the verge" of bankruptcy.71

Among other things, in 1906, the college desperately needed $12,000 for new facilities and general repairs. The 1906-1907 catalog made the following plea for help: "we also need donations from well-to-do laymen to help on current accounts..."72

Ten years later in 1916 financial problems still plagued Wiley. At that time college officials cited the acquisition of $165,000 as one of the most pressing needs of the institution.73

By the mid-twenties the Texas Board of Education indicated that Wiley needed an endowment of at least $100,000 "to meet fully the requirements of [that agency]." Scholarships were also needed and "the college earnestly [solicited] contributions from friends..."74

71 Ibid.
An article appearing in the December 28, 1975, 
*Houston Post* indicated the persistence of the school's financial problems. The *Post* reported that Wiley would have to pay off a one-million-dollar debt in six months in order to maintain accreditation. Dr. Robert E. Hayes Sr., president of the college, observed in an interview with the *Post* that "loss of accreditation could mean the end of the college." Comparing Wiley with New York City, also in financial straits at that time, Hayes said, "'We must raise the money or fold...'"75

Continuing financial problems made it virtually impossible for Wiley to provide its students with adequate facilities and equipment. Indeed during the institution's first year of existence, numerous applicants had to be denied admission because of limited accommodations.76 A year later the Society's *Report* indicated that the school's facilities still left much to be desired:

The house and grounds are run down, and need to be put in good repair and neatly furnished. For the school there is needed a boarding hall with dormitories...

We have no stoves, and winter is coming on; already we have had some mornings too cold

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75Quoted in *Houston Post*, 28 December 1975.
for safely occupying unwarmed rooms, and two stoves are needed. Then we need maps, charts, school requisites, and some apparatus. To do all that is needed here would require five thousand dollars." 77

In 1877, the *Southwestern Christian Advocate*, a Methodist newspaper published in New Orleans and covering the Texas Conference described the situation at Wiley as "bad." According to Rev. W. H. Davis, president from 1876 to 1885, Wiley continued to experience many problems during his term. President Davis' report to the Freedmen's Aid Society in 1879 disclosed some of the many needs of the college. Two major ones were a dormitory and boarding house. Davis also pleaded for "proper educational appliances that belong to colleges—library, apparatus, and other things necessary to complete educational work." 78

Revealing problems at Wiley in 1906, the college catalog for that year stated that "one of the crying needs of the institution is a large building for our boys." The catalog explained that because of a shortage of dormitory space on campus in 1905, several boys had to live in the community away from adult supervision. Begging for assistance, Wiley officials made the following

78 *Freedmen's Aid Society, Report of 1879*, pp. 36-37.
request: "Let some friends...be moved to help us erect this building, and thus assist in saving the boys whom we must reach if we would make real, lasting progress."  

Throughout its history Wiley suffered from a lack of good facilities and adequate equipment. The slow development of the school's library most clearly revealed that problem. In 1877 the library contained 1,200 volumes. By 1906 the facility housed only 5,000 books. Twenty years later, the 438 students enrolled had access to only 8,000 works. Although regarded as a good Negro College in 1945, Wiley's library holdings, which included 17,000 books, definitely needed to be increased. As late as 1972, the library held only 31,000 volumes.  

In addition to problems resulting from inadequate financing, Wiley also experienced other kinds of hardships during its first hundred years. The overt hostility of local whites was particularly bothersome during the school's early years. Although, in general, open opposition to Wiley seemed to have ceased by 1878, The Freedmen's Aid Society Report of that year suggested that some

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79*Wiley College Catalog, 1906-1907, pp. 22-23.
80*Wiley College Catalog, 1877-1878, p. 3.
81*Wiley College Catalog, 1906-1907, pp. 18-19.
whites wanted to see the institution suffer. Indeed, the Society's 1879 Report stated that "social ostracism [was] yet strong."\textsuperscript{83}

Available evidence suggests that fire caused perhaps the greatest amount of suffering at Wiley. For example, flames consumed five buildings at the institution between 1908 and 1918, a loss representing an investment of over $200,000. For many years students were reluctant to attend Wiley "because of frequent fires."\textsuperscript{84}

Struggling through the years to render service, the institution gradually advanced to become an important black college. As was true with the other black religious colleges established in East Texas, the slow but determined acquisition of better qualified faculty represented one of the most obvious signs of development at Wiley. Although eager to serve, few of Wiley's earliest professors held degrees. In fact, only one of the three faculty members employed in 1877 was a college graduate, the Rev. W. H. Davis, A.B.\textsuperscript{85}

By the 1906-1907 academic year, Wiley's faculty and staff had grown to thirty-five members, a substantial increase over the three professors teaching at the

\textsuperscript{83}Freedmen's Aid Society, \emph{Report of 1879}, p. 34.
\textsuperscript{85}Wiley College, \emph{Catalog}, 1877-1878, p. 1.
school ten years earlier. Unfortunately, only twelve of the school personnel had earned degrees. President Dogan held a Ph.D., while four other teachers had M.A.'s. Six of the faculty members possessed B.A. degrees and one person was an M.D.  

Beginning with the 1915-1916 school year the quality of Wiley's staff considerably improved. The faculty at that time represented the strongest one in the history of the school. Most of the instructors held at least a B.A. degree, while four persons had M.A.'s and one each a Ph.D. and M.D. In addition to graduates of Wiley, the following institutions were represented on the faculty: Oberlin Conservatory, Union Theological Seminary, Howard and New Orleans universities.  

Twenty-six of Wiley's twenty-nine faculty members in 1945 held at least a master's degree, while three were Ph.D.'s. By that time the teaching staff included graduates of such outstanding schools as the University of Michigan, Northwestern, Columbia, the University of Chicago, and the University of Southern California.  

By 1974, Wiley's facilities had become the strongest in the history of the college. Twenty of the sixty

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86 Wiley College, Catalog, 1906-1907, pp. 14-16.
87 Wiley College, Catalog, 1915-1916, pp. 4-5.
teachers held doctorates. The rest had earned M.A.'s from some of the most respected institutions in the nation.\textsuperscript{89}

Along with its faculty, Wiley's student body also gradually improved during the years between 1873 and 1976. Although obviously highly motivated,\textsuperscript{90} students initially enrolled at the school often lacked basic academic preparation. Because of this problem, Wiley began with a very low level of scholarship or, in fact, almost no scholarship. Although the institution called itself a university, "more properly it aspired to be [a] university," according to President W. H. Davis.\textsuperscript{91}

The 1877-1878 Catalog stated that college instruction would not begin until the students made significant progress. Most of Wiley's students were weak in 1877-1878 because of the institution's relaxed admission policies. The school apparently admitted anyone who could present evidence of good moral character and who agreed to

\begin{footnotesize}
\begin{tabular}{ll}
89 & Wiley College, Catalog, 1974-1976, pp. 129-32. While this staff did not compare favorably with those at better white schools in Texas in 1974, few black colleges in the state had better qualified teachers. \\
90 & Several boys and girls walked nine miles daily to and from the school during the years 1873-1878. See W. H. Davis, "History of Wiley University, 1873-1878" (handwritten historical sketch of Wiley found among the private papers of W. H. Davis, written in 1878), p. 3. \\
91 & Ibid. \\
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\end{footnotesize}
faithfully observe its regulations and rules. A student could remain at the college so long as he obeyed the rules and made "satisfactory progress." In 1881 the overwhelming majority of Wiley's students were enrolled in elementary or high school courses. In fact, Wiley did not grant its first college degree until 1888.

Thirty years after its founding, Wiley continued to be primarily a grade school. While the total enrollment for the 1906-1907 school year was 620, the College Department enrolled just forty-nine students, making it one of the smallest divisions of the institution.

By 1916 fewer quality students were enrolled at Wiley than in 1906. According to the Department of the Interior Study of Negro Education published in 1917, the number of students enrolled in college courses had dropped from forty-nine to thirty-eight, with the elementary department having the largest enrollment on campus. The Interior Department report also indicated that the ages of some of the students enrolled in the college department suggested a lack of strict adherence to entrance requirements.

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92 Ibid.
94 Wiley College, Catalog, 1906-1907, p. 80.
95 Jones, Negro Education, 2:582.
For several years after 1916 Wiley continued to experience difficulty in attracting adequately prepared students. Slowly, however, better prepared pupils were admitted. Of the 438 students enrolled during the 1926-1927 school year, only 86 took courses in the grade school department. To be admitted unconditionally to Wiley in 1926 students must have completed fifteen units from an accredited high school; however "candidates unable to present credentials [were] admitted after passing a college entrance examination or as [conditional] students." Although all of the 129 Freshmen admitted in 1926 had the necessary high school units, twenty-four graduated from unaccredited institutions.96

The Department of the Interior's survey of black institutions of higher education published in 1929 revealed that Wiley had immediate plans to permanently discontinue its preparatory school. William R. Davis' study showed that by 1934 the college had realized this goal.97

After 1934 Wiley continued to upgrade its admission policies, by 1945 admitting only students who met standard


college entrance requirements. At that time the institution offered only college-level work leading to the B.A. or B.S. degree in the following areas: education, mathematics, natural sciences, religion, social sciences, languages and literature, fine arts, and applied arts. Student activities also reflected a significant improvement in the quality of Wiley's student body; extracurricular activities in 1945 included honor societies, discussion groups, literary societies, an orchestra and, a school paper.98

In recent years the increasingly large number of Wiley alumni who successfully have pursued graduate degrees represents the clearest expression of the improving quality of the school's enrollment. Since 1949 graduates of Wiley have earned advanced degrees at institutions such as the University of Chicago, University of Oklahoma, and University of Arizona, to mention a few.99

Although up to the 1940's Wiley primarily functioned as a teacher-training institution, in recent years the college has expanded its curriculum in order to remain viable. The 1963-1965 catalog included "the 3-2 Liberal Arts-Engineering Cooperative Program between Wiley...and

98 Wiley College, Catalog, 1945-1946, pp. 38, 22, 23.  
the Engineering College of New York University."\textsuperscript{100} Furthermore, in the 1970's the institution provided pre-professional programs in dentistry, pharmacy, engineering, law, social work, and medicine. By 1974, Wiley had further enlarged its curriculum to include degree granting programs in Nursing Home Administration, and Hotel-Motel Management.\textsuperscript{101}

Throughout its history individuals and organizations not affiliated with Wiley provided the most precise statement of the institution's evolution from a farm house to one of the major black colleges in Texas. In 1901 Wiley became the first black school to be accredited by the Texas State Board of Education,\textsuperscript{102} even before the school at Prairie View,\textsuperscript{102} making Wiley's graduates eligible for permanent state teaching certificates upon completion of three successful years of teaching in the public schools.\textsuperscript{103}

The Marshall school took great pride in being recognized by both the Louisiana and Texas State Boards of Examiners for public school teachers in 1915-1916.

\textsuperscript{101}Wiley College, Catalog, 1974-1976, pp. 11, 118, 122.
\textsuperscript{103}Wiley College, Catalog, 1906-1907, p. 21.
The catalog for 1915-1916 observed: "we appreciate the recognition all the more for the reason that it comes as a result of the close inspection of our class room work... by representatives... who visited Marshall for that special purpose." This recognition, however, loses much of its significance when one considers the observation made by Thomas Jesse Jones, the major historian of black colleges during that period, that only Howard, Fisk and Meherry Medical College possessed the components "sufficient to warrant the characterization of 'college,'" at least within the traditional definition of that term.

The Slater Board also honored Wiley early in the twentieth century, ranking the institution, academically, as the fourth best black school in the country. An agent of the Board, perhaps somewhat compassionately, after making a careful study of the institution, named Wiley "as an example of the best work done for Negroes by the Methodist Church."

An important study of black education in Texas completed in 1917 by Hazel Platt concluded that Marshall and the entire Northeast Texas region held Wiley in high regard. Platt, for example, quoted John Copeland of

104 Wiley College, Catalog, 1915-1916, p. 28.


106 Ibid., p. 20.
the Marshall State Bank as saying, Wiley "is doing a
great work for the general uplift of the colored people
and is well deserving of moral and financial support
of all sections of the country."107

Recognizing Wiley as a class "A," standard college
by 1929, Oklahoma and North Carolina, as well as Louisiana
and Texas granted graduates of the college's normal and
four-year education courses teacher's certificates with-
out examinations. The Department of the Interior con-
cluded its 1929 study of Wiley by stating that the
school was:

"strategically located and was rendering a
high character of public service in preparation
for achievement and leadership. The institution
has, during recent years, concentrated on the
development of a college of standard rank,
meeting the requirements set up by recognized
accrediting agencies. In a large measure
this objective has been accomplished."108

Because of the gradual advancement in the overall
quality of Wiley over the years, in 1947 the college
received an "A" rating from the Southern Association
of Colleges and Universities. By that time many people
recognized the school as an institution which had "sent
out many trained preachers and teachers for the Negroes..."109

By the end of the 1940's Wiley had become recognized as an important Negro institution of higher education. The college maintains that status today. Throughout its history Wiley's leaders fought against great odds to render conservative Christian service, especially to the black community in Texas, and to gain academic respectability for the school. Although Wiley never equalled major white colleges in Texas, it has assumed a position of leadership among black institutions in that state. Furthermore, the progress and contributions of the school have been and continue to be, the fruit of the labors of white missionaries and dedicated blacks. Most importantly, "without the . . . [educational] program which this institution has maintained, many [blacks] would not have received the benefit of higher education."\(^{110}\) Perhaps this has been, and will continue to be, the major contribution of Wiley and colleges of similar history and condition.

CHAPTER III

BISHOP COLLEGE

Bishop College, although faced with tremendous obstacles, rose from an institution of promise in 1881 to a "full-fledged" college in the 1970's as a result of the dedicated labors of concerned white people, black administrators, friends and teachers. Bishop, maintaining a strong religious orientation throughout these years, has made major contributions to the black community and to society in general.

A full understanding of the religious influence in the historic development of Bishop necessitates examining the origins and work of the American Baptist Home Mission Society since it was that society, along with interested Negro Baptists, which was primarily responsible for founding the school. The Society, organized in 1832 by eastern Baptists at the Mulberry Street Baptist Church in New York City to strike at "the spiritual destitution of many of the new states in the union...," chose Heman Lincoln as the first president.¹

Between 1832 and 1862 the organization apparently did not engage in missionary work among blacks. Not until the annual meeting in Providence, Rhode Island, on May 29, 1862, did the group make plans to dispatch missionaries and teachers to work with Negroes. As a result of that meeting the Home Mission Society sent missionaries to Beaufort and Saint Helena, South Carolina, as well as to the District of Columbia. In September, 1963, the Society organized the "Freedmen's Fund, promising to use all gifts designated for this purpose to assist missionaries in teaching the Bible and in forming self-supporting churches." 2

This northern group dispatched at least sixty-eight missionaries to twelve southern states by the end of the Civil War as a direct result of their efforts to aid newly freed slaves. The Society, after meeting in May, 1865, at Saint Louis to plan its operations in the South, unanimously passed resolutions calling for serious efforts not only to evangelize the Freedmen and help them build churches but also to aid them in constructing schools where they were needed. 3


3 The Society felt that it was imperative at that time to send teachers to help the Negroes because "a whole race had suddenly been liberated from the bonds of servitude, but they were still in the bondage of ignorance." For a lengthy discussion of this point see Ullin Leavell, Philanthropy in Negro Education (Nashville: George Peabody College for Teachers, 1930), p. 44.
Numerous financial contributions from various sources enabled the organization to buy sites and construct school buildings in every section of the South. 

By 1870 over 3,720 students were studying in schools controlled by the body. Included among these institutions were such black schools as Wayland Seminary (Washington, D. C.), Roger Williams University (Nashville, Tennessee), Shaw University (Raleigh, North Carolina), and Leland University (New Orleans, Louisiana). These schools, which would eventually be ranked among the better black colleges in the United States, received over $260,000 from the Society during the decade preceding 1880.

The religious educational work of the Home Mission Society in 1881 proved momentous for Texas blacks because in that year the group, cooperating with blacks of the region, completed plans "to establish at Marshall, Texas, an institution for the Southwest in which region there [were] some 600,000 colored people..." Representatives of the Society then located and secured for $2,500 what they felt was an excellent four-acre location. The new institution called, Bishop College, immediately absorbed

4White, Century of Conflict, pp. 104-5.


A small school owned and controlled by black Baptists on the north side of Marshall.\(^7\)

The religious origins of Bishop cannot be overemphasized since the institution has continued its religious orientation to the present time. "Giving itself largely to the training of teachers and preachers."\(^8\) The founders of the school were especially interested in training Christian leaders for the black community.\(^9\)

The Society, convinced that the "fundamental need of every race is an educated religious leadership... endeavored to meet this need."\(^{10}\) in part by establishing Bishop Baptist College. Bishop College's first catalog revealed the religious emphasis of that institution by declaring that any system of education would be incomplete if it did not provide for religious teaching.

Observing that the school desired to provide its students

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\(^9\)White, *Century of Conflict*, p. 107. This point is also made in the 1903 Annual Report in the Statement that the Society established Bishop to train ministers and educators.

with a thorough Christian education, the catalog claimed that the college incorporated a definite religious purpose into the educational program.\textsuperscript{11}

By 1884 Bishop was described "as a center for missionary labor. . . . each of the . . . teachers [was] a missionary, and the . . . pupils converted during the years, with the many who have been converted in former years [were] witnesses of their faithful ministry,"\textsuperscript{12} according to the Society's report. Further evidence of the missionary zeal of the school's founders is found in Bishop's Charter. According to the second section of that document, issued in 1885, Bishop had been organized to provide "Christian learning of Collegiate grade with such schools and departments as the trustees may deem proper, to give instruction in literature, science, and the arts, and in professional, normal and industrial branches of study and especially to promote Christian learning and piety."\textsuperscript{13}

Bishop, in 1925, demonstrated its Christian orientation as well as its desire to provide needed services to the black community, when the college inaugurated a special

\begin{itemize}
\item[13] Bishop College Charter, 1885, on file at Bishop College.
\end{itemize}
course for ministers. This two-year program was designed to help "ministers whose educational advantages [did] not prepare them for the regular course in theology, and whose age or circumstances prevent [ed] them from taking such preparatory course. . . "

Later, in 1932, the college initiated a yearly institute to train in-service ministers and lay church workers. This Institute, which is still in existence, was designated the Lacy Kirk Williams Institute in 1943. By 1975 the annual event had grown to become perhaps the most important function scheduled at Bishop. Indeed, the April 21-25, 1975, Institute was planned to accommodate "1,000 clergy and laity. . ." from throughout the country. The continued relevance of the Institute in 1975 was revealed in such seminar topics as "The Church and the Black Family," "Economics and the Black Family," and "Youth and the Local Church." Dr. Martin Luther King, Sr. and Rev. Jesse Jackson were among the outstanding participants in these and other activities held at the Forty-Third Institute. The college continues to expose black ministers and Bishop students to outstanding black religious leaders and thinkers.

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15 Bishop Herald, 21 March 1975.
The 1971 "Self Study" of the school revealed additional evidence demonstrating "how religious motivations have persisted throughout the history of Bishop College." This document stated that "presidents of the college, including the incumbent, were religious leaders; men who held high positions in denominational work of the Baptist church. Hence, the student body and faculty have always been under the leadership of [presidents] who espoused Christian ideals."16

Because of religion's historic role at Bishop, it is not surprising that conservative administrators have always controlled the school. It appears, however, that the school's conservatism has seldom led to serious discontent among faculty and students. This seems to be true because of the conservative and religious origins of those two groups at Bishop. Faculty members have generally been either white missionaries whose views coincided with those of various administrations, or Negroes who were willing to cooperate with the institution's conservative leadership in order to gain or maintain middle-class respectability. Bishop's students have also acquiesced in conservative administrative policies because of their aspirations to attain

the goals of the black bourgeoisie.\textsuperscript{17} One problem arising from the religious orientation of the institution was the separation of male and female students, which sometimes prevented intellectual and social intercourse among the students of the opposite sex. The Bishop catalog for 1901-1902 specified that boys and girls were to be housed in different buildings in different parts of the campus, while separate sections of the campus were designated for either male or female recreation. The boys associated with girls "only in the classroom, religious meetings, and on other occasions when teachers [were] present."\textsuperscript{18}

Although Bishop was established to improve the lives of black people, both blacks and whites have made major contributions to the college. Indeed, a white man, Colonel Nathan Bishop, for whom the school was named, was the chief financial benefactor during its formative years. The Colonel's wife presented the school with a gift of $10,000 on behalf of her husband and herself, which permitted the board to plan for the construction of an appropriate edifice. Work on the building

\textsuperscript{17}For a full discussion of the origins and outlook of the black middle-class see E. Franklin Frazier, Black Bourgeoisie (New York: Macmillan Company, Collier Books, 1968), pp. 31-98.

\textsuperscript{18}Bishop College, Catalog, 1901-1902 (Marshall: Bishop College, 1902), p. 10.
began in the spring of 1881 and it was ready for use by the fall of the same year. The building, a very handsome structure of brick and stone, was three stories high, containing classrooms and dormitory space for fifty-six students.\textsuperscript{19}

Available evidence suggests that Colonel Bishop was sincere in his effort to help blacks. On one occasion, for example, he told an acquaintance, one Dr. Simmons, that "I have been blamed for giving so many thousand dollars for the benefit of colored men. But I expect to stand side by side with these men in the day of judgement. Their Lord is my Lord. They and I are bretheren, and I am determined to be prepared for that meeting."\textsuperscript{20}

The action taken by Miss Mariet D. Barker, a white English professor at Bishop when a fire in 1919 destroyed the entire library collection, again emphasized the attitude of concerned whites toward the school. Miss Barker initiated a serious project to restock the library in her classroom. The 1919 edition of the Society's annual records reported that she had obtained over one thousand books.\textsuperscript{21}


\textsuperscript{21}The desire to help black students reflected in Miss Barker's effort is also noteworthy because it seems to represent the sentiments of the generality of faculty and staff employed at Bishop through the years.
The missionary spirit which inspired Bishop's earliest white supporters seems to continue as the main stimulus motivating contemporary white Dallasites to help the college. This very small segment of Dallas' population consists of such prominent liberals as Claude B. Keeland, Jr., chairman of the Board of the South Oak Cliff Bank; Lloyd S. Bowles, Sr., chairman of the Board for Dallas Federal Savings and Loan Association; Mrs. Mary Crowley of Home Interiors and Gifts, Inc.; and U.S. District Judge Sarah T. Hughes. Among other things, these individuals have assumed leadership roles in Bishop's various fund-raising campaigns. Bowles, for example, headed the school's 1972 "Operating Fund Campaign." Crowley, "a dedicated Christian woman," personally gave Bishop over $25,000 during the five-year period preceding 1976. Similar to Wiley's white contributors, Caucasians who supported Bishop had a negative as well as a positive influence on the Dallas institution. Bishop's conservative atmosphere, for example, undoubtedly resulted, in part, from the influence of its white supporters.

Complementing the financial leadership of the whites, black leaders have given their time and energy in providing

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22 Bishop Herald, 28 July 1972.
23 Bishop Care Taker, 11 July 1975.
24 E. Franklin Frazier discusses this issue in his work Black Bourgeoisie, p. 65.
leadership both in the college and in the black community. During its early years A. R. Griggs was perhaps one of the most prominent blacks associated with Bishop. The Baptist Flagg described Rev. Griggs as a leader among black Baptists in Texas. The Flagg noted that, Griggs, although born in slavery, eventually obtained his freedom and made an effort to obtain an education. Griggs himself observed that in 1869, 1870, and 1872 he worked hard daily and attended school at night, traveling two to three miles. Griggs, along with two other Negroes, Warren M. Isaacs and David Abner, Sr. signed the Charter granted to Bishop in 1885.

David Abner, Jr., son of David Abner, Sr., eventually became one of Bishop's most outstanding graduates and professors. The younger Abner, in fact, held the distinction of being the first student to graduate from the institution in 1884, becoming also the first black person in Texas to receive a college degree. Working as a teaching assistant at Bishop for three years while pursuing his degree, Abner graduated with high honors and was immediately hired as a full-time

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25Pegues, Ministers and Schools, p. 254.


27Lanier, Higher Education in Texas, p. 80.
professor at his alma mater. A somewhat sympathetic evaluation of Abner's teaching career at Bishop, published by A. W. Pegues, indicated that the school's first graduate was a good lecturer with a friendly and winning attitude toward students.

William J. Simmons pointed out that he "thoroughly handled his subjects," and made frequent contributions to the major black newspapers of Texas. A staunch Baptist, Abner also served as editor of the Baptist Journal, the voice of the Baptist State Convention of Texas, which represented over seventy thousand Baptists.

Few Bishop graduates attained the stature of David Abner, Jr. Most of them, like the generality of students who completed their studies at Wiley, became public school teachers. According to Bishop's alumni records, five of the nine members of the class of 1908 found employment in the public schools of Texas and Louisiana. Two members of that class were college instructors. The occupation of the ninth members of the 1908 class was unknown.

Eight of the fifteen members of the class of 1918 taught in the public schools. Two 1918 graduates pursued


\[29\] Pegues, Ministers and Schools, p. 32. Pegues apparently wrote this work under strong influence from the Northern Baptist Church, which published the book.

\[30\] Simmons, Men of Mark, p. 1121.
advanced academic degrees, while one studied medicine and another was a practicing physician. Three members of the 1918 class apparently became housewives. There were twenty-two members of the class of 1924. Alumni records revealed the occupations of twenty of those persons. Fourteen were public school teachers. Two were enrolled in medical school and four taught in colleges.\textsuperscript{31}

Among the outstanding black leaders of Bishop is the current president, Dr. M. K. Curry, who came to head the institution in 1952. Curry presided over Bishop's greatest period of growth and development and was primarily responsible for transfer of the college to Dallas in 1961. This move represented the most momentous event in the history of the school. Among other factors, the move to Dallas enabled Bishop to more effectively serve the city containing Texas' second largest black population.\textsuperscript{32}

A closer look at Curry's background and career helps to reveal those personal and professional attributes which allowed him to lead Bishop to its position in 1974 as the "second largest, four year, degree-granting institution of higher education in the Greater Dallas Metropolitan Area."\textsuperscript{33}

\textsuperscript{31}Bishop College, Catalog, 1925-1926, pp. 46, 48, 50.

\textsuperscript{32}Prior to Bishop's move, the nearest black colleges to Dallas were located one hundred miles away in Tyler (Texas College) and Waco (Paul Quin College).

\textsuperscript{33}Bishop College Pamphlet, Dallas and Bishop College, p. 5.
Curry's life began inauspiciously on November 5, 1910, in Magnolia, Arkansas. His parents, the Rev. and Mrs. Milton King Curry, eventually moved to Wichita Falls, Texas, where young Curry completed high school. He earned his Bachelor of Arts degree at Morehouse College in 1932 and received his Master of Arts degree from Atlanta University in 1933. Following graduation from Atlanta, the future president of Bishop spent twelve years distinguishing himself as a teacher, pastor, and president of Butler College in Tyler, Texas. After assuming the presidency of Bishop, Curry "began almost immediately to work toward the building of a more stable future for the institution—part of the plan being a move of the college to an urban setting. . ." \(^34\)

Aided always by both the white and black communities, Bishop throughout its history has made major contributions to both the black community and society in general. During the First World War, for example, the college established a unit of the Student Army Training Corps. The administration evidently concluded that the school should do its part to help "make the world safe for democracy." \(^35\)

The desire to serve prompted Bishop's leaders to offer extension courses for school teachers in Shreveport,

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\(^34\) Bishop Herald, 21 March 1975.

Louisiana as well as in Marshall in 1928. By 1935 the college had introduced an "institute for rural teachers," designed to help black educators meet the special needs of their pupils. The extension program was expanded in 1947 to include a branch campus in Dallas. A short-lived Master of Education program was also introduced at that time. Dr. J. J. Rhoads, Bishop's first Negro president, in 1941, revealed a dimension of the college's contribution to the black community that was particularly impressive. After observing that Bishop had "prepared the leadership which later founded and opened similar institutions..." he disclosed the names of four black colleges administered by graduates of the Marshall school: Florida A & M College (Tallahassee), headed by J. R. E. Lee; Arkansas State College (Pine Bluff), directed by Dr. J. B. Watson; Leland College (Baker, Louisiana), headed by J. A. Bacotes; and Bishop College (Dallas), under the direction of J. J. Rhoads.

The Cooperative Community Service and Leadership Training Program established in 1930 represented another significant

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38Ibid.

39David Abner, Jr. had earlier served as president of both Guadalupe College in Seguin and Conroe College of Conroe.

community-oriented effort. This program involving concepts of direct community improvement and leadership, took place primarily in Harrison County. Some of the services provided by the program were "community surveys, community organization, leadership training, adult-education activities designed to improve the church, the home, the farm, personal and public health, citizenship and services in vocational counseling, training and placement." Federal and community agencies were apparently impressed with this endeavor because in 1942-43 both provided aid in promoting and implementing the program.  

Through its Community Organization Plan, Bishop developed the Ebenezer Community Program.  

This project, organized in the summer of 1940, attempted to eliminate illiteracy among the community blacks, to purity the water of the seventy-five black families in the area, to improve the quality of chickens and livestock, construct sanitary toilets, and to provide other services to improve the quality of life among blacks living in the area. A student, who was also a resident of the community, worked as a part-time agent of the college to keep the program going.  

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Under its Community Service Program, Bishop provided a multiplicity of library, recreational, welfare and, educational services. The college operated a nursery school for poor children "as a community service and as a college laboratory in child care and educational methods," as well as evening classes to train maids, cooks, and laundresses. Fortunately, these community involvement projects did not go unnoticed. The Board of Education of the Northern Baptist Convention, which had assumed supervisory control over the school in 1935, thus replacing the Society, in its Thirty-Third Annual Report (1944) recognized Bishop as a leader "in the study and development of new opportunities for community service on the part of Negro Colleges."  

The school's current "Community Service Programs" clearly show that the Dallas-based institution has not abandoned the philosophy of serving the community at large which it adopted at the beginning of its existence in Marshall. Among other things, the college now sponsors a continuing education plan. At various locations in the city, Dallas residents are offered tuition-free courses designed to enhance personal and professional growth. The courses offered are quite relevant and

44 Ibid., p. 120.
include the following areas of study: apartment management, data processing, child care, and teacher's aid skills.\footnote{46}{Bishop College Pamphlet, Community Service Programs, pp. 1-2.}

The "Law Enforcement and Correction Program" is another particularly pertinent community-oriented project initiated within recent years. This degree-granting project was specifically designed for individuals "employed or preparing for employment by Law or Correctional Agencies who want a program designed especially for them.\ldots\footnote{49}{Bishop College Pamphlet, Wanted by Bishop College, p. 1. In a city where blacks have historically been subjected to police abuse and harrassment, the benefits to be derived from this project are quite clear.} Other community efforts sponsored by Bishop include various projects to help inservice elementary and high school teachers, "especially those who serve in interethnic and cross cultural community areas," gain greater competency in their teaching areas.\footnote{48}{Bishop College Pamphlet, Searchlight on Research, p. 4.}

Bishop's historic contributions were often made even while the school experienced serious difficulties. Although the Society reported in 1882 that "perhaps none of our schools have started under more favorable auspices than Bishop.\ldots\footnote{49}{Home Mission Society, Report of 1882, p. 63.} this ideal situation proved to be transitory. A particularly disturbing incident
involving one of the institution's young white instructors occurred in 1894. The teacher, "a most upright, faithful, and intelligent, and in every way worthy Christian gentleman suffered severe personal violence at the hands of white ruffians who had laid in wait for him. . . ." The Caucasians beat Professor Reddick "with rods. . . most unmercifully. . . ." because he taught and preached to Negroes. At gun point, the white men ordered the youthful teacher to leave the area or risk immediate death. Although the victim recognized his assailants, they were immediately acquitted by a jury, "a clear case of miscarriage of justice."50

In addition to white opposition, especially bitter during the school's formative years, Bishop, at various periods, suffered from encounters with "bad luck." A major facility, Marston Hall, for example, burned in 1909. In December, 1919, disaster struck again when fire consumed the Chapel Building, Morehouse Hall. Furthermore, the $25,000 insurance on the structure did not approach the sum necessary to replace it.51

As in the case of Wiley College, one of Bishop's most serious and persistent problems over the years has been a shortage of funds. In 1891 the money problem was

most clearly revealed in the records of the Home Mission
Society, which pointed out that the school needed "larger
and better class room accommodations." yet Bishop
apparently lacked the wherewithal to construct such
facilities. Later, in 1899, the Home Mission Society
described the institution's laboratory facilities as
poor because of a shortage of funds.53

The Great Depression caused considerable suffering
at Bishop. As the depression grew in intensity the
school operated under extreme difficulty "and could not
have survived without the help it received from the
General Education Board." This organization provided
emergency funds in 1931-32, 1932-33 and 1933-34. 54

The financial question, even to the present, has
remained the central issue confronting administrators.
Indeed, as late as 1970 President Curry received praise
for having pulled the college out of its worst economic
crisis. Perhaps a clearer indication of the continuing
financial crisis at Bishop can be seen in a statement
issued by the president in 1971: "man is rich in
proportion to the things he can do without..."55

54Lanier, Negroes in Texas, p. 54.
55Oak Cliff Tribune, 5 May 1971.
In spite of the myriad of problems Bishop has faced during its ninety-four years of existence, the school eventually has developed into a significant institution of black higher education. A gradual but noticeable improvement in the quality of teachers employed through the years contributed significantly to Bishop's advancement. Although individuals who sincerely wanted to "help out," comprised the first faculties, their credentials often revealed a lack of academic preparation. The 1901-1902 staff, consisting of twenty-one instructors, included only two people with a master's degree. Eleven of the teachers had completed only high school, whereas ten held the bachelor's degree. Fortunately, by 1925 all but one member of the college faculty possessed at least a bachelor's degree, while Rev. Oscar Fuller had earned a doctorate. Two professors had graduated from Bishop, whereas others had completed their studies at institutions such as Toronto University, Bates College, the University of Chicago, the University of Wisconsin, and the University of Kansas.

After 1925 the faculty at Bishop continued to improve. It was not, however, until after 1961 that the quality of Bishop's professors compared favorably

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56 Bishop College, Catalog, 1901-1902, pp. 4-5.

57 At this time Bishop also maintained a high school department.

with that of major white universities. Today, for example, approximately 70 percent of those teaching at the institution hold terminal degrees.  

The quality of the student body at Bishop has also improved throughout the school's history. Although founded as a liberal arts college, Bishop enrolled students from kindergarten through the undergraduate years, and was in reality a multipurpose institution. In 1881, however, the great majority of the students could neither read nor write; hence, Bishop was a college in name only.

Twenty years after its founding, the institution still enrolled very few literate students. Indeed, of the 441 pupils attending classes at the time only ten were enrolled in the college department, suggesting that most Texas Negroes during that period were clearly unprepared for college work; much remedial work was necessary since most of the students in 1901 were engaged in grammar school work. From 1884 to 1902 the college awarded only five bachelor of arts degrees.

By 1925, however, Bishop's college division was the largest department on campus, indicating that the school by that time attracted a much higher caliber of

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59 Bishop Herald, 21 March 1975.

60 For an interesting discussion of this matter, see Davis, Negro Education in East Texas, pp. 115-16.

students than it had in previous years. Furthermore, all applicants for admission now had to present information to the president showing they had completed high school.

By the 1960's Bishop enrolled the highest percentage of "good" students in the history of the school. According to registrar J. D. Hurd, the high quality of the 1962 freshmen class resulted from two factors. First the institution attracted more applicants than ever before (2,600) and, consequently, could be more selective. Second, the school also had a more cosmopolitan student body, including students from twenty-four states, the District of Columbia, Africa, Jamaica, Honduras, and the Virgin Islands. The growing number of its graduates who receive major fellowships, including Woodrow Wilson grants, to pursue graduate study provides additional evidence indicating the continued improvement in the quality of Bishop's students.

As Bishop developed, administrators made adjustments in the curriculum. The initial course offerings reflected the desire of the founders to train "teachers and preachers;" hence, theology, mathematics, languages

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63 Bishop College, Catalog, 1925-1926, p. 13.
64 Bishop Herald, March, 1963.
65 Bishop Herald, June, 1964.
From 1900 to about 1950, the Tuskegee philosophy apparently significantly affected Bishop, since four hundred of the 441 students enrolled during the first year of the twentieth century received instruction in the industrial arts. According to the 1925-26 catalog, Bishop at that time, once again revised and modernized the college program. Following the recommendation of the National Department of Education and "in line with the best educational thought of the day," according to the college's catalogue, the institution decreased the amount of Greek and Latin required for the Bachelor of Arts and Bachelor of Science degrees and placed more emphasis on the Social Sciences and history.

Although still "dedicated to the liberal arts," and teacher education, Bishop's move to Dallas made it possible for the curriculum to be upgraded and expanded. Since that more students have been able to pursue degrees in such non-traditional areas as computer science, geology, pre-medicine, nursing and engineering. Bishop students are also able to attend foreign institutions under the sponsorship of the college.

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65 Bishop College, **Catalog, 1951-1952** (Dallas: Bishop College, 1952), p. 22.
67 Bishop College, **Catalog, 1901-1902**, pp. 65-66.
68 Bishop College, **Catalog, 1925-26**, p. 28.
69 Bishop College **Catalog, 1974-75** (Dallas: Bishop College, 1975), pp. 52-53.
In spite of the vigorous efforts of its supporters, Bishop's physical facilities were generally inadequate until after 1961. Prior to that time classroom space always seemed inadequate and the library had insufficient shelves to accommodate an adequate collection of books. In 1901 the library contained only four thousand volumes. Twenty-four years later, in 1925, the collection had grown to just five thousand. It was not until the move to an urban location that generous philanthropists provided funds to build an adequate library structure. Today the Zale Library, named in honor of the Zale Jewelry family, houses over 130,000 works. Including the library, the Dallas campus is valued at over $18,000,000.70

Perhaps the most vivid description of Bishop's gradual development into a full-fledged institution of higher education can be found in assessments of the college over the years by outside agencies.

For example, the Slater Board elected in 1892 to continue supporting the school at a time when it decided

70Ibid., p. 12. Although these figures may not appear to be overly impressive, one must remember the handicaps under which the institution has functioned. Furthermore, the size of the school should also be considered. There are 1,700 students enrolled at Bishop.
to limit its help to thirteen colleges instead of the forty-two previously aided. 71 The Texas State Board of Examiners recognized Bishop as a "first class" institution in 1901-1902. In those years the state board began to grant permanent teaching certificates to Bishop graduates without further examination. 72

In a major effort toward obtaining regional and national accreditation, Bishop, in 1929, terminated its grammar school program. Although the regional and national accrediting agencies refused to rate Bishop at that time as a "standard senior college," the Department of the Interior's 1929 study of black colleges suggested that the institution deserved such recognition. 73 Bishop, the study concluded, deserved college status because at the time of the inquiry most of the students were in the college program. Furthermore, the Interior Department felt that entrance requirements, which included fifteen units of regular high school credits, were strictly enforced. The study, in citing other features of the school, pointed to additional data supporting the contention that

72 Bishop College, Catalog, 1901-1902, pp. 12, 17.
73 Department of the Interior, Survey, pp. 811, 821.
Bishop desired senior college status. In 1928, for example, college teachers devoted all of their time to college instruction, while most classes contained less than thirty students.74

The institution received its most important outside recognition after closing the secondary school department in 1929. The Southern Association of Colleges and Schools accredited Bishop "in 1931 at a 'B' school, and in 1948 as an 'A' school." With this accreditation the institution's degrees received national recognition.75 Bishop's most recent recognition has come in the form of large research grants from organizations such as NASA, The National Endowment for Humanities, and HEW, which have invested thousands of dollars in research projects at Bishop.76

Sincere black and white individuals established Bishop College and nurtured it as a Christian institution; today the conservative religious influence remains quite strong. Conversely, the school has made significant contributions to all segments of American society throughout its history. Although faced often

74 Ibid., pp. 816, 818, 820.
75 Lanier, Higher Education in Texas, pp. 81-82.
76 Bishop Herald, Summer, 1970.
with great obstacles in its 94 years, the school has evolved from an idea to a standard four-year institution of higher education. With all of its problems and weaknesses, Bishop has provided an educational alternative for blacks that would not have been available otherwise and it has developed programs designed to meet the special needs of the black communities it has served.
CHAPTER IV

TEXAS COLLEGE

The Texas College experience has been an eighty year Christian struggle by the Colored Methodist Episcopal Church to help black people. Unlike the other black religious colleges included in this study, Texas College established at Tyler, Texas, never received aid from a major white religious body and the poor blacks who established, and controlled the Colored Methodist Episcopal Church apparently never provided the school with adequate funds. In spite of financial problems and other shortcomings, however, the college through the efforts of its Negro leaders ultimately receive recognition as a standard four-year college and at various periods made significant contribution to the black community. Throughout its history Texas College provided young blacks with an academic opportunity that would otherwise have been unavailable to them.

The Colored Methodist Episcopal Church developed as a result of the desire of black members of the

1After 1954, renamed the Christian Methodist Episcopal Church.
Methodist Episcopal Church, South, to separate from their white co-religionists and create a separate black Methodist body in the southern states. In response to this wish of "colored Methodists" in the South, the General Conference of the Methodist Episcopal Church, South, which met in New Orleans in April, 1866, decided to "let [their] colored members be organized as separate pastoral charges, where very they prefer it, and their numbers may justify it." Later, a prominent student of Texas Methodism observed that during this period "with or without our concurrence, the colored people were slipping out from under our control."

The Methodist Episcopal Church, South, correctly concluded that the political and social changes brought

Although originally one body the Methodist Episcopal Church split at its General Conference in 1844 into northern and southern divisions over the question of slavery. This event is ably discussed in John Norwood's The Schism in the Methodist Episcopal Church, 1944 (Alfred, New York: Alfred University, 1923). A Diary written by Rev. W. J. Parks, who was a southern representative at the 1844 General Conference of the Methodist Episcopal Church, revealed the feelings of the South toward the slavery issue. See Frankling Nutting Parker, ed. A Diary-Letter Written from the Methodist General Conference of 1844 by the Rev. W. J. Parks, Atlanta: Emory University, 1944.

The Doctrines and Discipline of the Colored Methodist Episcopal Church (Nashville: Book Agent of the Colored Methodist Episcopal Church in America, 1887), p. 4.

Journal of the General Conference of the Methodist Episcopal Church, South, 1866, p. 58.

about by the Civil War made it necessary that a change also be made in the church relations between southern blacks and whites.\(^6\) With this in mind the Methodist Episcopal Church, South, at its 1866 General Conference declared that provisions be made to establish districts and annual conferences for the Negroes. The southern Methodist General Conference of 1866 also observed that black people should be ordained as ministers, deacons and elders "when in the judgement of the Conference having jurisdiction in the case, they were deemed suitable persons for said office and order in the ministry." Finally, the General Conference at that time stated that when the Negroes formed two or more annual conferences, Bishops of the Methodist Episcopal Church, South, would aid them in establishing "if they so desired, and the Bishops deemed it expedient," a General Conference similar to the white organization. The black General Conference was to be organized according to the doctrines and discipline of the Methodist Episcopal Church, South.\(^7\)

By the time the General Conference of the Methodist Episcopal Church, South, met in May, 1870, at Memphis, Tennessee, southern blacks had organized five annual

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\(^6\)Doctrines and Discipline of the C.M.E. Church, pp. 3-4.

\(^7\)Journal of the General Conference, South, 1866, pp. 58-59.
conferences and expressed an almost universal desire to organize themselves "into a separate and distinct Church..."

The Bishops of the Methodist Episcopal Church, South, acquiesced in this request and recommended to the 1870 General Conference that the Negroes be allowed to set up their own church. Anticipating the name for the new church, the Committee on the Religious Interests of the Colored People at the 1870 General Conference concluded that the Negro Methodist would naturally assume the name of Colored Methodist Episcopal Church, South, \(^8\) "being the colored members of the M.E. Church, South, simply set up to themselves."\(^9\) Final action at the General Conference in 1870 included the appointment of a committee, consisting of Bishops H. N. McTyeire and Robert Paine, Samuel Watson, Dr. A. L. P. Green, and Thomas Taylor, which was to aid in organizing the First General Conference of the Negroes scheduled for December, 1870 in Jackson, Tennessee.\(^10\)

It should be emphasized that the split between black and white southern Methodists was effected with little or no acrimony. A statement in the official


\(^10\)Lakey, Colored Methodism, p. 81.
records of the 1870 General Conference pointing out that the Methodist Episcopal Church, South, commended the Negro Methodist body "when formed, to the warmest sympathies, earnest prayers and support of the people of the South," reflected the harmonious separation of the "colored Methodists" from their white brethren.\(^{11}\)

As scheduled, meetings of the First General Conference of the colored Methodists in the South began on December 15, 1870 in Jackson, Tennessee, with Bishop Paine of the Methodist Episcopal Church, South, presiding. After opening the General Conference with a prayer, Paine made a few opening comments and then requested that minutes of the 1866 and 1870 General Conferences of his Church relating to the founding of a Colored Methodist Church be read. Following this reading, the delegates proceeded to establish a church, against which the "gates of hell should never prevail."\(^{12}\)

Delegates to the General Conference came from eight Annual Conferences which constituted the geographic divisions of the organization.\(^{13}\) Discussing the noble

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\(^{13}\) Annual Conferences are regions made up of large numbers of C.M.E. Churches. Each Annual Conference holds a separate Yearly Convention. Annual Conferences represented at the first General Convention included those from Memphis, Mississippi, Alabama, Georgia, Kentucky, Arkansas, South Carolina, and Texas. See ibid.
intentions of the men who attended this organizational conference, C. H. Phillips, the official historian of the Convention, observed that "the moral temper of the [General] Conference was in striking contrast to political conventions, where inordinate ambition, self-aggrandizement, and unholy rivalry mar the proceedings..." A delegate who attended all sessions of the meeting, Dr. Samuel Watson, made the following statements about the General Conference:

"It was a most interesting occasion...I have never seen a more harmonious Conference of any kind. There was a good degree of intelligence among its members. A distinguished judge, who attended the Conference daily, said it would compare favorably with the Tennessee Legislature.

Outstanding delegates to the General Conference included Lucius H. Holsey described by Phillips, as a brilliant, brainy individual of bishop timber, along with Isaac Lane, a future bishop of the new church.\(^{14}\)

Among the earliest proposals taken up by the General Conference was the suggestion that a committee be appointed to establish a name for the colored Methodists.

After its appointment, the committee proposed that the new Church be called the Colored Methodist Episcopal Church in America. The General Conference unanimously accepted this suggestion,\(^{15}\) then proceeded to adopt a revised edition of the Manual of Discipline.

\(^{14}\)Ibid.

of the Methodist Episcopal Church, South, and to create its official literary organ, the Christian Index. The delegates also "fixed the boundaries of nine Annual Conferences and assigned each the amount of funds to be raised." Following this action, the group elected Rev. Henry Miles and Rev. Richard H. Vanderhorst as the first bishops of the new Church. Bishops Paine and McTyeire ordained the new bishops. Finally, the First General Conference of the Colored Methodist Episcopal Church "adjourned to meet four years later or at the call of the Senior Bishop."

In 1873, the Colored Methodist Episcopal Church inaugurated its educational work. A report on education from the General Conference which met that year in Augusta, Georgia advised the bishops to jointly initiate action to establish a school and to accept gifts and contributions for that purpose. The bishops were also instructed to present the matter to the various "Annual Conferences for their consideration." The 1873 General


18 Harris and Craig, Christian Methodist Episcopal Church, p. 12.
Conference concluded its educational work by instructing all preachers to "give it their strict attention, and lecture on the subject occasionally..." Taking the initiative, Bishop Miles, in the June, 1973, edition of the Index, requested that his colleagues and other church officials select some locations for possible school sites and present their findings to the General Conference of 1874.19

As a result of the effort which followed Miles' challenge, by 1882, the Colored Methodist Episcopal Church had established two institutions, Paine College in Augusta, Georgia, and Lane College in Jackson, Tennessee.20 During this same period, colored Methodists in Texas were discussing the possibilities of establishing a religious school for Negroes.21 Not, however, until 1894 did a group of black Methodist leaders definitely decide to establish an institution in Tyler to provide the youth of the Colored Methodist Episcopal Church with a Christian education. The founders of Texas College "were [particularly] concerned with the better preparation of ministers and [religious] leaders."22

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20 Harris and Craig, Christian Methodist Episcopal Church, pp. 42, 43.
21 Information on the origins of Texas College is very limited.
Rejecting neither the Booker T. Washington philosophy nor the W.E.B. DuBois educational concept, the organizers of the institution established a Methodist school for Christian blacks which was also designed to educate youth, male and female, in all of the branches of a literary, scientific and classical education, wherein shall be taught also...normal training of teachers, music, commercial and industrial training and the agricultural and mechanical sciences.23

The Christian influence at the college remained strong throughout its history, as it did at the other black religious colleges in the East Texas area. The 1916 catalog stated that "the general atmosphere of [Texas College was] Christian and no acts [were] countenanced on the part of anyone that would not be in accord with a well ordered Christian home." Religious activities at that time included daily devotional meetings, Wednesday prayer services, Sunday School, and regular Sunday preaching. Both the Y.M.C.A. and the Y.W.C.A. also functioned at Texas College in 1916.24

Still committed to religious education in 1934, Texas College "placed much emphasis...upon the religious activities of the student body." Teachers were required to actively participate in the religious work of the institution for "each Sunday evening public vespers

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23Texas College Charter, on file at Texas College.
...conducted by the faculty, and no efforts [were] spared in making these services a source of help and inspiration to the student body and visitors."

During the 1950's religion continued to be a strong force at Texas College. The 1952 Bulletin stated that the institution promoted Christianity with great vigor. Indeed, at that time, Texas College required all of its students to take religious education courses and the institution also sponsored an annual "Religious Emphasis Week" which involved the total college community. In 1954, Texas College launched its most ambitious religious education effort by organizing "a school of Religion in cooperation with the Perkins School of Religion at Southern Methodist University of Dallas..." This program, designed to help in-service pastors, also attempted to stimulate ministerial recruitment.

In spite of the positive influences of religion at Texas College, the church, as it did at the other schools included in this study, sometimes hindered the intellectual-academic growth of the Tyler institution. On one occasion, for example, a Black Muslim minister was not allowed...

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26 Journal of the Twenty-Third General Conference and the Twenty-Second Quadrennial Session of the Christian Methodist Episcopal Church, 1954, pp. 385-86.
to speak on campus because Texas College administrators felt that his organization was too radical.\textsuperscript{27}

Texas College's religious orientation appeared to be as strong in 1975 as it was during the 1950's. Among other things, the president of the institution was an ordained minister and students were still required to take religious courses. Furthermore, according to the Texas College \textit{Long-Range Plans, 1975-1985}, the college would continue to emphasize religious life "in both living and learning experiences on the campus."\textsuperscript{28}

Unlike Wiley, Bishop, or Jarvis colleges, Texas College never received significant or sustained support from a major white religious body. Furthermore, local Caucasians (those in Tyler and the surrounding area) have largely ignored Texas College, refusing at times even, to acknowledge the school's existence. According to Mrs. Francier Austin, Director of the Texas College Tutorial Program, a white official at the local community college, Tyler Junior College, indicated to her that she had never heard of Texas

\textsuperscript{27} A group of Texas College students related this incident to the writer.

\textsuperscript{28} Allen C. Hancock "Long-Range Plans, 1975-1985" (Tyler, Texas: Texas College, 1975), p. 22.
College. Additionally, major news items concerning the institution are usually ignored or buried in the back pages of the city's two white-owned dailies. Since the school has been an almost exclusively black venture, with the exception of a few liberally oriented white professors who served the school after 1954, only a small number of non-blacks have been associated with the institution.

No black showed more concern for Texas College during its early years than W. Rutherford Banks, sixth president of that institution from 1915 to 1926. Banks, born on August 8, 1881, in Hartwell, Georgia, received both an A.B. degree (1909) and an M.A. degree (1928) from Atlanta University. Before going to Texas College, Banks taught briefly at Port Valley Industrial School and later, 1912-15, held a principalship at Kowaliga Industrial School, Benson, Alabama.

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29. This seems especially surprising since at one time (1959-1965) Tyler Junior College operated a branch division at Texas College.

30. Fortunately, a black-owned weekly newspaper, the East Texas Focus, and a black-oriented radio station (KZEY) keep local blacks informed of significant campus events at Texas College.

31. According to Mrs. Florence Vaughn, associated with Texas College since 1922 as a high school pupil, college student, and librarian (M.S.L.S., Wisconsin) the ultra-conservative atmosphere of the East Texas area discouraged liberal whites from seeking employment at the Tyler school before 1954. Interview with Mrs. Florence Vaughn March 26, 1976.

Bank's concerned leadership was perhaps his most important contribution to Texas College. In spite of the many problems he encountered attempting to administer a black-sponsored religious college in the South, Banks appeared to have taken a personal interest in all of his students. Mrs. Florence Vaughn, who studied at Texas College during Banks' administration, recalled that the president knew all the students by name. Mrs. Vaughn further observed that Banks frequently engaged the students in informal discussions, and in response to his genuine affection for them, they loved and respected him.

The best description of Banks' love for his students was found in a letter written to the Georgia native in 1946 by W.E.B. DuBois, who wrote:

It is hard to find words with which to congratulate upon what you have done: first of all, your single-hearted devotion to a cause; secondly, your utter indifference to salary and money return; and finally the interest which you always have had in students as human beings.

Perhaps the most successful president in the history of Texas College was Dominion R. Glass, who assumed that office in 1931. Born in Forsythe, Georgia to Benjamin and Minnie Glass, Texas College's eighth

33At that time, the early 1920's, there were approximately 300 students at Texas College.

34Interview with Mrs. Florence Vaughn, March 25, 1976.

35DuBois to Banks, 3 December 1946, W. R. Banks Papers, Texas College Archives, Texas College, Tyler, Texas.
president spent his early years in Atlanta, where he lived with his aunt. Glass also attended elementary, secondary, and undergraduate school in Atlanta, graduating from Atlanta University with a B.A. degree in 1917. He attended graduate school at Harvard, and later, Miles College of Birmingham, Alabama awarded him an honorary L.L.D. degree.

Prior to 1931, Glass held the following positions: Dean of Paine College, Augusta, Georgia; President of Haygood College, Pine Bluff, Arkansas; and Registrar at Prairie View A and M College, Prairie View, Texas. After accepting the presidency of Texas College, Glass served that school for the next 30 years.

Although no Texas College administration solved the school's financial problems, Glass earned a reputation as a skillful fund raiser. Combining a warm personality with superior public relations projects, he obtained more financial support from the poor blacks, who made up the Colored Methodist Episcopal Church, and from occasional white contributors than any of his predecessors or successors, according to his wife.

36 Interview with Mrs. Dominion R. Glass, January 1, 1976.
37 Tyler Courier-Times, 8 October 1968.
38 Interview with Mrs. Dominion R. Glass, November 25, 1975.
39 Ibid.
Glass made a major contribution to Texas College in 1936, when he married the former Miss Willie Lee Campbell of Nacogdoches, Texas. Among other things Mrs. Glass established a Home Economics Department at the college and by 1943 Texas College had granted its first B.S. degree in that subject. A year later, 100 students majored in home economics.

Texas College enrolled over 2,000 students in 1950, making it "the largest college supported and controlled by Negroes west of the Mississippi River, and second largest of all types in that area." Recognizing Glass' tremendously successful recruiting efforts, in 1951 the official newspaper of the Colored Methodist Episcopal Church observed, "It [was] largely through his genius and leadership that Texas College [expanded] with such amazing rapidity." Three years later, in 1954, the Colored Methodist Episcopal Church again applauded Glass' leadership by stating that Texas College appeared "to be one of the most widely respected institutions for Negro students in what we might call the Southwest."

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40 Ibid.
42 Journal of the 22nd General Conference and the 21st Quadrennial Session of the Colored Methodist Episcopal Church, 1950, p. 160.
43 Christian Index, 31 May 195.
Also at that time, Glass in a major effort to upgrade the academic program at Texas College, established a cooperative program with the University of Texas at Austin in which professors from the University taught special education courses at Texas College.\(^{44}\)

When Glass resigned from office in 1961, Dr. Benjamin E. Mays, former president of Morehouse College, was among those who wrote to congratulate him for what he had accomplished at Texas College. Mays wrote: "I want to congratulate you for the growth of [Texas College], for the inspiration you have given hundreds, yea, thousands, of young men and women, and for the leadership you have given in education."\(^{45}\)

Upon his death, seven years later, the *Tyler Courier Times* stated:

*Tyler has lost a prominent leader in the field of higher education in the death of Dr. Dominion Robert Glass, president emeritus of Texas College. In his 30 years as president of that Tyler college, he...lifted it...[to] academic prestige. His achievements in education were felt nationally through his leading role in the United Negro College Fund, Inc., of which he had served as senior president of service and as board member.* \(^{46}\)

\(^{44}\) *Journal of the Twenty-Third General Conference and the Twenty-Second Quadrennial Session of the Christian Methodist Episcopal Church, 1954*, pp. 311, 386.

\(^{45}\) Mays to Glass, 10 February 1961, Dominion R. Glass Papers Mrs. Dominion R. Glass, who lives in Tyler, Texas, has possession of these papers.

\(^{46}\) *Tyler Courier-Times*, 11 October 1968.
Among others who made outstanding contributions to the development of Texas College was Ira D. Reid, who taught there during the early 1920's. A Virginian, Reid was born on July 2, 1901, in Clifton Forge. He earned his first degree at Morehouse College in 1922, and later, in 1925, received the M.A. degree from the University of Pittsburgh. In 1939 Columbia awarded him a Ph.D. in sociology. 47

According to one of his former students, Reid was an excellent teacher and an able scholar. He maintained a relaxed relationship with his pupils and apparently had little difficulty inspiring them to learn. 48

During his career, Reid also served as visiting professor of Sociology at both New York University and Haverford College, Pennsylvania. His published works included Adult Education Among Negroes (1936); The Urban Negro Worker in the United States (1938); Negro Membership in American Labor Unions (1930); and Sharecroppers All (1941), co-authored with Arthur Raper another noted sociologist. In 1944 Atlanta University appointed him editor of its quarterly journal Phylon, 47


48 Interview with Mrs. Florence Vaughn, March 26, 1976.
and in addition to Phylon, his articles have appeared in *Journal of Negro Education*, *Virginia Quarterly*, *Social Forces*, and *International Journal of Religion and Crisis*.49

Among Texas College's most distinguished graduates is Joseph A. Johnson, who was born on June 19, 1914, in Shreveport, Louisiana. Although he arrived in Tyler with only three dollars,50 Johnson eventually earned a B.A. degree (Magna Cum Laude) in 1938. The Iliff School of Theology in Denver, Colorado awarded him both the M.Th. degree in 1943, and the D.Th. degree in 1945. Later in his career, Johnson became the first black to be admitted to Vanderbilt University and the first to graduate from that institution with a Ph.D. in religion (1953).51 An experienced minister, Johnson has held pastorates at Colored Methodist Episcopal Churches in Louisiana, Tennessee, and Colorado. In 1961 he delivered a major address, entitled "Methodism in the Field of Social Service," to the Tenth World Methodist Conference, Oslo, Norway.52

Johnson has also taught in and administered various black colleges. He was Dean (1943-45) and later (1945-53)

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49 Guzman, *Year Book*, p. 51


52 Harris and Craig, *Christian Methodist Episcopal Church*, p. 63.
President of Phillips School of Theology, Jackson, Tennessee. From 1958 to 1959 he held a professorship in religion at Fisk University, and from 1959 to 1960 he was acting Dean of the Chapel at Fisk.\(^\text{53}\)

In 1966 the Christian Methodist Episcopal Church honored Johnson by electing him Bishop of its Fourth Episcopal District. Since that time, the Bishop has written a book, *The Soul of the Black Preacher* (1971).\(^\text{54}\)

Dr. Allen C. Hancock, another Texas College graduate, and president of the institution since 1967, represents the type of Christian leadership the Tyler school has tried to produce throughout its history. A native of rural East Texas, Hancock completed his high school studies in Jacksonville. He received a B.A. degree from Texas College in 1932, and an M.Ed (1947) and D.Ed. degree (1951) from the University of Colorado.\(^\text{55}\)

Before becoming president of his alma mater, Hancock held the following positions: associate pastor of his father's church near Rusk, Texas, public school teacher at various places in Texas, Dean of Instruction at Jarvis Christian College and Director of Graduate

\(^{53}\)Ibid.

\(^{54}\)Ebony, *Ebony Success Library*, p. 178.

\(^{55}\)Ibid., p. 139.
Hancock's most important contribution to Texas College has been his sincere effort to upgrade every component of the institution. Since his return to Texas College in 1967, he had launched a vigorous campaign to strengthen the student body, the faculty, and the administration. Although few Texas College graduates achieved the prominence of Johnson or Hancock, and the great majority found employment in teaching or preaching, the school, throughout its history, produced other outstanding black leaders. Alumni records at Texas College disclosed that three of the institution's five graduates in 1910 became public school teachers. One served as a professor at Texas College and the other listed no occupation.

The 1920 graduating class included seven persons who entered the teaching profession. No information was available on the positions held by the four additional members of that group. Texas College awarded seventy-two degrees in 1936. Fifty-one members of that class accepted teaching assignments in the public schools.

56 Allen C. Hancock, (unpublished autobiographical sketch), Texas College. A copy was provided the author by Hancock's office.

57 Hancock's plans for Texas College are outlined in detail in his "Long Range Plans"

58 Texas College, Catalog, 1937-38 (Tyler, Texas: Texas College, 1938), pp. 73, 80.

59 Ibid., p. 81.
of Texas and Oklahoma. Of the remaining four members of the class of 1936 who listed occupations, two were coaches, one was employed as a cashier and one was studying for a graduate degree at the University of Chicago.

Despite the institution's historic status as perhaps the poorest black religious college in East Texas, Texas College has sponsored numerous community-service projects in line with the Booker T. Washington philosophy of black education. For example, in an effort to improve the quality of public school teachers, the college offered a three-month summer school program. In addition, at that time, "courses [were] offered those teachers whose schools [closed] in February to enter Texas College in March, giving an opportunity to make three months of the regular session." 61

Further reflecting Washington's educational ideas, the institution also sponsored farm demonstration projects. A leader in this program was Professor G. W. Crouch, who directed a "Ten Year Soil Building Campaign" in rural East Texas during the 1920's. Indicative of the significance of Crouch's super-efforts was the fact that he supervised a project of Smith County

60 Ibid., pp. 77-78.
61 Texas College, Catalog, 1925-1926 (Tyler, Texas: Texas College, 1925), p. 11.
farmer, Henry Jackson, who raised "the second largest yield of cotton on five acres of land in the United States."62

Although the president of Texas College at that time, W. R. Banks, studied at Atlanta University under W.E.B. DuBois, practical considerations dictated that Banks make a serious effort to adopt at least some aspects of the Washington program. Most black college presidents during the Booker T. Washington era and for many years afterwards felt compelled to devote considerable attention to agricultural projects in their schools since such a program served a dual purpose. It not only did not offend potential white donors in the North and South;63 it frequently served a real need for many rural black communities.

In 1934 Texas College introduced "The Community-Centered Teachers-Training Program for Rural Teachers."

62 Ibid., pp. 10-11. Since most East Texas Negroes lived on farms during the 1920's, they undoubtedly found these projects especially helpful.

The Glass administration launched this project to provide special training for rural teachers after observing that most graduates of the Tyler institution eventually taught in provincial schools, and that these teachers had a responsibility to rural blacks that went beyond mere classroom teaching, another indication of the service-oriented nature of much of the educational effort at Texas College.

According to T. S. Montgomery's state-supported study of Texas College in 1944, the school at that time maintained an outstanding community relations program. Among other things, the college sponsored home improvement projects, a Negro library for Tyler, and song festivals for children in the W.P.A. nursery. Furthermore, Texas College cooperated with Smith County Negro schools "in providing leadership and guidance." The institution also organized "and its faculty members and students... cooperated in conducting three community workshops," through which "college students assisted people of [Smith County] in learning how to mend tools, improve furniture, and remake clothes."65

Revealing again its deep concern for community oriented programs, Texas College, in 1951 established

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64 Texas College, Catalog, 1935-1936 (Tyler, Texas: Texas College, 1936), p. 15.
65 Montgomery, Senior Colleges for Negroes, p. 49.
a Graduate School of Education. According to the school bulletin "the first educational task of the Graduate school was to make fifth-year work available to full-time in-service teachers on week-ends, evenings and Saturday with full-time graduate work offered during the summer." In 1953 the Texas State Commissioner of Education granted the college unconditional approval to offer the Master of Education degree in elementary and secondary education. The Graduate School, however, was not concerned exclusively with degree candidates, the Graduate Bulletin indicating that

"The College [recognized] two types of graduate students; first, students who desired to become candidates for the Master's degree; second, students who, having taken the bachelor's degree, wish to broaden their education without reference to a higher degree. This latter group shall be known as special students."

The most ambitious public service project initiated at Texas College since 1953 has been the school's investment in rental property. Realizing the severe shortage of standard housing in Tyler for blacks, the institution sponsored a 200-unit apartment complex in the city's largest Negro community. Most importantly, rent at the Texas College Garden Apartments is based on the income of the tenants.67


67Although the apartments are located in a black neighborhood, they are available to members of all races.
Although seldom involving large sums of money, community-oriented programs sponsored by Texas College have benefited many East Texas blacks throughout the history of the Methodist institution. During every period of Texas College's eighty-two year existence the school has appeared to be committed to improving the total black community. These public service projects sponsored by the college suggest that it has been quite successful in helping at the level where people needed it. 68

Perhaps the most significant aspect of Texas College's contributions is that they were made while the school suffered financially. Indeed, the institution has faced financial difficulties throughout its history. The 1916-1917 Texas College Catalog, reflecting the schools persistently inadequate financial support, indicated that the institution desperately needed $40,000 69 and in 1926 a Department of the Interior survey stated that Texas College's income for that year, $29,720, did not meet the needs of the institution. The Interior Department study further observed that without greatly

68 Re-committing itself to serving the public in 1975-1976, the college provided temporary offices for Tyler's black-owned Security National Bank.

69 Texas College, Catalog, 1916-17, p. 10.
increased financial resources, the school could not realize its educational goals. The Department's report concluded that the Colored Methodist Episcopal Church "and other friends of the institution [should] make definite arrangements to provide additional permanent annual revenues."\textsuperscript{70}

A 1965 report on Texas College by a visiting committee of the Southern Association of Colleges and Schools suggested that inadequate financing still plagued the college. The institution, in spite of a great financial effort by the Christian Methodist Episcopal Church and an increase in tuition rates, still needed "a substantial increase in the operating budget to adequately maintain its...programs..."\textsuperscript{71} according to the Southern Association.

Another report on Texas College by the Southern Association of Colleges and Schools published in 1974 revealed that the institution still needed a larger endowment, since "the corpus [was] less than five hundred thousand dollars and [provided] very little yield."


\textsuperscript{71}Report of Visiting Committee Southern Association of Colleges and Schools on Texas College, 1965, p. 10.
The 1974 report further concluded that during the 1973-1974 academic year "the level of faculty salaries [appeared] to be low, compared with regional and national averages," providing additional evidence of the continuing financial problems of the school.\textsuperscript{72}

Because of the permanent "money question" at Texas College, the institution seldom provided its students with adequate facilities or equipment. In 1895, all "classes were taught in one room and recitations were heard in the hall."\textsuperscript{73} Among the most pressing needs of the college in 1917 were farm equipment and laboratory facilities, as well as books for the library and an administration building.\textsuperscript{74} Forty-eight years later facilities and academic apparatus at Texas College were still deficient. The library contained only 23,000 volumes and "many important books and journals [were] missing," while student dormitories as well as academic structures needed to be rebuilt or renovated.\textsuperscript{75}

Although by 1974 Texas College had initiated a major program to renovate and air-condition its older

\textsuperscript{72}Report of Visiting Committee Southern Association of Colleges and Schools on Texas College, 1974, p. 27.

\textsuperscript{73}Allen C. Hancock, "Texas College—Yesterday, Today and Tomorrow" (Unpublished historical sketch of Texas College, written in 1967, on file in President's Office), p. 2.

\textsuperscript{74}Texas College Catalog, 1916-1917, p. 10.

\textsuperscript{75}Southern Association Report on Texas College 1965, pp. 19, 23, 24.
buildings, problems still existed. The Southern Association in that year cited as an example that "the Business-Science building, ... a fairly recent addition to the campus, ... lack[ed] basic scientific equipment needed to enhance its effective use." 76

Like Wiley and Bishop Colleges, Texas College also experienced considerable "bad luck." On April 19, 1909, the administration building burned, along with the library. Lacking insurance, the damage represented "quite a setback to the college's progress." Another tragedy occurred in 1947 when fire devoured the newly constructed Student Union Building, which brought the destruction not only of the activity center of the campus, but represented a crippling financial loss of over $320,000. 77

While sometimes devastating, Texas College's problems did not prevent the institution from gaining recognition as a standard four-year college. Contributing significantly to this recognition was the school's continuing and successful, although deliberate, effort to acquire a quality faculty. 78

77 Hancock, Texas College, pp. 5, 10.
78 The Texas College Catalogs provide the most complete information on the institution's teachers.
It seemed that dedication rather than scholarship was the hallmark of the institution's early instructors. Of the ten staff members employed by Texas College in 1916, only one had studied beyond the B.A. degree, Dr. W. F. Warren, M.D.\textsuperscript{79} Although in 1925, the Texas College faculty included eighteen individuals, just four of them possessed graduate degrees. Indeed, seven of the eighteen held no degree at all.\textsuperscript{80}

While Texas College made a serious effort to improve its teaching staff during the years immediately after 1925, the school experienced only insignificant progress until 1962. By that year, in addition to the twenty-four faculty with Master of Arts degrees, the school employed eight persons with terminal degrees.\textsuperscript{81}

Since 1967, the faculty has been enlarged and strengthened with the addition of the largest number of doctorates in the history of the institution. By 1974 eighteen of the fifty-five instructors held either Ed.D.'s or Ph.D.'s.\textsuperscript{82}

The growth in quality of the student body at Texas College over the years also contributed to the school's

\textsuperscript{79}Texas College, \textit{Catalog, 1916-17}, p. 7.
\textsuperscript{80}Texas College, \textit{Catalog, 1925-26}, pp. 4-5.
ultimate recognition as a regular senior college. Because of the low academic level of the school's first students, only elementary and high school courses were offered, including grammar, arithmetic (lower mental), geography, and spelling. 83

While the school graduated its first college class on May 20, 1909, the Department of the Interior described Texas College in 1914 as still only a high school with a small number of elementary students. The enrollment at that time totaled 110 students, thirty-five of whom were elementary students, the seventy-five being high school students, three of whom were enrolled in college-level courses. 84

Although labeled as no more than a high school in 1914, by the 1916-17 school year, Texas College had made definite improvements. Students desiring admission to the College program were required to have "completed at least fifteen units of high school work." 85 In 1926, however, most of the students at Texas College still pursued either elementary or high school studies. The 341 pupils enrolled included only 107 college students. 86

83 Hancock, "Texas College," p. 2.
85 Texas College Catalog, 1916-17, p. 13.
86 Department of the Interior, Survey, p. 873.
By the 1930's the institution began to attract some of the better black students in East Texas. Indeed, during that period the most important graduates in the history of Texas College studied at the school, a development that stemmed in part from the closing of the institution's high school department in 1935. Furthermore, the public school system for Texas blacks had expanded and improved by 1935, and because of Jim Crow laws, even the best black students could attend only Negro colleges. From that point onward only those applicants who could "furnish evidence of sufficient preparation to do [college] work..." were admitted.\footnote{Texas College, \textit{Bulletin}, 1934-1935, p. 17.}

Unfortunately few changes have been made in the Texas College curriculum during the seventy-nine year history of the school. Originally organized to train teachers and preachers, course offerings at Texas College suggest that the institution in 1972 remained committed to that philosophy. Although in 1975 the college announced plans to adopt new academic programs including computer science and community nutrition, in 1976 there was little evidence to indicate that the institution had immediate plans to implement such projects.\footnote{Hancock, "Long Range Plans" pp. 33-35, 68, 67.}
As was true of the other schools represented in this study, the most valid descriptions of Texas College's growth and development were made by state and national governmental agencies, and various regional accrediting bodies. The Department of the Interior in 1929, for example, wrote that by 1926-27 Texas College was rendering valuable service and the State of Texas recognized as much by granting senior college status to the institution in 1932, when the Texas State Board of College Examiners, representing the State Department of Education, certified Texas College as a standard four year institution. A year later the institution received accreditation as a "B" College from the Southern Association of Colleges and Secondary Schools; and, in 1948 Texas College was granted an "A" rating by the same agency.

Established by the poor blacks of the Colored Methodist Episcopal Church, in 1894, Texas College has endeavored, for the entire period of its existence to help black people at the level where they need it. Influenced by both the Booker T. Washington and W.E.B. DuBois philosophies, the school, through its academic

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89 Department of the Interior, Survey, p. 880.
90 Hancock, "Texas College" p. 8.
programs and public service projects, always expressed concern for the total black community. Furthermore, in spite of financial problems and other shortcomings, the college under the guidance of its Negro leaders, ultimately received recognition as a standard four year college. Throughout its history Texas College maintained a strong Christian orientation and provided young blacks with an academic opportunity that would otherwise have been unavailable to them. But while Texas College has rendered valuable service to the black community, unless the school can generate new sources of income it seems destined to close.
CHAPTER V

JARVIS CHRISTIAN COLLEGE

Both northern and southern whites contributed to the establishment of Jarvis Christian College located at Hawkins, Texas. Subsequently, dedicated Negroes along with their Caucasian benefactors provided the leadership responsible for the transformation of the institution from an elementary school "to an accredited senior college." Although like the other black religious colleges in East Texas, Jarvis endured many hardships, the college persistently stressed its Christian philosophy and public service orientation.

The founders of Jarvis were members of the Christian Woman's Board of Missions (Disciples of Christ). This Board, organized on October 21, 1874 by seventy-five women at the Richmond Street Church of Cincinnati, Ohio, to engage in general missionary work, selected

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2 Missionary Tidings, October 1894. The first official literary organ of the Board, Missionary Tidings, although organized as a newspaper in 1883 evolved by 1904 into a magazine.

3 Missionary Tidings, April 1884.
Mrs. Maria Jamerson as its first president.⁴ Although within a few years of its establishment, the Christian Woman's Board of Missions initiated religious and educational work throughout the world, not until 1900 did the Board begin its work with American Negroes.⁵ Advancing its efforts among black Americans rapidly, however, after the turn of the century, the Board, by 1906, owned and controlled four Negro schools in the United States.⁶ The body opened its fifth Negro institution, Jarvis Christian College, on January 14, 1913, in Hawkins, Texas.⁷

⁴Ida Withers Harrison, Forty Years of Service: A History of the Christian Woman's Board of Missions, 1877-1914 (Indianapolis: Christian Woman's Board of Missions, 1914), p. 24. From 1908 to 1920 Mrs. Harrison served as vice-president of the Board.

⁵Several years prior to 1900 the Board expressed interest in Negro work. In 1883, for example, an article appearing in the Missionary Tidings pointed out that the organization should help the freedmen. Mrs. Marion Perkins wrote that American Negroes needed "some one to teach them..." See Missionary Tidings, May 1883.

⁶Ida Harrison "A New School in Texas," Missionary Tidings 25 (1908): 351. These schools included Louisville Bible College (Louisville, Kentucky), Lum Graded School (Lum, Alabama), Martinsville Christian Institute (Martinsville, Virginia) and Southern Christian Institute (Edwards, Mississippi). See Elmira J. Dickson, Helen E. Moses and Anna R. Atwater, comps., Historical Sketch of the Christian Woman's Board of Missions (Indianapolis: Christian Woman's Board of Missions, 1911), pp. 57-59.

Throughout its history a concern for Christianity dominated campus life at Jarvis. According to J. H. Lehman, superintendent of Negro Education for the Disciples of Christ in 1923, Jarvis' greatest contribution was in the area of religious training. Lehman concluded that the overwhelming majority of the school's graduates held influential positions in the church. 8

In 1925 religion continued to lend "its wholesome influence" to Jarvis. The Y.M.C.A. and the Y.W.C.A. at Jarvis, for example, made significant progress on both state and national levels. Indeed, the secretary of the Southwest Y.W.C.A. Conference stated that a Jarvis girl "was the best informed student on 'Y' in the conference." 9 A letter written by E. W. Van Slyke, a white architect who visited the campus in 1925, to J. N. Ervin, president of Jarvis at that time, provided additional evidence of the influence of religion at Jarvis during the 1920's. Among other things Van Slyke

8Disciples of Christ, Year Book, 1923 (Saint Louis: United Christian Missionary Society, 1923), p. 118. According to unofficial statistics of Jarvis' registrar, Mrs. V. Carney Waddleton, most Jarvis graduates prior to the 1970's pursued teaching careers. However, many of the school's early graduates were both teachers and church workers. Interview with Mrs. V. Carney Waddleton, July 22, 1976. No official records of Jarvis alumni are available.

observed that the students at Jarvis exhibited good Christian training. He wrote that, in his opinion, the institution trained its pupils to be useful but "best of all, to Christianity." 10

Another campus visitor, Virgil A. Sly, also appeared to be impressed with the "strong Christian atmosphere" at the Hawkins campus. Writing in 1934, Sly revealed that ninety-eight percent of the students held church memberships. Furthermore, the writer described the faculty as "Christian men and women," who were dedicated to "building a Christian leadership for the Negro citizenship of the South." 11

Reflecting the negative aspects of the religious influence at Jarvis in 1946, the institution took swift disciplinary action against a female student suspected of being "with child." After learning of her alleged pregnancy, President Ervin dismissed the girl immediately, explaining "we can take no chances." Fortunately, the campus physician asked the president to allow him to examine the young lady, and discovered that she was not pregnant. Ervin then allowed her to


re-enter school. Ervin's overreaction to this situation apparently stemmed, in part, from his great desire to prevent any incident from occurring at Jarvis which might offend the school's Christian supporters, particularly conservative whites.

During the 1970's religion continued to be important at Jarvis. For example, the college, in 1973, became affiliated with the Lay-Preachers Training Academy. This academy, designed to lift the educational and ordination level of ministers in the Northeast Texas area, awards certificates to clergymen who complete thirty weeks of course work in religion. Jarvis participates in the program by providing class rooms and teachers. According to Dr. Emmett Dickson, Director of Religious Life at Jarvis (1976), the college further emphasizes religion by conducting regularly scheduled church services, providing tuition-free grants to religion majors, and sponsoring guest speakers such as the Rev. Samuel Proctor, pastor of Harlem's Abyssinia Baptist Church, the largest black congregation in the world.


13 Interview with Dr. Emmett Dickson, April 21, 1976.
Few if any of the religious leaders responsible for the founding and Christian philosophy of Jarvis contributed more to the school than Mrs. Ida Jarvis, a southern white woman, for whom the school was named. In August of 1910 Mrs. Jarvis and her husband Major J.J. Jarvis, donated the 456-acre site upon which the college was built.\textsuperscript{14}

In explaining why she and her husband gave the land to the institution, Mrs. Jarvis revealed a background of close association with Negroes. (According to Mrs. Jarvis, her parents were kind, paternalistic slaveholders.) As a child, Mrs. Jarvis recalled she had played frequently with the slave children owned by her mother and father, and she never forgot the pleasant experiences of her integrated childhood. "What fun we did have making things happen outdoors,"\textsuperscript{15} she reminisced.

A product of a deeply religious family, Mrs. Jarvis observed that as a small girl she took great pride in sitting with blacks at her church in the back rows reserved for Negroes, considering it a "special favor."\textsuperscript{16}

\textsuperscript{14} Alphin, "Jarvis Christian College," p. 13.
\textsuperscript{15} Ida Jarvis, "Why We Gave the Land-The Evolution of and Idea," Missionary Tidings 30 (1913): 464-65.
Furthermore, somewhat paternalistically, she would often "gather [her] flock of black sheep together and... preach them sermon after sermon."  

Mrs. Jarvis disclosed also that while still a child she wrote "passes for Negro men and boys on Sundays." These passes permitted the slaves to travel "and when they were armed with this little piece of paper with its childish scribble, no patter roller dared to molest them." 

When her father died, Mrs. Jarvis inherited several slaves, including Aunt Celia. The two became good friends immediately and Mrs. Jarvis often visited the Negro woman's cabin to listen to her stories. On Sundays the young mistress would read the Bible to her slave friend. Although the Thirteenth Amendment ended slavery,

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17 Jarvis, "We Gave the Land," p. 465.


19 According to Mrs. Jarvis "I belonged to her and she belonged to me." See Jarvis, "We Gave the Land," p. 465.
Mrs. Jarvis reported she maintained warm relations with Aunt Celia, who died a few years after the Civil War.  

Perhaps because of her previous experiences with blacks, after becoming affiliated with the Christian Woman's Board of Missions, Mrs. Jarvis began to think about and then make plans for the establishment of a Negro school in Texas. A black woman who attended the opening ceremonies at Jarvis on January 14, 1913, later wrote that "Mrs. Jarvis was with us at the dedication and made us feel what a real friend we had in her." 

In recent years other whites have continued the tradition begun by Mrs. Jarvis. One white man, C. A. Meyer, has been particularly helpful to Jarvis. Meyer, a native of Boston, Massachusetts, graduated from Harvard in 1939. After moving to Dallas as vice-president of Sears' southwestern territory in 1962, he became associated with Jarvis as a member of the Board of Trustees. Visiting the campus frequently, Meyer made friends among both students and faculty.

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20 The exact date of her death is unavailable. See ibid.

21 An active member of the group from its inception, Mrs. Jarvis served several years as president of the Texas Chapter. See Mrs. W. W. Phares, "Mrs. Ida V. Jarvis - An Appreciation," World Call 19 (1937): 29.


Complementing his friendly attitude toward the college, the Harvard graduate, during a five-year period beginning in 1963, donated $45,000 to Jarvis. As a result of "his diligent and enthusiastic support" of the college Meyer was promoted "to chairman of the Trustee Board in 1963, a position he held until 1966." 24

Although lacking the financial resources of white missionaries, Jarvis' black leaders made important contributions to the school throughout its history. The college's most dedicated black leader, J. N. Ervin, served faithfully as president from 1914 to 1938. Born in Washington County, Tennessee, on May 6, 1873, to a washerwoman, Ervin attended the public schools of Johnson City, Tennessee, graduating from the city's Langston Negro School "with an excellent record." After completing his studies at Columbia University, Ervin "returned to Johnson City and became principal of the Langston School." 25

The turning point in Ervin's career came in 1913 at the International Convention of the Disciples of Christ held in Toronto, Canada, for it was at that time that he met Mrs. Ida Jarvis. A speaker at the Convention, Ervin greatly impressed Mrs. Jarvis. After his presentation,


she introduced herself to the Tennessean and offered him the presidency of the school named in her honor. Although he appeared to be rapidly advancing toward financial security in Johnson City, "because of his unselfish desire to make a contribution to [black] people in the church,..." he accepted the position at Jarvis on August 1, 1914, and assumed his new duties on September 1, 1914. For the next twenty-four years, in spite of constant difficulties, Ervin dedicated his life to Jarvis and did well. Writing in 1933, Miss Dale Ellis observed that Ervin enjoyed great popularity because he "never asked or wanted anything for himself, only for his school. His life has been spent for Jarvis." 28

Dr. E. W. Rand, another black man who served Jarvis, was a graduate of the Hawkins school, completing both high school and junior college work there during the years 1927-1933. Rand also earned a Master of Science degree (1941) in Biology from Atlanta University and a Doctor of Education degree in 1952 from Indiana University. Among other things, Rand has taught biology and education at Jarvis. From 1937 to 1942

and again from 1957 to 1959 Rand was Dean of the College. He has also published eleven articles, in such journals as the Texas Standard and the Journal of Negro Education, and is listed in Who's Who in American Education, Who's Who in the South and Southwest, and Outstanding Educators of America, 1972.\textsuperscript{29}

Dr. J. O. Perpener, another notable Jarvis alumnus, graduated from I. M. Terrell High School, Fort Worth. Receiving an Associate of Arts degree from Jarvis in 1935 while it was still a junior college, he then earned his Master's degree in 1950 and the Doctor of Education degree in 1952 from the University of Colorado.\textsuperscript{30}

Perpener has served as a public school principal in Kaufman and Greenville, Texas; Dean of Instruction at Lane College, Jackson, Tennessee; and President of Jarvis College from 1969 to 1972. During his administration, the school's enrollment reached an all-time high of approximately 1,000 and the institution initiated its most ambitious building program.\textsuperscript{31}

Dr. Lorene Barnes Holmes, Jarvis' most distinguished graduate in recent years, completed her B.S. degree in Business Education at Jarvis in 1959. She

\textsuperscript{29}E.W. Rand, (unpublished biographical sketch). This information was obtained, typed and mimeographed from Dr. Emmett Dickson, Director of Religious Life at Jarvis.

\textsuperscript{30}Jarvisonian, September 1969.

\textsuperscript{31}Jarvisonian, June 1969.
earned both the Master of Business Education degree (1966) and the Doctor of Education degree (1970) at North Texas State University. Since 1970 Dr. Holmes has served as Chairman, Division of Social and Behavioral Sciences at Jarvis, as well as Director of the institution's Eight College Curriculum Program. In addition to being an outstanding educator, Dr. Holmes has also published articles in the Business Education Forum and the Journal of Business Education. Despite the success of Jarvis graduates such as Dr. Holmes, the school's alumni, in general, seem not to compared favorably with those at the other black religious colleges of East Texas. For example, Jarvis does not include among its graduates any nationally recognized individuals such as James Farmer of Wiley, since Dr. Perpener, Dr. Rand, and Dr. Holmes are all locally prominent. Although it is a private college, the black and white leaders at Jarvis have always involved the institution in public service efforts. Randolph Clark, one of the founders of Texas Christian University, visited the campus in 1918 and later described Jarvis as an

32Lorone Barnes Holmes (unpublished biographical sketch). Information obtained from Dr. Holmes in communication to writer, April, 1976.
institution concerned with "making the world fit." During the Second World War Jarvis demonstrated its interest in "making the world fit," by sponsoring projects to encourage black participation in the struggle. In 1943 the Jarvis Student Voice advised blacks to maintain the fighting tradition begun by Negroes who had participated in the Revolutionary War and later conflicts, including the Spanish-American War and World War I. Jarvis also played an enthusiastic role in raising money for the Red Cross during World War II. The college continually set larger quotas for itself and used "its influence to promote Red Cross activities throughout Wood County." The service aspect of the black religious colleges of East Texas was perhaps best revealed during the administration of Jarvis' fourth president, Dr. Cleo Blackburn. After becoming president of Jarvis in 1953, he initiated what he called a "Fundamental Education" project, designed to help rural blacks elevate their standard of living. Employing the labor of the 300

34 Student Voice, February 1943.
35 Student Voice, April 1943.
students at Jarvis, Blackburn turned the school's 874 acres into a display of proper land use. He also hired an expert on southern farming to sponsor a "project in growing cash crop--fruit, berries, vegetables, and improving production of poultry, hogs, and cattle." The college, furthermore, organized a model dairy farm and enlisted a full-time graduate engineer to develop a home industries program and a "self-help plan... for better rural housing." 36

Blackburn received national recognition for his "Grand Design" to make Jarvis a rural demonstration center when, in 1955, the Readers Digest and the Christian Herald published articles describing his work at the Hawkins institution. The Herald article quoted Blackburn, who observed that the Jarvis project "demonstrated that Americans who have too little can be helped to acquire the knowledge, find the materials, [and] develop the skills with which to work their way toward better food, better homes, better health, altogether richer lives." 37

Although Jarvis' accomplishments during the 1940's and 50's did not approach those of major white institutions


37 Quoted ibid. See also Stanley High, "Cleo Blackburn's 'Grand Design'" Reader's Digest 67 (1955): 131-35.
in the South during the same period, the school deserved and received special praise for its efforts to help black people advance. While failing to rise beyond the status of a poor black religious college during those years, and in spite of the absence of federal help, the college through the efforts of aggressive and dedicated black administrators, and a few benevolent northern and southern whites, succeeded in accomplishing many of its public-service goals. Later, during the 1960's, the impetus of the black revolution undoubtedly motivated Jarvis' leaders to continue their community efforts.

Continuing its community-oriented programs in the 1970's, Jarvis on March 19, 1971, sponsored a seminar for minority merchants representing twenty-two East Texas counties. Several state and federal experts offered assistance to small businessmen interested in starting or improving mercantile concerns. This service was extremely valuable, because in recent years only a small percentage of Negro businessmen have been successful.

More recently, in 1976, the college introduced a Division of Continuing Education to further serve the

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38 Christian Courier, April 1971.
special needs of the black community. Evening and Saturday classes are now offered to persons sixteen or older, allowing them to "complete degrees and short courses, to participate in workshops and to upgrade academic skills." Also important, this service provides many local blacks with perhaps their only opportunity for educational advancement. Because of full-time employment, many blacks are unable to attend classes during the day, leaving nights and weekends as the only times they have to enrich themselves academically. Furthermore, those who participate in Jarvis' Continuing Education program also substantially enhance their chances for professional growth. Many of the short courses and workshops as well as the degree programs for part-time students are designed to improve existing job skills.39

While attempting to serve the black public Jarvis frequently experienced difficulties brought about by the racism, "bad luck," and lack of adequate financing which plagued the other black religious colleges in northern Texas. Dr. Emmett Dickson, who taught at Jarvis for twelve years beginning in 1934, indicated that

racism was especially bitter in the Hawkins area during the 1930's and 40's. Whites in the region appeared to be convinced that education "ruined the Negro." On one occasion, for example, a white bank teller in Hawkins spit in the face of President J. N. Ervin to remind him of his status in East Texas.  

At another time, a white salesman in Longview, Texas, shoved Mrs. Ervin off the sidewalk after she replied rather sarcastically to him for referring to her as "auntie." During this same period Charles C. Mosley, a black professor of foreign languages at Jarvis, received similar treatment in Mineola, Texas. In that small East Texas community, a few miles west of Hawkins, a white clerk forced Mosley, at gunpoint, to purchase a pair of shoes after the Negro teacher had merely asked to look at them.  

Although unrelated, these incidents reflected the attitude of the generality of Hawkins' white population toward Jarvis College during much of its history. Few Caucasians in the region desired to see blacks advance beyond a primitive level of civilization and many whites in the Hawkins area were evidently violently opposed

40 Interview with Dr. Emmett Dickson, April 21, 1976.
41 Ibid.
to black education. Indeed, according to Dr. Emmett Dickson, on more than one occasion, President Ervin received death threats, one of which Dickson claimed eventually led to Ervin's death from a heart attack. ¹⁴²

Bad luck haunted Jarvis almost from the beginning of its existence and continued to plague the institution throughout its history. Shortly after the school opened, one of its three professors died from fever contracted in the low-lying region surrounding the campus. ¹⁴³ This death was especially painful since few instructors were willing to make the sacrifices necessary to open a school in the wilderness. The loss of this one teacher was potentially disastrous.

Jarvis also experienced a series of fires which caused considerable damage. The first one, occurring shortly after J. N. Ervin arrived at the campus in 1914, destroyed the school's main building. ¹⁴⁴ In 1931, a particularly tragic fire burned the boy's dormitory claiming the life of a student, Martin Tucker. ¹⁴⁵

Flames also consumed Texas Hall, another major structure, in 1935, which included "class rooms, [a]
boy's dormitory chapel and dining room..." All of the equipment in this building was lost "as well as half a year's food supply...," a severe loss for the struggling school.

The most recent fire at Jarvis occurred during the administration of Dr. J. O. Perpener in 1968, destroying the school's gymnasium. The loss of this building was also quite distressing because it contained most of the school's physical education facilities, and severely crippled the institution's athletic program. The destruction of the "gym" forced Jarvis to give up intramural basketball. Having earlier abandoned football, the loss of the school's basketball program had severe consequences, since the previously limited recreational opportunities were now virtually nonexistent. Because of the institution's isolated location in rural East Texas this situation was quite undesirable, leading on several occasions to serious student discontent.  

Indeed, during the late 1960's, Jarvis experienced numerous student demonstrations which emphasized the lack of "something to do" at the college. Student  

47Interview with Mr. Travis July, April 25, 1976. Mr. July served as an administrator in student affairs at Jarvis during the years 1967-69.
leaders of that period led frequent demonstrations protesting the lack of activities and recreational facilities at Jarvis, indicating that it was often necessary to drive eighteen miles to Tyler in order to escape the daily routine of classroom work and church services.\(^48\)

Like the other colleges included in this study, Jarvis' most serious and persistent problem has been a shortage of money. Although always under the auspices of the Disciples of Christ, the college never received adequate financial support. The first president of Jarvis, J. N. Ervin, frequently "made ends meet only by personal solicitation."\(^49\)

According to P. C. Washington, who assumed the presidency of the college in 1938, the needs of the institution at that time were great. In 1942 Washington indicated that Jarvis had no endowment and that the school had many needs it could not meet, including a boy's dormitory, a heating system for the girl's dormitory, an improved water system, and a gymnasium.\(^50\)

A letter of resignation submitted by Professor Charles E. Sherman to the president of Jarvis in 1947

\(^48\) Ibid.
gave strong support to Washington's earlier assertion that the institution was poorly financed. Professor Sherman felt compelled to resign his position because "the teachers at Jarvis are dependent for twelve months upon a salary which is not sufficient for the nine months during which it is received."^51 Evidence that the school continues to have financial problems in the 1970's can be seen in the fact that the college no longer conducts a Summer Program. Furthermore, in 1976 Jarvis still lacked a gymnasium. ^52

Undaunted by the multiplicity of problems the college experienced over the years, leaders at Jarvis slowly changed the school from a lonely rural settlement to "a four-year college of Arts and Sciences."^53 The most important factor contributing to the school's advancement was the gradual improvement in the teaching staff. While obviously dedicated, T. B. Frost and C. A. Berry, the institution's first two faculty members, as well as later instructors, did not possess standard


^52 Although the school has announced plans to construct a new gym facility, there is no indication that this will be accomplished in the immediate future (1976).

teaching credentials. As late as 1939 less than half the faculty held the master's degree.\textsuperscript{54}

Although by 1945 the teaching staff at Jarvis consisted of fifteen persons, only one of them held a doctorate, Dr. Martin L. Edwards, who headed the Department of Health. Nine of the teachers listed no academic work beyond the Bachelor of Arts degree.\textsuperscript{55} It was not until after 1967 that Jarvis significantly improved its staff, accomplishing this largely through federally financed faculty grants for graduate study. For example, in 1969 the college awarded $58,000 in stipends to eleven instructors.\textsuperscript{56}

The most impressive indication of the growth in quality of the Jarvis faculty in recent years has been the recognition received by the school's instructors from professional agencies and organizations in addition to the scholarly research pursued by some of the teachers. In 1969 Dr. Senka Yaden, an East Indian, was included in the volume, \textit{American Men of Science}.\textsuperscript{57}

In October of the same year, Mrs. Lorene Holmes published an article in the \textit{Business Education Forum}.\textsuperscript{58}


\textsuperscript{56}Jarvisonian, March 1969.

\textsuperscript{57}Ibid.

\textsuperscript{58}Jarvisonian, September 1969.
More recently Dr. Roy Y. Uyechi, a Hawaiian professor of Religion at Jarvis, "was named to a team of 16 experts," including scholars from several major institutions, who studied and translated Ugaritic notes dating back to 1200 B.C.59

In addition to strengthening its faculty over the years, Jarvis also gradually attracted better students. Although designed to be a college, school work at the Hawkins campus began on an elementary level because of the weak academic background of the first students admitted. Although the institution initiated high school work in 1914 and started a junior college division in 1921, in 1926-1927 the majority of the 154 students were enrolled in the elementary department. Furthermore, only fourteen pupils at that time took courses in the college division.60 By 1939, however, the college had eliminated both its elementary and high school divisions, admitting unconditionally only those who held diplomas from accredited high schools in Texas, while out-of-state applicants were required to pass an entrance examination.61

61Jarvis Christian College, Bulletin 1938-39, p. 10
After 1939 the college continued to upgrade its entrance requirements so that by the 1970's they conformed with those at standard four year colleges. In 1974 the requirements for admission included American College Test scores, an official high school transcript, a letter of recommendation from either the high school principal or counselor and at least sixteen high school units. ¹²

The growing number of Jarvis students admitted to graduate and professional schools in recent years also suggests that the institution continues to attract better students. Jarvis graduates have received fellowships to some of the most prestigious universities in the nation, including Emory and Princeton Universities. ¹³

Unfortunately, the Jarvis curriculum in 1976 is almost identical to the one for 1939. Few changes have been made and Jarvis, despite its concern for service to the community, continues to be primarily a liberal arts college in its formal curriculum. ¹⁴ Although liberal arts colleges are of great value, black institutions must expand their degree programs if they

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¹² Jarvis Christian College, Catalog 1974-76, p. 36.
¹³ Jarvisonian for March 1966 and June 1968.
¹⁴ Jarvis Christian College, Catalog 1974-76, p. 68.
are to adequately prepare their graduates for wider job opportunities. Fields such as computer science, engineering, architecture, and law need to be added to the curriculums at Negro schools in order to meet contemporary demands.

Although Jarvis' curriculum remains somewhat limited, because of various factors eliminating them from white schools, including vestiges of the Jim Crow system, high tuition rates, and admissions policies designed to eliminate all but middle class students, many of the best black students continue to study at the institution. Furthermore, large numbers of black students are attracted to Jarvis and the other black religious colleges of East Texas because of the sympathetic and understanding treatment they can expect to receive from faculty members, classmates, and administrative officers at those schools. While larger white institutions offer more academic programs than are available at Jarvis, Texas College, Wiley, or Bishop, black students at such schools are often confronted with considerable hostility.

While course offering are limited at Jarvis, the development of the physical plant represents a sign of progress at the institution. Although Jarvis still has many physical needs, during the Perpener administration
the college launched several major construction projects, including a new library, student housing, faculty apartments, and a science-mathematics complex. 65

The development of Jarvis into a four-year college is revealed most clearly in evaluations of the institution by governmental bodies and various accrediting agencies through the years. In 1926 the Department of the Interior concluded that Jarvis, within a ten year period, "had earned an enviable reputation"66 as a good Negro College.

Jarvis received accreditation for its junior college program from the Texas Department of Education in 1928. Ten years later a representative sent by the state to re-examine Jarvis congratulated the school's officials for a job well done and recommended "that [the institution] be retained on the approved list."67 The Texas Education Department approved senior college work at Jarvis in 1941, and in 1951 the Southern Association of Colleges

65 Expression, January 1969. These projects were made possible through the generosity of the Olin Foundation which provided necessary funds to construct such facilities as the Olin Library etc. See Jarvisionian, June 1969 and Expression, June-July, 1969.

66 Department of the Interior, Survey, p. 872. The Interior Department felt that Jarvis was meeting, extremely well the special needs of black people.

67 E. H. Hereford, "Report on Jarvis College to Texas Department of Education." Type script in Jarvis Christian College Archives.
and Secondary Schools accredited the school's four-year program.68

The northern and southern whites who cooperated with dedicated blacks to transform Jarvis Christian College from an elementary school to an accredited, although developing, Negro religious college, provided many blacks with perhaps their only opportunity for higher education. During the fifty-three-year history of its struggle to survive, the institution, in spite of great hardships, has remained dedicated to its Christian philosophy and has continued to stress its public service orientation.

CONCLUSION

Although privately owned, the black religious colleges of East Texas have served the general public since 1873. Indeed, service, helping blacks at the level where they needed it, has been the central theme of Wiley, Bishop, Texas and Jarvis colleges.

Perhaps the most important contribution of these schools has been to offer many blacks their only opportunity for higher education. In the former confederate states laws denying blacks the right to receive an education were repealed following the Civil War. However, until recent years Jim Crow enactments and weak academic backgrounds restricted even the most able black students to Negro institutions. Despite the absence of legal segregation today, entrance requirements at many white schools still eliminate large numbers of black applicants. This does not mean, however, that as blacks obtain better backgrounds educationally, the need for Negro colleges will disappear. While the educational functions and services of black institutions of higher education have changed during the last century the need for such institutions including the black religious colleges of East Texas, remains. An important function served by these schools is the personal
concern for the special needs of black students that is often lacking at larger white universities. While the level of education at the black religious colleges of East Texas never approached the quality of academic life at major white institutions, the great concern that the Negro church schools included in this study have shown for their students contributed materially to the success experienced by these institutions.

The preparation of effective black leaders has been another important contribution of Wiley, Bishop, Texas College, and Jarvis. All of them produced outstanding graduates who served the black community in particular and society in general. Even a cursory examination of student records at the Negro church-related institutions of East Texas reveals that their alumni have succeeded in various fields throughout the nation. Most of the students who studied at these institutions eventually taught or became ministers; however, lawyers, dentists, doctors, and other professionals are included among the many thousands who have matriculated at these schools. Emmett Scott, James Farmer, and Dr. Mildred Jefferson (the first female graduate of the Harvard Medical College) were among the more important graduates of the black religious colleges of East Texas. Under the competent leadership
of these individuals many Negroes have experienced significant progress in their lives. In addition to their efforts to provide the Negro community with capable leaders, the black religious colleges of East Texas also directed various public service projects. Especially beneficial, these programs were designed to help black people at whatever level needed. Wiley's "chief purpose" was to provide Negro leadership; however, the college also provided the black community with other necessary services. For example, in 1925, Wiley made its library facilities available to the people of Marshall and nearby cities. In 1974 the institution initiated the Upward Bound Program, designed to "help high school students from low-income families develop the skill and motivation necessary for success in college."  

Bishop, through the years, sponsored various neighborhood improvement campaigns. During the 1940's for example, the college established programs in rural Harrison County designed to upgrade the churches, farms, homes and general health of blacks in the region. Also, during this period, Bishop provided the black community with a multiplicity of library, recreational, welfare,

\[\text{\textsuperscript{1}}\text{Wiley Reporter, 20 February 1974.}\]
and educational services. The college, furthermore, operated a nursery school for poor children as well as evening classes to train maids, cooks, and laundresses.

Continuing its community service efforts into the 1970's, Bishop by that time offered, at several locations throughout the Dallas black community, tuition-free courses constructed to enhance personal and professional growth among area Negroes. Quite relevant to the needs of the job market, courses offered by the institution included apartment management, data processing child care, and teacher's aid skills. The "Law Enforcement and Correction Program" is perhaps the most pertinent public service effort initiated by Bishop within recent years. This program, organized to improve community-police relations, seems to be particularly significant when one considers the historically negative attitudes policemen and minorities have held toward each other.

While somewhat poorer than Bishop, Texas College equalled the more prominent institution's desire to serve the total black community. By 1944 the Tyler institution had established successful home improvement projects, a Negro library for the city, and song festivals for children in the Works Progress Administration nursery. During the 1940's Texas College also provided...
college students to help teach people of the area how to repair tools, mend furniture, and remake clothing. Since the 1940's, the institution has greatly expanded its efforts to help all black people.

In 1973, for example, the college sponsored a low rent housing project in Tyler. Later, in 1976, Texas College provided temporary office space for a local black bank.

Although established several years after the other three northeast Texas black colleges, Jarvis' enthusiasm for community service matched that of the three older institutions. The Hawkins school launched its most ambitious public service project during the 1950's, establishing a farm demonstration program intended to improve the lives of the poor and ignorant rural blacks of Wood County. Among other things, this "Fundamental Education" plan aimed to demonstrate proper land usage and improved methods of raising livestock to local blacks. Cognizant of the many needs of Negroes, the black religious institutions of East Texas extended their services beyond the classroom to help blacks where they needed it.

Complementing their public service philosophy was the Christian orientation of each of the colleges
included in this study. Wiley, Bishop, Texas College, and Jarvis remained church schools throughout their existence. Religion, undoubtedly, had a positive influence on each of them. For example, the religious faith of administrators at Wiley, Bishop, Jarvis, and Texas College kept those schools open during difficult periods. To some extent, however, religion also limited academic growth at those institutions. The black religious colleges of East Texas seldom permitted controversial or non-religious speakers to address their students. This was particularly regrettable, since intellectual growth is often closely associated with the extent to which one is exposed to new ideas.

With one exception, Texas College, the black church schools of East Texas were the products of the combined efforts of Negroes, who desired to advance themselves and their people, and white missionaries. Caucasians with the wherewithal as well as academic expertise made major contributions to the establishment of Wiley, Bishop, and Jarvis. However, while whites undoubtedly had a positive influence on three of the schools included in this study, their presence also, to some extent, inhibited intellectual advancement at those institutions. The white missionaries
created black schools in the ultra-conservative image of their experiences, tolerating little that was not consistent with their puritanic backgrounds. Founded by blacks desiring to elevate the Negro, and controlled by the Christian Methodist Episcopal Church during the entire period of its existence, Texas College has been largely unaffected by whites. However, despite the absence of significant white influence at Texas College, because of its affiliation with the C.M.E. Church and the desires of blacks to attain middle class status, the Tyler school has been just as conservative as its sister institutions in East Texas.

The frequency with which the black church schools of East Texas suffered difficulties was perhaps the most unfortunate aspect of the experiences of those institutions. For example, financial problems continuously plagued all of them. Indeed, the central problem confronting each of these colleges has always been a lack of adequate funds. More than any other single factor, the "financial question" forced black East Texas religious colleges to adopt the educational ideals of Booker T. Washington for many years. Although these colleges aspired to prepare their students for the higher levels of leadership, in part, because the liberal arts approach is ego-gratifying, they, nevertheless felt compelled to implement the Washington
philosophy because of the difficulty involved in obtaining contributions from wealthy whites for academically oriented Negro colleges. Many Caucasians, both northerners and southerners, refused to donate funds to black institutions which emphasized the DuBois program of learning. It should be remembered, however, that while the black religious colleges of East Texas practiced Washington's philosophy, they never entirely abandoned the DuBois ideal. Another question that cannot be ignored is whether most blacks, during the years in which these schools existed, could have really benefited from a strictly liberal arts approach, given their limited educational experience. The answer appears to be no. Available evidence suggests that until very recent times the Washington approach toward black education, with its emphasis on self-help and development of manual and technical skills, best suited the needs of Negroes.

Other major problems affecting Wiley, Bishop, Texas, and Jarvis colleges included racism and, simply, bad luck. Racial resentment was especially bitter in Marshall and Hawkins, where whites frequently resorted to acts of violence to demonstrate their opposition to black schools. In Tyler, however, local whites showed
their contempt for Texas College by almost completely ignoring the Christian Methodist Episcopal institution.

Bad luck affected all of the black religious colleges of East Texas similarly. Each had problems with fire, as flames consumed major structures at each of those schools quite frequently. Because of their historic status as struggling institutions, the repeated bouts with ill luck proved to be quite painful to all four colleges.

Although permanently bothered by a multiplicity of problems, the schools included in this examination gradually evolved into standard four-year black institutions of higher education whose principal concern was to provide needed educational opportunity and services to the black community. The most important contributions made by Wiley, Bishop, Texas College and Jarvis included offering many blacks perhaps their only opportunity for higher education, the preparation of successful Negro leaders, and a willingness to help black people at the level where they needed it.

While various handicaps did not prevent Wiley, Bishop, Texas College or Jarvis from ultimately becoming fully accredited, available evidence suggests that unless these schools can generate new and larger sources of income, they stand little chance of remaining
viable institutions. Each of the colleges included in this study desperately needs more money. Ironically, it may be that black colleges will decline in the future primarily not because their raison d'etre has been eliminated, but because the public and government agencies have concluded that such institutions no longer warrant their support.

Could these colleges become an unwitting casualty of the black revolution of the 1960's and the retrenchment of the 70's?
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