TEXAS BAPTIST HISTORY

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CONTENTS

Volume XXVII 2007

Volume XXVIII, 2008

EDITOR'S NOTES

The current issue of *Texas Baptist History* is the third issue published under the auspices of Dallas Baptist University. With it, the back log of papers and issues will be complete and the journal should resume a normal printing schedule. At this point, it appears that future issues will follow a two-year cycle of papers. As more material becomes available and budget resources allow, it is our hope that *Texas Baptist History* will resume publication on an annual basis. This combined issue of *Texas Baptist History* includes the combined articles for the 2007 fall meeting of the Texas Baptist Historical Society and the articles from the 2007 and 2008 meetings of the TBHS and the Texas State Historical Association.

As promised in previous issues, I want to continue introductions of some of the members of our Dallas Baptist University editorial team. Our copy editor for this 2007-2008 combined issue of *Texas Baptist History* is my faculty colleague, Dr. Rose Collins. Dr. Collins recently retired as Professor of English at Dallas Baptist University. Affectionately known by her students as "Doc Rose," Dr. Collins joined the full-time faculty at DBU in 2000. Dr. Collins earned a B.A. and an M.A. in English Language and Literature from The University of New Mexico and a Ph.D. in Humanities, with concentrations in Composition/Rhetoric and Comparative Literature, from The University of Texas at Arlington. Although retiring from full-time teaching in May 2009, Dr. Collins plans to teach part time in DBU's English Department, Honors Program, and new East Asian Studies Program. A resident

of Fort Worth, Texas, she and her husband, Henry Collins, M.D., are members of Great Commission Baptist Church.

If you received the 2004-06 issue, perhaps you noticed that book reviews returned to the journal for the first time since 1998. Book reviews are also included in this issue. Our book review editor is Dr. David Stricklin. Dr. Stricklin is a graduate of Texas Tech and Southwestern Baptist Theological Seminary, and received a Ph.D. in Religion in Historical Studies. A resident of Arlington, he is married with two daughters and four grandchildren. Before coming to DBU, he served twenty-five years as a campus minister in Baptist Student Ministry. He has been full-time at DBU since 1997, becoming associate professor of history, in 2005. He was promoted to full professor of history in 2008. He and his wife are members of the First Baptist Church of Arlington.

The articles for the 2007 issue all relate to Baptist universities in Texas and were presented at the 2007 joint meeting of the Texas Baptist Historical Society and the Texas State Historical Association in San Antonio. Careful readers will find fascinating similarities and dissimilarities in all three of the institutions examined in this issue. Estelle Owens provides an excellent overview of the history of Wayland Baptist University in her article, "Dream No Little Dreams: From "Wayland of the Plains" to "Wayland of the World." Jerry Summers discusses the origins of East Texas Baptist University in his fine article, "East Texas Baptist University: The Founders' Dream of the College of Marshall." The final article is the paper that I presented at the same meeting, "From Little D to Big D: The Relocation of Decatur Baptist College to Dallas."

Baptist statesmen are the subject of the 2008 issue. The first article is an address by Terrell Blodgett delivered at the Texas Baptist Historical Society luncheon meeting in November 2007 at the Baptist General Convention of Texas in Amarillo. Blodgett discusses Texas Baptist giant, Pat Neff in "Pat M. Neff: Churchman, Educator, Statesman," a summary of the book that Blodgett co-authored on this key Baptist leader. The

second is an address given by Roy Cotton at the joint meeting of the Texas Baptist Historical Society and the Texas State Historical Association meeting in Corpus Christi. Cotton outlines the contributions of significant African-American "Pacesetter" Allen R. Griggs in his "African-American Pacesetters in Texas Baptist History—Reverend Doctor Allen R. Griggs: Builder, Pioneer, Statesman, and Organizer of Texas Baptist African-American Churches."

In the last paragraph of his classic volume, *A History of Texas Baptists*, J. M. Carroll closes with these words, "Texas Baptists have a priceless heritage. Their fathers [and mothers] carved out of the Texas wilderness a home of tolerance, of liberty of conscience and freedom of speech. Let us prize this legacy and hand it down stainless and unsullied to those who shall take up our work when we have laid it down." We hope that you enjoy our contribution to valuing our "priceless heritage."

TEXAS BAPTIST HISTORY

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DREAM NO LITTLE DREAMS: FROM "WAYLAND OF THE PLAINS" TO "WAYLAND OF THE WORLD"

"A barren waste land and rendezvous for rattlesnakes and red Indians."[1] ". . . fit for nothing but roaming buffalo, antelope, prairie dogs and chickens and bald faced cows . . . a God-forsaken desert . .."[2] ". . . a spot some four or five hundred miles northwest of the center of civilization . . .."[3] One hundred years ago, observers erroneously described the sparsely settled Llano Estacado and Panhandle of Texas in these disparaging terms. An area the size of New England, embracing sixty counties and forty thousand square miles, the region attracted ranchers and farmers once the last native Americans had been killed or moved to reservations.[4] Fertile soil and abundant underground water convinced boosters that it was "the coming Eldorado [sic] of Texas"[5] and that massive population growth and city-building lay in the area's future.[6] Into that vast expanse of big sky and big dreams came hardy pioneers determined to achieve a good life for their families. For their dreams to come true, they had to overcome distance, economic depression, loneliness, sandstorms, bone-chilling winds, blizzards, drought, and the ravages of smallpox and typhoid. Baptists, Methodists, and Presbyterians flocked to the Llano Estacado to farm, to rear their families, and to indulge their rivalry—usually friendly—with other Christian groups as they established towns and schools. The oldest of those schools in continuous existence is Wayland Baptist University, founded at Plainview in 1906 and chartered by the State of Texas in August 1908 as Wayland Literary and Technical Institute.

When Wayland was founded as the westernmost Baptist school in the nation, West Texas Baptists already had some experience at establishing colleges in frontier areas. North Texas Baptist College at Jacksboro had come and gone, but Simmons College at Abilene and Howard Payne College at Brownwood were well into their second decade. In the Panhandle, Canadian Academy, 170 miles northeast of Plainview, opened in 1903. In 1904, Methodist Colonel and Mrs. Charles Goodnight turned their industrial school, Goodnight College, over to Baptists, hoping that denominational backing would sustain the school located 100 miles northeast of Plainview. Too dependent upon tuition and fees, neither Canadian Academy nor Goodnight College ever recruited enough students to thrive, and both closed by 1917.[7]

As early as 1902, Baptists on the Llano Estacado began talking about establishing in their area a school dedicated to educating their children close to home. Palo Duro Association selected Canyon City as the site for the future Panhandle Baptist College. Adequate funding failed to materialize for the Canyon site, however, and that plan to establish an enduring Baptist school on the Plains came to naught.[8] In July 1903, the Palo Duro, Red Fork, and Staked Plains Associations met jointly to consider applications from Canadian, Clarendon, Hereford, Lakeview, and Memphis to be the home of a Baptist college in their area.[9] The next year, missionary G. I. Britain of Matador reported not only that Plainview had just landed a railroad, but also that Baptist boosters wanted to establish a school there. He confided that an unnamed church member had already volunteered to give $5000 toward the cause.[10] When the Associations met in September, that member, Dr. James Henry Wayland, declared his desire "to take part in the erection of a great Baptist college on the Plains," offering cash and twenty-four acres of prime real estate for a campus if the Association would raise an additional $50,000 for

buildings and equipment.[11] Thus the future Wayland Baptist College was born.

Area Baptists who established Wayland at Plainview were both deliberately provincial and decidedly parochial. They wanted to educate their children at home, and they wanted that education to be in a Baptist institution. They would have heartily agreed with an editorial J. B. Cranfill wrote in the *Baptist Standard* in 1903 on why Baptist youth should attend Baptist schools.

> If he attends a Baptist school and there imbibes a love of our Baptist men and principles, it will deepen the training which he has received at home and make him a strong and aggressive Baptist all his days. If, on the other hand, he is sent to a non-Christian school or to a school of some other denomination, his mind will be warped, and if he comes home a Baptist, his Baptist ideas will be so diluted that he will probably never be worth much to his denomination.[12]

Writing in 1907, Alanreed resident J. W. Slaten warned "If we do not save our schools and educate our young men and women in Baptist schools, other people will do it, or else they will go uneducated."[13]

Part of Dr. Wayland's motivation to establish a school on the Plains lay with his own children. Partly, it resulted from his extensive knowledge of life in the Panhandle and the realities its people faced. The Waylands had moved to Plainview in 1891, and he practiced medicine over a 200-mile radius for the next thirty years. Some of his patients were "highly educated people with university degrees", and he realized that their children were unlikely to have the same advantages if a college were not established close to home.[14] Once the college opened, he heeded his own advice and educated six children and a granddaughter there.[15]

The Wayland College that opened in 1910 was proudly provincial and very much a product of its time. Even the school's mascot—the jackrabbit—was decidedly West Texan. On a visit to Plainview in 1909, *Baptist Standard* editor J. Frank Norris declared the school to be "the biggest thing in this whole

country"—an area so beautiful, so free from disease that "if a man will live here for a short time even the health of his ancestors will get better."[16] First president I. E. Gates wrote the *Standard* that the college had everything in its favor—"location, climate, territory and Western push. . . . We have a very high class of people—intelligent and cultured—no dagoes nor negroes—and only a few Mexicans working on the railroads; all the rest are Anglo-Saxon."[17] A year later, the ever-enthusiastic Gates wrote that "this is an ideal country for a great school . . . no dens of vice, no saloons, good people, good morals, beautiful location, fine buildings and first-class equipment."[18]

For decades to follow, Wayland consistently regarded itself as the "College of the Plains" and recruited most of its students from within a 200-mile radius.[19] The Chamber of Commerce actively promoted Wayland and Plainview as the place where "there's 'nothing shallow but the water'" and urged parents to send their children for the advantages of education as well as health.[20] Writing in 1911, Dr. Gates confidently asserted that there was "no better place in the world to live and educate your boys and girls than up here on these high, fertile plains, free from miasma, mosquitoes, and oppressive heat."[21]

Other ads stressed the economic savings of being educated close to home by a faculty who understood the needs and values of West Texans. In 1911 one newspaper ad announced that "'You Can't Make a Whistle Out of a Pig's Tail.' Neither can you expect to hold a high-salaried position unless you are competent to deliver the goods. We can help any intelligent person to get a better position. We can't supply brains, but we can train yours . . .."[22] Such homespun wisdom appealed to area parents looking for a good value for their money. In 1912, ads appealed to students as well as their parents, giving ten reasons to attend Wayland. These included to increase knowledge and earning potential; to participate in "clean athletics"; to be surrounded by "a bunch of the best boys and the prettiest girls in the world"; and to attend "the Great Center of Christian Education in Western Texas."[23] Ad campaigns in 1913 hailed

Wayland as "a South Plains College where South Plains Boys and Girls May Receive the Best."[24]

Into its second decade of operation, Wayland had not changed its provincial emphasis but did extend the province. "Our aim is a great school for a great section of a great state," declared a 1919 announcement in the *Baptist Standard*.[25] "A great people with a great spirit are building a great Baptist School in the Great West," asserted president E. B. Atwood in 1921.[26] He included New Mexico in Wayland's service area, since Montezuma College at Las Vegas—New Mexico's only Baptist school—had closed. "Wayland is a Western school for the people of the West," Atwood declared.[27]

Expanding Horizons

During the twenty-three years that George W. McDonald served as president, Wayland continued to recruit students primarily within the region. In 1924, fifty percent of the student body hailed from Plainview, but alumni had embraced a larger world view and scattered throughout the South and West, with one alumnus even serving as a missionary in China.[28] Writers to the *Baptist Standard* reported that Wayland was thriving in the 1920s and that Texas Baptists had every right "to feel proud of this great school of the Plains."[29] Enrollments in the college hovered around 300 throughout his administration as Wayland—like every other school—struggled with the disaster of the Depression and the challenges posed by World War II.[30] Dozens of returning veterans, many of them married, flocked to Wayland in the immediate postwar period and began the college's penchant for educating non-traditional students that is still a hallmark of the school today.

Even more dramatic changes were in the offing for the Plains school when Dr. McDonald retired in 1947 and 39-year-old James W. Marshall, the first personnel secretary of the Foreign Missions Board, became Wayland's new president. A true pioneer, having been born in a covered wagon in Oklahoma

in 1908, he was also a world traveler. He had a deep love for young people of all colors and a determination to take Wayland from provincialism to a much larger world view and role. His whirlwind six-year administration turned "Wayland of the Plains" into "Wayland of the World" by dedicating the school to "maximum Christianity, applied as well as advocated."[31]

Dr. Marshall arrived at Wayland with a plan to reinvent the school and lead it to a world vision to match his own. The trustees who selected him "had cast the future of Wayland with a man of vibrant ambitions, endless energy, and an idealistic plan of such proportions and possibilities" as to beggar the imagination.[32] Dramatic changes occurred rapidly to broaden the institution's view of itself. Wayland moved from junior to senior college status, acquired a national champion women's basketball team, inaugurated a distance-learning program through a summer language school in Guadalajara, Mexico, and birthed the International Choir. And Wayland became notorious in some circles by banning smoking, drinking, dancing, and gambling—and refusing admission to any student who would not foreswear those vices. Far from damaging the school, the bans actually resulted in an enrollment increase when they became effective in 1950. "Something amazing is happening in Plainview," *Fort Worth Star-Telegram* writer Robert Wear declared: "Tiny Wayland College" was leaving behind "40 years of quiet obscurity and launching itself on the world stage under Marshall's leadership."[33]

A major change for provincial Wayland College resulted from Marshall's colorblind world view when he inaugurated a program to attract international and Native American students to Wayland to study on the same basis as native-born Anglos. Asian, Latino, and Native-American students arrived in the fall of 1947. By the spring of 1951, two Native Americans and fifty-one international students had come through Wayland's doors and formed about ten percent of the total enrollment.[34] In June 1951 Wayland became the first four-year liberal arts college in the former Confederate States of America to be

voluntarily integrated without restrictions, welcoming African-American students on the same basis as all others. Well aware of the mores and traditions of the Texas community in which he lived, Marshall nevertheless believed that "if we do right, God will see that we come out right."[35] Wayland received local, statewide, national, and international coverage of this decision that was a major step in ending its provincial views as a school limited to Anglo students from the Plains of Texas.[36]

Wayland's decision to integrate voluntarily resulted from the culmination of several factors and was one of the most dramatic changes in the college's West Texas-centered universe. A young, charming president with a visionary world view sought to do the right thing and to lead others to do the same. A dedicated faculty, student body, and majority of trustees found they could no longer square their Christian principles with the racism that had kept public facilities nationwide segregated for the better part of a century. Courageous black applicants took a chance that a school which advertised itself as Christian would indeed practice as well as advocate Christian behavior toward all. The decision to integrate voluntarily faced opposition and outrage in some circles in Plainview and the area, resulting in the resignation of a trustee, the receipt of some unprintable letters from West Texas racists, and the refusal of some Plainview businessmen to permit Wayland's black students to patronize their stores. Black students—both international and native-born—were welcomed at Wayland. This tiny school on the plains of Texas demonstrated that the pioneering spirit was alive and well in an area that had had active Ku Klux Klan chapters, violence against black citizens, and segregated schools and other public facilities.

Facing health issues and under fire from a Board that wanted a more practical administrator than he was, Dr. Marshall resigned in 1953; and decades of stability and growth followed. The first black students to graduate from any Southern Baptist college finished their degrees at Wayland in 1954.[37] Distance

education began again in 1972 when Wayland expanded first to Lubbock to educate police officers in the federally-supported Law Enforcement Education Program. Since then, twelve other campuses in six states have educated thousands of full-time employed adult students and have made Wayland a leading education provider to the U.S. Air Force and Army.[38] The addition of the virtual campus in 2001 and a baccalaureate degree program at Kenya's Baptist Theological College now make Wayland truly international. In 2007 Wayland became the fourth largest institution in the International Association of Baptist Colleges and Universities.[39]

Unanticipated Growth Factors

Wayland began life in 1908 as a "hole in the ground with a name," a $12,000 debt, and a provincial outlook.[40] The first semester of operation as an academy, high school, and junior college enrolled 241 students.[41] Almost a century later, Wayland has more than 6,000 students in Kenya and on thirteen U.S. campuses, offers baccalaureate and masters' degrees to both traditional and non-traditional military and civilian students, and holds property and estates worth an estimated $130,000,000.[42] How did this institution grow from a tiny, frontier town on the Plains of Texas to where it is today?

The fact that Baptists located the first campus in a vast area of few people but offering virtually limitless possibilities is part of the answer. Baylor president Samuel P. Brooks took Texas Baptists to task in 1907 for locating any of their schools in areas of low population: "It seems that people never will learn that in building colleges and schools they ought to be put where the people are. Singular it is that a school should be put far away from the center when the very support on which the school depends lives far away."[43] Dr. Brooks' views notwithstanding, Texas Baptists had established more than fifty schools by the time Wayland was founded. All but five were in the more populous areas of east and central Texas; all but twelve had already ceased to exist by the time Dr. Brooks

gave this advice.[44] Being in the more heavily populated areas of Texas had not saved them.

When Wayland was sited in Plainview, the city was small—only 5,000 people—a number of which Dr. Brooks would have decidedly disapproved as too small to sustain a Baptist school. However, trains to Plainview ran four times daily, making transportation from anywhere readily available. The Baptist church had the "largest Baraca class and Ladies' Aid Society in the State", combined with an excellent record of giving to missions and benevolent causes—like education—out of all proportion to its numbers.[45] Down state, Baptists overbuilt and found they lacked the resources to sustain so many institutions in such a relatively small a space. Once Canadian Academy and Goodnight College failed, the closest sister school to Wayland was Hardin-Simmons, two hundred miles to the southeast.

Diagonal lines drawn across the Panhandle-Plains intersect near Plainview, putting the city very near the center of the region.[46] The location attracted and then bred people with big dreams who were willing to sacrifice for those dreams. Doubtless, the people of the Plains were the second reason Wayland not only survived every hardship but actually thrived on challenges and adversity. In the middle of a blizzard that piled twenty-five feet of snow on the Staked Plains in 1907, Plainview pastor Henry Summers wrote, "the only help that avails is that which teaches us to help ourselves."[47] "Big things cannot prosper among little men," the *Plainview News* declared in 1923, and Plains people agreed.[48] Confronted with the disasters the Depression wrought, one observer informed the *Standard* that

> Wayland College is pulling against a gulfstream [sic] of financial difficulties. The president and his faculty bite difficulties in two and go ahead. Students educated there will prove to be overcomers and not hot bed plants. Struggle makes sturdy manhood and womanhood. Its heroism deserves unmeasured success.[49]

Writing to incoming president Marshall in 1947, Board chairman A. D. Foreman, pastor of Amarillo's First Baptist Church, summed up the folk in Wayland's service area: "One characteristic of the people of the Plains is their utter lack of fear when challenged by a great task. It is not hard to make them believe that they can do anything that ought to be done."[50]

Such people proved to be generous, dedicated donors to the school. Before his death in 1948, Dr. Wayland had given to the institution that bore his name in excess of $100,000 through land sales.[51] In 1958, Mr. and Mrs. Shelby Flores, farmers and ranchers near Tulia, gave Wayland the largest single gift any Baptist institution had ever received when they bequeathed more than twenty-seven sections of farm, ranch, and oil land to the school. The Flores' gift has poured more than $50,000,000 into the operating budget.[52] Doubtless, then, part of the reason for Wayland's success was the caliber of support the school received from students and their parents and from dedicated, self-sacrificing donors who believed in the cause of Christian education on the Plains of Texas.

Finally, "Wayland of the Plains" became "Wayland of the World" through the providential leadership of its decision-makers. Boosters, fundraisers, visionaries, and stabilizers in the president's office, on the Board, and in the faculty and staff positioned Wayland to take advantage of opportunities, to survive hardship and attempts to close the school on more than one occasion, and to escape the worst ramifications of some poor decisions. A tribute to Texas and the frontier spirit, these were people who reaped the benefit from dreaming no little dreams.

Estelle Owens
Wayland University
Plainview, Texas

NOTES

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[3]J. Frank Norris, "Sojourning at Plainview," *Baptist Standard*, July 15, 1909, 4.

[4]Henry E. Summers to *Baptist Standard*, September 25, 1902, 12; Report of the Committee on Destitution, Llano Estacado Baptist Association, "Minutes of the Second Session Held with First Baptist Church of Floydada, August 19-21, 1892 (cover page, no printer, no date), 4.

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[7]William F. Ledlow, "History of Protestant Education: A Study of the Origin, Growth and Development of Educational Endeavors in Texas." Ph.D. thesis, University of Texas, 1926, 244; "Panhandle Notes," *Baptist Standard*, June 9, 1904, 9; J. W. Sanders, "Canadian Academy," *The New Handbook of Texas* (Austin: The Texas State Historical Association, 1996), I:951; J. P. Reynolds, "Goodnight College," ibid., III:244.

[8]Staked Plains Baptist Association, Report on Educational and Denominational Schools, "Proceedings of the Thirteenth Annual Session of the Staked Plains Baptist Association Held with the Floydada Baptist Church, September 11-14, 1903," 9; J. D. Ballard to the *Baptist Standard,* December 18, 1902, 9; *Baptist Standard*, August 20, 1903, 12; J. D. Ballard to *Baptist Standard*, September 10, 1903, 12.

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[10]G. I. Britain to *Baptist Standard,* April 26, 1906, 12-13.

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Standard, September 27, 1906, 15.

[12]J. B. Cranfill, "Baptist Children for Baptist Schools," *Baptist Standard*, July 2, 1903, 5.

[13]J. W. Slaten to *Baptist Standard,* January 3, 1907, 11.

[14]J. H. Wayland, "Pioneer Days as a Country Doctor in the Llano Estacado," as told to Mary L. Cox, 1933, typescript in the Wayland Baptist University Archives, Mabee Learning Resources Center, 23 (hereinafter cited as Dr. Wayland).

[15]Ibid., 31.

[16]J. Frank Norris, "Sojourning at Plainview," *Baptist Standard*, July 15, 1909, 4.

[17]J.[sic] E. Gates, "Founder of a College," *Baptist Standard*, September 1, 1910, 29.

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[20]W. C. Fyffe, "Plainview," *Hale County Herald*, April 12 1912, 4.

[21]I. E. Gates, "The Effect of an Article," *Baptist Standard,* May 18, 1911, 32.

[22]*The Plains Baptist*, November 29, 1911, 6; see also *Hale County Herald*, October 6, 1911, 7.

[23]*The Plains Baptist*, January 25, 1912, 15.

[24]*Hale County Herald*, August 23, 1913, 6.

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[26]Ibid., July 7, 1921, 18.

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[32]"Wayland of the World," *The Shamrock*, May 1948 (Amarillo: The Shamrock Oil and Gas Corporation, 1948), 4.

[33]Robert Wear, "International University Wayland College's Aim,"

Fort Worth Star-Telegram, January 13, 1948, 2.

[34]Class photographs, Wayland College, *The Traveler*, 1948, 1949, 1950, 1951; "Wayland Students of the Nations," *The Traveler,* 1948, 1949, 1950, 1951.

[35]James W. Marshall to the Board of Trustees, as quoted in "To Do Right," *Time*, June 18, 1951.

[36]For example, see "Negro Student Admitted Wayland Summer School," *Plainview Evening Herald*, June 1, 1951, 1; "Annie Taylor, Floydada Negro Teacher, Admitted to Wayland," *The Floyd County Hesperian*, June 7, 1951, 1; "Wayland Will Admit Negroes," *Lubbock Avalanche Journal*, June 1, 1951, 1; Bill Durham, "Wayland Students Approve, 265-69, As Four Negro Teachers Enroll," *Fort Worth Star-Telegram*, n.d., n.p.; "Texas College Admits Negroes," *Ebony*, November 1951, 37; "To Do Right," *Time*, June 18, 1951.

[37]Wayland Baptist College, *The Traveler*, 1954, n.p.

[38]Interview with Dr. Elane Seebo, Associate Vice-President for External Programs, Wayland Baptist University, citing Patricia McGill, Headquarters of the USAF, "Air Force Voluntary Education Updates, October 2006", March 5, 2007.

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[45]L. T. Mays, "The Great West," *Baptist Standard*, April 8, 1909, 10; see also "A Glance at Our Schools," *Baptist Standard*, September 26, 1907, 4.

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[48]"Plainview Asks for Convention," *Plainview News*, April 6, 1923, 1.

[49]W. D. Powell, "Our Texas Baptist Schools," *Baptist Standard,* May 18, 1933, 15.

[50]A. D. Foreman, Jr. to J. W. Marshall, March 26, 1947, James W. "Bill" Marshall Papers, Mabee Learning Resources Center, Wayland Baptist University.

[51]Dr. Wayland, 23.

[52]Interview with Danny Murphree, property manager for the university, February 27, 2007.

EAST TEXAS BAPTIST UNIVERSITY: THE FOUNDERS' DREAM OF THE COLLEGE OF MARSHALL

The Crucial Vision

> But many pains shall afflict him who is a dreamer of dreams and builder of schools. Only the seer knows with what leaden feet reforms do move and only the creator of a new thing can properly feel the awful pull of the backward surge of an unaroused people's indifference.[1]

Thus William T. Tardy characterized his quest to see the College of Marshall, become a reality during the years of his pastorate at First Baptist Church in Marshall.

After a series of pastorates in Arkansas, Texas, and Louisiana, Tardy came to Marshall in 1910, a place he had never admired. He thought, however, that it could be an important preaching center. In recent years the churches had poured their energy into prohibition, but there were problems. Tardy wrote,

> A veritable passion of patriotism and rage for cleaner living had made the Prohibitionists victorious. However, I had no illusions about the place or the church. I knew the former was hard and reactionary, and that the latter was provincial and without vision, but my duty seemed clear and opportunity was inviting. I knuckled down to four years of the bitterest toil of my life. I soon discovered that the church did not want to do big things. It shrank from burdens, winced at hardships, and complained loudly when pressed by imperative duties. I saw that my church and the Christian community and the Baptists throughout that section must be torn from their narrow moorings and that their static condition would have to be utterly broken up. To do this there must be a gigantic task and a tremendous appeal. The spiritual

> and intellectual inertia had to be completely shattered. In a way most splendidly practical and beautifully providential the means of accomplishing my desires and achieving my high purposes came to hand.[2]

Tardy referred, of course, to the campaign to begin a university in Marshall, Texas. It was a campaign of unlikely developments and unsuspected encouragement. There was also the conflict of initial blandness among the Baptists for the project that, with broad community support, first became a college and then an institution under auspices of the Baptist General Convention of Texas.

The purpose of this article is to examine the origins of a vision that captivated the Marshall community, motivating its citizens to found a college suited to meet their needs and to extend their sense of community traditions. Included are reflections on the importance of community visions shared and nurtured beyond the walls of the institutional churches. The Marshall community prized a decidedly Christian identity and purpose for the new college. Perhaps their aspirations were parochial, bound to a vision limited by the recent Southern past and a certain geographical remoteness. After all, during the Civil War, after the Union Army occupied Missouri, Marshall had served for a time as the capital of the Western Department of the Confederacy. And, then, the College of Marshall charter of 1912 came only forty-seven years after Appomattox, and only twenty-two years after the federal census indicated that the former American "frontier of settlement" had disappeared.[3] Today Marshall, Texas, and East Texas Baptist University, lie on the periphery of awareness for most Texans and Texas Baptists, for despite being at the junction of an interstate and a major U.S. highway, Marshall lies far enough from the major north-south central corridor and major cities of Texas and close enough to Louisiana and Arkansas that many people do not instantly recognize the city or its location. But there was a time from the 1840s and on through the Civil War when Marshall was a leading Texas city.

In the early twentieth century Marshall was a cotton market town and transportation hub well connected by rail with the rest of the nation.[4] Although it lay far from major urban centers, Marshall was within an hour's rail journey of Shreveport, Louisiana, then a sizable city. Texarkana lay only somewhat farther to the north. The young city of Dallas was easily accessible by train. As a railway center in East Texas, Marshall customarily hosted wayfarers traveling on the main railways connecting with all the major cities of Texas and railroad terminals in Los Angeles, Kansas City, Chicago, New Orleans, and others west and east. Local citizens, public servants, ministers, and businessmen routinely traveled by rail to distant places and received guests from far away, partaking of the world's commerce and communications as they passed through the community. Only sixteen years earlier, the Ginocchio Hotel had been built near the Texas and Pacific Railway station to accommodate travelers on the growing number of passenger trains that passed through Marshall.

In 1912 Marshall was not as isolated as it may seem today. Texas cities like San Antonio, Austin, Fort Worth, Dallas, and Houston were not as influential or central as they have become. And except for a disastrous hurricane in 1900, Galveston would have been even more important. In 1912, too, there lived among the leaders of towns and cities, nations and alliances, the anticipation of a profound new era to come in the twentieth century. While perhaps there was much to dread in the world news, there also was much to hope for, even in a railroad-and-cotton town on the western boundary of the Old South, a place where dreams of the New South could be extended. Both Texan and Southern, Marshall also possessed an identity derived from both the frontier spirit and the new frontier promised by the rising global status of the United States.

It does make strategic sense, then, that Marshall's foremost leaders, clergy and businessmen, recognized the virtues of providing another educational foundation. Perhaps it is best said that people with an awareness of the nature and demands

of the world recognize the necessity of preparing themselves and their young to live and serve in it. If then the young city of Dallas was to develop Southern Methodist University, then the older city of Marshall could do no less; besides, Marshall needed to make a concerted attempt to revive older academic visions that had not been fully realized. They did so despite the recommendation of Texas Baptist leaders that the number of new foundations be limited. The proliferation of new institutions in the late 1800s mirrored the earlier frontier and Second Awakening foundings, when most new institutions survived only a short while. The men who founded the College of Marshall, moreover, contradicted and resisted the post-bellum pattern of decline later described by some historians of higher education who thought that the emergent universities would surely eclipse the liberal arts colleges. Never mind that the colleges existed, though not exclusively, as academies born for differing purposes. Indeed, the College of Marshall was to be a two-year, or junior, college and it would include a two-year secondary academy—in that it would most closely revive the Marshall University and Masonic Female Institute traditions. The College of Marshall had company, being one of ten new Texas Baptist institutions begun between 1910 and 1914.[5]

Only after 1900 and still fully in living memory, the secondary institution called Marshall University had ceased operations. It had been chartered by the Texas Congress in January 11, 1842 and was briefly named Van Zandt College to honor the late Isaac Van Zandt, one of Marshall's founders and a diplomat for the Republic of Texas to the United States government. Marshall University had departments for both males and females until a separate female academy was founded. In 1850 the Masonic Grand Lodge of Texas procured the charter to found the Marshall Masonic Female Institute, one of eighteen they started in Texas. The Institute granted degrees that included the Mistress of English Language and the Mistress of Classical Literature. Today's observer may smile

at the subjects offered, the music lessons at twenty dollars per term, and the end-of-year examinations, but surely this was an institution fitted to the educational needs of the day. In consciously following the style of mid- to late-nineteenth-century Victorian society, Marshall "boasted a university, a select boarding and day school, Marshall Grove Academy, Marshall Collegiate Institute, Marshall Masonic Female Institute, and Marshall Republican Academy." How much these institutions of varying rank competed is probably not an appropriate question; rather, they served complementary purposes among different groups or neighborhoods, and they certainly fulfilled functions later taken up by the public schools.[6]

Those bare facts require that we pause to recognize how difficult it is to compare the level and quality of the education in the year 1870 with that of 1919 or 2007. One could easily list the ways either one was, or is, inferior or superior to the other; one could just as easily list the ways the comparison is irrelevant. One of those is to point out that—despite the compulsions of our pragmatist, republican, free-market, secular society—a college or university education is not only a matter of training students to perform valuable tasks and roles in the world but also a matter of preparing men and women of character to commence a life of service requiring at least two things: first, that the graduate is prepared intellectually to negotiate the myriad challenges of life in society; second, that the graduate confidently understands his or her true gifts and purpose. The Christian college or university adds both spiritual motivation and the promise that the Spirit of God best guides and forms the student's life and intellect.

The community that founded the College of Marshall recognized these things, knowing that the attractions and satisfactions of civic life have always depended on the character, skills, wisdom, and productivity of the citizens. One would be correct in asserting that the Marshallites' founding goals were rather modest in national or global terms, but they

did accurately reflect the need for a new institution wherein young people could rise through education.[7]

Another matter too easily overlooked must be mentioned. The Marshall population of some 16,000 inhabitants was almost half African-American. This essay assumes the almost absolute, exclusive presence of the white society in the founding of the College of Marshall. Moreover, Marshall was the home of Wiley College, the first historically black college west of the Mississippi, founded in 1873 by the United Methodist Church and the Freedman's Aid Society. While that history is no surprise to anyone familiar with the locale and history, others will not automatically recognize these facts. The present purpose is not to dwell on the essential, curious division, yet interconnectedness, of East Texas society in the period of segregation. Acknowledging that Black Marshall was not involved, at least not directly, in the College of Marshall founding reveals the fundamental contradiction of Southern and American society. Thus while the stated motivations for starting the College of Marshall stand on their own merits, the presence in Marshall of a functioning historically black institution of higher education must have prompted the white community to action: they could also provide a higher education institution for the young white people of East Texas.

But that acknowledgement deviates from an important point or two. The College of Marshall was born in part because of a tenacious academic tradition and alumni of the Marshall University and the Masonic Female Institute. The College of Marshall also was part of a broader, Masonic tradition that belonged securely to Texas. It is no rare thing that the cornerstone of Marshall Hall, the main College of Marshall building, was set by the Marshall Masonic Lodge No. 22. How many of the numerous promoters and supporters were lodge members? Certainly among the most prominent Marshall leaders there was more than a sprinkling of Freemasons. To underrate their influence would be a mistake. Beyond the churches, the most influential single group of men in town

exerted their strong influence quietly and within the familiar patterns of broader community involvement as they had since the time of the new Republic of Texas.[8]

The Founding

The founding of the College of Marshall followed a persuasive speech from William Thomas Tardy, the pastor of the First Baptist Church, at a banquet honoring the donors who gave several thousand dollars to Southern Methodist University in Dallas. Their generosity was an inspiration, which Tardy contrasted to the Marshall circumstances, pointing out "its wealth, its population, its backwardness in educational opportunity, and the great distance to institutions of higher learning . . . ." Tardy urged the Methodists and Presbyterians to start a college. The "eminent Methodist capitalist" Marvin Turney, exclaimed, "If you will build a Baptist college here I will give you the first thousand dollars." Tardy recalled that "that proposition put ideas into my head." Another Methodist layman, P. G. Whaley, offered another thousand dollars, which increased the confidence and excitement that was to spill over into the community whose members gave in several well-documented campaigns to ensure a college was started.[9]

Tardy's passion for a college consumed him from that point onward. He wrote, "From that moment the thing would not slow down and I had no rest. It filled my thoughts while waking and my dreams while sleeping. I trembled in delicious expectancy of the realization of a purpose and vision formed when I was a tow-headed barefoot boy." Thus he considered himself raised up for a part in the enterprise, and so he would fulfill a high purpose.[10]

Tardy began looking for enough land to purchase at the right price. The acreage had to be enough to be subdivided and sold in part to finance the development of a campus. In his memoirs, William T. Tardy recalled a visit to Van Zandt Hill in Marshall with a deacon, W. A. Harvey, and his impression that the Van

Zandt property would be ideal for a college. “The Lord made this for a college,” he declared. “We must have this land.” The Baptist deacon W. A. Harvey informed Tardy that the Van Zandt family of Fort Worth was willing to sell only the entire 140 acres but no part of it separately. The objective to buy the land was accomplished with the help of Marvin Turney and the lawyer M. P. McGee. Rev. Tardy traveled to Fort Worth to negotiate the purchase. Contradictory to expectations, Tardy was able to buy 100 acres, of which 50 acres were the college site and 50 acres were subdivided and sold as housing lots. The proceeds from sales and at least two subsequent fund-raising campaigns in Marshall through 1917 yielded almost $100,000.[11]

In fact, these campaigns failed to provide enough funds to complete the main administration and classroom building and dormitories, and the original date of opening, 1916, passed without success. But after the Baptist General Convention of Texas took possession of the college under agreed terms, the College of Marshall was to open with a new president who would have the handsome annual salary of $3,000, a full curriculum and an impressive faculty.[12]

One focuses here on the earliest years of the College of Marshall because they were the years most significant to the Marshall community itself. The denominational identity of the college apparently was not a crucial concern. As Tardy put it, “From the start the town adopted the school as its very own.” The only active Baptist on the original board of trustees was Tardy himself. One member, the City School Board president, E. L. Wells, was an Episcopalian, “an inspiring supporter, a gentleman of the old school, whose radiant faith in the potentialities of our dream kept us in good hope.” The idea and the reality of the College of Marshall founding served to mitigate any number of “distracting commotions of municipal jealousies and antagonisms” and to unify Marshall as nothing else could. Again, wrote Tardy,

> The college has been the rallying center of the energies of the people and the chosen object of their benefactions. The other denominations and the non-Christian portion of our population were far more enthusiastic for the school than were the Baptists at first. Others had more faith in us than we had in ourselves.[13]

Hubert Boyd explained that the Baptists were reluctant, though, due to the early perception that the college was something other than a Baptist enterprise, its development had not been promoted in the churches, and the denomination in Texas was heavily in debt. And again, the matter of supporting what was perceived to be too many Baptist colleges was a problem. Yet there were many in the churches and general community who nonetheless provided enthusiastic, continuing support to develop and sustain the college during its founding years. Most were not Baptists, but they did want to see a successful college in Marshall.[14]

William T. Tardy used surprising words to describe his pastoral and pulpit roles as means to push the "school enterprise," declaring,

> But for two years I did not dare mention the college from my pulpit. I knew that public talk from the rostrum would bring on a violently unfavorable reaction among the Baptists. Therefore, I let the leaven work without and from the outside life [sic] coals were finally put upon creeping Baptist's backs. In time the church did respond nobly to the appeal and did rally heroically to the enterprise.[15]

In fact, by 1914 the First Baptist Church had set aside some $10,000 for COM purposes. The church had come around.

The year 1914 was the key year, for Marshall was aroused to gather the funds for a college large enough for 600 students and able to expand. Early in the fund-raising campaign, the public learned how a new college was to benefit their city. A newspaper editorial exclaimed that "President Gardner has been out in the highways and hedges of East Texas, so to speak, and has found the people 'crazy' to send their boys and girls

to school but not able to send them far away." There would be the "finest college building in Texas east of Dallas, Louisiana, or Arkansas." The students might spend up to $600 per year, amounting to a bonus of $225,000 spent annually in Marshall. The faculty and students were surely expected to raise the moral and social tone of the town. The educational attractions already had induced farmers, so they said, to decide to relocate closer to Marshall so that their children could attend the new college. [16]

Perhaps, as one hears today, Tardy was "speaking pastorally," but among Texas Baptists there was strong resistance to supporting any new colleges. There were enough weak and costly schools. "The leaders did not want any more crying babies on their hands," Tardy wrote. "Nor were they anxious to furnish crutches to any more limping schools." There were indications of displeasure about the new school in Marshall, letters of inquiry, and editorials in the *Baptist Standard*. Tardy kept silent, though, until the right time came: "And at what I considered an auspicious moment I unfolded the whole idea to the Executive Board of our association. These good men sat unresponsive, inarticulate, and dumb to my astounding revelation. Ere this, however, all have been converted and all are friends of the institution on the hill."[17]

The College of Marshall was to be a college of the Marshall community, but its founding involved Texas Baptist state leaders from the start. President Thurman C. Gardner conferred early on with Dr. Arthur J. Barton, the Secretary of the Texas Baptist Education Board, and Secretary Barton subsequently came to speak in support of the college. The major early impetus, however, came from the community leaders, who first met to discuss the campaign in the Baraca Room on the second floor of the State Bank. With M. M. Turney as vice-president of the Board of Trustees, with a list of community leaders on the board, and with endorsement from the Young Men's Business Club and numerous individuals, the campaign to raise money for the college was to begin. They

proposed that the campaign also be announced from every pulpit. It started on June 7, 1914. At the time the starting date was announced, Dr. Tardy was in Mineral Wells receiving treatment for the illness that eventually took his life; he was energized to brag about the progress to be made toward starting the new college. The newspaper printed a letter from the former president of the Marshall State Bank, Elbert Wells, to the Rev. William Thomas Tardy. Praising Tardy's dream for the College of Marshall, Wells wrote, "I am sure glad you had that pipe dream and that it is materializing so beautifully. If you never have any other monument you will have something to be proud of in that."[18]

The campaign started with a union service involving all the churches on a Sunday night in the city hall auditorium. Dr. A. J. Barton, the Baptist Education Board Secretary, was to speak, to relate the plans for and benefits of the new college. Mrs. Fred Dahmer organized the music program, and Professor Cliff Dickson conducted the orchestra. Other rallies were to be held in the North Marshall Methodist Church and at the Second Baptist Church. A Monday morning meeting in the City Council chamber was intended to draw out a roll call of men to support the meetings and the campaign by their attendance and financial contributions. The intention was to raise an "army of boosters."[19]

Speaking at the union meeting on Sunday evening, June 7, 1914, Secretary Barton praised Marshall's leaders for their campaign to acquire land and to raise cash so far. He informed the audience that the Baptist Education Board had not been informed of the college plans for two years after the first discussions in 1912. The board nonetheless adopted the college program and "the decision [was] made to take the school into the correlated schools of the Baptist General Convention." The convention had decided to support the college whatever the size of the student body and the facilities the town of Marshall provided. Dr. Barton reminded his hearers that Waco, Texas, had benefited greatly from the presence of

Baylor University and that Trinity University was a great asset to Waxahachie. He emphasized the potential spiritual impact and the possibilities for improving education in Marshall. The initial and subsequent meetings demonstrated the emotional commitments of Marshall's leaders as they invested their money, time, and effort in the drive to build a college with which they so strongly identified.[20]

Public sympathies were aroused and giving encouraged after the news that an eleven-year-old boy, Grady Metcalf, had called President Gardner's office at the Masonic Lodge to ask whether he might contribute. He brought a dollar to the office and later pledged a dollar a year for the next five years. That symbolic and remarkable act infused greater hope for the college. The men who headed the campaign were first told of young Grady's gift during a dinner meeting at the Baby Elephant Café. Committee member Walter H. Sedberry exclaimed, "A little child shall lead them!" Marshall's leaders, of course, took Metcalf's act as an emblem of the young people's desire for education.[21]

During June 1914, the public read the almost-daily updates on the progress of the campaign. The new college actually encouraged the population to double within a decade! Dr. B. A. Copass, the Assistant Secretary of the Baptist State Board of Education touted the benefits of the Christian school for the community, the churches, and students preparing for ministry. An editorial quoted Dr. George W. Truett from his speech on the noble life of service to others; there, he mentioned the Marshall college project. The newspaper published lists of contributors and their contributions great and small, down to the last dime given by a child. The First Baptist Church pledged $5,340 in a single service after Dr. A. J. Barton spoke and made his plea to support the college campaign—the pledge response lasted twenty minutes. Among the gifts made in June was a pair of pedigreed Jersey bulls from the herd of L. E. Hall. By the end of June, only 381 individual donations had been

made from among the 16,000 inhabitants of Marshall. The donations totaled over $32,000, but there was more to be done.[22]

With the need of a final push in the fund-raising campaign in mind, the College of Marshall committee laid plans to take their appeal to the workers in the railroad shops—those working in the passenger station, the freight depot, the machine shops, the blacksmith shops, the engine round house, and the car shops. Given that most of the men employed in the shops lived in North Marshall, that their civic involvement had been good for years, and that the new college was in their neighborhood, they could be counted on to give support. And they did when, with permission of Superintendent Prendergrass, the committee members came to solicit their help during a two-hour period one afternoon. They pledged $1,496.50 to the College of Marshall campaign. There were other fund-raising activities, among them a "Kid Show" that netted ten dollars.[23]

The committee and the local newspaper increased the appeal as the $50,000 goal seemed reachable. A *Messenger* editorial entitled "Our Duty to Humanity" declared the character of true humanity and the necessity of sacrifice. It was a strong appeal. The next day's headlines spoke of a "List Of Those Who Have Not Given." No, that list was not published, but the newspaper once again published the list of names of persons who had contributed and declared it was well known that many persons fully capable of $1,000 or $500 donations had not yet given anything. Obviously the public could examine the lists to see whose names might be missing. The college trustees and committee actually hoped to have their campaign goal accomplished by the next morning, but that did not happen. The ladies' City Federation contributed one hundred dollars. Some subscribers announced they would increase their original pledges. As July wore on, the ladies' Baptist Aid Society hosted a picnic at Sue Belle Lake. It was replete with refreshments, games, contests, and prizes. Swimming and boating tickets helped to increase the funds taken. A local

livery stable shuttled passengers to and from the streetcar line terminus to the lake, giving a percentage of the fares to the college fund, and automobile owners did the same. Touted in the churches as a union picnic for a good cause, the picnic was respectably attended, but the heat kept many from coming.[24]

The Messenger headlined an unusual occurrence on July 23: "Negroes Donating." As the campaign was a matter for the white side of Marshall society, the story was starkly different. The newspaper matter-of-factly placed the story and said,

> While no particular appeal has been made to the negroes [sic] of the city to assist in building the College of Marshall, nevertheless several have sent in voluntary contributions. They, of course, do not expect to receive direct benefits from the college, but their sentiments are well expressed in this letter received by President Gardner Thursday morning.

The letter was posted "Marshall, Texas, July 22, 1914," to "Prof. T. C. Gardner." It read,

> Dear Sir. –I regard it as a special privilege as a Negro school boy to make a small donation out of my scanty earnings, to the College of Marshall, an institution so much needed and whose educational possibilities are inestimable. In appreciation of what the good white people have done and are doing for us. In gratitude, too, of your encouragement to me personally, Finding enclosed my note for $10,
> respectfully yours,
> CHARLES W. PEMBERTON[25]

However, as July 1914 wound down, the newspaper carried headlines sure to divert full attention from normal affairs and from the College of Marshall campaign. The people of Marshall continued their efforts, though, including young Texie Lindsey, who sought to raise $2,000 in order to earn a COM scholarship—by late July she had raised $852.15. Marshall continued to get favorable publicity from the college campaign, and even after the declaration of war in Europe the college fund continued to grow.[26]

The dream of the College of Marshall was slowed, however, so that there would be no completed buildings and no classes for another three years. The story to come in a subsequent narrative will convey the truth that the College of Marshall was born with difficulty during wartime, and though the college instantly proved valuable, its support and survival were never guaranteed. Nonetheless, the founders were to procure adequate funding to open the college, to supply a superior faculty, and to receive its first classes of students. Though the dream had a definite beginning, its fulfillment came with a struggle. And with that struggle there developed a deeper character that contributed to a revered tradition among those who became the alumni of the College of Marshall.

Not long before he died in 1919, Rev. W. T. Tardy declared in his memoir that the college had survived through great difficulties and added:

> It now belongs to the Baptists of the entire State. Its destiny is what they shall elect to make it. A superior faculty has been employed and organized and the future seems as bright as the promise of God. It should stay here with its ever-deepening services and widening ministries to the hungry-minded youth of East Texas until the Master comes.[27]

Jerry Summers
East Texas Baptist University
Marshall, Texas

NOTES

[1]W. T. Tardy, *Trials and Triumphs: An Autobiography* (Marshall, Texas: Mrs. W. T. Tardy, 1919), 74.

[2]Ibid., 71. Previously Tardy had served as pastor in Camden, Arkansas; Longview, Palestine, Paris, Greenville, and Nacogdoches, Texas; and Monroe and Ruston, Louisiana.

[3]It was a point most famously noted by the Harvard historian

Frederick Jackson Turner, in his address to the American Historical Association in 1893, *The Significance of the Frontier in American History*.

[4]*Handbook of Texas Online*, s.v. "Marshall, Texas" http://www.tsha.utexas.edu/handbook/online/articles/MM/hem1.html (accessed June 30, 2007).

[5]James Hubert Boyd, *History of the College of Marshall,* Master's Thesis (Waco: Baylor University, August 1944), 12, citing Tardy, *Trials and Triumphs,* 72. Note the criticism of higher education histories in James Axtell, "The Death of the Liberal Arts College," *History of Education Quarterly* 11:4 (Winter 1971): 339-52; Harry Leon McBeth, *Texas Baptists: A Sesquicentennial History* (Dallas, Texas: Baptistway Press, 1998), 142. McBeth noted that of the schools founded after 1910, all but three lasted just a few years. The remaining three by 1920 were the San Marcos Baptist Academy, Wayland Baptist College, and the College of Marshall. An interesting parallel between Wayland and COM was their initial identity as junior colleges with attached academies designed to meet local needs for secondary education. It is also difficult to shake the impression, and fact, of their peripheral locations east and west in the State of Texas.

[6]During the 1880s and later, the Marshall School Board rented education space in the former Marshall University, the Masonic Female Institute, and a number of unused church buildings. The former Marshall University tract and building on West Houston Street in Marshall had been deeded to the Marshall school board in 1910. Known as the West End Ward School, the building stood until 1936 when it was demolished and the new high school was built. "Marshall University," vertical file D-19 1046, Harrison County Historical Museum Library; *Marshall News Messenger,* August 23, 1936, February 28, 1954, and August 3, 2003. James Hubert Boyd, *History of the College of Marshall,* Master's Thesis (Waco: Baylor University, August 1944), 6-7. Boyd wrote, "The first president of Marshall University was Virgil M. DuBose. His assistant was Miss E. J. Dickey who also served as principal of the female department. Boyd's 1944 Master's thesis preserved the Marshall University curriculum outline that included orthography, reading, mental philosophy, logic, moral science, political and domestic economy, evidences of Christianity, and ancient and modern languages." (8-9) In 1912 the College of Marshall came from the desire of the Marshall, Texas, community to create a center for Christian education

where their sons and daughters, along with other youths from the region, could gain learning in preparation for service. For the first thirty-three or so years after the charter, the College of Marshall was a junior college. For many of those years, until the 1930s, it included a secondary-level academy.

[7]The first college catalog stated the purpose and ideals as follows: "The College of Marshall is chartered as a junior college and will do full academy and the first two years of college work. A few classes for mature students below academy will be maintained in the teachers' department and for those who may need review before being able to enter high school classes. The very highest standards will be maintained. The founders of the school had two well defined purposes in mind. First, to found a school of such high standards and ideals as would appeal to the very best people of the State. Second, to provide an education for the boys and girls of East Texas at a moderate cost and such an education as would prepare them for meeting the problems of life. These ideals fully in mind, the buildings and equipment of the very best type have been provided, an unusually strong faculty secured, the courses of study made to conform to the standards of the very best colleges and universities of the South, and everything has been pitched upon a high plane. The school will have a very distinct individuality, its traditions will be of the very highest type and such as to appeal to the very best of the young manhood and young womanhood of East Texas." *The First Annual Announcement of the College of Marshall 1917-1918,* 5. The citizens of Marshall also recognized the value of a college, which might, like the Sam Marcos Baptist Academy, bring hundreds of students and enhance the economy of the city by hundreds of thousands of dollars, as was cited in *The Noonday Sentinel* (Marshall, Texas), no month and day, 1914.

[8]*Handbook of Texas Online*, s.v. "Marshall, Texas" http://www.tsha.utexas.edu/handbook/online/articles/FF/vnf1.html (accessed April 18, 2007).

[9]Tardy, 72; College of Marshall *Catalog 1917-1918,* 5-6.

[10]Tardy, 72.

[11]Ibid.

[12]Boyd, 17-18.

[13]Tardy, 74.

[14]Boyd, 19-20.

[15]Tardy, 74.

[16]*The Marshall Messenger,* May 7 and 8, 1914.

[17]Tardy, 74-75.

[18]*The Marshall Messenger,* May 9, 25, 26, and 30, 1914. The Young Mens' Business Club endorsement came in a published letter from Secretary D. D. Dodd and included P. G. Whaley, M. P. McGee, W. T. Twyman, and John Copeland. Marshall's leaders were pleased that the august *Christian Science Monitor* of Boston noted their earliest plans for a new college at Marshall.

[19]Ibid., June 4, 6, and 8, 1914. M. M. Turney was elected chairman of the campaign; T. C. Gardner as the college president was a co-chair, and Edward E. Talmadge was secretary. The architect was to be George Burnett. The committee proposed that there be daily meetings to discuss the progress of the campaign and that the railroad plant whistles be blown each time an additional $1,000 was raised.

[20]Ibid., June 8. There was a vote to approve the campaign that would supply funds for a $70,000 administration and teaching building and $39,000 for dormitories.

[21]"Child Gives First Dollar in College Campaign – Boy's Sacrifice Aroused the Men – They Got Quick Action and Started a Committee At Work to Raise College Building Fund," *The Marshall Messenger,* June 9 and 13, 1914. Note the editorial, "The Children and the College."

[22]Ibid., June 9, 10, 11, 15, 17, 20, 22, 24, 25, 27, 29, and 30, 1914.

[23]Ibid., July 1, 2, and 3, 1914.

[24]Ibid., July 6-9, 16, 21, and 22, 1914.

[25]Ibid., July 23, 1914. The son of H. B. and Nora Pemberton, Charles Whittaker Pemberton (1892-1976) was graduated from Central High School (later known as H. B. Pemberton High School) in Marshall and from Wiley College. After preparation as a medical doctor in Nashville and St. Louis, Pemberton served as a physician in Houston for forty-five years and made a distinguished civic service record. *Handbook of Texas Online*, s.v. "Pemberton, Charles Whittaker" http://www.tsha.utexas.edu/handbook/online/articles/PP/fpe75.html (accessed July 3, 2007).

[26]Ibid., July 24, 27, and 29, 1914.

[27]Tardy, 75-76.

FROM LITTLE D TO BIG D: THE RELOCATION OF DECATUR BAPTIST COLLEGE TO DALLAS

In 1998, Dallas Baptist University celebrated its centennial, remembering back to its origins in Decatur, Texas. In 2005, DBU recognized forty years in its Dallas location at the corner of Kiest Boulevard and Mountain Creek Parkway in southwest Dallas. As Dallas Baptist University approaches 110 years of existence, it is appropriate once again to take a closer look at the events that transpired between 1963 and in the relocation of the school that Texas Baptists claimed to be "the oldest junior college west of the Mississippi." The relocation involved the transition of a tiny junior college situated in a north Texas county seat town to a prospective four-year college in one of the largest metropolitan areas in the United States and a new start as. This article will briefly discuss the background of Decatur Baptist College, examine the conditions that led to its relocation, and then make application of the implications of this decision for Dallas and for Texas Baptists.

In 1965 most Americans recognized Dallas, Texas, as the location of the tragic assassination of President John F. Kennedy in November of 1963. With memories of that terrible event still fresh in the national psyche, Dallas residents found it difficult to overcome that dark image. Dallas leaders searched for a way to repair the nation's perception of the booming city. They found much for which to be optimistic. By the 1960s Dallas had grown to be "the third largest technology center in the nation" with the emergence of corporations like LTV and Texas Instruments. Dallas developers Trammell Crow and John Stemmons had created the Dallas Market Center, which investors boasted to

be "the largest wholesale trade complex in the world." Census data revealed that the city's population had reached nearly 700,000 in 1960 and was on track to number more than 840,000 residents by 1970. Recognizing the need for expanded airline service, the Civil Aeronautics Board recommended that Dallas and Fort Worth establish a joint airport in 1961 and, in 1965, the cities agreed that it be centrally located between them. Opening in 1974, DFW Airport rapidly became one of the busiest airports in the nation. Indeed, the city fathers saw much upon which they could build.[1]

Likewise, Dallas Baptists hoped to make their own contribution to the growth of their beloved city. For more than a decade Dallas Baptists had attempted to establish a Baptist college in the DFW Metroplex. Research indicated that less than three hundred students who called Dallas home attended Texas Baptist institutions. Most local Baptist students attended universities like Southern Methodist University, Texas Christian University, and North Texas State University [now University of North Texas]. Research further demonstrated that approximately seventeen thousand high school seniors graduated each year in Dallas. The Dallas Baptist Association regarded these two facts as overwhelming evidence that Dallas needed a Baptist college. Nevertheless, attempts to create such an institution in the 1950s failed.[2]

These abortive attempts led representatives of Dallas Baptist Association to tiny Decatur Baptist College (DBC). Chartered in 1898 by the State of Texas at the initiation of the Baptist General Convention of Texas (BGCT), Decatur Baptist College opened its doors that fall of 1898 on the grounds of the defunct Northwest Texas Baptist College in Decatur. Its initial enrollment totaled 105 students. Texas Baptists created the institution as a two-year junior college designed to serve as a feeder school for Baylor University. The founders considered Decatur's small town environment a vital selling point. In fact, they stated that "there [were] very few distracting influences" and that students experienced "no temptations . . . to spend

money for trifles." They touted its climate as "delightful" with "pure water and bracing atmosphere." They also regarded Decatur's simple living and "high religious standard" as providing "a suitable home for a school of this kind."[3]

Despite such an idyllic setting, the reality of DBC was quite different. The school never had adequate financial support. The school always underpaid its dedicated faculty, its students typically came from challenging financial backgrounds, it was difficult to raise funds for a small junior college located in a county seat town in north Texas, its facilities were never adequate, and its enrollment never climbed above 300, even in the aftermath of World War II when most institutions of higher education experienced explosive growth. At times during the world wars and the Great Depression, the college barely survived. Had it not been for the tenacity of DBC's president, J. L. Ward, who served from 1900-1907 and 1914-1950, and the excellence of its long-time academic dean, Embry Gettys, DBC would not have survived.[4]

The 1950s emerged as the critical time for the survival of the school. While DBC reached its peak enrollments, in the mid-1950s, averaging about 280 students, its survival remained tenuous. A new president, Otis Strickland, began serving in 1950. Decatur residents viewed Strickland, Texas Baptist pastor and evangelist, as an outsider, unlike long-time Wise County resident Ward. Gradually, Strickland's confrontational and bombastic style created conflict with Decatur's ruling fathers. Some Decatur residents had never liked having a school they regarded as "a preacher hatchery" nearby but tolerated DBC because of their respect for Ward. Eventually, Strickland clashed with the new academic dean and Decatur native Tom Gettys, nephew of Embry Gettys. At the same time, some Decatur residents believed that the BGCT had never adequately supported the institution. Even Ward, a denominational loyalist, sometimes questioned the BGCT's commitment to DBC.[5]

Two other specific events contributed to the continuing instability at DBC. In 1955 the Education Commission of the

BGCT issued what amounted to an ultimatum for all Texas Baptist schools. The BGCT required that all affiliated schools be fully accredited by the Southern Association of Colleges and Schools (SACS) by 1960. While the DBC Trustees had specified in 1950 that DBC would pursue accreditation by SACS, this specific deadline increased its importance. If DBC failed to receive full accreditation, it would lose its critical funding from the BGCT. After four years of diligent efforts and significant expense and under the guidance of junior college specialist Dr. Frederick Eby of the University of Texas, DBC received formal notice of its accreditation in December of 1959, just in time to insure its continued support by the BGCT.[6]

DBC leadership and faculty hoped that this accreditation would be enough to insure continued BGCT support. However, in 1959 the BGCT released the "Booz, Hamilton, Allen Report." The BGCT had contracted the Chicago management consulting firm of that name to conduct a thorough analysis of its structures and institutions and make recommendations about the convention's future. Among the items addressed was the future of Texas Baptist higher education. Specifically, the report stated that several BGCT-related colleges, including DBC, should be relocated and made senior colleges or that support should be withdrawn—the latter was essentially a death sentence. The least viable option offered was to continue in its current location and with its current status as a junior college. However, when the BGCT began a capital needs fund-raising program for Texas Baptist colleges, DBC was left out, while a proposed new institution, Dallas Baptist University, was included. At about the same time, efforts on behalf of the Dallas Baptist Association to raise the capital required by the Education Committee of the BGCT to begin a new institution failed.[7]

Throughout the 1950s, as Dallas Baptists struggled to establish their own institution, they periodically approached DBC about relocating. Whenever approached, DBC trustees and leadership

insisted that the school remain in Decatur. It is important to note that the board of trustees was dominated by individuals from Decatur and surrounding areas. Strickland, himself a DBC alumnus from the 1930s, frequently affirmed his desire to keep the school in Decatur. As late as 1962, Strickland stated that "apparently the Lord intends for Decatur Baptist College to be His witness here until He returns." At the same time Dallas Baptists recognized that if a Baptist college was to be established in Dallas, it would have to be a relocated institution because they could not garner enough support to start from scratch and were worried about acquiring accreditation. As Fred White tells the story in his account, an ad hoc committee representing Dallas Baptist Association (DBA) drove to Decatur and directly approached Otis Strickland about relocating DBC. According to White, they told Strickland that they wanted the school's "equipment . . . library, accreditation, and endowment" but that they did not "want the administration, staff, and faculty." As would be expected, Strickland flatly refused. White records that Strickland answered, "Well, gentlemen, . . . if you had a thousand acres of land and $10,000,000, I would not agree to such an invitation. Now please get out of my office and don't come back. Case closed."[8]

However, the case was not closed. W. V. Myres, the DBC academic dean who had replaced Tom Gettys when Gettys entered private business in Decatur, found out about this confrontation. He knew that Fred White, pastor of the First Baptist Church of Carrollton, was one of the driving forces behind the college movement in Dallas, even though White had not been a member of the ad hoc committee. A few days later without Strickland's knowledge or permission, Myres drove to Carrollton and visited with White. Myres recognized that such a bold move could cost him his job but believed it was worth the risk. Both Myres and White recognized the cause of the impasse. Strickland would neither desert his faculty and staff nor give up the presidency of DBC. Some of the DBA people considered the Decatur faculty in general and Strickland in

particular ill-suited for the type of institution they wanted to establish in Dallas. With Strickland having only a bachelor's degree, the DBA group correctly believed that Strickland would have to be replaced because of accreditation issues, especially before DBC could become a four-year college. On his own responsibility and apparently without any authority, White took a gamble. He promised that, if the DBC trustees and Strickland agreed to relocate to Dallas, they would take any faculty and staff willing to move, maintain Strickland as the president, and in his words, "double your salaries, move you at our expense, greatly expand the student body, and pay off your college debts." The next day Strickland, Myres, and White finalized the agreement and White wrote a resolution to present to the Dallas Baptist Association executive committee. While none of the men ever acknowledged the fact, it is quite likely that intense behind-the-scenes negotiations took place between White and representatives of DBA and between Strickland, Myres, and the DBC trustees in the twenty-four hour period between Myres and White's first conversation and the conclusion of their agreement.[9]

In January 1963, Dallas Baptist Association formally extended an invitation, for DBC to relocate to Dallas County, and the next month, DBC trustees held a closed-door session to consider the proposal. Most of the trustees, some of whom were friends of Otis Strickland and others who had ties to the Dallas community, favored the relocation. The major opposition came from the retired pastor of FBC of Decatur, R. E. Bell. Bell had served as a DBC trustee for more than fifty years. He made an emotional plea to keep the college in Decatur, but his motion to table the relocation failed for lack of a second, and the resolution to relocate passed by an 18-2 vote.[10]

The decision received a mixed reaction. Many Decatur alumni wept. Despite the fact that some DBC faculty and staff felt that the community never supported them and, in fact, resented their college, many local residents believed that the college

had betrayed them by relocating. The subsequent months were uncomfortable for all involved. For years following, many Decatur residents and alumni remained bitter over their belief that they believed Dallas had "stolen" their college with the complicity of the BGCT.[11]

DBC faculty and staff, on the other hand, believed that the college had been saved. Enrollment had continued to decline in the early 1960s, and they recognized that some sort of change had to be made. They eagerly embraced the relocation even though it meant painfully uprooting their families and leaving behind years of service in Decatur. They weathered the remaining two-and-a-half years in Decatur despite hostility from the local population and eagerly participated in the relocation efforts.[12]

On the surface, Dallas Baptists appeared to embrace the relocation as well. Key Dallas Baptist laymen like T. C. Bateson and Earl Widner supported the efforts. Prominent pastors such as C. E. Colton of Royal Haven Baptist Church, Charles Pitts of Highland Baptist, Fred White of FBC Carrollton, and Henry Kinkeade of FBC Irving, all were outspoken supporters of the new Dallas Baptist College. And Southern Baptists' best known pastor, W. A. Criswell of FBC of Dallas, was the keynote speaker at the groundbreaking ceremony on May 3, 1964.[13]

However, there was also an undercurrent of opposition in Dallas. Some Dallas Baptists felt that the faculty, and, especially Strickland, were "hicks" and resented the fact that they had been obligated to accept them as part of the arrangement. Other Dallas residents who supported SMU or who were Baylor University alumni believed that a Dallas Baptist college would "steal" students from SMU or from the Baylor campus only about 95 miles away. Additionally, Strickland's leadership style placed him in direct conflict with the Dallas business community and Dallas pastors. For example, Strickland proudly reminded participants at the groundbreaking that "you are not organizing a new Baptist college. Decatur Baptist College is the oldest Baptist junior

college in the world" and boasted that the school was bringing "a tried and tested faculty," its endowment, equipment, and, by implication, its accreditation. This sort of pronouncement, while true, irritated proud Dallas residents.[14]

The relocation moved forward. Dallas developer John Stemmons and Associates agreed to give one hundred acres of land situated atop a hill overlooking Mountain Creek Lake in southwest Dallas, and he and Roland Pelt underwrote the cost of bringing utilities to the undeveloped area. Stemmons and Pelt also sold an additional one hundred acres to Dallas Baptist Association. Fundraising efforts proceeded. Construction began on the first buildings, two dormitories, a science building, administration building, and other classroom space. In Decatur, a smaller than usual Freshman Class registered for classes in the fall of 1964, and faculty and staff divided their efforts between meeting the needs of students in Decatur and making preparations for the relocation. Both Myres and Strickland maintained offices in both locations. Even summer school, despite the term ending only days before the fall semester was to begin in Dallas, went on as usual. Local businesses purchased and occupied the college's facilities. Eventually, the highly recognizable administration building built in the 1890s became the home of the Wise County Heritage Museum. With much sadness for many, the doors of Decatur Baptist College closed for the last time in the summer of 1965.[15]

Strickland made a critical strategic move in Dallas. He hired Fred White to head the Bible department and to recruit the first freshman class for the Dallas location in 1964-1965. Perhaps no better choice could have been made. White had been one of the driving forces in the movement to create a Baptist institution in Dallas and to relocate DBC. He knew the Dallas community and Dallas Baptists. He had been active in the Dallas Baptist Association and BGCT. Perhaps more important, White had boundless energy, a deep faith, and a strong belief in DBC. White determined that Houston Baptist

College's experience would not happen in Dallas. HBC had opened the fall of 1964 expecting three hundred students; instead, less than two hundred enrolled, forcing HBC to incur about a half million dollars of debt. He and his assistant, Dorothy McGuire, exceeded all expectations. When classes began, they had received more than 2,500 applications and more than 900 students had enrolled.[16]

The first year in the Dallas location proved incredibly challenging. In addition to the fact that the final steps of the move could not be completed until the faculty and staff completed summer school in Decatur, an unexpected and lengthy labor strike delayed completion of initial construction until late September. The overwhelming enrollment caused shortages of virtually all types of college personnel, especially qualified faculty, and critical shortages in student services and building facilities.[17]

Representative of these challenges was one memorable situation involving chapel services. Due to lack of adequate facilities, DBC held chapel services in a massive canvas tent located on the north side of the campus. As Fred White recalls,

> We had central heat all the fall, central air all winter and running water every time it rained! A storm blew the tent down and tore big holes in the canvas. The black mud was ankle deep. The administration, faculty and staff lost much dignity, male students lost the shine on their shoes, and the girls even lost their shoes sometimes as they waded through the mud to their assigned seats.[18]

On one occasion, the tent and ground underneath got more wet than usual. One faculty/staff member, with the best of intentions, sought to "air out the tent." Anyone who has ever been on University Hill will testify that there is a nearly constant and sometimes ferocious "breeze" on the hill. On this particular occasion, high winds lifted the tent off the ground and carried it several hundred yards down to Mountain Creek Lake where it was found torn and battered the next day.[19]

To meet the huge challenges faced in the early years, the college was forced to incur unexpected indebtedness. Unfortunately, it appears that many of the initial students had been promised discounted tuition and scholarships, most of which were unfunded or under-funded. As a result, the school operated at a deficit exceeding $100,000 in its first year. Fund-raising efforts over the years proved to be inadequate to meet the growing student population, thus leading to still greater indebtedness. Tuition increases served only to alleviate the budget deficit partially and, in fact, may have caused student enrollment to level off. However, as stated in *To God Be the Glory: The Centennial History of Dallas Baptist University*, these financial problems were not unique to Dallas Baptist College. Other Texas Baptist institutions faced similar challenges in these years.[20]

Perhaps the greatest difficulty came toward the end of the first academic year. Throughout the transition, tensions had grown between Otis Strickland, the Board of Trustees, Dallas Baptists, and Dallas business leaders. Strickland also admitted that he liked "a good fight" and was quite different from the constituency he now served. Dallas business leaders had never really accepted Strickland. Some Texas Baptists felt that Strickland had served his purpose of relocating the school and that the college would be better served by someone from the Dallas community, someone who would look forward to the future rather than represent the college's past. Dallas Baptists also were implementing plans to move the college to senior-college status, a decision that Strickland had initially opposed, and for which he lacked the academic credentials. These differences led to Strickland's resignation as president in the summer of 1966. The trustees appointed Fred White as acting president and later chose the president of the Board of Trustees, Charles P. Pitts, as the next president of DBC.[21]

This author believes that Dallas Baptist and Texas Baptist leaders knew that Strickland could never last as president of DBC. In fact, Fred White confessed to this author that, despite

the fact that he tried to warn Strickland and help him navigate the tricky waters of Dallas business, denominational, and political life, he knew Strickland was doomed to fail. As White said in homespun fashion, when Strickland resigned under pressure in 1966, "I felt like a Judas goat."[22]

Dallas Baptist College's travails did not end in 1966. Anyone aware of DBU's or the BGCT's history can testify to the fact that the school's financial history has been less than stellar. Poor decisions were made in the late 1960s and early 1970s regarding finances and buildings that plagued the school for more than a decade. It was not until the early 1990s under the leadership of President Gary Cook that DBU achieved financial stability. While some of the financial and institutional instability resulted from decisions made after 1966, some of it resulted from the rather haphazard way that the institution relocated in the period between 1963 and 1966.

Several conclusions may be drawn. Certainly, both Dallas Baptists and Decatur Baptist College found themselves between the proverbial "rock and a hard place." Texas and Texas Baptists changed dramatically between 1945 and 1965. The denomination was no longer a rural or small-town based denomination. Decatur Baptist College, as a junior college that served primarily poor and lower-middle-class students and that maintained a small enrollment, never achieved the loyalty from its alumni that other Texas Baptist colleges that originated as four-year schools or moved to senior college status. Consequently, even alumni who could have helped the school financially later in life owed allegiance to schools where they completed their undergraduate degrees. Those who remained loyal to DBC and supported it financially sometimes had divided loyalties between DBC and other schools. Dallas needed DBC's accreditation to create an instant college since Dallas Baptists were having problems raising the capital needed to secure the Texas Baptist Christian Education Committee's endorsement. DBC needed the financial stability and credibility that relocation

to Dallas could bring, and because of tensions especially between Strickland and the Decatur business community, DBC needed out of Decatur. Accordingly, DBC trustees should have realized that, if Strickland could not get along with Decatur's community leaders, he could not get along in "Big D." Likewise, Dallas Baptists probably should have realized that, if they were having trouble raising the needed capital to begin a new college in Dallas, raising millions of dollars for a relocated institution might prove as difficult if not more so.

Furthermore, Texas Baptists were probably unaware that, even as they prepared to move "the world's oldest junior college" to the DFW Metroplex, Dallas community leaders and Texas educators were looking to create the city's community college system. Indeed, in May 1965, Dallas voters created the Dallas County Junior College District (DCJCD) and approved a $41.5 million bond issue for funding. The following year, El Centro College opened in downtown Dallas and within six years DCJCD consisted of four campuses. The relatively inexpensive tuition of Dallas junior colleges provided fierce competition for DBC, especially until DBC achieved senior college status, which was delayed for one year in 1967 because of disagreements among Texas Baptists and because of SACS accreditation issues. This decision exacerbated financial and credibility problems.[23]

In addition, Texas Baptist polity is at least partially responsible for the difficulties that ensued. Baptist polity is both a blessing and a curse. The Baptist doctrines regarding the autonomy of local churches and of soul competency create a climate of democracy that not only results in great freedom but can also result in competing interests and outcomes. For example, while many members of FBC Dallas actively supported the relocation and DBC, once it was established in Dallas, not everyone maintained this support. Later events demonstrated that W. A. Criswell's continued support was somewhat inconsistent and may have come from other motives.[24]

Finally, it should be concluded that leadership for private institutions of higher education is critically important. Denominational and institutional leaders must consider all facets of community, denominational, business, and political life if they desire to be successful. Full financial resources must be developed ahead of time before making leaps of faith that can result in a fall into the chasm of disaster. It is indeed a miracle that DBU survived these tumultuous first years to become the thriving institution that exists today in "Big D."

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NOTES

[1]*The Handbook of Texas Online*, s. v. "Dallas, Texas," at www.tsha.utexas.edu/handbook/online/articles/DD/hddl.html and "History of DFW Airport," at http//www.dfwairport.com/visitor/history.htm.

[2]Carr M. Suter, *O Zion, Haste, The Story of Dallas Baptist Association* (Dallas: Dallas Baptist Association, 1978), 172-73; Fred A. White, *The History of Dallas Baptist University* (Dallas: Dallas Baptist University, 1991), 9-10; and Michael E. Williams Sr., *To God Be the Glory: The Centennial History of Dallas Baptist University* (Arlington, TX: Dallas Baptist University, 1998), 111-12.

[3]*Catalogue, 1899-1900*, 14-15. See also Williams, 7, 8.

[4]See Williams, 27-107.

[5]Interviews with Tom Gettys, April 10, 1997 and May 8, 1997; interview with Pauline Strickland, August 1, 1996; letter from Otis Strickland to Grady Woodruff, March 30, 1960; letter from W. V. Myres to Otis Strickland, March 30, 1960; letter from Otis Srickland to S. T. Medford, August 5, 1958; letter from Otis Strickland to Dunn Hardware, February 5, 1959; letter from Otis Strickland to Gulf Oil Corporation, January 26, 1960; letter from Otis Strickland to Claud Cummings, February 29, 1960; letter from L. C. Boyd to Otis Strickland, June 23, 1960; letter

from Otis Strickland to L. C. Boyd, July 8, 1960; letter from W. A. Nobles to "The Chairman of the Board of Trustees of Decatur Baptist College, Members of the Board of Trustees, Members of the Executive Board of the Dallas Baptist Association and President of the Decatur Baptist College," February 11, 1963; and letter from J. L. Ward to J. M. Dawson, December 11, 1926. Copies located in the possession of the author.

[6]*Texas Baptist Annual*, *1957*, 127, hereafter cited as *TBA*; *TBA*, *1954*, 53; *TBA*, *1959*, 123; *TBA*, *1960*, 122; *The Summit*, *1960*, 4; Gettys interview, May 8, 1997; interview with Hazel Bumgarner, May 23, 1997; and interview with Margaret Gibbs, April 22, 1997.

[7]Excerpt from the "Booz, Hamilton, Allen Report," copy in possession of the author; DBC trustee minutes, June 1, 1961, December 14, 1961; and White, 14.

[8]White, 14-16. See also Williams, 102-04, 111-12.

[9]White, 17 and Williams, 104, 112.

[10]*TBA*, *1963*, 169; Decatur trustee minutes, February 14, 1963; and Bumgarner interview.

[11]Gettys interviews; Bumgarner interview; Strickland interview; Gibbs interview; interviews with Gary Cook, February 9, 1998 and March 4, 1998. President Gary Cook has stated publicly on numerous occasions that Decatur alumni and residents were still mad at him when he became president despite the fact that he was only a teenager when the relocation occurred and knew nothing about the situation until he became DBU president.

[12]Interview with Doug Skeen, April 17, 1997; Strickland interview; Bumgarner interview; and Gibbs interview.

[13]Decatur minutes, February 13, 1964; Decatur minutes, May 1, 1964; Memo from DBC Relocation Steering Committee to the Christian Education Commission of the BGCT, June 11, 1964; Organizational Procedures & Personnel of Steering Committee for Relocation of Decatur Baptist College in Dallas, Texas, copy in Decatur minutes, May 23, 1963; Memo from T. C. Bateson Construction Company, G. C. , to Broad and Nelson, and Caudill, Rowlett and Scott, September 15, 1964, copy in Decatur minutes; Resolution of the Board of Trustees, Decatur Baptist College, October 19, 1964, copy in Decatur minutes; Commitment to Decatur Baptist College, Decatur, Texas and/or Dallas Baptist College, Dallas, Texas, for $904,000 First Mortgage Bond Issue; Articles of Amendment to the Articles of

Incorporation of Decatur Baptist College, copy in Decatur minutes, February 13, 1964; White, 22; and Interview with Charles Pitts, February 18, 1997. See also Williams 112-15.

[14]Strickland interview; Pitts interview; White 22, 26; *The Dallas Morning News*, May 4, 1964, 4; and *The Baptist Standard*, May 13, 1964, 25.

[15]*TBA*, *1963*, 169-70; *TBA*, *1964*, 133-34; Strickland interview; Gibbs interview; Skeen interview; Bumgarner interview; and Williams, 106-07, 112-14, 115.

[16]White, 23.

[17]*TBA*, *1966*, 114; Bumgarner interview; Strickland interview; and Gibbs interview.

[18]White 25-26.

[19]Williams,122.

[20]*TBA*, *1966*, 114; Dallas Baptist College trustee minutes, November 18, 1965, December 16, 1965, January 6, 1966, February 3, 1966, March 3, 1966, and June 16, 1966; White 26; and Williams, 117-18.

[21]*Dallas Morning News*, August 4, 1966. See also letter from Charles P. Pitts to H. I. Tannahill, July 22, 1966, copy in the Dallas minutes. Memo from Otis Strickland to the DBC Board of Trustees, August 3, 1966;White, 26; Strickland interview; Bumgarner interview; Gibbs interview; and Dallas minutes, August 4, 1966.

[22]Fred White in conversation with the author, October 10, 1998.

[23]http://www.dcccd.edu/cat0001/about/hist.htm and White, 31-34.

[24]Letter from W. A. Criswell to Marvin Watson, May 7, 1982; Letter from L. L. Morriss to W. A. Criswell, May 12, 1982; Letter from James H. Landes to W. A. Criswell, May 11, 1982; Letter from R. L. Foree to W. A. Criswell, May 11, 1982, copies in the possession of the author; Dallas trustee minutes, May 14, 1982; and Williams, 164.

BOOK REVIEWS

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A Texas Baptist History Sourcebook: A Companion to McBeth's Texas Baptists. By Joseph E. Early, Jr., Denton, Texas: University of North Texas Press, 2004. 676 pp.

This work provides a treasure of primary source material from the sometimes constructive, sometimes contentious history of Texas Baptists. Joseph E. Early, Jr.'s labor of love represents a much-needed and invaluable resource for students and scholars alike. In his preface, Early outlines his intent. "First, I have tried to include documents from as many major contributors to Baptist life in Texas as possible" (xx). "Second, I have attempted to provide the reader with documents concerning the formation of several important Texas Baptist organizations" (xxi). "Third, I have not shied away from the troublesome and schismatic issues that have sporadically appeared in Texas Baptist life" (xxi).

The latter makes this sourcebook a true gem. There's nothing like reading George W. Truett in his own words as he eloquently and passionately defends a cherished doctrine, as he does with religious liberty: "Baptists have one consistent record concerning liberty throughout all their long and

eventful history. They have never been a party to oppression of conscience" (166).

Or reading firebrands like J. Frank Norris as he lashes out at one of his many enemies: "Running with the modernistic crowd, contributing to them, writing for them, he [J. M. Dawson] is guilty of the 'doctrine' of Balaam who taught Balak to corrupt the people who could not be cursed.… It is more than interesting that this 'dumb ass' saw the Lord while the straddling, compromising, pussyfooting modernist on his back did not see the Lord" (230).

Or browsing through B. H. Carroll's many works where he does a little of both: "Not only does our great principle [salvation must precede ordinances] destroy both sacramentalism and sacerdotalism, but it alone draws a line of cleavage between the church and the world" (157).

The sourcebook parallels Leon McBeth's *Texas Baptists*, conveniently adopting the same outline so that the reader can easily go back and forth without getting lost. Early's selections, for the most part, provide essential readings although one might quibble here and there. For example, Early chose a humorous selection from Norris where he boasts to some priests that he gets to see the Pope. This was hardly a momentous event for Norris, and McBeth doesn't even mention it in his book. Something from the D. E. Chipp's trial or an excerpt from one of his sensationalistic sermons attacking evolution or supporting prohibition would have been more appropriate.

Nonetheless, Early is to be commended for the scholarship represented in this work. It will soon be viewed as a classic in Texas Baptist studies, and any serious student should have this book in his/her possession.—*Reviewed by Kelly Pigott, University Chaplain and Assistant Professor of Theology, Hardin-Simmons University*

The Heritage of First Baptist Church, Brownfield, Texas. Clanton, Alabama: Heritage Publishing Consultants, Inc., 2005. 300 pp.

As the name suggests, this book describes the many ministries, events, and lives associated with a major Baptist work in a small, county seat in Terry County, Texas (population around 9,000). A multitude of authors contributed to the volume in an encyclopedic form. Ruth Ramseur and Madolyn Noble provide a succinct overview of the church in the opening pages, dividing up the church's 100-year history into three parts: establishment, growth, and years of challenge (2). The latter phrase describes the difficulties the church has faced of late, as with many West Texas churches, as the population dwindles.

"Thorough" and "celebration" are two words that come to mind while reading this book. For in this history one finds pages of thoughtful articles on just about every aspect of church life, beginning with the pastors who served in the church since its inception in 1906, and including stories about the many facets of church life which describe everything from the nursery to the Woman's Missionary Union, as well as a small article on the kitchen (but not the sink)!

One section of note entitled "special services" describes past members who answered the call to ministry. The author found the article on Dr. Leon McBeth especially illuminating. There is not only a picture of him as a Freshman at Brownfield High (looking quite handsome), but also a description of what appears to be one of his first crushes—Bobbie Brian, the pastor's daughter (81-82).

Another section of note is entitled "Happenings" which contains several colorful stories from the past. One recounts the day the men of the church attempted to fix the parsonage roof (114-115). Despite their concern that a storm was on its way, the roofers decided to proceed. Once the panels had been removed, a cloudburst occurred, collapsing the ceiling and soaking everything in the house in knee-deep water. Feeling a

bit sorry for the pastor and his family, the church renovated the parsonage while the family vacationed in California. However, upon their return, they discovered that the kitchen had been decorated in pea green with bright red trim!

The bulk of this history (nearly 200 pages) is devoted to the many families involved in the church. Most of the articles are written by members of the families, but others are written by members of the church based on oral histories and newspaper clippings. The quality of these articles varies, but overall they provide a beautiful portrayal of the real church, that is, the people who invest their lives to make this community, and this book, truly attractive.—*Reviewed by Kelly Pigott, University Chaplain and Assistant Professor of Theology, Hardin-Simmons University*

A People Empowered and Commissioned By God: An Embodiment of Acts 1:8 in the First Baptist Church of Rule, Texas, From 1905-2005. A Centennial History. By Joshua A. Stowe. Austin, Texas: Nortex Press, 2006. 66 pp.

A challenge to any author of a church history is to chronicle the life of the congregation faithfully in a way that does not read like a condensation of church minutes or a list of pastors or building programs. Stowe, the pastor of the First Baptist Church of Rule at the time of writing, has successfully met that challenge.

I was struck by the honest tone of the short book. While certainly celebrative, the work is candid about a variety of difficulties, conflicts, and challenges in the congregation's history. Included in these expressions of candor are references to a church split, poor leadership, and a particularly difficult staff transition. Stowe addresses not only past problems long resolved, he also identifies current challenges, such as problems between the church leadership and leadership of Hispanic mission that were never resolved (23).

Another impressive feature of the book is its exclusive focus upon the people and their ministries. In the preface Stowe writes, "Pastoral leadership might offer directions of service, but a congregation is as God has shaped and equipped it to be."(v.) Consequently, he chose "to focus entirely on the story of the people without referencing one pastor by name in the body of the document." (v.) Thus his only mention of pastors is either as references or in Appendix A, in which he lists all the pastors by name and tenure. This strong emphasis upon the laity, clearly illustrates the fact that the church really is the people: "Preacher, we were here when you came; we'll be here when you leave."

The structure of the book is a welcomed departure from the more typical linear chronicle of pastors and programs. There are three sections. The first section, entitled "Beginnings," deals with the history of the town and the church, as well as formative characteristics of the congregation. In the second section, "Acts 1:8 realized in First Baptist Church," the author formats the narrative in light of the Acts 1:8 emphases on the Holy Spirit and the church's witness in "Jerusalem, Judea and Samaria, and to the ends of the earth." Focusing upon distinct geographic regions rather than time periods, Stowe describes the congregation's work throughout its life, locally ("Jerusalem"), statewide ("Judea and Samaria"), and nationally and internationally ("to the ends of the earth"). The third and final section, "A glimpse into the future," is written in a positive tone but contains much candor, such as pointed comments about challenges facing the church, including, for example, the need to change in order to reach the numerically increasing Hispanic community.

Overall, in both tone and format this work is a well-written example of a congregational history that is celebrative yet transparent. I recommend this particularly for those writing histories of small congregations with limited source material.—*Reviewed by Marshall Johnston, Pastor, First Baptist Church, Aransas Pass, Texas*

TEXAS BAPTIST HISTORICAL SOCIETY
Minutes
2006 Annual Meeting
November 13, 2006

The Texas Baptist Historical Society met Monday, November 14 at 10:00am at the Baptist General Convention of Texas, Dallas, Texas, with 52 people present.

Alan Lefever, Fort Worth, presented the annual membership and financial report. For 2005 the society had a membership of 200. During the year, the Society received income from journal sales and dues totaling $900.00 with expenditures of $3,417.00. On November 14, the checking account balance was $14,996.49.

The Society members endorsed the recommendations of the Nominating Committee and elected the following officers for 2006-2007: Ellen Brown, Waco, President; Butch Strickland, Independence, Vice President; and Alan Lefever, Fort Worth, Secretary-Treasurer; Mark Bumpus, Mineral Wells; and Emily Row, San Angelo Executive Committee.

Lefever presented the following budget for 2005-2006:

INCOME

Historical Committee, BGCT	$2,000.00
Membership Dues & Journal Sales	3,000.00
Luncheon	600.00
Transfer from reserves	-0-
Total Income	$5,600.00

EXPENSES

Journal Printing	$4,500.00
Journal Labor	2,000.00
Newsletter Printing	100.00
Newsletter Postage	300.00
Awards	600.00
Speaker's Honoraria	600.00
Miscellaneous Supplies	50.00
Luncheon	300.00
Total	$8,450.00

Van Christian presented the 2006 Church History Writing awards:

Church Resident Membership Under 500: Rita Jones for *God's Plan in the Wilderness {FBC Anson}*

Church Resident Membership Over 500: Madolyn Noble for *The Heritage of First Baptist Church, Brownfield, Texas*

Lefever announced the program for Spring meeting with Texas State Historical Association, Austin, March 8, 2006: "Physical Education: The Growth and Development of Three Texas Baptist Universities."

Alan J. Lefever, Ft. Worth presented a paper on "Reclaiming our Independence: The Remodeling and Renovation of the Texas Baptist Historical Museum." The meeting adjourned at 11:30am.

Respectfully submitted,
Alan J. Lefever
Secretary-Treasurer
Texas Baptist HistoricalSociety

TEXAS BAPTIST HISTORY

THE JOURNAL OF THE TEXAS BAPTIST HISTORICAL SOCIETY

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PAT M. NEFF: CHURCHMAN, EDUCATOR, STATESMAN

I am honored to be asked to speak to this meeting of the Texas Baptist Historical Society. When Naomi Taplin asked me, I thought of the tremendous help she and Alan Lefever had been to me in my research of Pat Neff's religious activities. Unfortunately, I was not able to use some of the material, which was also true of his public service and his time at Baylor. The Neff biography turned out to be 263 pages of text; it started as almost 1,000, but we realized and several people told us that few, if any, individuals would read that much about him. We hope we have captured the essence of the man's three-dimensional life as a churchman, educator, and statesman.

My wife's biography of Pat Neff began just after she finished co-authoring, with former Governor and Mrs. Price Daniel, *The Texas Governor's Mansion*, which won the T. R. Fehrenbach award for best specialty publication in 1985 by the Texas Historical Commission. Of all the governors she and the Daniels covered in their book, she chose Pat Neff to write a full biography for two reasons: (l) her ancestors owned property adjacent to the Neffs, next to the land that became Mother Neff State Park, and (2) she worked for him while he was president of Baylor University and she was a student there – in fact, we were both in Baylor while he was president. She had completed several of the chapters on Baylor before her unfortunate passing in 2005 while David Scott had concentrated on his family life and I on his public service career.

As the title of this paper indicates, Pat Neff was indeed a three-dimensional individual. I begin with "churchman"

because, while his five public service positions totaled twenty years and his presidency of Baylor consumed fifteen years of his life, his church life extended throughout his life, and to the end, he was a staunch Baptist and Prohibitionist. In the synopsis of the book on the inside front flap, we give the reason for the title of the book, *The Land, The Law, and The Lord*, and at the same time, characterize the man's deep religious convictions. We say: "Throughout his life, he gained strength from the land, purpose from the law, and guidance from his God."

Of course, his retelling of some of the scriptural passages was not always – shall we say – conventional. Take an instance in 1939 during his Baylor presidency when he announced to a joyful student body in chapel that he was letting them out a day early for the Christmas holidays. As they left Waco Hall, hundreds of students belted out "For He's A Jolly Good Fellow" and six students went even further—they hoisted the stately president onto their shoulders and the whole throng made its way from Waco Hall to Pat Neff Hall. When Neff was finally lowered to the ground, one student remembered that he asked of Neff, "Well, how did it feel?" Neff's answer was: "Like Jesus riding into Jerusalem on the backs of asses."[1]

Neff came by his religious faith naturally. His father and mother came to Central Texas from Virginia in 1855. Their journey took them seven weeks, and each week they rested on Sunday, honoring their Christian principles. The father was Methodist, the mother Presbyterian. The only church in the area at the time was the Onion Creek Baptist Church, so they joined it, determined to instill Christian values in their children.

Isabella Shepherd Neff (Mother Neff, as she came to be called) lost a husband and two children to typhoid fever shortly after Pat, the youngest of nine children, was born. Two other sons got into trouble with the law. One son, Ed, shot a man in 1885, survived several hung juries, and was finally acquitted five years later in 1890.[2] The other son, Sam, was

not so lucky. He was caught as part of a gang attempting to rob a train carrying U.S. mail, convicted and served five years in the federal penitentiary in Ohio.[3]

Pat, not Patrick,[4] was taught by his mother for a spell, then went to Eagle Springs school in the neighborhood, and finally to McGregor for a short time. Isabella doted on her youngest son. As a former school teacher in Virginia, she saw to it that her son had a Webster's Dictionary, which he took to the fields with him, looking up words during breaks to give the plow horses a rest.[5] With the deaths and legal problems in her family, Isabella's dream for success became centered on Pat. It was Pat whom she felt would be her legacy, and she set her sights on pushing him forward in every way possible. Through the years, Pat realized his mother's fervent ambitions for him and strove in every way to fulfill her wishes for him.

Pat began taking oratory classes when he attended Baylor from 1889-1994 and the theme of his orations was often religious. At twenty-two years of age, he was asked to preach in his home church of Eagle Springs in the McGregor-Moody area; he wrote Myrtie, his future wife, "Oh, I do want to live a grand, true and noble Christian life, for I know of no higher or sublimer type of true manhood than to be a devoted servant of God."[6] He transferred his membership to the First Baptist Church of Waco in 1898; that church was then considered the "flagship" of Baptist churches in Texas. Neff was one of those primarily responsible for bringing Dr. J. M. Dawson and his talented wife, Willie, to First Church, from Temple. Dawson was an outspoken advocate for human rights during his thirty-two years in the Waco pastorate. Neff was also church clerk of First Church for nine years and led Prohibition fights in Waco as well as statewide.

Neff held numerous leadership positions in the BGCT capped in 1926 by being named president, serving until the fall of 1929.[7] His three-year tenure as head of the BGCT featured three notable events, two of them affecting his beloved Baylor. The first, expected in a church business discussion, involved

church-related institution finances. The 1926 meeting authorized a Conquest Campaign Commission, designed to help all causes financed in whole, or in part, by the Convention, to reduce their burgeoning debt. The report to the 1927 Convention was heartening—over $1 million had been pledged to the effort.

In their first action affecting Baylor during these three years, the Convention responded to J. Frank Norris's continued attacks on Baylor President Samuel Palmer Brooks. For several years, Norris had been accusing Brooks of fostering the teaching of evolution at Baylor. In 1927, the Convention overwhelmingly adopted a resolution condemning the attacks and supporting Dr. Brooks. The other action, reported in detail in our book was Dallas leaders making a third attempt to move the Baylor campus from Waco to Dallas. Of course, Neff led in rebuffing the move. In gratitude for Baylor remaining in Waco, citizens built Waco Hall as a gift to Baylor.

Neff was also highly active in the Southern Baptist Convention. He served on SBC committees from early days, and his travels often took him to Atlanta and Richmond. In 1942, he was elected president of the SBC, the first lay person to head the organization in thirty-two years.[8] According to tradition, he should have held a single one-year term, but the 1943 meeting was cancelled because of the war, and he retained the presidency for a second term. Neff and the SBC officers urged Baptist churches and members to use the money they would have spent on the 1943 convention to retire the SBC debt of more than $6 million. The suggestion was accepted, and in January 1944, the debt was retired.[9] "In 1944, despite his advance statement asking to be relieved, Neff was reelected for a third term at the meeting in Atlanta in May. His popularity as a leader was due not only to his remarkable administrative abilities but also to the palette of skills and attributes that allowed him to rise to every occasion. His 1944 presidential address—'Manhood on the March'—received widespread approval both for its content and its style."[10] A dissertation writer interviewed Dr. Robert G. Lee, the noted Baptist preacher and later president of the SBC

himself, and asked him about Neff as a church leader. Lee told the writer that he attributed Neff's effectiveness as a church leader to his "unquestioned character as a Christian, his faith in God, and his stand for the right always."[11]

Neff saw his role of chairing a Convention meeting as different from executive roles as governor or president of Baylor. As speaker of the Texas House of Representatives in 1903, he had impressed everyone with his openness and fairness. Similarly, in 1944, the Baptist columnist Henry W. Tiffany effusively praised Neff for his role as a presiding officer of the Convention. He called that 1944 meeting the "most democratic meeting we have ever attended." He went on: "The messengers on the floor were frequently given precedence over the members and women on the stage; those who had NOT spoken were given preference over those who had spoken on any given issue, and the presiding officer directed the business of the convention in a way that delighted the heart of everyone present."[12] Finally, at the 1946 convention in Miami, Neff passed the torch. During his four-year tenure, the financial status of the SBC had improved dramatically. And, we want to note, his voluminous papers, which are stored at Baylor, reveal that he backed up his Christian convictions with money as well as time and talk – his cancelled checks reveal continuing and substantial checks to his church and to his brotherhood.[13]

Pat Neff is best known by some as the statesman and educator who served variously—in chronological order—as Speaker of the Texas House of Representatives, McLennan County County Attorney, two-term Governor of Texas, member of the U. S. Board of Mediation, chairman and member of the Texas Railroad Commission, and finally President of Baylor University. Through hard work, an abundance of talent and leadership ability, and a forceful personality, he climbed to the highest levels in every field he chose to undertake, including the top positions in the state in both the Knights of Pythias and the Masonic Lodge of Texas. Some of the same traits that made him successful also gave him problems along the way.

His story is a fascinating and important part of Texas history and deserves to be remembered.

Neff began preparation for his professional career by earning a bachelor's degree at Baylor in 1894. He met his future wife, Myrtle Mainer (called Myrtie all her life) of Lovelady, at Baylor. Her commitment to education was not as firm as Pat's and after only two years, she returned home to Lovelady, never to return to Waco as a student. Myrtie would continually plead exhaustion, nervousness, or other ills and would spend a good deal of her life at Mineral Wells, her stays measured in weeks rather than days.

Neff had decided that he wanted to become a lawyer, so to earn the money for law school, he took a two-year teaching assignment in Magnolia, Arkansas. His most notable achievement during these two years was to keep in school a teenager who had threatened to quit and go back to his parents' farm. Neff challenged young Harvey Couch, holding him in school with such sayings as "a winner never quits." Couch later became one of the richest men in Arkansas, a notable philanthropist, and a confidant of Presidents Herbert Hoover and Franklin D. Roosevelt. He credited Neff, next to his mother, with having the most influence on his life.[14]

Neff came back to Texas to enter the University of Texas Law School in 1896, the Baylor law department having closed for a period. Because he had studied law books while at Magnolia those two years, Neff was able to finish law school in one year. In June 1897, at age 25, he completed a Bachelor of Laws degree. He returned to Waco and opened a law practice, but finding few clients, he decided to get his master's degree at Baylor and to run for the Texas Legislature.

In his third term in the House, Neff served as Speaker. His talent for building consensus brought accolades from several of the state's newspapers. When he finished as Speaker in 1905, several newspapers called for him to run for Attorney General or for the Railroad Commission.[15] During his tenure in the House, he married Myrtie, and the couple's two children were born—Hallie Maude in 1901 and Pat, Jr. in 1903.

Next in Neff's career path was six years (1906-1912) as prosecuting attorney for McLennan County (Waco), an elected position. In that post, he claimed to have gotten more guilty verdicts and saved his county more money than any other district or county attorney in the state. This would be impossible to prove either way, but his tenure secured him a reputation as a "hawk-nosed prosecutor" who did not have the word "mercy" in his vocabulary. In fact, in an interview, he told Abner McCall, later president of Baylor, "Mercy is not my function ; it's the Governor's prerogative to pardon. It's not the function of the prosecutor."[16] Neff's hard-nosed approach to justice, honed during his prosecutorial days, became a part of his leadership style in the years to come.

After three terms as County Attorney, Neff began a period of some seven years that has scarcely been touched in the many theses and dissertations written about him. He was not in public office, but he took part in various activities—made money as a private attorney, served as a Baptist church leader, and much-acclaimed public speaker—all helping to mature him and make his name known for the governor's race in 1920. In that four-person race, he finished behind former U. S. Senator Joe Weldon Bailey in the primary, but beat him handily in the run-off election. In his campaign, Neff boasted about traveling 6,000-plus miles in his Buick roadster, about utilizing the train, and as he put it, "everything from a mule to an airplane."[17] He is believed to be the first political candidate in Texas to climb into an airplane to campaign for office. Perhaps most noteworthy were Neff's early efforts in the campaign. He had built up a tremendous file of friends and acquaintances, and he wrote to all of them—Baylor friends, Baptist preachers, Federated Clubwomen, former legislative desk mates, colleagues in the Knights of Pythias and Modern Woodmen of America, and more. He was the first candidate to send out letters to all other individuals in the state with the same last name, appealing to their loyalty to the Neff name. The only other known instance of this taking place was by Preston Smith in 1968. He decided

to write the 47,000 Smiths in Texas and to say there had never been a governor named Smith and "Don't you think it's about time one of us is governor?"[18]

One of the other interesting tidbits found in Neff's papers at Baylor is a speech he made in Abilene in his race for governor. He bragged that he hadn't conferred with anyone about his candidacy and he would go into office "with no fetters on my feet and no muzzle on my mouth." As he closed, he paraphrased and sometimes even copied the words of the old gospel hymn "I Would Be True." His closing statement undoubtedly resonated with the many Baptists in the audience: "I promise to be honest for there are those in Texas who think me honest; I promise to be true for there are those who think me true; I promise to be strong, I promise to be brave. I shall serve and forget the serving. . . I shall be humble; I will look forward and not backward, up and not down, out and not in. I will laugh and love and live as your Governor."[19]

Neff's first two-year term as governor was filled with acrimony as he tried to manhandle a legislature that opposed his stand on Prohibition as well as many other issues. His main emphasis was on strengthening the enforcement of Prohibition, but the legislature, many of whom liked their drink, refused to give any ground. Midway through his term in 1922, the Ku Klux Klan reared its ugly head after having been extinct for many years. Neff exasperated his followers as well as influential newspapers like the *Dallas Morning News* and the *Houston Chronicle* by not taking a strong stand against the Klan. In his race for reelection as governor in 1922, his views were so ambiguous that he was listed on both pro and anti-Klan sample ballots.[20] Neff belatedly castigated the Klan by name. His opponents could not find a strong person to challenge him, and thus he won a second two-year term without a run-off.

Recognizing that Texans were badly divided on Prohibition, Neff decided to broaden his scope beyond law enforcement matters in his second term. As we say in our biography of Neff: "If Texans thought they had elected a governor who was

a combination Baptist preacher and prosecuting attorney, the lead story in the November 26 *Austin Statesman* would have borne that out to the delight of some and the trepidation of others. In a move decidedly unusual to political observers, Neff announced that, before the convening of the legislature in 1923, he was going to make a series of eight speeches based on Bible texts from both the Old and New Testaments. The speeches would lay out his priorities for the 1923 legislative session."[21] In the end, he decided to concentrate on education, highways, parks, and flood control and conservation. Historians have repeatedly said that Neff's second term was as unproductive as his first. A strong argument can be made that this was hardly the case. He steered the passage of the state gasoline tax which paved the way for Texas to have the most outstanding highway system in the country.[22] In addition, under his leadership, the legislature passed a law taking control of the state's highways away from the counties—no longer would Neff and all others go from a concrete road in one county to reach the county line and tumble into a mud rut in the next county. In 1937 an individual who served on the highway commission under the supervision of three different governors wrote that "Governor Neff's administration laid the foundation for the highway program that is now underway in Texas."[23]

Neff is commonly and correctly given credit for initiation of the state park system in Texas.[24] He secured enactment of a bill establishing a State Parks Board and then accompanied the board members all over the state to secure donations of parkland. His mother donated the land for the state's first non-historic state park—Mother Neff Park—and he added over 200 acres to that in 1934.

Historians have ignored Neff's work that dramatically improved the quality of state and local government through making outstanding appointments to offices and boards. He is the only governor who could brag that he started two future governors on their way up: he appointed Dan Moody and James V. Allred as district attorneys; he appointed a future

president of the University of Texas—Walter Splawn—to the Railroad Commission; he appointed a future highly influential congressman—Wright Patman—as district attorney; and he appointed twenty-seven year old Robert G. Storey as an assistant attorney general. Storey eventually became president of the Dallas Bar Association, and served the Texas, American, and International Bar Associations successively. Storey also served with Justice Robert Jackson of the U. S. Supreme Court in the Nuremburg trials of German war criminals. He finished his career as Dean of the SMU Law School.[25]

But this is not all. At a time when women had just won the right to vote, Neff appointed the first female members of the University of Texas, Texas A&M, and state teachers colleges' boards of regents, appointed the first female chief of staff to a governor, and in his last days, appointed three women as justices of the Texas Supreme Court to hear a special case. His respect for and support for women set an important precedent. And I barely have time to mention that he called the first official meeting leading to the celebration of the Texas Centennial and he sponsored the contest that brought us our official state song—"Texas, Our Texas." My conclusion is that he has been vastly underrated by historians in the past.

Neff capped his governorship in January 1925, by leaving a Bible verse for incoming governor Ma Ferguson. It is perhaps not surprising that "Pa" Ferguson, sitting in the governor's office as soon as Neff had left, turned to a secretary, threw out a rose that Neff had also left, and told the secretary, "Come on, let's get to work, Sunday School is over."[26] Despite Ferguson's disdain for the gestures, Neff's initiation of leaving a Bible verse for incoming governors has continued for over eighty years, with the sole exception that Governor Ross Sterling refused to participate in the tradition when he left office in 1933, and when "Ma" Ferguson came in for her second term.

Leaving the governor's office in January 1925, Neff returned to Waco to private law practice. In 1927, he was appointed

by President Calvin Coolidge to the Federal Mediation Board, which sought to keep peace between the nation's railroads and their labor unions. Continuing to live in Waco, he traveled around the country to hold hearings for two years. A second two-year appointment as Chairman of the Texas Railroad Commission came to him in 1929, and he was serving on that Commission when Baylor called.

He assumed the Baylor presidency hesitantly. Neff had been on the Baylor Board of Trustees for twenty-eight years and served as chair of that body for twenty-five, but the real leader at Baylor had been his long-time friend, Samuel Palmer Brooks. In 1930, Brooks became ill and died in the spring of 1931. Brooks had barely kept the university open, and at the time of his death, the Great Depression had not yet caught Baylor in its deadliest tentacles. With Brooks's death, the Board scrambled to keep the university alive, borrowing from one bank to pay the loan at another and cutting back on faculty salaries and other expenses. Neff took the job, with the understanding that he would be given virtually unlimited authority to keep Baylor's doors open.

When Neff was persuaded to take the presidency in June 1932, the university had gone for over a year without fund-raising and the banks had cut the institution off from any more loans. Neff came up with an ingenious solution—perhaps the only one that would have worked. He had faculty and buildings, but he needed to stop the hemorrhaging of dropping enrollment because families no longer had the money to send their children to school. His solution was to eliminate numerous staff positions in maintenance, landscaping, the press, secretarial, and other areas and put students to work in those positions, earning their tuition without any cash payments to them. He also refused to fill some faculty slots. The result was hardship all around. Neff himself, refused any salary for a period in order to cut the university's budget. For two individuals, the hardship was greater. One faculty member died prematurely, and one staff member who was laid off committed suicide when he tried

to start a small business and failed. But then, the man known throughout the state began to turn the university around. Ever so slowly in the early 1930s, enrollment began to increase; endowment money began to come in thanks to Neff's persona and reputation; and faculty, alumni, and students began to feel that Baylor was going to make it.

There are numerous stories of Neff's fifteen years at Baylor. Many of them are humorous, such as the time a group of students put alarm clocks in the ceiling of Waco Hall and set them to disrupt Dr. George W. Truett (a well-known Baptist leader) when he was speaking in chapel.[27] Or the time a football player rolled Neff in a rare snowstorm only to be called into the President's office scared to death that he would be expelled; instead, with a smile Neff gave him an autographed picture.[28]

Neff was, however, a strict disciplinarian whose harsh methods of discipline became legendary at Baylor. The most traumatic event of Neff's fifteen years as president was undoubtedly the chapel service at which he publicly expelled seven students for a variety of offenses. At that service, he began by tendering his resignation to an assemblage of the board of trustees seated on the stage, and then proceeded to hand out the punishments. At the end, he asked for and received the unanimous backing of the board, then the faculty (by standing), then the students. Coeds wept as they objected not to the punishment but to its being done publicly rather than privately as Neff's predecessors had done.[29] He also occasionally expelled female students. My wife ran across one such incident in his papers—three women suspended for drinking. She decided to write one of them, asking if she had any comments seventy years after the transgression. She received a registered letter back, not from the woman but from her attorney, threatening to sue us if we used her name. Needless to say, we did not use a name but we do have the incident recorded in the book.

President Neff awarded many honorary degrees in his tenure. I say "Neff awarded" purposely because he generally took the

names to the Board for approval a week or less ahead of the commencement ceremonies when the recipients had obviously already been notified and made their plans to be present. His most noteworthy honorary degrees were to Vice-President John Nance Garner and his wife in 1936 and to President Harry Truman in 1947. Baptists generally objected to both honorees because of their whiskey-drinking and poker-playing, but Neff did not bow to pressure. President Truman wrote a friend before the Baylor honor, referring to the Baptists' objections and telling the friend, "It's a good thing we don't have a Baptist Pope."[30] One could say that Neff deserted his Baptist principles in awarding degrees to these two men. I would argue that he felt these two were basically good men and that he knew Baylor would reap tons of publicity which would help the school gain more students and revenue and lessen the financial burden on Baptists generally Neff was a born promoter. This was one of his strengths in keeping Baylor's doors open. A newspaper columnist writing about the Garner degrees wrote that the occasion was "10% to honor Garner and 90% to get Baylor publicity and increase enrollment."[31] He was undoubtedly correct.

Perhaps Neff's greatest promotional coup was to persuade the Keys quadruplets from Hollis, Oklahoma to come to Baylor. The four sisters were the first quads to live to maturity in the United States. Neff promised them everything—tuition, books, meals, a set of new clothes every season, movie tickets—all they had to do was flash a little card like our credit cards and whatever they wanted was theirs. The quads sang and played the saxophone and traveled all over Texas with Neff to recruit students and to raise money. Their most noteworthy trip was in 1936. Accompanied by Neff, the quads traveled to Canada to present the newly born Dionne quintuplets with scholarships to Baylor. The week-long trip generated over 4,000 news clippings.[32] Neff could not have planned it better. The quads never abused their privileges, they took their homework on the road with them, and in 1937 they all graduated with their original classmates.

Neff reigned supreme for fourteen years. The Board had given him unlimited authority when he came as President in 1932, but by 1947, board members were resenting his autocratic methods. The alumni thought he wanted to eliminate football and turned against him. Even the backing of the faculty and students could not overcome the loss of support of the Board, the alumni, and many Baptists who resented the honorary degrees to the Garners and Truman. Neff resigned in November 1947. His voluntary resignation may be understood as an involuntary one.

Neff's fifteen years were filled with accomplishments. It was his sheer strength of will and leadership ability that kept Baylor from being swept away in the nation's economic disaster of the 1930s. Almost single-handedly, he raised the university's endowment, assembled a nationally renowned faculty, and kept Baylor true to its Baptist traditions.

Neff lived another five years in Waco, working much of the time on assembling his papers and documents to be left to Baylor. He died of a heart attack at the age of eighty in 1952. In our book, we conclude our analysis of his life: "Despite his flaws, he provided leadership and direction at a difficult time and under difficult circumstances." As respected historian and educator Rupert N. Richardson observed: 'Pat M. Neff earned a place in even a short list of great Texans of all time.'"[33]

Address given by Terrell Blodgett, October 29, 2007, at the Texas Baptist Historical Society Luncheon and Meeting, Amarillo, Texas

Terrell Blodgett
Professor Emeritus
University of Texas
Austin, Texas

NOTES

[1]C. E. Bryant to Dorothy Blodgett, April 9, 1996, Blodgett Collection.

[2]District Court Records, McLennan County District Clerk's Office, Waco, Texas; *Waco Daily News*, December 10, 1890.

[3]Records of the U.S. District Court for the Western District, San Antonio Division,RG 21.46.48, National Archives, Southwest Region, Federal Records Center, Fort Worth, Texas.

[4]Mrs. Patsy Neff, interview by Macklyn Ward Hubbell, April 23, 1953, as quoted in Macklyn Ward Hubbell, "The Life of Pat Neff," master's thesis, University of Houston, Houston, Texas, 1953, 9. See also Pat Neff to Crawford, September 2, 1920 and Neff to Curry, September 11, 1951, both in Neff Papers, Texas Collection, Baylor University,Waco,Texas, hereafter referred to as Neff Papers.

[5]Pat Neff, Jr., interview by Macklyn Hubbell, April 6, 1953, as quoted in Hubbell, "The Life of Pat Neff," l0.

[6]Pat Neff to Myrtie Mainer, July 29, 1893, Neff Papers.

[7]*Texas Baptist Annual* (San Antonio: Baptist General Convention of Texas, 1926), 179. For discussion of Neff's denominational leadership generally, see Ray Earl Bennett, "Pat M. Neff: His Denominational Leadership," master's thesis, Baylor University, Waco, Texas, 1960.

[8]*Baptist Standard*, May 28, 1942.

[9]Gilmore to Neff, January 4, 1944, Neff Papers.

[10]Neff, "Manhood on the March," original manuscript, Neff Papers.

[11]Lee to Winfrey, April 12, 1951, as quoted in Chase Sherwin Winfrey, "Pat Morris Neff: A Personality-Oratorical Study," Ph.D. diss., University of Denver, Denver, Colorado, 1951, 94.

[12]Henry W. Tiffany, "The Southern Baptist Convention," *Watchman-Examiner* 32, no. 22 (June 1, 1944): 532-533.

[13]Cancelled checks of Pat M. Neff, First National Bank, Waco, Texas, 1925-1948, Neff Papers.

[14]Winston P. Wilson, *Harvey Couch:The Master Builder* (Nashville: Broadman Press, 1947). See also "Harvey Crowley Couch, 1877-1941, "*Encyclopedia of Arkansas History and Culture* (Little Rock:Butler Center for Arkansas Studies, 2006).

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[16]Abner Vernon McCall, Oral Memoirs, interview by Thomas Lee Charlton, W. Frank Newton, and R. Matthew Dawson, June 2, 1975,

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[23]Martin to Shirley, January 13, 1937, as quoted in Emma Shirley, "The Administration of Pat M. Neff, Governor of Texas, 1921-1925," *Baylor Bulletin* 41, no. 4 (December 1938), 110.

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[25]Centennial History of The Texas Bar: 1882-1982 (Austin: Eakin Press, 1981), 109.

[26]Jacque Barcus, interview by Dorothy Blodgett and David L. Scott, Austin, Texas, April 21, 1998, Blodgett Collection.

[27]Brother Short Nose (William B.) Long and Most Fortunate Mary Cole Farrow Long, eds., *The Nose Brotherhood Knows: A Collection of Nothings and Non-Happenings, 1926-1945* (Belton, Texas: Bear Hollow Publishers, 1997), 142.

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[29]Elizabeth (Logue) Hightower, telephone interview by Dorothy Blodgett, November 12, 2003, Blodgett Collection.

[30]Truman to Quillin, February 4, 1947, Truman Papers, Harry S. Truman Presidential Library, Independence, Missouri.

[31]Unidentified newspaper clipping, Scrapbook 8, Neff Papers, as quoted in James Franklin Palmer, "Pat Morris Neff, President of Baylor University, 1932-1939," master's thesis, Baylor Univesity, Waco, Texas, 1960, 111.

[32]Kenneth B. Ragsdale, *The Year America Discovered Texas: Centennial '36* (CollegeStation, Texas: Texas A & M University Press, 1987), 148.

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AFRICAN AMERICAN PACESETTERS IN TEXAS BAPTIST HISTORY-REVEREND DOCTOR ALLEN R. GRIGGS: BUILDER, PIONEER, STATESMAN AND ORGANIZER OF TEXAS BAPTIST AFRICAN AMERICAN CHURCHES

It is virtually impossible to write a treatise on Texas African American History Pacesetters without including in the work the name of one man who was ubiquitous as a pacesetter in beginning the great African American heritage in Texas and throughout the South. Dr. Allen R. Griggs was one of the most influential, visionary, and catalytic leaders of the nineteenth century. Dr. Griggs blazed the trail for church work, education, and social activism. There is much more to this man than this project is capable of compiling in these brief pages summarizing his life and legacy. The impact of his life is measureless.

Allen R. Griggs was born a slave in Hancock County, Georgia, to slave parents whose first names were "Elbert and Brailla." The year of his birth has been estimated to be around 1850. The family was separated due to the fact that slaves could be sold collectively as a family or separately as individuals. They had no choice, no rights. Their family unit was sometimes not honored but most times disregarded. Slaves were the property of their owners.

Allen was sold to a slave owner by the name of Green Griggs and brought to the Lone Star State around age nine. Beginning at this young age of around nine years old, Allen had to go through life never seeing his mother and father again after

that fateful day when each was sold on an auction block in Wetumpka, Alabama.

He lived on Mr. Griggs's plantation near Chatfield Point, Texas. On the eventful day of Jubilee, June 19, 1865, good news arrived that Negroes in the South were emancipated from chattel servitude. The day has come to be known as Juneteenth. The former slaves believed they would receive forty acres and a mule. But that was never a real part of the freedom package. However, freedom was the only thing most of the people really desired. Yet what good is freedom if one is incapable of attaining the essential elements of a freed people?

How remarkable to imagine the courage and prophetic vision Griggs had in order to see beyond the present circumstances of the unconscionable conditions of antebellum slavery that he faced during the early years of his life. Added to that dark period was the hopelessness of the short-lived Reconstruction period. Today we can hardly fathom how much humiliation he and others must have suffered under the racism of his day. But those were the times and conditions that helped to shape his character and make him the leader that he became. He determined to make a difference in his world.

Griggs, with slavery behind him and Reconstruction showing a glimmer of hope for a brief time, became aware of the need to be able to read and write. He desperately set out on the journey to achieve an education and he was determined to help other freed Negroes achieve the same. As a young adult, he entered school and began his educational pursuit. Because of the urgency of his almost insatiable desire for formal learning, he excelled in higher education and academic attainment in a relatively short period of time. God had gifted him with the vision of breaking down barriers and creating a better world for both his family and his people. The Lord had also put some key persons in his life to encourage him in reaching his goals. He was blessed with the encouragement of such white Baptist leaders as the Dr. R. C. Buckner and the Reverend L. W. Coleman. In a letter of December 1, 1886 to Griggs,

Dr. Buckner spoke glowingly of his tremendous progress in knowledge and his growth in the ministry.

Griggs professed his faith in Jesus Christ and joined a Texas Baptist church in 1869. It was shortly after this time that he accepted his call to the ministry and was ordained as a church itinerant missionary in the mid 1870s. Griggs grew as a minister of the gospel and soon gained the reputation as an outstanding preacher.

He wed Emma Hodge in Chatfield, Texas in 1870. To this union eight children were born. Among them were at least two who like Dr. Griggs became prominent Baptist ministers, statesmen, and authors.

Griggs's first pastorate was the historic New Hope Baptist Church of Dallas, which has the distinction of being Dallas's oldest African American Baptist Church. (Mount Pisgah Baptist Church is the oldest African American church of Dallas County.)

New Hope Baptist Church was started as a result of the hopelessness of life and desperate situation for African Americans during a time of much upheaval. Dallas was becoming a booming town with its population multiplying each year. The social and spiritual conditions faced by the Black community pointed to a need for new hope for a better tomorrow. While they did see prospects of jobs in the building and railroad industries, family life was mostly unfulfilled because there were no churches for the growing African American population in Dallas.

A group of people began to seek God in answering this desperate need. They were assisted by an itinerant missionary evangelist, Reverend John Hay, who was recommended by the American Baptist Home Mission Society. Together they organized a Baptist church on July 26, 1873, and chose the name New Hope Baptist Church. The church called Griggs as pastor in 1875 when New Hope had a membership of fifty-five and was meeting in a house on Hall Street. Through his powerful pastoral messages and innovative leadership, the church raised a

previously unimaginable $2,500 to build a new house of worship. Due to Griggs's vision and insight, New Hope Baptist Church was the first group or institution to establish school education for Blacks since no public school education was being provided in Dallas. The original church building for New Hope Baptist Church became the site for Dallas's first school building for African Americans. It was called New Hope Grammar School.

Dr. Griggs remained pastor of New Hope Baptist Church for approximately ten years. Griggs preached messages of hope from the Bible and encouraged the church to follow Jesus' teaching and example of meeting both the spiritual and human needs of people. It was during these years that he became known as a prominent statesman for Christian social missions and educational advancement, and as a leader on the local, state and national scenes among his people while at the same time being one whose character received the respect and acknowledgement of the majority dominant culture.

Dr. R. C. Buckner made it possible for A. R. Griggs to share a report before the Sister Grove Baptist Association (white Baptists) in its twenty-fifth annual session at Antioch Church in Grayson County. Griggs passionately shared the needs of African Americans in Dallas and the importance of white Baptist support for the missions and schools he was starting and helping in Dallas and other places. Buckner strongly appealed to the Association to help support Dr. Griggs and other missionaries who were serving the Black community and meeting human needs. The Association took up money and assisted with the founding of a "Colored Baptist High School" in Dallas. Because of this support and affirmation of white Texas Baptists, New Hope Baptist Church started the first high school for African Americans in Dallas. Dr. Griggs became the leader of the African American high school movement throughout Texas, including Dallas and Brazoria counties, and Centennial College in Marshall, Texas.

As his reputation was expanding and the causes that he led were blazing into new territories that had not been considered,

Griggs realized that one of the greatest needs of his people besides spiritual and educational gaps was literary expression. He then founded the first black newspaper in Texas, *The Dallas Christian Leaflet*. He organized several other newspapers including the *Baptist Journal, Baptist Preacher, Centennial Dollar Reporter, National Baptist Bulletin,* and the *Western Star*.

With Dr. Griggs's influence, African American churches in Texas were being planted all over the state, and especially in north Texas. Griggs became an agent of the Home Mission Society for the Texas Baptist State Convention and the National Baptist Convention's Education Committee. In the early years of the Baptist Missionary and Education Convention in Texas, Griggs served as the corresponding secretary and later as the president of the convention. He was one of the organizers of the Foreign Mission Convention, which later became an auxiliary of the National Baptist Convention, USA, Inc. He was the chief organizer of the Texas Baptist State Sunday School Convention and the Texas Negro Biographical and Historical Society. In 1873, Dr. Griggs was a member of the World's Parliament of Religions which was held in Chicago. And in 1905, he was one of the Texas delegates to the Pan-Baptists Congress which convened in London, England.

Dr. Griggs was the pastor of other churches after New Hope Baptist in Dallas. These included Mount Gilead Baptist Church in Fort Worth; the First Baptist Church of Chattanooga, Tennessee, and Hopewell Baptist Church of Denison. In 1884 Griggs, as the organizing pastor, facilitated the founding of the historical Macedonia Baptist Church in Dallas, later renamed Good Street Baptist Church. The church was located on Montezuma Street very near what would be its second location on 902 North Good-Latimer Expressway. Originally named was Macedonia Missionary Baptist Church, the name was changed to Good Street Baptist Church on July 19, 1934. Following Dr. Griggs's tenure as pastor, Good Street Baptist Church had an impressive succession of pastors. Each of them modeled their ministries after that of

Griggs. The following pastors continued his great legacy to 2008: Rev. Z. T. Pardee (1892-1904), Rev. Frank K. White (1905-1906), Dr. L. K. Williams (1907-1909), Rev. A. C. Capers (1911-1912), Rev. S. E. J. Watson (1913-1916), Rev. E. Arlington Wilson (1919-1937), and Dr. Timothy Moses "TM" Chambers Sr. (1934-1948). The church called the Reverend Dr. Caesar Arthur Walter Clark in September 1950. Dr. Clark was the outstanding and world renowned pastor of the church for more than five decades. He was not only the longest tenured pastor but accomplished unsurpassed distinction until his death on July 27, 2008.

Dr. Griggs was the consummate church planter and organizer of approximately 500 churches in North Texas. Another church that has gained a great reputation of influence over the past century among African-American churches in the South is the Griggs Chapel Baptist Church, which was organized by Dr. Griggs in 1892 in the home of Brother and Sister James Boyed, along with two other couples. Dr. Griggs guided the organizing of this church along with Reverend S. E. J. Watson, who became the first pastor. He served from 1892 to 1894. The church was named Griggs Chapel Baptist Church in honor of its founder, the Reverend Dr. Allen R. Griggs. The original location for the church was on Samuel Farm in the White Rock area of Dallas on a piece of property owned by the Caruth family. The Caruth family owned thousands of acres in Dallas. The Caruth plantation house was located in the section of North Park where the Cheesecake Factory is now situated.

Following Dr. Watson, other pastors at Griggs Chapel were Rev. S. R. Simmons, Rev. Willie Sutton, Rev. Abner Taylor, Rev. John Ayers, Rev. R. T. Simmons, Rev. A. W. Moss, and Rev. L. H. Harvey. Griggs Chapel Baptist Church remained in the White Rock area until 1925 when Dr. F. D. Roe was called as pastor and relocated the church to its present location on 1718 Fargo Street about one mile east of the Fair Park section.

Rev. Roe's pastoral successors were Rev. G. D. Davis, Rev. Evans, Rev. E. S. Cook, Rev. T. H. Wicks, and Rev. Sammie Davis, who renovated the church sanctuary and added an educational building in 1962. Rev. H. L. Alexander served as pastor for a brief time and resigned in 1966, leaving the church without pastoral leadership. Griggs Chapel Baptist Church took this great burden to the Lord, and God answered by leading the church to issue the call to the Rev. Dr. Homer Delaney "Rev. HD" Webb Sr. in 1967. Dr. Webb was God-sent, and with God's help he led the church to a new vision. The church's membership grew from 250 to more than 2,500 members over the past forty years. The church was able to liquidate an enormous amount of debt from earlier administrations and to purchase property sufficient for a new church building and several parking lots for off-street parking. Under Rev. Dr. H. D. Webb, Sr., the church dedicated its new building on April 2, 1978. The building mortgage was paid off in four-and-a- half years, with a "mortgage burning" ceremony that featured Dr. C.A.W. Clark of the Good Street Baptist Church preaching. Rev. Webb had many more accomplishments because he was a "man after God's own heart." The Lord called him home on March 5, 2007.

Dr. A. R. Griggs was the founder of some of the first colleges in Texas for African Americans in late 1800s. He is credited with starting at least one academy to prepare African Americans for college and higher education. He was one of the founders of the American Baptist Theological Seminary in Nashville, Tennessee, where his son, Dr. Sutton E. Griggs, was president from 1925 to 1926.

While serving as pastor of New Hope Baptist Church, because of his growing influential leadership and scholarly accreditations, Dr. Griggs was asked to lead an effort to establish the location for Bishop College in Texas. His church granted him a leave of absence to pursue this effort for the Baptist Home Mission Society in 1880. He was also leading a successful fundraising drive to purchase a tract of land from the

Holcomb family in East Texas. With more and more African American ministers answering the call to ministry, the need was urgent to found a college to educate them. The president of Baylor University, Dr. Rufus Burleson had already contacted Nathan Bishop, a native of New York, requesting a contribution of $25,000. But Mr. Bishop died before the money was sent. Later his widow, Carolina Caldwell Bishop, contributed to the effort by sending $10,000 to the American Baptist Home Mission Society. In 1880, Dr. Griggs was instrumental in finding an additional 40 acres in Marshall, Texas for the initial location of Bishop College, which was named for Nathan and Carolina Caldwell Bishop.

Dr. Griggs was proud of his work that resulted in the chartering and establishing of Bishop College. The founding charter of the school was "for the educational preparation of ministers to lead churches and missionary work." The charter also stated that Bishop College would in addition "give instruction in literature, science and the arts." He was one of the original and lifelong members of the board of trustees for Bishop College.

After serving the First Baptist Church of Chattanooga, Griggs moved back to the state of his greatest achievements and ministry, the Lone Star State. He accepted the pastoral call of Hopewell Baptist Church in Denison. Because of his devotion to planting churches and educational institutions for Texas African American people, he used his influence to raise the awareness for the need of a college in North Texas. While serving as pastor of Hopewell Baptist Church, he was a co-founder of the North Texas Baptist College and Seminary in Denison. The growing black population of Denison, Sherman, and the North Texas area, due to the railroad industry, justified the founding of his crowning achievement. The college was started on October 4, 1921. He was named the dean for the North Texas Baptist College, a position he held until his death on May 7, 1922. The Reverend Dr. Allen R. Griggs is buried in a Dallas cemetery.

He was a man who left a legacy of churches, colleges, schools, newspapers, and religious and educational institutions along with family and community influences. Sadly, the two major colleges that he organized succumbed due to the unmet need for financial stability and growth. North Texas Baptist College and Seminary closed its doors in 1926, and Bishop College became a victim of the financial times in 1988. Although neither of these great institutions is in existence today, they met a great need for many decades. Yet it is the Black church that has survived. The churches all over Texas where he left his mark are still thriving in the twenty-first century. This man was indeed a courageous leader. He did not allow the social and political barriers of his era to deter him from the goal of proclaiming his faith in words and deeds. He stepped out in faith to "tear down" the walls of ignorance and the status quo. He was undaunted and recalcitrant in his determination and was one of the original agents of change among African Americans in Texas and the South.

Dr. Allen R. Griggs was the leader of a strong church-starting movement that still influences Texas Baptist life. Only the strong survives. Dr. A. R. Griggs's legacy is here today and will remain until the return of our Lord Jesus Christ because it is founded on a "solid rock."

Address given by Roy J. Cotton, March 6, 2008, at the Joint Meeting of the Texas Baptist Historical Society and the Texas State Historical Association, Corpus Christi, Texas

Roy Cotton
BGCT
Dallas, Texas

NOTES

[1]The cource for information contained in this biographical paper came from personal interviews, church bulletins, the Internet, along with written and oral church histories.

[2]*The History of the New Hope Baptist Church,* Dallas' oldest African-American witness founded in 1879 by African Americans, http://www.newhopebapt-dallas.org.

[3]Ibid.

Editorial Note: In lieu of annotations Rev. Cotton graciously recommended these sources for interested readers.

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BOOK REVIEWS

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History of Beech Street Baptist Church, Texarkana, Arkansas. Compiled by Charles D. Barnette, Self Published, 2004. 70 pp.

Reading the *History of Beech Street Baptist Church* is like discovering a great-grandparent's scrapbook long after she has passed on. Within its pages are tantalizing clues suggesting many fascinating stories hidden in the data, but little effort is made to investigate and narrate these stories. The book is rich in statistics, lists, pictures, and excerpts from business meetings, but the people described remain distant strangers.

The book begins with a wonderful story about how Irma DeLaughter discovered a long-lost church roll and record book for Olive Street Baptist Church back in the 1980s. Snippets from its fragile pages are transcribed at the beginning, revealing the early life of this short-lived congregation. One has to pay close attention to the cryptic entries, but therein one discovers that J.M. Carroll, brother of B.H. Carroll, preached the first sermon at Olive Street (5). In addition, typical anecdotal examples of church discipline are described; for instance, three sisters were caught attending the opera "contrary to the teachings of Christ and to the rules of a Baptist Church" and urged to repent (8).

Then, a mystery begins when a Pastor R.L. Cole leaves the church and takes fifty-three members with him. A parenthetical statement indicates that the record book gives no reason for this exodus, and no minutes were recorded for five more months (7). Soon after, the church dissolves and hands over its assets to the founders of Beech Street, located on the Arkansas side of Texarkana. It appears that Harvey Beauchamp, the Secretary of the Sunday School Board of Arkansas, is instrumental in this move, for he leads the benediction at the dissolution even though he is not a member of the church. He is also listed as the temporary chairman of Beech Street Baptist at its organizational meeting in 1904 (17).

Unfortunately, the reader is left with many questions about this move unanswered. The authors are careful to establish Olive Street as their mother congregation, but more accurately, the remnants of Olive Street became the founding members of Beech Street.

At this point the book reprints an early history written by Lula M. Stegall in 1934, wherein a polite story is told of the beginning of the Beech Street Church, but very little is said of the mysterious happenings across the state line.

What follows is a chronology of the church organized by pastoral tenures. The historical committee, led by Charles Barnette, picks up where Stegall left off, following her methodology, minus her quaint commentary.

An interesting occurrence takes place in 1986 when Mike Huckabee is called as pastor. Soon after, the church drops its dual affiliation with both Texas and Arkansas state conventions and aligns with the Arkansas convention only. He remains for six years and resigns to enter politics (p. 59).

The *History of Beech Street* provides an intriguing glimpse into the heritage of this congregation. But one has to wade through paragraphs of jagged and unpolished prose, filled with figures and statistics, as if written by a committee, lacking the human element that would motivate people outside Texarkana's city limits to read it.—*Reviewed by Kelly Pigott, University Chaplain and Assistant Professor of Theology, Hardin-Simmons University*

A Texas Baptist Power Struggle: The Hayden Controversy. By Joseph E. Early.(Denton: University of North Texas, 2005. 172 pp.

Most Texas Baptists know of the Baptist Missionary Association (BMA), but do not know its founder or the circumstances that led to its existence. This excellent work chronicles the events from the arrival of Samuel Augustus Hayden in Texas as pastor of FBC, Paris in 1875 until the shooting incident with J. B. Cranfill in 1904. The controversy featured the conflict between Hayden and key leaders of Texas Baptists, the sectional battle in Texas, and the war of the state papers.

The context of the controversy, the latter decades of the nineteenth century, witnessed strife not only among Baptists, but also among the Methodists and the Disciples of Christ. With the shift in population, the focal point of Baptist life moved away from the cradle of its beginnings to the northern and eastern areas of the state.

In 1883 Hayden became pastor of the Live Oak Baptist church in Dallas (a split of FBC, Dallas). For the first three years, he was a peacemaker and was instrumental in healing the schism between the two churches, in the creation of the Baptist General Convention of Texas (BGCT), and in the merger of two rival papers. After he purchased the *Texas Baptist Herald* and resigned as pastor of Live Oak, Hayden began a long battle with B. H. Carroll, J. M. Carroll, J. B. Link, R. T. Hanks, Cranfill, and later, J. B. Gambrell and George W. Truett over control of Texas Baptist life. Since he was denied entrance into the inner circle of leadership, he took issue with the BGCT over salaries, nepotism, missionaries' needs not being met, and the perennial stranglehold of leadership in the BGCT. The BGCT used the *Baptist Standard* to counter Hayden's charges.

Hayden's attacks were also raised on the floor of the BGCT's annual meetings. In 1894 Hayden presented his "Reforms Movement" to the BGCT at Marshall, which was rejected. After years of bitter exchanges, the messengers of the 1899

BGCT passed a resolution barring Hayden from any future meetings. A year later, the BMA was formed at Troupe. For some time the BMA was a formidable rival to the BGCT, but diminished in time as churches realized the controversy was not over ecclesiology, but personality conflicts and power. Many BMA churches returned to the ranks of the BGCT.

The strengths of the book are its use of primary source materials, an excellent bibliography, valuable appendices, and the author's comparison between the Hayden controversy and the Southern Baptists of Texas movement. The author made a concerted effort to present both sides of the controversy fairly; however, he used the term "Landmark" without qualifications, particularly in regard to the Carroll brothers.

This is a valuable, well-written work about a chapter of Texas Baptist history long overlooked and misunderstood.—*Reviewed by Royce Measures, Retired Pastor of Golden Acres Baptist Church, Pasadena, Texas*

First Baptist Church: The Place of Grace, 150 Years of Service, 1856-2006, Gatesville, Texas. By Joyce Floyd, n.p. 2005. 210 pp.

Joyce Floyd, a member of FBC Gatesville's 150th anniversary committee has provided an excellent resource detailing the growth and changes of the congregation as it adapted from a struggling rural congregation on the Texas frontier into one of the leading Baptist churches in Coryell County. The book pays primary attention to the years 1956-2006 since a centennial history of the church was published in 1956. A fire destroyed the earliest records of the church, so Ms. Floyd gathered much of her data from local newspapers, county records, and minutes from various Associational meetings. She also relied heavily on a number of scrapbooks made by long-time church member Helen Lipsey, who spent many hours gathering and collecting information pertaining

to the activities of FBC Gatesville. Scrapbooks detailing the weddings, anniversary celebrations, grantings of ministerial licenses, and ordinations held at the church proved to be invaluable resources for Ms. Floyd.

The book is organized into six parts, five of which are narrative and the sixth including endnotes, a number of useful appendices, and an index. Part One details the challenges facing the congregation in its early years on the Texas frontier in a town that developed around Fort Gates, an Army outpost that helped protect Texans from Native Americans. The church did not have a permanent full-time pastor until 1887. During the first thirty-one years of its existence, the church employed traveling Baptist ministers who served a number of congregations, but the laity of FBC Gatesville continued to meet each week for worship whether their preacher was present or not.

The focus of *The Place of Grace* is the people who have composed the congregation throughout the years. The book is literally filled throughout with pictures of people, both individuals and families, who have played a role in the ministry of FBC Gatesville. Photographs of pastors, deacons, Sunday School officers, and mission-minded organizations are included to give the reader faces to connect with names that are mentioned in the narrative. Family connections between recent members and members from the past demonstrate the continuity that exists within the congregation while new members and mission endeavors point to the continued ministry to the greater community.

First Baptist Church: The Place of Grace tells the history of a county-seat Baptist church through the people who have participated and continue to participate in its ministry. Joyce Floyd has provided a special keepsake that the congregants of First Baptist Church of Gatesville should treasure. In the preface, the author indicates her hope that the book "will stir the fires of desire for fruitful ministry at home and abroad" (6). Joyce Floyd has documented the fruitful ministry of the past and FBC Gatesville has a fine heritage from which to draw

as they continue to minister to the citizens of Gatesville and Coryell County.—*Reviewed by Scott E. Bryant, Lecturer in the Religion Department, Baylor University, Waco, Texas.*

The Immortal Ten: The Definitive Account of the 1927 Tragedy and its Legacy at Baylor University. By Todd Copeland. Waco: Baylor University Press. 2006. 99 pp.

Collegiate athletics provide those who follow such programs truly unforgettable moments. The University of Mary Hardin-Baylor football team's appearance in the Division III National Championship in 2003 and the Women's Basketball National Championships of Baylor University in 2005 and Howard Payne University in 2008 are but a few of the recent memories athletics have provided Texas Baptists. Unfortunately, some unforgettable moments involve tragedy. There are those who will remember the accidents that affected the University of Evansville and Oklahoma State University. The movie *"We Are Marshall"* has made many aware both of the devastating accident that destroyed a football team and its subsequent resurrection. However, few recall the first collegiate athletic team tragedy that captured the attention and, later, the emotion of an entire nation. Todd Copeland brings this tragedy to light in his work *The Immortal Ten: The Definitive Account of the 1927 Tragedy and Its Legacy at Baylor University*.

Often when a work declares itself "the definitive account," it falls far short of its declaration. However, those familiar with Copeland's subject will quickly realize his subtitle is not a boast but a fact. In a concise narrative, Copeland introduces the reader to those who would become part of the tragedy and the bonds between those in the group. His recounting of the tragedy and its aftermath is both compelling and emotional. Copeland respectfully deals with some of the myths that have arisen from the incident and presents a well-researched, accurate and moving account of the event. His last chapter

shows the continuing impact the tragedy had on the lives of the victims' families as well as the survivors. The excellent photographs and illustrations allow the reader to put "faces with names" for many of the people mentioned in this work as well to understand the true devastation of the accident.

Copeland clearly explains how the incident forever changed the spirit of Baylor University. The appendices help illustrate how the Immortal Ten are indelibly marked on the conscience of Baylor.

This work is highly recommended to those who wish to have a better understanding of the term "Baylor Spirit" and to anyone who finds stories of triumph over tragedy compelling.—*Reviewed by Alan J. Lefever, Director, Texas Baptist Historical Collection*

TEXAS BAPTIST HISTORICAL SOCIETY

Minutes
2007 Annual Meeting
October 29, 2007

The Texas Baptist Historical Society met Monday, October, 29 at 10:00am at the Baptist General Convention of Texas, Lubbock, Texas, with 55 people present.

Alan Lefever, Fort Worth, presented the annual membership and financial report. For 2007 the society had a membership of 200. During the year, the Society received income from journal sales and dues totaling $1,300.00 with expenditures of $2,692.00. On October 29, the checking account balance was $15,704.49.

The Society members endorsed the recommendations of the Nominating Committee and elected the following officers for 2008-09: Ellen Brown, Waco, President; Butch Strickland, Independence, Vice-President; Alan Lefever, Fort Worth, Secretary-Treasurer; and Emily Row, Arlington and Mark Bumpus, Mineral Wells, Executive Committee.

Lefever presented the following budget for 2008-2009:

INCOME

Historical Committee, BGCT	$5,800.00
Membership Dues & Journal Sales	3,000.00
Luncheon	300.00
Transfer from reserves	-0-
Total Income	$9,100.00

EXPENSES

Journal Printing	$4,500.00
Journal Postage	400.00
Journal Labor	2,000.00
Journal Supplies	300.00
Newsletter Printing	100.00
Newsletter Postage	300.00
Awards	600.00
Speaker's Honoraria	600.00
Miscellaneous Supplies	50.00
Luncheon	300.00
Total	$9,150.00

Butch Strickland presented the 2007 Church History Writing awards:

Joshua Stowe for *People Empowered and Commissioned by God: A Centennial History, First Baptist Church, Rule, Texas*

Steve Dominy for *First Baptist Church: The Place of Grace,* First Baptist Church, Gatesville, Texas

Ron Ellison for *Who Could Simultaneously Pastor Mount Zion Baptist Church and Hebron Baptist Church that Split from Mount Zion During Its First Two Years 1856-1857, Besides Joseph Price Pritchard, Pastor of Mount Zion, Crockett, Texas 1856-1860?*

Dr. Terrell Blodgett presented a paper entitled "Pat Neff: Churchman, Educator, Statesman."

The meeting adjourned at twelve-thirty.

Respectfully submitted,
Alan J. Lefever
Secretary-Treasurer
Texas Baptist Historical Society