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A STUDY OF THE PERSONNEL, STATUS, AND
EDUCATIONAL ACTIVITIES OF THE NEGRO
MINISTERS OF DALLAS, TEXAS

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SANDERS

1948

A STUDY OF THE PERSONNEL, STATUS, AND EDUCATIONAL
ACTIVITIES OF THE NEGRO MINISTERS OF DALLAS, TEXAS

by

Clarence Henry Sanders

A THESIS IN EDUCATIONAL ADMINISTRATION
AND SUPERVISION SUBMITTED IN PARTIAL
FULFILLMENT OF THE REQUIREMENT FOR THE
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CHAPTER I

INTRODUCTION

Facts concerning the tenure and status of Negro ministers have remained largely unknown. In the last quarter of a century some scholars have attempted to appraise the Negro church in the United States and these appraisals have given valuable clues as to the academic and professional training, educational experience, and the social and economic status of the Negro minister in general. In spite of the importance of the ministry, the writer believes that the academic training of Negro ministers has undoubtedly been less emphasized than other leading professions. It cannot be denied that the cultural and intellectual level of the laity is being rapidly raised, not only by the increasing number of high-school and college graduates, but also, by the educational advantages given to ex-soldiers in the G. I. Bill of Rights. It is becoming increasingly more difficult for a minister who is poorly trained to hold the attention and respect of his church and community as well today as did the minister of twenty-five years ago who had the same amount of academic training. In public schools the standards for teacher preparation are established and the tax paying public demands that the teacher meet them. But the church is not so fortunate. It has not been diligent enough in holding its ministry

to any prescribed academic standard. However, it should be clearly understood that the efficiency of a minister cannot be wholly determined by his academic preparation. By almost any standard of measurement one would be obliged to admit that some of the most progressive and effective ministers are men whose academic training has been limited. Dyson, tells us that,

Immediately after the Civil War, it was the self-made uneducated preachers of the Negro race who gallantly rushed forward and threw themselves into the front line trenches to hold back the enemies of the newly emancipated freedom. Bravely and unselfishly they held the trenches until the newly established schools could prepare recruits in the capacity of trained teachers, doctors, lawyers, skilled mechanics, and trained preachers. ¹

Statement of the Problem

The lack of seminary training is a definite handicap to a minister. In fact, upper and middle class Negroes depreciate the uneducated Negro preacher. Therefore, since they depreciate the common, uneducated Negro preacher, he is losing his influence in the community. Ministerial candidates should also have an acquaintance with the social sciences and the problems of the family and the home. This is more desired than a head full of technical theology. The writer is of the opinion that the ministers who graduate from seminaries today show too little evidence of a good, thorough knowledge or understanding of human relations. This study was initiated in the hope of

1. Dyson, Walter, The Capstone of Negro Education, A History 1867-1940, P. 205

presenting data which will throw light on the progress the Negro preacher has made along educational, economical, and religious lines—how much academic and theological equipment he has, and the interest he manifests in civic and community organizations.

Scope of the Problem

This is a local study of the city of Dallas, Texas designed to analyze the personnel status of Negro ministers who have been ordained and commissioned to preach the Gospel by their particular churches. In making use of the census material of 1940 for this purpose, there are one hundred and twenty-five Negro ministers in Dallas, Texas.¹ One must bear in mind that these figures are most conservative. The census enumerators classify a pastor as a clergyman only if the major part of his income is derived from the church. Obviously this method excludes ministers who are pastors of churches but whose income is received primarily from other sources.

The data presented in this study were selected in such a fashion that the sample may be considered fairly representative of the entire Negro clergy of Dallas, Texas. The chronological scope of this study covered not more than thirty days.

1. Sixteenth Census of the United States, 1940 Population Vol. III. P.494.

Significance of the Problem

The author believes that the personnel status of the Negro clergy in Dallas, Texas is typical of the personnel status of the Negro clergy in any Southern city of similar Negro population. While this study does not claim to be exhaustive or final, it may provide a base line for other studies of the Negro clergy. It is claimed to reveal some of the traits that make for effectiveness or ineffectiveness in community building where the minister is a dominant factor.

There is a good reason to assume that the information received in this study will be not only beneficial to the churches in Dallas, Texas, but it will serve to stimulate the church in general and arouse an interest in churchmen everywhere to demand an effective trained ministry. The writer believes that the way an individual or a minister responds to an experience is determined to a considerable extent by his frame of reference.

Method of Study

The data of this study were collected by questionnaires. A series of questions were worked out and given to the ministers with the request that they fill in the answers and return them. More than fifty questions, some more significant than others, relating to the minister were asked. A numerical value of one was given each answer, according to the class interval it fell in. A per cent score for any particular question could then be obtained

by averaging the assigned value for all of the responses.

The validity of degrees was checked in conversation. Moreover, the author was acquainted with the majority of the ministers which enable him to know about their training.

Review of Related Literature

The best available index of the qualification of ministers is the information about their academic training assembled by the Federal Government in the 1926 Census of Religious Bodies. These data show that only five out of every eight ministers of white denominations, and one out of every four of the ministers of Negro bodies claim to be graduates of either college or semi-¹nary.

According to the above report, 25 per cent of every hundred Negro ministers claim to be graduates of either college or seminary. The information received in the data has a definite relation to the present study, in that, it furnishes a base line for further investigation.

Mays and Nicholson, made a study of 609 city churches and 591² pastors.

Of the 591 pastors, 118 or 20 per cent are college graduates; 90 or 15.2 per cent are not college graduates but have had some college training ranging from

-
1. Cole, William E., and Crowe, Hugh Price, Recent Trend in Rural Planning, P. 459.
 2. Mays, Benjamin Elijah, and Nicholson, Joseph William, The Negro Church, PP. 54-55.

less than one to three years; 22 or 3.7 per cent are normal-school graduates; 202 or 32.2 per cent have attended or are graduates of grammar school. In other words, the data show that four out of five, or 80 per cent are not college graduates; that 361 or 61.1 per cent range from high-school graduates to those who have not even gone through grammar school; and that only 208 or 35.2 per cent have had from one to four years of college training.

Of the 591 pastors, 482 or 81.6 per cent do not have any kind of earned seminary degree. And only 79 or 13.4 per cent are seminary graduates with B. D. degrees. Only 55 or 9.3 per cent of the ministers are graduates of both college and seminary, having received B.Th. degrees. Five hundred and twenty-eight, or 89.4 per cent do not have either college or seminary degree. In fact 427 or 72.3 per cent do not possess a degree of any kind.¹

It is believed that Mays and Nicholson's study is more pertinent to the present study than the Federal Government report, because the Government Census Enumerators do not include ministers who do not receive the major part of their income from the church. Mays and Nicholson have included this class of ministers in their study. So has the author of this study. We must bear in mind that there are many very small churches, store fronts, and house churches among the Negroes. The pastors of this class of church are very significant, because, without the mission church, or the small church, there would be no metropolitan church.

According to Booker T. Washington,² during the reconstruction period (1867-1878), schools, both day and night, were filled to capacity with people of all ages and conditions, some sixty and

1. Ibid., P.55

2. Washington, Booker T., Up From Slavery An Autobiography, P. 80.

seventy years. The ambition to secure an education was most praiseworthy and encouraging. The idea was prevalent that as soon as one secured a little education he could live without manual labor.

The ministerial profession was the first to get a foothold in the Negro group. It had divine sanction from the very beginning and because of this belief the Negro minister was supreme among Negro leaders. However, this study might show that the Negro minister is not considered to be supreme today.

Myrdal,¹ made a study of the Negro minister and he tells us that,

In the early days of freedom almost every colored man who learned to read would receive a "call" to preach within a few days after he began reading. Usually the "call" came when the individual was sitting in the church. Without warning the one "called" would fall upon the floor as if struck by a bullet, and would lie there for hours, speechless and motionless. Then the news would spread all through the neighborhood that this individual had received a "call". If he were inclined to resist the summons he would fall or be made to fall a second or third time. In the end he always yielded to the "call".

The above type of minister is believed to be outlived in the Negro church as a whole. There might be a case now and then of this sort of thing, in some particular church. Some of the older church folk yet believe that such an emotional outbreak is a sign of conviction and that the one possessed with such a spirit really has been "called" by God to preach the Gospel.

1. Myrdal, Gunnar, An American Dilemma, P. 319.

The minister is one of the most public of personalities. Not only by his congregation but other in the local community know him by sight, watch his behavior in public, discuss his sermons and other utterances, conjectures as to his attitudes and intention and occasionally enjoy a bit of gossip at his expense. "Negro ministers constitute the second largest group among Negro professional workers; they enjoy a complete monopoly behind the caste wall"¹.

There are several reasons for the large number of Negro ministers; that Negroes are more divided in their religious interest than whites; that restricted opportunities in other desirable fields make a larger number of Negroes become preachers. Myrdal tells us that,

The educational level of Negro ministers shows great variation; the average is extremely low. The same is true in the case of salaries. A few large churches may pay as much as from \$3,000 to \$7,500 a year. At the other extreme are those ministers, particularly in small towns and² in the rural area, who barely receive a living wage.

These figures have a bearing on the economic status of the Negro preacher. It is said that a large number of them have other occupations on the side, in order to maintain a decent living. In many cases the preacher is so engaged in other occupations that the ministry becomes the side line. Some ministers teach, some farm, while others do day labor. If the church would pay the

1. Ibid., P.321.

2. Ibid., P. 321.

minister enough to support his family he would not have to do outside jobs and he would have more time to give to the church. However, we know that some preachers are good business men. Their outside economic connections give them prestige and status in the community, but too much of this kind of thing tends to divide the interest of the minister. On the other hand, there are some church members who feel that if a minister has a job he can take care of himself and the church does not need to pay him very much. They look for him to live on earth and board in heaven.

In making use of the material in regard to salaries, the author will be able to know whether the trend of salaries is rising or falling.

Within recent years there has been a growing feeling that seminaries do not adequately train their graduates. A study of fifty prominent protestant seminaries by Cole and Crowe, ¹ shows that thirteen of them have not changed their graduation requirements in the last twenty years. A number of the larger ones have tried to modernize their courses by introducing such studies as psychology and sociology, but as a rule, these new subjects have not gained important places in the curriculum.

² According to Ralph A Felton, courses were given to more than 600 Negro rural ministers by the Agricultural College in 13 Southern states during the year 1944. In these states 93 per cent of all Negro rural churches are said to be located. Their

1. Ibid., P. 460.

2. Felton, Ralph A., "Negro Pastor's Go to Rural Colleges, Agricultural Schools offer Courses", Christian Century Vol. 61, 1944. P. 22.

12,000 ministers need education. Some have completed the 6th grade, others high school, but few have ever attended college. Men who should be leading the procession are falling behind their people, who are sending their children to new centralized high schools and to state Agricultural colleges. So one or more short courses or institutions were held for the preachers at each state college.

Of the 600 rural ministers who attend these colleges 20 per cent farmed as well as preached; another 20 per cent taught school during the week and still another 20 per cent worked at other jobs around town. Only four out of ten were full time pastors; it is a safe guess that the 600 who came to these colleges of Agriculture were above the average age. The 40 per cent who were full time preachers have an average salary of \$965 a year and provided their own parsonage. The farm preachers received \$550 for preaching and \$438 for odd jobs a year. The teacher preacher did the best financially. The five days a week in school paid him \$653 and the two days of church work provided \$843, a total of \$1,496, which is nearer a living wage for a family.

Some of the colleges feel that the job of training country preachers cannot be done by short courses once a year. They are putting in religious extension workers who act as chaplains to student body on Sunday and spend the rest of the week teaching rural preachers over the state. Georgia, Alabama, Mississippi, Virginia, and Arkansas have such extension work. ²

After reading the above report, the writer is of the opinion that something tangible is being done in some sections to improve the educational level of the Negro clergy at the point of its

1. Ibid., P. 22.

2. Ibid., P. 23.

greatest need in the rurals. This present study hopes to throw more light on this important factor of the Negro ministers' status.

In order to see what other opportunities these ministers have to receive professional education, we might note the seminary facilities available. According to Cole and Crowe,¹ there are in the United States 219 Schools of Theology, of which 179 are protestant, 38 Roman Catholic, and 2 Jewish. A large proportion of these schools, however, are not separate institutions, but departments or divisions of universities or colleges. Most of the better known institutions are affiliated with the larger denominations.

This would lead one to believe that the Negro minister has little excuse for not preparing himself for his work. Yet we are forced to admit that, no doubt, some of these schools would not admit a Negro student. On the other hand, there are some Negro Theological Seminaries that might not be included in this tabulation.

It is difficult to see how the continuing conditions in regards to the Negro ministers' decline in status can be stopped since such few college students are going into the ministry. Information relative to seminary graduates indicates that the relative number is decreasing. The ministry is no longer a profession which attracts the brightest and most ambitious young Negroes. Myrdal, made a study of the occupational outlook of 1,714 Negro men who are college students which was completed in August, 1930.

1. Ibid., P. 158.

Of the 1,416 of these who had definite choices of occupation 69 or 4.87 per cent went on record as having chosen the ministry. This is in striking contrast with the number contemplating other professions. For example, 350 or 24.72 per cent chose medicine; 301 or 21.26 per cent chose teaching; 100 or 7.06 per cent dentistry; and 96 or 6.78 per cent expressed the desire to study law. ¹

These data present a very dark picture to the future leadership of the Negro church. It might be taken as an evidence that the Negro church will be faced with the problem of untrained ministers for a long time. It is definitely related to the personnel status of the profession.

In spite of the Negro preacher's short comings, he plays a conspicuously important part in the early survival struggle of the race, and has ever since occupied a strategic place in Negro life. W. E. B. Dubois writes:

The preacher is the most unique personality developed by the Negro on American soil. A leader, a politician, an orator, a boss, an intriguer, an idealist—all these he is, and ever, too, the center of a group of men, now twenty, now thousand in number. The combination of a certain adroitness with deepseated earnestness, of tact with consummate ability, gave him his preeminence, and helped him maintain it. ²

The writer is of the opinion that the trend of the laymen's thought about the minister has been changed greatly since the above statement made by Dubois was published. Because the Negro ministry has suffered, not only on the account of ignorant, but

1. Ibid., 158

2. Dubois, W. E. B., The Soul of the Black Folk, PP. 190-191.

immoral men who claimed that they were "called" to preach, such things have lowered the dignity of the preaching profession.

Men who have a conviction like O. M. Locus, Pastor of New Hope Baptist church Dallas, Texas usually stand firm in their beliefs.

Locus writes:

These men (the Negro preacher) sit down with life in its multiple manifestations. They take their places in the interest of the common good of their people and men generally. They have not formed an aristocracy which prevents them from mingling with the common herd. They have fine and endearing friendship with persons of their rank, but this does not keep them from the house by the side of the road where the rush of men go by. Because of their close fellowship with their people their names are indelibly written in the pioneer and heroic endeavors of their race. Every worthy achievement of Afro-America has the earmarks of the Negro clergyman.¹

Such statements as the above and the statements made in the review of the related literature, are the things that partly prompted the writer to make the present investigation. These reports may be used as a basis for the writer's study by revealing the personnel status of Negro ministers previous to this date.

The author believes that every individual has a moral obligation to the race. The workman in the shop, the white collar man at the desk, the farmer in the field, the house wife in the home, the teacher in the school room are serving humanity as acceptably as the Priest at the altar, and the minister in the pulpit, if their service is leavened by the spirit of Christ.

1. Locus, O. M., "The Success of the Negro Preacher". Pamphlet

CHAPTER II

EDUCATIONAL STATUS OF THE MINISTERS

As previously stated, a man's qualification for the task of the ministry is not dependent solely upon the number of years he has spent in a college or seminary. There are factors which make for efficiency that cannot be measured in terms of academic degrees. The effective work that some of the relatively unschooled pastors are doing is eloquent testimony to the fact that some of them have reacted more significant to their environment, and are living far more constructively, than a goodly number of the men who have had every school advantages. The man himself is the most important.

In studing the educational status of the eighty ministers it was found that 1 or 1.25 per cent had a master's degree; 11 or 13.75 per cent had a bachelor's degree; 8 or 10.00 per cent had some college training less than bachelor's degree; 42 or 52.50 per cent had finished high school only; 12 or 15.00 had from one to three years high school training; and 6 or 7.50 per cent were ungraded. (See Table I).

TABLE I ACADEMIC TRAINING OF 80 MINISTERS OF DALLAS, TEXAS

| Academic Training | Number | Per Cent |
|---|--------|----------|
| Master's degree | 1 | 1.25 |
| Bachelor's degree | 11 | 13.75 |
| College training less than bachelor's degree | 8 | 10.00 |
| High school graduates only .. | 42 | 52.50 |
| One to three years high school training | 12 | 15.00 |
| Ungraded | 6 | 7.50 |
| Total | 80 | 100 |

Their theological training revealed that 8 or 10.00 per cent had a B. D. degree; 12 or 15.00 per cent had a B. Th. degree; 11 or 13.75 per cent had honorary degrees of D. D. and LL. D. Thirty or 37.50 per cent had some theological training. One or 1.25 per cent had a B. R. E. degree; and 18 or 22.50 per cent were without seminary training. (See Table II).

TABLE II THEOLOGICAL TRAINING OF 80 MINISTERS OF DALLAS, TEXAS

| Theological Equipment | Number | Per Cent |
|------------------------------------|-----------|--------------|
| B. D. degree | 8 | 10.00 |
| B. Th. degree | 12 | 15.00 |
| D.D. or LL. D. honorary degree ... | 11 | 13.75 |
| Some theological training | 30 | 37.50 |
| B. R. E. degree | 1 | 1.25 |
| Without seminary training | <u>18</u> | <u>22.50</u> |
| Total ;..... | 80 | 100 |

The author believes that some of the degrees conferred by colleges and seminaries do not represent degrees from "A" rating schools according to the state requirements for class "A" schools. Also, some of the schools that were named are not in operation now. On the other hand, a bachelor's degree from some of the schools would only be equivalent to two years of college training. Therefore, if the degrees referred to were critically appraised the number would be greatly reduced. For the benefit of the reader the names of the college that conferred the degrees are given in Table III, so that the reader may have the privilege of evaluating the training of these ministers.

TABLE III COLLEGES AND SEMINARIES FROM WHICH 30 NEGRO MINISTERS RECEIVED DEGREES

| College | Number Receiving Degrees |
|---|--------------------------|
| Arkansas Baptist Academy | 3 |
| Butler College | 2 |
| Benedict College | 1 |
| Bennett College | 1 |
| Bishop College | 1 |
| Florida A & M College | 1 |
| Gammon Theological Seminary | 2 |
| Gaudalupe College | 1 |
| Houston College | 1 |
| National Bible Institute | 1 |
| Oakwood Bible Institute | 2 |
| Ohio Wesleyan College | 1 |
| Prairie View A & M College | 1 |
| Paul Quinn College | 7 |
| Southern Bible Training Institute | 1 |
| Temple Teachers College | 2 |
| Wilberforce University | 1 |
| Yale College | 1 |
| Total | <u>30</u> |

It may be observed from the above list of institutions that some of these colleges are very outstanding, while the name of others may suggest an unfavorable attitude toward the degrees they offered. Nevertheless, we must bear in mind that in their day they, no doubt, were recognized to be good schools.

If a congregation is to experience communion with God and to gain deep insight into the nature of man, his needs, and his world, much work must be done on the part of the minister, before the organist plays the prelude. He must spend hours of study and prayer in preparing for the services. Some ministers do not realize the time-consuming effort which must precede the development of an inspiring sermon. The most important function within the church, and the one which is never duplicated by any other agency within the

community, is the conduct of worship service and the proclaiming of the word of God. The sermon has been accorded the central position in the services, all other aspects focusing on it. The minister who fails to spend a large portion of his time reading will certainly feel the results of his negligence in his services.

Inadequate study is a crippling handicap. It is time "in study" and not simply "in study". The layman expect to see some results from the time the minister spends there. Ministers should take cognizance of research on the performance of public school teachers. It has been discovered that the average teacher increases in effectiveness for the first two or three years, then levels off for the next five years, after which time his work becomes less and less satisfactory.¹ The chief reason for his failure to grow and for his early decline in teaching skill is lack of continued study. The same generalization may apply to ministers who fail to discipline themselves by regular, diligent, and intellectual work.

John Wesley,² troubled because some of his ministers did not study, included among the questions to be asked at annual conference one on the subject of the use of time, together with some pungent remarks. These were subsequently incorporated in the first Discipline of the Methodist Church in 1784.

1. Leiffer, Murray H., The Laymen Looks at The Minister, P. 40.

2. Ibid., P. 40.

This study shows that the ministers spent an average of ten hours per week studying. Their reading material consist of religious literature, the daily papers, and weekly church papers. Their favorite radio program was the news report. The majority favored preaching from notes and extemporaneous, with the latter being the most acceptable to their congregations. However, we must take under consideration the ability of the man to deliver a sermon by notes, or manuscript, and the academic level of his congregation.

One of the surest signs of an effective pastor is the wise use of the hours at his disposal. Few persons in the community have as complete control over their schedule as does the minister. A common criticism voiced by the writer is that too many Negro preachers as a whole do not spend enough time in study.

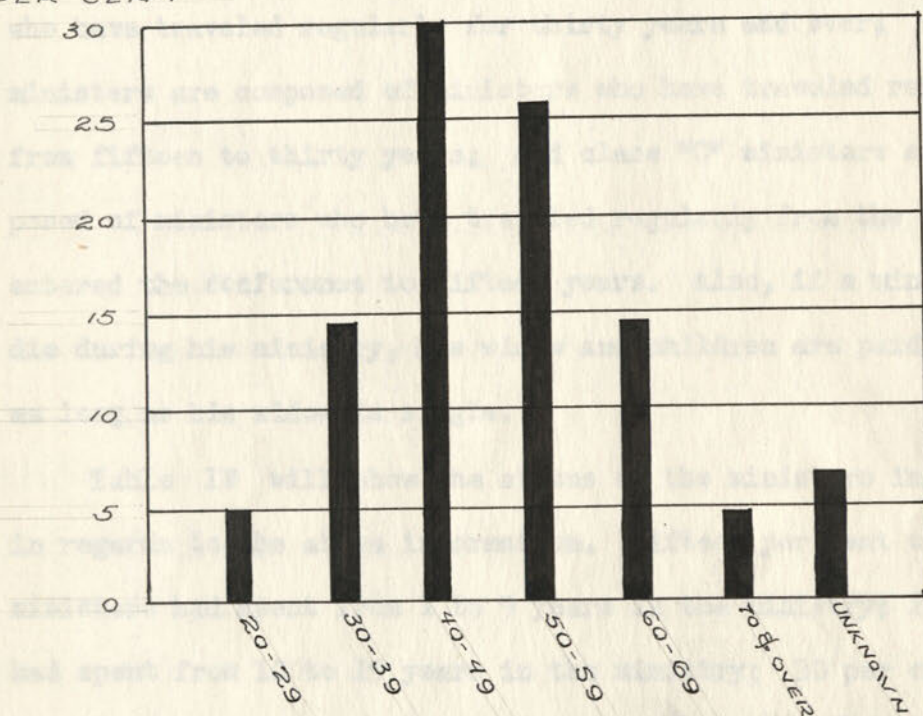
Approximate Age of the Ministers

Like other occupations, age is an important factor in the ministry. Many congregations had rather have a young minister than to have an old one. Five per cent of the ministers studied fell between the ages of 20 and 29 years; 14 per cent fell between the ages of 30 and 39 years; 30 per cent fell between the ages of 40 and 49 years; 26 per cent fell between the ages of 50 and 59 years; 14 per cent fell between the ages of 60 and 69 years; 4 per cent were 70 years old and over; and 7 per cent of their ages were not given. (See Chart I)

This law tends to protect the church from physically weak leadership.

CHART I APPROXIMATE AGE OF THE 80 MINISTERS

PER CENT



We may note that the above data show that the majority of the ministers in this study are middle age men. They fall between the ages from 40 to 49 and from 50 to 59 years old. Also, as stated in the related literature, that young men between the ages from 20 to 29 years old are not entering the ministerial profession as much as they are entering other professions.

The minister's age has a direct relation to his status. Some denominations have a retirement age limit for ministers. After a minister reaches a certain age (about 65 or 70) he has to retire. This law seeks to protect the church from physically weak leadership.

Approximate Number of Years in the Ministers

After a minister is retired or superannuated by his church he is paid a pension according to the number of years that he has been in the ministry. Class "A" preachers are composed of ministers who have traveled regularly for thirty years and over; class "B" ministers are composed of ministers who have traveled regularly from fifteen to thirty years; and class "C" ministers are composed of ministers who have traveled regularly from the time they entered the conference to fifteen years. Also, if a minister should die during his ministry, his widow and children are paid a pension as long as his widow is single.¹

Table IV will show the status of the ministers in this study in regards to the above information. Fifteen per cent of the ministers had spent from 1 to 9 years in the ministry; 26 per cent had spent from 10 to 19 years in the ministry; 30 per cent had spent from 20 to 29 years in the ministry; 15 per cent had spent from 30 to 39 years in the ministry; 4 per cent had spent from 40 to 49 years in the ministry; 9 per cent had spent from 50 to 59 years in the ministry; and 1.25 per cent had spent more than 60 years in the ministry.

1. African Methodist Episcopal Church Discipline, P. 288

TABLE IV APPROXIMATE NUMBER OF YEARS THAT THE 80 MINISTERS HAVE SPENT IN THE MINISTRY

| No. of Yrs. | Number | Per Cent |
|-------------------|----------|-------------|
| 1 to 9 | 12 | 15.00 |
| 10 to 19 | 21 | 26.25 |
| 20 to 29 | 24 | 30.00 |
| 30 to 39 | 12 | 15.00 |
| 40 to 49 | 3 | 3.75 |
| 50 to 59 | 7 | 8.75 |
| 60 and over | <u>1</u> | <u>1.25</u> |
| Total | 80 | 100 |

The writer wishes to acknowledge the fact that there may be some denomination that have failed to provide for their worn-out ministers; therefore, the above data should serve to stimulate them to think on these things.

Previous Occupation of the Ministers

The occupation of the ministers before they entered the ministry has probably a direct bearing upon the academic training of these men. We may notice in Table V that some of the previous occupations of these men did not require college training. This will account in part for the low academic training of some of the ministers.

In studying the previous occupations of the ministers the data show that the previous occupation of 1 or 1.25 was an auto mechanic; 1 or 1.25 per cent was an architect; 5 or 6.25 per cent were barbers; 3 or 3.75 per cent were carpenters; 1 or 1.25 per cent was a contractor; 5 or 6.25 per cent were farmers; 2 or 2.50 per cent were

furniture repairers; 1 or 1.25 per cent was in the grocery business; 5 or 6.25 per cent were in the insurance business, or rather insurance writers; 1 or 1.25 per cent was a musician; 1 or 1.25 per cent was in the mail service; 7 or 8.75 per cent were porters; 3 or 3.75 per cent were painters; 1 or 1.25 per cent was a photographer; 2 or 2.50 per cent were rail-roading; 1 or 1.25 per cent was a salesman; 1 or 1.25 per cent was a shipping clerk; 5 or 6.25 per cent were public school teachers.

These data are presented to give the reader an insight of the training of these men. The writer believes that without bringing in these data there would be a link missing in the analysis of the status of the ministers. (See Table V).

| Occupation | Number | Occupation | Number |
|-----------------------|--------|------------------|--------|
| Auto Mechanic | 1 | Insurance writer | 5 |
| Architect | 1 | Musician | 1 |
| Barber | 5 | Mail service | 1 |
| Carpentry | 3 | Porter | 7 |
| Contracter | 1 | Painter | 3 |
| Farmer | 5 | Photographer | 1 |
| Furniture Repairer | 2 | Rail Roding | 2 |
| Groceryman | 1 | Saleman | 1 |
| | 19 | Shipping clerk | 1 |
| | 27 | Teacher | 5 |
| Occupation not stated | 46 | | 27 |
| Occupation unknown | 34 | | |
| Total | 80 | | |

It is revealed by the above Table that 34 or 42.50 per cent of the ministers' former occupation were unknown. It is also obvious that the Negro ministry of Dallas, Texas is principally composed of men from the ordinary walk of life. It is evidenced in the data that the ministerial profession is nor very far from the class of men that followed Christ—Publicans, taxgatherers, and fishermen.

CHAPTER III

ECONOMIC STATUS

The way a man thinks about his job has much to do with his success in it. This is as true of a minister as it is of a teacher, farmer, or postal clerk. Some ministers think that the more independent they are the better they can succeed in their work. On the other hand some congregations are too small to have a full time pastor, and unless the preacher has an outside job he will suffer financially. With the exception of a few large churches in the city, the average contribution of church members in small towns and in the rurals are far less than what it usually takes to give a preacher a living wage.

Some laymen think that the holding of an additional part-time position for pay disqualifies a minister for his important work; others consider it a distinct handicap. The laymen in the long run are responsible for the development of adequate ministerial salaries, thereby making possible full-time service. While they feel less keenly about it, members also register a strong opposition when the minister's wife works for pay in the community.

From time to time the question has been raised, "what shall we pay our minister"? Some denominations have a stipulated amount to pay the minister, while others are not able to pay the amount that they pledge to pay. The following data reveal the fact that the minister's salary is on an increase. Besides that, some pastors

have received money from anniversaries and appreciation services.

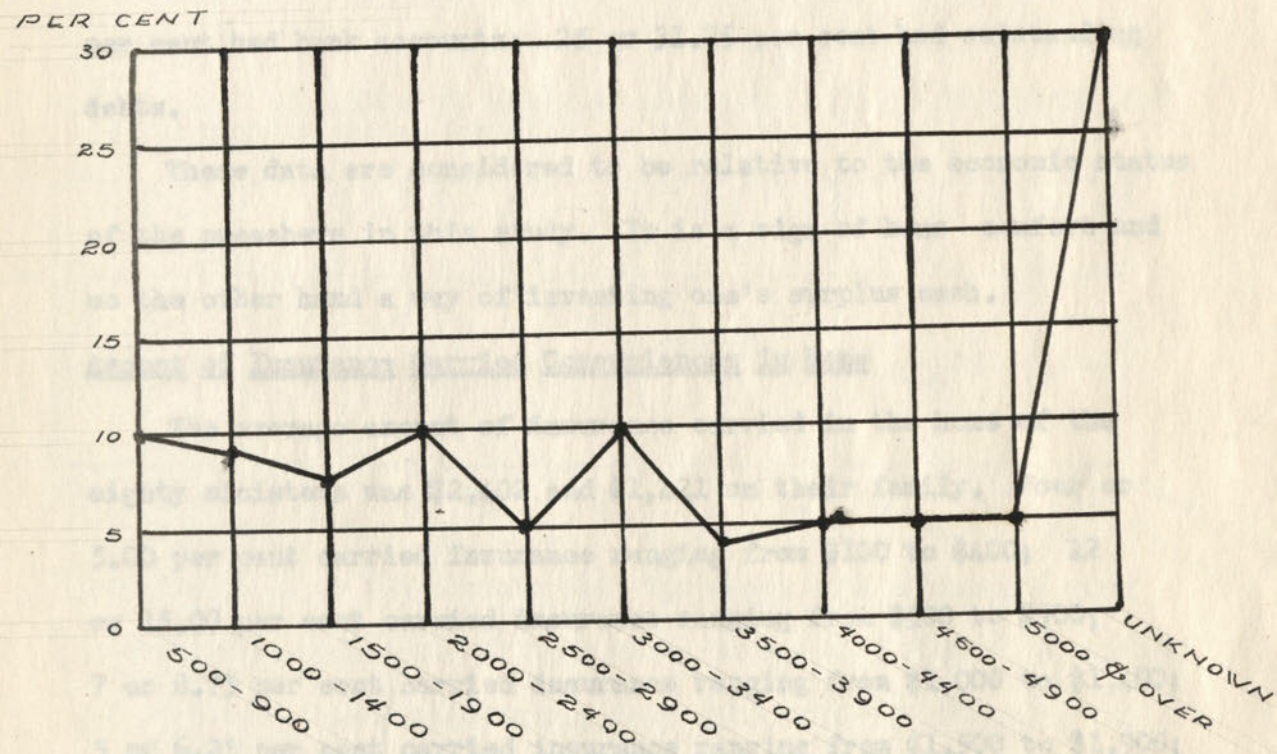
Average Financial Income

The pastor's salary is the key to the liberality of the church. A church that pays its pastor a good salary is usually successful in meeting its other obligations. The minister's salary is one of the basic factors in his economic status. Moreover, any preacher must have a certain amount of financial security to maintain his dignity. According to this present study the salaries of Negro ministers of Dallas, Texas who are giving full time to the church are on an increase. Twenty one or 26.25 per cent of the ministers have outside jobs; 8 or 10.00 per cent received salaries ranging from \$500 to \$900; 7 or 8.75 per cent received salaries ranging from \$1,000 to \$1,400; 6 or 7.50 per cent received salaries ranging from \$1,500 to \$1,900; 8 or 10.00 per cent received salaries ranging from \$2,000 to \$2,400; 4 or 5.00 per cent received salaries ranging from \$2,500 to \$2,900; 8 or 10.00 per cent received salaries ranging from \$3,000 to \$3,400; 3 or 3.75 per cent received salaries ranging from \$3,500 to \$3,900; 4 or 5.00 per cent received salaries ranging from \$4,000 to \$4,400; 4 or 5.00 per cent received salaries ranging from \$4,500 to \$4,900; 4 or 5.00 per cent received salaries ranging from \$5,000 and over; 24 or 30.00 per cent refused to state their salary. (See Chart II)

The above data represent the salary the ministers received from the church. It does not include monies received from outside jobs or businesses. The writer wishes to state that the ministers appeared

to have some anxiety in stating their total income. For that reason the writer believes that the data referred to represented the minimum salary of the ministers. However, it is a factor in analyzing their financial status.

CHART II APPROXIMATE SALARIES OF 56 NEGRO MINISTERS OF DALLAS, TEXAS.



The above data revealed that 30 per cent of the ministers did not state their salary. These ministers were of the upper salary bracket. The writer believes that the larger salaries represented the larger churches and the smaller salaries represented the smaller congregations.

Property Owned by the Ministers

Another index bearing on the economic status of these ministers was found in the amount of real estate they owned. Fifty-five or 68.75 per cent owned a home and some of them had rent property. Each minister evaluated his own property and according to his evaluation the average value was \$6.415. Forty-five or 56.25 per cent owned automobiles; 58 or 72.50 per cent owned radios; 50 or 62.50 per cent had bank accounts; 25 or 31.25 per cent had outstanding debts.

These data are considered to be relative to the economic status of the preachers in this study. It is a sign of home comfort and on the other hand a way of investing one's surplus cash.

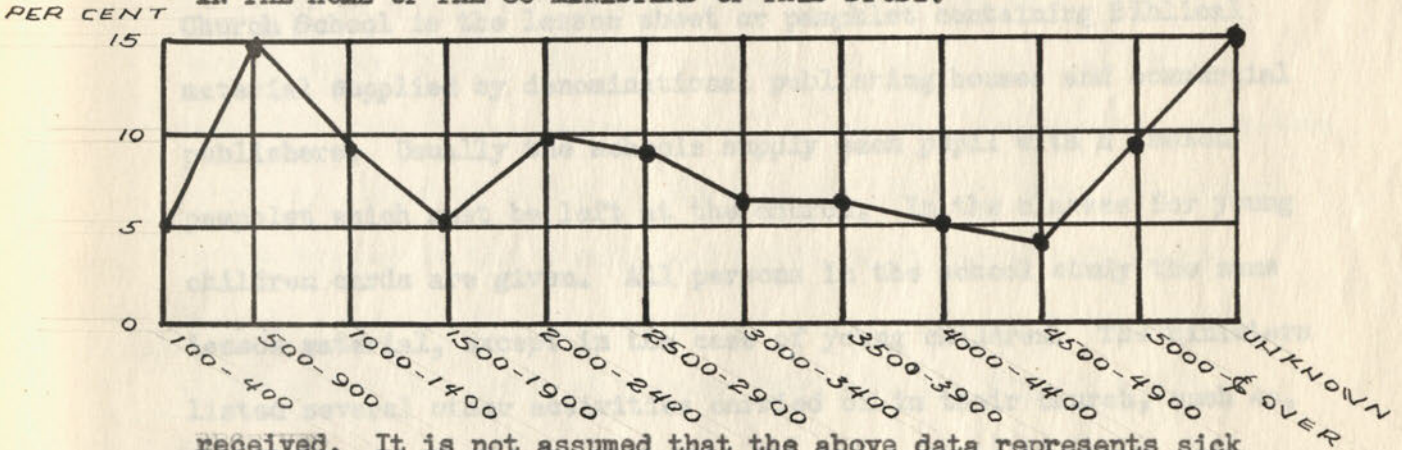
Amount of Insurance Carried Conveniences in Home

The average amount of insurance carried in the home of the eighty ministers was \$2,402 and \$1,421 on their family. Four or 5.00 per cent carried insurance ranging from \$100 to \$400; 12 or 15.00 per cent carried insurance ranging from \$500 to \$900; 7 or 8.75 per cent carried insurance ranging from \$1,000 to \$1,400; 5 or 6.25 per cent carried insurance ranging from \$1,500 to \$1,900; 8 or 10.00 per cent carries insurance ranging from \$2,000 to \$2,400; 7 or 8.75 per cent carried insurance ranging from \$2,500 to \$2,900; 6 or 7.50 per cent carried insurance ranging from \$3,000 to \$3,400; 6 or 7.50 per cent carried insurance ranging from \$3,500 to \$3,900; 4 or 5.00 per cent carried insurance ranging

from \$4,000 to \$4,400; 3 or 3.75 per cent of the ministers carried insurance ranging from \$4,500 to \$4,900; 7 or 8.75 per cent of the ministers carried insurance ranging from \$5,000 and over. Eleven or 13.75 per cent of the ministers failed to state the amount of the insurance they carried. (See Table III).

It is believed by the writer that the amount of insurance carried ^{on} conveniences in the home of the ministers is above the average considering the meager salary that some of the ministers

CHART III THE AVERAGE AMOUNT OF INSURANCE CARRIED ON CONVENIENCES IN THE HOME OF THE 80 MINISTERS OF THIS STUDY.



received. It is not assumed that the above data represents sick and accident policies. In some cases it was stated that the amount of insurance represented twenty year endowment of straight life policy. In the mean time, insurance policies are looked upon as a method of saving for the rainy day. Many of the insurance policies have a cash value. They can be used for security to borrow money. In this study the data have direct significance to the economic status of these ministers.

secretary and treasurer. The officers of the young people's group ordinarily consist of a president, several vice-presidents, a

CHAPTER IV

EDUCATIONAL ACTIVITIES OF THE CHURCH

In the educational activities of the church, the Sunday Church School is the most emphasized. Although it is the most emphasized of the organized teaching activities. Its method of teaching is historical. The gradual increase in the educational advancement among Negroes has led to an increased demand for a type of religious training and experience that will help them make successful adjustment in life. The main elements of the curriculum of the Sunday Church School is the lesson sheet or pamphlet containing Biblical material supplied by denominational publishing houses and commercial publishers. Usually the schools supply each pupil with a lesson pamphlet which must be left at the church. In the classes for young children cards are given. All persons in the school study the same lesson material, except in the case of young children. The ministers listed several other activities carried on in their church, such as,

| | |
|---------------------------------|---------------------|
| Allen Christian Endeavor League | Religious Education |
| B. Y. P. Y. | Teacher's Meeting |
| Brotherhood Club | Youth Council |
| Boy Scouts | Young Men Club |
| Leadership Training | Youth Crusades |
| Matrons League | Young Women Mission |

These forms of organizations permit the use of a variety of programs, which include study of denominational lesson material, discussion, special speakers and musicals. The officers of the Sunday Church School consist of the pastor, superintendent, teacher, secretary and treasurer. The officers of the young people's group ordinarily consist of a president, several vice presidents, a

secretary, and treasurer. Additional officers are found in varying local situations. Meetings are customarily held on Sunday evening preceding the evening preaching services.

These various clubs and auxiliaries form the basic educational and recreational organizations fostered in the church of these ministers. Each organization has for its purpose to instruct and develop leadership among the young folk, both intellectual and spiritual. They are therapeutic in nature and will promote emotional security.

Some of the ministers have gone far enough to have a day nursery in their church. Working mothers can leave their children under the care of the church. Usually some well experienced or trained person is placed in charge of the nursery. The children are brought to the nursery in the morning and picked up in the afternoon and evening. A small fee is paid in most cases for this service. The children have hot lunch at regular intervals and they also have rest periods.

The majority of these churches are trying to render a form of social service through the missionary society. A missionary offering is taken just before preaching began. This money is given to the sick or any one found in need. One church bought a rolling chair for a cripple young woman. Some of the churches have given scholarships to unfortunate young folk that showed promising academic ability. It seems that the most of these churches are taking an interest in education. There is hardly a church that does not support some educational

institution. Some pastors talk so much about money for education, that they are accused of killing the spiritual side of the service. Members are leaving these churches and joining churches that do not have such large educational obligations. As far as the church schools are concerned, the writer is of the opinion, that if it were not for the ministry these schools would certainly suffer. The preachers make the largest donation. They often gain popularity by making large contributions to education. The writer is of the opinion that more of these monies should be spent for education in the immediate congregation, where the people can see what is being done with the money. It would make the job of raising money for educational activities much easier. Cases have been known where money was sent off for education and it fell in the hands of persons that did not use it wisely. Such practices will bring a reproach on the cause of education. In the following discussion is revealed the amount of money that the churches, together with their pastors, have given for the cause of education.

Amount of Money Contributed to Education and Other Agencies

The history of education in America tells us that the dominant motive for the established of the seventeenth century schools, both in Europe and in America, was the desire of religious instructions. Elementary schools provided education for the masses. Secondary and higher education trained clergymen and God-fearing leaders for the state. All early institutions of learning may be traced to an

origin in religion. In the absence of this purpose the cause of education would most certainly have languished. It is pointed out in Table VI that the Negro ministers of this study are making worthwhile contributions to education and other agencies.

TABLE VI APPROXIMATE CONTRIBUTIONS OF THE NEGRO MINISTERS OF THIS STUDY TO EDUCATION AND OTHER ORGANIZATION PER CAPITA.

| Organizations | Number of Ministers | Total | Per Capita |
|-----------------|---------------------|-------------|------------|
| Community Chest | 26 | \$355.00 | 13.65 |
| Boy Scouts | 20 | 155.00 | 7.75 |
| Education | 44 | \$ 4,846.00 | 110.13 |
| Girl Scouts | 12 | 28.00 | 2.33 |
| N. A. A. C. P. | 28 | 187.00 | 6.67 |
| Red Cross | 29 | 249.00 | 8.58 |
| Y. W. C. A. | 14 | 62.00 | 4.42 |
| Y. M. C. A. | 28 | 326.00 | 11.64 |

These data are very pertinent to the educational activities of the churches of this study. It has a definite relationship to the leadership of these churches in this particular study.

The writer wishes to point out the fact that Table VI shows that the largest number of contributors, the largest total amount of money, and the largest per capita was to education. The community chest comes second with the Y. M. C. A. holding the third place.

It is probable that this is because these organizations have had to look to the public for financial support a little more than the others. Therefore, the public has been schooled to contribute to them.

Boy Scouts, Girl Scouts, and the Red Cross have not always been organized among Negroes in this section. Usually when a dollar is given to these organizations that is about all. But the public is a little more generous toward the other ones.

Recreational Activities of the Church

Only 60 or 75 per cent of the ministers in this study are in the actual pastorage and two are presiding elders. The ministers who had attended college seemed to have a more liberal attitude toward recreational activities in the church program than preachers who had no college training. Although dancing and playing games under religious supervision may be permitted by some denominations the results of this study proved that most of the ministers were opposed to it. They expressed different opinions. Among the most prominent opinions were that it would lead to gambling and immorality; Moreover, in some cases it was against the church rules.

Therefore, the recreational activities in the church program of these ministers were limited. When the question was asked "what type of recreation do you have in your church program", 7 or 8.75 per cent of the pastors said games. Ten said that their churches had picnics; 3 or 3.75 per cent said that their churches had a play ground and supervised play in the basement of the church. Two had movies and social affairs. Four or 5.00 per cent had the Boy Scout Club; 3 or 3.75 per cent had basket ball; and 8 or 10.00 per cent had Bible drills. (See Table VII).

The writer found that in many cases these social and recreational activities were used to raise money for the church. Nevertheless, these activities have an educational value and should be supervised by some one that has had special training in social group work.

TABLE VII RECREATIONAL ACTIVITIES OF THE CHURCHES OF THESE MINISTERS

| Name of Activity | Number | Per Cent |
|-----------------------|--------|----------|
| Boy Scout Club | 12 | 15.00 |
| Basket Ball | 7 | 8.75 |
| Bible Drills | 30 | 37.50 |
| Movies | 2 | 2.50 |
| Picnics | 10 | 12.50 |
| Social Games | 7 | 8.75 |
| Supervised Play | 3 | 3.75 |
| Unknown | 9 | 11.25 |
| Total | 80 | 100 |

The author studied the recreational activities of the churches because he believes that the minister's training is most likely to be evidenced in the type of recreational activities he carries on in his pastorage. The educational and recreational activities are most likely to increase in the church in proportion to the training of the leadership of the church. The church may be called the mother of our educational institutions; moreover, now the child can look back upon the mother and see her short comings, or her negligence in keeping abreast with the intellectual age. Until more finance is contributed to the church it will not be able to do much more in educating the youth through educational and recreational activities under religious supervision.

The writer is not confining the ministers' training to institutional training alone, but he is also taking under consideration the ministers experience. It is possible for a person, particularly a person with good intelligence and an indomitable will, to procure an education with little institutional preparation is evident from the experience of such persons as Benjamin Franklin and Abraham Lincoln. Their education was acquired through the school of experience.

CHAPTER V

FAMILY STATUS

The family of no other man in the community is subject to so much scrutiny as is that of the minister. This is not only because he is a public figure, but also because much of his message has to do with the way in which people should get along together as Christians. Just as the minister himself should be one of the best illustrations for the validity of his own teaching, so it is with his family. The size of the family is not regarded as important one way or the other, but surveys have proven that the majority of church people expect their minister to maintain for his own children standards higher than those generally prevailing in the community. If a minister permits his children to go to social dances and play cards he is usually severely criticised.

The author is presenting the occupation of the sixty eight minister's wives to show whether any one is likely to be contributing to the family budget other than the minister himself. The response to this question is found in Table VIII. The number of children in the family is also a factor in the analysis of the preacher's status.

Sixty eight or 85 per cent of the ministers in this study were married and 34 or 50.00 per cent had children ranging in number from one to eight to the family. Sixteen or 23.00 per cent of the married ministers wives had occupations. The writer considers these occupations to be a factor in judging the intellectual level of the family. The data are significant to this study.

TABLE VIII OCCUPATION OF 16 OF THE MARRIED MINISTERS WIVES

| Occupation | Number |
|---------------------------------------|----------|
| Collar Artist..... | 1 |
| Caterist | 1 |
| Chief Cook | 1 |
| Hair Dresser | 1 |
| Laundress | 1 |
| Missionary Worker in the Church | 1 |
| Music Teacher | 2 |
| Maid in Hotel | 1 |
| Nurse | 1 |
| Office Clerk | 1 |
| Pionist in Church | 2 |
| Public Stenographer | 1 |
| Pastry Cook | 1 |
| Public School Teacher | <u>1</u> |
| Total | 16 |

According to the above Table only 25.00 per cent of the 68 ministers' wives have occupations. It is reasonable to assume that this factor has much to do with the economic status of the family.

Religious, Educational, and Social Activities of the Family

Another test of the minister's ability and status is the influence he has in his immediate family. There is an old proverb that goes like this, "charity begins at home and then spreads abroad". Some ministers are developing leaders in their own family so that their family can help them in their church work. The author took time to study the minister through the religious, educational, and social activities of his family and it was found that these families were very active in these activities, as long as they were under the supervision of the church. Social dancing and card playing are not included in the church activities. The author believes that there

has not been very much change in this part of the country in regards to discriminatory social control in dancing and playing cards under religious supervision in the Negro church than a generation ago.

Lodge, Fraternal, and Civic Activities of the Minister

The distinctive thing about Negro fraternities has been the death benefit and sick insurance features of some Negro lodge and benevolent societies. Even this was not a unique trait of Negro organizations since white lodges frequently have them too. However, it was much more developed among Negroes, and it made the lodges of almost equal importance with the churches in the period around 1890. The insurance features of many lodges elicited the only serious praise that has been bestowed upon Negro sociable associations.

The reader may note in Table IX that the author has studied the status of the Negro ministers of this report, in the leading fraternal and civic organizations. These data are significant in evaluating his influence in the community in which he lives.

TABLE IX THE NUMBER OF NEGRO MINISTERS OF THIS STUDY WHO BELONG TO THE FRATERNAL AND CIVIC ORGANIZATIONS IN DALLAS, TEXAS

| Name of Organization | Number of Ministers that hold Membership |
|---------------------------------|--|
| Big Brotherhood Club | 1 |
| Masonic Lodge | 30 |
| Negro Chamber of Commerce | 27 |
| Omega Psi Phi | 1 |
| Phi Beta Sigma | 3 |
| Progressive Voters League | 16 |
| Knights of Pythan | 6 |
| Kappa Alpha Psi | 1 |
| The American Woodmen | 7 |
| Knights of Liberty | 1 |
| Total | 93 |

It is relatively easy to see the significance of these data to this study. In the first place they represent the "Jones's" in some communities. Increase in status is based on holding a membership in some lodge, club or association. In most cases the members of a lodge enjoy a closer unity than non-members. Non-church members some time join a lodge to maintain their ego. The author knew of a case where a non-church member died and he belong to the masonic lodge. His funeral was attended on Sunday; moreover, almost every adult in that community went to the funeral. The church services were deserted. Even the officers of the church deserted their official duty to the church by going to the funeral. However, some of these organizations are rendering valuable service in the community. Membership in one of them entitles a member to its privileges.

Table IX shows that there are ninety three members among the ministers of this study. The reader may note that there are three college fraternities represented among them; namely, Omega, Psi Phi, Phi Beta Sigma, and the Kappa Alpha Psi. These college fraternities require an individual to attain certain academic achievements before he can become a member. Some of the outstanding persons of the race have and are members of these fraternities. These fraternities have been known to make some worth-while contributions to the advancement of education and to the race as a whole. This within itself could be considered to be a pertinent factor in the study. The writer feels that the ministers of this study are well represented in the groups.

CHAPTER VI

SUMMARY AND CONCLUSION

Summary

Some of the outstanding findings in this study are; (1) 74 or 92 per cent of the ministers have an average age of 49 years old; 6 or 7 per cent of the ministers failed to give their age; (2) 56 or 70 per cent of the ministers received approximately \$2,695 salary annually; 24 or 30 per cent failed to state their salary; (3) 69 or 86 per cent of the ministers carry approximately \$2,483 worth of insurance in their homes; (4) 60 or 70 per cent have neither B. D. nor B. Th. degree; (5) 68 of the ministers are married; (6) 23.36 per cent of their wives have occupations; and (7) the better trained men received the better salary.

Certain other generalizations may be mentioned in this report. The author feels safe in saying that the scholastic achievement of Negro preachers is not keeping abreast with other professions. This may be because in a majority of cases, the Negro minister waits until he starts preaching before he begins preparing. It is almost impossible for a minister to pastor a congregation and go to school to any degree of success. Some ministers have taken correspondence courses from some schools that knows nothing about the minister's ability to understand or comprehend the subject matter. The school usually will issue some kind of degree which will make the minister feel that he has the proper training when the fact is that he has

not the first qualification to pastor a congregation.

If the church hopes to win the larger community for Christ, it dare not be content with any thing less than a well trained clergy. The minister's status, his manner of meeting people, his habits of thought and conduct have a direct bearing on the effectiveness of his work. The church must continually seek out and persuade young college men who are seeking to enter the ministry for their life work.

The boys who will become ministers attend the public schools and later a college or university along with other boys. Usually they do not decide until their junior or senior year to embark on religious work. Many a man who during college life has dimly heard the "call" of the pastorate does not respond until after years or teaching, the "call" becomes irresistible. The point of importance is that these young men are all laymen before they become ministers. Their decision to enter religious work is influenced by the lives of laymen as well as preachers.

The best way to underwrite the church for the future is to invite the full participation of young men and women in those years when their basic loyalties are being established.

Conclusion

The Negro preacher is no longer supreme among Negro leaders because of his ministerial profession. He is respected in the community now, not because he belongs to the ministerial group, nor because he claims to be "called" by God to preach, but because as an individual he has admirable qualities, merits recognition and has a unique contribution to make to life and a spokesman in

community and social problems. The focus of attention has shifted from the profession as such to the individual. The Negro preacher is now required to take his place along with men of other professions and win leadership by achievement, and not by virtue of his profession. He will be challenged to assume more and more the role of a true prophet, the one who interprets the will of God to men in personal, social, and religious life.

Recommendations

The church schools would make a wise step if they would give less attention to the training of public school teachers and give more attention to the training of preachers. Therefore, the writer feels justified in making the following recommendations.

1. That there should be set up a more effective system of ministerial training that will prepare the minister to be qualified to give spiritual advice and help him solve the problems of every day needs.
2. That the church should enforce the law requiring a four year college training for ordained ministers.
3. That no applicant to the ministry should be accepted in the annual conference or ordained in any church after he reaches the age of 40 years old.
4. That the church should cooperate with other organizations and fight for equal educational advantages for Negro youth.
5. That the church should encourage young men to enter the ministry by granting them every educational advantage such as scholarships, et cetera.

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