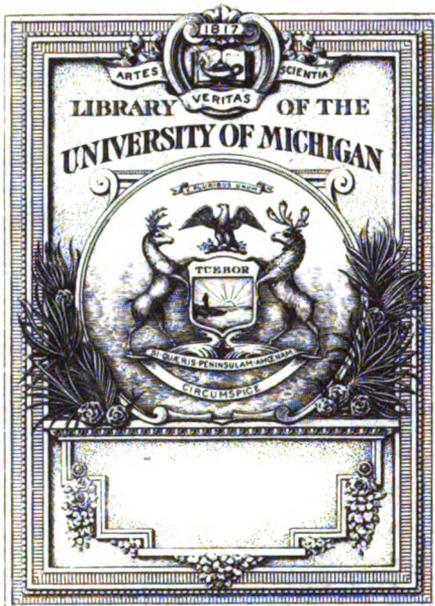


B

450702

DUPL



RECEIVED IN EXCHANGE
FROM
**Lutheran Theological
Seminary**

The Institute of Social and Religious Research, which is responsible for this publication, was organized in January, 1921, as an independent agency to apply scientific method to the study of socio-religious phenomena.

The directorate of the Institute is composed of: John R. Mott, President; Trevor Arnett, Treasurer; Kenyon L. Butterfield, Paul Monroe, Francis J. McConnell, Ernest H. Wilkins and Charles W. Gilkey. Galen M. Fisher is the Executive Secretary. The offices are at 30 Rockefeller Plaza, New York, N. Y.

THE EDUCATION OF AMERICAN MINISTERS

VOLUME III

The Institutions That Train Ministers

By

MARK A. MAY

In collaboration with

WILLIAM ADAMS BROWN, CHARLOTTE V. FEENEY,
R. B. MONTGOMERY, FRANK K. SHUTTLEWORTH



NEW YORK

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

Copyright 1934
Institute of Social and Religious Research
All Rights Reserved
Printed in the United States of America

200
1911
1912
1913
1914
1915
1916
1917
1918
1919
1920
1921
1922
1923
1924
1925
1926
1927
1928
1929
1930
1931
1932
1933
1934
1935
1936
1937
1938
1939
1940
1941
1942
1943
1944
1945
1946
1947
1948
1949
1950
1951
1952
1953
1954
1955
1956
1957
1958
1959
1960
1961
1962
1963
1964
1965
1966
1967
1968
1969
1970
1971
1972
1973
1974
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
1988
1989
1990
1991
1992
1993
1994
1995
1996
1997
1998
1999
2000

ACKNOWLEDGMENTS

This volume like Volume II is the work of many hands. The data were collected and tabulated by the staff of the study with the assistance of a few graduate students. Dr. R. B. Montgomery, representing the staff, visited some fifty theological seminaries, interviewed the presidents, deans, faculty members and students, and collected a large body of information. He also analyzed the curricula of these institutions from their current catalogues. He analyzed and tabulated his data and prepared preliminary reports. Miss Charlotte V. Feeney collected data from denominational boards and officials, analyzed various official church documents and denominational laws, organized the materials for several chapters, and aided in the various revisions of the manuscript. Dr. Frank K. Shuttleworth acted as statistician for the study, collected statistical data from many sources, analyzed them, and aided in the preparation of several chapters.

The five graduate students who participated in the study were Dr. Edwin T. Settle, who collected the data on teaching methods in theological seminaries; Mr. Raymond Morris, who collected the data on the libraries of theological seminaries; Dr. Frank C. Foster, who collected the data on the field work of theological students; Dr. Karl Zerfoss, who collected the data on the backgrounds and experiences of theological students; and Dr. Ray Johnson, who collected the data on the spiritual life in theological seminaries. Each of these students analyzed his own data and wrote them up in the form of a dissertation for the M.A. or Ph.D. degree. Appropriate recognition is given to each of these men in the text.

We are indebted to Professor Arthur L. Swift, Jr., of Union Theological Seminary for assistance in the preparation of the chapter on "Field Work."

We record our thanks and appreciation to the seminaries that participated in this study. Their presidents, deans, faculties and students all gave of their time and energy at periods when they were engaged in their regular school work. The presidents, deans, registrars, librarians and other officials submitted to long interviews, filled out elaborate schedules, and answered a wide variety of questions. The faculties gave us interviews, answered questionnaires, and welcomed us to their classrooms and offices. The students answered long and tedious questionnaires, kept time schedules and gave many interviews.

Dr. William Adams Brown, the theological consultant, has kept in close

Acknowledgments

contact with the work as this volume proceeded. He has read the transcript carefully and has made numerous suggestions and revisions.

In addition to those who made direct contributions to this volume there are others who aided us in many ways. The advisory committees (whose names appear in the Foreword of Volume I), were generous with their time and made many valuable suggestions. We are especially indebted to Professor L. J. Sherrill, of Louisville Theological Seminary, Chairman of the Committee on the Curriculum and Teaching Methods, for his constant and effective aid. The Executive Committee of the Conference of Theological Seminaries kept in close contact with the entire study. And last but not least the staff of the Institute of Social and Religious Research devoted hours to the planning of the study and followed its progress step by step through to the end.

MARK A. MAY.

**New Haven
June, 1933**

CONTENTS

	PAGE
Acknowledgments	v
CHAPTER	
i. Introduction	I
PART I	
THE SEMINARY AS A PROFESSIONAL SCHOOL	
✓ ii. A Bird's-eye View of the Institutions that Train Ministers	11
iii. How the Seminaries Conceive Their Task	21
✓ iv. The Seminary Curriculum	34
/v. Standards of Admission, Promotion and Graduation	61
PART II	
SEMINARY TEACHERS AND TEACHING METHODS	
vi. The Background and Training of Seminary Teachers	87
vii. The Faculty as an Organized Body	101
✓ viii. Teaching Methods	120
ix. The Libraries of Theological Seminaries	149
✓ x. The Seminary Laboratory: Field Work	192
PART III	
THE STUDENT BODY	
xi. How Students Are Recruited	255
xii. Whence Students Come	272
xiii. The Wider Backgrounds and Experiences of Students	288
xiv. Intellectual Ability of Candidates for the Ministry	299
xv. Pre-Seminary Training	324
✓ xvi. Student Reactions to the Curriculum	343
xvii. The Economic Needs of Seminary Students	361
xviii. The Physical and Mental Health of Students	369

PART IV

THE SEMINARY AS A CENTER OF CORPORATE RELIGIOUS LIFE

CHAPTER	PAGE
xix. Religious Experience of Theological Students Previous to Entering the Seminary	401
xx. How the Seminary Cares for the Religious Life of Its Students	421
xxi. The Religious Experiences of Students in the Seminary . .	438

PART V

THE RELATION OF THE SEMINARY TO ITS LARGER CONSTITUENCY

xxii. How Seminaries are Governed	459
xxiii. How Seminaries are Financed	476
xxiv. Seminary Extension	488
xxv. Summary	501

Index

5 >

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

TABLES

TABLE	PAGE
i. Denominational distribution of seminaries	12
ii. Percentage of presidents (or deans) and professors who gave <i>high ranking</i> to seven aims of theological education (fifty-two presidents [or deans] and thirty-six professors in fifty-four institutions)	31
iii. Total hours offered and total hours required for graduates, by fields in fifty-three seminaries	49
iv. Students of law, medicine and theology holding degrees	69
v. Administration of higher degrees by forty-three American seminaries	79
vi. Standing committees of the faculty reported by forty-five institutions	104
vii. Proportions of classroom time devoted to the different methods	124
viii. Students' estimates of per cent. of classroom time devoted to lecturing	126
ix. Students' estimates of per cent. of classroom time devoted to discussion	126
x. Students' estimates of per cent. of classroom time devoted to recitation	127
xi. Students' estimates of per cent. of time devoted to project and case methods	127
xii. Summary of comparisons for library support	178
xiii. Distribution of the library budget	182
xiv. Salaries paid to librarian, assistant librarian, and the president or dean, professor, assistant or associate professor, and instructor in theological institutions	186
xv. Time spent in curricular and field-work activities during a typical week by 936 students in twenty-eight seminaries	197
xvi. Class in seminary and occupation of 322 students	201
xvii. Attitudes of 117 employers of seminary students (representing eighteen seminaries and seven major denominations) on policies of employing students	232

TABLE	PAGE
xviii. Vocations chosen by freshmen, with the average intelligence scores of each vocational group	318
xix. Students' reasons for choosing elective courses	354
xx. Scores of type V on items in which they excel all other groups	413
xxi. Boards of trustees, fifty seminaries	462
xxii. Salaries of theological faculties, 1928-1929	478
xxiii. Resources of seminaries and of privately controlled institutions of higher education of comparable size	482
xxiv. Average salaries of teachers in schools for the years 1919-1920 and 1926-1927	484

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

CHAPTER I

Introduction

ORIGIN AND PURPOSE OF THE PRESENT STUDY

In Volume I an account was given of the origin of the present study and of the purpose of those who were responsible for its initiation. During the past two decades, extensive studies have been made of legal and medical education; and these have had recognizable effects in raising standards and affecting procedure in these important fields. But no study of ministerial education of comparable thoroughness has yet been undertaken. The most important contribution to our subject is a volume published ten years ago by the Institute of Social and Religious Research under the editorship of Dr. Robert L. Kelly which,¹ on the basis of a survey carried on over a period of two years, furnished in convenient form information concerning one hundred different seminaries and called attention to some of the important problems that need further investigation.

The interest aroused by this volume, and the light it shed upon certain existing weaknesses in contemporary ministerial education, are factors that have contributed to the launching of the present enterprise. When one considers how large a part the church plays in the life of the American people, and at how many different points its ministers touch human life; when one reflects upon the number of persons engaged in ministerial education, the large resources in both money and plant which the seminaries command; it is obvious that the institutions that are responsible for training men and women for this important service should be second to none in educational efficiency. Yet there is reason to believe that in many respects their educational standards leave much to be desired.

Considerations such as these led a group of theological teachers, who some years before had organized as a conference for the study of their common problems, to apply to the Institute of Social and Religious Research for assistance in a new and more thorough study of the education of American Protestant ministers. The study, of which this volume is but a part, is the result.

¹ Kelly, Robert L., *Theological Education in America* (New York: Institute of Social and Religious Research, 1924).

HOW THE STUDY DIFFERS FROM OTHERS IN THE SAME FIELD

The present study differs from other studies in the field of professional education in three respects: (1) in the auspices under which it is conducted; (2) in the field that it covers; (3) in the aim that it sets.

It differs, in the first place, in that it is a coöperative study. It has been carried on under the joint auspices of the Conference of Theological Seminaries and the Institute of Social and Religious Research. The Conference is a voluntary organization including some sixty seminaries whose members, since the war, have been meeting biennially for the discussion of problems of common interest, and who have come to believe that a study such as this may have useful results in raising the standards of the profession. But while their interest is thus primarily practical, they are aware that any useful result which may follow will be dependent upon the impartiality and objectivity with which the study is made. They have therefore sought, and have been fortunate enough to obtain, the coöperation of the Institute of Social and Religious Research whose experience in conducting similar studies is the best guarantee of the independence with which the study has been carried on.

A second respect in which this study differs from other studies of professional education is in the attention given to the work for which the minister is to be trained and to the ministry as a profession. Volume II of the present report is devoted almost wholly to this subject and brings together materials, not elsewhere easily accessible, which it is believed will be useful to those who are responsible for the conduct of ministerial education in planning for their task. From this study it appears that only a small proportion of all American Protestant ministers are trained in institutions designed especially for this purpose; and the responsibility of the denominations for making more adequate provision for the large and apparently growing section of their clergy who receive no seminary training is pointed out. This volume, the second of the two descriptive ones, is concerned solely with the institutions that specialize in the training of ministers.

The third respect in which this study is distinctive is in its aim. Two alternative methods of procedure were open. We might have attempted a comparative study of all existing institutions for the training of ministers—a study which, because of its range, must necessarily have been superficial. Or we might have made an intensive study of a limited number of institutions, with a view to appraising their relative educational efficiency and making definite recommendations. The second plan was originally preferred by the Conference; but it was abandoned for two reasons: in the first place, because the interest shown by a large number of the coöperating seminaries was such that it was not possible wholly to exclude them; in the

second place, because the time required to make an adequate intensive study would have restricted us to so small a number of institutions as to rob the study as a whole of any representative significance.

The method followed is a compromise between the two possible extremes. Our study includes only a selected number of seminaries; but a list large enough, as we hope and believe, to give it representative character. Within this list, including 176 institutions, we have made studies varying in intensity. Twenty have been studied with considerable thoroughness, forty-six in somewhat less detail, while a rough study has been made of 110 more. The extent to which each institution has been studied is shown in List III of Appendix A, which indicates the types of information secured in each case.

WHAT IS MEANT BY A THEOLOGICAL SEMINARY

There are two problems involved in compiling lists of institutions. The first is to define precisely the type of institution to be included; the second is to make the list complete and accurate. How can we tell when a seminary is a seminary? How draw the line between institutions designed primarily or definitely for the training of men for the ministry, and the many institutions having no such design but in which, nevertheless, many ministers receive their training?

The number of theological institutions in service is constantly changing. The tendency toward denominational unity is reflected each year in the merger of seminaries. It is reflected also in the closing of some and the founding of others. Colleges with strong Bible departments often expand their biblical work and establish a theological school which grants a professional degree. Furthermore, certain Negro institutions operated as parts of colleges open and close according to the demand for the work. Thus a 100 per cent. correct list of institutions that offer training for ministers would be accurate for only the year and month in which it was compiled. The more one studies the existing situation, the more indefinite the line appears.

For the purposes of this study, we have defined a theological institution as one that offers a course of studies arranged primarily for the training of ministers, and gives at the completion of this course a theological degree, certificate, or diploma.

This includes four groups of institutions, the boundaries of which are not always clear:

- Type A:** Independent theological institutions, including schools, seminaries, and foundations.
- Type B:** Postgraduate theological departments, schools or seminaries of colleges and universities.

The Institutions That Train Ministers

Type C: Undergraduate theological departments of colleges or other academic institutions.

Type D: Bible schools.

HOW THE NUMBER OF INSTITUTIONS IS DETERMINED

Having defined the subject of the study, the next thing was to locate it. This proved even more difficult. We began by collecting all the available published lists which,⁹ subsequently, were checked by information contained in the catalogues secured through solicitation from the institutions themselves. The survey of these sources revealed that there are in the United States and Canada no fewer than 224 institutions that train for the ministry. Of these, 198 are in the United States (of which 157 are primarily for white students and forty-one for Negro students) and twenty-six are in Canada. The names of these 224 institutions appear in List Ia of Appendix A, which gives also their location and denominational affiliation. A second list (List IIa, Appendix A), includes only the 176 institutions considered in this study, arranged according to the type of work offered. For the other forty-eight institutions (of which twenty-eight are American Negro, ten American white, ten Canadian) we know little beyond the facts recorded in List Ia. Some of them may have recently closed their doors.

WHAT INSTITUTIONS WERE SELECTED FOR STUDY, AND WHY

The principles that determined our selection were briefly the following:

The minimum amount of information from any institution is that contained in its catalogue, and for each of the 176 institutions included in this study a catalogue was obtained. Following the receipt of the catalogue, each of these institutions was sent a brief schedule concerning its work and asked to indicate its willingness to cooperate. Replies were received from 112 seminaries. (Schedule A, Appendix A.)

From the beginning it was obvious that we could not make a detailed study of each of these. It was necessary therefore to reduce the list to about half its length. From the list of 112 which had indicated a willingness to cooperate, sixty-six were finally chosen; and to each a comprehensive institutional schedule was sent. (Schedule B, Appendix A.) These will be referred to hereinafter as the institutions comprising the "master list." The following factors determined the choice of this group of institutions.

(a) Since the Conference of Theological Seminaries is a joint sponsor of this study, first preference was given to institutions that are its members.

⁹ We relied mainly on two lists: the first, which appears in the 1931 edition of *The Handbook of Christian Education*, edited by R. L. Kelly and published by the Council of Church Boards of Education; the second, which appears in Bulletin No. 38 of the United States Department of Education (Washington, D. C.), *Statistics of Universities, Colleges and Professional Schools*.

When the study was launched in June, 1929, the membership of the Conference numbered fifty-nine institutions, forty-nine of which appear on the master list and are included in the study.

(b) The second desideratum was denominational distribution. It seemed necessary to include seminaries representative of all the larger Protestant denominations. Two Negro institutions were included despite the fact that an intensive study of Negro institutions had been made as recently as 1925.⁸

(c) The third determining factor was geographic distribution. Seminaries located in all sections of the United States and also in Canada were included.

(d) The fourth factor was the type of work offered by the institution. At first it seemed wise to include institutions representative of each of the four groups outlined above and shown in List IIa of Appendix A. But it was decided later to limit the master list to type A (independent theological institutions, including schools, seminaries and foundations) and type B (post-graduate theological departments, schools or seminaries of theology in colleges and universities).

The sixty-six institutions comprising the master list include institutions of the following types:

- (a) Institutions belonging to a particular denomination and primarily responsible for the training of its ministry; e.g., the Lutheran institutions;
- (b) Institutions consciously aiming to serve the church as a whole and therefore uniting in their faculty and student body men of different denominations; e.g., Union Theological Seminary in New York City;
- (c) Institutions with a pressing responsibility to special communities; e.g., Bangor, which is faced with problems of practical adjustment not necessarily shared by other institutions;
- (d) Institutions committed to graduate study of university grade; e.g., the Divinity School of the University of Chicago;
- (e) Institutions training for a differentiated ministry; e.g., Chicago Theological Seminary.

It should be emphasized again that the study is by no means confined to these sixty-six institutions on the master list. Data from additional seminaries have been used whenever available. It should also be mentioned that even within the master list there were wide variations in available information. Not all the seminaries filled out all our schedules; in fact, only about one-third of the institutions on the master list furnished data on all schedules.⁴ Certain kinds of data were requested from only a few seminaries, sometimes

⁸ Daniel, W. A., *The Education of Negro Ministers* (New York: Institute of Social and Religious Research, 1925).

⁴ The kinds and amounts of data secured from each seminary are shown in List III, Appendix A.

as few as ten, sometimes twenty, frequently thirty. This inequality in the source from which data have been secured is not then wholly the fault of the seminaries. They were, on the whole, coöperative; and some even went so far as to contribute clerical service in the transcription of records. They gave generously of their time and exhibited in some instances remarkable patience and Christian fortitude.

SOME NECESSARY LIMITATIONS

Thus it appears that this study is not intended to be an educational survey of the conventional type. No attempt has been made to analyze in detail the work of any one institution. Such surveys are usually made for the purpose of determining what the future of one institution shall be, and such has not been our concern. Our visits to the institutions were short; our schedules comparatively brief, even though they appeared long to some of our coöperating constituency. We were not concerned with minutizæ; yet we did endeavor to secure the facts pertinent to our major objective. We have therefore adopted the editorial policy of not mentioning the names of seminaries except by way of illustration of some particular situation.*

The original plan of the study made provision for transmitting the results of this study to those who are responsible for the education of ministers. This we have tried to do by making our data available to coöperating institutions in advance of publication. In so doing, we have, we repeat, been careful not to attempt an appraisal of the work of any institution. We have tried to picture the seminaries as they are in respect to their aims, policies, standards, and practices. Many chapters contain comments on the particular aspects of the work therein described, but always from the point of view of educational principle, and never from the standpoint of an appraisal of the work of a particular seminary.

One deviation from the original plan needs brief mention at this point; namely, the comparatively slight amount of attention which has been given to the study of trends. It had been our hope, through tracing the historical development of a selected group of institutions, to shed some light upon the dominant tendencies which appear in successive periods. The limitation of time and funds made this impossible within the limits of the plan we had outlined. A brief historical sketch of the development of theological education in America is given in Volume I, chapter vii, and in Volume II, chapter iii, in which some of the main trends are briefly outlined; and, wherever it has seemed possible and appropriate in connection with our study of

* The policy of keeping this study on the descriptive level is part of the general agreement between the Conference of Theological Seminaries and the Institute of Social and Religious Research. The study is to furnish the facts for each seminary to use as it sees fit.

special matters, we have sought such light as we could from the past. In the main, however, this volume is to be regarded as a description of the situation as we found it in the years 1929-1931.

METHOD AND ORDER

METHOD

The method of gathering data was by schedules and questionnaires, many of which were filled out in interviews, and some of which were handled by mail. In every case, the percentage of replies and the adequacy of the information were satisfactory. An effort was made, however, to check our data by catalogues, and other printed documents; by letters written for the purpose of clearing up specific points; and by visits to the seminaries.

In spite of our endeavors to secure accurate and adequate information, there are many instances in which we have fallen short of our goal. Any inaccuracies that may appear in our tables, or in statements of fact, are unavoidable; and for them we pray forgiveness. In a study of this magnitude it is manifestly impossible to achieve factual perfection. Yet we are confident that the total picture of theological education which is here revealed is essentially correct.

In the presentation of the data, we have followed the plan of keeping the text clear of tabular materials. While most of our tables are placed in the Appendix, the text does contain summaries. Again we warn the reader that this volume, like Volume II, is not a treatise on theological education, but a report of an investigation. There is even less of the so-called "human interest" material in this volume than in Volume II.

AN OUTLINE OF TOPICS COVERED

What exactly may we expect such a study to furnish? On what problems should it shed light? What questions should it answer for us? Six questions at least there are to which any comparative study of ministerial education must address itself.

In the first place, fundamental to our whole study is the question, What is a theological seminary? What exactly is it trying to accomplish; and by what tests does it measure success in the accomplishment of its task?

Our second question concerns those who teach. Who are they and how are they recruited and trained? What methods do they use, and what facilities do they command, and how do their students react to the training they receive?

In the third place, what is the student body? How are students recruited; and from what environment do they come? What abilities do they possess; and what academic equipment do they bring with them?

In the fourth place, there is a group of questions that have to do with extra-curricular contacts and activities. How far do seminaries feel responsible for the life of their students outside the classroom? What are they doing to help them meet their economic needs, supply their cultural deficiencies, and maintain a high standard of physical and mental health?

Once more, how does the seminary foster the religious life of its students? If they are to be ministers of religion, with what background and experience do they come, and how do they react to the opportunity the seminary offers them, individually and corporately?

Finally, there is the question of the relation of the seminary to its wider constituency. By whom is it controlled and by whom is it financed? What does it give back, in extension and research, to the community and the church which support it?

These six questions furnish the outline of the volume. Our study will consist of five parts which deal successively with

- I. The seminary as a professional school.
- II. Seminary teachers and teaching methods.
- III. The student body.
- IV. The seminary as a center of corporate religious life.
- V. The relation of the seminary to its wider constituency.

PART I
THE SEMINARY AS A PROFESSIONAL SCHOOL

CHAPTER II

A Bird's-eye View of the Institutions That Train Ministers

FIRST IMPRESSIONS

We are ready now to give a bird's-eye view of all institutions in the United States and Canada that train men for the ministry. We have seen that there are no fewer than 224 of whose existence we have definite knowledge: of these, 198 are in the United States and twenty-six are in Canada. Of the schools in the United States, 157 are primarily for the training of white students and forty-one are exclusively for Negro students.

These schools, as we have seen, differ widely in purpose, standards and relationships. Some of them are strictly denominational institutions concerned exclusively with training ministers for their particular communion. Others are interdenominational in character. Some are strictly graduate schools, admitting only students who have a bachelor's degree from an accredited college. Others take students with no more than high-school training; still others have lower standards or no standards at all. Some are independent institutions designed exclusively for the training of ministers. Others are parts of colleges and universities serving other purposes. Some conceive the training of ministers narrowly, having primarily in view the pastoral ministry of the conventional type; others definitely plan to fit men for a differentiated ministry; still others associate with their theological departments other schools or departments designed to prepare lay workers for Sunday-school work and other forms of the affiliated ministry. Some confine their work to teaching, and contribute little to productive scholarship. Others make liberal provision for research, and attract large numbers of students who are candidates for higher theological degrees. It is clear that we can make little progress in the study of so complicated a set of phenomena without some principles of classification which will discriminate the different types with which we have to do.

POSSIBLE PRINCIPLES OF CLASSIFICATION

With so much of preface, let us set down the groupings that naturally suggest themselves as likely to prove helpful for the purpose of our study. Three principles of classification lie ready at hand, all of which have already revealed themselves in our first comprehensive glance.

DENOMINATIONAL AFFILIATION

First of all, there is the principle of denominational affiliation. (See List Ia, Appendix A.) A theological institution, as we have defined it, is a school designed to train students for the ministry. But a minister is not a minister of the church in general. He is a minister of a particular branch of the church—Presbyterian, Lutheran, Episcopal—as the case may be. Our first principle of classification, therefore, is one according to denomination.

Grouping the 224 institutions according to denominational families, we have the following results:

TABLE I—DENOMINATIONAL DISTRIBUTION OF SEMINARIES

	White	Negro	Total
<i>United States</i>			
Lutheran	25	1	26
Presbyterian	19	2	21
Methodist Episcopal	18	13	31
Baptist	15	23	38
Episcopal	15	1	16
Disciples	9	0	9
Adventist	9	0	9
Reformed	6	0	6
Congregational	3	0	3
Evangelical	3	0	3
Non-denominational	16	1	17
All other	19	0	19
	157	41	198
<i>Canada</i>			
Church of England	10	0	10
United Church Canada	9	0	9
All other	7	0	7
	183	41	224

Differentiating the various branches of the American Protestant denominations: the Protestant Episcopal Church has fourteen institutions; the United Lutheran Church, eleven; the Northern Baptist, ten; the Northern Methodists, ten; Presbyterian, U.S.A., ten; Disciples of Christ, seven; Seventh Day Adventists, seven; the other denominations listed, five or fewer.

While this classification of denominations is useful as affording a convenient grouping for certain pedagogical purposes, there are several points at which it must be supplemented or corrected. Thus we must discriminate between institutions that are denominationally controlled (e.g., Presbyterian in Chicago, or New Brunswick) and those with denominational sympathy or affiliation (e.g., Boston School of Theology and Pacific School of Religion, Berkeley, Calif.); between those that teach only students of a single denomination (e.g., Seabury Divinity School) and those that admit to their student body (and in some cases to the faculty) members of other commu-

nions (e.g., Berkeley Divinity, or Auburn); between those committed to a distinct type of theology within the denomination (e.g., Concordia, St. Louis) and those that serve the denomination as a whole (e.g., General, New Brunswick).

Distinct from the denominational schools, whether of the narrower or of the broader type, is a group of institutions that have either been founded as independent institutions, interdenominational in character, designed to serve the church at large, or have become so in the course of their history. This group includes Biblical Seminary in New York, Union Seminary in New York, Drew, Yale, Harvard, Boston, Oberlin, and others.

GEOGRAPHICAL DISTRIBUTION

If, now, we ask how these different institutions are distributed geographically,¹ we get a second classification, which is not without educational significance. It makes a difference in any comprehensive plan for ministerial education whether the different institutions are uniformly distributed according to population areas and denominational needs, or whether they are concentrated in certain centers not easily accessible to a part of their constituency. A further difference of importance is that between seminaries situated in or near great cities where other educational facilities are available, and those in small communities where they must rely almost wholly upon their own resources.

Surveying the situation as a whole, we find that, with certain variations, the distribution follows the broad lines of the population. Most of the white seminaries in the United States are concentrated east of the Mississippi River and north of the Mason and Dixon Line. There is a heavy concentration of white seminaries in Illinois, Pennsylvania, Ohio, Massachusetts, New York and California; owing, in part, to the large centers of population located in these states. There are, for example, ten theological institutions in Chicago, three in Evanston; seven in or near Boston; six at Philadelphia; four at Pittsburgh, four at Berkeley (California); three each in New York City, Los Angeles and St. Paul (Minnesota). In like manner the Canadian institutions are clustered in large cities. There are six in Toronto, three in Winnipeg, three in Montreal. The Negro institutions, on the other hand, do not show this tendency. Atlanta, Georgia, has three Negro institutions, the largest number concentrated at any one point.

Notwithstanding this concentration at large population centers, there is a rather even spread of seminaries over the United States. White seminaries are found in thirty states and in the District of Columbia. Negro seminaries

¹ See List Ia, Appendix A, also Tables 1 and 2, Appendix B, which shows the geographical distribution of all institutions according to denominational affiliation.

are found in sixteen states, the majority of which are southern, and in the District of Columbia. Canadian seminaries are found in seven provinces. In any one area, the seminaries exist in numbers roughly proportionate to the church population. This is especially true of the institutions serving the larger denominations.

EDUCATIONAL STANDARDS

More important for our purpose are the different educational standards that characterize the different schools.³ Here several considerations need to be borne in mind.

First of all, there is the distinction between institutions that are graduate professional schools admitting, under normal circumstances, only students who have received an A.B. degree or its academic equivalent, and institutions that have less exacting requirements for admission, or no standard requirements at all. Some institutions provide parallel courses for graduates and students of less advanced preparation, while others allow all to enter the same class. This practice raises problems for the teacher to which we shall refer in later chapters.

A second distinction is between those schools that are educationally independent; i.e., designed exclusively, or at least primarily, for the training of ministers, and those that are parts of large institutions, universities and colleges, which have other educational purposes and in which the theological student is a member of a larger student body. Here again we have a considerable variation in detail, ranging from the theological departments of great universities like Harvard, Yale and the University of Chicago, to colleges in which men study arts and theology side by side, either independently or as a part of a unified curriculum, beginning in the college but continuing in the university. The latter system has been developed particularly by the Lutherans in the United States, and by the institutions of the United Church of Canada.

A third distinction is based upon the main objective of the school. Is it designed solely, or at least primarily, to fit men for the ordinary pastoral ministry, or does it make provision for men looking forward to special forms of service (e.g., foreign missions, social service, administrative work)? Is the training of teachers one of these primary objects? Or, as is the case

³ In this classification, some eliminations must be made at the outset. For forty-eight of the total of 224 institutions on the comprehensive list, we were not able to secure any information, even a catalogue. Without such authentic information, a ranking according to educational standards could not be attempted. Twenty-eight of these institutions are Negro, the majority of which are known to be of a relatively low academic standing, having little that is distinctive to teach us; ten are Canadian institutions which in all probability offer both graduate and undergraduate work. Concerning the other ten American institutions, it is not definitely known that they are still in existence.

with not a few of the institutions we have studied, does it include in its plan a school of religious education or missions designed to fit lay workers for specialized forms of service not requiring the ordinary theological training expected of ministers?

Finally, we have a distinction, which may overlap all three of these already mentioned, between institutions that confine their work to three years of postgraduate study, leading to the B.D. or equivalent degree, and institutions that attract more mature students for advanced study leading to higher theological degrees. Here again it is not always easy to draw a hard and fast line, as there are many schools of the first class that make provision for a limited number of advanced students who return for an additional year or even two. But the distinction between institutions of this kind and institutions like Yale, Harvard, Union in New York and the Divinity School of the University of Chicago is obvious and educationally important.

A PROVISIONAL CLASSIFICATION

It is with these distinctions in mind that we have worked out a classification that will be controlling in our study of the 176 institutions which form the basis of this study. Four general types of institutions are represented: *

Type I. Independent theological institutions (schools, seminaries and foundations)	92
(1) Which provide only for college graduates.....	25
(2) Which provide for both graduates and non-graduates of college	58
(3) Which do not require college graduation of candidates for degrees.....	9
Type II. Postgraduate theological departments, schools or seminaries of colleges and universities.....	55
(1) Which provide only for college graduates.....	15
(2) Which provide for both graduates and non-graduates of college.....	40
Type III. Undergraduate theological departments of colleges or other academic institutions.....	20
Type IV. Bible schools.....	9
	176

The names of the institutions in each group are given in List IIa of Appendix A.

* The data that follow concerning these four groups, in so far as they have not been derived from personal visitation or correspondence, have been taken from the most recent catalogues.

TYPE I

There are ninety-two *theological institutions*, independent of colleges or universities and offering a wide variety of graduate professional training. This group includes both church-related and non-church-related institutions whose primary function is training for the ministry. The emphasis in some cases is upon a differentiated ministry; more often it is upon the preaching and pastoral ministry and foreign missions. Fifty-one of these institutions are affiliated with a neighboring college or university. Affiliation usually means an arrangement by which seminary students are allowed to take a limited number of courses in the neighboring college or university. In some instances, such courses may be combined with seminary courses for credit toward an academic degree or toward the theological degree. Or the terms of affiliation may make possible the so-called telescopic arrangement, whereby the institution, through its affiliation with a college or university, offers to its students the opportunity to combine the college and seminary course and thus reduce the required time from seven to six years. Under this arrangement, the college degree is awarded upon the completion of the senior year of college taken in the professional school.

Among the institutions of this group, the three-year course leading to the B.D. or equivalent degree and pre-supposing college graduation is the most frequently recurring type of offering.⁴ But only twenty-five institutions of the ninety-two confine themselves to such a standardized program. Fifty-eight make definite provision for non-graduates of college (exclusive of telescopic arrangements) and not infrequently recognize the work done by such students by a degree of some kind. These institutions are at once both of graduate and of non-graduate grade. The following are typical of the programs of study offered for non-graduates of college:

(1) *The Three-year course leading to the diploma.*

This may be distinguished from the degree course by reason of the fact that it dispenses with the requirement of one or more of the following, which are mandatory for the degree: (a) pre-seminary courses required as a condition of entrance (b) the study of the original languages of the Bible; (c) high scholarship; (d) thesis. Thus an institution may admit a non-graduate of college to the same course to which college graduates are admitted, but make a distinction at graduation by conferring only the diploma; or there may be for the non-graduates an entirely separate course for which a diploma is awarded.

(2) *A four-year course for high-school graduates, leading to the bachelor of theology degree.*

⁴ Practically all institutions recognize exceptional cases for which admission standards are relaxed in consideration of educational equivalents. This will be discussed more fully in a later chapter.

A Bird's-eye View of the Institutions that Train Ministers 17

- (3) *A three-year course for high-school graduates, leading to the bachelor of theology degree.*

Moreover, some institutions carry on undergraduate work through academics and colleges auxiliary to the seminary. Nashotah House (of the Protestant Episcopal Church) for example, which offers the standard three-year course for college graduates leading to the B.D. degree, maintains a collegiate department "designed to meet the needs of men who are called to the ministry but have not had the advantage of college training." Offered in lieu of the required course, this type of undergraduate work constitutes a short cut to the ministry.*

An additional nine institutions do not require college graduation for admission to the course of study. Most of these were found upon examination to be meeting a specific need; as, for example, DuBose Memorial Training School (of the Protestant Episcopal Church) founded to train mature men without college education for the ministry of the church in small towns and rural communities. Union Theological College (Congregational) at Chicago was founded for the specific purpose of training non-graduates of college for the ministry. Another institution, the New England School of Theology, while requiring only high-school graduation for entrance, attempts to bridge the educational gap by prescribing a period of four years for the completion of the course of theological study.

TYPE II

Of the theological institutions that exist as graduate professional schools of colleges and universities, fifteen are professional graduate schools of universities, or departments of colleges and universities offering professional degrees; i.e., the Bachelor of Divinity or equivalent degree, or the diploma under conditions just described. Forty others, like those of Type I, do not wholly confine themselves to graduate work, but make definite provision for non-graduates of college, exclusive of telescopic arrangements such as have already been described.

The most radical departure from accepted practice among these institutions is found in the case of those that offer, in addition to graduate work, a four-year combined college and theological course, requiring only high-school graduation and leading in some cases to a theological degree, in other cases simply to the collegiate bachelor's degree or a bachelor's degree in

* This type of collegiate undergraduate work is not to be confused with the type presented at Drew, which maintains a liberal arts college as an elementary phase of its training to be followed, in the case of those training for the ministry, by the full theological course. Nor is it to be confused with the institutions of Type II, since its undergraduate work represents an expansion of the scope of the seminary and not of the college as in the latter case.

theology. Southern Methodist University offers a four-year course with a theological major for high-school graduates leading to the B.A.; Ashland College Theological Seminary offers a four-year arts-divinity course for high-school graduates leading to the B.Th.; Marion College School of Theology offers a four-year college theological course for eighth-grade graduates leading to the diploma.

In the case of the University of Southern California School of Religion, Mercer University School of Christianity, and Taylor University, only one year of graduate work is offered (this leading to the M.Th. for the University of Southern California and the A.M. for Mercer and Taylor). Taylor offers in addition a three-year biblical course for students having at least two years' high school, leading to the diploma.

A variety of Bible courses and courses for Christian workers, ministerial and religious education courses of one and two years in length, with no specified educational pre-requisites, are also offered by this group of institutions.

TYPE III

Undergraduate theological departments of liberal arts colleges offer theological work of a definitely undergraduate grade.* This type of work constitutes, in effect, a college course with a theological major similar to that already described. Since they are undergraduate institutions, only high school is required for entrance; in some cases, not even that. The requirement of first-year college was reported in one instance. Quite obviously these institutions are providing a short-cut to the ministry and other forms of religious service; and in this sense, they may be considered as competitors of the institutions of graduate grade. The degrees are often of the same designation as those awarded by other institutions for work of a graduate nature.

TYPE IV

The Bible schools and similar institutions differ from those of Type III in that they concern themselves only with biblical and religious education. They provide the outstanding illustration of the short cut to the ministry, convincing evidence of "the call to preach" or to other religious service, being, in most cases, the all-sufficient credential for admission to the institu-

* In determining which collegiate institutions should be included in this group, it has been taken into consideration that there are large numbers of colleges offering work in Bible, theology and religious education which is in no sense to be regarded as vocational preparation. These have been eliminated along with institutions offering pre-seminary courses. The catalogues of those institutions which are included were read carefully to discover what interpretation the institutions themselves placed upon their work in theology; and only those were retained that offer courses which appear to be definitely designed to equip men and women for professional service in the church and particularly in the pastorate.

tion. Only one institution in the group requires college graduation for admission; the others high-school, or not even that. They do not, however, award degrees (except in the case of the institution that requires full college for admission to a three-year course leading to the Bachelor of Evangelical Theology); and, in this sense, they are not as great offenders as the more prepossessing group of institutions that offer for undergraduate work degrees of similar designation to those offered by graduate institutions.

OTHER POSSIBLE CLASSIFICATIONS

In addition to the distinctions mentioned, two fundamental principles of differentiation need to be borne in mind: (1) the distinction between (a) those institutions that have a single uniform course for students for the ministry; and (b) those that, in addition to their training for the pastoral ministry, have courses designed to fit men for various forms of differentiated ministry; (2) the distinction between (a) institutions whose training ends with the completion of the three-year professional course and (b) the institutions that, in addition, make definite provision for the education of seminary graduates who are candidates for higher degrees. We have not at hand data that would enable us to carry through these two classifications consistently for 176 institutions. Even if the data were available, it would be difficult if not impossible to decide just where the line of demarcation should be drawn in each specific case. In connection with the institutions on our master list, however, these two distinctions have been carefully studied and certain conclusions drawn. Chapters iv and v contain more complete information on these two points.

INDIVIDUAL VARIATIONS DUE TO DIFFERENCES OF HISTORY OR OF ENVIRONMENT

The preceding discussion has shown how difficult it is to make any classification of institutions which is not vitiated by numerous exceptions. This wide range of variation we shall have to hold constantly in mind in succeeding chapters, when we deal with educational problems and standards. Apart from the differences to which we have called attention, differences affecting groups of institutions in constantly varying degrees, there is always the difference in the genius and spirit of the individual institution. This difference, due in part to history, in part to environment, in part to a combination of influences which it is easier to appreciate than to define, is a constant factor in any effort to appraise the significance of an educational institution. How shall we compare a seminary like Bangor, which fits primarily for the rural ministry of New England, with Alexandria, which has for its laboratory the diocese of Virginia, or with Iliff, which trains men for the Methodist Epis-

copal ministry in Colorado and the adjacent states? How shall we compare a seminary like Concordia in St. Louis, definitely committed to the promulgation of a particular type of Lutheran doctrine, with a school like the Lutheran institution in Mt. Airy, whose graduates look forward to service in the United Lutheran Church? How different the genius of a seminary like Princeton, which has stood from the first as a stronghold of evangelical Presbyterianism, from Union, which, founded by men who were Presbyterian in doctrine and polity, has from the first set its face toward an interdenominational service? How shall we compare the type of education given in a school like the Divinity School of the University of Chicago, with its concentration on questions of method, with a school like Harvard, which is educationally conservative? These are but a few of the illustrations that might be given.

It is important, therefore, before proceeding further with our study, to repeat the warning given at the outset that we are not attempting here an appraisal of individual institutions or even of types of institutions, but rather a study of American theological education as a whole, in the hope that we may furnish individual seminaries with suggestions which they can use for their own improvement.

CHAPTER III

How the Seminaries Conceive Their Task

A WORD AS TO METHOD

Theological seminaries, as we have seen, differ widely in the principles to which they are committed and the constituency they serve; and their conception of their task differs accordingly. They differ, too, in the extent to which they consciously attempt to formulate a consistent educational policy. Some are content to accept the standards of the past without question, dealing opportunistically with each new issue as it arises; others are definitely rethinking their policy in the light of the new conditions of the new day.

To gain an understanding of the present situation, we have found it convenient to make a triple distinction. We shall consider, in the first place, the evidence furnished by the charters and constitutions, which constitute the organic laws of the different seminaries, many of which define the purpose for which they were founded. We shall then inquire how far these original purposes have been modified, either through official or unofficial interpretation. In the third place, we shall call attention to such variations in emphasis or interpretation as express the viewpoint of the present members of the teaching body.

The data for this chapter were taken from seminary catalogues both current and historic; from other official institutional and denominational documents; and from statements made by presidents, deans, and professors who were interviewed or who answered schedules.

HISTORIC DEFINITIONS EMBODIED IN CHARTERS AND CONSTITUTIONS

A survey of the history of ministerial education shows that the first theological seminaries were, as a matter of fact, not seminaries at all, but institutions of higher learning, predominantly theological in character—the educational heritage of the first American colonists from the mother country. Harvard College, the first American institution of higher education, was founded in 1636 by the Massachusetts Bay Colony, largely for the purpose of providing a suitable ministry. Over the gateway of Harvard today its record may be read in the language of the period that gave it birth:

“After God had carried vs safe to New England & wee had bvlided ovr hovses provided necessaries for ovr livelihood, reard convenient places for Gods worship

and settled the civil government one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

Similarly, the main purpose in the founding of Yale College (1701) was training for the Christian ministry. According to its original charter, it was to be a school "wherein Youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church and Civil State."

The first curricula of these institutions included "with logic, mathematics and classics, such distinctly theological subjects as Hebrew and dogmatic theology." As time went on and the number of students increased, the custom arose of having candidates for the ministry return for periods of graduate study. To care for these men, professorships of divinity were established.

This close association of theology with the ordinary studies of the college course was long maintained, and it appears in the charters of not a few of the seminaries. Thus, while the primary object of Hartford Theological Seminary (originally East Windsor) was education for the ministry, the charter made provision for a "department for teaching the sciences preparatory to or connected with a college course of study"; and the trustees were empowered to provide for the "erection of mechanical shops and facilities for agriculture and horticultural labors." Bangor also must be included in this classification. Although receiving its impulse from the revival, and born in the era that produced independent schools of theology, Bangor was established in the first instance as a "Literary Seminary," "to promote religion and morality and for the education of youth in languages and in the arts and sciences." The word "theological" does not appear in the original charter. Nevertheless, Bangor was an institution dedicated to the training of preachers, pastors and missionaries in the service of Christian evangelization; and from this course she has not deviated in the 116 years of her history.

The Canadian institutions have, in general, favored this close association of collegiate and theological studies. Canadian colleges take students at their entrance upon the arts course and carry them through until they receive their theological diploma or degree. This is true also of some Lutheran institutions in the United States.

A dislike for independent theological institutions developed early in Disciples of Christ history, chiefly on the grounds of the method employed in teaching the Bible. The theory of the Disciples was that ministerial education should be given in connection with colleges, and not in the cloistered

retirement of theological seminaries. In the founding of the College of the Bible in connection with Transylvania University in 1865, the Disciples' theory of training was adhered to and the designation of theological seminary purposely avoided. This marked the beginning of a new type of institution, which has served as a model for a number of other institutions connected with colleges of the Disciples of Christ. The College of the Bible or College of Religion, where it has been established, has been of a seminary nature, though always coördinated with a scientific and literary institution. In recent years these colleges have come to offer the same degrees to their graduates as are given by seminaries.

As the number of college students who were not candidates for the ministry increased, and the training required for them became more specialized and technical, the work required of the theologian became gradually differentiated from that of his fellow students; and in due course was organized into a separate department or school with its own faculty and curriculum. Such college or university departments are differentiated from the seminaries in the technical sense to which we now turn only in the fact that the body that controls them is a university rather than a denomination or independent board of trustees.

In theological institutions devoted primarily, if not exclusively, to the training of ministers, we find a number of different motives, many of which are still embodied in the charters under which the seminaries operate.

A primary motive was the desire of the different denominations to provide a ministry whose members would be loyal to their convictions and practices. This, as we have seen, was strikingly illustrated in the case of New Brunswick Theological Seminary, the first seminary of the Dutch Reformed Church (Reformed in America). But it was responsible also for the founding of the first seminaries of the Presbyterians, Episcopalians and Lutherans. This emphasis on denominational loyalty is conspicuously present in the case of the Lutheran institutions; which may be considered as a group, because there is convincing unanimity among them regarding aims and objectives. Hartwick, the first Lutheran seminary, was established in 1816 as Lutheran immigration to America began in earnest and the need arose for a ministry reared and trained on American soil. A study of the aims and objectives of this and of other Lutheran institutions—among them the Lutheran seminary at Gettysburg, the Lutheran seminary in Philadelphia, and the Evangelical Lutheran seminary at St. Louis—shows that from their inception these institutions have made it their primary purpose to train men for the ministry of the Lutheran Church; and the content of the curriculum is determined accordingly.

With denominational loyalty there went, in many early seminaries, an

emphasis upon doctrinal orthodoxy. A notable example is the case of Andover Theological Seminary, which was founded in 1807 to counteract the growing Unitarianism of Harvard. Its aim was "to increase the number of learned and able defenders of the Gospel of Christ, as well as of orthodox, pious and zealous ministers of the New Testament."

A similar motive was operative in the founding of Princeton Theological Seminary. It was established in 1812:

"... to form men for the Gospel ministry to propagate the system of religious belief and practices set forth in the Confession of Faith, Catechisms and Plan of Government and Discipline of the Presbyterian Church, and thus to perpetuate and extend the influence of true evangelical piety; to provide for the church men who shall be able to defend her faith against infidels and to promote harmony in the church by educating a large body of ministers under the same teachers and in the same course of study, in an enlightened attachment not only to the same doctrines but to the same plan of government."

Hartford, too, born of the revival influences of the early nineteenth century, was dedicated to the task of off-setting the errors into which its supporters believed Yale had fallen. In like manner, among the motives that led to the founding of Columbia Theological Seminary (1820), we find listed side by side with the desire to raise up a qualified native ministry, the purpose to provide an institution free from the sceptical influences which at that time pervaded the college of the state.

Among Lutheran institutions, the emphasis upon doctrinal orthodoxy has been especially prominent. Thus the charter of Mt. Airy whose official title is "The Theological Seminary of the Evangelical Lutheran Church of Philadelphia," reads:

"The Seminary shall rest on the divine Word of the Old and New Testament Scriptures as the absolute rule of faith and the Confession of the Evangelical Lutheran Church set forth in the Book of Concord as in conformity with the Word and all its teachings shall be in accord with that rule."

The institutions of the Missouri Synod are even more strict in their interpretation of doctrinal orthodoxy, for they refuse to have fellowship with other branches of orthodox Lutheran churches on the ground that they have defected from the orthodox teaching of Scripture.

A different motive appears in the case of another group of institutions which date from the early years of the nineteenth century. Here the missionary motive is predominant. Thus Auburn Theological Seminary (1820) was born of the religious fervor of the early settlers in western New York, and stands today as a permanent landmark of the pioneer host on its west-

ward march. The design of the seminary as set down by its founders has remained unchanged throughout its history. Today, as in 1820, its controlling purpose is "the education of pious young men for the gospel ministry," though a fuller interpretation is given to the word *pious*, and the realm of the gospel ministry has stretched across three continents in the name of the Christian missionary enterprise.

The Theological Seminary of the Protestant Episcopal Church in Virginia (1823) grew out of the social, moral, political and ecclesiastical conditions of the post-revolutionary period and the efforts made by the church to live through and better these conditions. The need for native clergymen, trained in the colony, had been felt from the very beginning of the Virginia settlement.

This missionary motive was prominent too in the founding of Union Theological Seminary in New York (1836). The founders, New School Presbyterians who had been keenly interested in the practical work of the church, were convinced that a great city offered exceptional opportunities for training men not only for the ministry of the church but for the various philanthropic and educational enterprises of the time. With this practical motive, they associated also an interdenominational interest. They had in view a service of wider boundaries than those of the Presbyterian Church which they represented. In the preamble to the charter, the design of the founders is expressed as:

" . . . to provide a theological seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings who desire to live free from party strife and to stand aloof from all extremes of doctrinal speculation, practical radicalism and ecclesiastical domination, may cordially and affectionately rally."

Pursuant to this, they provided that "with instruction in the doctrine and polity of the Presbyterian Church, instruction should also be given in the subjects taught in the best seminaries of our time"; and the charter provides that the privileges of the institution should be open without discrimination to all denominations of Christians.

In this, Union is typical of a number of institutions founded about this time. Oberlin and Hartford, while Congregational in affiliation, were interdenominational in character. The same was true of Meadville Theological Seminary, established in 1844 "to promote the spread of an unsectarian Christianity and to supply the needs of liberal Christianity in the 'western' portion of the country."

Within more recent years, a type of institution has come into existence which represents not so much a departure from accepted practice as an

expansion of the function of theological education. Reaching beyond the traditional curriculum designed to train pastors and preachers, the institutions in this group recognize the varied rôle which the church is called upon to play under the new social order brought about by the impact of religion on democracy, the birth of the new science of education, the enlarged conception of the ethnic faiths as a result of contact on the mission field, modern science itself. They train ministers for the special fields in which they are to do their work—the country parish, the city parish, the industrial community, among immigrants, as specialists in religious education; in short, for a differentiated ministry and for the many forms of Christian service performed by lay workers. The Candler School of Theology of Emory University, established in 1914, provides training for all types of religious service. The School of Religion of Duke University, established in 1926, purposes:

“to offer training for all types of Christian service, including ministers, missionaries, teachers of Bible and other religious subjects in school and colleges of the church, directors of religious education, social workers.” Founded in 1928 as a merger of Colgate and Rochester seminaries, the field of Colgate-Rochester Divinity School is “primarily in the pastorate of Christian churches and secondarily in the educational, missionary and administrative duties associated with the activities of churches.”

Looking back over the history thus briefly passed in review, we find five motives operative in the foundation of theological seminaries, all of which are in evidence today: (1) the desire to provide a denominational ministry; (2) to safeguard doctrinal orthodoxy; (3) to meet the growing needs of the mission field at home and abroad; (4) to promote the unity of Christians through closer acquaintance among ministers of different denominations; (5) to fit men for a differentiated ministry. It remains to inquire in what ways these motives have been modified in the course of their history, and to what extent they dominate the theological schools of today.

LATER MODIFICATIONS, OFFICIAL AND UNOFFICIAL

Such historic definitions as have just been considered do not tell the whole story of the way in which theological institutions conceive their task today. There remains a second question: How far have they maintained their original purpose unchanged throughout the years, and how far have they felt constrained to modify it to meet changing conditions?

To determine this, we addressed to the institutions on our master list the question: “Has the original statement of your purpose since been modified or extended?” Forty-nine submitted replies. Of these, twenty-four stated that it had not; sixteen stated that such modifications as had taken place

were largely in the nature of the expansion of the curriculum in recognition of the differentiated function of the ministry.¹ Eight institutions, originally or at some time in their history denominational in control or affiliation, reported an expansion, in the direction of interdenominationalism.² Three institutions reported the removal of denominational restrictions in the admission of students.³ Two institutions mentioned higher standardization to meet requirements for theological degrees.⁴

This response, while covering only a limited number of institutions, is typical of tendencies that have been operating in the field of theological education as a whole. Even where no formal official action registers change, there has been in many of the older-established institutions, an adaptation to the new conditions in which their work must be done. This adaptation has taken place along the following lines: (1) an expansion of the curriculum to adapt it more perfectly to the needs of a differentiated ministry; (2) a breaking down of denominational barriers through the admission to the seminary of students of different communions; (3) a tendency to the affiliation of seminaries with neighboring colleges and universities; (4) the provision in the larger and more important schools for postgraduate theological study.

We shall have occasion in succeeding chapters to refer to the expansion of the curriculum and to the problems it raises for the theological teacher. Here it is sufficient to say that it has taken place in recognition of the growing differentiation of the function of the ministry, with particular emphasis upon religious education, missions, teaching, sociology, research, and courses for that great body of lay religious workers which is growing up alongside the ordained ministry. It is no longer considered essential for every Christian minister to undertake a mastery of Hebrew and Greek; and the elimination of these subjects has afforded opportunity for the introduction of these new subjects into the curriculum. In some cases, the institutions concerned have reorganized their courses of study along functional lines in preparation for a diversified Christian service. Other institutions, while ready to admit the principle of a differentiated ministry, are not adequately equipped to realize this aim in the practical training of their students; or at least do not offer such training on an academic basis comparable with that of training for the preaching and pastoral ministry.

¹ Auburn, Columbia, Brite, Boston, Western (Pittsburgh), Oberlin, Drew, Pacific School of Religion, Divinity School of the University of Chicago, Evangelical, Vanderbilt, Gammon, Iliff, Harvard, Yale, Hartford.

² University of Chicago Divinity School, Pacific School of Religion, Harvard Theological School, Yale Divinity School, Hartford Seminary Foundation, Oberlin Graduate School of Theology, Vanderbilt University School of Religion, Boston University School of Theology.

³ Berkeley Divinity School, Hamma Divinity School, Presbyterian Theological Seminary in Omaha.

⁴ Biblical Seminary in New York and Phillips College of Bible.

A highly specialized type of adaptation may be illustrated in the efforts of a group of New England seminaries to adjust themselves to the demands of the rural community in which many of their graduates are serving by setting up a department of rural work in which classroom work is associated with practice work on the field.

While the majority of the existing institutions continue to be controlled by the ecclesiastical communion they serve, denominational boundaries have been obscured to the extent that the great majority of institutions open their doors to students of other communions. It is significant that a Lutheran (Hanna Divinity School) and an Episcopal (Berkeley Divinity School) institution have seen fit to do this. In other cases, particularly among institutions sustaining organic relation to a college or university, men of other communions are admitted to the teaching staff and to the governing board.

Worthy of special mention as illustrating the tendency to a broader conception of theological education, is the history of four institutions, each originally of strictly denominational character: the Baptist Seminary of Chicago, Harvard Divinity School (Unitarian), Andover Theological Seminary (Congregational) and Union Seminary in New York (Presbyterian). In the first case, a denominational school controlled by an independent board of trustees becomes the divinity school (theological department) of a university, with academic freedom granted, designed not only to serve men and women of all denominations, but to foster research and advanced scholarship. Harvard, whose teaching faculty was long restricted to one denomination, has added to its staff teachers of other communions "and so realized the comprehensive ideal to which its position as a theological department of a university predestined it." Andover, founded to combat a particular heresy, after a century of independent and isolated existence, merges with Newton Theological Institute of the Northern Baptist Church. Union Theological Seminary, originally founded by members of a single church "has abolished denominational subscription on the part of its teaching force and included within its faculty representatives of the leading denominations."

The way in which a broad and inclusive policy may be combined with denominational sympathy and support is illustrated by the history of Hartford. Throughout all the changes which the years have brought, its association with and responsibility to the denomination to whose ministry its inception was due, has been perpetuated by the Pastoral Union of the Congregational Church. But at no time in the history of the institution has the Union restricted its denominational scope; and thus the way was prepared for the wider service upon which it entered with its incorporation as an integral part of an interdenominational university of religion.

Other illustrations of institutions, originally denominational, which have

put themselves upon an interdenominational basis are: the Pacific School of Religion, Oberlin Graduate School of Theology and Yale Divinity School, all originally Congregational; and Boston University School of Theology, originally Methodist. The educational institutions of the Disciples of Christ are not connected with the church by any legal ties or subject to any ecclesiastical control, and are considered institutions of the church only because of their history and associations.

Increasing numbers of colleges and universities are instituting departments or schools of theology as a phase of graduate professional training unrelated to any particular ecclesiastical school; as, for example, the Vanderbilt School of Religion.

A further trend in theological education which has had its contribution to make to the general adjustment is the tendency to affiliation. Union Theological Seminary in New York, for example, while an independent institution, maintains an intimate association with Columbia University in the exchange of courses and the granting of higher academic degrees. This is an increasing practice among theological institutions not organically related to a college or university. In some instances, seminaries cooperate with other seminaries, not always of the same denomination. The University of Chicago Divinity School and Chicago Theological Seminary provide an example of the closest type of cooperation in the absence of organic relationship. Chicago Theological Seminary is an independent institution of Congregational origin and Congregational control. It is affiliated with the University of Chicago through the Divinity School. There is no organic union but administrative cooperation. Programs are planned together and courses so organized as to make the work supplementary and complementary for both institutions. Meadville Theological Seminary, without official affiliation, cooperates with both the Divinity School and Chicago Seminary. Other institutions holding affiliated relationship to colleges and universities are so designated in List IIa of Appendix A.

One more aim should be noted which in recent years has come to dominate the policy of certain of the larger seminaries: the training of a selected group of men to be teachers or productive scholars. This is in part the result of the rapid increase in the field of learning which has made specialization necessary, and in part to the increasing number of students who can command the leisure for two or more years of post-seminary study. So we see seminaries like Harvard, Yale, Union and the Divinity School of the University of Chicago, either integral parts of universities or having university affiliation, gathering large groups of graduate students who are candidates for higher degrees.

Parallel to the tendency of the seminary to extend upward and to include

among its functions training for the more advanced departments of Christian learning, we note a movement in the opposite direction. A number of different seminaries are making provision under their own auspices for undergraduate and even for secondary-school training. Bloomfield Theological Seminary, for example, has both an academy and a college. The purpose of Drew Theological Seminary as originally defined, "to give instruction in theology in the widest sense of the word and in the sciences subsidiary thereto," provided ample latitude for the creation of Drew University Foundation in 1928. The Foundation includes Drew Theological Seminary, and Brothers College of Liberal Arts.

In addition to the changes that have taken place in the seminaries proper, and in the theological departments of colleges and universities both graduate and undergraduate, mention should be made of the emergence of a number of so-called "Bible schools" as graduate institutions of theological training; in particular, of Biblical Seminary in New York, Bethany Bible College in Chicago, Gordon College of Theology and Missions in Boston. Founded "for the promotion of biblical literature and the science of biblical instruction," Biblical Seminary is now chartered by the Board of Regents of the University of the State of New York as a seminary of recognized standing with power to grant degrees in theology. While the curriculum is biblical-centered, it is nevertheless organized to provide graduate training for Christian leaders in various fields of Christian service. Bethany Bible College likewise offers graduate training for a differentiated ministry. Gordon College offers a graduate course of ministerial training. A number of the Bible colleges of Disciples of Christ have also, within recent years, come to offer the same degrees and to demand the same educational pre-requisites as the theological seminaries.

CONTEMPORARY ESTIMATES

It remains to consider briefly the third of our three questions: What are the present estimates which those who are responsible for ministerial education make of their work? What do they think ought to be the aim of theological education in general, and of their own seminaries in particular; and to what extent are the seminaries realizing their ideals? The data we have assembled in the endeavor to answer these questions are of course subjective, and to be taken as such. They represent the opinions of a limited group of teachers and must be checked by further data not immediately available. Nevertheless, they give an interesting cross section of the views of those who are in control of ministerial education to date. And as such they are submitted for what they are worth.

In the first place, we submitted to the presidents and deans in fifty-four

institutions, and to a limited number of professors, a list of seven different aims (Schedule B, Appendix A), with the request that they grade each aim on the basis of the emphasis given to it in their institution. The statement of each aim, together with the percentage of presidents, deans, and professors who gave to each a high rating appears in Table II.

TABLE II—PERCENTAGE OF PRESIDENTS (OR DEANS) AND PROFESSORS WHO GAVE HIGH RANKING TO SEVEN AIMS OF THEOLOGICAL EDUCATION (FIFTY-TWO PRESIDENTS [OR DEANS] AND THIRTY-SIX PROFESSORS IN FIFTY-FOUR INSTITUTIONS)

	I Per Cent. of Presidents (or Deans)	II Per Cent. of Professors
1. The mission of the church as an institution for education in Christian character and religion.....	98	94
2. The evangelization of the world.....	83	67
3. The maintenance of the church as an institution.....	66	55
4. The social and economic problems of the community served by the church	66	55
5. The practical problems of the minister.....	64	73
6. The maintenance and promulgation of a body of doctrine.....	39	14
7. The maintenance and extension of the denomination.....	37	27

It is interesting to note that both presidents and professors agreed in the first aim, "the mission of the church as an institution for education in Christian character and religion"; that the professors put "the practical problems of the ministry" next and "the maintenance and promulgation of a body of doctrine" last; that both presidents and professors put "the maintenance of the church as an institution" relatively high, and "the maintenance and extension of the denomination" relatively low. Both groups reckoned "the evangelization of the world" above "the maintenance of the Church as an institution"; and both groups regarded "the social and economic problems of the community served by the church" as equally important with the maintenance of the church.

A second list, more detailed in character (Schedule C, Appendix A) was checked by 213 faculty members representing thirty different institutions. This list contained forty-one different aims, some more general, some more specific, having to do in part with particular emphases in a generally pastoral ministry; others with forms of vocational training such as training for college and university teaching, training of evangelists, directors of religious education, editors and writers, board secretaries, etc. Those to whom the list was sent were asked to check the different aims under the categories "irrelevant," "of little importance," "desirable" or "indispensable," first, for theological education in general; secondly, as conceived by the particular institution with which each faculty member checking the list was connected. The results are given in Table 3, Appendix B.

It is difficult to draw general conclusions from a list which contains so many and such divergent questions. There is naturally greater agreement as to the aim of theological education in general than as to that of the particular seminary in question. Most of those who answered believe that the field of their own seminary is a narrower field than that which should be covered in the training of the profession as a whole. Only one case of striking divergence from this general rule occurs and that is in connection with the question how far it is the aim of theological education to maintain and promulgate a body of doctrine. Here more respondents (51 per cent.) regarded this as a proper aim for their own institutions than (47 per cent.) regarded it as a proper aim of theological education in general.

On the whole, the agreements are greater than the differences. Preparation for the ordinary pastoral ministry, both for the profession as a whole and for their own institution, naturally stands at the top. To train directors of religious education was rated next in frequency (by 91 per cent.) as an aim of theological education in general; slightly less frequently (by 83 per cent.) as an aim of particular institutions. Then follow in lesser degree the preparation for research and productive scholarship; the training of church workers for colleges as student pastors, etc.; the training of teachers for colleges, universities and seminaries; the training of missionaries, home and foreign; the training of ministers for special groups. Seventy-two per cent. believe that it is a function of the seminary to train ministers of music; while 42 per cent. regarded that as a proper function of their own institution. In the case of other types of vocational training, the difference is less marked.

Just how far these data are representative of theological opinion generally, we do not know; yet the thirty seminaries from which we received replies are quite representative of the types of seminaries on our master list. The amount of agreement found indicates that there is common ground on which many seminaries, which perhaps have regarded their aims as opposite, can unite.

In addition to the above schedules, which have supplied a certain amount of statistical data, we solicited statements of opinion from theological professors on three specific questions. The first was: "What are the goals or objectives toward which theological education of today is, in fact, aimed, apart from its professed statement of aims?"

Typical replies to this question are given in detail in Section I of Appendix C. There is a wide variety of opinion as to the directions in which theological education of today is moving. Some think it is becoming more technical and specialized, owing to an overemphasis on scholarly attainments. Others see a strong drift toward practical skills of parish management, and toward proficiency in the technique of dealing with human conflicts and

maladjustments, and a movement away from the emphasis on the theological sciences. There are those who sense a movement toward sociology and community surveys with emphasis on the field work of the students and an attempt to bring fresh content to the curriculum. Directly opposed to this are those who feel that the tendency is toward revelation and emphasis on divine truth as contained in the Bible and the historic documents of the church. These statements show that in the opinion of seminary professors there are many diverse and cross currents in present-day theological education. There is little agreement on the directions in which it is actually moving.

The second question was this: "What in your opinion should be the goals or objectives of theological education?" Again the answers were varied. The greatest emphasis was on training of religious leadership, which was regarded as the main business of theological seminaries. Frequent mention was made of the need for more religious experts, more emphasis on Christian ethics and spiritual unity, creative experiences, prophetic vision, and the practical functions of the minister.

These statements of what the aims of theological education should be are in general accord with the statistical data recorded in Table 3 of Appendix B. The significant fact is that while there is little agreement on the directions in which theological education is now moving, there is very close agreement on what its major objectives should be.

The third question was: "What is the distinctive mission of your particular seminary?" Here the answers follow the historic traditions of each seminary with a frequent expression of a desire for change. Some emphasize biblical knowledge, others allegiance to a denomination, others the differentiated ministry, others evangelism, others the social gospel; many denied any distinctive mission at all. To get the real flavor of these replies, the reader should turn to Appendix C, pages 233-243, and read them through.

In this chapter we have endeavored to describe the aims and objectives of a selected group of seminaries as we found them expressed by presidents and deans and professors, and stated in published documents. No attempt has been made to infer aims from practices. The extent to which these avowed goals are reached in actual results, remains for the following chapters to reveal.

CHAPTER IV

The Seminary Curriculum

THE OLD CURRICULUM AND THE NEW

FACTORS DETERMINING THE OLD CURRICULUM

Two major questions meet us when we try to estimate the success of the seminaries in carrying out the aims outlined in the preceding section. What are the seminaries trying to teach their students? What are the standards by which they measure success? These will concern us in this and the following chapter.

Before attempting to describe the different types of curricula in use among theological institutions today, it is important to look briefly at the early history of theological education to see the nature of the first courses of study. For more than a century after the founding of the first seminary for the training of ministers in America, the situation varied little among the existing institutions. In each there was a required curriculum embracing the four divisions of theological study as then understood: (1) exegetical theology; (2) historical theology; (3) systematic theology; (4) practical theology.

Two convictions underlie this conception of a proper preparation for a minister's training—convictions which are still held by many theological teachers of the present day. One was that in the Old and New Testaments, God had given mankind an authoritative revelation of supreme importance both for the individual and for society, and that the way to gain access to the true meaning of this revelation was through a mastery of the original texts in which the Scripture was written. Hence the great importance given to exegesis in the study of Scripture, and to the study of the original languages through mastery of which alone a sound exegesis is possible.

The other conviction was that the Scripture thus studied and interpreted contained a consistent and authoritative system of doctrine covering the most important things that a man ought to believe concerning God and the most important duties that God requires of man. One might differ as to what exactly that system was; but that there was such a system and that it was important to know and to teach it, there was general agreement.

It was indeed recognized, and constantly affirmed, that a mere intellectual knowledge either of the Bible or of its doctrines was impotent to produce salvation. There must be an inner change of the life due to the operation

of the divine Spirit. Hence the great importance of faith, repentance and the life of prayer.

It was also recognized that there was a range of interests on which divine revelation contained no definite prescription, and that there had arisen many changes and adaptations in the course of history which determined the present condition of the church with which the prospective minister should be familiar. But these were variations within an accepted framework which was basic for all theological education.

THE CONTENT OF THE OLD CURRICULUM

From these basic principles, the accepted lines of the theological curriculum followed naturally. It included

- (1) *Exegetical theology*, consisting of selected portions of Scripture read by the class, the theological and practical significance of which was explained by the professor. Much time was given to the study of Hebrew and Greek as the original languages in which the Scriptures were composed.
- (2) *Historical theology*, occupying relatively little time, consisted of a brief survey of the history of the church with special reference to the particular branch to which the institution belonged.
- (3) *Systematic theology*, the center of the curriculum, consisted of an elaborate statement of the doctrinal position of the church or denomination in question, with its defense against opposing views. Natural theology taught what could be known of God by reason; revealed theology dealt with the doctrine of supernatural reason.
- (4) *Practical theology* had to do with the practical training for the pastoral office (a) in the liturgical churches, the liturgy and prayer book; (b) in the non-liturgical churches, the preparation and delivery of sermons.

THE MOST IMPORTANT CHANGES

The most important changes that have taken place in theological curricula during the past twenty-five or thirty years have been four in number. They have been due (1) to the enlargement in the subject matter to be taught; (2) to the increasing provision for election; (3) to the provision, in certain institutions, for preparation for a differentiated ministry; (4) to changes in educational theory which extend the seminary's responsibility beyond that which is taught in the classroom and put emphasis on what the student learns by doing. A word as to each:

(1) In the first place, the curriculum has increased in scope. It has not only entered more fields, but has attempted to cover more ground in the traditional four fields of exegetical theology, historic theology, systematic theology and practical theology. This expansion is due to two quite different

causes, each operating in the environment which sets the seminary its task: (a) an expansion and differentiation in the work of the church for which the seminary is training men; (b) an expansion and differentiation in the field of knowledge from which it draws the materials for its training. These operate in different ways, often inconsistent with each other; and these differences will concern us at a later time. But they are both alike in leading to an expansion in the scope of the curriculum. As a consequence:

(2) The elective system has been generally adopted by the seminaries, with the result that an increasing number of subjects are opened to the students through electives and a correspondingly smaller proportion of the course is required.

(3) With the increased demand for diversified training for a differentiated ministry, the curriculum of a number of seminaries has been arranged into patterns to fit special vocational needs.

(4) We note finally a growing tendency toward a more enlarged conception of the curriculum—a conception which goes beyond the course of study and includes all sorts of cultural and educational experiences which the seminary and the community provide. This tendency is reinforced by the growing emphasis in educational circles upon the educational value of practice as a key to knowledge. We learn by doing; and the older view of the curriculum as a body of knowledge to be mastered for its own sake is attacked in many quarters as inadequate if not positively false. The full consequences of this new emphasis will concern us in a later chapter. Here we are interested primarily in its effect upon the curriculum.

WHAT THE SEMINARIES ARE TEACHING TODAY

THE DIFFICULTY OF DEFINING CONTENT

We have examined in some detail the curricula of the seminaries on our master list for the purpose of determining the types of structure, scope and balance found among them. Our aim is to describe them as they are, and not to attempt a reconstruction. But the description, we trust, will be useful to those who are interested in curriculum revision.

The first question to be considered in any description of a curriculum is the subject-matter of which it is composed. But any description that attempts to give an adequate account of the content which is taught is confronted by serious if not insuperable difficulties. We classify subjects ordinarily by the department in which they are given; but we have no exact terminology that tells us where one department ends and another begins; still less have we any means of knowing from the title given to a course what that course contains. A man may have spent hours in studying philosophy without having

read a word of Plato or Kant or Hegel. His psychology may prove to be physiology, and his sociology to stop before the emergence of civilized man. For catalogue purposes these differences are negligible. But for anyone who tries to build an intelligent curriculum, they are basic.

For these difficulties, of course, the seminaries are not primarily responsible. They go back to the college and university on which, as we have seen, they are dependent, not simply for students but for educational ideals, habits and terminology. We shall have occasion again and again to return to the difficulties which they cause the seminaries. Here we refer to them only to explain why we have not attempted in this study a detailed analysis of the content of seminary curriculum which those who teach in the various fields would find useful. All that we have been able to do is to make a beginning which we hope others who come after may carry further.

LIMITATIONS OF THE PRESENT STUDY

In two further respects our study has been limited. We have confined our study to the subjects that make up the curricula of those institutions that offer a three-year professional course in preparation for the ministry. We have ignored both the more elementary work which is offered in parallel or preparatory courses, and the higher work which leads to advanced degrees. We felt constrained to take account of these wider offerings only as they provide the subject-matter for election by students who are candidates for the parallel courses.

We shall begin, then, with a general view of the scope of the present-day theological education as it appears in the total offerings—considering the total number of hours offered, the balance of departments, the spread within departments, and the points of major emphasis both as to courses offered and as to subjects taken. We shall then consider the more important curricular patterns, particularly as they bear upon the proportion of required and elective work, and try to discover what factors determine these patterns, and what are the causes that lead to their differentiation, with the consequences that follow from this both as to the proportion of electives to requirements in general and in the several fields.

On the basis of this survey, we shall make some general comments as to the situation as it appears, the causes that have produced it, the issues it raises, and the responsibility it imposes.

A SUGGESTED CLASSIFICATION

Despite the difficulties referred to, it is essential in any attempt to determine the different theological departments, that we should have some working principle of classification. The following eight-fold classification is sug-

gested as convenient on the basis of the courses offered in the institutions selected for the present study:

1. English Bible.
2. Biblical Greek and Hebrew.
3. Theology and the philosophy of religion.
4. Church history.
5. Comparative religion and missions.
6. Religious education and the psychology of religion.
7. Practical theology.
8. Christian sociology and ethics.

The above classification may be criticized from various quarters both as uniting things that should be separated (e.g., Old and New Testament, philosophy and theology) and separating things that should be united (e.g., religious education and practical theology). It is not offered as ideally correct, but as corresponding to the major groupings that we find existing in the seminary catalogues that we examined.

All biblical courses that do not require Hebrew or Greek as pre-requisites are classified under the English Bible, including those that deal with the theology of biblical characters or times.

All language courses, and all courses in exegesis in which language is a pre-requisite, are classified under Hebrew and Greek.

THE SCOPE OF THE CURRICULUM

TOTAL NUMBER OF HOURS OFFERED

A detailed analysis was made of the curricula of fifty-seven institutions on the basis of offerings presented in the 1930-1931 catalogues.¹ The unit of measurement used throughout was the semester hour. In institutions where the academic year is divided into terms, or quarters, the necessary adjustments and computations were made so that all figures reported are in terms of semester hours.²

¹ The fifty-seven institutions studied include the Divinity School of the Protestant Episcopal Church in Philadelphia and the Westminster Theological Seminary in Philadelphia, in addition to those that appear on the master list, and omit from the institutions on the master list the following: Berkeley Divinity School, General Theological Seminary, Knox College, McMaster University, Phillips College of the Bible, Presbyterian Theological Seminary (Omaha), Theological Seminary of the Protestant Episcopal Church (Alexandria, Va.), Trinity College, Wycliffe College, Yale Divinity School.

² Other technical variations in catalogue construction complicate the task of making such an analysis. There are minor inconsistencies in some catalogues which could not be reconciled and threw statistical tables out of balance. An example of the type of difficulty is found in a catalogue which states that a definite number of hours required for graduation is prescribed and then does not list a corresponding number of prescribed courses. In some cases these differences were so slight as to be negligible. There were other cases in which it was difficult to determine the field into which specific courses should be classified. In such instances an arbitrary classification was made after a careful study of the description of the course.

The first discovery of significance revealed by this analysis was the enormous variation among seminaries in the number of hours offered. Not all are given in any one year or semester or other unit of time. On the average only 70 per cent. of the total offerings are given in any one semester. The range is from 38 per cent. for one seminary to 96 per cent. for another.*

Table 4 in Appendix B shows the distribution of the total number of semester hours listed (in the 1930-31 catalogues) by fifty-seven seminaries. The average is 230 semester hours. Four seminaries offer 400 semester hours or more; five from 300 to 399; sixteen from 200 to 299; thirty-one from one hundred to 199; one less than one hundred. The extremes are 941 semester hours for one institution; ninety-four for another.

It is clear at once that the range of subjects in the theological curriculum has grown by leaps and bounds. While comparable figures are not available for past years, we are certain that, in 1900 for example, the total of hours offered was not half what it is now.

DISTRIBUTION BY DEPARTMENTS

The directions in which the curriculum has grown is shown by a more detailed analysis in which all offerings are grouped according to the eight major fields already mentioned. On the whole, all courses fall naturally into one or another of these fields. In the few instances where the catalogues were not sufficiently specific, it was necessary to make an arbitrary classification.

The courses within each field were divided into subtypes according to their nature and these subtypes were again divided into further subcategories in some fields of study. The analysis was carried far enough in this direction to reveal the broad outlines of the curriculum.

The results of this analysis are summarized in Table 5, Appendix B, which shows the distribution according to eight fields of study, the percentage of the total in each field and of the subtypes in each field, and the number of institutions offering courses in each subvariety. For example:

The courses in English Bible comprise 20.9 per cent., the highest proportion of all courses offered. Of the courses in English Bible, the majority, 49.4 per cent. are in New Testament: of which 29.7 per cent. are in English exegesis (offered by forty-five institutions); 22.4 per cent. in history and literature (offered by forty institutions); and so on. The next highest proportion of courses is in Old Testament, 4.6 per cent. of which 47.5 per cent. are in history and literature (offered by fifty-three institutions); 19.3 per cent. in English exegesis (offered by thirty-seven institutions); and so on.

* These figures are based on a special study of the catalogues of twenty institutions for the years 1927-1928 and 1928-1929.

A minor proportion of courses is in the general biblical field, dealing with the whole Bible—1.5 per cent. (offered by fourteen institutions); and in intertestamental and apocalyptic subjects—1.3 per cent. (offered by fourteen institutions).

Taken as a whole, the table presents a composite picture of the scope and balance of theological curricula generally without revealing the structure of any one curriculum. It is of interest primarily as revealing in a striking manner two important phases of seminary curricula: first, the tendency to spread or sprawl; secondly, the point of emphasis. These will be considered briefly.

SPREAD WITHIN DEPARTMENTS

The number of seminaries that offer each type and subtype of course indicates the points at which the greatest inflation has occurred. In all eight fields there are a few courses given by nearly all seminaries. These represent the central core. Taking English Bible again as an example, we find that well over half of the institutions confine their work in this field to the Old Testament, including history and literature, English exegesis, prophecy and theology; and to the New Testament, including history and literature, exegesis, theology, the life and teachings of Jesus, and the life and teachings of Paul. The spreading process is accomplished either by subdividing courses and giving two or more where there was once one, or by adding new courses. Thus we find a minority of institutions offering such additional courses in Old Testament as introduction, archæology, criticism, legislation, etc.; in New Testament as introduction, criticism, geography, etc.; also intertestamental and apocalyptic courses and courses in the general biblical field.

The extent to which a seminary can multiply courses in this way depends on such factors as the number of its students, their vocational interests, the financial strength of the institution, and the willingness of the faculty.

The inflation of the curriculum has occurred mainly in the newer fields. We have already seen that most of the offerings in English Bible are in history and literature. In biblical Greek and Hebrew, all seminaries except one offer language-mastering courses, and all except three offer exegesis courses. The majority do not offer courses in language beyond Hebrew and Greek and their cognates. In theology and philosophy the central course is systematic theology, which is found in fifty-two of the fifty-seven institutions. In church history, it is pre-reformation courses. In missions, it is history of missions. In religious education, it is principles or methods. In each of these fields the spread to marginal courses is confined to relatively few seminaries. Three give a course in handwork in Sunday school; five in vocational guidance; five others in psychiatry; and one offers a course in experimental psychology.

This general tendency to spread from a central line of courses to allied and marginal fields is well illustrated in the field of practical theology. Here the central subject of homiletics, in which courses are offered by fifty-seven institutions, is supplemented in fifty-four institutions by courses in pastoral theology, and in forty-five institutions by courses in public speaking. Then notice the spread. Two seminaries have stretched their department of practical theology to include courses in microphone diction; one offers a course in church architecture; another a course in elementary medical studies.

It is interesting to notice that all these institutions, with the exception of two, make some offering in the field of Christian sociology and ethics. There is, however, less agreement here in types of courses offered than in any other field, only one, a course in social problems, being offered by as many as twenty-nine (approximately half) of the institutions.

While Christian ethics has been taught in many seminaries for some years, Christian sociology is a comparatively new field. It is, moreover, a wide field, offering ample opportunity for expansion. The same is true, of course, of religious education and psychology. Expansion in these fields reflects a distinct tendency in theological education toward a greater emphasis on courses that deal with present-day problems, and with human nature and its needs.

POINTS OF EMPHASIS

A study of the total offerings of the seminaries not only sheds light on the spread of the curriculum under the pressure of new needs; but shows also where the major emphases fall; and this, both as to the number of subjects offered and the number given in any particular year. To begin with the first:

As to the Subjects Offered

It is assumed that in general the relative importance allotted to each of the eight fields is indicated by the proportion of semester hours offered in each. A seminary that offers 60 per cent. of its total hours in biblical subjects is assumed to place greater emphasis at this point than a seminary offering only 20 per cent. of its total hours in biblical subjects. There are cases, of course, in which this assumption does not hold; but when fifty-seven seminaries are combined, the unusual cases tend to average out. The distribution of total offerings among the eight fields is clearly shown in Table 5, Appendix B, already discussed. *English Bible* stands first, embracing 20.9 per cent. of all courses offered; *biblical Greek and Hebrew* is second, embracing 17.2 per cent. of all semester hours offered; *practical theology*, third, with 15.3 per cent.; *theology and philosophy*, fourth, with 12.5 per cent.; *church history*, fifth, with 10.4 per cent.; *religious education and psy-*

chology of religion, sixth, with 10.3 per cent.; *comparative religion and missions and Christian sociology and ethics* stand together, each embracing 6.7 per cent. of all offerings.

Grouping together the courses in *English Bible*, which comprise 20.9 per cent. of the total offerings, and *biblical Greek and Hebrew*, which comprise 17.2 per cent., we see that 38.1 per cent., or more than one-third of the total offerings, is biblical-centered. Thus while the theological curriculum has been widened in scope to admit such courses as psychology of religion, Christian sociology, etc., the major emphasis remains just where it was one hundred years ago—upon the Bible. There are, of course, wide variations among seminaries in this regard. In one, the hours offered in biblical courses are only 17.3 per cent. of the total, while the hours offered in practical theology are 30.1 per cent. of the total. In another seminary, 31.9 per cent. of the total hours offered are in religious education and psychology of religion. This variation among seminaries is shown in detail in Table 6, Appendix B.

This variation among seminaries in curricular emphasis reflects in part the varied histories, and in part the varying conception of the function of these institutions. Those that offer a relatively large amount of biblical Greek and Hebrew are apparently operating on the theory that the minister needs above all else a knowledge of the languages of the Bible and skill in interpreting the Bible. Those that offer a relatively high amount of psychology of religion, religious education and Christian sociology are concerned with the need of training ministers to deal with the social, economic and psychological problems of the churches.

As to Courses Given

One further set of facts bearing on curriculum emphasis is the number of courses actually given in any one year. The preceding findings are based on courses listed in the catalogues, many of which are given only in alternate years; some even less frequently. Attention has already been called to the fact that only 70 per cent. of the total listings of twenty institutions were really given in the years 1927-1928 and 1928-1929.

The courses given in these twenty institutions were grouped, first, according to the fields of study to which they properly belong; secondly, according to courses required and elective.

Of the total courses given in twenty institutions, the largest numbers were in the two fields of practical theology and English Bible; the smallest number in the two fields of Christian sociology and comparative religion and missions.

Adding to the number of courses given in practical theology and English Bible, the number given in biblical Greek and Hebrew, we find 54 per cent.

of the total courses given in these three fields.⁴ On the other hand, only 21 per cent. of the total courses were given in the three fields of Christian sociology, comparative religion and missions, and religious education and psychology of religion.

Of the total required courses given, the largest numbers were in the three fields of practical theology, English Bible, and theology and philosophy. Sixty-three per cent. of the total required courses given were in these three fields. The smallest percentage—13 per cent. of the total required courses—was given in the three fields of Christian sociology, comparative religion and missions, and religious education and psychology of religion.

CURRICULAR PATTERNS

THE FOUR MAJOR TYPES

Four general types of curricular pattern may be distinguished among the programs of theological education offered by fifty-three of the institutions considered in this section of the study.⁵ These are: (1) the prescribed; (2) the prescribed-elective with five subtypes; (3) the all-elective; (4) the tutorial. These will be described by citing typical examples of each.

The Prescribed Curriculum

The prescribed curriculum consists of a full menu of prescribed work, quantitatively marked out among the several branches of study that comprise theological curricula. Five institutions among those studied in regard to curricular patterns reported a program of study completely prescribed. The uneven manner in which these five institutions distribute the prescribed work among the eight fields of study is shown by the following facts. The proportion of English Bible ranges from 16 to 32 per cent.; of biblical Greek and Hebrew, from 0 to 24 per cent.; of theology and philosophy from 10 to 24 per cent.; of church history, from 12 to 19 per cent.; of comparative religion and missions from 2 to 8 per cent.; of religious education and psychology of religion from 0 to 14 per cent.; of practical theology from 8 to 28 per cent.; of Christian sociology from 0 to 4 per cent.

The Prescribed-Elective Curriculum

The introduction of the prescribed-elective system shortly after 1900 was the first departure from accepted practice in the construction of theological

⁴ All courses in which the original language was the basis of study were included in the field of biblical Greek and Hebrew.

⁵ The institutions included in the study of curricular patterns are the same as those of the master list with the exception of the Divinity School of the Protestant Episcopal Church and Westminster Theological Seminary which are added, and the following which are omitted: Augustana, Concordia, Evangelical-Lutheran, Harvard, McMaster, Phillips, Presbyterian, (Omaha), Seabury, Protestant Episcopal in Virginia, Trinity, Union (Virginia), Vanderbilt, Wycliffe, Yale.

curricula and appears, as a matter of fact, to be the most significant change that has taken place. This system, which provides a core of prescribed work and a range of free electives, is still in operation in the majority of institutions.

Such subsequent refinements of curricula structure as have been undertaken by other institutions have involved mainly a further breaking up of one or the other of these two parts. The prescribed work is now found arranged in at least four different ways: (a) specifically designated prescribed courses; (b) alternative courses, one of which must be chosen; (c) a prescribed amount of work in certain departments without the designating of specific courses; (d) a prescribed amount of work in an elected department.

On the elective side, we find at least four arrangements, some of which are complementary to those of the prescribed work. These are: (a) free electives; (b) electives restricted to a department; (c) electives restricted to a group of courses arranged according to some vocational pattern; (d) freedom to choose a field or department, but with the understanding that in that field there are certain prescribed courses.

Out of the permutations and combinations of these types of elective and required arrangements have developed a large number of curriculum patterns, no two types of which are precisely the same. There are, however, certain elements common to many of them. One such common element is the system of fields of concentration, or majors, which reflects the influence of the liberal arts college.

While the predominant motive in the selection of a major field is occupational preparation, the student may do this work in courses unrelated to the techniques of the profession. At least five variations on the theme of majors or fields of concentration are found among the curricula studied:

- (a) Basic prescribed work with elective work restricted to make up a quota of prescribed and elective hours in a major field of interest or concentration. This is illustrated by the curriculum of Eden Theological Seminary whose curricular pattern provides for prescribed and elective work as follows:

Prescribed

Old and New Testament in English	18%
Church history.....	15
Hebrew	11
Greek	10
Theology and philosophy.....	9
Practical theology.....	6
Religious education.....	4
<i>Combined major and elective</i>	27

Total..... 100

- (b) Basic prescribed work, with electives restricted to a major in any department of study offered by the institution, in which either (i) a specific number of hours' work must be done; or (ii) specific courses must be taken; with or without a margin of free electives. This is illustrated by the curriculum of the School of Theology at Duke University whose curricular pattern provides for the following proportions of prescribed and elective work:

Prescribed

Old and New Testament in English	15%
Theology and philosophy.....	7
Practical theology.....	7
Religious education.....	7
Church history.....	7
Comparative religion and missions.....	7

Electives

Restricted to major.....	13
Free	37

Total..... 100

- (c) Basic prescribed work, with electives restricted to a choice of a major from one or more groups functionally arranged, in which either (i) a specific number of hours' work must be done; or (ii) specific courses must be taken; with or without a margin of free electives. This is illustrated by the curriculum of Berkeley Baptist Divinity School:

Prescribed

Old and New Testament in English	18%
Theology and philosophy.....	15
Practical theology.....	7
Church history	7
Comparative religion and missions.....	7
Religious education and psychology of religion....	6
Christian sociology.....	2

Elective

Vocational group.....	6
Free	32

Total..... 100

If the student is looking forward to the pastorate or missions, he elects 10 per cent. of his work in either of these vocational groups and has correspondingly fewer free electives, 28 rather than 32 per cent.

- (d) Basic prescribed work, with electives restricted to sequence courses in one or more groups, with or without a margin of free electives. This pattern is found in the University of Chicago Divinity School:

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

Prescribed

Old and New Testament in English	14%
Church history.....	10
Theology and philosophy.....	6
Christian sociology.....	6
Practical theology.....	4

Electives

Principal sequence.....	20
Secondary sequence.....	14
Free	26

Total..... 100

- (e) Basic prescribed work, with elective work partially concentrated in a major field and partially distributed among departmental groups, with or without a margin of free electives. The curriculum of Drew Theological Seminary illustrates this arrangement:

Prescribed

Practical theology	22%
Old and New Testament in English.....	3
Greek	3
Theology and philosophy.....	3
Religious education.....	3
Church history.....	3
Christian sociology.....	3
Comparative religion and missions.....	3

Elective

Restricted to major.....	17
Restricted to departmental groups	20
Free	20

Total..... 100

These patterns by no means exhaust the possibilities. They have been chosen as typical of the curricular arrangements found in the institutions that make some provision for elective work, yet preserve the principles of concentration in one field or in one sequence of courses. They all represent a type of educational philosophy which assumes that improvements are made by rearrangement and reorganization of courses in such a way as to preserve departmental boundaries and respect departmental rights.

The All-Elective Curriculum

At the School of Religion of Vanderbilt University, the requirements for graduation specify only a total amount of work to be done, with no restric-

tions upon electives save counsel given by instructors and administrative offers. This set-up is very nearly approached by Chicago Theological Seminary, where 20 per cent. of the work is prescribed simply as a means of rating the student during his first year. The remaining 80 per cent. of the work, the student elects in consultation with the Director of Studies, upon whom rests the full burden of guidance in the education of the student.

The Tutorial System

The tutorial system may best be described in terms of its practical operation in the institutions where it exists. At Episcopal Theological School (Cambridge, Massachusetts), it is simply another way of blocking out the student's elective time. In addition to the prescribed and elective work required for graduation, tutorial work is required equivalent to 6 per cent. of the total graduation requirements. This work is undertaken in the senior year for guiding and coördinating the student's studies and preparing him for the general examination. At General, in New York City, the tutorial work required in addition to the prescribed and elective work amounts to 33 per cent. of the whole. On entering General, each student is assigned to a tutor with whom he spends an hour each week during the first year in individual conference. In the middle year, this time is adjusted to the progress of the student; in the third year, groups of students meet weekly with members of the faculty for general discussion. At Harvard, units of credit are abandoned, and the degree is awarded on the basis of a written and oral examination covering:

1. General examination in basic subjects.
 - Content of the English Bible.
 - Religion of Israel.
 - Early Christianity.
 - History of Christianity.
 - System of theology.
 - History of religion.
2. Special examination covering chosen field of study.
3. Satisfaction of faculty concerning student's ability to do practical work.

On the first day of the academic year, every member of the junior class presents his program of studies for the year to the Committee on Plans of Study. At the beginning of the second academic year, provisional programs for the rest of the course are submitted and students are assigned to faculty advisers. The relationship with the adviser is limited to general direction and advice, and does not include private instruction. If the student passes the general examination by the end of the middle year, he is assigned to a

member of the faculty who acts as his tutor for the senior year. The student meets regularly with his tutor for purposes of consultation and criticism in his chosen field and for supervision in preparation for the special examination.

The Typical Curriculum

On the basis of the fifty-three institutions studied, the prescribed-elective type of pattern furnishes the typical theological curriculum, 72 per cent. prescribed and 28 per cent. elective, with the proportions of prescribed work distributed among seven fields of study as follows:

<i>Prescribed</i>	
English Bible	18%
Practical theology	17
Religious education	12
Church history	10
Theology and philosophy	9
Sociology, Christian	4
Comparative religion and missions	2
<i>Elective</i>	28
<hr/>	
Total hours necessary for graduation	100

It is interesting to note of this typical curriculum, that it contains no prescribed work in the original languages of the Bible; that religious education receives greater emphasis than church history; and that a measure of Christian sociology has been introduced, and in fact exceeds the amount of time given to comparative religion and missions.

Further facts concerning the balance of the typical curriculum are shown in Table III.

FACTORS THAT DETERMINE CURRICULAR PATTERNS

The Main Purpose of the Institution

Among the factors that determine curricular patterns, the main purpose of the institution, as defined by its constitution or determined by its history, has necessarily a central place. Institutions whose purpose is predominantly training for the pastoral ministry will naturally have a less differentiated curriculum than those whose purpose is to prepare for a specialized ministry, and those that serve a single denomination than those that prepare for the ministry of different churches. The differing degrees of preparation which the students bring with them, and their varying educational proficiency, will also affect the planning of the curriculum. In the discussion that follows we shall consider in turn: (1) the effect produced by these different factors;

(2) their bearing upon the balance of departments; (3) the variation in proportion as between required and elective courses and (4) as among different fields.

TABLE III—TOTAL HOURS OFFERED AND TOTAL HOURS REQUIRED FOR GRADUATION, BY FIELDS IN FIFTY-THREE SEMINARIES

	Number of Seminaries Offering Work in Each Field	Average Hours Offered	Per cent. of Total Offerings	Number of Seminaries Requiring Work in Each Field	Average Hours Required	Per Cent. of Total Hours Required	Per Cent. of Offering That Is Required
English Bible	57	48	20.9	57	17	25.6	35
Bib. Greek & Hebrew... .	56	39	17.2	52	8	12.0	20
Theology & philos.....	55	30	12.5	52	10	15.1	30
Church history.....	57	24	10.4	54	8	12.6	37
Comp. rel. & mis.....	55	16	6.7	39	3	4.8	18
Rel. ed. & psych.....	53	24	10.3	45	5	7.2	21
Practical theology.....	57	36	15.3	57	13	19.6	36
Christian sociology.....	55	15	6.7	31	2	3.1	13
			100.0			100.0	

Differentiating Factors

Educational Proficiency

This analysis of curricular patterns has been simplified by the elimination of all courses of study ranking below or above the three-year theological course following college graduation and leading, in the majority of cases, to the B.D. or equivalent degree. The fact that a number of institutions offer a degree and also a diploma does not necessarily imply that two distinct curricular patterns are involved. In fact, this appears to be the case in only one institution.* The difference between the degree and the diploma is simply a matter of the recognition accorded the student:

1. *On the basis of entrance credentials.*

Some institutions admit a student without the college degree (with only high-school education in at least two instances). In such cases the B.D. is reserved for college graduates, non-college graduates receiving the diploma even though they pursue the same course of study, including Hebrew and Greek and the preparation of a thesis if these constitute a part of the regular graduation requirements. Usually, however, language and thesis requirements are waived when admission requirements are waived.

2. *On the basis of language study.*

For the privilege of substituting the study of the Bible in English for the original languages (either or both) regularly admitted students (college graduates) forfeit the degree and receive only a diploma.

* San Anselmo Seminary offers a three-year English Bible course, with no admission requirements, leading to the English Bible certificate.

3. *On the basis of scholarship.*

Regularly admitted students (college graduates) forfeit the degree and receive only the diploma if they do not maintain a certain scholastic average. At Lutheran Theological Seminary in Gettysburg, for example, the faculty satisfies itself concerning the student's scholarship through the medium of a comprehensive examination and thus arrives at a conclusion as to whether the student shall be selected as a candidate for the degree; only those selected are required to write a dissertation.

In another group of institutions, the prescribed course of study leads only to the diploma, and to proceed to the degree the student must undertake an additional quota of classroom work (ranging from 10 to 30 per cent. of the graduation requirements) and prepare a thesis.

Educational Purpose

It has become increasingly difficult as this analysis of curricular patterns has proceeded, to determine where the emphasis on subject-matter leaves off (the curriculum as an end in itself) and the emphasis on practical preparation begins (the curriculum as a means to an end). This is largely because we must reserve for the institutions the right to determine what shall constitute a practical equipment for the task for which they wish to prepare their students. On this basis, a seminary may consider its approach functional, while its task may be narrowly conceived as the preparation of men to be defenders of an inherited faith. Moreover, given a margin for free election and such courses as may serve a functional purpose, the student may himself adapt any curriculum to meet his specialized need, regardless of the objective of the course of studies as conceived by the institution.

If, however, we think of the curriculum in terms of the specialized training which the broadening of the scope of practical Christian activity has necessitated, the line of demarkation may be more sharply drawn according to the extent to which institutions recognize and make provision in their curricula for the training of a differentiated ministry.

Take, for example, the group of institutions in which the predominant aim is the preparation of men (and women) for the office of the preaching and pastoral ministry. While the majority of them offer courses designed to acquaint the student with the problems and techniques involved in the educational and social task of the church, they conceive of this work in general as a part of the basic training of every minister—the foundation structure upon which a superstructure of specialization may subsequently be laid. With few exceptions, these are the institutions in which the prescribed work averages more than two-thirds of the total time requirement for graduation. Some degree of specialization may be offered in recognition of the diversified

form of the pastorate itself, as, for example, at Bangor and Hartford, to meet the needs of a predominantly rural situation. In the sense in which these institutions provide the practical equipment for the preaching and pastoral ministry, theirs may be considered a functional curriculum.

A second group of institutions make definite provision for types of Christian service in addition to the preaching and pastoral ministry. This type of curriculum aims to provide the kind of education required for graduate vocational training for various forms of religious work: religious education, home and foreign missions, social service, teaching or research, on a basis academically equivalent to the training provided for the ministry itself. It offers specialized as well as general vocational instruction to prepare the student for his life work, in the light of his own needs as well as the general needs of the vocation itself. Its goal is efficiency rather than scholarship. It is exemplified by the Divinity School of the University of Chicago, where the student takes 40 per cent. of his work in basic prescribed courses to gain a broad knowledge of the history and nature of religion, of the Bible and the development of Christianity both doctrinally and institutionally; 34 per cent. of his work in vocational training and 26 per cent. in individual specialization.

The curriculum of the Yale Divinity School is another example of the adaptation of the course of study to the interests and vocational needs of the student. It very closely approaches the tutorial system in its provision of a system of student counselling, while retaining some of the elements of the prescribed elective system; and it provides a framework for continued experimentation and for such revision from time to time as may seem desirable.

There are no basic requirements for all students at Yale. All requirements are stated in terms of the following specific vocations for which the school undertakes to prepare men:

1. The preaching ministry and pastoral service.
2. Foreign missionary service.
3. Religious education in church and school.
4. Community service through religious agencies.
5. Religious leadership in colleges and universities.
6. Teaching and research in religion.

Each vocational group is free to develop a curriculum in line with its specific needs.

This plan does away with the academic bookkeeping involved in the adding of credits; and therefore does not lend itself to quantitative comparison with the curricula of other institutions. Such measurement as is necessary

is based upon the student's total working time, rather than upon the time spent in the classroom. There are, in effect, two patterns of study: a four-year pattern for students carrying field work of a major character and a three-year pattern for students not undertaking field work. The curriculum is organized about nine fields of study, logically related and described in terms that have present-day meaning:

The Origins and Growth of Living Religions.

1. Religions of the world.
2. The interpretation of the Bible.
 - a. Old Testament.
 - b. New Testament.
3. History of Christianity.

Religious Conception of Man and the World.

4. Development of personality.
5. Christianity and social progress.
6. Religious interpretation of reality.

Christianity at Work.

7. Work of the church at home.
8. Work of the church abroad.
9. Work in Christian education.

In all cases at least one-third of the student's work is open to free election. While the student may work in certain fields by unit courses, he is encouraged to individual initiative by the provision that fields of study may be taken as a whole and tested by a comprehensive examination. Each student is required to deal with at least two fields in this comprehensive way.

A third group of institutions provide courses of study paralleling the theological course in which the emphasis is educational and which lead to degrees of different academic rank. The School of Religious Education of Auburn does not supplement the theological seminary, but parallels it. It provides for the lay leadership of the church the same basic training which the seminary provides for the ordained ministry, though not strictly on a graduate basis. While the advanced degree of Master of Religious Education may be taken only by college graduates, the initial two-year course leading to the Bachelor of Religious Education may be taken by students with only two years of college training. The same is true of Hartford School of Religious Education and Missions, and of Biblical Seminary. On the other hand, Bethany Bible School, Brite College of the Bible, and the College of the Bible at Lexington, Kentucky, offer a graduate course in religious education leading to the degree of Master of Religious Education as distinct from, but educationally parallel with, the graduate course leading to the Bachelor of Divinity.

The courses of study at Vanderbilt and at the Chicago Theological Semi-

nary, subject as they are to the guidance of the instructional and administrative staff, practically work out a curriculum of the functional type, as does the tutorial method exemplified by Harvard.

Balance of Departments

An analysis of the requirements in the various curricula that conceive the ministers' work functionally and so make greater or less provision for a differentiated training (the pastorate, religious education, missions, social service, teaching, etc.), shows that the division of the required work between the departments or fields is about the same for all departments. Our statistics would seem to show that these seminaries understand by a functional course one that gives the student a foundation of required work and then allows him to elect according to his specialized (vocational) interest.

The extent of this agreement is shown in Table 7 of Appendix B.

Fifty-five institutions offer a course of study designed primarily for the pastoral ministry and leading to the B.D. or equivalent degree.⁷ The average number of required hours in English Bible is seventeen; in biblical Hebrew and Greek eight; in theology and philosophy ten; in church history eight; in comparative religion and missions three; in religious education and psychology five; in practical theology thirteen; in Christian sociology two. It is significant that the number of hours required in English Bible is about the same in all curricula of this group. The same is true of practical theology, with the exception of the religious education and missions group where the requirements are reduced. The same is true again in philosophy and theology except in the social-service group. In every one of these so-called functional groups, fully two-thirds or more of the work is in the four major fields of English Bible, practical theology, church history and theology and philosophy.

Variations in Proportion

Of the fifty-three institutions whose curricula were analyzed to determine pattern, the curricula of forty-eight were found to be built on the prescribed-elective plan; of five on the all-prescribed plan. There is great variation among these institutions, however, as to the proportion of work prescribed, and also as to the way in which the prescribed work is spread over the eight major fields.

As between Requirement and Election

Table 8, Appendix B, shows the detailed curricular patterns of fifty-three institutions, graduated according to the amount of work prescribed,

⁷ Two institutions (Harvard and Vanderbilt) are necessarily omitted from the table, as their curricula do not call for prescribed work.

and giving the proportions of prescribed and elective work on a percentage basis.

The proportions of prescribed work among these fifty-three institutions range from 20 to 100 per cent., with the average approximately 70 per cent. Summarizing we find

Less than $1/4$	of the work prescribed in	1	institution.
$1/4$ to $1/2$	“ “ “	7	institutions.
$1/2$ to $3/4$	“ “ “	21	institutions.
$3/4$ to $4/4$	“ “ “	19	institutions.
$4/4$	“ “ “	5	institutions.

As among Different Fields

In the group of seminaries prescribing less than half of the total hours required for graduation, the eight fields of study are emphasized in the following order:

1. English Bible.
2. Practical theology.
3. Theology and philosophy.
4. Church history.
5. Religious education and psychology of religion.
6. Christian sociology.
7. Comparative religions and missions.
8. Biblical Greek and Hebrew.

In the group prescribing from half to three-fourths of the required work, the order is the same until we come to Christian sociology. This is displaced by biblical Greek and Hebrew, after which follows comparative religions and missions; then Christian sociology. In the group prescribing three-fourths or more of the total hours required for graduation, the order is

1. English Bible.
2. Theology and philosophy.
3. Practical theology.
4. Biblical Greek and Hebrew.
5. Church history.
6. Religious education and psychology of religion.
7. Comparative religion and missions.
8. Christian sociology.

Thus the highest percentages of prescribed work are in the fields of English Bible, practical theology, church history, and theology and philosophy. In practically every seminary the major emphasis is on English Bible; and in every seminary some work is prescribed in this department.

But while English Bible leads in all groups, it does not lead in all seminaries. There are in the first group two seminaries that require more practical theology than English Bible; in the second group, there are four seminaries that require more theology than English Bible; and in the third group, twelve seminaries require more of other work than of English Bible. Thus while English Bible receives the major emphasis when all seminaries are taken together, there are eighteen seminaries that prescribe a greater proportion of their required work in other departments.

Biblical Greek and Hebrew ranks eighth among the fields in the first group; sixth in the second group; fourth in the third. In other words, the more work prescribed, the greater is the proportion allotted to biblical Greek and Hebrew.

There is considerable inequality among fields in the proportion of prescribed work allotted to each. In English Bible, for example, the proportion of prescribed work ranges from three to forty-five, with the average eighteen.

There are, no doubt, many factors that account for these inequalities among departments in hours prescribed. Some of them are rooted in the history of theological education; others are inherent in the local situations; and one in particular is the inequality in offerings. It seems natural that there should be some correlation between the amount of work offered and the amount of work prescribed. But, as we have already seen, there is wide variation in the number of courses the different seminaries are in a position to offer, and hence in the range of electives they can offer to their students.

CONCLUDING COMMENTS

IMPRESSIONS DERIVED FROM A SURVEY OF PRESENT CURRICULA

The facts presented in this chapter have made it clear that recent changes in the curricula of the seminaries have raised certain fundamental problems which it will require their best intelligence to solve.

Expansion of the Curricula

The outstanding fact is the rapid growth and expansion of the curriculum during the past quarter of a century. Many different factors have contributed to this spreading—not to say sprawling—of the curriculum. One is the fact that colleges are sending men to the seminaries who are inadequately prepared to do seminary work. This accounts for the presence of such college courses as general psychology, philosophy and sociology in the seminary curriculum. Another factor operating to expand the curriculum is the demands of the alumni and of ministers on the field. When faced with

practical parish problems, many ministers look back on their seminary experience with regret. They feel inadequately prepared to handle their problems. Their voices are heard, and their call is heeded, by the seminaries. The result is the expansion of such departments as practical theology, religious education, psychology and Christian sociology. Still another is the demand for advanced courses for men who are candidates for higher degrees, which has led to a great increase in the number of electives open to candidates for the B.D.

It is important in dealing with the problems raised by the rapid expansion of the seminary curriculum to discriminate between that part of it resulting from the desire to give candidates for the ministry a better professional training and that which is the natural result of the research interest, with its tendency to ever-increasing specialization. This growing specialization is a second outstanding feature of the contemporary curriculum. The very fact that we could, with comparative ease, group all courses in eight sharply defined fields, is evidence that the catalogue announcements of courses recognized the complete departmentalization of the curriculum.

The seminary that has thus yielded to the demand for a more diversified curriculum finds itself faced with a host of administrative problems, many of which require a redefinition of educational policy. Which of these courses, and how many, should the student be required to take? Shall all students be held to the same requirements, or shall they be differentiated according to the needs and vocational interests of the student? What are the educational effects of splitting the curriculum into "departments" or "fields" and subdivisions in each field? Does the student get an integrated and well-rounded education or is his education departmentalized?

One effort to deal with this growing departmentalization is seen in the orientation courses that appear in a bare half-dozen catalogues. Such courses indicate that a need is felt; but they do not as yet fully satisfy that need.

These questions sharpen the general problem of curriculum balance and emphasis. Just how is this problem to be handled? What should be the major considerations? What are the determining principles?

It is granted that each seminary, when viewing its curriculum, should hold in consideration its history and tradition, its present teachers, some of whom have strong departmental interests, its relation to the denomination with which it is affiliated, its alumni and its community constituency. These factors form an ever-present practical background. But there should be in the foreground certain fundamental educational principles on which an efficient curriculum should be built. There are broad educational issues that must be faced.

EMERGING ISSUES

Professional vs. Vocational Training

One of these issues is the distinction between vocational and professional education. This is not to be confused with the distinction between functional education and that which has for its primary aim the acquisition of a body of knowledge for its own sake. All true professional education is functional. It is rather the distinction between the type of education that aims to furnish a man with the type of training required by all ministers, and that which trains for a specialized ministry. It corresponds in medicine to the distinction between the general practitioner and the specialist; and in engineering, to the distinction between trade schools, which are vocational, and engineering schools, which are professional. The vocational school gives the student specific skills in the details of the task he is to perform; the professional school attempts to give him a broad foundation of principles and skill in thinking out practical problems, with the belief that he will acquire the special practical skills when he gets on the job.

If the strictly vocational view is held, then the way to build the curriculum is first to survey the kinds of tasks the minister and other religious workers have to perform. Such a survey will result in a list of duties, activities and problems, including many items among which would be sermon preparation and delivery, the administration of the sacraments, calling, letter-writing, preparation of church bulletins, to mention only a few. The curriculum would then be built on the basis of these duties and activities with a view to giving the minister training in the specific tasks which he must perform.

This method of procedure in curriculum building seems practical and straightforward. It is very intriguing; and many seminaries believe in it. But there are objections to it. Some of the more obvious objections are, first, that the function of the ministry is rapidly changing, and that one cannot build a curriculum for tomorrow on a list of the duties and activities of ministers today; secondly, and more potent, is the objection that most intelligent preachers will acquire these practical skills much more efficiently and quickly on the job than in the seminary. Therefore, the seminary should not devote too much time to them, unless it wishes to go in for clinical work.

If the strictly professional view is held, then the function of the seminary will be conceived as not primarily to develop the special skills required in some particular form of ministry, but rather to impart knowledge in the fundamental theological disciplines, including psychology, philosophy and sociology, which are basic to all its forms. The types of skills it should help the student to achieve are those dealing with the Bible in the light of the

new knowledge gained by the study of it in its original languages and in applying to current needs the great theological doctrines and philosophical concepts of religion. With this more specialized training must go also skills in dealing with broad social and economic problems, and most of all in understanding of human needs.

It is much more difficult to construct a curriculum that is suited to these ends. One difficulty is to make it flexible enough to permit adaptation to wide individual differences among students and at the same time to keep it rigid enough to hold its force. The type of education that most students get in the colleges of today is very inadequate preparation for the rigidly professional theological curriculum. Another difficulty is that there is incomplete agreement on the types of activities and intellectual experiences best adapted to stimulate and develop those skills which the strictly professional curriculum seeks to foster. The study of languages, philosophy, history and literature have hitherto been the main stays. There are teachers who believe that in the past these disciplines have had too great an emphasis, and that in the future the sciences and mathematics should play a greater part in the minister's preliminary training.

The curricula of most seminaries are obvious compromises between the vocational and the professional view. Even where the vocational view is consciously adopted, many seminaries seem to be limiting themselves to the kinds of practical skill that can be developed in the classroom. A few, to be sure, are making place for laboratory or clinical work in parishes, Sunday schools, etc. This movement, of great educational importance, is discussed fully in the chapter on field work. In the courses designed to prepare for the more basic activities common to all forms of the profession, the emphasis seems to be on the mastery of subject-matter rather than skill in the use of it. The Bible in its original languages is gradually being replaced by a knowledge of the conclusions reached by men who possess this skill.

Content and Skill

This brings us to a second fundamental educational issue. Stated briefly, it is whether or not the curriculum shall be viewed as a body of subject-matter, done up in course packages to be dealt out to and digested by the students, or is it to be viewed as an orderly series of experiences arranged to achieve definite goals. According to the first view, the seminary is a place where the student gets information; according to the second, it is a place where he has educational experiences, only part of which are derived from books. The issue is not so much in the nature of an antithesis as it is a narrower or broader view of the curriculum. The narrower view regards the curriculum primarily as a course of study, the major experiences being book

and classroom contacts with teachers; the broader view regards the curriculum as including all educational experiences of the student.

The broader view is easy to take, but hard to carry out in practice. Most seminaries will tell us they subscribe to the broader view; but their curricula are built on the narrower one. The difficulty is that there are so many truly educational experiences that cannot be catalogued and reduced to courses and credit hours. The alumni of any seminary will give eloquent testimony to the fact that some of the greatest benefits derived from their seminary life came from experiences not included in the curriculum. Why, it may plausibly be asked, should we not leave them there—as experiences of the student's free personality reacting naturally to the ordinary contacts of life? Why organize and classify and institutionalize them? Here we come upon the outstanding weakness in American higher education. It is course-minded, and credit-minded. Things that cannot somehow be squeezed into the system of courses and credits do not get in. We proceed on the theory that learning is getting information; and that information is contained in books and lectures which can be classified into courses and properly labeled. Getting an education is, externally at least, a process of passing courses, and rolling up a score of credits which at the end of a specified time can be cashed in for a degree.

The seminaries are not the only institutions in the course business. The curricula of secondary schools, colleges, professional and graduate schools are built on the same general plan. The indictment, if it is to be made, must be against the whole American system. Whether the seminaries alone can break free from it is an open question. There is encouraging evidence that some of them are trying to do this. The matter of field work already referred to is a case in point. Other attempts to give educational significance to the student's extra-curricular life will be discussed in later chapters.

For What Church Are We to Train?

One more educational issue may be referred to in a word. It has to do with the place to be given in the curriculum to studies dealing with the past. In the present curriculum, as in the program of the humanities in general, these studies form the backbone. Is this emphasis correct, or are those in the right who tell us that we ought to imitate the physical scientists in concentrating our attention on matters in the immediate present?

The question is not the same as that which we have already discussed—as between a content-centered and a functional curriculum. It has to do with the nature of the function to be performed. What is this church which the minister is to serve, and what function ought it to perform? How far does it conserve values rooted in the past that can be made effective in the present

only by mastery of their history. How far does it release independent creative resources that can be isolated from what has gone before?

These are not questions on which it is proper to express any opinion in an objective study of existing curricula. We mention them here as defining an issue with which the makers of future curricula must deal.

CHAPTER V

Standards of Admission, Promotion and Graduation

THE NATURE AND SIGNIFICANCE OF ACADEMIC STANDARDS

In the present chapter we propose to consider the standards that determine admission, promotion and graduation in Protestant theological seminaries. This will involve at the same time consideration of the ways in which graduation is recognized and rewarded, or, in other words, the question of degrees and diplomas. The first four sections of this chapter will deal with the standards applicable to students who take the regular three-year course for ministerial students. The fifth section will consider the administration of higher degrees.

By an educational standard we mean some rule generally agreed upon and understood by which educational procedure at any point is tested and success or failure measured. Such rules vary in definiteness from prescriptions formally adopted and inserted in catalogues to general principles, unformulated yet widely accepted, by which procedure is determined in such important matters as the choice of professors or the administration of student discipline. In the broadest sense, educational standards deal with all the matters that affect the efficiency of an educational institution: personnel, teaching methods, finance, scope and organization of the curriculum, as well as entrance and graduation requirements. In this chapter we shall be concerned with these standards only so far as they have to do with entrance, promotion (and elimination) and graduation requirements, though we shall be concerned to some extent with such related questions as student load (the amount of hours carried by the individual student) and the provision for and testing of candidates for higher degrees.

In any discussion of academic standards we are brought face to face at once with the question discussed in the preceding chapter: how far the aim of education is the mastery of a certain subject-matter; how far it is the development of the student's intellectual outlook and ability. In the first case, the test applied will be relatively simple and take the form of the successful completion of certain specified courses under prescribed tests. In the second case it will be more general in character, making use of achievement tests and, so far as academic standards are concerned, emphasizing the thesis or final examination.

Up to the present time, American education has been largely under the domination of the first system and tests of entrance, promotion and graduation are determined by the completion of a certain number of required hours and the securing of a certain number of grades. It is not strange—indeed it is almost inevitable—that theological seminaries, drawing their students from colleges that follow this method, and their faculties from men schooled in it, should employ it themselves. It is to their credit that some of them are dissatisfied with so external a method and are experimenting with other possible tests.

The importance of maintaining high academic standards, especially in professional schools, is generally recognized. But the advantages of uniformity in procedure and requirements among schools of the same purpose are not so readily admitted. There is a tendency for each school to set up its own standards more or less independently of other schools. The very fact that there was no attempt at formal organization among theological seminaries until 1920 illustrates this tendency. The facts in this chapter bear testimony to the disintegrating effects of these years of individualistic action.

In what follows, we shall consider successively: requirements for admission; promotion and elimination; requirements for graduation and the ways in which graduation is recognized; the administration of higher degrees.

REQUIREMENTS FOR ADMISSION

The admission of students to Protestant theological seminaries is based upon two kinds of qualifications: (1) personal and (2) educational.

PERSONAL QUALIFICATIONS

Of the personal qualifications required of theological students, Christian character, church-membership and fitness for the work of the ministry are most frequently mentioned in the catalogues of the 176 institutions for which such information was available. Not all institutions specify that the applicant must present concrete evidence in the form of a certificate of church-membership; but the assumption is that candidates for admission to theological seminaries are members of some evangelical Christian church. In church-related institutions particularly, candidates for admission must, in addition, present ecclesiastical credentials and testimonials,¹ concerning their fitness for the work of the ministry. A few seminaries go so far as to require students, upon registration, to sign a pledge affirming their purpose and pledging their loyalty to the institution. In one or two cases a period of probation (usually a semester) is required to test the fitness of the student, with full

¹ See Volume II, chapter v.

matriculation withheld until the student has demonstrated his ability to profit by the seminary course.

On the whole, the efforts of theological institutions to appraise prospective students with a view to determining their potential fitness as ministers before they launch upon their theological course are irregular and superficial. The failure to establish any uniform practice in this matter probably goes back to the nature of the call to the ministry and the old philosophy concerning it. The "call" is felt to be such a personal thing—a matter between a man and his God—that the seminaries have been reluctant to interfere with a man's ambition to become a minister, however unpromising his qualifications may appear to be. Another phase of this difficulty lies in the fact that the seminaries, in turning away aspirants of this type, force them to secure the training they seek in schools of lesser rank which are willing to receive them. But the spectacle of a surplus of ministers in many of the larger denominations is bringing the seminaries face to face with the necessity to attack this problem at its source by eliminating at the outset students who do not give reasonable promise of a successful ministry; and already a number of institutions have turned their attention to a more careful selection of students.

EDUCATIONAL QUALIFICATIONS

When we come to educational qualifications we find that the requirements are scarcely more exacting than those pertaining to personal qualifications. This is apparent from the fact that more than three-fourths of the existing institutions make provision for non-graduates of college. In particular institutions, the nature of the standard set is determined partly by the requirements of the denomination in control and partly by the educational objective which the institution has set for itself.

The differences in the relation of theological seminaries to the denomination whose constituency they serve are the natural result of the differences in denominational forms of government.² For example, the constitution of the Reformed Church in America sets full college graduation and three years of theological study as the denominational ideal for the minister's preparation. While the Protestant Episcopal Church does not make any formal declaration as to years to be spent in college and seminary, it minutely defines in its canon the qualifications for ordination as a minister of the church, even to listing the subjects of study upon which the candidate is required to pass examination. Of these requirements, the seminaries of the church must take cognizance if their students are to be adequately prepared to meet the tests attending ordination. In the independent churches, on the other hand (Con-

² Volume II, chapter viii.

gregational, Baptist, Disciples, etc.) the matter of the minister's ordination is the responsibility of the local church, and there is no official body of law which predetermines the character of the training to be dispensed by the institutions serving these constituencies. Hence the requirements for ordination are at once less rigid and less exacting, and it becomes less important for the seminary to maintain high educational standards.

Thus, while individual institutions may set their own standards, they cannot but be influenced by the ideals of the denomination they serve; and when this ideal does not embrace a full college education as a preliminary to theological study, it is easy for them to be reconciled to lower standards. There is, however, no consistency in denominational practice. All the major denominations, whether highly or loosely organized, have representatives in the group of strictly graduate institutions, while denominations that in theory require a high educational standard often fall below it in practice. The differences we find are less the result of law than of denominational tradition and sentiment. The Lutherans, for example, with no legal machinery to determine practice, have, as a matter of fact, been most successful in maintaining high standards for their ministry. On the other hand, a number of denominations that profess high academic standards and have the machinery to enforce them, reserve for their judicial authorities (i.e., bishops, presbyteries, classes) the right to recommend to seminaries of the denomination candidates who do not meet the educational requirements for admission.

Educational Requirements in Sixty-one Institutions

The following study of entrance requirements is based upon an analysis of a selected group of sixty-one institutions: (1) as to the educational standards they profess; (2) as to the extent to which these standards are enforced in practice.

An analysis of a selected group of sixty-one institutions shows that twenty-six, or two-fifths, are strictly graduate schools, designed primarily for college graduates and offering a three-year course of study leading to the Bachelor of Divinity or equivalent degree. This is approximately two-thirds of all the strictly graduate institutions included among the 176 institutions whose catalogues were received.

Of these twenty-six institutions, eight are integral parts of a college or university, ten hold affiliated relationship with a college or university, and eight are independent institutions of which two are in the nature of universities of religion. Six are interdenominational; four Protestant Episcopal; four Methodist; three Lutheran; two Baptist; two Presbyterian; one Congregational; one Church of the Brethren; one Disciples; one Unitarian; one Reformed in America.

The term "strictly graduate" must be qualified at two points to take account, first, of the institutions that have special arrangements for telescoping college and seminary work, but otherwise adhere strictly to the requirement of college graduation for admission; secondly, of institutions that admit for special work students who are not necessarily college graduates. The classification "special" is one that has been created to take care of such students; and practically all institutions accept as special students persons of maturity and serious purpose who desire to take one or more courses, in recognition of which they receive a certificate of work done.*

The remaining thirty-five institutions make definite provision for the admission of non-graduates of college, and in the majority of cases require only high-school graduation.

Some of these entrance requirements are of long standing, with little change in the past forty-five years. This is true of the older institutions whose founders set a college education or its equivalent as the standard for admission, and it has remained so throughout the years. The educational value of the requirement may have increased during the ensuing years; but the statement of the requirement has remained with little or no change. The younger institutions, likewise, set their requirements early in their history and have experienced little or no modification.

The bases on which entrance requirements were determined were, for the most part, such as have already been noted in our study of the aims of theological seminaries: to provide a trained ministry; to make possible a wider range of choice for the student; to conform to current practice in other institutions; to supply an efficient church leadership; to meet denominational requirements; tradition (mentioned most frequently in the order named). Other purposes, more individual in character, include the following: to secure homogeneous classes; to provide proper academic background; to meet competition.

Extent of Adherence to Requirements

The extent to which these sixty-one seminaries are enforcing their standards of admission may be tested roughly, although quite objectively, by determining the proportion of non-graduates of college among their enrolled students. This is not an accurate test because, as we have just seen, about three-fifths of these sixty-one seminaries make definite provision in one way or another for students who are not college graduates. The percentage of non-graduates of college among seminary students measures, therefore, not

* Such a certificate must be distinguished from the certificate given upon the completion of a full course of study to students whose entrance requirements do not meet the standard for the diploma or degree.

only the laxity in standards but also the degree to which these institutions feel that they should provide for students whose preparation is below college graduation. The analysis of their enrollments should be viewed with these facts in mind.

During the academic year of 1929-30 a total of 7,250 students were enrolled in the sixty-one institutions. These students were grouped under the following categories: (a) Fellows, meaning those who have a theological degree and hold a fellowship; (b) graduates, those who have a first theological degree and are candidates for an advanced degree; (c) regular students as Juniors, Middlers, and Seniors, or those who are candidates for a first degree or for a diploma; (d) specials, those who are not candidates for a degree or diploma; (e) extension or those enrolled in extension courses; (f) sub-juniors or those who are not ready for the junior class, and (g) unclassified, including all others. Each of these categories is further divided into men and women, and again into college graduates and non-graduates.

Table 9 of Appendix B shows the number and percentage of each of these groups of students; who are men and women and who are graduates and non-graduates of college. It does not show, however, how many of the non-graduates are in the seminaries that have the highest standards.

Of the 7,250 students, 1,935, or about a fourth, were non-graduates of college. In other words, one theological student of every four in this selected group of institutions with relatively high standards, is not a graduate of a college, may not, in fact, have attended college at all.

Of these 1,935 non-graduates, approximately 85 per cent. were found to be attending seminaries that make definite provision for non-graduates of college; the remaining 15 per cent. were found in ten of the supposedly strictly graduate institutions. In six of the latter, the proportion was so small as to be negligible—less than 1 per cent.—and, it is to be assumed, represents the exceptional cases for which these institutions have relaxed their requirements in consideration of equivalent preparation which they deem acceptable. In the other four seminaries, the non-graduates of college ranged from 15 to 30 per cent. of the total enrollment. Three of these were Episcopal institutions and the fourth Presbyterian, whose standards of admission are subject to pressure from ecclesiastical sources.

Further light on the extent to which the presence of non-graduates among the seminary students represents relaxation of standards is shed by an analysis of the per cents. of non-graduates of college in each group of students. These per cents. are as follows: Fellows, none (i.e. all were college graduates); graduates, 2.6 per cent.; regulars (i.e. Juniors, Middlers, Seniors), 26.1 per cent.; specials, 66.8 per cent.; extension, 96 per cent.; and unclassified, 24.8 per cent. Of special interest is the 26.1 per cent. of non-graduates of college

among the regular students, which is almost the same as the per cent. (26.7) in the entire student body. In other words, the proportion of non-graduates of college among the regulars is about the same as it is among all students. Another way of expressing this same fact is: Of all the 7,250 students enrolled, 4,926, or 67.9 per cent., are regulars; of all the 1,935 non-graduates of college enrolled, 1,283, or 66.3 per cent., are regulars. The proportion of regulars among all non-graduates of college is about the same as it is among all students, including college graduates and non-graduates. The significance of this fact is that "regular" students are presumably candidates for graduation, that is, for a degree or a diploma. If this is true, then one-fourth of all candidates for graduation in these sixty-one seminaries are not college graduates; and two-thirds of all the non-college students enrolled are candidates for graduation.

SITUATION IN THE SEMINARIES AS A WHOLE

We are now ready to consider three additional questions. First, how representative of all the seminaries are the figures for these sixty-one institutions? Second, how does the present situation compare with that in earlier years? Third, how does it compare with the situation in law and medicine? ⁴

How Representative Are Our Figures?

To answer the first of our questions, how fairly the figures we have given represent the situation in the entire group of seminaries, it will be convenient to begin with a redefinition of the present situation. For the sixty-one largest and strongest seminaries to which we have devoted most of our attention, the proportion of students who are college graduates is 73.3 per cent. How much must this proportion be lowered if it is to be representative of all Protestant seminaries?

⁴ In answering these questions, data recorded in the annual reports of the United States Commissioner of Education from 1872 to 1916 will be used. These data have the three merits of being official, available as early as 1872, and available for a large number of institutions. They have, on the other hand, three limitations: (1) the data published in the annual reports are incomplete. In 1916, for example, 33 of 140 Protestant seminaries reporting enrollment failed to report the number of students holding academic degrees; (2) the last year for which these official figures are available is 1916; (3) the official figures for students holding academic degrees do not distinguish men and women or regular, graduate, special, extension and unclassified students. These figures are summarized in Table 10 of Appendix B.

In the analysis that follows, the first and second of these difficulties is solved in part by substituting available data for adjacent years, by tracing trends in the same seminaries, and by stating the findings in terms of maximum and minimum percentages. Data have already been given showing the extent to which the third factor influences the findings. Of the 7,250 students enrolled in sixty-one institutions in 1929-1930, 73.3 per cent. are graduates, 26.7 per cent. non-graduates of college. If we count only the men attending these institutions, 74.8 per cent. are college graduates. Eliminating graduates, fellows, specials, etc., and counting only the men who are regular students, the proportion of college graduates is slightly less, 74.7 per cent. This figure differs from that for all students by less than 1.5 per cent.

The first step is to determine the educational status of all seminary students in 1916, the last year for which representative data are available. By substituting 1914 and 1915 data where 1916 data are not available, we have compiled a list of 124 Protestant seminaries for which information is available for enrollment and for students holding degrees. These show 8,216 students, of whom 4,054, or 49.3 per cent. were reported as holding academic degrees. This may be regarded as a good estimate of the maximum proportion in 1916. In addition, sixteen institutions enrolling 830 students, failed to report, either in 1914, 1915 or 1916, the number who held degrees. For the 140 institutions enrolling 9,046 students, it is possible that only 4,054, or 44.8 per cent., held degrees. This may be regarded as the minimum proportion in 1916. A straight average of maximum and minimum figures is 47.1 per cent. While this is not precise, it is certainly correct within 2 per cent. and probably within 1 per cent.

With this figure as a base, the 1929-1930 situation may be estimated by compiling a list of seminaries reporting enrollments and degrees in both 1916 and 1929-1930. Forty-six institutions for which such data are available indicate that the proportion of the students holding degrees increased from 61.1 per cent. to 67.4 per cent. Assuming that the trend for these forty-six seminaries is typical, then in 1929-1930 about 52 per cent. of the students enrolled in Protestant seminaries held degrees. Probably the true situation falls between 47 and 57 per cent. In other words, the figure of 73.3 per cent. obtained from the sixty seminaries, must be reduced about 20 per cent. to be representative of all Protestant seminaries.

How Far Has the Proportion Changed?

Whether or not the proportion of students holding degrees has been increasing may be tested in two ways. Applying the procedure outlined above, the maximum and minimum proportions in 1872, 1886, 1900, 1916 and 1930 are as follows:

Date	Maximum Per Cent.	Minimum Per Cent.
1872.....	62.1	44.7
1886.....	44.9	28.6
1900.....	47.0	44.5
1916.....	49.3	44.8
1930.....	57.0	47.0

Whether maximum or minimum figures are considered, the proportions of students holding degrees declined sharply between 1872 and 1886. Between 1886 and 1930 the maximum estimates show a slight improvement, while the minimum estimates show a sharper increase.

While these figures are good for all Protestant seminaries, they do not

tell whether the changes are owing to the organization of new seminaries or to changes within institutions already established. To answer this question, we have compiled lists of seminaries reporting enrollments and degrees in both 1872 and 1886, in both 1886 and 1900, in both 1900 and 1916 and in both 1916 and 1930. The exact proportions shown by these groups are too high to be representative of all institutions; but the trends are nevertheless representative of established institutions. Forty-eight institutions show a drop from 59.9 per cent. to 54 per cent. in the proportion of degree holders between 1872 and 1886. Similar data for 1886 to 1900 are based on eighty-two institutions, for 1900 to 1916 on ninety-three institutions, and for 1916 to 1929-1930 on forty-six institutions. It appears from these data that the lowering of standards between 1872 and 1886 was partly owing to the organization of new seminaries with lower standards and partly to a downward trend in established institutions. The new institutions organized between 1886 and 1900 were rather superior, raising the general average distinctly, while the change within the established institutions was negligible. Between 1900 and 1916, the established institutions made rapid progress while new institutions slowed down the general growth. The available data for the period 1916 to 1929-1930 show that the established seminaries are continuing to make considerable progress.

Relation to Law and Medicine

The proportion of seminary students holding degrees compares very favorably with law and medicine as indicated by the following figures:

TABLE IV—STUDENTS OF LAW, MEDICINE AND THEOLOGY HOLDING DEGREES

	Year	Schools Reporting	Maximum Per Cent.	Minimum Per Cent.
Law	1916	97	25.3	19.4
Medicine	1916	77	24.7	20.9
Theology	1916	93	49.3	44.8
Law	1872	13	31.2	18.8
Medicine	1872	17	22.0	10.1
Theology	1872	61	62.1	44.7

Whether in terms of maximum or minimum figures, twice as large a proportion of theological students held degrees in 1872 and 1916.

Even if only 50 per cent. of all theological students hold college degrees, the seminaries may find consolation in the fact that in law and medicine, the situation was much worse. The low percentage of college graduates in these two types of professional schools is undoubtedly owing in large part to the telescopic arrangements whereby a student enters the medical school, for example, at the end of his second or third year of college and receives at the

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

end of his first or second year in medicine the B.S. degree. A similar situation exists in law. The number of law and medical schools that require an academic degree for entrance is, however, increasing. The most recent reports (*Journal of the American Medical Association*, Vol. 17, p. 623) shows that of graduates of medical schools in 1931, 65.6 per cent. held bachelors' or higher degrees.

ELIMINATION AND PROMOTION

Entrance requirements represent only the first stage in the student's educational progress. After he is admitted, he is expected to do a certain amount and quality of work. This work is laid out in stages, or years, in virtually all colleges and universities and in many professional and graduate schools and the student is expected to do a definite amount of work of a definite quality in a given year. Within more recent years, professional and graduate schools have developed a tendency to define these amounts in terms of requirements for graduation or for a degree, rather than in terms of the amount of work to be passed each year. Yet there are certain standards that determine how the student shall be enrolled, whether as a regular or as a special student, and whether or not he is carrying enough work and of sufficient quality to continue in the institution and to be promoted.

QUANTITATIVE REQUIREMENTS

To ascertain the requirements of elimination and promotion in the various institutions, the seminaries were asked to indicate: (1) the minimum number of hours a student must carry; first, to remain in the seminary and, second, to be promoted; (2) the minimum number of hours a student must pass, both to remain in the seminary and to be promoted.

Hours to Be Carried and Passed to Remain in Seminary and to Be Promoted

Of the fifty-five institutions whose replies to these questions were received, the majority reported (1) that to remain in the seminary the student must carry and pass a minimum of twelve semester hours;^a and (2) that to be promoted, he must carry and pass a minimum of fifteen semester hours. Among the other institutions there is wide variation, both in the number of hours that must be carried and the number that must be passed ranging from one to twenty. Some institutions accommodate students who are serving a church by allowing them to distribute their work over more than three

^a A semester hour is equivalent to one hour a week for each half year, or two year-hours. Where a shorter term-unit is used by any institution, it has been translated into semester hours.

years and requiring only eight hours or fewer during a semester. On the whole, the minimum number of hours that a student must carry, and the minimum number he must pass to remain in the seminary and to be promoted, parallel each other closely.

The Existing Situation

To determine how the actual situation in the seminaries compares with these requirements, an analysis was made of student load for thirty-one institutions for the academic year 1929-1930. These institutions reported a total enrollment of 3,823 students.

The number of semester hours carried by these students ranged from one to twenty-five. Four hundred and four students (10.6 per cent.) were found to be carrying from one to five hours; 340 (8.9 per cent.) from six to ten hours; 1,529 (40.0 per cent.) from eleven to fifteen hours; 1,499 (39.2 per cent.) from sixteen to twenty hours; fifty-one (1.3 per cent.) from twenty-one to twenty-five hours. The average number of semester hours carried is therefore 13.8.*

Eleven institutions, however (representing 2,019 students), reported that 272, or 13.5 per cent. of their students took work averaging 5.7 semester hours in affiliated institutions. This brings the average total load carried up to 14.2 semester hours, a slightly greater amount than that required by the majority of institutions. Approximately 80 per cent. of the 3,823 students were found to be carrying from eleven to twenty hours.

These thirty-one institutions divide rather evenly into two groups: those in which the student load is distributed over a wide range of hours, and those in which it clusters decidedly about one definite schedule. With little exception, the institutions showing a wide distribution are the institutions with students carrying work in affiliated schools. This bears out the natural conclusion that part of the students carrying a low number of hours in the seminaries make up their normal load in affiliated schools. The other fact accounting for wide distribution in the range of hours is that these institutions have a higher percentage of unclassified students.

QUALITATIVE REQUIREMENTS

Grades That Determine Elimination and Promotion

It is well known that grading systems vary among schools and among teachers in the same school. An institution that sets ninety as the passing grade does not necessarily have a higher academic standard than a school

* The median (the number of hours having as many cases below as above it), is fifteen.

that uses seventy as the passing grade. No absolute standard of grading has as yet been established. Some seminaries grade on a scale ranging from around fifty, sixty, or seventy to one hundred, commonly known as the percentage system. Others use a letter system: A, B, C, D and E. When the latter system is used, there usually appears a notice to the effect that A means 90-100; B, 80-89; C, 70-79; D, 60-69; E, 50-59. In cases in which the letter system is used with no percentage equivalents specified, it has been assumed that the equivalents are as above named.

Average Grade Required for Promotion

Fifty institutions contributed data on the grade required for promotion. In thirty-five, the average grade required to enable a student to remain in the seminary and to be promoted was reported as between seventy and seventy-nine; but in twenty-four of the thirty-five, as between seventy-five and seventy-nine. Of the remaining fifteen institutions, three required between eight-five and eighty-nine; one between eighty and eighty-four; nine between sixty-five and sixty-nine; two between sixty and sixty-four.

The Passing Grade for Each Class of Student

(a) *Regular students*

In twenty-eight of the fifty-one institutions that answered this question, the passing grade is between 70-79; in eighteen of these, between 75-79. Of the remaining twenty-three institutions, two require 85-89; two, 80-84; nine, 65-69; ten, 60-64.

(b) *Graduate students*

In fifteen of the forty-three institutions that answered this question, the passing grade is between 85-89. Of the remaining twenty-eight institutions, two require 90-94; five, 80-84; nine, 75-79; six, 70-74; two, 65-69; four, 60-64.

(c) *Special students*

In twenty-five of the forty-eight institutions that answered this question, the passing grade is between 70-79; in fifteen of these it is between 75-79. Of the remaining twenty-three institutions, one requires 85-89; one, 80-84; ten require 65-69; eleven, 60-64.

Summarizing, the typical passing grade as determined by the majority of the reporting institutions is, for regular students, between 75-79; for graduate students, between 85-89; for special students, between 75-79. Thus the standard for graduate students is higher than for regulars and specials, while the standard for specials is the same as that of regulars. Since many special

students lack the educational background possessed by the regular students,¹ one would expect more course failures among them than among the regulars. We do not have data on this point, but it is our guess that this is not the case. If so, there is a danger of grading the work down to the level of the inferior student.

Those who have had experience in trying to establish a uniform grading plan within a single faculty know the great difficulties encountered. The difficulties are perhaps multiplied fifty or an hundred fold when one tries to set up a uniform system for fifty faculties. Even if they all agreed to call seventy-five the passing grade for regulars, eighty-five for graduates and seventy for specials, the problem would not be solved. There would still be easy markers and hard markers among faculty members. The subjective factors of judgment are forever present and inevitably influence grades. The only feasible solution is a system of comprehensive, objective examinations uniformly administered and scientifically standardized by current statistical methods.

Before leaving this topic of elimination and promotion, we present some information as to when, by whom, and on what basis the standards were determined. In nearly every institution, they were determined by the faculty, in the majority of cases quite recently, i.e., within the last five or ten years; in a few cases, as long as sixty years ago. The bases on which they were determined are largely those of thorough preparation, the standards set by leading seminaries and the desire to maintain a high standard of scholarship.

REQUIREMENTS FOR GRADUATION

Requirements for graduation are more carefully defined than entrance requirements, though both are essential elements in the maintenance of proper academic standards. The seminaries seem to feel that it is less important that the student have particular academic qualifications when he is admitted than that he measure up completely to the requirements for graduation. Most of the institutions have been giving serious attention to the matter of graduation requirements within the last few years. The institutions whose requirements are of long standing are, for the most part, those under denominational control that have always held high educational standards for their ministry.

While in the majority of institutions, requirements for graduation are determined by the faculty, there is a substantial minority in which the trustees, or founders, or educational agency of the denomination shares this

¹ Of the 639 special students among the 7,250 students in sixty-one institutions, 427, or 66.8 per cent., were not college graduates.

responsibility with the faculty. The principles on which the requirements have been worked out are, in the order of their importance as reported by the largest number of institutions: accepted standards; the interests of a trained ministry; tradition; experience; local condition; high standard of scholarship; the needs of the field. A number of individual considerations were also mentioned, including academic and professional effectiveness; the desire to confer a degree in all cases; the desire to conform to denominational requirements, etc.

WAYS IN WHICH GRADUATION IS GENERALLY RECOGNIZED

Among the larger group of institutions for which catalogues were obtained,⁸ the following types of recognition are offered:

1. *The Bachelor of Divinity* is awarded in ninety-two institutions on the basis of the following standards:

In eighty-five institutions for a three-year course on basis of full college for entrance.
 In two institutions for a three-year course on basis of three years college for entrance.
 In two institutions for a three-year course on basis of two years college for entrance.
 In two institutions for a six-year course on basis of high school for entrance.
 In one institution for a three-year course on basis of high school for entrance.

2. *The Bachelor of Theology* is awarded by twenty institutions as follows:

In ten institutions for a three-year course on basis of full college for entrance.
 In one institution for a three-year course on basis of junior college for entrance.
 In nine institutions for a four-year course on basis of high school for entrance.

3. *The Bachelor of Systematic Theology* is awarded in ten institutions for three-year course on basis of full college for entrance.

4. *The Master of Theology* is awarded in three institutions as follows:

In two institutions for three-year course on basis of full college for entrance.
 In one institution for one-year course on basis of full college for entrance.

5. *The Collegiate Master of Arts* is awarded in two institutions for one-year course on basis of full college for entrance.

6. *The Candidatus Theologiae* is awarded in one institution for three-year course on basis of junior college for entrance.

7. *The Diploma* is given in seven institutions as follows:

In one institution for four-year course on basis of full college for entrance.
 In one institution for three-year course on basis of full college for entrance.
 In one institution for three-year course on basis of three years college for entrance.
 In one institution for four-year course on basis of high school for entrance.
 In two institutions for three-year course on basis of high school for entrance.
 In one institution for two-year course on basis of high school for entrance.

8. *The Certificate* is given in eight institutions as follows:

In two institutions for three-year course on basis of full college for entrance.
 In one institution for four-year course on basis of high school for entrance.
 In one institution for three-year course on basis of high school for entrance.

⁸ These are the same institutions contained in List IIa (Appendix A) with the exception of fifteen Canadian institutions and nine Bible schools.

9. *The Bachelor of Arts, the Bachelor of Arts in Theology, or the Bachelor of Arts with Ministerial Certificate* is given in seven institutions:

In six institutions for four-year course on basis of high school for entrance.
In one institution for three-year course on basis of one year college for entrance.

10. *No recognition is stated* in six institutions:

In one institution for three-year course on basis of full college for entrance.
In two institutions for three-year course on basis of junior college for entrance.
In one institution for six-year course on basis of high school for entrance.
In one institution for three-year course on basis of high school for entrance.
In one institution for three-year course, no requirement stated for entrance.

The following types of recognition are given for courses offered by these institutions in addition to the foregoing: *

1. *Bachelor of Divinity* (in one institution):

One institution for four-year course on basis of college standing for entrance.

2. *Master of Religious Education* (in four institutions):

Three institutions for three-year course following college graduation for entrance.
One institution for two-year course following college graduation for entrance.

3. *Bachelor of Religious Education* (in one institution):

One institution for two-year course on basis of two years college for entrance.

4. *Bachelor of Theology* (in fifteen institutions):

One institution for three-year course on basis of full college for entrance.
Two institutions for three-year course on basis of junior college for entrance.
Ten institutions for four-year course on basis of high school for entrance.
One institution for three-year course on basis of high school for entrance.
One institution for two-year course on basis of high school for entrance.

5. *Graduate in Theology* (in two institutions):

One institution for four-year course on basis of high school for entrance.
One institution for two-year course on basis of high school for entrance.

6. *Bachelor of Practical Theology* (in one institution):

One institution for three-year course on basis of two years college for entrance.

7. *Bachelor of Sacred Literature* (in three institutions):

Three institutions for four-year course on basis of high school for entrance.

8. *Bachelor of Arts, Bachelor of Arts in Theology or Bachelor of Religion* (in four institutions):

Four institutions for four-year course on basis of high school for entrance.

9. *Diploma* (in fifty-nine institutions):

Eight institutions for three-year course on basis of full college for entrance.
One institution for three-year course on basis of three years college for entrance.
Three institutions for three-year course on basis of two years college for entrance.
Two institutions for three-year course on basis of one year college for entrance.
One institution for three-year course on basis of entrance examination for entrance.
One institution for three-year course on basis of Candidacy for Holy Orders for entrance.

Forty institutions for three-year course on basis of high school for entrance.

* For a list of seminaries showing the types of recognition each offers, see List IIa, Appendix A.

One institution for two-year course on basis of high school for entrance.
Two institutions for four-year course on basis of eighth grade for entrance.

10. *Certificate* (in fourteen institutions):

One institution for three-year course on basis of junior college for entrance.
One institution for two-year course on basis of junior college for entrance.
Nine institutions for three-year course on basis of high school for entrance.
One institution for two-year course on basis of high school for entrance.
One institution for three-year course on basis of eighth grade for entrance.
One institution for two-year course on basis of eighth grade for entrance.

DIFFERENCES IN THE REQUIREMENTS OF PARTICULAR SEMINARIES

Variations in the requirements of particular seminaries appear in (1) the number of years required for graduation; (2) the average grade required; (3) the number of years of residence required.

Years of Work Required for Graduation

The number of years required for graduation is naturally determined by the course pursued and the type of recognition to which it leads.

Degree Courses

For college graduates, the B.D., B.Th. and S.T.B. degrees are offered for courses that are uniformly of three years' length with certain minor exceptions. For example, a few institutions have adopted the so-called telescopic arrangement whereby the student begins his theological work during his senior year of college and is thereby enabled to complete his seminary work in two additional years. Under such an arrangement, the college degree is usually given following the first year in professional school. A few institutions require a slightly greater proportion of work for the degree. At Bangor, a non-graduate of college may enter upon the regular course of study consisting of eighty semester hours and, when the requirement of college graduation is fulfilled, complete an additional sixteen semester hours, plus a thesis, for the degree. At Lutheran Theological Seminary in Philadelphia, students pursuing the regular three-year course of ninety-nine semester hours and maintaining an average grade of eighty-five may become candidates for the degree, which is awarded upon the completion of eighteen additional semester hours plus a thesis.

The M.Th. is offered in two cases for a three-year course following college graduation; and in one case for a one-year course following college graduation.

For non-graduates of college (high-school graduates or students having one, two or three years of college), the B.D. and the B.Th. are awarded in a number of instances upon the completion of a three-year course. In nineteen cases, the B.Th. requires four years if the candidate offers only high-school

graduation. The B.D. is awarded by one institution for a four-year course based on college standing. In another institution it is awarded for a two-year course following graduation from high school. The Th.G. is awarded by one institution for a four-year course following high school; by another for a two-year course.

The degree B.A., B.A. in Theology or B.A. with Ministerial Certificate and the degree of Bachelor of Sacred Literature are awarded in recognition of what is essentially a college course with a theological major. Such courses are generally of four years' length.

Diploma and Certificate Courses

For college graduates, courses leading to the diploma and the certificate are usually of three years' duration. One institution has a course covering four years. Such courses are distinguished from the degree course by reason of the fact that they dispense with the requirements of high scholarship or languages.

For non-graduates of college, diplomas and certificates are given for courses ranging from two to four years in length, but usually covering three years.

Variation in the Average Grade Required

Among thirty-seven institutions that offer a course for college graduates leading to the B.D. or equivalent degree, the average grade required ranges from above sixty to ninety; eighty being the grade reported by twelve institutions; seventy by ten institutions; and eighty-five by seven institutions. For the diploma and certificate courses and degree courses not necessarily requiring college graduation for entrance, the average grade required is slightly less—from sixty to eighty-five, with seventy reported most frequently and seventy-five following in second place.

It must be borne in mind, of course, that these differences may be more apparent than real, owing to differences in severity of grading. An average of sixty-five may be much harder to obtain in one school than an average of ninety in another. But granting the truth of this, it does not make uniformity of reporting grades any more reliable. Much would be gained if the seminaries could agree upon a uniform scale.

Variation in the Years of Residence Required

One year of residence is the uniform requirement for the regular three-year course leading to a degree or diploma. This means, of course, that students have taken the other years required for graduation in other acceptable

institutions. In only one institution in this group was two years of residence required and this both for the diploma and the degree course.

TESTS OF STUDENT SUCCESS

One more question should be considered to complete the account of the standards that determine graduation. Here the major factor, as has already been explained, is the student's ability to pass a sufficient number of courses (reckoned by units of hours, semester, term, quarter) with a sufficient grade (variously reckoned). But already other standards are being used with increasing success. Among these may be mentioned the thesis, the comprehensive examination, and knowledge of languages.

Thesis Requirements

A candidate for the B.D. or equivalent degree pursuing a course designed for college graduates is, in virtually all cases, required to prepare a thesis "giving evidence of mature thought and ability to do independent investigation." Thirty-four out of thirty-seven institutions reporting make this requirement. For the diploma or certificate, or for degrees for which college graduation is not a pre-requisite, a thesis is required in only four cases out of fifteen.

Examination Requirements

There appears to be some difference in practice in the matter of requiring a final comprehensive examination. Among thirty-seven institutions that award the B.D. or equivalent degree to college graduates, fourteen make this requirement and thirty-three do not. There were no cases reported of examination requirements for diploma or certificate courses and courses for degrees designed for non-graduates of college.

Language Requirements

Of thirty-seven institutions that offer the B.D. or equivalent degree to college graduates, eighteen do not make any language requirement. The most frequent requirement is Hebrew and Greek (reported by eight institutions); followed by Hebrew or Greek (reported by four institutions); Greek only (reported by four institutions); Greek and Latin (reported by one institution). In two other cases three language requirements are made, Greek, Latin and German and Greek, Hebrew and Latin. Among the diploma and certificate courses and degree courses designed for non-graduates of college, language requirements are less frequently made. Of sixteen institutions, two require Greek; one requires Hebrew or Greek; one Hebrew and Greek; one Greek and Latin or one modern language; and eleven do not make any requirement.

These findings bear out the point that has already been made: that the

B.D. degree or its equivalent is the scholarship badge of the seminary; but that alongside of this seminaries provide opportunity for students to do work to which they do not bring the same academic equipment as do candidates for degrees and for which the qualitative requirements are relaxed.

THE ADMINISTRATION OF HIGHER DEGREES

Data concerning the administration of higher degrees are available for the sixty-one institutions whose standards of admission have already been reported and for which an analysis of student enrollment has been made. Of these sixty-one institutions,¹⁰ forty-eight award higher degrees, forty-three of which are American institutions and five Canadian.

The degrees awarded by the forty-three American institutions are of four kinds:

- (1) *The collegiate master's degree* (A.M. or M.A. or M.A. in Religion), awarded by twenty-three institutions.
- (2) *The divinity master's degree* (M.Th. or Th.M., S.T.M.), awarded by thirty institutions;
- (3) *The collegiate doctor's degree* (Ph.D.), awarded by thirteen institutions;
- (4) *The divinity doctor's degree* (D.Th. or Th.D., S.T.D., D.R.E.), awarded by thirteen institutions.

The manner in which these degrees are distributed among the forty-three institutions is shown in Table V.

TABLE V—ADMINISTRATION OF HIGHER DEGREES BY FORTY-THREE AMERICAN SEMINARIES

	A	B	C	
	Independent Seminaries	Divinity Schools That Are Integral Parts of Colleges or Universities	Independent Seminaries Affiliated with Colleges and Universities	Total Number of Institutions
Collegiate master.....	5	10	8	23
Collegiate doctor.....	4	4	5	13
Divinity master.....	26	4	0	30
Divinity doctor.....	11	2	0	13

Excluding duplicates..... 43
 Twenty institutions give one higher degree (most frequently reported as the divinity master).
 Twelve institutions give two higher degrees (most frequently reported as a combination of collegiate master and doctor or divinity master and doctor).
 Eight institutions give three higher degrees:
 (Four—Collegiate master and doctor and divinity master
 Three—Collegiate master and divinity master and doctor
 One—Collegiate doctor and divinity master and doctor).
 Three institutions give four higher degrees, the collegiate master and doctor, the divinity master and doctor.

¹⁰ Eleven of the sixty-one institutions do not give higher degrees; two did not answer the question.

THE DIVINITY MASTER

The divinity master (M.Th. or Th.M. or S.T.M.) is the degree most frequently awarded by this group of institutions (in thirty cases out of forty-three) and in the majority of cases it is designated as the S.T.M. It represents one year of resident graduate study following the completion of the regular three-year theological course or a total of twenty years' preparation: eight in the grades, four in high school, three in seminary, and one year of post-graduate work. Proof of the student's mastery of a chosen field of study and of his ability to do independent original research is evidenced by a dissertation and by a final comprehensive examination. In the majority of cases, Hebrew and Greek constitute the language requirements (in addition to English); but Latin, German and French are required in some cases either in addition to or as substitutes for Hebrew or Greek, depending upon the requirements of the chosen field. The average grade required ranges from sixty to ninety, with eighty reported most frequently. In at least two cases, the time required for this degree exceeds one year; in one case two years; and in the other a year and a fraction thereof. In at least three of the thirty cases, there are no language requirements and there is no comprehensive examination. There was, however, no case where a dissertation or thesis was not required.

THE COLLEGIATE MASTER

The collegiate master (M.A. or M.A. in Religion) was reported second in frequency—by twenty-three institutions out of forty-three. This is usually a one-year course following college graduation, and in a number of institutions may be taken simultaneously with the divinity bachelor degree. The student's success is tested by a thesis in all cases; but the final examination is not always required. Language requirements likewise are less frequently made. The highest average grade required was reported as ninety, and the lowest as seventy, with eighty most frequently reported. In at least eight cases, the course required more than one year, usually from one year and a half to two years.

THE COLLEGIATE DOCTORATE

The collegiate doctorate and the divinity doctorate were reported with equal frequency, each by thirteen out of forty-three institutions.

The collegiate doctorate (the Ph.D.) represents from three to four years of study following college graduation; and, like the collegiate master's degree, may be taken simultaneously with the work for the divinity bachelor degree. The institutions reporting on this degree stressed the fact that the basic consideration in making this award is not the length of time spent in

years but the student's familiarity with the field. The student's work is tested by a dissertation and a final examination; and he is required to be familiar with French and German; and in some cases Latin, Hebrew and Greek, depending upon the requirements of his particular field. The highest average grade required was reported as ninety and the lowest as eighty, with ninety most frequently reported.

THE DIVINITY DOCTORATE

The divinity doctorate (Th.D. or D.Th., S.T.D., D.R.E.), more frequently designated as the Th.D. or D.Th., is generally a two-year course beyond the regular three-year course of theological study (or one year beyond the divinity master's degree). In two cases, however, it is given for only one year of work following the B.D. or equivalent degree. It carries the requirement of a dissertation or thesis, characterized as an original contribution to theological knowledge, a final comprehensive examination, and from two to five languages, according to the needs of the field—Latin, Greek, Hebrew, German or French. The most frequent requirement is two ancient and two modern languages. In some cases preliminary examinations are given to test the student's fitness for the work of the course. The average grade required ranges from sixty to ninety, with eighty-five most frequently reported.

There was no single case among these forty-three institutions where the requirement of the preliminary college degree, the A.B. or its equivalent, was not made. According to the analysis of student enrollment in these institutions for the academic year 1929-1930, as shown in Table 10, Appendix B, thirty-two non-graduates of college were enrolled in nine institutions as graduate students. The number in each institution ranged from one to ten. Eliminating one non-graduate of college reported by Bangor, which institution according to its report of this study, does not confer higher degrees, there were enrolled in 1929-1930 among these forty-three institutions thirty non-graduates of college as graduate students, representing eight institutions. The total enrollment of graduates was 1,245 in 1929-1930, which constituted 2.6 per cent. of the entire student body.

GENERAL CONCLUSIONS

The two major impressions to be derived from a study of the data in this chapter are the lack of uniformity among seminaries in the practice of granting degrees and the inequality of the preparation that students bring with them to the seminary.

There is no clear-cut line of demarkation between degrees of various ranks—undergraduate, graduate, postgraduate—among the seminaries as a

whole. The advantage of a professional degree is that it marks the holder as having achieved a recognized measure of competence in his profession. This standardization must be considered as lamentably lacking in theological education where the Bachelor of Divinity degree may represent a theological course following high school, a theological course following college, or, as in the case of some Canadian institutions, a postgraduate course following seminary graduation. There are cases where the diploma without a degree may, as a matter of fact, represent a greater measure of achievement than a recognized theological degree.

The inequality of preparation that students bring with them to the seminary is clearly revealed by the fact that one in every four students enrolled during the academic year 1929-1930, in a selected group of sixty-one institutions having relatively high standards, was not a college graduate. Even more striking in its bearing upon standards of professional education is the fact that a number of the students enrolled as seminary postgraduates were not, as a matter of fact, graduates of a college. They comprise only a small per cent. of the total enrollment; but it is surprising that there should be any at all. All of these students hold a first degree in theology; so it is apparent that the institutions in which they were enrolled grant advanced degrees on the basis of the first divinity degree without the requirement of the basic college degree being fulfilled.

One cannot but wonder what effect this introduction of non-graduates of college has on the general teaching standards and the intellectual caliber of the work required. It tends not only to bring in more students who are inadequately prepared, but to increase the student load per teacher and so lead to more lecturing and less attention to individual students—all of which operates to lower the academic standards of the institution. It is readily admitted that there are among these non-graduates of college, many men and women who in intellectual preparation and ability to do high-grade work are equal, and perhaps in some cases are superior, to some college graduates. But the average ability and preparation is probably not equal to that of college men and women, otherwise a college degree means nothing. Assuming that there are substantial differences in preparation and ability, between graduates and non-graduates of college, how is it possible to mix these students in the same classes and require of them the same quality of work, without either failing many of them or reducing the standards? There are but few seminaries that provide separate courses for college and non-college students who are admitted as regulars. This is perhaps wise, and certainly expedient. However, theological seminaries must exercise caution at this point. No institution pretending to do intellectual work of a grad-

uate quality can afford to dilute its student body with too many students who are not college graduates.

As long as each seminary goes on its own way, without regard for what other seminaries are doing except perhaps in matters of competition for students, the situation cannot change. There is need for more comity among seminaries; and for more inter-seminary coöperation, especially in matters of standards. To achieve these, a central clearing house is needed.

PART II
SEMINARY TEACHERS AND TEACHING METHODS

CHAPTER VI

The Background and Training of Seminary Teachers

PURPOSE AND SCOPE OF THE PRESENT CHAPTER

SOURCE AND SIGNIFICANCE OF THE DATA COLLECTED

It is a fundamental axiom of education that a school is no better than its teachers. It matters not how excellent the buildings and physical equipment, how well conceived and organized the curriculum, or how good the library and other facilities may be, the school will be mediocre if its teaching staff is mediocre. A strong faculty, on the other hand, can succeed with the most limited equipment. If the members of the teaching staff have clear educational vision and sound educational judgment, and possess genuine skill in instructing and inspiring men, all other things, including high-quality students, a properly balanced curriculum, and even greater financial endowments, will be added to the resources of the institution.

It is not our purpose to rate or measure, or even to attempt to estimate the teaching abilities of present-day theological faculties. Any such ratings or estimates would be relative and subjective. We have, however, secured certain objective and factual data that shed light upon the following:¹

- (1) The way in which seminary teachers are selected.
- (2) The qualifications deemed (a) essential; (b) desirable.
- (3) The system of promotion, compensation and retirement.
- (4) The previous background and experience of the present body of seminary teachers.
- (5) Their educational training as indicated by
 - (a) the degrees they hold;
 - (b) the societies to which they belong;
 - (c) the years spent in study abroad;

¹ The data on which the present chapter is based have been drawn from the following sources:

- a. The comprehensive institutional schedule, filled in by the institutions on the master list (Appendix A), including a list of qualifications of theological teachers checked by eighty-two faculty members (administrative officers and professors).
- b. The faculty data blank, filled in by 366 members of thirty-eight theological faculties, representing three-fourths of all the teachers (492) in these institutions in 1929-1930, including full professors, associate and assistant professors, instructors, lecturers or assistants. Returns were most incomplete among the lower ranks, probably for the reason that the seminaries carry part-time assistants and others below the rank of instructor. Of the regular full-time and full-fledged faculty members, our sampling includes at least three-fourths of the total faculty personnel of these thirty-eight institutions.

- (d) their contribution to productive scholarship as shown by their publication
- (1) of books;
 - (2) of magazine articles.

THE AGE OF THEOLOGICAL TEACHERS

One preliminary matter of general interest has to do with the age of theological teachers. On this point we have data for 349 faculty members, including 269 professors, fifty-two associate or assistant professors, twenty-two instructors and six lecturers. In the first group, which includes not only professors but administrative officers, the ages range from thirty to eighty-two, with sixty as the age most frequently reported and fifty-two the average age. Among the associate and assistant professors, the ages range from twenty-seven to sixty, with thirty-three most frequently reported and the average 39.8. Among the twenty-two instructors, the ages range from twenty-four to seventy-nine with the average 40.6. The number of lecturers supplying data was not sufficient for any significant tabulations (Appendix B, Table 13).

Regrouping according to decades, we find the majority of the professors (eighty-four) in the 50-59 age-group, with substantial minorities (sixty-eight and seventy respectively) in the 40-49 and 60-69 age-groups. These three groups comprise approximately four-fifths of the total number of professors. The majority of the associate and assistant professors are in the 30-39 age-group; of the instructors, in the 20-29 age-group.

HOW SEMINARY TEACHERS ARE SELECTED

Two questions meet us in connection with the choice of seminary teachers: (1) who choose them; (2) what determines the choice? In each case we find considerable variation in both standard and procedure.

WHO CHOOSES SEMINARY TEACHERS?

In a later chapter we shall discuss in some detail who are responsible for the choice of faculty members. Here it is enough to say that this responsibility appears to be distributed in varying degrees among the denomination, the governing board, the administrative officer and the faculty. A further distinction must be made between the right of appointment, which is final and in most cases legal, and that of recommendation and advice, which in many cases carries with it in effect, though not in theory, the power of appointment.

In a group of sixty-one seminaries, all included in the master list, the final authority in the appointment of seminary teachers, in four out of every five

cases, is the governing board, either of the seminary itself or of the affiliated institution. In the fifth case, it is the denominational authority. The extent to which this authority is legal is approximately the same in both cases, the governing board having slightly more power and the denominational authority slightly less.

Concerning recommendations, we find a very different situation. While the voice of the governing board is heard most frequently in this connection, other groups have a voice: the administrative officer, either of the institution itself or of the affiliated institution; the faculty as a body; the denominational authority; the denominational and seminary authorities collectively; the faculty and the governing board collectively, in the order named. In advising faculty appointments, the voice of the administrative officer is most frequently heard; then follow the faculty as a body, the governing board, the denominational authority, in the order named.

WHAT DETERMINES THE CHOICE?

A study of how every theological teacher received his appointment would shed interesting light upon the criteria which in actual practice determine the choice of faculty members. Our original plan was to secure a number of such case histories; but it soon became apparent that a more fruitful if less intriguing line of inquiry would be to begin at the other end and find out from the seminaries what types of men they seek and what qualifications they deem important. Information on these points was secured from sixty-three institutions.

Qualifications Deemed Essential

We must differentiate at the outset between qualifications that are official and those deemed desirable. Official qualifications are those that must be met by all faculty members in each institution and include: sex, age, church-membership, education and belief.

Sex

The sixty-three seminaries are about equally divided in the matter of sex. A little over half reported that the question of the sex of a faculty member had never been an issue; the others reported that only males are appointed to the teaching staff. A few institutions specify that faculty members must be ordained; and when women are not admitted to the ministry of the denomination in question, it follows that only male faculty members can be appointed.

A check on the faculty lists appearing in the catalogues of sixty-six American seminaries reveals that, as a matter of fact, less than 5 per cent. of the

professors are female; and, furthermore, that only a small group of institutions (about a fifth) employ women for any teaching position. Such subjects as women are appointed to teach are confined to public speaking, drama, art, religious education, English Bible, music. Practically the same situation obtains among the Canadian seminaries. It is clear, then, that in practice, if not always in theory, the members of the faculties of theological seminaries are predominantly men.

Age

The majority of the seminaries (about three-fourths) say that they have no age-stipulations concerning faculty members. In a few cases an age limit of seventy was set. Nevertheless, there appear to be some rather definite practices in this regard. Seminary executives were found upon consultation to favor young men when they can be secured with adequate experience and training.

Church Affiliation

On this point about three-fifths of the seminaries have requirements to the effect that a member of the faculty must be a member in good standing of the controlling denomination. Another fifth makes the more general demand of membership in some Christian body. The remaining fifth, mainly non-denominational institutions, have no definite stipulations on the point. In denominational seminaries, general uniformity obtains with respect to appointing only teachers who are members of the denomination that controls the seminary.

Educational Qualifications

Here again we note differences in theory and in practice. While the seminaries report no set standards, there are certain specific requirements which, though undefined, are nevertheless controlling in the appointment of faculty members. Those mentioned with greatest frequency were the following (in the order named): postgraduate professional training; college and seminary degrees; some doctorate; specialization in the work of the department.

Religious Belief

About half of the seminaries specify that a faculty member must be faithful and loyal to the doctrines of the denomination whose constituency the institution is serving. Of the remaining half, the majority report no ruling in this matter; others make the following specifications in the order mentioned: he must be a Christian theist, in good standing in some Christian body; he must make a personal statement of faith to be passed upon by the

governing board. A pledge of affirmation of some nature is required by faculty members in 40 per cent. of the institutions reporting.

Qualifications Deemed Desirable

The desirable but unofficial qualifications of teachers sought by seminaries comprise a much more formidable list. To insure that every possible type of qualification received attention we drew up the following list of "desirable qualifications." (See Schedule B, Appendix A.)

Age, sex, scholarship, literary record, experience in teaching, denominational loyalty, personal habits, popularity with students, theological positions held, standing in denomination, preaching experience, a positive Christian faith, intellectual honesty, professional promise, spiritual influence on students, teaching ability, academic degrees held, general scope of influence, years in the institution, professional competence, economic status, broad-mindedness and tolerance, and preaching ability.

The list was rated according to the importance attached to each qualification in the selection of a new teacher by eighty-two faculty members (some deans and presidents; the majority professors), a group which was found upon examination to be fairly representative of the theological faculty members included in this study.

The twin qualifications, a positive Christian faith and intellectual honesty, received first and second place most frequently: 96.5 and 96 per cent. respectively of the teachers who rated the list. Following these, in the order of mention, were: teaching ability (by 95.2 per cent.); professional competence (by 90.5 per cent.); spiritual influence on students (by 90.2 per cent.); scholarship (by 86.2 per cent.); broad-mindedness and tolerance (by 84 per cent.). These, then, are the qualifications which these eighty-two faculty members generally agree to be of primary importance.

In the third, fourth, and fifth place, the qualifications receiving the highest rating were: economic status (by 63.7 per cent.); literary record (by 53.2 per cent.); preaching ability (by 40.8 per cent.); denominational loyalty (by 40.2 per cent.); academic degrees held (by 37.9 per cent.). There is not as much agreement concerning what is not important as there is concerning what is important. Yet it is no doubt true that some of these secondary factors do, as a matter of fact, carry a good deal of weight in the selection of a new faculty member. For example, academic degrees held, preaching ability and literary record, are often points of major consideration. The very fact that these were rated relatively low may cast some doubt upon this method of determining desirable qualifications.

The usual procedure in selecting faculty members is undoubtedly to consider the prospective candidate as a total personality and not by specific

points as our check list would suggest. Personality traits act as multipliers and divisors of skill and ability. While no one has yet made a satisfactory analysis of a successful teaching personality, enough is known to guide administrative officers in selecting better teachers.

HOW SEMINARY TEACHERS ARE PROMOTED AND REWARDED

PROMOTIONS AND SALARY INCREASES

In most American colleges, universities and professional schools, the two most common methods of recognizing a teacher's ability are to promote him to a higher rank and to increase his salary. Unfortunately, these recognitions are often awarded for other reasons, so that one cannot always be sure that a promotion in rank or an increase in salary means that the teacher has achieved a proportionate degree of professional competence. It may mean, for example, that he is teaching in an institution in which the promotion scale is based upon years of service, and that he has served his term at a lower rank and automatically moves to a higher one. From the data in our possession we have no means of determining which of these considerations obtain in the majority of cases.

What kinds of achievement or service are rewarded by promotion in academic standing? To get light on this question, we submitted the same check list used above to the same eighty-two faculty members, asking them to rate the items according to their importance for promotion in rank. This time only fifty-eight ventured an opinion.

The qualifications receiving the highest percentage of votes for A and B ratings were, in the order named; professional competence, 100 per cent.; teaching ability, 95.6 per cent.; intellectual honesty, 93.5 per cent.; a positive Christian faith, 91.1 per cent.; spiritual influence on students, 88.6 per cent.; scholarship, 88 per cent.; professional promise, 87.5 per cent. All these, except professional promise, are in the list of first and second ratings as qualifications for appointment, although in a somewhat different order, possibly owing to the fact that twenty-four votes dropped out.

An interesting point in this connection is that only about half of the voters gave first or second place to "years in this institution." Evidently they do not regard years of service as an adequate basis for promotion. "Popularity with students" also ranked relatively low.

Closely associated with promotion is the matter of increase in salary. This is because most institutions have some sort of a salary scale which parallels the promotion scale. When a man is promoted in rank it usually means that his salary is increased. The reverse, however, is not always true. Salary increase often occurs with no promotion in rank. What, then, are the basic considerations for salary increases?

Again the same list of qualifications was checked by the same fifty-eight faculty members. The qualifications receiving first and second ratings were, in the order named: teaching ability, 95.5 per cent.; professional competence, 92.7 per cent.; scholarship, 84.1 per cent.; intellectual honesty, 84.1 per cent.; professional promise, 81.9 per cent.

One would suppose that "economic status" would be a major consideration in this matter; but less than half of the voters rated this in either first or second place. On this question, however, about one-fifth of our number did not cast a vote.

While the faculty members who obliged us by expressing their opinions on the considerations important for promotion and for increase in salary have thrown some light on the problem, these opinions do not by any means solve the difficult administrative problem of how to reward good teaching, which inevitably involves such other administrative difficulties as balancing the budget and promoting morale among faculty members.

There are those who will say that good teaching is its own reward. The great teacher derives his major satisfaction not from his rank or his salary but from his contacts with his students. To see his students grow under his tutelage and succeed after they leave the institution is his greatest reward. This is all true and good as far as it goes. But it does not relieve the seminary of its obligation to these generous teachers. The duty of the seminary is to provide satisfactory working conditions for its staff to the best of its ability.

Since the faculty members who checked the list of qualifications tended to rate certain items high in all cases; that is, for appointment, promotion and increase in salary, a combination of all ratings suggested itself as showing the qualifications regarded as of greatest significance for theological teachers.

The average percentage of votes cast in first and second place is 61.8. Thus any item over this may be regarded as having some significance. There are eleven such items, listed here in the order of frequency of mention:

	Per cent. Who Rated the Item As First or Second in Importance	
Teaching ability	95.4	per cent.
Professional competence	94.0	"
Intellectual honesty	92.2	"
Positive Christian faith	89.2	"
Professional promise	87.7	"
Scholarship	86.1	"
Spiritual influence on students	85.0	"
Broad-mindedness and tolerance	77.6	"
General scope of influence	70.9	"
Personal habits	70.6	"
Teaching experience	64.3	"

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

The average percentage of votes cast in third, fourth and fifth place is 29.9 per cent. The items above that percentage are, in the order of frequency of mention:

	Per cent. Who Rated the Item As First or Second in Importance
Preaching experience	52.2 per cent.
Preaching ability	50.8 "
Economic status	50.5 "
Academic degrees held	50.2 "
Literary record	48.1 "
Popularity with students	46.0 "
Years in this institution	42.7 "
Age	41.8 "
Standing in denomination	41.6 "
Denominational loyalty	41.1 "

Thus in general the qualifications of teaching ability, professional competence, intellectual honesty and a positive Christian faith were rated uniformly high; and such items as economic status, preaching ability, degrees held, denominational standing, etc., uniformly low.

RETIREMENT

The question of retirement is one of the many difficult administrative problems of theological seminaries. Should they, as a matter of procedure, retire their professors at a stated age, or should they deal with each case on its merits as it presents itself, or should this matter be optional with the teachers themselves? All three of these practices are followed in the seminaries today. When a specific retirement age is set, it is usually sixty-five or seventy. At Yale Divinity School, for example, a teacher may retire at sixty-five and must retire at sixty-eight unless he is especially invited to serve for a longer time.

There is, of course, no rule that will determine in advance the age at which any teacher's usefulness terminates. Individuals differ widely in this respect. No doubt a number of the faculty members in our list of 366 who reported their age as over seventy (in 1929-1930) are still "going strong." There may, on the other hand, be some in the 60-69 group whose usefulness has come to an end. But the policy of handling each case as it comes up is often embarrassing, with a marked tendency toward leniency to old men who want to continue but who should retire. Much difficulty and many heartaches might be saved by setting the dead line at sixty-five or seventy, or even at seventy-five, and adhering to the rule.

Theological teachers who are ordained ministers of the denomination are usually eligible for the retirement pensions of the denomination. In dealing with this matter of retirement, the denominations would seem to be ahead of the seminaries in their adoption of definite rules to determine prac-

tice, and in making definite financial provision for their men when their retirement becomes effective.

BACKGROUND AND EXPERIENCE OF SEMINARY TEACHERS

TEACHING EXPERIENCE

Returning to our group of faculty members who supplied personnel data, we find that among 264 professors, the average number of years of teaching experience is 16.1; among fifty-two associate and assistant professors, 6.3; among twenty instructors, 6.6; among seven lecturers, 5.2. Five years of teaching experience was most frequently mentioned by the professors and also by the lecturers; three years by associate and assistant professors; two years by instructors.

Regrouping in five-year periods, we find that more than half the professors have between one and fifteen years of teaching experience (fifty-nine between one and five years; fifty-four between six and ten; twenty-nine between eleven and fifteen); the remaining half have between twenty and fifty-five years of experience, with the majority of these in the twenty-one to twenty-five-year group.

The majority of the associate and assistant professors are in the one to five-year group; a few are in the six to ten-year group and a scattering in the groups from eleven to twenty-five years.

It is interesting to note that fifty-nine full professors have had a maximum of only five years' experience. Of these fifty-nine, seven had only one year, eleven only two years, twelve only three years, twelve, four years—a total of forty-two full professors with less than five years of experience. Evidently most of these men did not work up through the ranks, but entered upon a seminary-teaching career with the rank of full professor. Most of them came from the pastorate. This raises at once the question of the extent to which seminaries recruit their teachers from the active ministry.

PASTORAL EXPERIENCE

Our faculty data blank asked for both years of full-time and years of part-time pastoral service. In computing the years of pastoral experience, we were thus able to eliminate such items as occasional Sunday preaching or pastoral services. Pastorates carried simultaneously with student work have, however, been counted wherever they were on a full-time basis.

Of the 366 theological teachers, three-fourths indicated that they had once served as full-time pastors of churches. This percentage covers about four-fifths of the professors, about half of the associate and assistant professors, and about two-thirds of the instructors.

There is, of course, great variation in the number of years of pastoral

experience. For full professors, the range is from one to forty-one years, with an average of 10.6 years; for associate and assistant professors, from one to seventeen years, with an average of five years; for instructors, from one to twenty-eight years, with an average of 7.8 years.

OTHER PROFESSIONAL EXPERIENCE

Some light on this question is shed by an item of the faculty data blank that asked for a statement of full-time occupations other than the pastorate which each teacher had filled at any time during his career. The proportion of professors indicating such positions was a little more than half of the total (of 366) and they averaged 2.2 other positions. For the associate and assistant professors, instructors and lecturers, the proportion is about the same. Taken altogether, we find that slightly more than half of these 366 teachers at one time held positions other than pastorates and averaged two such positions each. The kinds of positions held are reported herewith:

	Professors		Assistants and Associate Prof.		Instructors	
	Number	Average Years	Number	Average Years	Number	Average Years
Visiting prof. or lecturer ..	33	5	1	1	1	1
College teaching	55	6	5	3	5	3
Secondary school teaching ..	33	2	4	1	3	2
Missionary service	14	10	2	10	0	—
Other religious work	11	2	5	1	1	—
Secretarial work	28	7	4	2	1	—
Business	10	2	1	—	5	2
Government work	10	3	4	2	4	3
Miscellaneous	7	2	2	—	5	6
No reply or no other work..	137		26		20	

Returning now to the group of full professors who reported less than five years of seminary teaching experience, we find that nearly all had long years of pastoral experience. They are, of course, among the newest recruits. This shows that seminaries are pursuing the policy of recruiting their teachers from the pastorate. For such fields as practical theology, missions and the like, this is no doubt a wise policy. But we found a relatively large number of recruits from the pastorate teaching such subjects as church history, Old Testament, New Testament and systematic theology. Whether it be wiser in these fields to select directly from among recent Ph.D.'s is a question that each seminary must face.

EDUCATIONAL STATUS AND TRAINING

DEGREES HELD

One of the most convenient ways to determine the educational background and training of seminary professors is by the academic degrees they hold. It must be pointed out at the outset, however, that there are two rea-

sons why a list of degrees held does not completely reveal the educational background. In the first place, many men, especially of the older group, graduated from theological schools either in America or in Europe which give only a diploma on graduation. In such cases we have recognized graduation as equivalent to the first theological degree. In the second place, some teachers may have pursued studies (during summer terms and while on sabbatical leaves) beyond that represented by any degree they possess, which could not, for the purposes of this study, be taken into consideration. This study of degrees represents, therefore, the minimum rather than the maximum educational background of the theological teachers who furnished information.

Among these 366 teachers, earned degrees were reported as follows:

- 89.1 per cent. reported the collegiate bachelor (A.B., B.S., etc.)
- 62.6 per cent. reported the divinity bachelor (B.D., S.T.B., etc.)
- 56.6 per cent. reported the collegiate master (M.A., M.S., etc.)
- 33.3 per cent. reported the collegiate doctor (Ph.D.)
- 6.8 per cent. reported the divinity doctor (S.T.D., Th.D., etc.)
- 6.3 per cent. reported the divinity master (S.T.M., Th.M., etc.)

Honorary degrees were reported as follows:

- 57.0 per cent. reported an honorary divinity degree (D.D., S.T.D., etc.)
- 19.9 per cent. reported other honorary degrees

It is evident that failure to report the collegiate bachelor's degree was, in most cases, an oversight, since this degree is often taken for granted. It may be asserted with confidence that approximately 100 per cent. of these theological teachers hold the collegiate bachelor's degree. It is an interesting thing that only a third have a collegiate doctorate (taken in course) while more than three-fourths have some kind of an honorary degree.

It is interesting to note the way in which these degrees are distributed among the thirty-eight institutions which these teachers serve. Most seminary teachers, it appears, are well supplied with degrees, there being no case where the average was below one. Some, however, fare better than others. In one institution, which has seven teachers, the average number of degrees held was 4.4 for each professor. This was the highest average reported. If all the degrees held by all these teachers were divided evenly among them, each would have 3.3 degrees.

The professors, being older and more experienced, naturally have more degrees than men of lower rank. The group on whom we have data is composed of 74.1 per cent. full professors, 16.1 per cent. associate and assistant professors, 6.3 per cent. instructors and 3.5 per cent. lecturers. The earned degrees of this group are distributed as follows: The full professors have 77.2 per cent. of all earned degrees; the associate and assistant professors have 15.4 per cent.; the instructors have 5.6 per cent., and the lecturers have 1.8 per cent. Of the total honorary degrees, 89.2 per cent. are held by full pro-

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

fessors; 5.4 per cent. by associate and assistant professors; and 2.7 per cent. by both instructors and lecturers.

The extent to which this imposing array of degrees indicates genuine eminence and ability depends in part, of course, upon the sources of the various degrees. It is well known that small denominational colleges are liberal in awarding honorary divinity degrees and that larger colleges and universities have also in times past been known to confer honorary degrees quite freely. The significance of earned degrees likewise depends in part upon the institutions that grant them, especially in the case of graduate degrees. It is important therefore for us to inquire into the sources of these degrees held by theological teachers.

Table 11 in Appendix B shows a total of 997 earned and 285 honorary degrees held by these 366 teachers. About one-fifth of all earned degrees were granted by denominational seminaries; another fifth by denominational colleges; and still another fifth by denominational universities. Thus three-fifths of all academic degrees were granted by denominational colleges, universities and seminaries. The state and independent colleges and universities contributed another fifth, and the remaining fifth were granted by independent seminaries, European colleges, universities and theological schools and Canadian colleges, universities and theological schools.

The degree representing the highest academic achievement is the graduate doctorate, 122 of which are held by these 366 teachers; that is, one in every three. About a third of these graduate doctorates were conferred by independent universities; another third by denominational universities; and the remaining third are distributed among the other types of institutions above mentioned.

The following are the names of the institutions from which these 122 teachers received their graduate doctor's degree:

University of Chicago	25	University of Strassburg	1
Yale University	21	University of Glasgow	1
Boston University	13	Iowa State University	1
Columbia University	12	University of Marburg	1
University of Leipsig	6	University of Toronto	1
Harvard University	4	University of Cincinnati	1
University of Pennsylvania	3	Louisville Presbyterian Theological	1
Hartford Seminary Foundation	3	Cornell University	1
Johns Hopkins University	3	University of Minnesota	1
University of Göttingen	3	Texas Christian University	1
University of Halle	3	George Washington University	1
University of Michigan	2	Brown University	1
Illinois Wesleyan	2	McMaster University	1
New York University	2	Syracuse University	1
University of Wisconsin	1	University of Edinburgh	1
Southern Baptist Theological Seminary..	1	Campbell College	1
Hamline University	1	Melbourne University	1

Of the honorary degrees held by these 366 teachers, about three-fourths are from denominational colleges, universities and seminaries. Only nine in

all, about 3 per cent., were from European universities. Very few Americans of any profession ever receive honorary degrees from European universities.

The outstanding revelation of this analysis of degrees is the existence of what may be called the "ecclesiastical circle." Most theological teachers, as well as theological students, receive their education and their degrees in colleges, universities and seminaries which the denominations maintain and support. The seminaries depend upon the colleges and the colleges in turn upon the denominational constituency. It is easy to understand, therefore, why most degrees held by theological teachers are conferred by denominational institutions. In the case of every degree, both earned and honorary, more than half, except in the case of the graduate doctorate, were conferred by educational institutions of the denomination.

STUDY ABROAD

Only 153, or 41.8 per cent., of the teachers replying reported any periods of study abroad. The average number of years by institutions ranges from one to 4.7, an average of 1.8 years for all institutions.

MEMBERSHIP IN LEARNED, LITERARY AND HONORARY SOCIETIES

Two hundred seventy of the 366 teachers reporting answered the questions concerning membership in societies. Here again we find the inevitable variation among institutions. In one institution the average number of memberships per teacher is 4.8; in another it is one. The heaviest membership is in clubs, honorary fraternities and biblical research societies. Only 10.7 per cent. mentioned the Religious Education Association; and only 4.4 per cent. the American Association of University Professors. The most frequently mentioned societies, with the number and percentage of teachers holding membership, are given in Table 12 in the Appendix.

Societies such as these vary in educational significance even more than degrees. The Phi Beta Kappa and similar organizations are difficult to make and hence much coveted. Other societies seek members to increase the dues-paying list. Moreover, the figures here presented probably do not represent the total membership, even among this group. Some respondents put down only the names of societies that happened to occur to them. Others were careful to record all their affiliations. The returns are in this sense defective and must be so understood.

CONTRIBUTIONS TO PRODUCTIVE SCHOLARSHIP

BOOKS PUBLISHED

Of the 366 teachers in our group, 208 have written one or more books. A total of 938 books were written by the entire group, an average of 3.2 for each teacher reporting.

Of these 938 books, the majority (874) were written by full professors (181), an average of 4.8 for each professor. Forty-four were written by twenty associate and assistant professors, an average of 2.2. Eight were written by three instructors, an average of 2.6. Twelve were written by four lecturers, an average of 3.0.

No effort has been made to appraise or evaluate these books and the contributions to productive scholarship here presented are to be considered as quantitative only.

MAGAZINE ARTICLES PUBLISHED

Information on this point was sought, not as to the number of articles written, but as to estimates of the number usually written and published in the course of a year. One hundred and sixty-three teachers reported a total annual output of 1,047 articles, an average of 4.8 for each teacher.

Here again the largest number were written by professors (841 articles by 126 professors, an average of 6.6 for each). One hundred and eighty articles were written by twenty-nine associate and assistant professors, an average of 6.2. Sixteen were written by five instructors, an average of 3.2; ten by three lecturers, an average of 3.3.

No information was sought concerning the length or content of these articles. The evidence would seem to indicate that quantitatively at least, theological teachers are making extensive contributions to productive scholarship through the medium of magazine publications.

SUMMARY

The data of this chapter, which are summarized statistically in Table 13, Appendix B, indicate that the typical theological professor is a man between fifty and sixty years of age who has had from ten to twenty years experience as a pastor and an equal number of years of experience as a teacher. He holds two or three academic degrees, and perhaps an honorary degree. He is a member of three or four honorary and learned societies; he has published four or five books, and writes about six or seven magazine articles annually. He has studied abroad or traveled abroad for a year or more.

We have not attempted to evaluate seminary teachers either from the standpoint of efficiency or adaptability to the teaching profession. Our effort has been only to give a bird's-eye view of their backgrounds and attainments. In the next chapter we shall return to the faculty and consider their teaching and service-load, and their relations to the students.

CHAPTER VII

The Faculty as an Organized Body

THE PLACE OF THE FACULTY IN SEMINARY ORGANIZATION

Seminary teachers in their corporate capacity as a faculty will concern us in the present chapter.

The faculty is not only a teaching body but a social force that acts and reacts upon the student body in many ways. The educational process is, in the last analysis, a faculty-student affair. We should not forget Mark Hopkins and his student, James Garfield, sitting on the log. But neither should we forget President Gilman and what he did for education when, at Johns Hopkins, he brought together a group of specialists whose corporate attack upon the problem of professional training lifted all American education to a higher level.

In the shaping of seminary policy, two major influences coöperate: that of the governing board (or the denomination it represents) and that of the faculty. But in the administration of that policy, the faculty plays a determining rôle. Few boards, even if they have the power, care to interfere in the details of seminary administration.

The contacts between faculty and students may be thought of conveniently as formal and informal. The formal contacts include those in the classroom and special private conferences on the student's work. The informal contacts include a variety of contacts along social and recreational lines. The formal contacts will be considered in this chapter and the informal ones in later chapters.

It is important to keep in mind that we are dealing here with the ways in which the seminaries provide for the educational needs of their students. One way is to offer a series of courses to which the students react in a manner later to be studied. Another way is by individual attention to particular problems as they arise in the lives of the students. With such problems there are many ways of dealing: there is the tutorial method; the method of private conference or conference in small groups with faculty members; there is the method of student discussion groups. In all of these the major consideration is that the faculty is responsible for the mental growth of the students and that that responsibility is not completely discharged by giving courses.

The problem may be approached from two angles: that of the faculty and that of the students. In this chapter we shall present data that concern the relation of the faculty to the students; in a later chapter the reaction of the students to that relation will be discussed.

ORGANIZATION AND RESPONSIBILITY OF THE FACULTY

The study of the ways in which educational policies are determined (in sixty-one institutions) revealed that in general two groups are in immediate control of seminary practices: (1) the governing board, which functions chiefly in planning and executing the business of the seminary, appointing its officers and teachers, and determining educational policies in general; (2) the faculty body, which is responsible for the general internal life of the school. The more specific duties of the faculty have to do with the detailed planning of the curriculum, the determination of standards of entrance, promotion and graduation, the actual teaching of courses, the oversight and direction of student life and, in general, the seeking of opportunities advantageously to communicate the merits of the institution to its wider constituency.

THE PRESIDING OFFICER

Faculties differ as to the amount of responsibility they carry and the degree of initiative they are able to assume. But in every case they are presided over by an executive officer who, whether in his own right or by virtue of authority delegated to him, acts in their name. We shall consider in a later chapter the relation of this executive officer to the governing board which constitutes the final authority of the seminary. Here we consider him simply in his function of presiding officer of the faculty.

Among sixty-three institutions that furnished relevant data, the title of president was most frequently employed as the title of the administrative officer, with the title of dean following in second place. The latter is generally used to distinguish the head of the theological school or department of a college or university from the president of the institution who is the chief administrative officer; but it may also designate the chief administrative officer. Moreover, some institutions have both a president and a dean, in which case the president is the chief administrator. Among Canadian institutions the titles of principal and chancellor frequently replace those of president or dean.

Qualifications

As qualifications for president, the specifications most frequently made were that he be (1) a minister; (2) have executive ability; (3) teaching

ability; (4) educational preparation; (5) professional training; (6) character; (7) that he be a member of the governing board.

As qualifications for dean, the specifications most frequently made were that he be (1) a faculty member; (2) a minister; (3) that he have executive ability and (4) teaching experience; (5) that he be honored by the churches; (6) be a public speaker; (7) and be possessed of professional training and education.

In general, the seminaries seem to desire their president to be first a minister and secondly a teacher. Where the offices of president and dean are subsumed under one title, both qualifications are demanded. An institution with both a president and a dean expects its president to be a minister and its dean to be a teacher.

APPOINTMENT

Of the forty-three seminaries that have presidents (six of which are university presidents having extensive administrative power over the theological school that forms an integral part of the university), forty-one reported that this executive officer is appointed by the governing board; two that he is appointed directly by the denominational authority. In the four cases included in this study, in which the administrative officer is designated as "principal," the appointment is made by the governing board. Deans likewise are appointed by the governing boards, except in two cases, in which they are appointed by the faculties.

Tenure of Office

The tenure of the administrative office in these forty-three institutions was stated variously as "indefinite" in thirty cases; "one year" in seven cases; "permanent" in four cases; "four years" in one case; not stated in one case.

Duties and Responsibilities

The following duties and responsibilities of administrative officers were most frequently mentioned:

- To preside at faculty and public meetings.
- To counsel both faculty and students.
- To supervise seminary life.
- To recruit faculty members and recommend same to the governing board.
- To report the needs and progress of the institution to the governing board.
- To seek students and funds.
- To represent the institution at religious and educational meetings.

Thus it is clear that the authority of the administrative officer, is, in the main, a delegated authority.

FACULTY COMMITTEES

The functions of the faculty as an organized body are discharged largely through the medium of committees. Among the fifty-nine institutions furnishing information, forty-five (approximately three-fourths) reported one or more standing committees of the faculty. The accompanying list, which gives the various types of standing committees, is of interest because of the extent to which it reveals a concentration of interest at given points and answers the question as to the extent to which the faculty body is concerned with the various aspects of seminary administration.

TABLE VI—STANDING COMMITTEES OF THE FACULTY REPORTED BY FORTY-FIVE INSTITUTIONS

Description	Number of Institutions Reporting
I. Concerning Administration	
Executive	3
Advisory	3
Policy	1
By-laws	1
Public exercises	22
Promotion and publicity	8
Publications	
(a) Catalogue and announcements	14
(b) Official organ	12
Library	28
House	3
Budget	2
Buildings and grounds	5
Dormitory	5
Apartments or homes for married students	1
Dining-halls	2
Stenographic service	1
Tutors	1
Recruiting	1
II. Concerning the Course of Study	
Curriculum	23
Schedule (of hours and courses)	7
Graduate work	
(general supervision of graduate students, preparation of courses of study, schedules, examinations, etc.)	7
Pre-ministerial training	1
Music	3
Missions	2
Courses for women	1
Courses for Oriental students	1
III. Concerning Extension Opportunities	
Lectures and addresses	9
Summer, correspondence and extramural courses	8

TABLE VI—(Continued)

Description	Number of Institutions Reporting
IV. Concerning Students	
Admission (registration, examination of non-college graduates, classification of students, etc.)	11
Standing (credits, promotion, elimination, etc.)	6
Diplomas and degrees	8
Honorary and advanced degrees	6
Examinations	3
New students	1
Student-faculty relations	8
Student discipline	2
Student government	1
Student activities (social life, athletics, etc.)	10
Student health	2
Student employment	8
Student field work (supervisory)	7
Student awards	
(a) Scholarship	10
(b) Fellowship	4
(c) Student aid	3
(d) Prize	1
Student courtesies (in cases of illness, death, etc.)	1
Fellows	1
V. Alumni	2
VI. Miscellaneous	
Bookstore	1
Faculty literary programs	1
Chimes	1

Of these various types of committees, less than half were represented by more than three institutions. Only three committees were represented by more than half of the seminaries:

- 1) *A Library Committee*, vested with responsibility for the purchase of books and other matters pertaining to the library. Reported by twenty-eight or 62 per cent. of the institutions.
- 2) *A Curriculum Committee*, with responsibility for all matters pertaining to the course of study. Reported by twenty-three, or 51 per cent. of the institutions.
- 3) *A Committee on Public Exercises*. This designation is used comprehensively to include formal and closing exercises, retreats, chapel and other religious services. Twenty-one institutions, or 47 per cent., reported a committee in charge of such of these activities as were represented in their program.

Mention should be made of committees that function in an advisory relation to the chief administrative officer. At Garrett Biblical Institute, for example,

a committee on general reference is virtually the president's cabinet. All matters of general policy, questions of promotion, leaves of absence, etc., are considered by this committee acting in an advisory capacity to the president.

EXTENT OF FACULTY FREEDOM

The replies of sixty institutions reveal that in determining the content of their courses and methods of instruction, as well as in making statements to the press and participating in local politics, the members of theological faculties have a large measure of freedom, even in the more conservative institutions.

Twenty-five institutions (42 per cent.) answered categorically that their faculty members are subject to no restrictions whatever regarding the courses they offer or the methods of instruction they pursue.

Twenty-eight institutions (47 per cent.) qualified their answers; but this qualification involves, for the most part, nothing more formal than that the individual instructors seek counsel with one another and with the administrative head of the institution in the interest of a well-balanced program of study. Such a procedure obviously avoids duplication and overlapping and affords a general understanding of what is being offered in the curriculum. It is assumed that the professors receive, and act in accordance with, the suggestions made by the administrative officer or by other members of the faculty. By suggestions of ideals in faculty meetings, one institution attempts indirectly to set the standard for its instructional staff.

At one institution, where faculty appointments are made by the denominational authority, and instructors are accountable only to this authority, in actual practice there is reported a close relationship between members of the faculty although theoretically they are independent, one of the other. In another institution, where a similar system of direct ecclesiastical control obtains, this independence of individual faculty members is looked upon as a handicap to a harmonious working relationship.

In certain cases the governing boards assume responsibility for educational as well as general administrative policy. At two seminaries the course of study is arranged by the president and the faculty, but must be approved by the board. At two others, faculty members may be required to lay before the governing board a full and accurate statement of all textbooks used and of the method of instruction followed, and to "treat with respectful consideration any suggestions or advice which the board may care to offer."

Seven institutions out of sixty, or 11 per cent., state that they require faculty members to conform with the established policy of the institution or of the church, or it may be of both, in the courses they teach and the

methods they employ. In this connection, four institutions, all Presbyterian, cite as their authority the Constitution of the Church, which requires all faculty members to signify their acceptance of the form of government and discipline of the church in question and to pledge not to teach anything that appears to contradict ecclesiastical doctrine or oppose any principles of ecclesiastical government.

According to the constitution of another institution, the president is held responsible for insuring that instruction is efficiently conducted in accordance with "the prescribed course of study." Another seminary, while under allegiance to no ecclesiastical body, requires that her faculty shall be governed in matters of curriculum by the established policy of the institution, which means that the study of the English Bible must be the dominant discipline and the organizing principle of the curriculum.

Regarding the content of statements published by faculty members, no expressions of dissatisfaction were heard. In only two cases was mention made of any limitation of complete freedom. At one seminary when an official opinion is asked of a member of the faculty concerning a question of doctrine or discipline, it is the practice for the person in question to seek the advice of his colleagues and present the final document for the approval of the faculty as a body. Another seminary asks only that in public pronouncements the faculty members speak for themselves as individuals and not for the institution as a whole. Theological professors generally would seem to enjoy large latitude on this point. Their institutions expect them to be discreet and tactful and to conform to the traditions of evangelical faith. In only two of the institutions studied does custom prescribe that faculty members may not take an active part, aside from voting, in political life.

But this whole matter of freedom for theological teachers is one that goes deeper than the constitutions and charters of the seminaries. It reaches back to the form of denominational control and affects theological teachers who are ordained ministers to the extent that they are responsible to the denomination rather than to the institution on charges of erroneous teaching.

THE FACULTY AS A TEACHING BODY

EXTENT OF FACULTY COÖPERATION IN THE DETERMINATION AND ADMINISTRATION OF THE CURRICULUM

Apart from the more formal matters of organization and procedure discussed in the preceding section, one of the most important matters to be determined in any attempt to estimate the effectiveness of the faculty as a teaching body is the extent to which, as a matter of fact (not of law or theory), they coöperate in the determination and administration of the cur-

riculum. Here we find great variety in the procedure of different institutions. In the smaller schools where the curriculum is largely prescribed, the question is relatively unimportant. Each member of the faculty has his duties assigned and his only responsibility is to see that they are effectively discharged. In larger institutions, however, especially those in which the elective system is an important factor or the interests of large numbers of graduate students must be considered, it becomes a very important matter. How far is the individual professor responsible for determining the course of study as a whole; how far simply for developing his own department? Men trained in the tradition of German or of English universities are likely to magnify the liberty of the individual professor, not only in respect to the governing board, but in respect to their colleagues on the faculty, and to resist any suggestion of modification within their own chosen fields. Other professors, however, are keenly conscious of the limitations of this *laissez-faire* method; and a number of faculties are attempting by coöperation, either through small committees of instruction or through the faculty as a whole, to work out a more unified system of instruction. To some of these experiments we have already referred. To others we shall return in later chapters.

THE TEACHING LOAD

One of the most troublesome administrative problems is that of adjusting the teaching load of the faculty. In liberal arts colleges and universities, complaint is frequently made on the part of faculty members that they are overloaded with teaching and have little or no time for writing and research. Some institutions have been severely criticized for "running an intellectual sweat shop."

Data on the teaching load were secured from sixty-two institutions. Fifteen report no rules on this matter; twenty-five are governed by "rule of thumb" methods, adapting the load to meet the immediate demands; twenty-two have definite rulings.

Of the forty-seven institutions in which the teaching load is regulated, whether formally or informally, thirty-eight institutions reported these regulations in terms of the average number of hours of teaching actually carried by members of the instructional staff. The range is from eight to sixteen hours a week, with ten hours occurring most frequently. The remaining nine institutions reported only the maximum number of classroom hours allowed each week: a range of from eight to sixteen hours, with twelve hours occurring most frequently. The minimum figures, reported by only a few institutions, indicate that the number of hours teaching required each week may fall as low as five, or may reach as high as twelve.

According to Davis,¹ 16.6 teaching hours is the maximum set for the teaching load in colleges and universities by the North Central Association. Lindsay finds,² in a study of fifty-six state colleges and universities of forty-two states, that the hour of most frequent occurrence is fifteen. The range of teaching-load hours among these institutions is from eleven to twenty. The details are as follows:

Teaching-Load Hours Maintained	Number of Institutions
11.....	1
12.....	3
13.....	7
14.....	7
15.....	22
16.....	4
17.....	4
18.....	3
19.....	2
20.....	3

The teaching load in thirty-one seminaries for which sufficient data is at hand was studied in terms of student hours, a "student hour" being defined as one student under instruction in lecture or some form of recitation for one hour. The range of student hours per teacher in these thirty-one institutions is from 37.5 to 571.4 hours. The average total student hours per teacher is 111.8.

Reeves and Russell made a study of the average student hours per teacher in twelve church colleges and twelve public-supported institutions.³ They find the average student hours per teacher to be 261 in the church colleges and 320 in the public-supported schools. When the two types of schools are combined, the average student hours per teacher is 287.

Again the comparison of theological schools with colleges and universities reveals the fact that the theological teachers carry a much smaller number of student hours on the whole than do college and university teachers.

To the question whether any attempt is being made to adjust the teaching load to meet the various demands made upon the instructional staff by outside agencies or for research and writing, thirty-two institutions reported no attempt whatever. Five institutions did not answer the question. For the remaining twenty-five, adjustments usually take the form of a reduction of the teaching load or of executive responsibility. The question may be raised here whether the application of one or more staff members for the reduction

¹ Davis, C. O., *The Teaching Load in a University, School and Society*, Vol. 19, pp. 556-558.

² Lindsay, E. E., *Scheduling Practices in State Universities and Colleges, School and Society*, Vol. 21, pp. 84-88.

³ Reeves and Russell: *College Organization and Administration*, chapter viii, pp. 171, 177.

of the teaching load would result simply in a redistribution of responsibility, with increased load for the other members of the staff, or whether this matter would be taken care of by actually increasing the teaching staff. The former appears to be the case in at least one institution, which states that staff members may be relieved of teaching duties only if they are able to make satisfactory arrangements with the other teachers.

THE FACULTY-STUDENT RATIO

The teaching load is not only a matter of hours spent in the classroom but also a matter of the number of students to be taught. One way of determining the total teaching burden in a school is to find the number of students per teacher. While this does not show how the students are divided among the teachers, it does indicate whether or not an institution is adequately staffed.

Sixty seminaries supplied data for computing the student-faculty ratio for the year 1929-1930. In these seminaries there were for that period 807 teachers (of whom about three-fourths were on full time) and 7,246 students.

For this group of seminaries, thirteen, in 1929-1930, had from one to five students for each full-time professor; fifteen had from six to ten; nineteen from eleven to fifteen; seven from sixteen to twenty; two from twenty-one to twenty-five; four upwards of thirty-one. In the same group, the number of students for each teacher of *all ranks*, was: in twenty-four seminaries, from one to five; in twenty seminaries, six to ten; in nine seminaries, eleven to fifteen; in three seminaries, sixteen to twenty; in one seminary, twenty-one to twenty-five; in one seminary, twenty-six to thirty; in two seminaries, upwards of thirty-one. The average number of students for each full-time professor in all seminaries is 12.9, and for each teacher, nine.

A special study was made in the case of forty-three seminaries of the trend in faculty-student ratios over a period of years. In 1900 the number of students enrolled per teacher was ten; in 1910 it was eight; in 1920 it was nine; in 1926 it was ten. Thus in theological schools the ratio of teachers to students has not changed since 1900. (Appendix B, Table 93.) In fourteen independent colleges the faculty-student ratio for these same years was eleven, twelve, fourteen and fifteen respectively.

Reeves and Russell propose for an effective college a graduation of ratio of students to teachers from 10.0, 12.1, 13.9 to 15.0 for schools enrolling 300, 400, 500 and 750 respectively, contingent also upon financial resources.⁴

From statistics given in the *World's Almanac* for 1929 for eighty-eight colleges and universities in the United States with \$2,000,000 or more endow-

⁴ Reeves and Russell, *op. cit.*, chapter xii, p. 247.

ment, the ratio of the total number of students to the total number of teachers is 12.0 to one. These institutions should represent the best educational practice in America.

Dr. Kelly summarizes the requirement of the standardizing agencies with regard to college faculties as follows:

"The size of the faculty shall bear a definite relation to the type of institution, the number of students and the number of courses offered. For a college of approximately 100 students in a single curriculum, the faculty shall consist of at least eight heads of departments devoting full time to college work. . . . The college should have a faculty so large that the ratio of students to the number of faculty members above the rank of assistants shall not exceed 20 to 1."⁵

These facts show that theological schools, on the whole, are more amply manned with teachers than are colleges and universities.

DISTRIBUTION OF TEACHING LOAD

We have data for fifty-seven seminaries showing the percentage of semester hours in each field of study taught by teachers of different rank as follows: (1) professors on full-time permanent appointment; (2) associate and assistant professors teaching full or part time but not enjoying a permanent appointment of the highest teaching rank; (3) instructors and outside professors who may be lecturers or teachers of courses in the institution while simultaneously holding a major position in another institution, or who offer courses in another institution that are open to seminary students and therefore included in the seminary catalogue.

The findings reveal that the highest percentage of the total semester hours is in courses taught by regular full-time professors:

In theology and philosophy, all semester hours are taught by full professors in forty-three (out of fifty-seven) institutions; in comparative religion and missions, in forty-two institutions; in Christian sociology, in forty-one institutions; in English Bible and church history, in forty institutions; in biblical Greek and Hebrew, in thirty-seven institutions; in religious education and psychology of religion, in thirty-three institutions; in practical theology in sixteen institutions. The comparatively small number of institutions in which full-time professors teach the highest percentage of practical theology is probably owing to the fact that many institutions employ successful local pastors to conduct such courses, while others rely on full-time men of lower rank. A little more than three-quarters of all semester hours taught in fifty-seven seminaries are taught by full professors.

⁵ Kelly and Anderson, *Christian Education Handbook* (1931), p. 402.

OTHER SERVICES RENDERED BY THE FACULTY

The seminaries were asked to list the duties, in addition to teaching, which the instructional staff is expected to perform. Their replies may be grouped under four classifications as follows:

SERVICE TO THE INSTITUTION ITSELF

In addition to teaching, staff members are expected to render the following types of service to the institution:

1. Conduct chapel services, including preaching and administration of the sacraments.—Reported by fifty-two seminaries.
2. Hold student conferences, advisory and tutorial.—Reported by forty-six seminaries.
3. Serve on faculty committees.—Reported by eighteen seminaries.
4. Deliver extra-curricular lectures and addresses.—Reported by three seminaries.
5. Make contact with churches on behalf of the institution.—Reported by three seminaries.
6. Contribute to official organ of the institution (literary).—Reported by two seminaries.
7. Recruit students.—Reported by one seminary.

Deputation work, field supervision, supervision of extra-mural activities and direction of extra-mural candidates for degrees were also listed; but it is assumed that these would be included as part of the teaching responsibility.

SERVICES RENDERED OUTSIDE THE SEMINARY

A space was provided on our faculty data blank for listing unremunerative service rendered outside the seminary. Such activities fall into three groups:

Service to the Church

This may be either passive or active. It may mean simply attendance upon church services, or it may involve active coöperation on the part of seminary teachers in local non-pastoral church work.

Service to the Denomination

This includes such activities as denominational committee work; settlement work; organization of or representation and participation in, church courts, councils, conferences or conventions; serving on church boards, etc. All these activities were frequently reported.

Service to the Community

A separate tabulation was made of the non-church and non-devotional public-service activities of 366 teachers. About a third of this group reported being engaged in civic committee work, community enterprises and the like. The average number of such activities reported was 2.4 per teacher.

Summarizing, we find that about two-fifths of our group of 366 teachers were rendering some unremunerative service to the church, or the denomination, or the community. Some were engaged in as many as eight different activities of this sort. The most usual figure was one or two, with an average of 1.2 per teacher.

The teachers were not asked to estimate the amount of time generally given to such non-remunerative activities, but the total is no doubt considerable. This work is, of course, voluntary; but it adds, nevertheless, to the total working day of the seminary teacher.

REMUNERATIVE SERVICE OUTSIDE THE SEMINARY

The teachers who filled out the faculty data blank were asked to list their remunerative activities outside the institution with which they were connected. Fifty-two teachers out of 366 reported receiving remuneration for services rendered. The average amounts received annually were as follows:

1. By thirty-seven professors	\$1,356
2. By ten associate and assistant professors.....	638
3. By five instructors	1,224
	<hr/>
Total (by fifty-two)	Av. \$1,208

While only a small percentage of theological teachers appear to engage in outside work of a remunerative character, those that do receive substantial remuneration for so doing.

THE RELATION OF FACULTY TO STUDENTS

CLASSROOM CONTACTS

The most direct means of contact between faculty and students is, of course, through the classroom. Not only does the attendance of the student at lectures and recitation introduce him to the teacher's way of thinking and raise questions which he may be tempted to follow up outside the classroom, but the marking system itself, with its grading of attainment, furnishes a fruitful occasion of personal intercourse. Why a student receives B when he expects A, or only eighty when X or Y receives eighty-five, raises questions of perennial interest to him; and visits to the professor's study are a natural and in some cases a fruitful result.

To another chapter we must defer any detailed discussion of teaching

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015060560712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

methods. But a few words about educational contacts outside the classroom are here in place. Of these the most important are faculty-student conferences.

FACULTY-STUDENT CONFERENCES

We shall attempt here to distinguish between conferences between faculty and students which are concerned primarily with the student's academic work and those concerned with his personal problems. It is recognized, however, that in actual practice the two cannot be separated. When the student meets his faculty adviser for the discussion of his term paper or some other aspect of his work, the conversation is likely to drift to matters of a less academic nature. However, the function of private instruction, whether tutorial or more informal, is different from the friendly discussion of problems of personal morals or vocational outlook.

In virtually all seminaries there is a certain amount of individual instruction. This is unavoidable. In a few, it is regarded as incidental, and is done usually in response to requests from the students. Other seminaries make a point of it and arrange special office hours when the students meet individual faculty members by appointment. Some professors make it a requirement that every student talk over his term paper with him.

It often happens that students remain after class for questions and discussion with the professor. Sometimes these questions are written down by the student and presented to the professor at a later interview. Sometimes the professor arranges his work so that he will have an hour or a half-hour immediately after class, which time is devoted to discussion with as many students as wish to remain. There are many other ways and times when this informal sort of instruction takes place.

Teachers differ in opinion as to whether the effort should be made to standardize this conference method by making definite provision for it at stated times and places rather than leaving it to the caprice of time and circumstances. Some think that its informality and spontaneity are its very life; and that any effort to systematize or schedule it would lessen its effectiveness. Others take the view that since such informal teaching is by far the most effective, definite provision should be made for it either in the classroom or through private intercourse.

An intensive study of the teaching methods in 104 classes of eight seminaries shows that a very small fraction of the total classroom time was devoted to individual conference with students. There were, however, a few notable exceptions. In a course in the supervision of religious education in the Yale Divinity School, the students estimated that 15 per cent. of the class time was given to private conferences with students. There were in

other seminaries occasional courses in religious education or practical theology where some time was taken for such conferences.

As a sample of the type of personal supervision of the student's work given in different faculties, we present the following excerpts from a study made by Dr. Settle:^o

"In classes in *Public Speaking* and *Homiletics*, provision is made for conference between students and instructors regarding personal difficulties in speaking, reading or the preparation and delivery of sermons. Many of the students do not take advantage of such conferences and in most cases the conferences are occasional. In one class, however, each student has at least twelve such conferences during one semester. While some of these are group conferences, there are never more than two students in a group. This is a class in *Theory of Preaching*, having an enrollment of 13 students. In larger classes, as for example, a class in *Homiletics* with an enrollment of 84 students, it would be exceedingly difficult to hold individual conferences so frequently.

"Students in such courses as *Supervision in Religious Education* and *Field Work* frequently consult the instructor concerning problems of the field work in which they are engaged. Conferences within other fields of study are few. Students sometimes consult the instructor with reference to sources of material and method of research in preparation of written papers.

"Several classes within the fields of *Religious Education*, *Practical Theology* and *Christian Sociology* are divided into groups or committees on the basis of interest in particular problems. Thus, a class in *Church Efficiency* is divided into a number of groups on the basis of interest in the problems of various types of churches; e.g., the city church, the country church, the church in a college center, the church in an industrial community. A course in *Social Ethics* is divided into groups according to individual interest in social problems, racial problems, economic problems and problems of international relationships. The committees meet and prepare group reports, the meetings being held outside the class sessions.

"Observation trips include visits to churches to observe equipment for and methods of religious education and to study different types of worship, church art and architecture. In connection with courses of a sociological nature visits are made to such institutions as jails, hospitals, morgues, insane asylums, lodging houses, orphans' homes and radical labor headquarters."

PROVISION FOR MEETING INDIVIDUAL DIFFERENCES

The private or semi-private conference method or the tutorial method implies a recognition of individual differences among students in respect to their intellectual needs and abilities. That such differences exist has been amply demonstrated both in this report and in other studies. The problem

^o Settle, E. T., "Class Room Procedure in Theological Education," doctoral dissertation, (Yale University, 1931).

is how to detect the most important differences and to provide for them. Some effort was made to ascertain the methods used by teachers in discovering the individual needs of their students. Dr. Settle reports that:

"Many instructors require students upon entrance into their courses to fill out an enrollment card or personal data sheet, giving such items of information as academic and seminary training, degrees obtained, where and when obtained, experience in religious or social work, courses taken previously which are preparatory or related to the one in which the student is enrolling. An instructor of one class keeps a card file in which colored tabs indicate those students who have taken courses equivalent to the one he is teaching, advanced courses or special courses within the same field.

"At the beginning of a class in social ethics, one instructor gives Watson's Attitude Test to the students to determine their attitudes on social questions.

"A professor of Systematic Theology requires each student at the beginning of the course to write a paper describing the events leading up to and the reasons for his decision to become a minister. This paper reveals many of the students' previous experiences and theological views. At the beginning of a course in Public Speaking the instructor requires each student to give a five-minute talk. He is thus enabled to become acquainted at once with qualities of speaking which require most development in individuals and among the class as a whole.

"Outside the class period, information concerning individual students is obtained by means of personal conference. As we have said before, such conferences are very occasional except within the fields of *Religious Education and Practical Theology*. Two exceptions should be noted. In the case of one school which has the tutorial system for men of the senior class, the smallness of the particular school and the system of tutoring bring the senior students into more or less intimate contact with instructors. In another school each professor is particularly responsible for advice and assistance to a group of about fifteen students.

"Reading periods, during which the student may read the books of his choice without attending classes, form part of the program at the Episcopal Theological School in Cambridge and freedom from graduation requirements stated in terms of hours and units, as provided for in the revised curriculum at Yale, are other means of taking account of individual differences.

"In classes of *Homiletics* and *Public Speaking* students are frequently assigned exercises to meet particular needs. Thus a student lacking in dramatic sense was assigned practice in reading passages requiring dramatic interpretation. Various vocal exercises are similarly assigned to correct individual differences.

"In most classes where students are asked to write papers they are allowed to choose the topic upon which they write. In a few cases students choose their own topic without assistance but always with the professor's approval. In most cases topics are chosen from a list of subjects suggested by the instructor. Although in most classes some readings are required, students usually have a good deal of freedom in the selection of supplementary reading.

"Where there are group conferences, students are usually allowed to choose the group with which they desire to work. Personal conferences for counsel and assistance help to provide for individual needs.

"Interesting examples of the utilization of student experiences were found in several classes. An Italian student pursuing a course entitled *Spiritual Values of World Literature* occupied two class sessions with a presentation of the Italian interpretation of Dante's 'Divine Comedy.' A Russian student of the same class interpreted the spirit of Russian poetry during two subsequent class periods. Another course entitled *Sociology of Religion* was considering the religion of primitive peoples. A student who had spent some years as a missionary in South Africa made an interesting contribution of his own experiences with the religion of the primitive Africans.

"Another way of providing for individual differences is found in the use made of assigned work. In a few cases professors work out course requirements with individual students to meet special needs. Some professors assign topics for investigation which give students a background of knowledge in certain fields where they are noticeably deficient. Research is occasionally used as a means of vocational exploration. Thus, a student of a course entitled *Religion in Higher Education* was encouraged to make a study of the work of the university pastor because he was considering that vocation for his own life work. Social and religious surveys which students make of their own fields of work are reported as particularly helpful."

Yet, when all allowance has been made for these and similar devices for dealing with individual needs, the general impression gained from a study of present seminary methods is that far too little progress has been made in adapting the course to meet the differing needs of students. While many professors succeed by the use of questions and discussion in the classrooms, in meeting the more extreme forms of differences in student preparation and ability, there still remains much that ought to be done.

A TYPICAL DESCRIPTION OF PROFESSORS AT WORK

A vivid account of the work of the professors in one institution has come to us from Union Theological Seminary in Richmond, Virginia. It is a short pamphlet entitled "The Professors of Union Theological Seminary" prepared by William R. Miller, the treasurer. Believing that the description by Mr. Miller of the work of the professors in that institution is typical, we quote here certain selected paragraphs.

THE PROFESSOR AND THE STUDENT IN THE CLASSROOM

"It may astonish some to be told that as a rule no professor spends more than two hours a day in classroom work. A lawyer on our Board of Trustees said once that he spends at least five hours a week preparing to teach his Bible class. That is at the rate of ten hours for an hour of teaching. If our teachers did this

there would be only two hours left out of the twenty-four. *Just to prepare for and meet two classes a day surely is a pretty good day's work.* But, some will say, it comes easy to them after years of experience, and anyhow, is it not true that when a teacher has taught a course one or two years, he is thereafter only repeating?

"As to the first, perhaps in no line of work has there been more advance than in the art of teaching, and these teachers of theology cannot lie back on their experience any more than other teachers, possibly less, because this is a graduate school and our teachers take their students fresh from the classrooms of the recently trained teachers in our colleges and universities and must mark an advance on their work. As to the second, woe to any teacher who 'sets.' Here, his department may be called what it was a hundred years ago, his subject also; his subdivisions may be the same, but there must be change. Even a teacher of one of the exact sciences (a misnomer) could not make his class period this year exactly like the corresponding period last year—not in a changing world like this. How much less can our teachers, whose subjects are fraught with life itself! Every time a real teacher meets his class it is like a fresh adventure. Who knows what may result from this contact of minds and personalities? Can such a teacher allow himself to get dull or monotonous? *The teachers at Union Theological Seminary cannot and do not.*

"But this is not all. There are book lists to be made, tests to be given, examination papers by the hundred to be weighted, theses to be read. And yet, provided all this is accomplished beyond criticism, we have only a scholarly, convincing, persuasive teacher on the rostrum, and his students at their desks. We have not thought of the service he must render to each individual student. He has an hour in class—frequently followed by informal discussion of the subject for varying periods with perplexed minds, or with students who have seen a new light. To abandon them would be treason to his profession; it would be to forfeit the one great reward of the teacher. But this takes time."

IN THE STUDY

"Then there are those hours upon hours of conference in the privacy of his study. The professor comes to close grips with his students in such interviews. Much of his finest teaching is so done. Human like, he warms up in the process. He is interested, he is interesting; the student is interested and stays—sometimes he stays on and on, and comes again. I would not break up a thing like this. I am only saying, the lesson tomorrow must be taught, and what time is thus taken out must be made up, by working so much longer.

"But again, this is not all. To meet and help an eager student for an evening may be like cordial to a professor's heart. Not all interviews are like this. Remember what life-laden subjects these professors teach. The more life involved in a subject, the more complicated that subject becomes. In theology there are more life-complications than pertain to any other phase of learning. Suppose a student insists on a demonstration such as he has been accustomed to in the college laboratories. Suppose he wants a visible chart of the invisible, as he sometimes

does, and suppose the professor sees the future happiness of the student, and of his countless future hearers, hang on the outcome of this discussion, at once we have an added burden on our professor, a nerve burden. Then, suppose the light breaks and the student is led to see Him who is invisible. Nine times out of ten he is prostrated, spiritually, like Isaiah, and our professor encounters his most exhausting task. Gently, patiently, oh so slowly, his pupil must be restored, adjusted to the new light, re-orientated to the whole of life, taught to live and grow and work in the light of his new experience, and to prepare himself to minister in his turn to those who will seek spiritual guidance from him. Who is sufficient for these things? And yet I, near at hand but detached, see all these experiences come to friends of mine, not to one or two, but to all, not once or twice, but again and again I see them burn with eagerness to serve and I see them succeed. This is the seminary professor's supreme opportunity, his supreme service and his supreme joy."

CHAPTER VIII

*Teaching Methods*¹

PURPOSE AND SCOPE OF THE CHAPTER

In this chapter we propose to study more in detail the teaching methods used in the classroom. Here the underlying philosophy which determines educational policies and procedures is most clearly revealed. Every teacher who has reflected on the purpose of education has some philosophy on which he bases his classroom methods; and even where purely traditional methods are followed, this is in itself an indication of the teacher's attitude toward his work.

WHAT IS MEANT BY EDUCATIONAL METHOD

Educational method may be conceived broadly to include the philosophy that determines educational procedure in its broadest sense; or it may be conceived more narrowly as what goes on in the classroom. We shall be concerned in this chapter primarily, though not exclusively, with the more restricted field. We shall ask what methods seminary teachers follow in the classroom; what they are trying to accomplish by these methods; what technical helps they use; what are the standards by which they measure success; and finally, what is the reaction of the students to these courses, which courses they find most helpful and for what reason. In each case it will be our aim to describe what we find, not to decide whether the method used is right or wrong.

Even so, it is not easy to draw the line between fact and interpretation. Not all teachers realize what are the standards by which they are governed; nor, where standards are recognized, is it always easy to tell where one leaves off and another begins. Nowhere is it easier than in a discussion of educational philosophy to set up unreal alternatives which confuse the issue.

OUTLINE OF TOPICS

In what follows we shall consider in turn the following questions:

1. What are the most prevalent teaching methods now in use in theological seminaries?
2. What determines the method used in any single course?

¹ The data of this chapter were collected by Dr. Edwin T. Settle and first organized by him and embodied in his doctoral dissertation which is entitled "Class Room Procedure in Theological Education" (Yale University, 1931).

3. What technical helps are most in use?
4. By what criteria do teachers measure success?
5. What is the reaction of the students to the teaching methods in use? *

A COMPARISON OF TEACHING METHODS

THE PROBLEM OF CLASSIFICATION

In any attempt to estimate the value of present teaching methods, it is necessary at the outset to have some standard of comparison. This is not easy to secure, partly because the ways in which each can be used vary so widely that any classification based upon criteria which lend themselves to statistical treatment is seriously limited at the outset.

One possible method of classification would be to take our departure from the technical devices used, such as textbooks, required readings, syllabi, term papers, quizzes, examinations, field work and the like. We have assembled information which shows the extent to which each of these devices is used in the seminaries selected for study. But this of itself tells us little. It is only as these devices are associated with some central aim that we can speak of a teaching method.

A second possible point of departure is the purpose that the teacher sets himself in giving the course—whether his primary aim is the impartation of knowledge, the development of skill, the technical training needed for a vocation, or a unified philosophy of life. Here also we have gathered a body of data that shed light upon the teaching methods used in seminaries; but of themselves they are too general to serve as principles of classification.

A more promising approach is through the points of contact between teacher and pupil. How is that contact conceived, and through what methods is it mediated? Here we find certain general factors emerging which may be made the basis of a working principle of classification.

A PROVISIONAL CLASSIFICATION

If we start from the teacher's side, we find the simplest method of contact is through the assignment to the pupil of a definite body of content to be mastered and returned to the teacher either in the form of recitation or examination. This body of content may be contained in a textbook or in a

* In answering these questions we shall rely upon data supplied by a group of institutions that filled in our comprehensive institutional schedule, and also upon data obtained through personal visitation and observation of 104 courses in eight institutions, consultation with sixty-one teachers in these institutions, and consultation with students taking these courses supplemented by schedules filled in by them. Where relevant, additional data have been drawn upon from other sections of the survey.

The personal visitation of seminaries and the compilation of the results of these visits were made by Mr. Edwin T. Settle, in partial fulfillment of the requirements of Yale University for the Ph.D. degree. Mr. Settle's findings, which are fully discussed in his thesis, have been freely quoted for the purposes of this chapter. In view of the limited number of institutions covered, and of the limitations of the techniques employed, these data have not wholly been relied upon for our purposes.

series of required readings, or in a syllabus; but in each case it is something definite and easily accessible; and the test of success is the fidelity with which the student masters the task that has been assigned. We may call this method the *recitation method*.

A variation of this is the *lecture method*. Here the teacher himself furnishes the material to be mastered and the student must rely upon his ability to make quick reaction in the classroom to what has been said. This is true whether the main purpose is to impart information or to stimulate thought.

In the lecture method, as ordinarily followed, the material is presented in systematic or logical form. But in life we do not meet things in logical order. Abstract principles meet us in concrete illustrations which often present difficulties to the classifier. A variation of the lecture method as ordinarily practiced takes its departure from these concrete cases and, through an analysis of the principles they illustrate, leads on to the synthesis from which the lecture method in its conventional form starts. This is the so-called *case method* as practiced in the study of law and of medicine.

So far we have been considering our contact from the point of view of the professor. If, now, we take our departure from the side of the student, we find a corresponding alternative. We may conceive the student's contact as primarily through the appropriation of material assigned by the professor, whether through textbook or lecture; or the student himself may be set a problem to deal with in his own way. This problem may be either intellectual in a narrow sense, as the writing of an essay, or practical, like the preaching of a sermon or the teaching of a class. We may call this for convenience the *project method*.

In the practical working out of these methods there will be a give-and-take by the teacher and student, ordinarily in the form of discussion. Its simplest form is question and answer in the classroom; its more advanced form is personal conference between teacher and student. When discussion ceases to be an individual matter and is made the staple of classroom work, we have the *discussion method*.

A combination of the project method and the discussion method is the *seminar*, in which a series of projects by individual members of the class is made the basis of group discussion.

Combining these methods, we have as a working principle of classification sufficient for our present purpose, a fourfold division:

- (1) The recitation method.
- (2) The lecture method.
- (3) The discussion method.
- (4) The case, project, and other methods.

We shall use this as a guide in what follows, remembering always that any comparison of teaching methods must take account of a certain amount of

overlapping, and that every good teacher will vary his method according to the particular purpose he wishes to accomplish.

One further distinction is necessary to pass intelligent judgment upon the methods used—namely, between courses in which the primary purpose is the increase of knowledge and those whose main aim is the mastering of existing knowledge or the acquisition of skill in its use. We shall use the word *research* to designate courses of the first type.

METHOD OF APPROACH

To discover how far and in what combination each of these methods was used, we submitted to twenty-five institutions a schedule requesting them to tabulate by departments their answers to questions concerning:

- a. Number of seminar courses offered.
- b. Number of research courses offered.
- c. Number of straight lecture courses.
- d. Number of straight recitation (question and answer) courses.
- e. Number of free discussion courses.
- f. Number of project method courses.
- g. Number of courses using a combination of c and d.*

These answers were reclassified so as to show what proportion of time in the classroom was given to each method for the seminary as a whole, and what was the combination for each department.

In estimating the value to be assigned to the results thus reached, two things must be borne in mind: first, the difficulty already referred to of sharply discriminating the different methods when they are used in a single course; secondly, the fact that in connection with each of the methods, the time spent in the classroom is only a small part of the time actually spent by the student and that in connection with his preparation for a course, part of the work done may be of a different kind.

This qualification is especially important in connection with the project method. Here much of the work is done outside the classroom, and often only the final report is given in class. In estimating the time given to this method, therefore, the figures here given are misleading. This is especially true of that form of the project method known as field work, which furnishes the subject of a special chapter.

* Answers to these questions were given by the dean or registrar or someone in the institution familiar with the nature of the courses. These were later checked by catalogues in instances where the catalogue description of the course specified the teaching method. While the results are no doubt subject to a degree of error, they are on the whole reliable enough for the purposes of this study. The institutions were Auburn, Biblical, Bonebrake, Butler, Candler, Central, Chicago Theological, Colgate-Rochester, Columbia, Crozer, Eden, Evangelical, General, Hartford, Louisville Presbyterian, Lutheran—Gettysburg, Protestant Episcopal—Virginia; College of the Bible, Reformed—Lancaster, Union—New York, Union—Virginia, Vanderbilt, Yale, Divinity School of the University of Chicago, Gammon.

In an effort to overcome these difficulties, at least in part, and to determine the relative time given in any single course to the different forms of teaching under consideration, we made use of a schedule circulated among the students in 104 courses visited in eight institutions.⁴

TIME DEVOTED TO DIFFERENT METHODS

According to the Institutions

For the group of twenty-five institutions from which data were received, a total of 2,374 courses were offered, representative, on the whole, of those found in most seminaries. Among these courses the types of teaching method shown in Table VII predominate.

TABLE VII—PROPORTIONS OF CLASSROOM TIME DEVOTED TO THE DIFFERENT METHODS

Teaching Method	Courses	
	Number	Per Cent.
Lecture and recitation	757	31.9
Lecture and discussion.....	429	18.1
Straight lecture.....	417	17.5
Seminar	249	10.5
Straight recitation	206	8.7
Discussion	114	4.8
Research	77	3.2
Lecture and reading.....	38	1.6
Project	33	1.4
<i>All other</i>		
Discussion and recitation.....	16	.7
Seminar and discussion.....	9	.4
Lecture and research.....	9	.4
Lecture, research and discussion.....	6	.3
Lecture and practice.....	5	.2
Field work.....	4	.1
Discussion and reading.....	4	.1
Research and discussion.....	1	.1
	2,374	100.0

⁴ These students were asked to estimate the percentage of classroom time devoted to the various teaching methods already mentioned; and before presenting the results, a word must be said as to the reliability of such estimates. The most reliable technique for determining the actual distribution of classroom time would be to keep a time account from day to day with a stop watch. This was out of the question. We were forced to rely on estimates. Concerning their accuracy: it is a well-known principle of science that if errors of observation or of judgment are variable and sufficient in number, they will, in the long run, cancel each other, so that the average of a large number of judgments will be approximately correct. If twenty-five students were to judge the length of a table in inches, it has been determined by experiment that the average of their estimates would approximate the true length of the table. There will, of course, be some discrepancy between the true length of the table and the average of the estimates; and this is known as the error of estimate. There is a statistical device for computing the probable size of this error which depends partly on the number of judges, but mainly on the agreement among them. Thus, if twenty-five students agree that the percentage of time devoted to lecturing in a given course is between sixty and seventy, with an average of sixty-five, we can be fairly sure that this is correct. But if their estimates vary from forty to one hundred, with an average of sixty-five, we are not so sure. In this case the "standard error" of the estimated mean is much larger because there is more disagreement among the individual estimates. We have computed the "standard error" of these estimates and find that in courses of twenty or more students it is relatively small.

Thus the lecture method predominates in fully two-thirds of these courses. It will be noted that the majority of the courses employ more than one classroom method. The first seven methods were reported in use for all fields of study (English Bible, biblical Greek and Hebrew, theology and philosophy, church history, comparative religion and missions, religious education and psychology of religion, practical theology, Christian sociology). (See Table 14, Appendix B.) The method of lecture and reading is used in biblical Greek and Hebrew and in theology and philosophy; the project method in religious education and psychology of religion, practical theology and English Bible; discussion and recitation in English Bible and religious education and psychology of religion; seminar and discussion in church history; lecture and research and discussion in theology and philosophy; lecture and practice in practical theology; field work in religious education and psychology of religion and in practical theology; discussion and reading in religious education and psychology of religion; research and discussion in theology and philosophy.

According to the Students

Estimates of the proportion of classroom time devoted to the various teaching methods were made by 2,041 students. (See Table 15, Appendix B.) They confirm the estimates of our group of twenty-five institutions so far as they show that the lecture method is the predominant one; but they disagree in that they do not show any "straight lecture" courses in the sense that 100 per cent. of the class time is devoted to lecturing. The estimates of the institutions were made by registrars and deans and checked by general catalogue statements, and were therefore not intended to give a precise description of the divisions of time among the various teaching methods.

As estimated by the students, the distribution of classroom time is as follows:

Lecturing	45%
Discussion	19
Recitation	21
Miscellaneous	15

There is striking variability in the amounts of each of these methods among the different fields of study, and especially within the same field of study.

Lecturing

Theology and philosophy stands first in the amount of time devoted to lecturing in the sixteen courses falling in this general field. The amount of lecturing ranges from 4 to 93 per cent.—an average of 66 per cent. The other subjects follow in the order named in Table VIII.

TABLE VIII—STUDENTS' ESTIMATES OF PER CENT. OF CLASSROOM TIME DEVOTED TO LECTURING

Subject	Number of Courses	Range of	Average of
		Estimates %	Estimates %
Theology and philosophy	16	4-93	66
English Bible.....	15	14-91	61
Church history.....	8	8-95	56
Christian sociology.....	5	8-75	45
Practical theology.....	19	8-84	41
Religious education.....	23	4-91	35
Comparative religion and missions....	8	1-72	37
Biblical Greek and Hebrew.....	10	3-91	19

Within departments, we find in English Bible, ten out of fifteen courses predominantly lecture; that is, lecturing consumes more than half the classroom time; in theology and philosophy, twelve out of fifteen courses, or 75 per cent. predominantly lecture; in church history, four out of eight; in biblical Greek and Hebrew only one out of ten; in comparative religion and missions, only two out of eight; in religious education and the psychology of religion, only seven out of twenty-three; in practical theology only seven out of nineteen; in Christian sociology three out of six.

Taking all courses in all fields together, forty-six, or somewhat less than half, are found to devote more than half the classroom time to lecturing.

Discussion

We have already seen that only about a fifth of the total classroom time is devoted to discussion. Among the various departments, religious education and psychology of religion stands first in the amount of time given to this method. The range is from 4 to 51 per cent., an average of 28 per cent.

TABLE IX—STUDENTS' ESTIMATES OF PER CENT. OF CLASSROOM TIME DEVOTED TO DISCUSSION

Subjects	Range of	Average of
	Estimates %	Estimates %
Religious education and philosophy of religion...	4-51	28
Biblical Greek and Hebrew.....	4-45	26
Comparative religion and missions.....	7-63	24
Practical theology.....	8-38	19
Christian sociology.....	12-25	
English Bible.....	4-32	12
Theology and philosophy.....	2-33	
Church history.....	2-23	11

Only three departments have any courses in which at least half the time is devoted to discussion: one in biblical Greek and Hebrew; one in comparative religion and missions; two in religious education.

Recitation

Twenty-one per cent. of the classroom time, or approximately one-fifth, has been reported as devoted to the recitation (question and answer) method. This method is most prominently used in biblical Greek and Hebrew, in which 40 per cent. of the classroom time is devoted to this activity. The range is 4 to 88 per cent.

TABLE X—STUDENTS' ESTIMATES OF PER CENT. OF CLASSROOM TIME DEVOTED TO RECITATION

Subjects	Range of	Average of
	Estimates %	Estimates %
Biblical Greek and Hebrew.....	4-88	40
English Bible.....	6-78	26
Comparative religion and missions.....	10-54	25
Church history.....	2-60	23
Practical theology.....	6-60	20
Theology and philosophy.....	2-60}	14
Religious education.....	4-26}	
Christian sociology.....	6-14	10

Within departments, we find only eleven courses in which more than half the time is devoted to questions and answers: two in English Bible, four in biblical Greek and Hebrew, one in theology and philosophy, one in church history, two in comparative religion and missions, one in practical theology.

The Case, Project and Other Methods

Miscellaneous methods, including the case method, project method and other new ventures were reported in use in 15 per cent. of the courses. They are most prominently used in Christian sociology, in which the range is from 2 to 68 per cent., the average 26 per cent.

TABLE XI—STUDENTS' ESTIMATES OF PER CENT. OF TIME DEVOTED TO PROJECT AND CASE METHODS

Subjects	Range of	Average of
	Estimates %	Estimates %
Christian sociology.....	2-68	26
Religious education.....	0-58	23
Practical theology.....	0-58	20
Biblical Greek and Hebrew.....	0-58	15
Comparative religion and missions.....	0-74	14
Church history.....	0-74	10
Theology and philosophy.....	0-56	8
English Bible.....	0-4	2

Here again only eleven courses utilize half or more of the classroom time with these teaching methods; three courses in religious education, two in practical theology, two in theology and philosophy, one in church history,

one in comparative religion and missions, one in English Bible, one in Christian sociology.

Summary

From Table 15 of Appendix B, showing the combinations of methods, we see clearly that lecturing is usually supplemented with recitation; and that discussion is accompanied by other methods. This confirms what we have already found to be the case: that there are almost twice as many lecture-recitation courses as there are lecture-discussion courses, and that there are practically no lecture-research or lecture-practice courses.

The answer to the question concerning the most prevalent teaching methods is therefore clear. The lecture method prevails in fully half of all courses, and it plays a prominent rôle in fully three-fourths of all courses. It is supplemented in most courses by recitation and discussion.

FACTORS THAT DETERMINE THE CHOICE OF METHOD

The third major question before us in this chapter has to do with the factors that determine the method or combination of methods used in any course. Some of the factors that play a part in the determination of method are (a) the field in which the course lies or the nature of the subject-matter; (b) the nature and purpose of the course; (c) the length of the course; (d) whether the course is elective or required; (e) the number of students enrolled. To these should be added (f) the instructor's aims and objectives.

THE FIELD IN WHICH THE COURSE LIES

We have already seen that the amount of time devoted to each of the four major types of teaching method varies from one field to another. Thus, courses in theology and philosophy, English Bible and church history are taught mainly by the lecture method. The discussion method is used most frequently in religious education courses, biblical Greek and Hebrew and comparative religion and missions. Courses in biblical Greek and Hebrew are taught mainly by question and answer. The newer methods of "case" and "project" study are found in Christian sociology, religious education and, to some extent, in practical theology.

THE NATURE AND PURPOSE OF THE COURSE

Seminar courses, for example, use the lecture method less and the report and discussion method more. Lecturing and recitation have relatively little place. Discussion and miscellaneous methods occupy most of the time, the most prominent among the latter being student reports. In such courses the

aim is usually to achieve a technique of study and research rather than to master a body of subject-matter.

THE LENGTH OF THE COURSE

We found relatively more lecturing in one-semester courses than in two-semester courses. It has already been said that in forty-six of the 104 courses studied, lecturing occupies more than half of the classroom time; in the remaining fifty-eight courses, less than half. Of the forty-six courses, thirty-four are one-semester and twelve are two-semester courses. The one-semester courses average 51 per cent. lecturing; the two-semester courses 36 per cent.

We cannot conclude, however, that the longer the course the less the lecturing; because the four-hour courses average 63 per cent. lecturing while the two-hour courses average only 33 per cent. This is partly because many two-hour courses are seminars.

The discussion method appears with relative uniformity in courses of both one, and two semesters. It is used slightly less in three- and four-hour than in one- and two-hour courses.

Recitation appears most frequently in two-semester courses, and with about equal uniformity for courses of from one to four hours in length.

REQUIRED AND ELECTIVE

Whether a course is required or elective seems to influence the teaching method to some extent. There is, on the average, about 10 per cent. more lecturing, 12 per cent. more recitation and 6 per cent. less discussion in required than in elective courses. These differences, however, are not statistically reliable.

NUMBER OF STUDENTS ENROLLED

We find more lecturing and less discussion in large classes (thirty or over) than in small classes. As the size of the class increases from one to fourteen to thirty or more, lecturing and recitation consumes an increasing percentage of the time, and discussion tends to decrease.

AIM OF THE PROFESSOR

One further factor determining the choice of a particular method may be mentioned: the teacher's conception of the aim of theological education. We shall return to this subject in the next section when we endeavor to determine the criteria used in measuring success.

Summarizing, we find that the combination of circumstances favorable to lecturing is that the course lies in the field of theology and philosophy or church history; that it be a one-semester required course meeting three or

four times a week with an enrollment of thirty or more students. The combination of factors favorable to more discussion than lecturing is that the course lies in the field of religious education, biblical Greek and Hebrew, or comparative religion and missions, and that it be in the nature of a seminar course with a small enrollment. The recitation type of teaching is found mainly in language courses where the enrollment is small.

TECHNICAL HELPS

Among the helps most frequently in use in carrying out the above methods may be mentioned: textbooks, required reading, term papers, quizzes and examinations.⁶

TEXTBOOKS

In approximately half of 223 required courses, no textbook was used; about one-fourth reported one textbook; another one-fourth, two or more. In many cases the textbook was used as an outline or reading guide and was supplemented by references. In the 104 classes personally visited,⁶ the use made of textbooks varied greatly. Half reported the use of some sort of textbook, of which fifteen made specific page assignments to be prepared for each class session. Course syllabi are used extensively as a supplement to, or in lieu of, a textbook. Most institutions use reading lists, topically arranged, to which frequent reference is made.

Our impression is that while there still remains a certain vestige of the old-fashioned textbook lesson type of assignment, which assumes that teaching is learning lessons, there is a strong movement away from it toward syllabi, reading lists, topics for study and other aids.

REQUIRED READINGS

In many seminaries it is customary for the instructor to open his course with a list of required readings. An attempt was made to gauge the extent of this practice either in terms of hours a week or of pages a week, as a result of which estimates were received for 201 out of 223 required courses. These estimates ranged from twenty-five to 125 pages per course per week. In approximately half the courses, the estimates were over one hundred pages a week.

A further inquiry was made as to ways and means of checking on

⁶ Our findings in this section are based on two sets of data:

(1) that provided by forty institutions, which reported certain facts concerning the five or six required courses (a total of 223 for all institutions) having the largest enrollment;

(2) data secured through personal visitation of 104 classes.

⁶ These overlapped but little with the 223 required courses.

required reading. Many teachers confessed that the only check is the occasional quiz or examination. Others require the students to hand in abstracts or synopses of their readings; still others that the students hand in a list of titles of books, articles or chapters with a statement certifying that such reading has been done. The bibliographies which students append to their term papers afford a further check. Our impression is that most theological students do a fair amount of reading; but how well they remember it or integrate it into their general fund of knowledge, or use it in dealing with intellectual problems, is of course, another question. An effort has been made to secure from the students an appraisal of the value of required reading and these student opinions will be reported in a later chapter.

TERM PAPERS

Another favorite teaching device is the required paper. Here again practice varies from course to course. Term papers were required in 90 per cent. of the 223 required courses. In about one-third of these, only one paper is required; in the remainder, two or more. In a few cases, weekly papers are required. Of course, the fewer the papers the longer and more comprehensive they are expected to be. In our personal observation of 104 courses, many varieties of required written work were discovered. The nature and number of term papers are determined in part by the nature of the course. But the important point is that the written paper, whether it be the biography of a great man, or the summary of a course, or a report of a survey, is a frequent aid in teaching. It has the great advantage of being at once an educational experience and an examination.

QUIZZES AND EXAMINATIONS

As used in many of our educational institutions, quizzes and examinations are primarily testing devices, and only secondarily teaching aids. Some educators claim that this emphasis should be reversed; and in some of the institutions visited we found that this had been done.

Of the 223 required courses, only eleven, or 5 per cent., did not (at the time) require quizzes or examinations. Fifty-three per cent. of the total required only one examination at the end of the course; 25 per cent., two examinations; the remainder, more than two. Some required weekly quizzes, some monthly, some "occasionally." The number required depends partly on the nature of the course and partly on the teaching philosophy of the professor.

The personal visits to classes revealed a variety of ingenious techniques for making examinations truly educational. The new type of short answer examination appears to be finding its way into the seminary. In some courses,

the examination takes the form of an appraisal by the student of the values and limitations of the course. These represent efforts to get away from the old-fashioned memory examination, which stimulated cramming and bred other educational evils. The newer examining devices are found, however, mainly in the fields of religious education, Christian sociology, and practical theology.

OTHER DEVICES

These devices, while by far the most common, do not exhaust the educational methods employed in our seminaries. In addition to the term papers already referred to, theses are required for graduation in more than one of our more progressive seminaries. These theses are given equal or even greater importance than the final examination in estimating the student's mastery of his subject and in many cases are useful aids in training men in methods of research.

A second method is that combination of paper and discussion known as the seminar. Here a selected group of students meet with the professor for the intensive study of a limited field and the students are given opportunity to criticize one another's work.

More interesting educationally, because a more radical departure from earlier education method, is the supervision of the student's practical work and its discussion in the classroom which has come to be known as field work.

In addition to these more formal methods, there are frequent informal contacts between the professor and the student for the purpose of advising the latter in his work. In some institutions young graduates are appointed as part-time assistants in this consultation work, or members of the faculty are assigned to students in a tutorial capacity.

Summarizing, we find that the most common teaching aids in the seminaries are the old familiar textbook assignments, required readings, term papers and examinations. But the use made of these methods varies widely, some teachers using them in formal and conventional ways, others varying their use with the other devices above described. In the main, however, the traditional techniques still have the right of way.

WAYS OF ESTIMATING SUCCESS

POSSIBLE CRITERIA OF SUCCESS IN TEACHING

From our study of the methods used in teaching, we pass to the tests by which success in the use of these methods is measured. Our first problem is to determine the criteria to be used in the test. The following questions meet us at the outset.

1. Who is to be the judge of success in any particular case? Two possible methods are open to us here. We may ask the teacher how far he thinks he has succeeded; or we may ask the same question of the student.

2. What are the standards to be applied? It is obvious that the answer to the first question will depend largely upon the object sought by the one who gives the course. That course is to be judged successful which does for the student who takes it what the teacher hopes it will do.

3. Is the test practicable? So far as this question is concerned, we have restricted our inquiry to the particular course in question. The method used in any particular course is so largely determined by the purpose for which it is given that any general comparison of methods which ignores these differences of aim must be misleading. It is true that these courses taken together form part of a general course of study and the real test of the teacher's success can be determined only when his particular contribution is put in its larger setting. But for any successful application of this test the seminary course itself is too short. One would need to follow the student in his later work and inquire as to the total effect of his seminary training upon his success in life. This we have endeavored to do in rough measure in our discussion of the relation of training to success in Volume II.

4. How are the results to be measured? Here again there are two possible tests at our disposal. We may take the teacher's own estimate, either as it is given by the grades given in a particular course, or by the results of the comprehensive examination at the conclusion of the course. Or we may ask the student how far he himself has derived from any particular course the benefit which the teacher designed that he should receive from it.

It would not be fair, of course, wholly to identify the teacher's estimate of success with the marks that he gives. Many other considerations enter into his estimate of success. As courses differ in purpose, so teachers differ in the relative importance they attach to different aspects of their work. Some lay more stress on the importance of knowledge, others on the acquisition of skill; others on the contribution of the course to the student's preparation for life, either in a more narrowly vocational or in a more broadly professional sense. Still others make their criterion the extent to which they succeed in enabling the student to achieve a unified philosophy of life. These are tests that cannot be effectively expressed through any marking system. Yet they condition any sensible teacher's estimate of his own success. Not the least of the criteria on which the teacher's final judgment is based is the student's record after he leaves the seminary—the extent to which he is able to use the things he has learned. These wider and more elusive criteria we must be content for the moment to pass over.

THE TEACHER'S AIM IN GIVING THE COURSE

Our first objective, then, is to discover the aim which the teacher sets for himself in giving a particular course. To this end we interviewed fifty teachers for the purpose of ascertaining the specific goal they aim to achieve in their several courses. The results of these interviews showed their aims to be quite general:

1. To enable the student better to handle the particular type of subject-matter with which the course deals.
2. To furnish the student a basis for revision of his ideas on the subject with which the course deals.
3. To help the student meet the practical problems of the minister.
4. To stimulate reading and investigation.
5. To broaden and enrich the student's fund of knowledge.
6. To help the student think through his religious problems.
7. To help the student in his personal religious life.

Other aims were stated; but these will suffice to illustrate the fact that the aims of teaching are thought of in terms of the effect of the course on the student.

THE TEACHER'S GRADING OF STUDENT WORK

In chapter v we considered the marking and examination systems in use in the seminaries so far as they determine general standards of admission, promotion and graduation. We have now to examine these more in detail as devices for estimating student attainment in particular courses, and the success of the teaching method used in those courses.

An analysis of the data received from sixty-three institutions to which questions were addressed concerning methods of grading students, showed that there are twenty-three different systems or variations of systems employed as devices for recording student ability and achievement. The system most frequently in use is a letter code (ranging from A to F) in which each letter corresponds to 10 per cent. (A, 100-90 per cent., etc.) with E meaning a condition and F failure. Eighteen variations of this system are in use among the seminaries reporting.

A few institutions use other equivalents or systems for marking purposes (e.g., A—excellent, B—good, C—medium, D—poor, E—failure). The most interesting is a four-letter system, A, B, C, D, indicating in the order named, "ability to think beyond the course," "competent grasp of course," "fair grasp of course," "failure."

Other institutions report a general rule, or understanding, designed to guide members of the faculty in the relative weight to be given to various

types of student effort (e.g., classroom, examination, etc.), in fixing the final mark for a course of study. The rule employed most frequently is to give equal weight to classroom work and to examinations.

Still other institutions have a plan for securing uniformity of marking through faculty conferences for discussion of students and grades; charts for comparative grading; grading according to the law of averages.

In the matter of recognizing high scholarship, the majority of the institutions (forty-four) report one or more plans for awarding scholarship merit. Some of these awards are provided annually; others at graduation. They include, in the order mentioned, fellowships and scholarships, cum laude, etc., at graduation, cash prizes, a degree when only a diploma is given for lower grades, loans, the distinction of being valedictorian or commencement speaker, or of having one's name posted on the bulletin board. Nineteen institutions reported no plans or provisions of this kind.

The more intimate study made by Dr. Settle shows that the students' marks and the final faculty judgment are based on a much wider range of knowledge than has been thus far indicated. While in many institutions (at least twenty-three of those studied), scholarships and fellowships are awarded on the basis of average grades, it is recognized by teachers that grades are, after all, value judgments, and not precise measures of academic achievement. Excerpts from Dr. Settle's report,¹ commenting upon the general factors that determine teachers' estimates of student attainment, are quoted here:

"Instructors measure the results of their teaching primarily by the extent of knowledge and ability to exercise critical judgment which students reveal in class discussion, papers and examinations. Notebook work furnishes a means of judgment in some classes.

"Occasionally, conversations and general conferences with students serve to point out how much value a student is receiving from a course. An instructor in *New Testament Greek* says that some of his students report the use of Greek in other courses and that one or two students are reading Greek books which he mentioned casually but did not require.

"Several instructors in various fields of study say that students have used part of the course material in sermons or addresses. Sometimes instructors meet or receive letters from men on the field who speak of the value of the work they have done under the instructor's direction. An instructor in *Church Art* says that every year a number of former students who are on the field write to him or consult with him personally with regard to building and decorative plans for the churches which they serve.

"Growth of classes and departments to which they belong and comments of fellow instructors and others are also means by which the instructor tests the

¹ Settle, E. T., "Class-Room Procedure in Theological Education," doctoral dissertation (Yale University, 1931).

value of his work. The writer has already referred to the complimentary judgment of a certain state mission secretary with regard to the plan of having student pastors survey the needs of their fields as part of the requirement of a course in *Church Efficiency*.

"A number of instructors ask the students as one of the final examination questions to state what part or parts of the course have been most valuable and least valuable, at the same time asking the students to suggest improvements in the course. One instructor requests the student to fill out a sheet containing an evaluation of each topic considered in the course.

"In one of his classes an instructor in the field of *Religious Education* asks the students to judge his work by means of a teacher-rating scale. The particular scale used requests the students to rate the instruction on five items: knowledge; technique; economy in classroom; personality; miscellaneous. Several items are included under each of these five main headings.

"In courses requiring field work the quality of the work done is, of course, the chief means of measurement. By means of frequent supervision, conferences with students and reports from the institutions served, this is ascertained with a considerable degree of accuracy in a course entitled *Field Work*. Where there is little or no supervision, the instructor depends upon reports and conferences with the student.

"The instructor of a course entitled *Supervision in Religious Education* seeks to measure the extent to which the student's thinking has been revised as a result of reading for the course and class discussion. The course itself is built upon problems chosen for discussion by the students. The instructor gives out mimeographed sheets containing questions which seek to analyze the problems selected. A set of such sheets is given out for each main problem. In each set is a section entitled 'What Do You Think and Why?' This section contains a series of statements such as: coöperative thinking is an indispensable methodology of democracy." The student is advised to rate his thinking on each item in this section in terms of: certainly true, probably true, doubtful, probably false, certainly false, before he does any further reading on the subject, and also before the subject is discussed in the class group. This is the student's initial viewpoint. After the student has heard the problem discussed in class and after he has investigated it for himself through the use of books, etc., he is asked to check himself again. The difference between the original and the final check indicates the changes which are taking place in the student's thinking with respect to each problem."

Concerning the factors that determine the student's final grade, Dr. Settle writes:

"The impression made by the student in the course of classroom discussion, written papers and examinations are most frequent and significant factors in determining the final grade which a student receives in a course. Except in some of the classes where the method of recitation predominates, no formal record is made of the quality of the student's discussion in the classroom. In a few of the

courses where the discussion method predominates, the quality of the questions, answers and comments which the student makes during the class session largely determines his grade.

"In a few classes of the seminar type students are graded solely on the content and manner of presentation of written papers. In other classes written papers count, on the average, from one-fourth to one-half of the final grade.

"In a few classes the final grade is based almost entirely upon the final examination. In some classes the examination and class work count the same proportion and in other classes the examination counts as little as one-fifth of the final grade. On the average, the final examination counts from one-third to one-half of the final grade.

"Regularity of attendance contributes very little to the student's grade in most classes. Notebooks, when required, count a fourth or less of the final grade.

"Other factors which have varying degrees of significance in determining a student's final grade are the amount and quality of his reading, the skill he displays in reading, speaking and delivering sermons in *Public Speaking* and *Homiletics* courses, and the quality of his work done on the field in courses requiring field work."

Concerning the frequency of written tests:

"Generally speaking, two written examinations, one in the middle of the semester and one at the close of the semester, are most common. A few classes, however, in elementary Biblical Greek and Hebrew have written tests at nearly every other session. In a number of other classes, tests are given on the average of once a month. In one of the schools where the academic year is divided into quarters of two months each, written tests are given each quarter. In this school an average grade of 85 per cent. in any class exempts the student from the last quarterly examination, provided his grade has not fallen below 80 per cent. in any quarter. In classes of the seminar type, where grades are based on students' papers, and in a few classes which give 'home' examinations, there are no written tests. 'Home' examinations consist in the preparation of a comparatively long paper which may be a summary of the main items in the course, a report of the students' investigations on a particular topic, or a description and evaluation of a project. Thus the instructor of an elementary course in *Philosophy of Religion* asks his students to prepare a summary or digest of the religious philosophy of the philosophers considered in the course. 'Spiritual insights of Wordsworth' was the topic for a 'home' examination in a course entitled *Spiritual Values of World Literature*."

Concerning the nature of examinations, we quote further from Dr. Settle:

"The essay type of examination in which topics or questions are stated for discussion is used most frequently. In a number of instances, students are allowed to omit discussion of from one to three of the examination questions. Where such choice is allowed, the instructor sometimes indicates certain questions upon which all must write.

"Examinations are based upon material covered in textbooks, instructor's lectures, student papers, required and supplementary readings, student projects and field work. Where the instructor does any considerable amount of lecturing, the examinations are concerned primarily with his lectures, some examinations being based entirely upon them. In preparation for semester examinations, most instructors require the student to be prepared on the work for the entire semester. In some cases, however, where periodic written tests are given at the conclusion of each subject-matter unit, the final test is based solely upon the last unit of subject matter considered during the semester. Thus in one class written quizzes usually cover all material up to the preceding six weeks, the final examination being based upon work done in the last period. In one class questions covering the entire course were mimeographed and distributed to the students shortly before the time for the final examination. The students were told that the actual examination questions would be selected from among those distributed. In another class the final examination was chosen from a list of questions or topics for discussion suggested by the students themselves."

Concerning the purpose of examinations:

"The instructors who were interviewed regard examinations as means both for measuring the results of the educational process and for further training of the student, with perhaps greater emphasis upon the former. The primary aim in most examinations seems to be the testing of the student's knowledge. 'Spot' questions requiring the identification of persons and events usually form part of examinations in historical subjects. While some examinations call for detailed knowledge, the general tendency is to require a knowledge of only the main outlines or important points of a subject.

"Many examinations aim to test not merely knowledge of theory but ability to apply principles in practice. Thus in an examination in *Elementary Homiletics* the student was asked to outline a sermon as well as to state the qualities of a good sermon plan.

"Considerable emphasis is placed by a number of instructors upon the student's ability to use what he has learned in the solution of practical problems or in the interpretation of current events. Most instructors held that examinations afford valuable training, because in the process of review students learn to systematize their knowledge and achieve a perspective of the course as a whole. They claim also that examinations give the student additional opportunity to exercise judgment in the application of what they have learned and to express themselves constructively."

As a constructive suggestion of a way in which the evils of grading may be avoided, and at the same time a high standard of student scholarship achieved, the following may be mentioned. The Department of Education of the Graduate School of Yale University, which includes the graduate work in religious education, has for two years operated very satisfactorily on the plan of throwing upon the student the entire responsibility for presenting to the faculty evidence of achievement in his work. The only requirement is

that the student present to the faculty from time to time, and especially toward the end of each year, evidence that he has reached or approached the objectives set for that unit of work. The faculty accepts as evidence written papers; reports of field work, trips and surveys; critical book reviews; analyses of concrete situations—and gives only such comprehensive examinations as may be requested by the student. This plan keeps the student's attention directed toward his work in terms of the achievement of specific objectives. Both students and faculty agree that it is a great advance over the old examination system.

It remains finally to ask whether there is any correlation between the grade given and the nature of the method used. A study has been made of sixty-one courses at Yale Divinity School, Louisville Presbyterian Theological Seminary, and the College of the Bible (Lexington, Kentucky). In this connection 1,075 grades were weighted and correlated with the methods of teaching. The correlations would seem to show that there is a slight tendency for students to receive high grades in those courses in which there is the least lecturing (average correlation $-.27$); a very slight tendency for students to receive high grades in courses in which there is considerable discussion (average correlation $.15$); a slight tendency for grades to be lower in courses which emphasize the recitation method (average correlation $-.15$). But the number of instances considered is so few as to make it unsafe to draw any general conclusions from these data.

THE STUDENTS' RATING OF METHODS USED

We turn now from the teacher's estimates to those of the students.

Among the students in the 104 courses personally visited, we circulated a rating sheet on which they were asked to express their opinions concerning the value of the course on the basis of the seven teaching aims already distinguished plus three additional aims. The statements of these aims together with the plan of seminary students' ratings is shown in the following excerpt from the schedule.

"In answering questions 1 to 10 put your check mark on the scale where you think it best expresses your feeling. For example, in answering the first question, if you feel that your ability to handle the material with which the course deals has been increased a great deal by taking the course, but not quite so much as to say 'extensively' check the scale thus:

<i>Not at all</i>	<i>A little</i>	<i>Moderately</i>	<i>A great deal</i>	<i>Extensively</i>
.....V.....

Begin here:

1. As a result of taking this course to what extent do you feel that you are better able to handle the type of material with which it deals? (e.g., if it is a course in theology, are you better able to think in theological terms, to evaluate solutions of theological problems?)

<i>Not at all</i>	<i>A little</i>	<i>Moderately</i>	<i>A great deal</i>	<i>Extensively</i>
.....

The Institutions That Train Ministers

2. As a result of taking this course to what extent have your own ideas or convictions been revised or changed?

Not at all A little Moderately A great deal Extensively

.....|.....|.....|.....|.....|

3. To what extent has the course helped you to meet the practical problems of a minister?

.....|.....|.....|.....|.....|

4. To what extent has this course stimulated you to read and investigate within the general field which it represents?

.....|.....|.....|.....|.....|

5. To what extent has this course broadened and enriched your general fund of knowledge?

.....|.....|.....|.....|.....|

6. To what extent has this course helped you to think through the problems of religion?

.....|.....|.....|.....|.....|

7. To what extent has this course aided you in the conduct of your personal religious life?

.....|.....|.....|.....|.....|

8. To what extent does this course win the attention of the students?

.....|.....|.....|.....|.....|

9. To what extent does it enlist their participation in discussion?

.....|.....|.....|.....|.....|

10. To what extent does it succeed in getting the students to work on its problems and assignments?

.....|.....|.....|.....|.....|

11. Which of the following motives exercises the most influence in causing you to do the work required in this course? Rate them 1, 2, 3, 4, etc., placing 1 opposite the motive exercising the most influence, 2 after the motive of next importance, etc. Add other motives if you desire.

- a. Interest in course
- b. Personality of teacher
- c. Helps you to do your work as a minister
- d. Helps you in your personal religious life
- e. Course is required for your degree or for graduation
- f. Desire to make a high grade
- g. Desire to win a scholarship
- h. Desire to pass examinations
- i. Helps you in your present work
- j. Feel it will help you in your future work
- k.
- l.
- m.

12. What proportion of the class period does the instructor give, on the whole, to each of the following types of procedure? Show proportions by percentages, 0% to 100%.

- | | |
|-----------------------------|--|
| % Lecturing | % Presentation of students' papers |
| % Discussion | % Individual conferences |
| % Asking questions | % Conferences with groups |
| % Answering questions | % Students' projects |
| % Committee reports | % Consideration of 'cases' |

13. Compared with other courses you are taking how does this one rank in difficulty? List the courses you are taking in the order of their difficulty, placing the most difficult first, and the least difficult last. (You need not answer this question if you have already done so in another class.)

- | | |
|-----------|-----------|
| (1) | (5) |
| (2) | (6) |
| (3) | (7) |
| (4) | (8) |

14. What constructive suggestions not mentioned in your answers to these questions would you make regarding the improvement of this course?

.....

.....

.....

.....

This coöperation of the students was given with the full permission of the professors. To insure full and frank expression of opinion, the names of the students were not revealed on their rating sheets.

How each course was evaluated on the basis of the ratings it received from the students is best shown by taking a single example. In a course on *Augustine and the Middle Ages* (Department of Church History: four-hour elective course with twenty-nine students) the largest number of students (fifteen) reported that the course had helped them "extensively" on item 1, i.e., in handling the type of material with which it dealt. Twelve others reported that it had helped them "a great deal." The average of the ratings of these twenty-nine students on these items fell at about the middle of the third step described in the scale as "a great deal." This is the highest rating given to any of the ten items. The next highest rating was given to item 8: "To what extent does this course win the attention of the students?" Then follow, in the order of their importance as rated by the students: item 5, items 4 and 10; item 6, items 2 and 3; item 7; item 9. The ten items were thus ranked for each course according to how favorable the average rating was.

The students attending this class estimated that the bulk of the class period (96 per cent.) was given to lecturing, with only a fraction of the time to discussion and to questions and answers (1 per cent. and 3 per cent. respectively).

A similar procedure was followed for each of the 104 courses. These courses were grouped according to the eight fields of study, and arranged in each field according to the estimated proportion of time given to each of the four methods of teaching and also to the averages of the students' evaluations of items 1 to 10.

Table 16 in Appendix B provides an example of how this was done, for

the sixteen courses in the field of theology and philosophy. On item 1, the courses in which there was the most lecturing were rated lowest. The course in which the students estimated that 93 per cent. of the time was given to lecturing was twelfth in the list of sixteen courses. The course rated first was one in which the estimated percentage of lecturing was only thirty-four. The evidence would seem to indicate that for thinking in theological terms and evaluating solutions of theological problems, it is not lecturing that aids the student most.

For the other items, too, the highest ratings were given to the courses with the least lecturing. The course having only 34 per cent. lecturing, already mentioned in connection with item 1, was mentioned in first place on five additional items; in second place twice, and in third place three times—never lower than third place. The highest rating accorded the predominantly lecture course (93 per cent.) on any item was given to item 3 (in fifth place): the extent to which the course has helped to meet the practical problems of a minister.

The general relationship between any two such sets of rankings (i.e., time given to lectures and items 1 to 10) is commonly expressed in a single figure which is called a coefficient of correlation. If the ratings are the same in both columns, the correlation is $+1.00$; if they are completely reversed so that the highest rank in one column corresponds to the lowest in the other, and the second highest corresponds to the second lowest, and so on, the correlation is -1.00 . For example, Table 17 of Appendix B shows that the correlation between the rankings of the courses for estimated percentage of time spent in lecturing and the ratings on item 1 is $-.72$, which means simply that the students tended to rank relatively low on item 1 those courses having the most lecturing. The correlation between the amount of lecturing and item 2 on the student rating-scale for the courses in this table is $-.49$, which shows the same tendency but not nearly so pronounced. For item 3 the correlation is $+.07$ which means that there is no relation between the estimated amount of lecturing and the extent to which the course helps the students to meet the practical problems of a minister.

A table similar to Table 16 was constructed for the courses in all eight fields for each of the four teaching methods. These twenty-four tables each yielded ten coefficients of correlation, one for each of the ten items on the student scale. The evaluation of each method of teaching by the criterion of student reaction on ten items is expressed in terms of these correlations.

Table 17 of Appendix B shows the correlations between the estimated proportions of time given to lecturing and the students' ratings of each course on the ten items.

In the field of English Bible, there appears to be little if any relation

between the estimated amount of lecturing and values derived from the course. The same is true of the courses in biblical Greek and Hebrew and in church history. But in the fields of theology and philosophy, comparative religion and missions, and religious education, the greater the percentage of lecturing, the less helpful the courses, according to the students' ratings. Yet in the fields of practical theology and Christian sociology, the greater the estimated percentage of lecturing, the more helpful the course.

The reader is reminded that correlation never means causation. The fact that students rate low the courses in theology and philosophy which have a high estimated percentage of lecturing, does not mean that the lecturing caused the low rating. There is always the possibility that other factors may be present which cause both. With this note of caution, we pass on to the other teaching methods.

Table 18 of Appendix B shows the correlations between the estimated proportions of time given to discussion and the students' ratings of each course on the ten items.

Here it appears that in five of the seven fields there is a positive correlation between the amount of time given to discussion and students' evaluation of the course. This correlation ranges from very slight to substantial. In the fields of English Bible and practical theology, there is a slightly negative correlation. These correlations become more striking when compared with those of the lecture method in Table 17, Appendix B.

It is clear that in five fields the students feel that they get more value in discussion courses. The word "in" is used advisedly because the existence of two facts in proximity does not establish cause and effect. Factors other than discussion may be present which "cause" students in these five fields to feel that they profit more from the discussion courses. However, the correlations do incline one to suspect that recent claims made for the discussion method are herein somewhat justified. In the fields of English Bible, and practical theology, the reverse seems to be the case. It should be kept in mind that these correlations represent present status. The seeming superiority of discussion over lecturing might be much greater if the technique of discussion were more generally perfected and more in line with the best discussion practices. The same supposition would of course apply to the lecture method. The crucial point is that seminaries should realize that there is cause to suspect that the discussion method has points of superiority over the lecture method.

Table 19 of Appendix B presents the correlations for the recitation method.

In five fields, there are positive correlations between the amount of time given to the recitation method and the value which the students feel they

derive from the course. These correlations are high enough to be significant only in the fields of theology and philosophy and comparative religion and missions. A slight negative correlation exists in two fields, English Bible and biblical Greek and Hebrew. When this table is compared with the lecture and discussion correlations, the following facts appear:

The recitation method is here shown to have approximately the same superiority over the lecture method as the discussion method, in so far as the correlations give reason to suspect cause and effect relationship, and in so far as student judgment is taken as valid criteria.

In the fields of theology and philosophy and religious education, the correlation between student evaluation and lecturing is a high negative; but between student evaluation and discussion and also recitation, it is a high positive. This would indicate that there might be some causal connection between teaching methods and helpful results to the students. The comparative correlations are given in Table 20 of Appendix B.

Before leaving the student evaluation criterion, something should be said about the average rating each course received at the hands of the students.

On the whole, the students appear to be quite generous in their appraisals, the averages on items 1, 3, 4, 5, 6, 8, 9 and 10 falling between *moderately, a great deal, and extensively*. The lowest average ratings were given to item 7—the extent to which the course aided the student in the conduct of his personal religious life—and item 2—the extent to which the course revised or changed the student's own ideas. Concerning the contribution of theological curricula to the personal religious life of seminary students, we shall have occasion to comment in a later chapter.

STUDENT REACTION TO TEACHING METHODS IN USE

STUDENT MOTIVES FOR TAKING COURSES

We are concerned here with the motives that induce students to do the work of the course and the correlation, if any, that exists between these motives and the teaching method.

The following motives were suggested on our student schedule:

1. Interest in the course.
2. Personality of the teacher.
3. Helps you to do your work as a minister.
4. Helps you in your personal religious life.
5. Course is required for your degree or for graduation.
6. Desire to make a high grade.
7. Desire to win a scholarship.
8. Desire to pass an examination.
9. Helps you in your present work.
10. You feel that it will help you in your future work.

The students ranked these motives in the order in which they influenced them in doing the work of the course. The ranking thus given by each student to each motive was averaged for every course. The findings revealed that motives 1, 2, 3, 4, 5, 9 and 10 were usually ranked high and that 6, 7 and 8 were always ranked low. In fact, most students did not rank these latter motives at all; and they may be ruled out at once as insignificant for statistical purposes, while at the same time one may reserve judgment on how much weight they really have.

According to the students' estimates with regard to all courses, motive 1, "interest in the course," is the dominant motive for work done in courses. Then follow, in order, "helps future work," "personality of the teacher," "helps work as a minister." The "desire to make high grades" "to win scholarships" and "to pass examinations" exercise little influence.

The relative importance of these different motives varies, according to student estimates, within different fields of study. (See Table 21, Appendix B.) "Interest in the course" appears to be the most influential in causing students to work within the field of Christian sociology. Compared with other fields of study it is relatively less important in the fields of practical theology and English Bible.

"Personality of the teacher" scores higher within the field of Christian sociology than in any other field. The lowest scores for this motive are found within the fields of comparative religion and missions, English Bible and practical theology.

"Helps work as a minister" is considered by students as most important within the field of practical theology. Compared with other fields of study, it is considered of least importance within the field of theology and philosophy.

"Helps personal religious life" receives relatively high ratings within the fields of English Bible, comparative religion and missions and religious education and psychology of religion. Noticeably lower ratings are given within the fields of biblical Greek and Hebrew, practical theology and church history.

"Course required" is, as would be expected, more important in those fields in which there are more required courses. In the field of comparative religion and missions, this motive is rated relatively high, although the percentage of required courses is low.

"Helps present work" is rated higher within the fields of religious education and psychology of religion and practical theology than in any other field. The students' ratings of this motive are noticeably lower in the fields of theology and philosophy, Christian sociology and church history.

"Helps future work" is rated highest within the field of religious education and psychology of religion and lowest within the field of English Bible.

The statistical process of applying this criterion is the same as that used for the first criterion. We first ranked the courses in each field by the estimated time given to each teaching method and by the average ranking given to each of the first five motives. From these rankings, correlations were computed between teaching method and motives for doing the work of the course.

The evidence is convincing that there is very little relation between the teaching method and the motive for doing the work. The majority of the correlations were zero or near zero. Certain conclusions of minor significance may, however, be drawn.

In courses where, according to student estimates, there is a good deal of lecturing, "interest in the course," "personality of the teacher"; "helps work as a minister," "helps present work," and "helps future work" tend as a whole to be considered less important than in courses where there is less lecturing. In general, an increase in the amount of class discussion, according to student estimates, tends to be accompanied by an increase in the value assigned to these five motives. With reference to the recitation method, the computed correlation of $-.32$ in biblical Greek and Hebrew suggests that the increasingly low value accorded that subject as the recitation method increases in use may be accounted for by reasons other than method. A general "mind set" against that field of study may account in part for the result. On the other hand, this correlation may be very significant in that it indicates a method of language instruction which is passing out of existence in the better schools. The computed correlation of $.32$ between "helps work as minister" and asking and answering questions is somewhat significant in that it indicates that students get more help for their work in the ministry as the question and answer method increases in use.

DIFFICULTIES FELT BY STUDENTS

How far is the student ranking of the difficulty of the course a function of the teaching method?

One hundred and seventy-one courses in eleven schools were chosen for this study and ranked by the students according to their estimated difficulty. Correlations were then computed between the estimated difficulty of each course and the estimated percentage of time given to each teaching method.

Eliminating biblical Greek and Hebrew, because the nature of the materials of this field demands certain methods, we find the following composite correlations between difficulty and method.

Difficulty and lecturing	+ .765
Difficulty and discussion	-.897
Difficulty and questions and answers	+ .250

These correlations reveal two significant relationships, namely, the more lecturing, the greater the difficulties students experience in their studies; the more discussion, the less difficulty students experience. The high nature of the correlations (.765 and $-.897$) suggest very strongly some cause and effect relationship between these two factors; that is to say, professors who devote their classroom time mainly to lecturing are setting up conditions that make their courses more difficult than they would be if they were built about the discussion method. Other factors no doubt enter in, such as, for example, the general leniency that is likely to accompany the discussion method. This general leniency is more likely to fit into the practice of discussion methods because the teachers who employ discussion have a philosophy of education that emphasizes certain values less highly regarded by professors who employ the lecture method.

TIME GIVEN TO THE COURSE

To what extent is the time spent by students on the various courses a function of the teaching method?

Three schools were chosen for this study: Yale Divinity School, Southern Baptist Theological Seminary, and the College of the Bible. Sixty-seven courses were studied and the students in these courses indicated the time spent on their studies. Correlations were then determined between the time spent in study and the methods of teaching. There is a slight tendency in the direction of students spending less and less time on courses as the amount of time given to lecturing increases. The correlation is $-.25$. There is no significant relation between the time the students give to their studies and the method of teaching. The correlation is $-.07$. There is a slight tendency in the direction of students giving more and more time to studies as the amount of time given to the recitation method increases. The correlation is $+.36$.

STUDENT CRITICISMS OF TEACHING METHODS

The final question on the student rating sheet inquired as to what constructive suggestions not mentioned in their answers to other questions the students would make regarding the improvement of the course.

Individual criticisms were offered by 1,039 students in ninety-eight classes. Of these 1,039, 188 were favorable comments; 851 were adverse criticisms or suggestions for improvement. In three classes the only comment offered was favorable. Subtracting these from the total number of classes in which criticisms were made, we have ninety-five classes in which students expressed a desire for improvement.

There were adverse criticisms or suggestions for improvement offered in

every course studied within the fields of theology and philosophy and practical theology. Students of every course but one offered suggestions for improvement in each of the fields of church history, comparative religion and missions and Christian sociology.

The number of adverse criticisms (219) offered within the field of theology and philosophy represent 62 per cent. of the number of schedules (351) received from classes within that field. The number of criticisms offered and the percentage of the number of schedules received are both higher within this field than in any other. Within the fields of religious education and psychology of religion and practical theology, the schedule returns were 468 and 398 respectively. The suggestions for improvement number 171 and 123 respectively; in other words, 37 per cent. and 31 per cent. respectively of the number of schedules received.

The bulk of the criticisms (545) deal with facilities for guidance. Next in importance come the criticisms of the opportunities for self-expression and practice (214), while there is a considerable number of favorable comments (188). Criticisms of routine and equipment are only incidental (eight); and those of the time allotted to the course and the means of measurement, relatively few (forty-three and forty-one respectively.)

SUMMARY

The data of this chapter show that lecturing and recitation are the two most prevalent methods of teaching in theological seminaries. However, the method used in any given course is determined by the nature of the subject-matter and the purpose of the course. If the aim of the course is to transmit to the student a body of knowledge, the method is primarily lecture; if it is to achieve skill in handling a language, the method is recitation; if it is to promote independent thinking, it is usually discussion. Other factors, such as the enrollment in the course, the length of the course, play a minor rôle.

When evaluated by the five criteria used, the lecture and recitation methods are, on the whole, less satisfactory to the students. The negative reaction of students to an over-emphasis on lecturing is all the more important because most of them have already during their college days become accustomed to it and, in a sense, reconciled to it.

CHAPTER IX

*The Libraries of Theological Seminaries*¹

In addition to the formal teaching of the classroom and the informal contact outside the classroom, theological seminaries have two other major modes of teaching. One is the use of the library and the other is by supervised field work. In the library the student gets information from books and achieves skill in finding out what has been said and done; on the field he gets first-hand knowledge of conditions and problems and achieves a measure of skill in practical work. The present chapter will be devoted to a study of libraries and the following chapter to field work.

We consider first the physical equipment of theological libraries, then pass to their contents in books and periodicals, then to their organization and cataloguing, then to the service side, and finally to the matter of library finance.²

THE PHYSICAL EQUIPMENT OF THEOLOGICAL LIBRARIES

NEED OF A PLAN

Every library should be planned for the kind of work to be done. For the needs of the theological library this involves the provision of facilities for the faculty and the students. A well-planned library building provides for adequate accommodation for the user of books by insuring sufficient seating capacity, proper light and ventilation. The building should be arranged

¹ This chapter is a condensed edition of a master's dissertation written by Mr. Raymond P. Morris, Assistant Librarian of Yale Divinity School. The Director is indebted to Mr. Morris for the abstract of his dissertation which is here presented as he prepared it.

² The data of this chapter were collected in the following manner. First, a schedule (see Schedule K of Appendix A) was sent to 131 libraries in the United States and Canada. Replies were received from seventy-eight institutions. Second, Mr. Morris visited personally the libraries of thirty-six seminaries, talked with the librarian and other seminary officers, observed the physical equipment and supervised the filling out of the schedule. The business office of the seminary was visited also to secure financial data concerning the library. *The institutions visited are as follows:* Bangor; Andover-Harvard; Boston School of Theology; Boston School of Religious Education, Newton; Hartford; Yale (Trowbridge, Sneath and Day Missions); Berkeley (New Haven); Union, N. Y.; General; Biblical Seminary; Drew; New Brunswick; Princeton; Lutheran, Phila.; Prot. Epis., Phila.; Lancaster; Gettysburg; Crozier; Auburn; Colgate-Rochester; Pittsburgh; Western Pittsburgh; Louisville Presbyterian; Southern Baptist; Concordia, St. Louis; Eden; Presbyterian, Chicago; Garrett; Western Evanston; Chicago Divinity; Chicago Theological; Meadville; and Episcopal Theological at Cambridge.

for easy and economical supervision, and should allow for a possible "enlargement of the building without unnecessary expense."

"The library is the intellectual central power plant of the college or university. It must be sensitive to the expansion of any teaching unit of the institution. The increase in the number of volumes of a library is inevitable and continuous, the book collections grow whether the student body does or not."³

Mr. Warner states, that of college and university buildings, no others show "so great a percentage of failure in providing for the needs of the university as the library."⁴ In many respects the same may be said of the theological library buildings and equipment.

THE LOCATION OF THE LIBRARY

Of the thirty-six institutions visited, twenty-three of their libraries were located in buildings used for other purposes as well as library work, or formed units within a group of attached buildings. Twelve libraries were housed in separate structures. The library at the Princeton Theological Seminary divides its collection between two buildings. At the Yale Divinity School there were three separate library units (including the Day Missions library) other than the general library of Yale University. The Lutheran Theological Seminary at Gettysburg arranges the books of a subject in or near the room where the instruction is given. Concordia Theological Seminary, St. Louis, has a periodical reading-room separate from the main reading-room. Auburn Theological Seminary and Hartford Seminary Foundation have special collections located in rooms apart from the main reading-room. Six of the institutions designated their libraries as being "temporarily located."⁵ Ten structures may be designated as fireproof or slow-burning, while twenty-five library collections were housed in buildings involving considerable wooden structure.

SEATING CAPACITY OF READING-ROOMS

The estimates that have been made for the needed seating capacity of a college or university reading-room, vary from 10 to 40 per cent. of the student body enrolled.⁶ The seating capacity of the reading-rooms of the libra-

³ Klauer, C. Z. and Wise, H. C., *College Architecture in America*, p. 70.

⁴ Warner, F. and Brown, C. H., "Some Fundamentals of College and University Library Building," *Library Journal*, Vol. 53, p. 85 (15 Jan., 1928).

⁵ Eden Theological Seminary; Berkeley Divinity School, New Haven; The Divinity School of the Protestant Episcopal Church, Philadelphia. The new location for the Meadville Theological School Library is nearing completion. Colgate-Rochester Divinity School and Yale Divinity School announce building programs started.

⁶ American Library Association, College and reference section, *College and University Library Yearbook*, No. 2, p. 92.

ries visited provided from 12 to 100 per cent. of the student body enrolled, averaging 48 per cent. In addition to the provisions in the reading-rooms, several institutions reported seminar rooms, or cubicles in the stacks where students may use books. Other schools permit the students to take books to their rooms for study. Considering the limited enrollment of the schools and the freedom of library use, the present reading-room facilities are, with few exceptions, adequate.⁷

LIGHTING

The lighting facilities of library reading-rooms are not so adequate. Gothic architecture, massive chandeliers, dark beamed ceiling and stained-glass windows do not make an adequately lighted reading-room. Several institutions have installed table lamps to supplement inadequate natural lighting. One librarian reported the closing of the library during the evening because of inadequate lighting fixtures for reading. On the other hand, the reading-rooms of the Hartford Seminary Foundation and the Southern Baptist Theological Seminary approach an ideal combination of utility and beauty.

STACK AND BOOK STORAGE

Failure to provide sufficient stack space for the storage of books is a frequent fault of theological libraries. A library stack is usually constructed to care for the estimated book growth of twenty-five years.⁸ Of seven permanent theological library buildings constructed since 1924, five report that they will have reached their stack capacity in from two to five years. The buildings of these institutions are so arranged as to make further enlargement difficult, if not architecturally impossible. Other libraries are housed in older buildings, some of which were constructed for other purposes and have definitely limited the size and usability of the library collection.

CATALOGUING ROOMS, WORKROOMS AND LIBRARIAN'S OFFICE

The limitation of physical equipment is more pronounced in the provisions made for cataloguing rooms, workrooms and the librarian's office. These defects result not from a lack of funds in building, or to peculiar demands placed upon this type of library, rendering cataloguing rooms and workrooms unnecessary. For the most part, lack of sufficient work space arises from failure to mention to the architect their need and importance.

⁷ Boston University School of Theology and the Louisville Presbyterian Theological Seminary are limited in reading-room facilities.

⁸ Gilchrist, D. B., *Some Fundamentals in Library Planning*, p. 5.

BOOK HOLDINGS

The number of books that have been suggested as a minimum for the needs of a college varies considerably. Mr. Reece has suggested that for a college of 500 students, "the active and serviceable book collection should number at least 30,000" volumes.⁹ Mr. Kerr in 1926, maintained that for an institution with from 200 to 500 students, the minimum should be 50,000.¹⁰ Mr. Works suggests the figures of "75,000 to 100,000 volumes"; while Mr. Bishop states: "The college with less than 100,000 volumes is but ill prepared to give modern work in the humanities and in science."¹¹

Though the recommendations for the needs of a college library will not apply to a theological collection, yet a college curriculum includes courses in the sciences that require greater emphasis on the laboratory and less on an exhaustive book collection. On the other hand, the theological curriculum is concerned with the humanities, and these in their historical aspects. It is impossible to draw a sharp line of demarcation between "church history" and "general history," "religious education" and "general educational theory and practice," "philosophy" and "theology," etc., etc. Likewise, it is not unreasonable to expect a theological education to represent an advance over the undergraduate work, for which it should require more adequate library facilities.

SIZE OF BOOK COLLECTIONS

The figures given in Table 22, Appendix B, indicating the size of the book collections in the libraries, represent approximations. Most institutions were unable to supply information relative to the number of pamphlets included in their library. There is likewise a variation as to the interpretation of the word "volume." Some institutions have considered anything a volume that is bound and placed on the shelves; others consider anything of less than one hundred pages a pamphlet. Inasmuch as only fourteen institutions reported having a "shelf-list," it is doubtful if inventories are commonly made in theological libraries to determine their holdings. As far as it has been possible to determine, the figures cited in the computations represent book holdings for eighty-one theological libraries. (See Table 22, Appendix B.) The element of duplication of books in theological libraries is insignificant. Cases of colleges and universities unable to determine their holdings for books in the field of religion, are excluded.

⁹ Reece, Ernest J., in an unpublished manuscript quoted by Rosenlof in *Library Facilities in Teacher-Training Institutions*, p. 25.

¹⁰ Kerr, W. H., "What Makes a College Library," *Library Journal*, Vol. 51, p. 171 (15 Feb., 1926).

¹¹ Bishop, W. W., "Our College and University Libraries: A Survey and a Program," *School and Society*, Vol. 12, p. 205 (18 Sept., 1920).

The book holdings of the libraries ranged from the lowest of 300 volumes to the highest of 177,542. The average collection numbers 31,956 volumes. In addition, many theological libraries are located in the vicinity of, or are affiliated with, educational institutions with extensive library facilities. It is impossible to determine how much the library resources of New York City augment the resources of the Union Theological Seminary library; or to ascertain the value of the Newberry Library to the church history department of the Presbyterian Theological Seminary, Chicago. Suffice it to say, that theological institutions located near the great library centers have a distinct advantage from the standpoint of potential library facilities over those not so fortunately located.

SELECTION OF BOOKS

For the immediate discussion, we may state that the purpose of theological libraries is to collect material of a theological or religious nature to meet the instructional demands of the institutions of which they are a part. In selecting books they draw upon the current publications as well as upon books issued in the past. It would be neither wise nor possible for all theological libraries to accumulate every book that has been written on the subject of religion. Neither would they wish to procure every book currently published in the field of religion, for the current output of religious books is tremendous.

“While it is a matter of common information that religious work far outnumbered any other class in mediæval times, it may not be generally known that the current trade lists still show a preponderance of religion over even fiction and social sciences.”¹³

The element of selection must enter in; and the process by which books are selected is important. Mr. Drury has rightly stated that “books are the foundation on which the entire service structure of the staff rests” and their proper selection is an “essential function which should not be neglected or relegated to odd moments.”¹⁴ The *Report of the Directors* concerning the libraries of the University of Chicago has well summarized principles underlying the collecting of a library for research purposes.

“In amassing a great library it is necessary to realize clearly that size is not synonymous with efficacy. The amassing must be purposeful and exhaustive. No institution can cover the range of research, but what it essays to cover it should cover completely.”¹⁴

¹³ Van Hosen, H. B. and Walter, W. K., *Bibliography*, p. 112.

¹⁴ Drury, F. K. W., *Book Selection*, p. 3.

¹⁴ Chicago University, *Report of the Directors* (1929), p. 2.

To select books for a library requires intelligence and a knowledge of the fields in which these books are selected. To construct a library collection requires method. Both are important.

The process of purposeful and exhaustive collecting of books in a field is difficult enough even when adequate funds are provided for book purchase. It becomes increasingly more difficult in institutions with limited funds; and theological institutions "as a class have not become wealthy." Next to the provision of adequate funds for book purchase, no other feature is so important to the administrator of a library as the assurance that the library books are intelligently and carefully selected.

SOURCES OF RECOMMENDATIONS FOR BOOK PURCHASE

The groups or individuals that regularly recommend books for purchase as reported in eighty-seven libraries are largely composed of faculty members, either as individuals, or through the heads of departments, or as a committee composed of faculty members. In about half of the institutions, the librarian regularly recommends books for purchase; and in six institutions, the assistant librarian makes recommendations.

FINAL AUTHORITY FOR BOOK PURCHASE

The final authority for the purchase of books as reported in eighty-five institutions is likewise generally left to faculty members. The library committee is considered as final authority in twenty-one libraries; the faculty members in sixteen; the librarian in fifteen; and the president, warden or dean in thirteen institutions.

The process of book recommendation and the final authority for purchase, in general use among theological libraries is centralized in the hands of those who know the subject, though we do hear of instances when the professor's "special knowledge" of books recommended and ordered, went no further than the "blurb." The system, however, does not provide for rounding-out the collection and insuring a proper balance. The book collection, as one librarian remarked, "represents the personality of the faculty." The librarian in a theological library does not figure as prominently as a librarian in a college or university when it comes to the developing of the character of the book collection. It was frequently reported to the investigator that an unexpended balance of the already limited book fund reverted to the general institutional budget at the end of each fiscal year, because the professor who is responsible for the recommending and purchase of books pursues the lecture method and finds no need for a book collection to supplement his own store of information.

ACQUISITION THROUGH PURCHASE

Excluding the college and university libraries reporting wherein the number of books purchased by the theological department could not be determined, and excluding the reports from theological libraries wherein the sources of acquisitions were not designated, fifty-eight libraries reported books purchased for the fiscal year 1928-29. The volumes reported ranged from the lowest of three to the highest of 2,501, with an average of 453 volumes. (See Table 22, Appendix B.)

The expenditure for books, including "continuations," was reported by twenty-six libraries. The book budget varied from the lowest of \$68.87 to the highest of \$4,800. The average expenditure for books in the institutions reporting was \$1,438.48. The cost per volume in twenty-four libraries was \$2.09. (See Table 23, Appendix B.)

ACQUISITION THROUGH "GIFTS"

Excluding the college and university libraries wherein the number of acquisitions by gifts for the theological department could not be determined, and excluding the reports from theological libraries wherein the sources of acquisition were not designated, twenty-nine of the sixty-seven libraries reporting, did not designate the accessioning of any books through gift, while thirty-eight reported receiving from two to 6,822 volumes, with an average of 626 volumes for the fiscal year of 1928-1929.

The sources of "gifts to the library" as reported are in the main two: (1) review books, received by institutions with publications such as the *Crozer Theological Review*, and, (2) from libraries of deceased ministers. The quality of the former is usually good; the value of the latter varies. Some institutions definitely refuse to receive ministerial libraries; or if they do, are exceedingly critical in selecting the volumes they keep. Other institutions apparently receive all the gifts they can secure and are more collective than selective in those they retain. In the visits to the libraries, there was evidence that much irrelevant and trifling material, as well as "dead wood" was on the shelves of the institutions whose policy is to receive extensive gifts from any source. Considering the cost of cataloguing, the cost of housing, cleaning and caring for books once accessioned, the policy of care and selectiveness as regards ministerial gifts is probably the wiser one. At least gifts can never take the place of books that are selected and purchased for the library.

SUBJECTS EMPHASIZED

A study of the subjects emphasized reveals clearly that these libraries follow the traditional Protestant emphasis on the study of the Bible. The libra-

ries visited seemed very well equipped with books relating to the Old and New Testaments. Theology and the study of the history of the church, usually the Protestant churches and particularly the particular denomination with which the institution is affiliated, find strong emphasis. The subjects, such as homiletics, church organization, etc., which may be grouped under practical theology, are emphasized. On the other hand, the sciences commonly known as the social sciences, receive relatively little emphasis. "History" is usually found in the form of "church history," or the history of religious institutions; "reference and general literature" is largely composed of biblical dictionaries, encyclopedias and commentaries, much of which should be classified as "exegetical theology"; and "education" is found in the form of "religious education." "Ethics" and "sociology" would probably be more accurately termed "Christian ethics" and "Christian sociology." In one institution visited, the rapidly expanding sociology department is forced to rely principally upon books and equipment purchased by the funds of the professor, the library being unable in its appropriation for that department to supply even the most elementary material in this field. The material examined in the field of the social sciences in other institutions was most inadequate. In general, we may say that the subjects emphasized in theological libraries follow the subjects as offered in the curriculum, and that these subjects are in the traditional exegetical and theological fields. The social sciences receive very little emphasis.

PERIODICALS

NUMBER AND SOURCES OF PERIODICALS

The number of periodicals currently received in ninety libraries varied from the lowest of two to the highest of 600. The average number received was approximately ninety-six. (See Table 22, Appendix B.)

There are three sources from which theological libraries secure their periodicals: (1) by purchase; (2) by gift; and (3) by exchange of publications, as in the case of institutions issuing publications, such as the *Harvard Theological Review*. Gifts are most frequently those of denominational literature or propaganda. In the case of some institutions, the latter form the greater share of the titles submitted. Periodicals secured through gifts may be useful to supplement periodicals secured through purchase. Generally speaking, however, titles secured from gifts are of the most ephemeral nature.

SELECTION OF PERIODICALS

Subscription to a periodical usually involves an added cost for binding the accumulated volumes; and if the periodical is a valuable one, there is an

obligation to complete the file from the beginning of its publication. This causes trouble and expense. It is essential that periodicals be selected with care.

The recommendations of periodicals for purchase as reported by sixty-eight libraries is largely the task of the faculty. In fifty-three institutions, faculty members, either as individuals or composing a committee, or in conjunction with some individual or group, recommend the periodicals for purchase. The librarian alone is responsible for recommending periodicals for purchase in nine institutions.

The final authority for the selection and purchase of periodicals was reported by seventy-three libraries. Of this number, the faculty members as individuals or groups, were the final authority in thirty-seven libraries and the librarian alone in seventeen.

EXPENDITURES FOR PERIODICALS

The expenditure for periodicals (see Table 23, Appendix B), exclusive of continuations and the cost of binding in twenty-four libraries, ranged from the lowest of \$17.50 to the highest of \$1,126.27. The average expenditure in the same institutions was \$312.51. The average cost per periodical received in twenty-four libraries, was \$1.63. The per cent. of the book and periodical budget devoted to the subscription of periodicals, ranged from the lowest of 3.0 per cent. to the highest of 43.4 per cent. in twenty-six institutions, with an average of 15.8 per cent. This average per cent. of the book and periodical budget devoted to the purchase of periodicals is less than the recommendation made by Mr. Wyr:

“ . . . that of the entire sum budgeted for books, a college library may wisely spend 20 per cent. to 25 per cent. for current periodicals exclusive of the cost of binding them and of sums spent for the whole or partial sets of back numbers.”¹⁸

CHARACTER OF PERIODICAL FILES

An examination of the periodicals currently received as submitted by these institutions, reveals the following characteristics: (1) there is a pronounced emphasis on “denominational” literature; (2) the periodical files are predominantly Protestant; (3) there is a conspicuous absence of publications in foreign languages; (4) the lists are restricted to periodicals on religion; (5) the lists are lacking in the learned publications in the fields commonly spoken of as the “social sciences”; and (6) gifts and propaganda literature form the greatest bulk of the titles received.

¹⁸ Wyr, J. I., *The College and University Library*, p. 19.

Most denominational seminaries receive the periodicals of their particular denomination. Catholic publications are limited primarily to one or two institutions. Files of periodicals in foreign languages are limited generally to three or four institutions.

There seems to be relatively little relationship between the periodicals appearing with the greatest frequency on the lists submitted and the quality of the periodicals. Titles appearing with the greatest frequency are often of ephemeral nature.

Religious publications in the English language were fairly well represented in the periodical files submitted. It is, however, a questionable policy to exclude the production of foreign scholarship as found in the many excellent German and French religious periodicals. Likewise, little can be said to justify the almost total absence of the learned publications of Roman Catholic societies, both American and foreign.

CLASSIFICATION

CLASSIFICATION SCHEMES IN USE

Ninety-three institutions indicated the classification schemes followed by their libraries in 1928-29. Fifty-six libraries are classified by the original *Dewey Decimal Classification* with or without modifications. Ten are classified by the Union Theological Seminary classification scheme, and four by the *Cutter Expansive*, or modifications of Cutter. The Mt. Airy classification scheme is used in three Lutheran seminaries; while nine libraries reported "original schemes"; and two libraries are still classified by the fixed-shelf system, one of which is a library of more than 60,000 volumes.

CLASSIFICATION SCHEMES PREFERRED

Fifteen theological libraries indicated that the Dewey or Dewey modified was the most adequate for the needs of the theological library. Nine preferred the Union Theological Library scheme; nine the Library of Congress; three the Cutter Expansive; two preferred their own original schemes; and one the Mt. Airy classification scheme. Of the libraries using the Dewey Decimal scheme, three preferred the Library of Congress scheme; one preferred the Union Theological scheme; one indicated the Union or Hartford scheme; and one the Library of Congress or Cutter. Of the nine libraries using the Union Theological scheme, one would prefer the Dewey scheme. The users of the Library of Congress and Cutter Expansive classification schemes seem to think their system is adequate for the needs of theological libraries.

Summarizing the information before us, we note that while the Dewey Decimal classification scheme is still predominant among theological collections, the larger libraries are becoming increasingly aware of the limitations

of the Dewey system and are beginning to prefer the Library of Congress or the Union Theological classification schemes. The trend seems to indicate an increasing importance of the Library of Congress scheme, probably because, as one librarian states:

"While I consider the Union Theological scheme a more excellent one, we have adopted the Library of Congress scheme because of the influence of this large national collection."

COMPARATIVE MERITS OF DIFFERENT SCHEMES

A thorough discussion of the question of theological classification is to be found in the report of the Theological Libraries Round Table Committee on Classification.¹⁶

There are, in the main, three theological classification schemes widely enough used to deserve consideration; namely, Dewey, the Library of Congress, and the classification scheme worked out for the Union Theological Library, New York, by Miss Pettee. Numerically speaking, the Dewey Decimal scheme still holds the field.

Dr. Frank Grant Lewis, librarian of the Crozer Theological library, summarizes the general arguments in favor of the Dewey system as: (1) the Dewey scheme has been found successful from actual experience; (2) that, being a general classification scheme, it is economic (Dewey is, through its wide use, better known); (3) a general classification scheme keeps the proper perspective of the different aspects of knowledge as men and women ought to view it, of which aspects religion is only one. He concludes:

"I regard the Dewey classification as anything but a proper analysis of religion. I find it a practical tool if the cataloguing or indexing is carefully and thoroughly done."¹⁷

The chief objection to the Dewey scheme is that it is inadequate and must be modified or supplemented extensively. It is likewise too broad and not specific enough in its classes; and to make it specific, the call numbers become long and complicated. The fact of its wide acceptance is owing to the fact that "it seemed the best thing available, familiar to every one and easy to turn over to some one . . . to put in."

The Library of Congress classification scheme for theology has the distinct advantage of being the scheme in use in a large national collection that has, and will continue to exert, a great influence on American libraries. Libraries using the Library of Congress cards in their cataloguing find it

¹⁶ Theological Libraries Round Table. Report of the Committee on Classification (American Library Association, *Bulletin*, Vol. II, 1917, pp. 355-60).

¹⁷ *Ibid.*, p. 359.

convenient to use the classification number as a suggestion or guide; and in this way a relatively inexperienced cataloguer can classify books with fair results. The added advantage of the Library of Congress scheme is that it is minute and extensive and provides for a closer classification than the Dewey Decimal scheme. The disadvantages of the Library of Congress scheme are that it is a part of a general classification scheme; that the stress on denominationalism is not adaptable to the needs of the theological curriculum; that portions of it are arbitrary, illogical and confusing; and that there is a tendency to be too minute in the classification of certain subjects.

The Union Theological classification scheme is the only one of the three that is made from the viewpoint of the needs of a theological seminary curriculum. Referring to the need of a special classification scheme in a theological library, Miss Pettee states:

“. . . A special library of any kind is best served by a special classification, and this for two reasons: (1) The first lies in the nature of classification itself. . . . A general classification takes the point of view of one surveying the whole field of knowledge and makers of our general schemes, very wisely . . . chose for their main lines of cleavage, the popularly accepted academic divisions of the field of knowledge. . . . A special classification . . . should not take . . . this general point of view, but take the special point of view of its own special science. . . . A theological classification should be based primarily . . . not on the lines of a general classification of the sciences, but upon the lines of cleavage which are generally accepted in the special field of theology. . . . The whole classification should . . . provide for the proper correlation of related topics, secular history with church history, Sunday schools and religious education with general educational theory, philosophy with systematic theology, social problems with practical church work. . . . A general scheme loses sight of the significance of the whole purpose of the special collection. The (2) second objection to a general classification for a special library is the notation. A theological library is mainly embraced within Dewey's 200's. Why restrict the notation to 99 units when you might use 999?"¹⁸

The Union Theological classification scheme is an effort to provide a scheme based "on the cleavage" generally accepted in the field of theology, with a "correlation of related topics." It has the additional advantage of being logical, minute and capable of wide expansion. It has the disadvantage of not being kept up to date in print as the Library of Congress scheme; and the classification is so minute that it requires the supervision of a library cataloguer, trained theologically and professionally, to execute it.

The classification scheme to be used in a theological library depends upon the use made of it. If the card catalogue is properly constructed and the clien-

¹⁸ Quotation from an unpublished manuscript by Miss Julia Pettee.

tele rely on the catalogue, the need for a logical classification scheme is lessened. If, however, the clientele go to the shelves for the books, the need for a logical arrangement of books is apparent. Should a close, rather than a broad, classification of books be desired, Dewey will not suffice. Should a minute classification with a logical sequence and a correlation of theological literature with the other fields of knowledge be desired, the Union Theological scheme is superior. Should, however, a scheme be desired that will provide for future growth and relatively easy application that can be done by a personnel lacking in extensive training, the Library of Congress scheme, in the main, will be found adequate. Theological collections forming a part of a university or college collection should follow the general schemes in use at the college or university library. There is also an advantage in using the same classification schemes found in affiliated institutions.

EDUCATIONAL QUALIFICATIONS OF CATALOGUER

Adequate cataloguing does not consist in merely listing the authors and titles of a book collection; it must draw attention to "their purpose, contents, and relation to other works." It must bring together "those books that treat of the same subject and arrange the whole collection so that the books may be used comparatively."¹⁹ To construct a good library catalogue requires (1) a knowledge of the subject-matter at hand, (2) a knowledge of cataloguing technique, and (3) an adequate bibliographical collection for reference and verification.

Miss Mann specifies the educational qualifications for an individual responsible for cataloguing as follows:

"Professional assistants for classifying and cataloguing should be chosen only from among those with a college education (or its equivalent) together with a formal library training and linguistic equipment."²⁰

She further points out that the work of the cataloguing department can well be divided between a professionally trained cataloguer for bibliographic work and a clerical assistant for copying. Individuals supervising or responsible for the cataloguing of books were reported by seventy-four institutions. Of this number, the cataloguing of books was done by the librarian or assistant librarian, who devoted "full-time to library work" in forty-eight institutions; by a member of the faculty whose activities were primarily instructional in nine; by the cataloguing departments of college or university libraries of which the theological library was a part in nine; by students in seven; and by "a secretary" in one.

¹⁹ Mann, Margaret, *Introduction to Cataloging and the Classification of Books*.

²⁰ *Ibid.*, p. 326.

Assuming the validity of the recommendation made by Miss Mann that the cataloguer should have educational qualifications representing a college degree and a professional library training, thirty out of sixty-five theological libraries, or less than half of those designated as responsible for the cataloguing of books and periodicals, have educational qualifications necessary for the doing of acceptable cataloguing.

STANDARDS ACHIEVED

Eighty-four theological libraries replied for details of cataloguing. Of this number replying, all provided author entries; seventy-four, title entries; seventy, subject entries; while fourteen had a shelf-list, and three made extensive analytics as a matter of policy. Thirty-one libraries reported using Library of Congress catalogue cards in so far as they were able to obtain them, six reporting a "special catalogue." Thirty-two libraries reported a significant number of books as yet uncatalogued; while fourteen libraries reported either the recent recataloguing of their entire collection, or are now in the process of recataloguing.

Of the subject headings made, eleven followed the Library of Congress list of subject headings; five were using Miss Pettee's *List of Theological Subject Headings*; five were using the A. L. A. list of subject headings; three were combining the L. C. list and Miss Pettee's list; one had an original list in manuscript form; while in five libraries the subject headings were assigned without reference to either printed or manuscript list of headings.

CATALOGUING COSTS PER VOLUME

Miss Mann estimates the cost "of classifying and cataloguing 20,000 volumes" for a public library as averaging \$.35 per title or \$.25 per volume. Four theological librarians reported on "costs for cataloguing" based upon actual experience. Mr. Johnson of the Southern Baptist Theological Library estimates "that the average cost of preparing a book for the shelves, including the cards and time would be about twenty cents." Dr. Thayer, librarian of the Hartford Seminary Foundation library, considers the cost to "get the book on the shelf" as \$.25. Dr. Hinke, librarian of the Auburn Theological Seminary, reports that the actual cost for "recataloguing" 43,043 volumes, requiring six years for the process, after "excluding the ordinary expenses of the library," was \$.27 per volume. Mr. Lyons, of the Presbyterian Theological Seminary, Chicago, has computed the cost of cataloguing, including filing, lettering and accessioning at \$.33 a volume. The cost of using the L. C. cards and of writing the cards out, according to the figures arrived at by Mr. Lyons, is the same. The card catalogues of the institutions named are, for theological institutions, excellent and may well be considered as a standard to which theological libraries as a group should hope to attain.

AN EVALUATION OF STANDARDS ACHIEVED

No library can consider itself adequately catalogued that has failed to provide author, title and subject entries. In addition, the shelf-list may be considered essential for the taking of inventories and to serve as a simple "classed catalogue" for the institution. No library can consider itself well catalogued that fails to provide editor, translator, analytical and other added entries. Most of the theological libraries, or sixty-six out of eighty-four, have provided for author, title and subject entries in their catalogues.

The number of cards regularly entered in the catalogue will not reveal the qualities of subject entries. Of the institutions visited, the subject or analytical entries were, excepting in a few institutions, improperly made. To enter cards under the heading of "religion" in a theological library, is certainly using too broad a subject heading to be of any value; yet in one institution the user may file through two catalogue trays with the subject entries as "religion." Another institution entered all works concerning "sacrifice" under "blood," apparently because the first book on that subject catalogued, dealt with "blood sacrifice." It is unnecessary to point out such obviously mistaken methods of assigning subject headings. The essential fact is that to construct an adequate catalogue from the subject approach, requires not only a thorough knowledge of cataloguing technique, but also a good understanding of the subject-matter dealt with. Considering the educational qualifications of those who do the cataloguing in theological libraries, it is not unreasonable to assume that the cataloguers in theological institutions as a whole are improperly and inadequately prepared to do the work in a competent manner. Excepting certain institutions where the reverse is true, this condition was uniformly found among the institutions visited.

ECONOMY IN LIBRARY CATALOGUING

Many theological libraries are proceeding on the assumption that cheap library help can well do the necessary "clerical work." Limited pay usually results in securing a personnel with limited ability, preparation and equipment. Many of the card catalogues in the institutions visited are being so constructed that in time they must be entirely discarded. During the intervening years, the library will be deprived of the services that library catalogues are supposed to make possible. Eventually, as in fourteen libraries now in the process of recataloguing, a larger sum will be required to do properly what is improperly done now. To economize by excluding unnecessary complications is admirable. However, as Miss Mann states:

"In an effort to simplify, cataloguers may still make their catalogues brief and follow obsolete rulings; but such procedure is only making trouble for those who come after them. Simplification does not consist in the elimination of essentials; it means a recognition of essentials and their most effective use, not only today,

but in years to come. Simplification in 1929 may mean an entire reorganization in 1939."²¹

It might be wise for administrators to raise the question whether it is real economy to hire students to do cataloguing, to turn the cataloguing of a book collection, such as a theological library should represent, over to an untrained personnel, composed of those who are lacking in the equivalent of a college training plus professional training in some accredited library school. At least fourteen theological institutions have discovered that such procedure was uneconomic and are today spending thousands of dollars that their budgets can ill afford, doing adequately what was improperly done before.

LIBRARY SERVICE AND USE

GENERAL RULES FOR THE LIBRARY

The rules and regulations of library use in theological institutions as reported, are quite the same. In general, the size of the library and the limited enrollment of the school has made possible the most simple and informal library administration. There is an intimacy in most theological libraries that is possible only in a small college or departmental library. Some libraries have extensive and formidable rules regulating their use; but usually they have wisely limited the library rules to the barest essentials so as not to interfere with the freest use of the library for all concerned.

Theological libraries are uniformly open to all who wish to consult them. A few libraries restrict their use by the public to the premises, while others report discouraging the use of the library by other than students and faculty. The Crozer Theological Library serves as a general library for the community.

HOURS OF OPENING

The average number of hours that the library is open per week during the session of the school is sixty-five for the institutions reporting. The hours of opening under the supervision of "a librarian" are frequently less, sometimes only four or six hours daily. The library of Garrett Biblical Institute is open eighty hours a week during term time; and two other theological libraries are open in excess of seventy hours a week. The General Theological Library, New York, was the only library reporting as being open for use on Sunday.

ACCESS TO THE STACKS

The size and character of the theological library lends itself to a uniform "open shelf" privilege on the part of students and faculty. Union Theologi-

²¹ Mann, Margaret, *op. cit.*, p. 158.

cal Seminary, New York, has closed-stack regulations. A few institutions require the librarian's permission to enter the stacks; others have open stack privileges to all but special collections of uncatalogued sections of the library.

RESERVE BOOK-SHELVES

Extensive reserve book-shelves are uniformly found in the libraries. Books frequently used are duplicated, usually two or three copies being added, depending upon the demand for the book. The Southern Baptist Theological Library reported duplicating from "two to ten copies" of books frequently used.

CIRCULATION RULES

All libraries reported circulating books. The usual time designated for a book on the "open shelves" was two or three weeks with a privilege of one renewal. A few institutions have no time regulations; the book being kept until the user has finished it or there is special call for it in the library. Reference books, periodicals and reserve books usually circulate only over night. Books on the reserve shelves most frequently can be taken an hour or a half-hour before the closing time of the library; and must be returned in approximately the same time after the opening of the library the following morning. Most libraries restrict the number of books on the reserve shelves that may be borrowed at one time from one to three books, depending upon the extent of duplication and the demand for the book.

FINES AND PENALTIES

The policy as to fines and penalties for violating library rules varies. Some institutions do not have the fine system, depending upon the honor of the student to obey library regulations. Most libraries make use of fines and penalties. The usual fine is from \$0.10 to \$0.25 per hour for reserve books not returned on time, and \$0.02 to \$0.03 per day for books on open shelves overdue. Candler School of Theology library reserves the right to send a messenger to get the "reserve" book after the book is two hours overdue, for which the borrower must pay \$0.25 whether the messenger returns the book or not. The borrower is commonly held responsible for the mutilation or loss of a book. Failure to comply with library regulations usually results in suspension of library privileges or exclusion from examinations.

DEMANDS MET BY LIBRARY

The library should serve three types of clientele: (1) it should aid the faculty members in their research activity; (2) it should furnish material for the students to supplement their curricular requirements; and, finally, (3) it

should serve the occasional student interested in serious work in the fields covered by the library.

There seems to be divergent opinion among the librarians interviewed as to the extent or wisdom of the theological library supplying material for the research activity of the faculty member. The common plea is the lack of sufficient funds to supply even the minimum needs for the students. While exceptions must be made in the case of the larger and more adequately financed libraries, theological libraries generally offer but limited help to faculty members in their research work. Faculty members pursuing research activities must do so by supplying material from their own funds; or must use vacations or the sabbatical year. The significance of this situation is increased when we consider that the average salary of the instructional staff varies from \$1,661 to \$4,300 a year; and, according to Dr. Kelly, "it is evident that the custom of granting sabbatic leave has not yet been introduced generally into the seminaries."²²

The use of the library by the students may be divided into: (1) classroom preparation; (2) general reading; and (3) research. The methods and technique of instruction will be reflected in the use made of the library. Twenty-eight institutions reported that their libraries were used "chiefly for classroom preparation." Eleven institutions reported that "very little" research was done in the library; five that research for thesis requirement was done; while one institution reported:

"We have this year eighty-nine students doing graduate work looking forward to the degree of Ph.D., and they are doing research work in all of our departments, chiefly in theology, sociology, history and education."

Obviously there is some confusion as to the meaning of "research activity." An examination of the theses required in the various institutions visited revealed a wide variety in the quality of the work. Except in a few institutions, where apparently excellent and scholarly work was being done, the thesis bibliographies examined showed for the most part a conspicuous absence of primary or extensive source material. The conclusions of Dr. Kelly are probably valid:

"Some seminaries report as research types of study which evidently are not characterized by critical scholarship or scientific method. Very few seminaries possess adequate libraries or laboratories of the traditional kind for research, and the community as a laboratory for research is rarely utilized even in these."²³

There is even less evidence of reading of a general nature by theological

²² Kelly, Robert L., *Theological Education in America*, p. 45.

²³ *Ibid.*, pp. 44-5.

students. "The theological student is not a reader. He is too absorbed in outside interests to have much leisure time for reading other than the minimum classroom preparation," states one librarian. Eleven institutions report very little general reading done. "Sermon preparation," "newspapers and periodicals" were the specific types of general reading indicated. Only one institution reported a considerable interest in general reading on the part of the student.

An examination of the shelf-lists and book stock of theological libraries shows very little literature in the form of cultural or recreational reading available for students. The prevailing attitude seems to be that general reading of a cultural nature while desirable, has no place in the theological library's activity. Of the itemized book budgets examined, no appreciable appropriation for the purpose of purchasing books for cultural reading was found.

The nearest approximation to the recent movements on the part of colleges and universities to provide attractive collections to interest students in general reading was the Van Pelt Reading Room of the Theological Seminary of the Reformed Church, New Brunswick. In this room is arranged a choice collection of carefully selected literature, neatly bound and attractive. The room itself is unsupervised, comfortably furnished, enticing and altogether delightful. New Brunswick was the only institution reporting a "considerable interest on the part of our students in general reading."

Colleges and universities are taking an increased interest in the cultural reading of their students. The position that theological seminaries should take on this subject is perhaps a debatable one. In considering this problem, it is significant that the majority of theological students come from the South and Mid-West, of a non-literary background and environment, and have attended denominational colleges. Interviews with professors indicate that theological students for the most part are wholly deficient in a literary background. It seems that, at the present time, theological seminaries have been content to provide for this deficiency indirectly through courses in homiletics, public speaking, religious drama, and appreciation courses in religious literature.

INSTRUCTION OF STUDENTS IN THE USE OF LIBRARY

Likewise, very little is effected in theological seminaries in the way of instructing students in the use of books and libraries. Seventeen institutions report that such instruction is given only when requested; eight give instruction through annual lectures which are occasionally supplemented by printed instructions or mimeographed sheets. Formal courses of instruction on the use of books and bibliographic methods are offered by three institutions.

The Crozer Theological Seminary offers a course in *Studies in Library Economy*, which is wholly voluntary and for which no credit is given. Union Theological Seminary, New York, offers a course on *Historical Bibliography* earning two points credit. The Presbyterian Theological Seminary, Chicago, offers four courses in the department of Bibliography and Library Methods, two of which, *The Minister's Library* and *Selective Bibliography*, deal primarily with the use of books and libraries.

USE OF LIBRARY BY OTHERS THAN FACULTY AND STUDENTS

The use made of theological libraries other than by faculty members and students cannot be determined. Several institutions report extensive research projects in progress using their libraries for source material. Other institutions report that scholars frequent their libraries, usually for the purpose of securing historical denominational material. A few theological libraries serve as the religious collection for colleges or universities.

CIRCULATION OF BOOKS

Books are written to be read, and libraries accumulate books for readers. The final test of a library's efficiency is that its books are read. A convenient and objective measurement that can be applied to the amount of reading done in a library is in the number of volumes circulated.

The answers to questions asked concerning the circulation of books were difficult to interpret. Most theological libraries do not keep circulation statistics, and those that are kept usually record circulation "other than use in the reading-room." Inasmuch as many theological students live in dormitories adjacent to the library, the greater portion of the use of books is done in the reading-room and is therefore unrecorded.

CIRCULATION OTHER THAN IN READING ROOM

For the circulation of books, other than in the reading room for the fiscal year 1928-29, twenty-five institutions report a total book circulation of 126,421 volumes, or an average circulation of 5,056.8 volumes per institution. The circulation of books per institution ranged from 421 to 22,798 volumes. The three institutions circulating the highest number of volumes were the Presbyterian Seminary of Chicago, with 15,305 volumes; the Biblical Seminary of New York with 16,616 volumes; and Garrett Biblical Institute with 22,798 volumes.

The circulation of books per student enrolled per year for seventeen institutions, ranged from 11.3 to 162.4 books per student, with a mean of 55.9 per student. The three schools circulating the highest number of volumes per student enrolled were Garrett Biblical Institute with 87.6

volumes, Crozer Theological Seminary with 110.4 volumes, and the Biblical Seminary of New York with 127.8 volumes per student per year.

CIRCULATION IN READING ROOM

Five institutions reported as to the circulation of reserve books and books in the reading room. The volume circulated per institution ranged from 700 to 53,331. The number of volumes circulated per student, ranged from 14.2 to 205.1 with a mean of 93.9 volumes.

USE OF LIBRARY BY STUDENTS

Twenty-three librarians replied to the question: In your judgment, do students rely more upon the library than in previous years? Sixteen replied in the affirmative, some stating very much or decidedly so. Three did not notice any appreciable increase in reading; and three were positive that students were not reading more. One theological librarian did not think they were "reading as much."

In comparing the circulation statistics for the fiscal years of 1923-24 and 1928-29, ten institutions report an average circulation of 2,668.6 volumes for 1923-24, while in 1928-29, these same institutions reported an average circulation of 5,086.7, an increase of 45.4 per cent. At the same time the students enrolled showed an increase of 45.6 per cent. It would seem from these figures that there was no appreciable increase in student reading, if any at all, from 1923-24 to 1928-29. Though the statistics submitted are too limited in extent to have any vital significance, we might, in the light of what they offer, question the opinions of the librarians reporting "decided increase" in the use of the libraries as being but casual and perhaps too optimistic in nature.

THE REFERENCE COLLECTION

A reference collection for a theological library will include dictionaries, encyclopedias, bibliographies, commentaries, concordances, atlases, yearbooks, as well as a group of "borderland" books useful because of special bibliographies, chronologies or other reference features. Reference books are the tools with which a librarian or a scholar may find ready access to information otherwise difficult to obtain. They are indispensable to research work or any investigation of a serious or extensive order.

For the purpose of applying an objective test to the reference collection of the libraries studied, a check-list of 700 titles of reference books was made. The list is to be considered as neither adequate nor exhaustive, but was composed of titles that are entered in Mudge's *Guide to Reference Books*,²⁴

²⁴ Mudge, I. G., *Guide to Reference Books*, 5th ed.

Minto's *Reference Book*²² and Van Hoesen and Walter's *Bibliography*²³ under the heading of religion together with closely allied subjects, together with the suggestions made in the article on bibliography in the *New Schaff-Herzog Encyclopedia of Religious Knowledge*.²⁴ Approximately 500 titles could be classified as reference books on religion, the other 200 titles were distributed among allied fields, such as history, philosophy, the social sciences and literature.

This list was checked by the card catalogues of nineteen theological libraries. The number of titles checked ranged from the lowest of fifty-four to the highest of 611, with an average of 240. Granting that we cannot expect an institution to cover the range of research, "but what it does essay to cover it should do completely," and that to be exhaustive, at least the majority of the titles listed in religion and the closely allied subjects in such general works as Mudge and Minto should have been found in these institutions, we cannot characterize the reference collections in theological libraries as being adequate or strong. The reference collections in the libraries visited may be described in the words of one librarian as "only fair." Inasmuch as the collections examined represent for the most part the more important and significant theological collections, the condition and extent of the collection of reference books in the libraries may be said to be anything but satisfactory.

Of the titles checked, the following characterization of the reference collections may be noted: (1) most institutions have a rather complete collection of biblical dictionaries, commentaries, for such subjects as may be classified under "exegetical theology"; (2) the standard encyclopedias are largely limited to works in English, only three libraries having the *La Grande Encyclopedie* and only four the Brockhaus *Lexikon*; (3) the collection of year-books for denominations other than that with which the school is affiliated is usually limited; (4) with the exception of two institutions, reference books of a Roman Catholic origin are missing; (5) and few institutions have reference collections in other than a narrow field of religion. Subjects such as the social sciences receive relatively little emphasis.

THE EXTENSION WORK

Practically all libraries questioned signified a willingness to lend books on request to their graduates, former students, ministers or those interested. Several indicated that while they would lend books if requested, they were deliberately discouraging such practice.

²² Minto, John, *Reference Book: A Classified and Annotated Guide to the Principal Works of Reference*.

²³ Van Hoesen, H. B. and Walter, F. K., *Bibliography: Practical, Enumerative, Historical*.

²⁴ *New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 1, pp. xii-xxiv.

The Presbyterian Theological Seminary of Chicago indicates a circulation of 2,350 volumes among 261 registered borrowers for the year 1928-29. Princeton circulated to the "alumni" some 1,500 volumes, and Garrett Biblical Institute 1,269 volumes, during the same period. Four other theological libraries reported circulating 700 or more titles, and four institutions one hundred volumes or more, during the fiscal year 1928-29. It would seem from the above analysis that the great majority of the libraries do practically no extension work of significance among their alumni, etc.

Methods of letting the borrowers know of the material available are as yet undeveloped. The Presbyterian Theological Seminary of Chicago distributed such information through its *Alumni Bulletin* issued twice a year. This list has been distributed since July, 1921, first in mimeographed form and later in the printed bulletin. The Colgate-Rochester Seminary at one time issued a bulletin of selected, annotated and suggested books for reading. Victoria University issues a small bulletin of selected, classified and annotated books for readers. The Chicago Theological Seminary issues the *Hammond Library Extension Service Bulletin* of selected books, arranged under broad subjects. Other libraries report the sending out of "occasional bulletins," "alumni publications," etc., as vehicles for informing those interested, of the library extension service.

The practice and terms for loaning specified for the extension privilege vary in details. Ten institutions report that the borrower is required to pay the postage both ways; two institutions, that the borrower pays one way, the library pays the other; and two others, that the library pays the postage both ways.

The specified length of time that a book may be kept varied. Seven institutions reported a limit of two weeks; two a period of three weeks; and two a period of one month. The privilege of one renewal is usually granted to the borrowers. Usually, it was specified that the borrower was responsible for the book while it was in his possession.

A few of the libraries reported as to the type of material or information requested. This consisted of "compiling bibliographies and answering reference questions," the request for the "newer" books, and especially books dealing with the subjects of religious education, rural work, and the practical aspect of church work.

The obstacle to further work in this field seems to be twofold: (1) Lack of an adequate staff or provision to encourage this work, and (2) lack of money for expansion. Typical replies from librarians are: "With a larger staff we could do more extension work, but with our present staff we cannot encourage too many borrowers"; and "not encouraged for lack of facilities for accommodating." Lack of sufficient funds for operating, and the lack

of an adequate staff for assuming the duties required, have prevented theological libraries developing extension work in any considerable manner. Wherever it has in any way been encouraged, it seems to have met with increasing success. As yet this field is undeveloped among theological libraries.

The fields of service for a library are not limited within its own doors. In the last decade, college and university libraries throughout the country have awakened to the need to supply reading to their graduates who have left the campus. In commenting upon the question of extension work, librarians indicated a great need and opportunity for this type of work.

"Every minister is constantly confronted with problems of administration, with the need of homiletical material and the newest methods of religious education, and with the necessity of being acquainted with the latest movements in theological thought and the general sciences. To provide himself with the books on all these subjects is more than an ordinary ministerial budget can stand."¹⁸

"It is a great opportunity for the library. No part of our service is so well appreciated as this one." The development and extension of this type of work should be a very vital one in the plans for the future growth of the theological library.

INTER-LIBRARY LOANS

The Committee on coördination of the American Library Association in 1917 drew up a *Code of Practice for Inter-library Loans* in which they defined the purpose of inter-library loans as:

"(a) to aid research calculated to advance the boundaries of knowledge by the loan of unusual books not readily accessible elsewhere, (b) to augment the supply of the average books to the average reader; subject in both cases to making due provision for the rights and convenience of the immediate constituents of the lending library, and for safeguarding the material desired as a loan."¹⁹

Inter-library loans are a means of extending the resources of the local library to the resources of the other libraries of the land. "The practice of loaning books by one library to another has grown from an occasional favor to a more or less organized system."

In answer to the question: "Is it a regular practice when asked for important books not in your library, to suggest trying to obtain them on inter-library loans?" thirteen institutions indicated that such was a regular practice; two that only occasionally such was done; two that the practice was limited to the requests of the professors; two limited their requests to a

¹⁸ Chicago Theological Seminary, *Register*, *Hammond Library Extension Service Bulletin*, Part 2, Vol. 20, No. 4 (November, 1930).

¹⁹ American Library Association, *Bulletin*, Vol. 11, pp. 271-74 (July, 1917).

college or university library adjacent to their campus; while nine institutions indicated a refusal to avail themselves of inter-library privileges. The number of volumes reported as obtained through inter-library loans was negligible, with the exception of the Garrett Biblical Institute library, which reported borrowing by inter-library loans 300 volumes for the year ending June 1, 1930.

Most libraries indicated a willingness to lend books, other than reference books, reserve books, or books in active use, on an inter-library loan. The number of such loans was small, five institutions reporting a total loan of 282 volumes.

It would seem from the reports indicated above that very little inter-library lending is done by theological libraries. Apparently, the requests from theological students and professors are most limited in this respect, they either rely upon the library's immediate collection, or supply their needs in ways other than through inter-library loans. The attitude of theological libraries toward this phase of service perhaps is well expressed by one theological librarian: "We will lend and borrow through interlibrary loans. We do not encourage such practice."

It would be well that theological libraries develop this phase of their activity. It is doubtful if the *Union List of Serials*, an indispensable tool for locating periodical files in American libraries, is more useful in a large library than in a small one. With this tool at hand, the small library has available a potential wealth of periodical literature. Likewise, the budgets of theological institutions definitely limit the exhaustiveness of their collections. Through the development of coöperative methods in the division of the field for purchase and a greater use of the inter-library loans, all the libraries involved would be greatly benefited.

THE FINANCING OF THE LIBRARY

There has been an increasing interest in the need for adequate financial support during the past few years. This interest has led to the study of library support in groups of educational institutions located in various sections of the country. Mr. Gerould has collected figures for university libraries for a number of years. The *Survey of Libraries* conducted by the American Library Association considered the question of library expenditure.⁸⁰ Mr. Patton of Carleton college made a study of the library budget based on data reported by ten libraries of the Northwest.⁸¹ Fourteen New England college library budgets were included in a study made by Mr. Lewis, librarian of the

⁸⁰ American Library Association, *A Survey of Libraries in the United States* (Chicago: A. L. A., 1926-27), Vol. 1, pp. 201-12.

⁸¹ Patton, W. M., "The College Library Budget," *Libraries*, Vol. 31, pp. 151-55 (March, 1926).

University of New Hampshire."⁸⁸ A survey of thirty-five Mid-West college library budgets by Mr. Jacobsen,⁸⁹ and a similar study of the smaller colleges on the Pacific coast by Miss Ludington, were reported in 1928.⁹⁰ Forty-four libraries of the southern colleges were included in a study, by the Misses Fay and Gooding in 1929.⁹¹ The report of the American Library Association Committee on Classification of Library Personnel was made after the study of one hundred college and university budgets.⁹² Mr. Rosenlof considers the library budget for teacher-training institutions;⁹³ and the recent *Survey of Land-Grant Colleges and Universities* devotes considerable space to the library budgets of the institutions covered.⁹⁴

The increasing interest in the financial needs of the college and university library is further shown by the setting up of various standards for library support by various individuals and associations. The American Council on Education Committee on Standards, along with other recommendations, stated: "a definite annual appropriation for the purchase of new books."⁹⁵ The Association of American Universities, the Association of Colleges and Preparatory Schools of the Middle States and Maryland, the Association of Colleges and Secondary Schools of the Southern States, and the Northwest Association of Secondary and Higher Schools state the same requirements.⁹⁶ The North Central Association of Colleges and Secondary Schools adds: "and current periodicals. It is urged that such appropriation be at least \$5 per student."⁹⁷ The Committee on Revenues reporting for the American Library Association recommends:

"An institution having from 500 to 1,500 students should expend for publications in its library not less than \$5 annually per capita and that no college should be considered worthy of the name that expends less than \$2,000 a year in the pur-

⁸⁸ Lewis, W. P., "Is 'Cost per Student' a Fair Standard for Comparison of College Libraries in Book and Salary Budget?", *Libraries*, Vol. 31, pp. 356-57 (July, 1926).

⁸⁹ Jacobsen, K. T., "Midwest College Library Budgets," *Library Journal*, Vol. 53, pp. 263-65 (15 March, 1928).

⁹⁰ Ludington, F. B., "Standards Reached by the Smaller Colleges of the Pacific States," *News Notes of California Libraries*, Vol. 23, pp. 4-6 (Jan., 1928).

⁹¹ Fay, L. E. and Gooding, L. M., "College Library Budgets in the South," *Library Journal*, Vol. 54, pp. 750-52 (15 Sept., 1929).

⁹² American Library Association, *Committee on Classification and Compensation Plans for University and College Libraries* (Chicago: A. L. A., 1929).

⁹³ Rosenlof, G. W., *Library Facilities of Teaching Training Institutions* (1929), pp. 111-49.

⁹⁴ United States Department of Interior, *Survey of Land-Grant Colleges and Universities*, Vol. 1, pp. 699-711.

⁹⁵ United States Bureau of Education, *Accredited Higher Institutions* (Washington, 1927) (Bulletin, 1927, p. 41).

⁹⁶ Robertson, D. A., "The College Library," *Educational Record*, Vol. 10, No. 1, p. 2 (Jan., 1929).

⁹⁷ North Central Association of Colleges and Secondary Schools, "Standards of Accredited Institutions of Higher Learning: A. Colleges and Universities," *North Central Association Quarterly*, Vol. 3, p. 61 (June, 1928).

chase of reading matter, books and periodicals, regardless of the number of students." ⁴³

The American Library Association Committee on Classification of Library Personnel recommends as the minimum library support for colleges in all classes:

"(1) Total library expenditures per year (exclusive of building maintenance, construction and repairs) not less than 4% of total expenditures of the college, excluding expenditures for erection of buildings or other capital expenditures; (2) a minimum library expenditure of not less than \$25.00 per student." ⁴⁴

Mr. Bishop sets the figure of from 6 to 10 per cent. of the total income of the university or college as necessary for library expenditures, ⁴⁵ the *Survey of Higher Education for the United Lutheran Church in America* recommend 6 per cent. of the total college budget; ⁴⁶ Mr. Rosenlof recommended 7 per cent. of the total budget exclusive of capital outlay for a teacher-training institution of less than 1,000 students; ⁴⁷ Mr. Wyer suggests 6 to 8 per cent. of the total college budget; ⁴⁸ and Mr. Gerould, in a paper read before the American Library Association at Chicago in December, 1927, makes the following statement:

"I think it is fair to say that a college, where the work is almost entirely undergraduate, that does not expend 6 per cent. of its income on its library, should question itself very narrowly as to whether it is giving it adequate support." ⁴⁹

The above statements will indicate the seriousness with which those interested in college and university libraries are taking the question of adequate financial support. Though the theological library serves a different type of institution with different purposes, needs and requirements, it is nevertheless essential that we bear in mind the standards that have been achieved and are recommended for kindred educational institutions.

ITEMS INCLUDED IN THE LIBRARY BUDGET

Ordinarily a library budget includes the items for (1) salaries and wages;

⁴³ Ranck, S. H., "College Library Revenues," *Library Journal*, Vol. 48, p. 362 (15 April, 1923).

⁴⁴ American Library Association, Committee on Classification of Library Personnel, *Budgets, Classification and Compensation Plans for University and College Libraries* (1929), p. 2.

⁴⁵ Bishop, W. W., *Backs of Books* (1926), p. 222.

⁴⁶ Leonard, Evenden & O'Rear, *Survey of Higher Education for the United Lutheran Church in America*.

⁴⁷ Rosenlof, G. W., *Library Facilities of Teacher Training Institutions* (1929), p. 152.

⁴⁸ *College and Reference Library Yearbook*, No. 2 (1930), p. 91.

⁴⁹ Gerould, J. T., "Standards of Financial Support for College and University Libraries," (1927). (Unpublished manuscript quoted by Rosenlof.)

(2) the book and periodical fund; and (3) supplies with other miscellaneous expenses. It should be simple, definite and accurate.

The budget for the library was not always clear or definite as it appeared in the financial statements of theological institutions. The librarian was frequently a professor and his salary was included among the salaries for instructors. Again, the librarian might receive a stipulated salary plus "room" or "board and room." In several instances an assistant librarian devoted part-time work to stenographic or secretarial duties and her salary appeared under that caption in the financial records. Student assistants are frequently employed on a scholarship basis, and the funds for the payment of their services are indicated under scholarships rather than expenditures for the library. At other times, wholly unrelated items are included with the library expenditures, such as "library and chapel," etc. Usually the book appropriation may be determined. Charges made to heating, lighting, janitorial work, etc., are most frequently not separated from the institutional budget. Several institutions reported "no library budget."

This system of library accounting makes it well-nigh impossible to determine the actual expenditure. Many institutions apparently do not know what they expend on their libraries; and in many reports there were significant variations in the sums reported. Without incurring a too cumbersome system of accounting, most institutions could profitably modify their library accounting to include all items pertaining to library support. The recommendation of the *Survey of Land-Grant Colleges and Universities* as to the inclusion of the total expenditure for the library may well be applied to theological institutions:

"However justifiable the immediate motive may be, it is believed that the failure in many institutions to show exactly all expenditures for library purposes is unsound."⁴⁰

WHO MAKES THE LIBRARY BUDGET?

In the making of the library budget, the tendency seems to be to concentrate the power in the hands of the faculty members. The library committee is responsible for making the budget in six of the eighteen schools reporting, the faculty or department heads in five. Two institutions permit the librarian to draft the budget for the library. The president, dean, board and others are less involved. Since the library committee is chosen from the instructional staff, eleven institutions permit their library budgets to be determined by their instructors.

⁴⁰ *Survey of Land-Grant Colleges and Universities*, United States Department of Interior, Vol. 1, p. 700.

EXPENDITURE OF THE LIBRARY BUDGET

The control of the library expenditure within the limitation of the library budget is likewise largely in the hands of the faculty members or a committee composed of instructors. Seventeen of the thirty-four institutions reporting delegate the control of expenditure of the library budget to the faculty or library committee; while the librarian alone is responsible for the budget in seven institutions, and shares this responsibility in four other institutions. Nine institutions place the responsibility with the president, dean or treasurer; and one reports that this duty is assumed by a committee of the trustees.

This system of administration and control of the library budget, while responsible to the teaching needs of the instructional staff, is also open to abuse on the part of the influential faculty member who at times secures a larger portion of the library budget for his department than may be warranted. This tendency has in many of the institutions led to a strict departmentalization of the book fund—a “dividing of the spoils.” One librarian reported that while the book fund of his institution seemed ill-balanced, it would be impossible to lessen the appropriation for a certain department owing to a “forceful personality at the head of it who would take the move as a personal affront.”

The present method of determining the library budget is probably owing to the undeveloped state of theological libraries. As long as the librarian is considered primarily as an instructor to whom has been delegated the extra duties of library administration, or as long as the librarian is considered as a person who is “discharging responsibilities essentially clerical in nature,” it is natural that fundamental administrative duties should not be delegated to him. But as Mr. Wyer states in referring to college libraries:

“The need for any faculty library committee has been challenged and it may reasonably be that with the library now generally recognized as equal in importance to other college departments and the librarian a man of education, special training and competence fairly comparable to that of other professors, the need of a special library committee will be less manifest and the librarian may become responsible directly to the president.”**

With this more “ideal type” of librarian should come the concentration of library administrative responsibility in his hands. Under such conditions it would be well to delegate the responsibility for the shaping of the library budget to the librarian, and the function of the faculty or committee should be advisory. This situation has been practically met in some theological libraries, where the librarian is able to devote his full time to the adminis-

** Wyer, J. I., *College and University Library* (1928), p. 11.

tration of the library, and the need for a library committee has become so limited that it has ceased to function.

For the purposes of comparison, the institutions reporting are grouped into four classes: Group I expends 10 or more per cent. of its institutional budget for the support of the library; group II, 7 to 10 per cent., group III, 4 to 7 per cent.; and group IV, less than 4 per cent. This arbitrary grouping is based upon the percentage of the total budget reported as expended for the library and has no significance except in the study of the financing of the libraries.

PERCENTAGE OF THE INSTITUTIONAL BUDGET DEVOTED TO LIBRARY

The average institutional budget devoted to the library by the four groups of institutions mentioned above may be seen in Table XII.

TABLE XII—SUMMARY OF COMPARISONS FOR LIBRARY SUPPORT

Group	Average Institutional Budget	Average Library Budget	Average Library Expenditure Per Student	Average Expenditure Per Student for Books and Periodicals
I	\$83,224.65	\$9,300.23	\$165.68	\$47.04
II	75,176.19	6,121.49	65.55	14.56
III	96,768.78	4,726.40	41.53	11.84
IV	114,455.16	2,170.86	23.01	9.74
All	102,237.54	4,328.26	53.53	16.43

A study of this table indicates a tendency for the average percentage devoted to the library to increase as the average total institutional expenditure decreases. It may be reasonably expected that an institution with a smaller budget must expend a larger percentage of that budget for the library to make a comparable showing with the library support in an institution with a larger budget. However, while the average budget for group IV is only approximately one-fourth larger than the average budget for group I, the average per cent. of the budget spent on the library in group I is 5.9 times as much as the average per cent. of the budget spent on the library in group IV. In other words, it would be necessary for group I to expend only approximately 2.7 per cent. of the average total budget to realize as much as group IV, which expends but an average of 1.9 per cent. of the budget for the library. The difference between 2.7 per cent. and 11.2 per cent. average actually expended indicates a greater expenditure on the part of the institutions in group I than of those in group IV.

TOTAL EXPENDITURE FOR THE LIBRARY

The total expenditure for the library, including salaries, wages, book and periodical purchases, binding and repair, and other miscellaneous items, but

excluding light, heat and janitorial expenses, varied in forty-eight institutions from the lowest of \$312.46 to the highest of approximately \$19,000, the average being \$4,328.26.

Group I, with an average institutional budget of \$83,224.65, expended an average of 11.2 per cent. for the library, or \$9,300.23. Group IV, with an average institutional budget of \$114,455.16, spent an average of 1.9 per cent. for the library, or \$2,170.86. Group I, with an institutional budget approximately 73 per cent. as large, actually expended approximately 4.3 times as much for the support of the library as group IV.

LIBRARY EXPENDITURE PER STUDENT

The total library expenditure per student enrolled ranged in thirty-seven institutions from the lowest of \$3.00 to the highest of \$253.17, with an average expenditure of \$53.53. The average enrollment of the institutions reporting was slightly more than 114 students. (See Table 23, Appendix B.)

The expenditure per student for the library in theological institutions is considerably in excess of the per student expenditure as commonly reported by surveys of American educational institutions. Of the theological institutions reporting, only two did not reach the standard of \$5.00 per student designated as the minimum requirement in the recommendation of the North Central Association; while twenty-two institutions exceeded the minimum standard expenditure of \$25.00 per student recommended by the American Library Association Committee of Classification. Owing to the relatively small enrollment of theological institutions as compared with the enrollment of colleges, the per student expenditure standards recommended for colleges and universities will not provide adequate support for theological libraries. In a number of the institutions visited, it was reported that the library budget was determined in light of the recommendations and standards actually achieved in small college libraries. This basis for determining library support is false and misleading.

There is an interesting correlation between the "percentage of the institutional budget spent for the library" (see Table XII) and the "per student expenditure for the library." The five institutions expending an average of \$165.68 per student for library support devote more than 10 per cent. of their total budgets to the library; while the ten institutions expending an average of but \$23.01 for library support, devote less than 4 per cent. of their total budgets to the library. There seems to be a tendency for institutions expending a high percentage of their total budgets for the library to spend a relatively high amount per student for library support, and for institutions expending a low percentage of their total budget for the library to spend a relatively low amount per student for library support.

**COMPARISON OF AMOUNT SPENT FOR BOOKS AND PERIODICALS WITH
INSTRUCTIONAL COSTS OF THE INSTITUTION**

By instructional costs is meant the total amount spent for the salaries of the professors, instructors and teaching staff of the institution, exclusive of administrative salaries or costs. The amounts spent for books and periodicals and the amounts spent for instructional costs should give an accurate basis for comparing the emphasis given to libraries in the institutions. It was possible to segregate the book and periodical fund and the amount spent for instructional costs in nineteen institutions. While the number of institutions reporting is too limited to draw a conclusion applicable to the entire group of libraries studied, nevertheless, it is interesting to note that while the five institutions in groups I and II expend an average of \$34,084 for instructional costs, they also expend an average of \$2,008.81 for the purchase of books and periodicals. On the other hand, the fifteen institutions in groups III and IV average for instructional costs \$46,850.97, and only \$1,239.08 for the purchase of books and periodicals. For the nineteen institutions reporting, there is a tendency for those expending a higher percentage of the total institutional budget for the library, also to expend actually a greater amount for the purchase of books and periodicals as compared with the amount spent for payment of the teaching staff, than those institutions that report a smaller percentage of the total institutional budget as devoted to the library. The general trend for the nineteen institutions reporting was in agreement with the findings for the comparison of the institutional budget and the total library budget.

SUMMARY OF COMPARISONS FOR LIBRARY SUPPORT

The relationship of the institutional budget and the support given to the library is summarized in Table XIII. A study of the table indicates a tendency for the amounts expended for the library, per student for the library, and per student for books and periodicals, to increase as the total institutional budget decreases. Groups I and II also expend a relatively larger amount for the library, as compared with instructional costs, than groups III and IV. Assuming the possibility that certain items might have been included by one group that were excluded in the reports of the others, the difference in actual expenditure for the library of \$9,300.23 by group on the one hand, and \$2,170.86 by group IV on the other, would lead us to conclude that the difference in percentages devoted to library support is due to institutional policy rather than the extent of the budget.

WHAT CONSTITUTES ADEQUATE LIBRARY SUPPORT?

The question of what may be considered as adequate financial support for a theological library is closely interwoven with the "philosophy of edu-

cation" which these institutions have or choose to adopt. Mr. E. C. Richardson gives us a very choice summary of the function of a library when he says, that for the dissemination of knowledge we bring a small number of books to a large number of people, while for production and research, we bring a small number of people to a large number of books. If the educational methods in the theological seminary are to be those of the lecture and textbook, we can conceive of the demands placed upon the library as being very limited. If, however, a theological education is to represent research, and research largely in the fields of the humanities with their historical aspects, the demands placed upon the library will be increased.

There is reason to believe that the theological libraries are inadequately financed. It is hardly possible that approximately \$1,500 is sufficient to provide book and periodical facilities for "eighty-nine students" to do "graduate work looking forward to the degree of Ph.D." . . . and to do "research work in . . . theology, sociology, history and education," as was reported in one theological institution. Ruling out the exceptional cases, we question the adequacy of financial support for the libraries of the institutions as a group that average less than \$4,328.26. It is even doubtful if the highest figure reported as expended for books and periodicals, i.e., \$5,643.31, is sufficient to build a significant book collection in any but a very narrow field.

Theological librarians as a group are aware of the inadequacy of library support. The catalogue of one institution reads:

"In order to acquire desirable historical sources and keep abreast of the output of standard works in theological and kindred subjects in different countries, the library should spend annually ten times its present slender income for new books and periodicals."

One librarian suggested the minimum need for the purchase of books at not less than \$5,000; another placed the minimum requirement for the book fund at "not less than \$6,000," while still another saw the need of \$10,000. A report for the needs of a theological library made for the Xenia Theological Seminary, places the book and periodical fund at \$5,000. A seminary president, in making a report to the trustees, stated that it was "imperative" that the library book fund be "doubled and trebled" and ultimately be not less than \$10,000.

Adequate support for the library is dependent not upon students enrolled or on operating expenses of the institution, but upon the subjects offered in the curriculum. Such a study is not entered into in this survey. However, it would be well to consider a standard toward which theological institutions might work.

A study of the percentage of the total budget devoted to the library revealed that there is very little or no relationship between the size of the

institutional budget and the amount devoted to the library. Assuming that there is some fundamental and significant reason for one institution to spend a relatively larger amount for its library support than another institution, it might be well to examine the highest standards actually achieved by theological institutions. Selecting out of the fifty-one institutions reporting, the twelve that devoted the highest per cent. of their total budgets to the library, we find an average expenditure of slightly more than 9 per cent. of the total budget for library support. It is suggested that this figure, representing approximately the upper one-fourth of the institutions studied, be considered as a minimum standard for library support in theological institutions.

To devote 9 per cent. of the total budget to the library, as over against the present average of 4.6 per cent., would mean an increase in the general average library budgets of from \$4,781.44 to \$8,714.43.

DISTRIBUTION OF LIBRARY BUDGET

The following figures are suggestive only. They are based on an analysis of the distribution of the library budget in four institutions where complete and accurate data were available. The figures are from the Auburn Theological Seminary, Garrett Biblical Institute, General Theological Seminary, and the Southern Baptist Theological Seminary.

The average distribution for salaries was 41.2 per cent., wages 19.8 per cent., books 25.7 per cent., periodicals, 5.7 per cent., binding and repairs 2.5 per cent., and other items 4.8 per cent. Approximately 60 per cent. of the budget for theological libraries goes to salaries and wages and 31.4 per cent. to books and periodicals.

TABLE XIII—DISTRIBUTION OF THE LIBRARY BUDGET
PER CENT. OF BUDGET DEVOTED TO

Institution Number	Salaries	Wages	Books	Periodicals	Binding and Repairs	Other
5	40.3	21.4	20.6	7.6	4.9	5.2
39	40.5	32.5	19.6	1.6	2.4	3.4
40	31.2	13.2	36.1	9.1	1.4	9.0
79	63.2	4.9	21.8	5.3	2.2	2.6
Average	41.2	19.8	25.7	5.7	2.5	4.8

PERSONNEL

IMPORTANCE OF THE LIBRARY STAFF

The late Mr. Arnold Bennett in commenting upon the needs of libraries stated:

“One hears that public libraries do not spend enough on books. I would reply that if they spent less on books and more on an educated staff far better results would be obtained. It is not books that lack in the libraries; it is the key

to their effective employment. That key is the individualities and the attainments of librarians and their staffs."⁸¹

During the past few years there has been an increasing interest in the importance and training of the library personnel. The day is rapidly passing when faculty members and administrative officers look upon the "library staff . . . as persons who are discharging responsibilities essentially clerical in nature." The importance of the library staff was summarized in the *Survey of Land-Grant Colleges and Universities* as follows:

"Without an efficient staff, funds spent for books and buildings may be and have been wasted. An efficient library staff will know book and building requirements and will emphasize the importance of the use of books in instructional work. Through this emphasis an efficient staff will affect decidedly the amount allotted for books and periodicals, since it will be able through presentation of facts to support budget recommendations. Books and buildings are worthless unless used. An efficient staff is an absolute necessity in securing adequate use."⁸²

QUALIFICATIONS FOR LIBRARY STAFF

Wyer summarizes the qualifications of a librarian as (1) an administrator, (2) an educator . . . and (3) one to inspire and awaken . . . "the sort of a man or woman who will deserve a seat and vote in the faculty and a professor's rank and salary."⁸³ Robertson suggests not only a combination of book knowledge and library technique, but also "sufficient knowledge of educational methods to make the library part of the school's educational scheme and not an appendage or an extra-curriculum activity."⁸⁴ Dr. Koch points out that the librarian and assistants must "have done research work themselves, must have learned the methods of the investigator, the use of original sources" to be able to assist the research worker.⁸⁵ Theological institutions are not exempt from the needs of an intelligent and trained personnel. The general principles implied in the recommendations for a college or university librarian will hold for the theological library. The observation of Mr. Works, that "it is doubtful if the commonly used argument" that a law library needs "a special type of librarian due to inherent peculiarities of the library" is anything more than a "matter of tradition" may be applied to theological libraries as well.⁸⁶

⁸¹ Bennett, Arnold, *Publisher's Circular* (November, 1928), p. 679.

⁸² *Survey of Land-Grant Colleges and Universities*, United States Department of Interior, Vol. 1, p. 680.

⁸³ Wycer, J. I., *The College and University Library*, p. 13.

⁸⁴ Robertson, D. A., "The College Library," *The Educational Record*, Vol. 10, No. 1,

p. 22.

⁸⁵ Koch, T. W., "The University Library," *Library Journal*, Vol. 40, p. 324 (May, 1915).

⁸⁶ Works, G. A., *College and University Library Problems*, p. 64.

For the purpose of this study, the personnel will be considered under the headings of (1) the librarian, (2) the full-time assistants, and (3) part-time or student assistants.

THE LIBRARIAN

The term "librarian," as it has been applied to theological library staffs, is misleading. Usually the individual holding the title of "librarian" is a professor in the institution who has been given the general supervision of the library but whose library activities are essentially advisory, the library work being done by assistants. In a few instances the librarian also had the title of registrar, warden or president.

Approximately 45 per cent. of the institutions reported a librarian devoting full time to library duties. About four out of five such librarians have a college training; less than two out of five have a theological training; while only twenty out of forty-five had either professional library training or previous library experience. A comparison of personnel in strictly seminary libraries and in libraries that were theological departments of college or university libraries shows that while only three out of sixteen librarians reporting "theological training" were to be found in college or university libraries, nine out of eleven of those reporting "professional library training" were found in college or university departmental libraries. Of the forty-five full-time librarians reported, twenty-five were women.

Duties of Librarian

The duties of the librarian varied. Fifty-six out of 101 institutions reported administrative or instructional duties other than library supervision as the work of the librarian. To him is usually intrusted the power of hiring and "firing" his assistants. The librarian likewise may be a member, secretary, or chairman of the library committee. In only two out of eighteen institutions reporting, the librarian is responsible for drafting the library budget; and in seven out of thirty-one institutions reporting, he has control of the expenditure of the money within the limitation of the library budget. As a member of the faculty, he shares in the expending of the "book funds" for his department.

Salary of Librarian

The salary of the librarian is often included along with the instructional staff. It is impossible to segregate the percentage of the total salary that represents instructional activities and what represents library activities in the cases of librarians reporting extensive teaching duties. Of the forty-five librarians devoting full time to the library, twenty-three reported salaries ranging

from \$50 a year to \$5,000, with an average salary of \$1,730. The salaries for women employed as librarians averaged \$1,321.25, while the salaries for men averaged \$2,321.43. Generally, librarians devoting full time to the library reported having "faculty standing." Women reporting such recognition do not attend faculty meetings; nor is their salary comparable to the average salary paid to instructors.

The custom of denoting a member of the faculty as librarian probably remains as a tradition from the time when the library was a modest affair, and before it was conceived of as a unit of instruction. The financial limitations of theological institutions, coupled with the tradition of not including women on the faculty, has led to the faculty member assuming a title that does not designate his duties. In inquiring for details concerning the administration and policy of the library, the interviewer was frequently met with the reply: "For that you should see my assistant"; or "You will have to ask my secretary, she knows all about the library." The question may be raised whether an individual devoting as little as "one-third of the time" to the library, or whose teaching load is as high as twelve or fifteen hours, merits the title of librarian. It is surely using the title of librarian in a way that has no significance outside his institution. Likewise, one may be critical of the standards of library service possible in an institution whose librarian is primarily an instructor, and who intrusts the library to the care of a secretary as a part of her "clerical work."

FULL-TIME ASSISTANTS

The term "full-time library assistants" refers to those individuals who are employed for library service and upon whom there is not imposed instructional, secretarial, or other duties not connected with the library. Most frequently, in theological institutions, this group of individuals perform the duties done by the "librarian" in a college or university library. These duties may be summarized under the headings of reference work, circulation of books, cataloguing and classification, ordering of books, and general library supervision.

Educational Qualifications of Full-time Assistants

Forty-four out of seventy-eight, or slightly more than half, of the full-time assistant librarians reporting had a college degree; less than one-third had either a professional library training or previous library experience; while only six reported a degree representing a theological or religious training. Six of the professionally trained librarians were grouped in two institutions.

From the foregoing statements, it is to be seen that the educational quali-

fications of the assistant full-time librarians as a group are very unsatisfactory. The general standard falls far below the minimum standards suggested by individuals or associations, let alone the insistence that the library be administered by professionally trained people.

Salary of Full-time Assistant

Thirty-eight assistant librarians' salaries ranged from \$150 to \$3,000 a year, with an average salary of \$1,360.46. The average salary paid to nine assistant librarians who reported "professional library training" was \$1,927.48; while the average salary paid the assistant librarian reporting a non-professional training was \$1,184.49. One of the 101 institutions reporting indicated the existence of a "maximum and minimum wage scale" applicable to the assistant librarian.

SALARIES OF LIBRARIANS AND OF MEMBERS OF INSTRUCTIONAL STAFF

A study of Table XIV will show the relative emphasis given by theological institutions to the library staff and the other instructional groups as far as salaries are concerned. It is quite evident that the salaries paid to the librarian or the full-time assistant librarian do not compare favorably with the salaries paid to the instructional staff. The average librarian's salary is less than that of any instructional group excepting those designated as "Instructors." The full-time library assistant's salary is by far the lowest average of any group. It is impossible to harmonize the relative expenditure for the salaries of the instructional and library staff in theological institutions with recommendations that the librarian should receive a "professor's rank and salary."

TABLE XIV—SALARIES PAID TO LIBRARIAN, ASSISTANT LIBRARIAN, AND THE PRESIDENT OR DEAN, PROFESSOR, ASSISTANT OR ASSOCIATE PROFESSOR, AND INSTRUCTOR IN THEOLOGICAL INSTITUTIONS

Title of Individual or Group	Number Reporting	Average Salary
President or dean [*]	16	\$5,450.00
Professor [*]	241	4,300.00
Assistant or associate professor [*]	42	2,924.88
Instructor [*]	38	1,661.00
Librarian.....	23	1,730.00
Full-time assistant librarian.....	38	1,360.46

^{*} Statistics represent the salaries of individuals who do not receive a "house" as part of compensation.

PART-TIME OR STUDENT ASSISTANTS

A few institutions report part-time help as individuals doing secretarial or stenographic work for the administration or some department head. More frequently the individual giving part-time help to the library is an instructor

who has been given general oversight of the library, and who usually holds the title of librarian. Practically all of the theological libraries reported the use of students on the library staff.

Duties Performed by Student Assistants

The duties of the part-time and student assistants as reported include almost all phases of library work. Student assistants were reported as "cataloguers," "reference librarians," "desk assistants," "stack pages," etc. In a few libraries a student held the title of librarian and performed the duties of librarian.

Method of Remuneration

The common method of student remuneration is in the form of "wages." The amounts paid varied from \$0.35 to \$0.65 per hour; the most common wage was \$0.40 an hour. Some students were paid by receiving "board" and "room." In other instances students were paid through the awarding of a scholarship for which the student agrees to devote so much time to library service during the week.

An Evaluation of Student Help

A few theological librarians will not employ students for any work except as stack pages or desk assistants in the evening. One librarian stated that the employing of students was undesirable because (1) it interrupted and interfered with the student's work; (2) the student was not interested in his work, nor could he be expected to be; and (3) the employing of student help was only immediately cheaper, much of their work eventually having to be done over again. The attitude of most theological librarians on the question of employing student assistants however seems to be one of approval, or at least of quiet acquiescence.

Doctor Williamson has pointed out that there are aspects of library work that may well be done by "sub-professional" or "clerical" help. Such work as night duty at the loan desk, putting away books in the stacks, and similar manual duties may well be done by student assistants in theological libraries. To employ students as reference librarians, cataloguers, and for similar work, however, is often quite disastrous. In the institutions visited, many of the catalogues were well-nigh worthless, and eventually must be completely discarded and new ones made owing to the fact that the books had been catalogued by student assistants. In one theological library, an inquiry for *Murray's English Dictionary* was set at naught because the student had "never heard of the work"; and all the time Murray's dictionary was reposing

within a few feet of the point of inquiry. At another library, the interviewer overheard the assistant state that the library positively did not have the *Bhagavat Ghita* while a set of the *Sacred Books of the East* was on the opposite side of the room. It was reported that one student assistant at the loan desk was non-plused when a call was made for a commentary. It is not necessary to relate such exceptional cases of inadequacy of student help for certain library positions. The essential fact is, that to do effective library work the librarian must be one who is well-informed in subjects covered by the library; and the interests and preparation of the theological student do not fit him for this task. Accordingly, to employ students indiscriminately defeats the very purpose for which the library exists; and the library loses in effectiveness and prestige. The most that can be said is that for reference work and cataloguing student assistants are poor substitutes.

The practice of bestowing scholarships upon students and then requiring them to work a stipulated time in the library often leads to indifference on the part of the students. The librarian has neither control in the selecting of a proper assistant nor the "firing" of the inefficient, while the library suffers accordingly.

The employment of students by theological libraries reflects the common tendency on the part of many such institutions to provide financial remuneration for the student, either to attract him to the school or to enable him to remain when once enrolled. Work in the library is often made an excuse to subsidize students for attending the institution. Mr. Works has the following to say regarding the employing of needy students in college and university libraries to help them through the institution which might well apply to theological libraries:

"To help worthy students is certainly very desirable. It does seem, however, to raise a fair question as to the extent to which the library should be expected to contribute to this end when it is at the expense of the quality and economy of service on the part of the library."¹¹

GENERAL CONCLUSIONS AND RECOMMENDATIONS

The institutions under consideration differ so much in nature and location that it is impossible to apply any recommendation without modification to the group as a whole. Until the function and standards of the theological seminary have been determined, it is impossible to indicate the needed library facilities. The following recommendations, based upon the findings of this study, simply indicate the standards that must be attained by theological

¹¹ Works, G. A., *College and University Library Problems*, p. 34.

institutions if they desire their library facilities to correspond to those of similar academic institutions.

It is quite obvious that theological libraries have not as a group participated in the very rapid development of the public and university libraries in this country. Though the age of many theological libraries corresponds very favorably to those of colleges and universities, their equipment is decidedly inferior. The reasons for this are many. The institutions as a group are not wealthy. What wealth the various denominations have accumulated for the training of the ministry has been divided among a great number of institutions. Other and perhaps more significant reasons for the lack of library equipment lie in the prevailing teaching methods, the character and training of the faculty, and the subject-matter taught. Until the library is looked upon as an active teaching unit, as a laboratory wherein students are taught to be constructive in their thinking, to create rather than to receive something handed down from the previous generation, it will remain as it is, a decidedly secondary unit in the institution it serves.

Many of the institutions visited pointed with pride to their chapels, talked of plans for improving the same, and seemed to exhibit more interest in them than in their library equipment. Of such an attitude no criticism is offered. It is, however, one factor to consider in judging these schools as academic institutions. The prevailing atmosphere of theological libraries is that of an institution whose spirit, development, subjects emphasized, management and activity have lost touch with the educational stress and development so prominent in college and university libraries. Exceptions must be made, especially among those institutions located near, or affiliated with, colleges and universities.

Under such conditions, it is doubtful if the theological student makes as wide a use of library facilities as should be expected from a student expending three years in pursuit of academic work after graduation from a college or university. Considering the type of colleges and universities supplying students for the ministry as revealed by this report, and the type of library facilities presented by the institutions under consideration, it is probably correct to assume that the majority of theological students graduating from American seminaries never have the opportunity to acquaint themselves with good libraries, and graduate with but a limited knowledge of the literature of any subject.

The libraries considered in this study are as a group improperly and inadequately staffed to carry on a successful type of library service. The accepted concept of the librarian is that of a secretary or clerical helper, whose primary duties are to record books, to catalogue them in some way, to dust

them and bring them to the would-be user. That the librarian should be one who is well prepared to aid and stimulate research, has a knowledge of modern teaching methods, possesses initiative, and receives the consideration and place of a regular member of the faculty, is a concept that as yet has not been achieved.

Proceeding under the common assumption that "we are doing the best that we can," the administrations of theological institutions have not provided adequate financial support for the library. That a study of one hundred American theological libraries would reveal an average library budget of but \$4,781.44, and this to include all salaries and wages, will designate these institutions as academically inferior to the accepted standards of American educational institutions.

In view of the above consideration, the following recommendations are offered as suggested standards for theological libraries:

1. The institutional budgets of many institutions under consideration make significant library work impossible. Owing to the small budget of theological institutions, the percentage of the total institution budget that is devoted to the library should not be less than 9 per cent.
2. Institutions with a library budget of \$5,000 should have a librarian who possesses good native ability and an educational preparation equal to a college degree taken in some accredited college or university, plus a theological training equal to a Bachelor of Divinity, requiring three years at some theological seminary.
3. Institutions with a library budget of \$10,000 or over should have as a librarian one with the educational and native equipment indicated above, plus one year in study at some accredited library school, or not less than three years' experience in some well-organized college or public library of not less than 50,000 volumes.
4. Institutions pursuing graduate work should possess librarians with academic training equal in extent to that offered by the school of which the library is a part, in addition to the qualifications mentioned above.
5. The scope of library activities in theological institutions could well be enlarged to include extension work among the alumni, the encouragement of inter-library loans, and the institution of those activities that encourage a wider range of reading and interest on the part of the students.
6. Theological libraries have too often depended upon the amassing of their book collections through the aid of gifts, most frequently from deceased minister's libraries. These libraries are of very uneven, and often of doubtful, value in view of the needs of the institution. No collection of character and worth can be constructed from books received from such sources. The

heart of the library problem is financial. Money is needed to purchase new, fresh, and stimulating books. There is no substitute. All the institutions under consideration in this study need a substantial increase in the appropriation for books and periodicals, to carry on the minimum needs as indicated by their curricula. Until this money is supplied, these collections will remain inadequate and inefficient.

CHAPTER X

The Seminary Laboratory: Field Work

METHOD AND ORDER

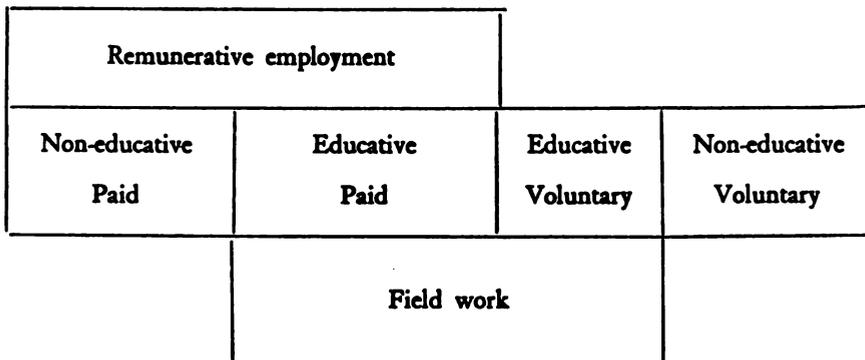
PURPOSE OF THIS CHAPTER

The present chapter deals with the employment of students from the point of view of their *educational* needs as distinguished from their economic needs. Field work, as opposed to remunerative work generally, should be defined at its broadest as outside work in some measure controlled by the seminary authorities so as to insure and utilize its educational significance to the student. The ways in which this can be done are: (1) by selecting fields of student effort, or approving fields as selected by students, on the basis of the students' educational needs; (2) by exercising some degree of supervision over the field work of students either (a) by conferences and reports to faculty members at regular intervals or (b) by visitation, on the part of faculty members or their representatives, of the student at work on the field, or (c) by both (a) and (b); (3) by making the problems and difficulties encountered by students on the field the basis of analysis, discussion, and study in the classroom as a regular part of such duly constituted courses as religious education, pastoral theology, Christian ethics and sociology.

But, it is obvious that the educational value of outside work does not depend entirely upon the degree of control exercised over it by the seminaries. Under most circumstances, experience is an able teacher. It is a concern of this chapter to analyze the educational value not alone of those student activities under seminary control,¹ but also of those in which the field of effort is chosen entirely by the student who may be influenced in his choice both by the necessities of self-support and by the desire for enlightening experience. In the absence of any professorial control or supervision, the educational value of the outside work of students must depend upon (1) the extent to which that work involves situations similar to those that confront the minister; (2) the extent to which students' abilities are utilized without

¹ The data of this chapter were assembled and the chapter written by Mr. Frank C. Foster, a graduate student of Union Theological Seminary, with the collaboration of Professor Arthur L. Swift, Jr., Associate Professor of Applied Christianity and Director of Field Work of the seminary. This material forms part of Mr. Foster's dissertation which he is presenting in partial fulfillment of the requirements for the degree of Doctor of Philosophy under the Department of Educational Research of Columbia University, and for which Professor Swift is acting as sponsor.

overtaxing them; (3) the extent to which more experienced workers on the various fields, ministers and others, share their insights with student workers; and (4) the extent to which the work engaged in happens to be paralleled by curriculum courses dealing with the theory and practice of the ministerial profession. The relation between field and remunerative employment is pictured graphically in the following diagram.



The line that separates the educative from the non-educative employment is by no means so sharply drawn as this diagram indicates. There is a gradual shading from one to the other. For purposes of clarity, the term "outside work" is used in this chapter to designate all types of student employment; and the term "field work" to designate only those types in some measure educationally controlled by the seminaries.

This chapter attempts, therefore, both to present the picture of supervised field work as conducted and to analyze the educational significance of outside student work, unsupervised and uncontrolled by the seminaries. It does not endeavor to construct an ideal program for field work, nor to lay down a philosophy of education from the field work point of view. The present task is to give a clear and complete picture of the situation as found, including, of course, an attempt to discover the educational principles on which existing programs of field work are based.

DATA AND SCOPE

The data were secured first by a personal visit by the investigator to thirty-eight seminaries to secure information concerning field work practices. This information was supplemented by data drawn from other sections of the study. The general schedule contained six specific questions on outside work; the student data blank contained ten questions which pertain to outside work; the student opinion ballot called for votes on certain aspects of outside

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

work; the time schedules provided a space for recording time spent in outside work. This does not exhaust the list, but illustrates the fact that the problems of outside work are encountered at every turn of the study.

The specific questions to which this chapter is addressed are the following: Under the general heading, "outside work": (1) What is the official attitude of seminaries toward outside work as expressed by the presidents, deans, or other administrative officers? (2) What proportion of seminary students are actually engaged in outside work during the school year? (3) How much time do they devote to it? (4) What types of work are they doing as shown by (a) a quantitative study, (b) a study of the factors determining their choice of work, and (c) an analysis of the educational values inherent in each type? Under the general heading, "field work under seminary control": (5) In what types of field work are students engaged? (6) How is field work conducted in terms of its functional elements? These are (a) the placement of students; (b) the supervision of students; and (c) the relation of field work to the curriculum. (7) How is field work administered? (8) How well satisfied are the seminaries with field work? And in conclusion: (9) What are the underlying principles of field work? (10) What are its unsolved problems? And (11) What are the next steps in the development of field work?

OUTSIDE WORK

OFFICIAL ATTITUDES OF SEMINARIES

The attitudes of seminaries toward outside work were sought both in the general schedule and in the questions asked by the investigator at the time of his visits. Of the sixty-eight seminaries that turned in general schedules, sixty-four replied to the questions concerning whether or not outside work is regarded by the seminary as *primarily* for self-support of students or *primarily* a matter of education, or both. Fifteen said self-support; twenty-one said education; and twenty-eight said both. There are then at least fifteen seminaries out of sixty-four which frankly admit that the outside work of their students is primarily a matter of self-support. This attitude is further illustrated by the fact that twenty-four of the seminaries reported that they definitely discourage Juniors from doing outside work, while five include Middlers, and three seek to apply the restriction to all students in the seminary. Six seminaries said that they require of their students *satisfactory grades* before they *permit* them to do outside work. Seven seminaries reported that they place a limit on the number of sermons the students are allowed to preach. Eleven seminaries reported that they place no restrictions on the outside work of students. And eleven failed to answer.

The attitudes of seminaries toward outside work may be scaled from

those that discourage it, and regard it as merely another means of self-support which hinders rather than promotes the education of the student, to the few seminaries, at the other extreme, that require for graduation a certain amount of supervised field work, regard it as an integral and important part of the student's education, and therefore attempt to assign students to fields where they will secure the clinical experience of which they most stand in need, attempt regularly to supervise their work, and to relate it definitely to certain curricular courses. But still fewer are the seminaries that thus control *all* of the outside work of their students. Even in those seminaries in which field work has the fullest educational recognition, other uncontrolled outside work is permitted. Between these extremes are all shades and degrees of attitudes. Most seminaries take a middle ground and admit that outside work is, from the students' point of view at least, mainly a matter of self-support which nevertheless should be directed by the seminary into educational channels, and which should be made as far as possible a generally educative experience. Many seminaries that take the educational point of view confess that they have not as yet worked out a satisfactory plan for making it effective.

The attitudes of the professors toward outside work in the seminaries studied is by no means uniform. In any one seminary, no matter where it falls on the scale of official attitudes, there are usually one or more professors who represent a divergent view. In those seminaries that take the position that outside work is primarily a matter of self-support and an educational liability, there are often one or more professors who hold a contrary opinion. Since it was not possible to canvass all members of the theological faculties, the opinions as reported must be considered only as broadly representative. Concerning the actual practices in these seminaries there is, of course, no such uncertainty. The varieties and methods of control and supervision of outside work exercised by the seminaries believing in its educational significance are discussed in a later section dealing with field work as above defined.

PROPORTION OF STUDENTS ENGAGED IN OUTSIDE WORK

To understand the existing relation between outside work and the student's education, it is necessary to consider first the whole range and frequency of such work without distinction between field work as above defined and other outside activities. The replies of 1,776 students in thirty-one seminaries show that approximately three-fourths were, in 1929-30, engaged in some sort of regular remunerative work. A special study of ten seminaries representing eight major denominations North and South, and including both those taking a favorable and those taking an unfavorable attitude, shows that 77.7 per cent., or approximately three-fourths of the 891 students are

employed; and that the per cent. employed in each seminary varies from 40.5 to 100.0. (See Table 25, Appendix B.)

There may be seminaries not included in this study in which less than 40 per cent. of the students are employed. The percentage, of course, varies from year to year even in the same seminary. The major influences that determine the number of students employed in gainful work are the location of the seminary, its denominational polity, the coöperation of the neighboring churches and community organizations, the organization and efficiency of the field work department of the seminary, and the official attitude of the seminary toward outside work.

TIME SPENT BY THEOLOGICAL STUDENTS IN OUTSIDE WORK

The data regarding the time spent in outside work are drawn from two sources—first, from the student data blanks, and second from the student time schedules. The student data blank asked each student to estimate the amount of time spent each week in voluntary and remunerative work including preparation and travel. One thousand two hundred and ninety-four students, or 72.9 per cent. of the 1,776 who returned the student data blank, made these estimates. The results are shown in Table 26 of Appendix B.

This table shows that 83.9 per cent. of those employed estimated that they spent six hours or more each week in outside work; 50 per cent. that they spent eighteen hours a week or more; 30.1 per cent., twenty-six hours a week or more; and 8.9 per cent. that they spent forty-six or more hours each week.

There is a very wide difference in the amount of time devoted to outside work by individual students. The importance of the time spent in this work lies in the inequality of the distribution rather than in the average. The middle 50 per cent. of the students (semi-interquartile range) spent between 8.7 hours and 28.5 hours, a very wide difference within this large group. This means that 25 per cent. of the students spent more than 28.5 hours each week. Yet it is found that many of these students in the upper group were carrying a full academic schedule in the seminary, attempting to do the same amount of work as students in the lower quartiles of employment.

An analysis of the data blanks as returned shows that students serving as pastors tended to spend more time on their work than did any other single group. But this generalization by no means always applies. For many assistant pastors, directors of religious education, and students employed in non-religious work estimated that they spent more than fifteen hours a week on their jobs. Therefore the amount of time a student should spend in outside work cannot be controlled merely by designating the kind of position he may hold. Each job must be investigated separately and the ability of each

student considered before an assignment is made, if students are to be prevented from overwork.

And at this point, two other factors need consideration, the time spent in preparation for outside work, and the time spent in travel. From 431 students in fifteen seminaries were secured data showing that the average hours spent per week in preparation is 4.7; in travel, 4.3; and in actual work on the field, 11.0; making a total average of 20.0 hours spent in preparation, travel and work. The range is from less than one hour to thirty-six in preparation, and from one to twenty-four in travel. But 50 per cent. of the students reported more than seven hours in travel and less than six in preparation.

The second set of data are drawn from the student time schedules on which the students recorded day by day how their time was spent during a typical school week (the week beginning November 18, 1929). Time schedules were received from 936 students in twenty-eight seminaries. For the purpose of this schedule, outside work was classified into three groups: religious, social, and secular. The religious category includes preaching, calling, preparation of sermons, Sunday-school work, and other church or mission work. Social includes settlement work, club work, and the like. Secular includes all other forms of outside work.

The results tabulated by seminaries are given in Table 27 of Appendix B, and are summarized in Table XV, which follows.

TABLE XV—TIME SPENT IN CURRICULAR AND FIELD-WORK ACTIVITIES DURING A TYPICAL WEEK BY 936 STUDENTS IN TWENTY-EIGHT SEMINARIES

	Students Reporting		Average Hours		Standard Deviations	
	Number	Per Cent. of Total	Of All	Of Those Reporting	Of All	Of Those Reporting
<i>Curricular Work:</i>						
1. Recitation	936	100.0	16.62	16.62	2.61	2.61
2. Study	936	100.0	25.56	25.56	11.22	11.22
3. Required field work....	599	64.4	9.13	14.09	6.30	6.23
Total			51.31			
<i>Outside Work:</i>						
1. Sermon preparation....	327	42.6	2.79	5.89	3.52	3.52
2. Other rel. outside work	598	77.8	5.45	6.94	5.29	5.10
3. Social outside work ...	352	62.3	2.29	6.06	4.18	4.83
4. Secular	523	56.0	5.92	10.18	8.01	8.57
Total			16.45			
5. Travel	591	63.1	4.86	7.41	5.25	5.10

Table XV shows that 42.6 per cent. spent some time in sermon preparation; 77.8 per cent. spent some time in other religious work; 62.3 per cent. in social work; and 56 per cent. in secular work. The total average hours spent in outside work by those engaged in it cannot be secured by adding the

averages in Table XV, because the number of cases in the several items are different. We have, however, made an estimate from another tabulation and find that the average hours per week spent in outside work by those so engaged amount to about twenty hours, including time spent in travel.

In Table 27 of Appendix B, we present the data by seminaries for the nineteen institutions from which we received twenty or more replies. The table shows great differences among seminaries in time devoted to each of the types of outside work. In seminary number two, twenty of the twenty-five students who kept the time charts reported a median of 4.8 hours spent in sermon preparation; twenty-one reported a median of 7.5 hours spent in outside religious work; nine reported a median of four hours in social outside work; fourteen a median of 3.1 hours in secular outside work; and fourteen a median of 3.8 hours in travel. The seminaries differ not only in median hours spent at each of these types of activities but also in the number of students engaged in each. Since, however, only a part of the students returned time schedules, it is not safe to conclude that the proportion reporting time in each activity is typical of the entire student body.

TYPES OF OUTSIDE WORK

Thus far facts have been presented to show the official attitudes of seminaries toward outside work, the number of students engaged in it, and the amount of time they spend. Another factor remains to be considered, the different types of work undertaken and in what proportion, first by means of a statistical analysis and second in terms of the educational values that may be judged to inhere in each.

A Statistical Analysis of Types of Outside Work

From the 1,776 students in thirty-one seminaries who answered the student data blank, two samples were drawn with reference to the types of outside work they were then doing. One sample consisted of 208 students, and the other of 223, making a total of 431. Of this number, 109 or 25.2 per cent. did not answer the question as to what kind of field work they were doing.

This probably means that the student was not at that time employed. On this assumption, the proportions show about one-fourth not employed, about one-fourth in secular work, and about one-third as pastors. Of the remainder, the majority are in Sunday-school or club work. Of those who are regularly employed, however, 45 per cent. are pastors; 7.1 per cent. assistant pastors; and 30.8 per cent. in non-religious work. To this should be added the number of those engaged in voluntary religious work.

Of the 1,776 students questioned, only 630 definitely reported that they were engaged in such work; and 53 per cent. of that number were giving

to it two hours a week or less. Only 16 per cent. were giving six or more hours a week. Seniors and graduates give, on the average, less time than do Juniors and Middlers.

Types of Summer Employment. Two sample studies were made of the summer occupations of students. Of the 433 students who replied to the data blank, 115, or 26.6 per cent., gave no information on this point. Of the remainder, 21.7 per cent. were engaged as pastors or assistant pastors, and 20.4 per cent. were in other religious work. About one-fourth (24.5 per cent.) were unemployed, 6.3 per cent. were counsellors in camps, and the remainder were engaged in secular tasks. Using a smaller sample, composed of one hundred Juniors and one hundred Seniors, and using also a somewhat different classification of types of work, it was found that 32.5 per cent. were engaged in preaching, while only 9.5 per cent. were doing other religious work. There were 17.5 per cent. unemployed. About the same per cent. were engaged in secular tasks as in the larger sample.

While summer employment usually serves as a means of earning money toward the expenses of the academic year, yet it is sought by a considerable number of students as a means of enlarging their professional experience. Efforts of certain seminaries to utilize the summer work of students to further enrich their experience and advance their training are discussed later in this chapter.

Factors Determining Types of Work Chosen

There are many factors that determine the type of work in which students engage. Prominent among them are (a) the opportunities offered by the community; (b) the previous experience of the students; (c) their marital status; (d) the seminary class to which they belong; (e) their money needs; and (f) their educational needs.

Opportunities Offered by the Community

The presidents or deans of sixty-eight seminaries reported on the general schedule the type of opportunities which their respective communities offer for field work. These sixty-eight seminaries reported a total of 330 opportunities for outside work which have been classified as follows:

Types of Service Classified Under Five Heads	Times Reported	Per Cent.
1. <i>Pastoral Service</i> , pastors, lay reading, preaching, missions, etc.	121	36.6
2. <i>Social Service</i> , Y. M. C. A., courts, jails, hospitals, etc.	91	27.6
3. <i>Educational Service</i> , Sunday school, young peoples' societies, conferences, etc.	89	27.0
4. <i>Musical Service</i> , singing, organist, choir leadership, etc.	24	7.3
5. <i>Survey</i>	5	1.5
Total of services reported.	330	100.0

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

It is very unlikely that any one seminary community offers a sufficient number of the most desired types of opportunity. Hence, when these positions are filled, students who have not been placed must take what is left. Thus, one very definite limitation placed on outside work is what the community has to offer.

The preceding tabulation does not include one further source of employment, the seminary itself. A study of positions held by 433 students in fifteen seminaries shows that 315, or 56.7 per cent., of the positions are in churches; 114, or 20.5 per cent., are in the seminaries (including waiters, janitors, library assistants, and student assistants of all kinds); ninety, or 16.2 per cent., are secular positions outside the seminary; and thirty-seven, or 6.6 per cent., are positions in social settlements or other community institutions.

Previous Experience of the Students

The student data blank requested a statement as to experience in various kinds of work done previous to entering the seminary. The tabulation of the answers as compared with types of work being done while in the seminary shows a considerable relation between the two. The figures show, among other things, that 74 per cent. of all students who entered the seminary with three or more years of preaching experience were, at the time these blanks were filled out (1929-30), engaged as pastors, while 34 per cent. of those who had had less than three years preaching experience were holding pastorates. Of all those who had had any preaching experience, 52.5 per cent. were engaged as pastors during the school year, 1929-30. When the total number of student pastors is taken as a base, it is found that 46.5 per cent. had had previous experience in preaching. In other words, although previous preaching experience is by no means a pre-requisite, those who have had three or more years of such experience are, as a rule, greatly preferred. Similar computations for other occupations besides preaching show the same tendency for students to enter types of work with which they are acquainted. This is natural and, indeed, inevitable; but it presents, as later noted, a serious difficulty to those seminaries seeking to secure for students the field experience of which they stand most in need.

Marital Status

Married students are given preference in appointment to pastorates. One sample study shows that 64 per cent. of all student pastors are married. This is doubtless owing in part to the fact that many churches prefer to have a pastor make his home in the community and therefore desire married students. In part it is, no doubt, because married students as a group are older and therefore more widely experienced in pastoral duties. Interviews with

directors of field work in various seminaries reveal, however, another side to this problem. Needy students are given first consideration. Married students are therefore among the first to be placed. One director, for example, after relating the difficulty faced in dealing with the needs of married students, said: "We usually find parishes for our married students." Responses in the ballot of student opinion show some dissatisfaction, for students feel that positions are given out as emergency aids rather than as means of providing needed professional experience.

The Seminary Class

It will be recalled that certain seminaries reported that Juniors were discouraged from doing outside work. While no attempt was made to discover what percentage of their Juniors were doing outside work in comparison with Juniors generally, yet data were collected which show (compare items one and seven in Table XVI) that the percentage of each class serving as pastors increases from the Junior through the graduate groups (from 32.3 per cent. of the Juniors to 63.6 per cent. of the graduates) while the percentage of each class engaged in non-religious work decreases (from 42.1 per cent. of the Juniors to 9.1 per cent. of the graduates).

TABLE XVI—CLASS IN SEMINARY AND OCCUPATION OF 322 STUDENTS*

Item No.	Position	Junior		Middler		Senior		Graduate		Totals	
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Pastor	33	32.3	43	40.2	55	60.4	14	63.6	145	45.0
2	Assistant pastor	6	5.9	8	7.5	7	7.7	2	9.1	23	7.1
3	Dir. rel. education...	3	2.9	2	2.0	1	1.1	.	..	6	1.9
4	Club work	7	6.9	5	4.6	3	3.3	.	..	15	4.7
5	Sunday school	8	7.9	8	7.5	7	7.7	2	9.1	25	7.8
6	Manual work	1	1.0	4	3.7	2	2.2	2	9.1	9	2.8
7	Non-religious work..	44	43.1	37	34.5	16	17.6	2	9.1	99	30.7
8	Total and per cent. of each class	102	100.0	107	100.0	91	100.0	22	100.0	322	100.0

* The data were derived from a random sampling of 1,776 students' data blanks. Four hundred and thirty-one blanks, 24 per cent. of the total, were studied, of which 109, or 25 per cent., offered no data at this point.

These figures give no indication that the policy of restricting Juniors from preaching is carried out as a general practice, since it must be recognized that Junior students would not as a rule be in a position to secure preaching appointments and would therefore naturally have a smaller percentage of such positions. The large number of Juniors actually serving as pastors shows that the students secure such positions on the basis of their ability to find places and perhaps as well on the basis of the previous practical experience, rather than on any policy of the seminary to grade field work according

to student advancement in professional courses. The problem of coordinating field work and curricular courses with the degree of the student's experience and ability in religious leadership is later discussed in this chapter.

Financial Needs of Students

The money factor in outside work was considered in detail in the preceding chapter. It is sufficient here to note that since outside work is the major source of self-support, the actual money needs of a student constitute no small factor in determining the type of work he does. The conflict between financial and educational needs is often very serious; and all too frequently, as will be noted later, the outcome is dictated by economic necessity. It was in the effort in some measure at least to guard the student against this extensive and even dangerous waste of educational opportunity, rather than in the effort to apply newer educational theories to theological training, that field work, properly so-called, had its inception.

Educational Needs of Students

The second part of this chapter deals with the efforts of certain seminaries to make field work an integral and essential part of theological education, and discusses the relation of the educational needs of students to their field work; but the issue, as it affects outside work not under the educational control of the seminaries, is directly related to any effort to appraise the educational significance of such work.

Educational Values in Various Types of Outside Work

Early in this chapter, as a guide to the reader's thinking upon the data following it, an analysis was offered of the factors that might combine to make outside work of the sort entirely uncontrolled by seminary authorities of some educational value to students. In brief, these factors are: (a) the extent to which outside work is similar to the work of the minister; (b) the extent to which it is suited to the student's abilities; (c) the extent to which other more experienced workers on the field share their insights with the students; and (d) the extent to which the work happens to be paralleled by seminary courses.

On certain of these factors the data bear very directly. But before considering them in turn, it would be well to attempt an estimate of the relative amount of outside work uncontrolled by the seminaries in the interests of education. It may fairly be inferred that the fifteen seminaries which consider outside work as primarily a matter of self-support do not greatly concern themselves with its educational significance. And in all probability the same

may be said of the eleven seminaries (a number of which may be included in the fifteen just mentioned) that place no restrictions on the outside work of students. A careful study of all data bearing on this point, together with the impressions gained by the investigator in his visits to thirty-eight seminaries, lead to the general conclusion that fully three-quarters of the outside work of seminary students is in no definite or effective way so controlled by seminary authorities as to enhance its intrinsic educational significance.

The educational values inherent in this work must not be ignored however. Data show that three-fourths of all seminary students engage in some form of outside work, and that 50 per cent. of them average eighteen hours or more a week at it. The extent to which this work is similar to, or consists in, the practice of tasks in which the minister engages may be estimated from the facts above presented, namely, that about 45 per cent. are acting as pastors, about 7 per cent. as assistant pastors, 10 per cent. as Sunday-school teachers and directors of religious education, and about 4.5 per cent. as club leaders. It will be remembered that the pastors spend more time at their work, on the average, than do any of the others. Although the leadership of clubs and Sunday-school classes and the directing of religious education are not specifically ministerial tasks in most churches, they are tasks which the minister must thoroughly understand; and, as is later and more fully stated, they do involve abilities and practices on a small scale closely resembling the larger tasks of religious leadership confronting every minister. Excluding altogether the 31 per cent. of the total group of working students who are engaged in wholly secular tasks (and this exclusion might well be debated), the remaining activities surely constitute an educational asset if judged on the basis of their similarity to the ministerial calling.

A special analysis was made of eighty-four replies from ministers in and around New York who employ students from Union Theological Seminary. They were asked to estimate the relative educational values of the different types of experience which students in their employment were receiving. The twenty-three items of experience arranged in order of their educational values according to the combined judgment of eighty-four ministers are as follows: (1) preaching in church; (2) offering prayer in church; (3) reading scripture in church; (4) taking part, or leading, in discussion; (5) speaking before church groups; (6) going after new members; (7) calling on homes of members of groups; (8) conferring with pastor; (9) occupying pulpit with pastor; (10) teaching Sunday-school classes; (11) organizing teaching staff; (12) conducting teachers' meetings; (13) conducting week-day school of religion; (14) meeting with the church staff; (15) attending group business meetings; (16) calling on or conferring with teachers; (17) taking part in socials; (18) bringing in outside speakers; (19) supervising dances; (20)

leading hikes and outings; (21) coaching basketball, leading indoor group games; (22) leading room games; (23) teaching handicraft.

Concerning the other three factors suggested as helping to determine the intrinsic educational worth of student work outside the curriculum, not so much is known. Beyond question, abilities and previous experience have much to do with the kinds of work students secure. And yet, no doubt, it is too often true that students attempt, to their own and others' detriment, tasks for which they are personally unfitted and educationally unprepared. Likewise they often remain overlong at tasks they have thoroughly mastered, and which therefore are of little help to their professional advancement. As to the frequency of the happy circumstance of being associated with wise and experienced and considerate ministers and leaders, no estimate can be offered. Certainly there are many students who owe as much to the influence of such individuals as they owe to their seminary professors. And although there are not a few instances of thoughtlessness and disregard of students' needs on the part of busy pastors, this study has revealed with clarity that ministers and their associates in the work of the church are making, through their personal friendliness to seminary students, a very large contribution to education.

The extent to which field problems happen to find solution in classroom courses where there is no effort to develop a relationship between outside activity and curriculum, of course cannot be guessed. That must depend, to a large degree, upon the content of theological education as conceived in each seminary and upon the teaching methods employed. A study of the chapter dealing with the curriculum would seem to indicate a considerable degree of failure to provide any really adequate connection between field problems and seminary lectures.

This section may well be concluded with a re-emphasis upon the educational significance of student work outside the classroom, a significance both actual and potential. A major factor in the advance of theological education will be the degree to which the seminaries are willing and able to go toward a full realization of the now largely potential worth of this student work, through progressive efforts to integrate it with the subject-matter of theological education. It is with the efforts already made in that direction that the next section deals.

FIELD WORK UNDER SEMINARY CONTROL

It is the function of this section to deal with that smaller but vastly more significant part of student activities which is definitely controlled to educational ends. As earlier reported, it was found that,—of sixty-eight seminaries, twenty-one regard the outside work of students as primarily a matter of edu-

caution; twenty-eight regard it as a matter both of education and of self-support; and fifteen as primarily a matter of self-support. Therefore, it is with the forty-nine seminaries that consider this work of educational significance that this section must largely deal. Types of field work as found in operation in certain of the seminaries are first presented. Then follows a statistical and descriptive analysis of the functional elements of the field work plan and its administration. The concluding paragraphs are devoted to a formulation of the principles and the problems found to be involved in the conduct of the more fully developed departments of field work, and to a statement of the steps by which these principles may progressively be put into more extensive operation in the seminaries.

TYPES OF FIELD WORK

Student field work experiences are so varied as to make impossible their statistical treatment. In the following paragraphs a descriptive analysis is attempted. This of necessity includes reference to the types of control exercised by different seminaries over this field work, since this control is an integral part of the work itself. Although this somewhat anticipates the later consideration of the administration and supervision of field work, and its integration with the curriculum, it has the advantage of providing concrete illustrations of the situations on which these more generalized descriptions are based.

The many student activities listed as field work have been classified under three main divisions, as follows: A. Activities in which the student bears the primary responsibility for a given field of service. These include: (1) serving as student pastor; (2) acting as director of religious education; and (3) taking a summer pastorate. B. Activities in which the student works under the direction of some one else. These include: (1) leading Sunday-school classes and clubs; (2) assisting the pastor; (3) serving as a student social worker; and (4) preaching occasionally. C. Activities of observation and investigation. These include: (1) taking field trips; and (2) engaging in research.

Activities in Which the Student Bears Primary Responsibility

Serving as Student Pastor

By far the most commonly accepted form of outside work is that of student pastor. While a student may receive valuable experience in certain aspects of his future vocation through teaching of church-school classes and leadership of boys' clubs, it is the pastorate that offers him the full range of responsibilities which will later be met in his vocation.

The Yale Divinity School reports eighty-six churches of seven denominations served by seminary students during the year 1929-30. The report of the

director of field work for that year presents an analysis of the services rendered by these students. It shows appreciation of the problems which students meet, and reveals an interest in the development of their work which is as intimate and sympathetic as that of any denominational secretary or district superintendent. Seven significant features of the field work as developed at Yale Divinity School are here offered in summary form.

(a) The placement of students is carefully guided by the department of field work so that in so far as possible men may be sent to churches they are best able to serve. Such placement is usually preceded by conferences between the director of field work and the pulpit supply committee, as well as conferences between the director and the candidate. Thus it becomes possible to make clear to the church what kind of service may be expected from a student and from the department of field work, as well as to interpret to the student what is expected of him as he ministers to the church that extends a call to him.

(b) The curriculum of the Divinity School takes definite account of the fact that these students are serving as pastors of churches. Courses offered in preaching and the care of a parish, in religious education, in town and country methods, and in various other aspects of work in the local parish, root back directly into the work the men are doing in their parishes. In these courses visits to churches are included, and investigations are made of typical parishes in which more progressive methods are being used. In addition to these regular courses, a general practicum is offered as a required course for all men doing field work based on the problems and needs which these men are facing, and conducted by a committee of the faculty representing various phases of church work.

(c) A system of visitation of students on their fields is maintained through the department of field work and shared in by every member of the faculty. Each member of the faculty holds himself ready to make six supervisory visits each year, arrangements for such visits being made through the department of field work. Through such visits the members of the faculty become better acquainted with the place in which the student works, and the type of work he is doing. A visit is always followed by a conference between visitor and student; and often this leads to subsequent conferences which become an important factor in the student's education.

(d) Since the student pastorate involves the expenditure of a reasonably large portion of the student's time if his work is to be well done, provision has been made for extending by one year the time a student holding such a pastorate must spend in the seminary. The gain to the student in added training through this practical experience is considered well worth the expenditure of an additional year.

(e) Coöperation is sought between the denominational officials and the students working in the churches. This is accomplished through having denominational leaders meet groups of students working in the churches of their denomination, as well as through establishing personal contacts between students and the denominational office. No matter what the denomination of the student may be, it is impressed upon him that while he is serving in a Congregational, or a Baptist, or a Methodist church, as the case may be, he is to all intents and purposes a pastor of the denomination which he is serving.

(f) A file of permanent records for each parish is being developed in the department of field work. This is a means of overcoming one of the weaknesses of the student pastorate, that of the short term of service. Through carefully filed information gathered in conjunction with continuous supervision and a well-developed plan for organizing the records of the church in preparation to pass them on to a successor, the change of a student pastorate from one student to another is made with a minimum of interruption of the program of work, and each student is enabled to organize his work, not primarily in terms of his own personality, but in terms of the needs of the community.

(g) A close coöperation has been worked out between the department of field work and the Yale representative on the staff of the Interseminary Commission for the Training for the Rural Ministry. By this plan, this member of the Interseminary Commission becomes a member of the staff of the department of field work, and the entire resources of the Interseminary Commission are made available for supervisory work for the students serving rural parishes.

The Interseminary Commission for the Training for the Rural Ministry was recently organized through the coöperation of five seminaries in New England. The work is under the direction of four well-known authorities on the rural church. Professor Malcolm Dana is directing the work at Yale Divinity School and Hartford Theological Seminary, and his work is reflected in the program described. Professor Charles M. McConnell, who directs the work at Boston University and Newton Theological Institution, outlines a program calling for (1) monthly reports of the program of work carried on by student pastors enrolled in Town and Country Church courses; (2) conference with the instructor in his office and on charges; and (3) visitation of town and country churches by the instructor.

The director of field work at Chicago Theological Seminary reports in a personal letter the plan there in operation. He writes: "You are aware of the fact that our classroom work is done on a schedule of four days a week, leaving both Monday and Saturday at the disposal of all graduate students. We

have taken advantage of the free Monday to run a number of 'seminars on wheels.' This means that we go out into a region where from six to ten student ministers, along with three or four full-time men and a headquarters man or two, may spend the whole day and evening on the actual fields. We usually divide the time between two or three contiguous fields and thus have time, aside from going about the community visiting schools, churches, coöperative stores, dairy farms, etc., to spend about two hours in discussion and in the presentation of map studies. After one or two more such efforts, we may pull our observations together and make some evaluations of them."

President G. Ames Montgomery, formerly of Lane Theological Seminary, reports the plan there carried out, in which students were placed in churches for a period of ten weeks, then brought back to the seminary for a ten-week period, while other students went to the churches to carry on the work. The plan as developed may be summarized as follows: (1) The students were assigned to positions in pairs, alternates, each serving a period of ten weeks. (2) The classes at the seminary were conducted in ten-week units for the eleven months of the seminary year. One section of the student body carried courses for ten weeks, while the other section worked on the field. The two were then interchanged, the second section covering the same ground in class which the first had covered, while the first occupied the vacated fields. (3) The men were located in churches that coöperated by paying part of their remuneration—a half was suggested, although not all the churches were able to contribute so much. The Board of Education of the Presbyterian Church provided \$150 for each student. (4) Students were guaranteed a total of \$650 each year for their services. (5) Individual help was given to the men on the field so that there was counsel and supervision within the ten-week period they were at work. (6) Those who undertook the experiment frankly said that the trial period was too short to offer any definite conclusions; yet they were on the whole satisfied with the results obtained, feeling that these bore out their theories and proved that the plan was educationally sound. President Montgomery, in his report, agrees with this judgment and notes, as well, certain very real difficulties that were encountered. He writes:

"My personal experience as I studied these men both as overseers and as student assistants, confirmed my previous judgment that this plan was a valuable adventure in religious education. There were certain difficulties we had to face. First it was difficult to get the churches to provide for student assistance when they were making up their budgets. They were unfriendly to the payment of students for what they consider to be a sort of practice work. When we provided the resources they were quite ready to take the helpers. A second

difficulty arises in the frequent inability of pastors to use helpers satisfactorily. The third difficulty is lack of endowments to sustain the work."

The following description of supervised field work at Boston University School of Theology has been furnished by Professor Linfield:

"In Boston University School of Theology any student who takes the pastorate of a church is required to put his church work under supervision. He must register for it just as for any other course. The credit given is two hours each year or one semester hour.

"The supervision is primarily of the pastor and not the church or institution where he is employed. Formerly many attempts were made of a coöperative sort with the local church officials. In recent years, however, we have found that we can do better work by concentrating upon the pastor and his approach to the work of his parish. His registration in supervised field work carries with it required class attendance weekly. In this class the actual problems of the parish are discussed. The class is frequently divided into two sections, first-year men meeting in one and the upper classmen in the other.

"The month of October each year is given over to building the pastor's program for the year. All lectures in the class bear upon the construction of this program. The program must be departmentalized rather than made to follow the calendar; that is, all Religious Educational work of the parish must be organized under that head. The same is true for the departments as follows: Preaching Program, Evangelism, Organization, New Features-Publicity, etc., Social and Recreational Activities, Community Service and Personal Contacts. No ready-made program is suggested in any case. The student must make a study of his church and parish, and if necessary put on a survey, and upon the actual facts discovered his program must be based. We insist that the program shall be a working program with practical objectives rather than theoretical.

"Beginning with the month of November, monthly reports are required from each student pastor made upon the blank designed for the purpose. These monthly reports are to show the supervisor whether or not the man is faithfully following his program. Also it will indicate whether or not his preaching is repetition or borrowed from his class work. These programs and reports are filed for the use of the future successors of the present student pastor.

"Visits of the supervising professors to the student charges are now reduced to a minimum. The professor goes only when there is a special occasion or where there is opportunity for some definite service either to the pastor or to the church. We have found that a sermon preached in the presence of the professor is not a true criterion of the man's ability. Seeing a professor in the audience creates a strain which makes both the sermon and its delivery unnatural. His presence also sometimes irritates not only the preacher but the church people. In the place of this visitation we now have a system by which we list three consultants in each church with whom we correspond throughout the year. From the returns we classify and tabulate the criticisms and commendations for

the class as a whole. Where, however, individual defects are mentioned, the professor deals with the student individually and privately. This latter method is working splendidly with us at the present time, and we feel is much more fruitful to the School than the earlier method.

"In addition to the supervision of student pastors, we have also in our School at the present time a method by which we employ the men who are not regularly engaged in church work on Sundays. We organize all such men into Gospel Teams of five men on a team. The teams are balanced as to talent, so that there are two at least who can sing or direct the singing and two who are good speakers. The teams are assigned to a church for four consecutive Sunday evenings, that is, staying long enough to get a definite program across. This program is decided upon before the team begins its work by a conference of the pastor of the church, the team captain and faculty supervisor. The church receiving the service takes care of the traveling and other expenses of the team. This year we have twelve teams made up of sixty of our students. We have more applications every year from churches around Boston than we can fill. This work is very popular now, not only in the churches, but in our own student body. Every man not otherwise employed is glad to serve through the three months from the first of January to Easter. For this work he gets one semester hour's credit. We feel here at the School that this particular work is of very real value as it keeps the students contented and thus ministers to the morale of the School. It also gives the students a chance to express themselves outside of the regular practice preaching of the department of Homiletics and also makes them feel that they are contributing something worthwhile to the life of the churches to which they go. It helps the average student who has had no platform experience to find himself and to develop confidence."

Acting as Director of Religious Education

The director of religious education may appear under quite as many titles as there are ideas concerning the functions of this office. Sometimes he is the minister of education or the assistant who gives his attention to the young people, the Sunday school, and the week-day school, and who is distinguished from the assistant pastor by his specialized interest in the educational activities of the church. He is often employed to direct the activities of the parish house. As long as the church was an auditorium with a basement for the Sunday school, a minister, sometimes with an assistant occasionally on part-time, represented the church staff. With the increase of church equipment, the director of religious education has become necessary. It is quite common for students in religious education to carry field work supervised by the department of religious education. The problems of the Sunday-school class, of the department, of the whole school or church are brought to the class and are made the subject-matter upon which the class works. Often the class is broken up into small units, organized about the special problems of the

students. In some seminaries, the department of religious education requires such field experience, and gives academic credit for field work satisfactorily conducted.

Taking a Summer Pastorate

The summer pastorate has been accepted as part of the training of students in at least two seminaries. The professor of practical theology at New Brunswick Theological Seminary assigns students to parishes, visits each student at least once, and secures from each reports of progress and a final report at the end of the season. In the courses through the following year, the experiences of the summer provide illustrations and problems for class discussions.

An interesting program of summer field service has been developed through the benefactions of the late James B. Duke in North Carolina. The Duke endowment is directed by a committee of which Professor J. M. Ormond, a member of the faculty of the School of Religion of Duke University, is secretary. Students make application through the office of the Registrar for an appointment on that foundation. When the appointments are made, the students prepare for this summer service during the spring semester under the direction of Professor Ormond.

"Some of the students are assigned to evangelistic work, some to training-school work, and others are appointed as assistant pastors. When these students arrive on the field, they are under the supervision of local pastors or, in the case of evangelistic workers, under the guidance of presiding elders. The students who teach Cokesbury Training Courses are guided by the secretaries of the Sunday-school boards. If a student should fail in any of this work, he is at once reported to Professor Ormond and investigation is made. . . . During the fall semester Professor Ormond attempts, in his seminar, to gather up the conclusions of the work of the summer."^a

One of the presiding elders writes:

"So far, the arrangement has worked satisfactorily. The students have made high grades in their courses and have done excellent work upon the charges. The people in the congregation express themselves as well pleased with the service rendered. Of course, this entails constant supervision and counsel upon the presiding elder. But I feel sure that these young men will develop into strong preachers and pastors and the church will benefit thereby."^b

The Interseminary Commission for Training for the Rural Ministry also uses the summer pastorate to this end. A director of field work, together

^a From a letter from Paul N. Garber, Registrar, School of Religion, Duke University.

^b This report from the presiding elder is not fully characteristic of the relation between church officials and seminary staff. In several instances evidence of friction was apparent.

with a colleague, visited the students in their parishes in the summer of 1930. Both men were enthusiastic about the possibilities of supervising such work and so increasing the educational significance of these summer services.

Activities in Which Student Works under Direction of Some One Else

Leading Sunday-school Classes and Clubs

Participation in the work of churches and of institutions concerned with social welfare constitutes another type of student activity. Many students who are quite unfamiliar with the responsibilities of leadership are introduced through mission trips to the teaching of Sunday-school classes and the leading of clubs. Mission trips have been carried on by the Berkeley Divinity School, usually under the direction of the dean. The students conduct the entire service, reading liturgy, offering prayers, preaching and conducting personal interviews. This plan is advantageous in giving students the experience of leading services; and offers members of the faculty an opportunity to guide the students. Students may be assigned work according to their experience and ability. The weakness of such a plan lies, first, in the fact that the situations confronted are not always typical of the program of the church and do not therefore give a normal experience in church leadership; second, in that such outings do not come often enough to provide the amount of experience students desire; and, third, in that the plan does not offer students a continuing experience with a single group or institution.

At the Episcopal Theological Seminary at Alexandria, Virginia, missions are regularly conducted by students under faculty supervision. Since these are regular appointments and the responsibilities are assigned so as to give the older students greater responsibilities, the plan seems to offer more in the way of educational usefulness.

Every student is provided with some practical experience at New Brunswick Theological Seminary. Entering students are placed in charge of Sunday-school classes in the churches, where they work under the supervision of the professor of religious education. As there are no elective courses and the total enrollment of the seminary is not over thirty-five, it is possible for the professor to keep intimately in touch with the work.

Although limited by the inability to secure more than a few student pastors each year, the program of field work at Union Theological Seminary in New York City is, from an educational viewpoint, highly developed. It consists largely of the leadership of Sunday-school classes and clubs, and is directly related to a curriculum course for which academic credit is given. This plan of relating field work and class work has been carried on through a period of thirteen years of critical study, in which the staff and students have coöperated in shaping the course.

Professor Swift, the Field Work Director, has summarized the "experiment . . . to provide laboratory experience to students in training for the Christian ministry" as follows:

"Its significant and distinctive aspects are: (1) the careful selection of fields of student activities and the control of the nature of their work (this involves as a rule the leadership of a single group of boys or girls or young people with whom the student is expected to spend on an average of eight hours a week in a variety of contacts, formal and informal); (2) the supervision on the field of the work of the students by a staff of supervisors specialized in this type of activity; (3) the consideration in the classroom three hours each week of the problems encountered on the field, involving as well lectures upon various background material, such as housing, public education, street life, and the like, upon the psychology of character, and practice in acquiring certain skills such as the leadership of game periods, the coaching of basketball and the leading of groups in certain of the handicrafts, such as wood carving, leather tooling, and the like; (4) the accessibility at all times of supervisors to students desiring personal counsel and conference on the problems of the field; (5) the payment of a field work salary by the Seminary rather than by the employing institution—\$400 for the Seminary year, paid in monthly installments and available to every regularly enrolled student during one year of his Seminary course." (From correspondence in the files of the Field Work Office of Union Theological Seminary, New York City. A memorandum of May, 1930.)

He continues later in the memorandum:

"It is vitally important to the adequate training of ministerial students that the outside work in which they engage while in the Seminary be rendered significant to their training. Years of experimentation show that this can be done only under the following conditions: (1) the seminary must maintain some degree of control over the nature and range of work engaged in by the student; (2) the work of the student must be studied at first hand by supervisors more skilled than the student in the work in which he is engaged; (3) the problems that arise on the field must be discussed in the classroom and necessary information given by lectures or other means; and (4) the student must be permitted at any time to consult the supervisors about special problems of his field as they arise."

This course is intended for members of the Junior class. It represents an effort to secure for these relatively inexperienced students an opportunity to undertake a task that will not prove too great for them, a task simple and concrete enough to make possible a measurable progress within the seven months of active work permitted by the seminary year. Yet the type of field work selected, the result of many years of experimentation, presents all the more basic problems involved in the ministry. Like the ministry, club leadership of this sort involves religious instruction, the organization and guid-

ance of a group, and intimate personal contacts with the individuals who constitute it, through group associations and as well through visits in the homes and the sharing of confidences and ideals. The members of the staff of the department keep closely in touch with the students, seeking to give help when necessary, advising, criticizing and encouraging, but leaving the responsibility fully upon students' shoulders. The effect is not alone to introduce students to the fundamentals of the theory and practice of religious leadership, but, quite as significant, to help them to take the measure of their own adequacy to the task they have chosen as a profession. No more adequate vocational test has been devised than this simple but challenging job of group leadership under the guidance of experienced supervisors.

The special problems involved in the administration and supervision of field work of this type, and the way in which this introductory experience is coördinated with more advanced field work in other departments of this seminary, are considered in subsequent paragraphs.

At the Yale Divinity School a plan has been developed in coöperation with the Y. M. C. A., whereby students are placed under the direction of a trained boys'-club worker who is responsible for the supervision of the students, as well as for teaching the class in boys' work. In some institutions this introductory experience is gained under the direction of the department of religious education; and the experiences in the field are made a part of the curriculum. Members of the staff supervise the work of the students, discuss their problems and report on their projects, in the course of the regular classroom procedure.

Assisting the Pastor

In actual practice the student working as Sunday-school teacher, meeting his class as a club during the week, taking part with them in games and outings, calling on individual members at their homes, meeting with members of the church staff over the common problems of the church, and often listed on the church calendar as a member of the staff, is not sharply distinguished from the student of more experience who serves as assistant pastor. The assistant, however, usually concerns himself more with the young people, is assigned a schedule of calling, and frequently has more responsibility in public worship and other services of the church. Sometimes his duties are similar to those of the director of religious education. But, in any event, he is usually afforded, as these others usually are not, the opportunity to work beside the pastor, sharing certain of his problems and profiting by the maturity of his experience and judgment.

A denominational mission society in New York coöperates with one semi-

nary in providing salaries for six students each year, placing each student in some church that is understaffed, and financially aided by the society. The students work with the young people's societies, superintend the Sunday school or one of its departments, or coöperate with the officers already appointed, or assume responsibility for the whole educational progress, according to the situation and the ability of the particular student. They also frequently assist in the pulpit, and occasionally are responsible for the preaching, special programs, pageants, dramas, entertainments, and other events that constitute the program of the church.

From Auburn Theological Seminary comes the report of a professor who gives the following account of the service rendered by three students who serve as assistants under his direction, while he acts as pastor of three different churches:

"During the term they do the lion's share of the work, even reading the pastoral mail. They become acquainted with the people in their homes; they call on the sick and aged; they assist in survey work; the ministerial students preach once or twice on Sunday, two weeks out of three, considering for themselves the needs of the congregation, and organizing their own topics and even their own order of service. They are expected to undertake projects of their own choosing as their talents seem particularly to recommend."

Another phase of such student assistance is found in summer employment where students have served as assistant pastors in large parishes. While this type of summer work must contribute greatly to the experience of students, little progress has been made in the seminaries toward relating it to the seminary program of education.

In some seminaries students are introduced to the problems of the church through what is known as a clinical week. They are assigned to churches where the pastors arrange to give them, during a full week, an opportunity to take part in the various responsibilities of the parish. One report runs as follows:

"Some time during the second semester of his middle year and during each of the two semesters of his senior year, each regular student is required to do a week or more of 'interne work' in the parish and under the direction of some pastor affiliated with our church body. The work includes the preaching of two sermons, pastoral visits, teaching a Sunday-school class, conducting various meetings, etc., as well as observation of the pastor's methods in carrying on his work. Special blanks are furnished both the pastor and the student for reports to the professor in charge of this work; and after the student returns, the professor holds a conference with him on the basis of these reports. The arrangement is a new experiment inaugurated only last year; but we are already convinced that it is a

valuable aid to the student in preparing for the practical work of the ministry. The student receives no pay for this work. Traveling expenses are equalized."

This plan has the advantage of giving the student intensive experience in the church under the direction of an experienced pastor. While the responsibilities may be quite varied and the close contact with the pastors through this period of a week or more may be very valuable, it is obviously quite impossible for the students to develop in that time any well-matured program of church work. But the plan has the advantage of being thoroughgoing in so far as it provides experience for every student. Under the present system, in most seminaries, a few students, often those who need the experience least, receive adequate opportunity for church work, while many graduate without having at any time assumed any of the major responsibilities of the ministry. The haphazard practice of many seminaries encourages inexperienced students to withdraw into what one student described as "pure scholarship," while others who are more socially inclined push on into more practical work.

Serving as a Student Social Worker

Students in seminaries located in large cities have opportunity, not only to observe and participate in a wide variety of types of religious work, but also to make contact with many forms of social welfare work. The Morgan Memorial in Boston, known for its well-developed relief program, uses seminary students in its field service. A children's home in Auburn has the assistance of fourteen students from the School of Religious Education at Auburn Theological Seminary. The report of the president of the board of managers indicates how such an institution feels toward student assistants:

"We feel that the children were most fortunate to come under the influence of such cultured, high-minded leaders. The personal contact meant much for the children as well as the religious character of the instruction received. We sincerely hope that during the coming year there may be as many students who choose child welfare work as part of their work in the S. R. E., in order that our home may again receive the benefit."

As a means of giving to its students careful training in social work, the Gammon Theological Seminary in Atlanta, Georgia, coöperates with the Atlanta School of Social Work which through its staff introduces the seminary students to the problems of the various organizations for social welfare. Through this practical field service under the direction of trained social workers, students are well equipped to coöperate with these agencies when they become pastors. The Divinity School at Yale University offers students the opportunity of spending a year in the New York School of Social Work,

where they may specialize in certain types of religious service. These instances are typical of what is found in many seminaries.

William S. Keller, M.D., chairman of the Department of Social Service of the Protestant Episcopal Church of the Diocese of Southern Ohio in Cincinnati, has developed a plan whereby a small group of students from the Protestant Episcopal theological seminaries may go to Cincinnati and secure practical experience in the various social agencies of that city.

Dr. Keller's philosophy of theological education is expressed as follows: "The primary purpose of Christian Education should be to create a new world, not alone to hand on a religion." In his observation of the work of the theological seminaries and of the problems of the seminary graduate who goes into the practical world with "bare hands, and a few books that mock him with their apparent other-worldliness," he has arrived at some very definite conclusions.

"In every profession he, the seminary student, finds that 'doing it' has been the method of 'learning it'. . . He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but a small part of his time. . . . Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism; some take to fads in religion; while others try spiritual healing because of its supposed kinship to their training. The far greater number who do not succeed in breaking through the barrier develop a mild melancholia and disappointment from which they may not emerge. Not a few good men have lost heart and sometimes quit in an honest sense of futility. . . . There is nothing wrong with the ministry except for the fact that we have too frequently been guilty of training men for canonicals rather than for life work."

Acting upon his belief that seminary men should know life in some of the phases in which it is seen by those in clinics, hospitals, courts, prisons, etc., Dr. Keller each summer has distributed the students throughout these institutions and provided for lectures that introduce them to leaders in these fields and inform them as to accepted methods of treatment. The following summary gives some indication of what these men experienced during the summer of 1929:

Coöperating with thirty-six Social Agencies;
Cincinnati Department of Public Welfare;
Cincinnati Council of Social Agencies;
Catholic Charities;
United Jewish Social Agencies;
Salvation Army;
Cincinnati Public Schools (Problem Children).

The Institutions That Train Ministers

Five thousand individuals—twelve hundred families (approximately) contacted;

One hundred and sixty staff meetings—
Attended by one or more men;

One hundred and seventy-five court sessions—
Attended by one or more men.

Three hundred and ten religious services in twenty parishes, missions and institutions in the Dioceses of Southern Ohio and Lexington;

Two corporate communions;

One quiet day with meditations.

A summary of the group meetings includes lectures on the challenge of the work, the approach to case work and social work, the work of various social agencies and the relation of the church to these problems, as well as the round-table discussions and reports summarizing the results of lectures and experiences.

Another movement carried on with the same practical interest as that directed by Dr. Keller is the program of the *Council for the Clinical Training of Theological Students*. For six years Dr. Anton Boisen has been using theological students in his work at the Massachusetts State Hospital at Worcester. As a result of the successful demonstration of this work the Council was organized with the following purpose:

“An association of ministers, physicians and laymen devoted to the task of supplementing the education of theological students along clinical lines by making possible a minimum of three months’ residence in hospitals and related institutions.

“The Council’s object is to bring students for the ministry into touch with people who are in distress, by offering them bedside study and ministration under the supervision of trained pastors and physicians.”

This Council functions through lectures, conferences and reading “and through the three months’ course now offered to students at Worcester, Pittsburgh, and Rhode Island Hospitals, this course consisting of hospital orderly work, recreational and religious work, supervised therapy with patients alone and in groups, and a seminar in clinical psychology and religion held two evenings a week under a competent instructor and medical consultant.”

Both this and the Cincinnati experiment were inaugurated by men outside the theological seminaries, but with the keenest desire for their coöperation. Dr. Boisen has said:

“Our Council and Staff feel themselves to be supplementing the preparatory work of the theological school and desire to be used by the seminaries as a part of their own work.”

As compared with the number of students enrolled in the seminaries each year, the sixty students from thirty-seven seminaries who participated in these two experiments during the summer of 1931 are not many. The great importance of the movement lies in its challenge to the philosophy and methods of theological education, through its emphasis upon the necessity of first-hand acquaintance with that whole range of problems embraced in the task of individual and social reconstruction. Whether greater value is to be derived from experiences centered in pathological cases, or in the problems of so-called normal individuals; that is, whether attention should be centered on mental illnesses with lectures dealing chiefly with problems of abnormal psychology, as is the case at Worcester, or whether interest should be distributed over a wider range of social problems, as at Cincinnati, remains to be decided. Certainly both approaches are of very real value.

Dr. Richard Cabot, who has been for many years an advocate of this type of theological training, lists the topics discussed in a course in the Episcopal Theological School in Cambridge, Massachusetts, as follows:

“Visiting the sick; attendance upon the dying; consolation of the bereaved; advice as to marriage and parenthood; the opportunities and privileges of visiting the aged; sex problems; praise and blame; misfortunes and the ways of meeting them; delinquency in children and adults; our task in personal relations with the delinquent and his family; the problem of alcoholism; drug habits; the problem of the neurasthenic insanity and feeble-mindedness; the art of conversation and the avoidance of gossip; the differences of men and women; race traits and race psychology.”

Dr. Cabot makes an urgent plea for the clinical training of ministers:

“When we urge a theological student to get clinical experience outside his lecture rooms and his chapel, to visit the sick, the insane, the prisons and the almshouses, it is not because we want him to practice his theology where it is most needed, but to keep in personal contact with individuals in trouble.

“Our lectures and discussions were little more than a whet and a challenge. We wanted to show the intense religious interests of these personal problems and the crying need of practice in meeting them. In short, we wanted to urge upon them the need of a clinical year as a part of theological study.”

Preaching Occasionally

The policy of seminaries with respect to student participation in church leadership has been observed very widely. Many do not allow the students to assume the full responsibilities of the pastor, but do provide opportunities for occasional preaching or serving as lay reader. This service as student preacher, apart from the service of pastor, becomes an important item in student experience. One seminary reports students giving 419 sermons and lectures in the

course of the year. Such opportunities vary with the location of the seminary. Those situated nearer to rural communities seem to have more such calls. In the New Brunswick Seminary, the department of practical theology uses this student supply service as a part of the training of the students, and controls it rather carefully. Students are not allowed to prepare more than one new sermon a month. They are allowed, however, to repeat sermons. In other seminaries, the repeating of sermons is rather vigorously opposed. Whatever may be the advantage or the disadvantage of repeating sermons, there is an important opportunity for student preaching experience through supply service. The professors interviewed on this point agree quite generally that preaching before a class is not the same as preaching before a congregation, and that the student needs the latter experience.

Activities of Observation and Investigation

Taking Field Trips

For the purpose of this study, the simplest example of field work is that of the field trips, where students go out to observe institutions or types of work.⁴

The most prominent piece of work of this type is carried on under the direction of *Reconciliation Trips*.⁵ Under this organization, students from one seminary made five trips to New York to study Jewish festivals, the living world religions, the conditions of unemployment, crime, courts and prisons, radical labor headquarters, and Negro Harlem. Students of another seminary visited outstanding churches, institutions, and centers of new religions (sometimes called cults).

Many similar trips were led by students working through young people's societies. A class in *social problems* in one seminary just outside New York visits each year the New York social agencies and the municipal lodging house where the students sleep for a night. This class also visits areas of conflict such as strikes and lockouts, attempting to get from the participants at first hand adequate explanations of the issues involved.

In addition to these reconciliation trips, there are many other varieties. No one seminary has reported a completely representative plan for observational trips. The programs, as they are now developed, have grown out of

⁴ Some may be inclined to regard the case method as a form of laboratory experience. As the work is carried on in the classroom, it hardly falls within the province of this study unless the cases grow out of the field experiences of students. The study of classroom methods revealed little or no use of the case method in the seminaries.

⁵ Reconciliation Trips is an organization with headquarters in New York City and branches in other cities. It was founded and is conducted by the Reverend Clarence V. Howell. Its aim, as its name implies, is to reconcile antagonistic groups through contact and shared experience, on the assumption that misunderstanding is often at the base of antagonism.

the initiative of individual professors; and the nature of the trip depends upon the course and the department in which the professor is working. In one institution the trips, as reported, may deal with church building, equipment and services; in another they may be confined to educational programs and equipment; or the sociological emphasis may reach beyond a study of sects and cults to take in courts, jails, hospitals, and industrial conditions and problems.

Engaging in Research

Another contact with specialists is found in the field of research. While some ministers have gone into research as a full-time professional responsibility, and many of the denominations are using executives whose major responsibility is that of carrying on research studies for their denominations, little provision has been made for training such leaders. There is, however, a growing interest in this field; and provision has been made in a number of the seminaries to give students familiarity with the techniques used, so that ministers, as well as board secretaries, may cooperate in an intelligent study of communities and their institutions.

Mental Hygiene

Two large fields of research are open. The first lies in the religious approach to problems of individual adjustment and mental health and is in some measure implied in the activities just described. A careful study of religious healing has been made by Dr. Alice E. Paulsen.* She concludes her study of the efforts of those who would heal by means of religion with an emphasis upon the need of discovering the facts and principles involved and a warning against the ignoring of organic bases of ill health, with the statement:

"The medical problem is to discover the underlying facts and principles and to inculcate those which are sound in a well-grounded system of practice which will recognize the true function of the material in the alleviation of human ills. Only in this way will it be possible to confine the practice of these methods to those who can be depended on to use them with the unselfish motives characteristic of the best types of religious and medical practice."

As yet too little is known in this field to make standardized practice possible. Nevertheless, a religious ministry to the sick is a responsibility of every pastor; and research in this field cannot but be of interest to the semi-

* Paulsen, Alice E., Ph.D., "Religious Healing," (Chicago: American Medical Association, 1926), reprint from the *Journal of the American Medical Association*, May 15, May 22, and May 29, 1926.

naries, both as an end in itself and as a means of training students to a new appreciation of the importance and difficulty of this aspect of religious service.

Surveys

The other field of research which should be of particular interest to the seminaries is that of the community survey. An example of the way in which such studies have been conducted is found at the Chicago Theological Seminary, where coöperation with the Chicago Congregational Union has made possible the study of certain city and rural communities in such a way as to give the seminary students an excellent training in research, as well as to provide the Congregational Union with useful information. The records of such studies, maps, tables, and reports are filed in the seminary laboratory and are available to the city organizations working in the areas studied. The well-known study of the milk controversy in which certain dairymen resisted the movement to test cattle for tuberculosis illustrates the methods used. The study sought to discover how far the fact of church-membership seemed to influence the manner in which farmers met such a crisis. It was discovered that "farmers who join churches also join the Farm Bureau and the Pure Milk Association in larger numbers than those who do not," and also, more or less incidentally, that "43 per cent. of the farmers who are church-members had no call from a minister during the past year." The importance of this research lay, in part, in the experience which students gained from going into the area of conflict, interviewing farmers about the trouble, organizing the data secured, and checking it against other information; and, in part, in the assistance thus rendered to those who sought a wise settlement of the controversy.

A somewhat different type of project is the community survey undertaken by students in Union Theological Seminary, New York, of an area of considerable congestion and poverty just north and east of Morningside Heights where the seminary is located. Guided by a course on community surveys and in coöperation with churches and other agencies in the area, they made a study of neighborhood conditions, such as housing, health, crime and delinquency, poverty, play and recreation, and public education. In response to the needs discovered, they have opened a small neighborhood center; and through it and other agencies are striving to meet certain of those needs.

This is a relatively small undertaking, inaugurated entirely by the students, and giving them opportunity for the direct expression of their social interests. Larger studies may be tremendously time-absorbing, and may serve to distract attention from other essential studies. Furthermore, absorption in the detailed work involved may be of little educational value to the student who may wish to know something of the technique of surveys, yet

can hardly afford to spend many hours in such tasks as drawing and "spotting" a field map. A feeling of resentment noted among students in some centers where "projects" are but a part of the professors' major research undertakings is often well founded. To avoid such profitless routine, the Chicago Theological Seminary employs a technician to handle map work, so as to relieve students from mechanical details which contribute little or nothing to their theological training. Research, to be of educational value to students, should be carried on at such a level that they are able to cooperate intelligently and learn by actual participation in it, with a full understanding of the bearing it has on the problems of the ministry.

THE FUNCTIONAL ELEMENTS OF THE FIELD WORK PLAN

It remains to analyze and discuss the separate functions found operative in field work as conducted by the seminaries in their efforts to supervise to educational ends the outside activities of students. As stated, this supervision may be exercised: (a) by selecting fields of student effort on the basis of educational needs; (b) by conferences and reports; (c) by visitation; and (d) by bringing field situations and problems into the classroom.

PLACEMENT OF STUDENTS

While it is probable that even seminaries that consider outside work as an interference with theological education, in some measure seek to place their students in positions for which they are fitted, it is clearly involved in the educational approach of the other seminaries that student positions should be assigned with careful regard for both the needs and the abilities of students. Where there is a fully developed department of field work, the placement of students is carefully systematized.

The procedure at Union Theological Seminary is an example of the more careful practice in the placement of students, and is as follows:

Before the student is assigned to any position, the director of field work seeks to secure information as to the past experience of the student, his ability, his preferences and the type of ministry to which he looks forward. Detailed information is also secured about the churches or institutions to which he may be assigned, including always the personnel of those institutions. Every effort is then made to place him where the experience he will secure will contribute to his personal and professional development. With a knowledge of the student, and of positions available, it is possible to place him where he will work under conditions that will best suit his needs. When such a program is established and student reports have been made from year to year, supplemented often by repeated visits of the professor to the institution, the department of field work has available a mass of information about the institution and the work that has been done in

it, which serves both as a guide in the assignment of students and as a source of insight into the situation for the use of the student assigned. Placement thus serves to establish the first relationship between the director of field work and the student on a basis which makes it clear that the director is serving as a helper, anxious to see that the student receives the kind of experience that will give him the most wholesome development and ready to offer aid and counsel when he wishes it.

In seminaries in which field work has been made a part of seminary training and in which financial provision has been made for the remuneration of students, there seems to be no difficulty in finding churches and other institutions ready to offer a field in which the student may gain experience. With many more churches seeking student service than the seminary has students to offer, a variety of opportunities is presented. As has already been stated, most of the seminaries probably concern themselves to some extent with the placement of students. The degree to which students have found this placement service to be satisfactory is shown in the Table 28 of Appendix B, based on the opinions of 1,338 students in thirty-one seminaries as registered on the student-opinion ballot. The votes of these 1,338 students were distributed as follows: 124 said the placement service was *very satisfactory*; 462 voted it *satisfactory*; 509 voted it *neutral*; 161 voted it *unsatisfactory*; and eighty-two voted it *very unsatisfactory*. The average vote lies a little above neutral. Compared with the way the votes ran on other seminary activities this is a very low average.

To make these abstract statistics a bit more concrete, a few samples are quoted from the comments made by the students on the way positions are secured. While these comments were selected somewhat at random, they are all unfavorable; which means, of course, that the students who were satisfied did not feel the urge to comment upon the situation.

COMMENTS OF STUDENTS ON THE WAY POSITIONS ARE SECURED

"Merit seems to enter little, financial status paramount, married students too favored."

"Not so much by the need of student as by pressure."

"Too much competition between men."

"Need intensive scientific study, then lay down arbitrary rules in future."

"No definite agency" (from the school that indicated the most definite dissatisfaction).

"Unsatisfactory, but I have nothing better to offer."

"Not always satisfactory, but it seems to be the fairest way."

"Too much dictatorship."

"Not enough cooperation between University and Mission Board."

"There isn't a definite understanding between those in charge and students."

"Absolutely no chance for experience in the pulpit for students here."

"Our system of student appointments is a fizzle. I know Freshmen here who are getting \$1,800 on student charges while graduate students who are excellent men are washing dishes to get through. Jobs are not given according to education or special qualifications. System of student appointment is planless, hopeless, and disgusting." (This seminary reports in reply to the question on restrictions that Juniors are restricted from doing field work.)

"Difficult to make proper contacts."

"The administration does its best, but I do not think the right system is reached."

"Given to students for monetary reasons rather than to receive training."

"Life saver to some."

"Excellent for me."

"In my particular denomination, the seminary has little or nothing to do with charges."

"Very satisfactory. Here I vote as I do because of my knowledge of the one who has charge."

"Too much last-minute deciding."

"One professor supposed to attend to it, but doesn't care. Forward men get the jobs."

It is significant that the seminaries in which the students expressed the highest degrees of satisfaction are those in which a department of field work is fully organized. While this does not necessarily imply that only by such means can student placements properly be made, it does indicate that the seminaries as a whole have failed to realize the importance to the professional training of their students of a well-organized placement bureau.

THE SUPERVISION OF STUDENTS BY CONFERENCES AND REPORTS

Of the sixty-eight seminaries studied, eighteen stated that students were supervised by means of conferences and reports; fourteen by means of visits made to the students at work on the field; six stated that their students were not supervised; and thirty failed to reply to the question. As to the persons responsible for supervision, either by conferences and reports or by visitation, twenty-eight seminaries stated that they provide faculty supervisors; two that they rely upon student committees; eight that they rely upon church officials—bishops, superintendents, pastors and elders, for supervision; and thirty seminaries failed to reply.

Some indication of the frequency with which students engaged in field work confer with faculty members in regard to field problems may be gained from the replies of 432 students in fifteen seminaries who were questioned on this point. Only 176, or 40.8 per cent., reported any such conferences. And of this number, 124 reported from one to ten conferences; twenty-five

reported from twenty to twenty-nine; sixteen reported from thirty to thirty-nine; and six reported fifty or more. It is significant that in a larger sampling of 1,338 students in thirty-one seminaries (on opinion ballot no. 2), the students reported that they secured their greatest help for field work problems from talks with members of the faculty. Written reports, made usually at the end of each semester or at the conclusion of a summer's work, are required of students in several seminaries. But although such reports may be of great value, both as a means of keeping in touch with student work and as a permanent and growing record of the activities of the institutions served, they are, as a rule, required only where the field work plan is fully in operation; that is, where supervision by visitation and classroom discussion of field problems are practiced. In these seminaries the system of reports is often extensive. At Union Theological Seminary, in New York, students in the first year of field work are required to submit each month both a diary of their day-by-day field activities and a numerical summary of those activities, together with a brief statement of significant progress and of problems and plans for the future. They are also required to submit, at the end of the first semester, a report which is an evaluation of progress made and a plan of campaign for the coming semester; and, at the conclusion of their year's work, a final report including, as well as a summary and evaluation, a full case study of some one member of the group they have led, and brief descriptive sketches of the other members of that group. Reports of this sort serve four purposes. They keep the staff of the department of field work fully informed regarding the status of student work; they help the students to become objectively critical of their own efforts; they provide case material for class discussion; and they supply information in usable form for the guidance of students undertaking field work in the same centers in succeeding years.

SUPERVISION BY VISITATION

As has been indicated, only fourteen seminaries reported that supervision was regularly conducted by means of visits to students at work on the field. The 443 students in fifteen seminaries who reported conferences with members of the faculty on field problems, also reported the number of times they had been supervised during the seminary year. Of the total number of students, only 155, or 35 per cent., reported that their work had been supervised. Of this number, 122 reported one to ten supervisions during the year; six reported ten to nineteen supervisions; nine reported twenty to thirty-nine supervisions; and eighteen reported forty or more supervisions. These same students were also requested to state by whom their work was supervised. Of the 192 who reported any form of supervision, 119, or 62 per cent., named

some member of the faculty, often the director of field work; 16 per cent. named some denominational official; 11 per cent. named the pastor; 14 per cent., a local church official (not the pastor); and 7 per cent., a commercial employer.⁷

There can be no doubt that supervision by denominational and church officials and pastors is of real educational value to the students. Indeed a strong case might be made for the advantages inherent in supervision conducted by individuals themselves immersed in the task of religious leadership and widely experienced in every aspect of church work. But there is no reason why the members of the faculty charged with the task of supervision should not themselves be widely experienced and skillful in the practice of religious leadership and as closely in touch with the problems in the field as denominational and church officials. Where this is true there has been no question of the value of faculty supervision for through faculty supervisors the situation and problems of the field may be brought directly into the class, and with a vitality and understanding which can never be secured second hand. In some cases the entire faculty coöperates in the supervision of the field work of students. For instance, at the Yale Divinity School the director of field work has secured from each member of the faculty the promise to hold himself in readiness to make six supervisions during the school year. In most instances, however, the supervision of field work is made either by members of the faculty specially charged with this responsibility or connected with departments that are more directly related to practical work. For example, at Union Theological Seminary the introductory field work is under the supervision of members of a department specially charged with this responsibility; and the advanced field work is supervised by members of the departments of religious education and church and community in connection with courses conducted on a field basis. The task of giving adequate supervision to students is so overwhelming in its size that all who can effectively coöperate will need to be utilized. Often the minister of the church or the head of the institution where the student is at work becomes a very effective ally. Faculty supervisors are appreciative of, and eager for, the help of these non-seminary supervisors. Both varieties of supervision are provided for in a fully developed plan of field work. It becomes the duty and privilege of the faculty supervisors to consult frequently with those officials under whose direction students are working.

⁷ The fact that 192 of these students reported that they were supervised, while to the earlier question only 155 reported supervisions, is explained by the unusual extension of the accepted meaning of field work supervision in the later question to include that done by commercial employers and by fellow-members of the field work class. Also a student might not consider the natural interest of the pastor in the student's work as supervision, unless by implication the question indicated it to be.

Unfortunately, there are as yet only a few seminaries in which supervision by visitation has been made an integral part of the field work plan, so developed as to include, as well, supervision by conferences and reports, and the products of these supervisions as vital subject-matter for class discussion and study. Under the circumstances, it would perhaps be helpful to describe in some detail the supervisory methods, since these may serve as a guide to those seminaries desirous of increasing the range and variety of their own supervisory techniques.

The following quotation from Professor Arthur L. Swift, Jr., setting forth his practice and point of view as he has developed it from the field practice of Union Theological Seminary, is presented because the field work under Professor Swift's direction was one of the first departments developed in a theological seminary, and because Professor Swift has had a continuous relationship to it for a sufficiently long time to have developed a carefully considered theory and practice:

(1) *"The Attitude of the Supervisor Toward the Student.* Nothing is more essential to effective supervision than a spirit of friendly coöperation between supervisor and student. The seminaries, in developing their programs of supervision, have come to recognize that supervision is not the kind of probing into a student's work which leaves him with the impression of being spied upon in order to find fault with what he is doing or to decide what academic grade his work deserves. It is rather a relationship that inspires confidence and encourages the student of his own accord to come to the supervisor for advice and counsel. And it is advice that is given, not arbitrary directions. For example, it is the practice of the field work department never to give counsel in such a way as to shift the responsibility of any choice from the shoulders of the student confronting that choice. In the conference between student and supervisor the situation is fully explored, reference is perhaps made to what others have done in similar situations, alternatives are presented and their values weighed, but the decision is in every instance left to the student. For it is in assuming responsibilities, in making choices, that the student achieves his growth.

(2) *"The Supervisory Visit.* It is essential that every student should be visited several times in each semester. At Union Seminary our practice is to provide for such a visit on an average of once every three weeks. Whenever the student faces special problems or special situations that call for help, the supervisors are ready to make a special visit. This may be at the invitation of the student or through knowledge otherwise gained that supervisory help is needed.

"Any treatment of the art of supervision would be misplaced in this purely descriptive statement. But this at least should be said. Supervision, at its best, seeks to discover those things in the situation the student confronts and those qualities, traits and mannerisms in the student himself which will most fully explain what is happening. The supervisor who is skilled in discovering these things and in measuring their influence upon what is happening is in a position

to help the student to win the mastery both of the situation and of himself. Since it is the supervisor's task to observe rather than to be observed, he must try to so conduct himself as to allow his presence to interfere as little as possible with the activity under observation.

"There is little agreement among supervisors as to the elements which in the course of any activity should be particularly noted. Some have found check-lists useful in bringing to the attention of the visitor details that might otherwise be overlooked.⁸ On the other hand, attention to details may lead the supervisor to overlook significant factors not listed, or to miss one important detail while listing another of less importance. The method in use at Union Seminary is that of rendering a purely descriptive chronological account of the activity in its setting, followed by the supervisor's interpretation of the more salient happenings, and a list of the things or issues later to be discussed with the student. This record is made in writing as soon as possible after the visit. Such records are essential to effective supervision, forming, through the year, a kind of case history of student progress, serving as bases for class discussion, and, visit by visit, for the more intimate discussion between supervisor and student which constitutes the conference following each visit.

(3) "*The Conference Following the Visit.* It is perhaps in this part of his task even more than in the visit itself that the supervisor's skill is most severely tested, for he must seek to create toward himself an attitude of confidence but not of dependence. He must help the student to think things through for himself, yet must not allow him to be overwhelmed by obstacles. By being unemotional and objective, he must help the student to become objective. With this in mind, supervisors usually make it a practice to avoid discussion of an activity immediately following a visit. They suggest, instead, that the student come to the office the next day or even two or three days later. This tends to make objectivity less difficult of attainment. The more friendly and informal these conferences are, the more helpful they are likely to be."

The investigation in a number of seminaries showed that where the supervisor has managed to surmount the barriers of formality and of undue reserve, which too often exist between faculty and students, he is privileged to share with students their more intimate concerns and problems. In the New Brunswick Seminary this is accomplished by the supervisor, a professor, living in the same building with the students. This makes possible, through the informality of his contacts, an easy and natural interchange of ideas and opinions about field work which greatly enhances the effectiveness of his supervision. And this intimacy is not forced, but is inherent in the very nature of the situation. Failures and difficulties, as a rule, reflect the personal inadequacies and ineptitudes of students as well as the obstacles they encoun-

⁸ Prof. Norman Richardson of the Presbyterian Theological Seminary, Chicago, has prepared an elaborate check-list for supervisory visits to churches, and supervisory check-lists are found in the book, *Supervision*, by Ernest J. Chave.

ter on the field. Attitudes, traits and mannerisms that get in the way of success must be discussed and, if possible, corrected. And this requires of the supervisor an unusual degree of tact, sympathy and insight. It is in using this opportunity to give intelligent and constructive guidance and counsel in matters often very personal and altogether basic to later success in the ministry, that supervised field work makes one of its most important contributions.

The investigation showed that the practice of visiting the student at regular intervals as outlined by Professor Swift is not followed in all the seminaries, but that various methods are used in arranging to visit the student at this work. In some seminaries, it is the prevailing practice to await an invitation from the student on the assumption that he is best situated to know when a visit will be most helpful. Under this plan some students are likely to receive more attention than they deserve, and others less. And it breaks down completely if students have wrongly conceived the function of supervision as a process of checking up and of grading down. For they are then likely to request a visit only when they feel confident that all will go well on that occasion. And where all goes well a supervisor is rarely needed. It is sometimes the practice of supervisors to follow an established schedule of visits, arranging in advance a time agreeable to the student. In other situations it is customary to drop in on the student without warning, in the hope of finding thereby a normal activity, with none of its details set up in advance to impress the supervisor. No doubt the choice of methods should change with changing situations, with special consideration of the attitudes of the individual student toward supervision in general and the supervisor in particular. An invitation from the student helps to assure the professor that his presence and advice will be welcome. The Divinity School at Yale University arranges a schedule of supervisions for each member of the faculty. When a student asks for supervisory help the director of field work calls upon a professor in the department in which that help is most likely to be found. In another institution, the supervisor makes his visit when he is invited to take part in the program. While he is not able to see the work of the student entirely apart from his own share in the program, he is able to gain something of the temper of the situation and can appreciate better the kinds of problems the student is facing. The plan most generally adopted is a combination of regularly scheduled visits, the student invitation, and the unannounced call.

STUDENT OPINIONS OF SUPERVISION

Although some seminaries have made excellent progress in the development of supervisory methods, the situation in general is far from satisfactory.

Defining supervision in its broadest terms to include every type of supervisory assistance by denominational and church officials and by employers generally, as well as by members of the faculty, on an opinion ballot students were asked to register their degrees of satisfaction with the supervision of field work. The results, given in Table 29, Appendix B, indicate very nearly as large a degree of dissatisfaction with supervision as was registered by the same students with regard to the way field positions are secured. The votes of 1,314 students in thirty-one seminaries ran as follows: 153 very satisfactory, 465 satisfactory, 472 neutral, 161 unsatisfactory, and sixty-three very unsatisfactory. The average is a little above neutral.

Quotations from comments by students on the supervision of field work follow:

"Am not affected personally, but think Juniors have no right to be preaching."

"Faculty needs release from local duties to get faster action on program of supervision."

"Not systematic."

"If by this is meant summer work, there is none."

"Considering all, very satisfactory" (from an institution that has one of the most complete programs of supervision).

"(A certain college) men seem to have preference."

"Inadequate."

"Not enough outside work provided of ministerial, religious nature."

"Nationals have no chance to preach, but only to entertain."

"Absolutely no chance for experience in the pulpit for students here."

"Man in field work not on the job, not enough field work."

"We have Dr. — who oversees field work. He is antideluvian in his theology, and his program is not being carried out. We need a younger man. Conference polity gave him the job."

"Great need."

"Dr. — does not have time to do all that ought to be done."

"Not enough suggestions from profs."

"Don't have it this year."

"Not much field work and no supervision."

Note: The last nine quotations come from seminaries in which definite plans of field work are in operation.

EMPLOYERS' OPINIONS ABOUT STUDENT WORK AND ITS SUPERVISION

The reactions of 117 employers of seminary students were secured by sending them a brief questionnaire. Students from fourteen seminaries were employed by these churches or agencies. It is interesting to note that among the employers of the students, appreciation is expressed for the service that students render. Where dissatisfaction was expressed, it was largely with the character of the individual student rather than with the nature of the arrange-

ment, a fact lending force to the statement that supervision must concern itself with the attitudes and traits of students. Of the 117 employers, seventy reported that the students had been no handicap to the work; thirty-two mentioned no handicap; while fifteen mentioned specific weaknesses. These weaknesses were: (a) *Lack of personality*; "unapproachable"; "more critical than constructive"; "unreliable"; "knowing too much, as he thought"; (b) *Lack of coöperation*—"failed to tie up with other workers"; (c) *The nature of the arrangement*—"uncertainty of length of service"; "lack of time on field"; "lack of experience"; "takes half a year to train a student"; "absence on vacations."

However, employers not only appreciate the services of students, but are ready to coöperate with the seminaries in making reports and in accepting the supervision of seminary officials.

These employers were asked to express an opinion on the way field work is supervised, and on the relations between the seminary and the employer. Fifteen statements were submitted for appraisal. Ten of these statements are arranged in Table XVII in the order of the strength of favorable opinion, which was determined by the way these 117 employers voted. If a statement was approved and also regarded as very important, it was (√√) double checked; if only approved, it was (√) single checked; and if disapproved, it was crossed out (—); if no opinion was expressed, it was left untouched (NV)—no vote. The figures in parenthesis in Table XVII are the votes.

TABLE XVII—ATTITUDES OF 117 EMPLOYERS OF SEMINARY STUDENTS (REPRESENTING EIGHTEEN SEMINARIES AND SEVEN MAJOR DENOMINATIONS)
ON POLICIES OF EMPLOYING STUDENTS*

1. Reports should be made to the seminary of the character of the work done by students. (vv 82) (v 29) (— 0) (NV 6).
2. Seminary representatives should visit students at their work in order to know of the problems met, and help needed in work. (vv 38) (v 64) (— 17) (NV 8).
3. No student should be allowed to go into the ministry until he has done some practical religious work under seminary supervision. (vv 39) (v 49) (— 12) (NV 17).
4. The number of hours in which students are employed should be definitely limited. (vv 23) (v 60) (— 18) (NV 16).
5. In the employment of students, an institution should have the final choice among several candidates. (vv 19) (v 68) (— 16) (NV 16).
6. The seminary should suggest a standard of remuneration in order to give greater equality in remuneration for types of service and ability of student. (vv 18) (v 59) (— 18) (NV 22).
7. Students should carry lighter loads of study when they are carrying heavy schedules of outside employment. (vv 22) (v 50) (— 22) (NV 23).
8. The seminary may act as an agent in securing students, but all financial dealings should be through the institution or individual employing the students. (vv 16) (v 54) (— 23) (NV 23).
9. No student should be allowed to preach regularly until his senior year in the seminary. (vv 20) (v 43) (— 31) (NV 24).
10. The earnings of students should be divided according to student needs to remove the incentive to work for money rather than service. (vv 11) (v 37) (— 39) (NV 30).

* Of these, forty-eight were from employers of students from Union Theological Seminary in New York, no other seminary having more than eleven replies.

The attitudes expressed in Table XVII clearly indicate the importance which employers of students attach to seminary coöperation in student activities. This includes both reports and visits, and a control by the seminaries of the placement of students and of the time expended in field work.

This indication of the judgment of employers as to the practical value of the supervision of field work, taken in conjunction with its potential and actual educational significance as set forth above, must serve to reemphasize the challenge to the seminaries to develop and improve this aspect of theological education.

RELATION OF FIELD WORK TO THE CURRICULUM

Of the sixty-eight seminaries studied to discover the number offering courses involving field work, twenty-six failed to give any information on this point, and three stated that they offered no such courses. Of the remaining thirty-nine seminaries, several offered such courses in more than one department, the majority in only one. In all, these seminaries reported twenty courses in practical theology, sixteen in the social sciences, twelve in religious education, and two in field work itself. The number of hours devoted to these courses was found to vary considerably. Ten seminaries offer from one to five hours of courses offering field work; three offer from six to ten hours; nine offer from eleven to fifteen hours; two from sixteen to twenty hours; and three offer twenty or more hours. Forty-one seminaries failed to reply to this question. In all, 250 semester hours were reported, a total of about 5 per cent. of the entire offering, and of about 15 per cent. of all the hours offered in the departments of religious education, practical theology, and sociology, combined. The number of faculty members giving such courses also varies greatly. Sixteen seminaries have one faculty member giving these field work courses; fourteen have two; four have three; four have five; and one has six. Thus, in the thirty-nine seminaries giving these courses, there are eighty-two faculty members so engaged, representing about 10 per cent. of the entire teaching force. It is significant, however, that although most seminaries require for graduation the taking of a considerable number of courses in several departments, in only four seminaries is field work experience required for graduation. And perhaps even more significant is the fact that only ten seminaries reported that they gave academic credit for field work; forty reported no credit given; and eighteen failed to reply. Thus, although forty-nine of the sixty-eight seminaries studied, or 72 per cent., admitted that the outside work of students was of educational significance, only ten, or about 15 per cent., of them gave it academic recognition. So long as the credit system remains basic to curricular organization, it is illogical at the same time to claim that field work is educationally significant and to exclude it from the list of credit courses.

TYPES OF RELATIONSHIP BETWEEN FIELD WORK AND CURRICULUM

A number of factors influence the kind of relation that, in various seminaries, is established between field work and classroom. These may be listed as (a) the nature of the seminary itself as regards the scope of its curriculum; (b) the demands of the different types of field work undertaken; (c) the educational needs and status of the students concerned; and (d) the educational viewpoint accepted. These are of sufficient importance to deserve analysis.

THE SCOPE OF THE CURRICULUM

Reference to the chapter on aims and objectives of seminaries will show that a distinction exists between those that concentrate their attention on the training of students for the regular ministry and those that, in addition, offer a great variety of specialized courses for the training of other religious workers. Seminaries of the first group are characterized by a relatively small number of courses, the majority of which all students are required to take, while those of the second group are distinguished by a relatively large number of courses, including a wide range of electives. The New Brunswick Theological Seminary is a marked example of the first type. There all students take the same series of courses, all Juniors carry on field work under the direction of the professor of religious education, and all upper classmen secure their preaching and pastoral experience during the summer under the direction of the professor of practical theology. Of the thirty-eight seminaries visited by the investigator, this was the only one in which each student was provided with some form of field work experience related to seminary courses throughout his seminary career. Many other seminaries provide similar experience for certain students at certain times; and in every seminary some students were found doing work in the churches. No other, however, offered a consistent plan thus integrated with seminary courses. While it is not true that the majority of seminaries of this type thus emphasize field work, it is true that a similar plan of field work might be developed by many of them which include all students and yet not demand any considerable extension of staff or facilities. This would particularly apply to seminaries having a relatively small enrollment.

A quite different plan of field work is found in seminaries of the university type where students may specialize in various phases of religious leadership. Field work in such seminaries may be selected in the occupation that is the student's choice. There results, of necessity, a wide variety of field-work activities, paralleled often by a wide variety of courses that utilize and control these activities. This, in turn, involves the use of a staff of supervisors each skilled in one or more of these specialized activities, and creates

the problem of coördinating and integrating the work of these supervisors. In seminaries of this type, a relatively small number of students may be doing supervised field work, which is definitely associated with only one department, for example, the department of religious education. Or the departments of practical theology and of Christian sociology may also be offering field work courses, helping students to find positions in the field of their specialized interest, and, each independent of the others, supervising student work.

TYPES OF FIELD WORK AND THE CURRICULUM

As already indicated, where there are many kinds of field work activity, there are likely to be many courses offering field work. It sometimes happens that the field work is developed to provide practice experience in connection with courses earlier proposed or developed. But sometimes the reverse is the case. At Union Theological Seminary, for example, it was the interest of students in neighborhood conditions near the seminary that led to the organization of a course on community surveys. And in summer schools and conferences dealing with the rural or the city church, the courses are often organized to help meet the more pressing problems of ministers in these fields. And certainly in some city seminaries the impossibility of finding rural fields for student pastors within a hundred miles of the seminary, prevents the organization of effective field work courses in rural sociology. In other words, where laboratory facilities are limited, courses based upon laboratory work must be limited proportionately. The nature of the community in which a seminary is located conditions the activities in which students may engage, and also the field work courses that may be developed.

FIELD WORK COURSES AND EDUCATIONAL NEED

Efforts to coördinate the field work of students with their educational needs meet with many difficulties. Enterprising Juniors find themselves churches, while perhaps more studious Seniors fail to secure anything but routine secular tasks. Students register for field work courses in religious education, but are unable to find paying positions in Sunday schools. Being obliged to support themselves while in the seminary, other students must take the jobs that pay well rather than the jobs that offer needed experience. Of 1,776 students questioned, fully three-fourths were found to be engaged in remunerative work. The same investigation showed that the great majority of theological students come from relatively humble homes, being the sons of farmers, small business men, clerks and ministers. Thus economic necessity is real and cannot be ignored. Yet where students desiring to take field

work courses cannot find paying jobs in the areas of their special interests, the whole field work plan is to that extent disrupted. At the Berkeley Divinity School, all student income is placed in a common purse to be given out to students according to their needs. The plan has the hearty approval of the students. At the Harvard Divinity School, scholarships are provided for students who engage in church work, scholarships to which the churches served contribute. At Union Theological Seminary, every student is eligible to one year of supervised field work for which the Seminary pays him \$400. This is intended primarily for Juniors. Middlers and Seniors, having been under supervision in their Junior year, are helped to secure positions by the employment office of the field work department. And, so far as economic pressure permits, they are helped to positions that are fitted to their abilities and to their educational needs. Other seminaries have funds with which to supplement student incomes, especially when churches needing student help are unable to remunerate it adequately.

Closely associated with this problem of adjusting financial to educational needs is that of trying to provide the student with field work experiences that shall, through the three or more years of his seminary career, carry him from the simpler to the more complex aspects of religious leadership, culminating in most instances, in a student pastorate. For, unless field work can be found adequate to the developing abilities of students, it cannot be coordinated with an ordered curriculum.

Such a plan would involve three levels of field work. The first-year leadership of a single group or club; the second year, the supervision of some aspect of the activities of a center, such as director of young people's work or supervisor of children's work; and the third year, a more inclusive responsibility, such as minister or director of religious education for a church. At Union Theological Seminary the work has been developed on two levels, the second and third levels being combined in most instances. The chief responsibility of the Department of Field Work is with those Juniors who have work on the first level and who receive \$400 each from the Seminary for this field work. As stated earlier in this chapter, each student is assigned to the leadership of a single group or club to which he devotes eight hours a week on the field. While such work is administratively under the direction of the institution where the student accepts the responsibility, the provision of the salary by the seminary ensures that the student shall have conditions of work that are educationally rewarding. Further, the seminary supervises the work the student is doing. Students are not allowed, without special permission, to engage in other remunerative work. The classroom study related to such field work, instead of being connected with one of the regular academic departments, is conducted by the director of the department of field work.

This provision is made because the course is conceived, not as religious education or practical theology or Christian sociology, but as a general introduction to the whole task of the minister and therefore to the more advanced courses in all of these departments.

Advanced field work is offered in the middle and senior years in connection with the departments of church and community and of religious education and psychology, and is of a more comprehensive type on the second and third levels. In the case of the department of church and community, it includes community investigations and surveys; and in the department of religious education and psychology, the students in advanced field work are in positions of general direction or supervision of the work such as is found in a director of religious education, a young people's secretary, or minister. The department concerned assumes responsibility for the supervision of these students with the coöperation of the department of field work; and this field responsibility is definitely related to an advanced course in the department. In the case of the department of religious education and psychology, this course covers from a supervisor's viewpoint the main aspects of educational theory and practice in churches and allied agencies. The seminary does not remunerate students for this advanced field work; but the employment office of the field work department makes every effort to secure for students enrolled in these courses paid positions that will give the requisite experience.

The Divinity School at Yale University gives special attention to students who have pastorates. Here the pastoral problems are brought to the class. Sermons that are to be delivered in the parish receive the help of the professor and the critical advice of fellow class members. In courses in religious education, the problems of the church, the development of courses of study, the training of teachers, the relation of week-day schools to Sunday programs, the organizing of young people's societies that provide activities for the youth of various ages in the church community, are brought to the classroom. Thus the problems of the churches vitalize the discussions of the class and bring help to the churches served by the seminary students.

Professor Mann, of the Garrett Theological Seminary, has provided a syllabus for a course which accompanies the supervision of students in church work. This begins with a discovery of the objectives, takes up the general administrative problems, particularly in terms of community needs, methods, organizations and administration, church programs and parish programs. It then introduces problems of organization and administration within the church, leading to an analysis of the membership and constituency, and continues with an analysis of the various activities of the church program. The fourth major topic deals with special problems such as train-

ing for leadership, the promotion of recreation and special events. The course finally takes up the topic of interchurch activities.

VARYING EDUCATIONAL VIEWPOINTS

It has been stated that in some instances the types of field work engaged in determine the field-work courses offered, while in other instances the reverse is the case. Where field work is looked upon merely as a means of supplementing lecture courses by providing pertinent illustrations of theories presented, the educational viewpoint does not demand any fundamental change from customary procedure. The field material adds appreciably to the worth of the course without interfering with the professor's ordered presentation of its subject-matter. But where the course is looked upon as a means of assisting students engaged in field work to meet more successfully the problems and difficulties encountered on the field, customary classroom procedure proves altogether inadequate. The problems themselves then become the "subject-matter" of the course. And the order in which they are considered depends not so much upon any logical sequence as upon their urgency in field situations and the number of students for whom they are urgent.

Where this principle governs the organization of a course, the need at once becomes apparent for so constituting the student groups that those in each group or class share many problems in common. Where the field work is confined to clubs and Sunday-school classes, as at Union Seminary in New York, it has been found advisable to organize the student groups in terms not of types of churches or of specific activities but of the ages of those in the clubs and classes the students are leading. In other situations, as at the Yale Divinity School or the Chicago Theological Seminary, in field work classes in rural sociology, the student pastors in rural fields have been found to have so many problems in common as to make their division into more homogeneous groups unnecessary.

Although, in any one variety of field activity, it is possible for the experienced professor and supervisor to anticipate all of the major areas within which problems will arise, and to plan a series of lectures dealing with certain features of these "problem areas," he must make adequate room for the group discussion of problems felt to be pressing, and must stand ready at times to put aside his lecture in the interest of meeting some unexpected contingency concerning which the group's assistance is desired. Professors who have taught field work courses of this sort are convinced of their value, but confess the constant temptation to slip back into a formalized presentation which stands in the way of field problems clamoring for consideration.

Following this educational trend to its logical outcome, there are a con-

siderable number of seminary professors, both in departments of field work and in other departments, who believe that graded experience in field work through the three years of the students' seminary course should be made the organizing principle of the theological curriculum, replacing present efforts to maintain a careful balance in the *required number* of hours of systematic theology, of biblical exegesis, of church history, and of practical theology. This does not at all imply that these subjects would not remain altogether essential to theological education, but rather that they would become of more vital significance and interest to students in training for the ministry were they taught in relation to the situations and problems confronted in graded experience in field work.

Ways of using other than the so-called practical departments in connection with field work projects have been proposed. Professor Case,⁹ of Chicago Divinity School, suggests the possibility of students teaching or preaching on problems involving historical interpretations so as to utilize the department of church history as a means of discovering what the experience of the past has to teach concerning current issues. Such an approach to history would carry out the belief of the Reverend F. R. Barry, who writes to the English Conference on the Preparation of the Ministry: "The history of Christian Education ought in a sense to be taught backward; I mean starting from what we know now, then asking how we got there." Such a use of field work in relation to the courses in church history would add a depth to the field experiences of the student and lend vitality to the study of history. A suggestion for coöperation with the departments of biblical criticism is to be found in the study made of the attitude of biblical writers and characters toward war. The possibility of utilizing seminary departments in solving the problems of church groups under student leadership are by no means fully explored.

An interesting presentation of this conception of a broader relation between field work and the theological curriculum has been ably stated by the Rev. Justin W. Nixon, who outlines four steps which theological education might take:¹⁰ In the first place, it is possible to make an attack in analyzing the fundamental problems of religious leadership today. . . . He advocates a "religious Williamstown" where outstanding leaders may work together to explore the religious situation and pass the results of their work on to the seminaries for further study and transmission. In the second place, he advocates the use of "contemporary religion as the organizing principle of

⁹ Case, S. J., "Church History in Ministerial Education," *Journal of Religion*, Vol. 4, p. 225 (May, 1924).

¹⁰ Nixon, J. W., "Theological Education at the Cross-Roads," *Christian Work* (June, 1926). Dr. Nixon speaks with the authority of a wide experience both as theological professor and as minister.

content courses." He wishes to "scrap boundary lines between departments. . . . Living issues," he says, "refuse to classify with any of these academic pigeonholes. . . . The organization of content courses around problems rather than around purely departmental subjects would be a revolutionary change in academic methods and it is certainly feasible to make at least a beginning." The third suggestion is:

"To enlarge gradually the amount of space allotted in the curriculum to supervised activities and to undertake a far more scientific attack upon the tasks of description, surveying and analysis which these activities will involve. . . . The effect upon the professors themselves of being put to work on 'live material,' which presents issues very different from the hypothetical cases of their notebooks, is not to be despised."

In the fourth place, he says:

"The natural outgrowth of these proposals would lead to a complete change of emphasis in seminary life and the seminary relationship to the ministry, and the students would come back to the seminaries for counsel and advice. The problems of religious leadership would there be pooled and the methods by which these problems might be attacked would be outlined by men of practical efficiency."

ADMINISTRATION OF FIELD WORK

The task of directing the field work programs of seminaries is usually divided among the departments of the seminary. The department of practical theology is responsible for the preaching experiences of the students. The office of the president is interested in meeting financial needs. This distribution of responsibility is influenced by the attitude of the seminary toward field work. One seminary president, interested in the pastoral approach, states that he would rather supervise the field work of the students than carry any other responsibility. While there is another member of the faculty instructing and supervising students, this president uses his office as a means of keeping personally in touch with the students and of cultivating the churches with which the students are placed. In another seminary, the president, who is interested in scholarships, divides the responsibility for field work between the department of practical theology and that of religious education.

In the small seminary with an enrollment of fifty or less, distributed through three classes, with two or more departments responsible for student field work projects, it is possible for the faculty members to maintain a casual acquaintance with the individual field projects of the students. The experience of those seminaries in which a close supervision of students has been

practiced, however, makes it clear that a staff must have definite time reserved for supervisory responsibility, conferences with students, interviews with pastors and related members of the staff in which the student is employed, and be so placed on the seminary faculty as to give courses that contribute directly to the work students are doing. In a small seminary which has prescribed courses and small enrollment, the director of religious education and the professor of practical theology may carry the responsibilities successfully, if assisted in administrative details and relieved of a heavy schedule of classes.

In the university type of seminary, the most satisfactory organization provides for a field work office with a full-time director who finds employment for the students who need remunerative work for self-support, recommends students to the churches and other organizations wishing student assistants, supervises students in their services, and, perhaps, directs the introductory course in field work. Where several departments of the seminary are involved in the supervision of students' work in their respective fields, the departments present their regular reports to the field work office which in turn makes a complete report to the president of the total field work program of the seminary. In the institution where, as previously mentioned, every member of the faculty holds himself open for six supervisions a year, the field work office receives the requests for supervision from the students, notifies the professors of these requests and receives and files all reports on supervisions with other records of the students concerned.

The director of field work is usually a member of the faculty in full standing. The staff of assistants are necessarily men who have had enough experience in the types of work in which the students are employed to observe critically and counsel sympathetically. There is a certain advantage in having young men on the staff, for that fact sometimes makes it easier for them to discuss problems with students and helps to create that sense of fellowship which is so essential in the relations between supervised and supervisor. The use of younger staff members also simplifies the problem of the seminary in the selection of departmental personnel. Young graduates of excellent ability are glad to enlarge their experience through work with students and to continue their own studies on a part-time schedule. The Divinity School of Yale has been using graduate students appointed as fellows for this service.

Youth, however, is not what is chiefly needed to bring about this rapport between staff and student. The fundamental qualifications of the supervisor should be complete sympathy with and understanding of the student's point of view, combined with a thorough knowledge of the field in which he is giving supervision. In Chicago, several seminaries are sending students to a church where the director of religious education is a recent graduate with a

splendidly conceived program in which the students may cooperate under his guidance.

Another way of enlarging a supervisory staff is through the use of undergraduate students who are doing exceptionally fine work. One seminary, for example, has over a period of years appointed inexperienced field work students to a church in which five successive directors of religious education have been more mature students able to guide the field workers. The close supervision of the seminary facilitates a continuity of program in the work of the church, allows the church to profit from the advice received from the seminary staff, and insures for the student continuous records and reports tracing the development of the program since students first began such service. One year, the director of religious education was a senior student in the seminary, and a superintendent of a department of the Sunday school and two teachers were members of the field work class. The supervision of these field work students was assigned to the senior student who met with the class and conferred with the religious education department of the seminary.

In the ministerial service of students, the churches have profited from the cooperation of district superintendents, state secretaries, and other denominational officials interested in the training of the students as well as in the work they were doing. It is a practice in many institutions to bring the denominational representatives to the seminary to confer with the students, in order that a better understanding of church policies may be gained. Thus the development of church programs becomes a matter of mutual interest where the seminary, with its experienced faculty and its accumulation of information regarding the churches, represents a resource of great importance to the work of the denomination. Such a conception of the field work staff is vital to the contribution which the seminary may make in cooperation with churches and denominations. Thus the courses of instruction in the seminary are continually checked and verified through practical experiences in religious work; and the work is, in turn, stimulated by the professors and students who critically and sympathetically participate in these undertakings.

It has been suggested that the office of the dean would be an appropriate place in the seminary organization for the supervisor, since field work should be an integrating experience in bringing the students' attainments to bear on the implications of the total seminary program. As it is the function of the dean to represent the president in matters of educational and personal adjustment, the field work department would then be a division of the dean's office, giving special attention to supervision. Where such a relationship exists, problems of filing are simplified, since otherwise personnel records necessary to the proper supervision of student work are often partially duplicated in the office of the dean.

DEGREE OF SEMINARY SATISFACTION

The attitudes of seminary students toward two aspects of field work, placement and supervision, have already been reported as showing considerable dissatisfaction. But since the highest degrees of satisfaction were expressed in those seminaries having well-developed departments of field work, these implied criticisms must be interpreted as the expression of a desire for more adequate control of the outside activities of students, rather than as disapproval of the field work plan as such. Employers of students have already been reported as favorable to closer coördination of student work with the seminaries, especially through reports and visitation by faculty members. It may, therefore, fairly be said that there is an increasing demand from students and their employers for a more intimate articulation between the seminary and the field.

The investigator found, in his visits to thirty-eight seminaries, that the members of the faculty responsible for field work in these seminaries, were possessed of a keen desire for the development of more adequate programs. And among other professors there is evidence of an increasing interest, shown by their growing willingness to accept supervisory responsibilities. Although this supervision is at present mainly by conferences at the seminary, the practice of supervision by visitation is increasing.

Whether seminary professors and administrators are satisfied with current field work practices depends in no small part upon their conception of the significance of field work. Some are satisfied because they are not interested. Some are dissatisfied because they are interested and feel that the educational values of field work are inadequately utilized. Others are dissatisfied because the work takes too much of the student's time and distracts his attention from his academic studies. And so it goes. The degree of satisfaction expressed always depends on the point of view and attitude of the individual professor.

CONCLUSIONS

UNDERLYING PRINCIPLES

From the experiences of the seminaries, which have been trying to make educational capital out of remunerative employment, have emerged certain guiding principles that form a kind of creed or platform for the further development of field work.¹¹ Briefly stated, they are as follows:

- (1) The primary concern of the seminary is the education of the student

¹¹ This last section includes considerable material prepared by Professor Arthur L. Swift, Jr., which embodies his own convictions in regard to underlying principles and next steps in seminary field work that have grown out of his own experience in the Department of Field Work at Union Theological Seminary.

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

for religious leadership. His education comes through a series of experiences which have unequal growth value. These educative experiences are not confined to books, courses, lectures, and other academic exercises, but are derived also from direct contacts with the problems of life. Certain types of field work experience have educational values which are fully equal to those of the classroom or library, though they require the help of both classroom and library fully to develop those values. And this dependence is reciprocal.

(2) The seminary and the student owe a responsibility to the employing institution. These institutions should get value received not only for money paid to the student but also for time spent in the supervision of his work. When the seminary places a student in a church or club or social agency, it immediately becomes in a measure responsible, through the student, for the success of the work which that student undertakes.

(3) The third principle emerges from the other two. The seminary, the student, and the employing institution become contracting parties jointly responsible for the successful outcome of the venture, both in terms of the tasks undertaken and in terms of that part of the student's education to be derived from the doing of those tasks.

Any seminary that attempts to build its program of field work on these three principles will build on a firm foundation. But because it has planned to build well, it will encounter many perplexing problems.

UNSOLVED PROBLEMS

Problems and policies are always inseparable. The more ambitious the policies, the more difficult the problems. So it is with field work. If a seminary regards field work primarily as a matter of self-support, the problem is relatively simple. It is partly that of running an employment office and partly that of enforcing certain restrictions concerning hours spent in outside work. If on the other hand, the seminary wishes to make field work genuinely educative, and regards it as an integral part of the curriculum, the problems multiply many-fold. Field work problems increase in numbers, complexity, and difficulty with every increase in effort to make field work more educational.

The Problem of Control

Practically all seminaries have a number of prescribed courses which all students *must* take, and a range of electives from which they must choose a certain number. Can this degree of control be secured in field work? Is it possible or practicable for a seminary to *require* of all students a certain amount of prescribed field work, and a certain amount of elective field work?

Some seminaries have achieved a measure of success at this point. They have done so by gaining control over the *money* factor which, after all, is the chief complicator of all field-work problems. If the seminary provides the fund, or if the employer pays the seminary and the seminary pays the student, then the seminary can hold the student to certain requirements.

The lack of seminary control over the field work situation is also owing in part to the way students secure employment. In most seminaries, the students indulge to some extent in the practice of passing jobs along to their friends. The upper classmen who are about to leave the seminary and who have a church, or a club, or some other job will recommend a fellow Middler or Junior to the employer, thus short-circuiting the field work office entirely. The best remedy for this situation is to build up among the students a sentiment against it. Some seminaries are very successful in getting all jobs cleared through a central office.

Problems of Placement

The seminary is always limited by what the community has to offer. No seminary has yet gone very far in establishing its own clinical parishes. But even within the limits of what the community has to offer, there are many problems of placement. Here the first two principles above enunciated may conflict. A certain student may need work as an assistant pastor, but through lack of experience may be less able than other available students. The very greatness of his need for this type of experience may prevent his securing it. This is only one of a host of problems encountered in placing men where they will receive the educational experiences they should have. There is no wholly adequate solution to problems of this sort. But the situation is not quite hopeless. For it has been found that even the simpler tasks to which inexperienced students may be appointed have inherent in them significant educational possibilities which may be developed by proper supervision and class work.

The Time Problem

The remunerative aspects of field work are chiefly responsible for the excessive hours which some students spend in it. Facts reported earlier in this chapter indicate that half the students are spending eighteen to twenty hours or more each week in field work. The married students average twenty-five hours a week. This situation is aggravated by the fact that the work is often secular and of little or no educational value. The students who kept the time schedules, it will be recalled, reported more hours per week spent in secular, than in either religious or social work. Such duties as waiting on tables, tending furnaces, mowing lawns, selling books, doing clerical

work, and the hundred other odd jobs that students find themselves forced to do in order to live, may all have some educational possibilities; yet none of them would be chosen as experiences essential to the ministry. An excessive schedule of field work robs the student of his time for recreation, reflection, and the cultivation of his spiritual life. There is a definite negative correlation between the amount of cultural reading, attendance at concerts, and other cultural pursuits, and the percentage of their total expenses earned by students. The more time they spend in earning a living, the less they have to spend in cultural activities. It should be remembered, however, that the social contacts made by students on the field are often stimulative of cultural development.

Many students regard remunerative employment as a definite handicap to their education. In reply to the question—"What practical difficulties have you encountered in doing your seminary work properly?"—the three practical difficulties most frequently mentioned were: (a) financial difficulties, (b) crowded schedule, and (c) outside duties.

These educational disadvantages of remunerative employment (which are not, as a rule, synonymous with field work) give acute point to the problem of discovering how to make field work both remunerative and educational. It must be paid for because most students cannot live without the funds that come from it. Before any seminary can progress toward the goal of making all field work truly educational, it must first solve the problem of the individual economic needs of its students. This raises the urgent question—Can the seminary control the students' time? Most seminaries proceed on the theory that as long as the student does his class work and makes satisfactory grades, his time is his own and he can use it as he likes. But this does not really settle the issue. To what extent shall the students be placed under a supervised régime? What freedom shall be granted? Should the seminary say to the student—"Here are our facilities, our teachers, our library, our courses, and our officers. Here are opportunities for field work. We place before you these educational facilities. We expect you to make the wisest investment of your time and energies. You are a mature man and should know what you want and how to get it. We are here to help you, to guide you; but not to command you"? Or should the seminary say—"You have come to us for an education. Our experience teaches us that you should take such and such prescribed courses, that you should spend your time in certain ways which we shall recommend, that your outside employment should be restricted to a certain number of hours; in short, that your education should be within certain limits prescribed"?

Applied to field work, the problem is whether or not the seminary can or should place restrictions on the hours per week a student is allowed to

spend on the field. If a student has a pastorate that requires thirty to fifty hours a week of his time, what can the seminary do about it, except, perhaps, to require him to spend four years instead of three in the seminary? There is some feeling that more than this should be done. Every seminary makes a considerable investment, both in money and in time, in each of its students. That investment is made to the end that students may receive an adequate theological education. It is argued that the seminaries, therefore, have every right to safeguard that investment, and should do so, by refusing to allow students to undertake outside work which seriously interferes with their theological training.

Problems of Supervision

When an employing institution attempts to load the student with a burden of details neither educative nor edifying, what can the seminary do about it? To what extent can the seminary, as one president puts it, "super-vice the pastors" for whom the students work? What is to be done when the pastor, or the bishop, or some denominational official supervises the work of the student in a way not satisfactory to the seminary? What steps may be taken when the teachings of the seminary do not harmonize with the teachings of the church or employing institution, and conflicts result?

These situations, and others like them, are all in the nature of conflicts between the seminary and the employer. They can usually be avoided by the initial application of the third principle, that of mutual understanding. If, however, they are allowed to arise, the usual result is the withdrawal of the student, and the removal, temporarily at least, of that employer from the list of those providing field experiences for students. This outcome is not always to be regretted; yet it is true that it indicates a failure on the part of the director of field work properly to judge the field in advance, and perhaps also a failure on his part to establish and maintain contacts friendly enough and intimate enough to prevent serious misunderstandings. It must also be realized that a field presenting no difficulties to be overcome is a field of no educational significance whatever.

Problems of Field Work and the Curriculum

The majority of seminaries seem to agree that there are unrealized educational values in the outside work of students. Few indeed of those that have attempted the realization of those values are satisfied with the progress they have made. The problems raised are many and baffling. How can the students' need for self-support be made better to serve their need for enlightened experience? How can they be prevented from taking the wrong job, from keeping what at first is the right job until long after its educational values

have been exhausted? How can they be constrained from spending time belonging to studies in work on the field? By what means can their outside work be so organized and controlled as to parallel and reinforce the logical sequence of seminary courses? Is it possible to coördinate field work with courses in other than the so-called practical courses? On what basis should academic credit be given for field work? Should field work credit be required for graduation? No final answer has been found to any of these questions and no answer that will apply in all seminaries alike. But to almost all of these questions answers of a sort have been found by one or another of the seminaries which are experimenting in field work. It is too early in the progress of these experiments to formulate hard and fast laws. It is necessary first to come to more general agreement as to the ends to be sought and their significance. But out of the wealth of experience already accumulated, each seminary might select and apply those methods and standards which seem best to fit its own situation. It is hoped that the material presented in this chapter will prove serviceable in clarifying the ends to be sought in field work and in making available for selection and use certain of the methods and standards of field work herein described.

Problems of Administration

The task of administering a department of field work is not difficult, if only there is agreement as to what field work is and as to its proper relation to theological education. Many problems of administration remain unsolved, and will continue to remain so, while these more basic issues are in doubt. Questions as to the proper division and coördination of responsibilities, the number of supervisors needed, the proper form and use of records and reports, of contracts and agreements between student, employer, and seminary, are important; and to some of them promising answers have been found. But the real solution of problems of administration must wait upon a clear understanding of the ends and functions for the sake of which administration exists.

NEXT STEPS IN DEVELOPMENT OF FIELD WORK

Since some seminaries have done little or nothing to develop the educational values in student outside work, while others have, over a period of years, conducted fully organized departments of field work, the immediate steps that might be taken by one seminary will differ from those another might take. But the functional definition of field work, derived from the analysis of that work offered in this chapter, luckily suggests the stages, from the simpler to the more complex, by which a plan of field work may be instituted. *Field work is the graded experience of students, carried on under the*

supervision of those more skilled than they in its performance, and related to the curriculum through consideration in the classroom of the problems and difficulties encountered on the field.

Graded Experience

The first step in the organization of a field work plan, a step already taken by many seminaries, is the institution of a measure of control over the placement of students in outside work. This involves the establishment of some sort of employment bureau which adds to the mere task of finding jobs for students, the much harder task of guiding them vocationally and educationally in their choice of jobs, and of exercising that measure of control over the employers which will help them to so organize their programs of student work as to avoid placing upon the shoulders of any student more work than he should carry, or work of a sort that has little or no educational value. Such an employment bureau cannot be run successfully unless it be based upon a spirit of cooperation shared by seminary, employer and student. And it is the task of the director of such a bureau to create this spirit and assiduously to cultivate it. Experience definitely indicates that, with the right approach, the ministers and church officials who employ students and the students engaged in such work, respond enthusiastically to the challenge to make their relations with one another and with the seminary productive of an adequately trained ministry. Ministers have been found willing, "for the good of the cause," to give a certain student a chance though his qualifications be not of the best. And students have been found willing to modify their desire for a job that pays well or is easy, to select a less remunerative and a harder job because of its greater training value.

Supervised Graded Experience

The next step in field work organization is to provide some form of supervision. At the outset, this may well take the form of regular reports and conferences, searching enough to uncover all the more serious problems of each student field. But because experience has amply shown that the student's subjective judgment of his situation is never wholly reliable, the plan of supervision should as soon as possible be extended to include the visitation of the student at work. If professors are too busy to make frequent visits, then instructors or graduate assistants or perhaps mature and experienced undergraduate students may be used. In any event, the employer should be asked and expected to keep in personal touch with the student and regularly, by conference or report, to make known to the seminary his impressions and suggestions.

The first step toward integration of field work and classroom is simple

and obvious. The supervisor of student work will find himself repeating information and advice to individuals who have many field problems in common and who would profit by a sharing of their experience and insights. And both he and the students will realize the advantages to be gained by group conferences. These, in their emphasis upon the solving of problems and the sharing of insights, information and skills, are in reality, the very essence of a field work course. If the supervisor happens to be the professor of religious education or of practical theology, he will easily make room for these conferences in his regular courses, and may find himself more and more completely organizing those courses around the type-problems brought in from the field. And since problems disdain academic boundaries, he may from time to time call upon professors in other departments whose specialized knowledge is needed in certain field situations.

All these are first steps. Seminaries that have long since taken them, find themselves concerned to make further progress. This may necessitate a thorough restudy of the opportunities for educationally valuable field work offered in the community, the making of new contacts with potential employers, and the winning of present employers to a more enthusiastic and understanding coöperation with the seminary. It may necessitate the securing of funds or the diversion of money devoted to scholarships, for the purpose of sufficiently subsidizing student work to gain a larger degree of control over it, and, as well, perhaps, for the purpose of employing one or more skilled supervisors. For the growth of any department of field work is largely dependent upon the degree of control of field situations and the frequency of supervision of student workers.

Progress may also be made through experimentation in the less usual varieties of field work. And suggestions for such experimentation may well be found in what some of the seminaries are already doing, for example, the following: the coöperation of the field work department with the Y. M. C. A. in New Haven; the placing of theological students under the School of Social Work at Atlanta; the development of coöperative research with mission organizations as conducted by the Chicago Theological Seminary, and especially the studies of city problems by a group of seminaries in this metropolitan area; the survey of the community around the seminary, such as that conducted in New York City; the utilization of drama as a means of worship and of presenting a religious message, such as Fred Eastman is developing at Chicago; the relation of the rural work to the departments of practical theology, such as is being developed at Vanderbilt and as is promoted by the Interseminary Commission for Training for the Rural Ministry; the development of the religious education program through the departments especially devoted to this subject, such as one finds at Boston University,

Hartford, Union Theological Seminary, Auburn, the University of Chicago and elsewhere; the coöperation of departments of Christian ethics in placing students in areas of social conflict, in order that the moral issues may be better understood and analyzed, and the responsibilities of religion may be more fully comprehended; the fuller utilization of public and private welfare institutions as represented in the missions conducted by the Berkeley Divinity School, the centers sponsored by the students in the Episcopal Seminary at Alexandria, the summer social service program of Dr. Keller in Cincinnati, and the work with the mentally deranged instituted by Dr. Boisen at Worcester.

This review of significant experiments in progress must indicate the vitality of the movement to make supervised field work a fully integrated aspect of theological education. Indeed the evidences of effective field work presented in this chapter and the indications of its rapid extension, might with reason lead to the conclusion that supervised, graded experience as the core around which curriculum courses are formed, will soon be considered as essential to an adequate training for the ministry as it is now considered necessary to an adequate training for engineering, for law, and for medicine.

PART III
THE STUDENT BODY

CHAPTER XI

How Students Are Recruited

HOW DENOMINATIONS RECRUIT CANDIDATES FOR THE MINISTRY

The obligation to supply a continuous stream of religious leaders has always been a conviction of the Christian church. From the pulpit the minister challenges the families of his church to present the claims of the ministry to their sons and daughters. By his own life, through years of fellowship and activity in the church with these same parents and sons and daughters, he associates the high idealism of the work of the ministry with a great religious tradition.

In this natural relationship of the minister with his people, the first seeds of recruiting are sown. In this sense there are elements of recruiting in every church program of every denomination. As the tendency to centralization in the management of church affairs has quickened and recruiting has become a denominational enterprise, additions have been made to this one-story structure in accordance with each denomination's individual opportunity and need.

Under denominational auspices, recruiting has become at once more systematic and more objective—a high-pressure sales campaign directed from denominational headquarters. In recognition of the moral responsibility of the church to the person who promises to give his life to its ministry, the appeal on the grounds of idealism is supplemented by hints of financial assistance during preparation, proposed or existent salary scales and retirement pensions.

A composite picture of the recruiting activities of denominations would show the impetus coming from the denominational board or department of education or a subsidiary thereof. Through the dissemination of literature and the publicity given to "educational campaigns," the minister and the congregation are exhorted to become "recruiting-conscious." One Sunday a year, set apart as "Men for the Ministry" Sunday, or under some similar designation, gives denominational flavor to the minister's presentation of the opportunities of Christian service from the pulpit. Denominational representatives visit churches, Sunday schools, young people's organizations and conferences, making public and private appeals for lives consecrated to the ministry and other fields of service within the church. The names of young

people judged to be potentially fit for leadership in the church are solicited and contacts maintained over a period of years; in some cases the vigilance is relaxed only when the prospect has entered definitely upon some other form of work. The correspondence carried on between the recruiting agency and the prospective candidate is supplemented by persuasive literature, some of the titles of which are suggestive:

"Every Man's Life a Plan of God"

"The Ministry: A Challenge and an Appeal to Young Men"

"Heroes Are Not All Dead"

"The God-Planned Life"

Pamphlets under such titles as "You Fathers—You Mothers" and "From a Son Somewhere in Service" are sent to parents.

Similar programs are carried out in connection with denominational and tax-supported educational institutions (colleges and secondary schools). The United Lutheran Church makes "a special effort to interest those attending colleges and academies." These institutions are visited annually "to bring the appeal and challenge for life service from the Christian standpoint to the entire student body; to focus attention upon the ministry as a vocation; to arouse conviction upon the subject and to secure commitment to the ministry; to strengthen the conviction of those already committed to the ministry." The general program for such visits is described as follows:¹

First: at least one address (chapel) to the entire student body.

Second: a series of addresses (chapel) if convenient and approved by the administration.

Third: group addresses by special appointment for Y. M. C. A., Student Volunteer, ministerial group or club, etc.

Fourth: personal and group conferences and interviews.

(a) student-group conferences for discussion of any subject which may be arranged by mutual agreement between recruiting agent and college administration;

(b) stated conferences and interview periods, time and place arranged by recruiting representative and administration. The policy to be observed here makes clear, through public announcement and otherwise, that these conferences and interviews welcome all students, regardless of their life-work decisions or pre-decisions, as an opportunity to consult upon any student or vocational problem;

(c) the representative is furnished by the administration, in the beginning of his mission, with a list of the names of students under three classifications as follows:

¹ Winfield, O. A., "The Control of Lutheran Theological Education in America" (Rock Island, Ill.: Augustana Book Concern, 1933).

- (1) those who have decided for the ministry;
- (2) those who have not decided but who favor the ministry;
- (3) those who are undecided and do not especially favor the ministry but evidence splendid qualifications."

METHODS OF RECRUITING IN TWENTY-ONE DENOMINATIONS

The sources and agencies of recruiting vary, of course, from one denomination to another. The extent of uniformity and diversity among twenty-one denominations is shown in Table 31 of Appendix B.

The judgments of twenty-one denominational executives representing these same denominations as to the most effective forces in the recruiting work of the church follow:

Denomination	First	Second	Third	Fourth
Baptist, North Baptist, South	Minister, Colleges and schools (Baptist)	Baptist Young People's Union	Minister	
Brethren in Christ	Colleges (faculty & students)			
Church of Brethren	Home	Elder (of local church)		
Congregational	Minister	Young people's conferences	Student summer service Minister	Seminary agents
Disciples	Home	Colleges		
Evangelical	Minister	Colleges		
Free Methodist	Divine call	Minister	Home	
Mennonite	Colleges (faculty & students)	Minister		
Methodist, North	Colleges	Minister		
Methodist, South	Minister	Young people's organizations		
Moravian, North	Minister			
Methodist Prot.	Minister			
Presbyterian, U. S. A.	Minister			
Presbyterian, U. S.	Home			
Prot. Episcopal	Minister			
Reformed, America	Home			
Reformed, U. S.	Minister	Home	Colleges and schools	
United Brethren	Home	Sunday-school teachers	Colleges	Minister
United Lutheran	Home	Minister	Ed. Bd. Sec.	
United Presbyterian	Home	Minister	Colleges	

THE MOST EFFECTIVE RECRUITING INFLUENCES

Differentiating between those media that may be regarded as sources and those that may be regarded as agents of recruiting, the list may be classified as follows:

<i>Sources</i>	<i>Agents</i>
Home.	Parents (especially mother).
<i>Church</i>	
Sunday school and young people's organizations.	Minister, Sunday-school teacher, elder.
<i>Denomination</i>	
Young people's conferences, young people's and student organizations, student summer service.	Denominational (educational) board officers and staff.
<i>Educational Institutions</i>	
Secondary schools, colleges, theological seminaries.	Faculty, students, paid recruiting agents.

The testimony of these executives tends strongly to show that the most fruitful source of recruiting is the Christian home and the most persuasive agent, the Christian minister.

The fact that in only one instance is the denominational recruiting enterprise mentioned as effective (and this in third place) is significant, particularly in view of the acknowledged surplus of ministers in many denominations. If the minister is at once the most natural and the most effective recruiting agent of the church, what is the distinctive contribution of this overhead machinery for recruiting which denominationalism has created? What, in particular, has been accomplished by the aggressive work carried on in educational institutions? Perhaps the answer is to be found in the fact that whatever surplus of ministers may exist does not constitute a surplus of trained ministers and that denominational machinery for recruiting exists not merely for the purpose of obtaining numbers but aims to be a selective agency. It may well be that its real value lies at this point and that careful recruiting tends as well to reduce as to enlarge the total number of ministerial candidates.

THE PROBLEM OF SELECTIVE RECRUITING

It has been pointed out in Volume II that while there is today a large oversupply of ministers, there are little more than enough trained ministers to supply the churches that are in a position to support them. The oversupply has to do in part with ministers who are imperfectly trained and in part with ministers who, for various reasons, are not adapted to their profession. Of the latter, some are seminary-trained men and some are not.

This situation defines the problem before the churches. It is one of selective recruiting—getting the right kind of men into the ministry. Some men should be discouraged at the outset. While in the past their evangelistic zeal

has led the churches into a policy of wholesale recruiting, there are evidences that they are now becoming cognizant of the need of selectivity.

A commission on recruiting of the Congregational National Council, following a recent extended inquiry, cited the competition from other forms of valuable service—more numerous, better organized and more insistent in their appeals—as the chief obstacle in the way of attracting the most desirable men into the ministry. According to the report of the commission, large nationally organized industries are systematically discovering and cultivating men for their purposes. Representatives of these industries do not go into the schools and make a general call for men to prepare for their administrative offices; they confer with those in a position to know and “spot” the few who are pre-eminent in scholarship and in capacity for human relationships. Such men are interviewed privately, the character of the career is depicted to them, its rewards, both personal and social, are made attractive, and they are followed by constant contact through to the period when they are ready to step forth with their formal training completed. The commission recommends that a procedure somewhat similar is both necessary and appropriate for the work of the church; that the securing of recruits is not to be prosecuted by a broadcasting process but through immediate personal and intimate solicitation, always with the potential fitness of the candidate in view. Such selective recruiting would require an agency competent to discover men who should be called, able to present the call persuasively, equipped to direct the recruit toward the preparation for his life work, and able to vouch for his abilities and his training when he appears for ordination.

THE ENLARGING CONCEPTION OF DENOMINATIONAL RECRUITING

A second trend in the recruiting process has to do with an expansion of function, a result of the realization on the part of the church that the task of recruiting is not simply a matter of getting enough men or even of getting the most suitable men for the ministry, but includes the guidance of both men and women to whatever occupation they are best fitted for by nature. This is particularly noticeable in the visits to educational institutions, and also to young people's conferences where a measure at least of vocational guidance has been introduced. In more than one instance the recruiting agent has given place to a director of life work or vocational counsellor, whose primary function is not recruiting for the ministry but helping all young people in their personal and religious problems and giving counsel concerning their choice of a vocation. The Director of Life Work of the Presbyterian Church U.S.A. stresses the necessity of removing the hiatus which exists between the religious and the secular through the Christianization of all vocations which are of service to society. His program of activity includes:

1. Visits to denominational colleges and tax-supported institutions:
 - a. To counsel students concerning the choice of a vocation.
 - b. To seek candidates for the various professional vocations of the church at home and abroad.
 - c. To help students with such personal problems as they may reveal to him.
 - d. To make friendly contacts with the students receiving loans from the department of student aid.
 - e. To assist colleges in establishing their own departments of vocational guidance (defined in terms of 'the giving of information, experience and advice in regard to choosing an occupation, preparing for it, entering it and progressing in it').
2. Teaching a course on life work choice at the young people's conferences.
3. Correspondence with prospective candidates for church vocations concerning the work of the denomination.

While this expansion of function on the part of denominational counsellors is to be welcomed as far as it goes, it is to be remembered that unless the counsellors are equipped to give information concerning all vocations, they cannot rightly claim the title of vocational advisers. For this it would be necessary not only to supply information concerning the ministry but also concerning all other occupations in a similar manner and to the same extent. "To present the work and character of Christ and his program so earnestly that in the final determination of the type of life work, the claim of the gospel ministry and other forms of Christian service will have conscientious consideration," aptly expresses the function of the denominational representative, whether his title be recruiting agent or vocational counsellor. As a natural by-product of his contact with young people—speaking or teaching at summer conferences, addressing students in groups and in personal conferences at schools and colleges he may be credited with aiding many young people to a decision in favor of Christian service.

The United Lutheran Church reports a definite attempt to tie up the young people's societies with its board of education. The Church is developing a corps of counsellors all over the country so that when a young man in any community thinks he would like to be a minister (or a doctor), he can be directed to a Christian minister (or doctor) who can tell him what he has experienced in his profession and what the personality requirements are.

The Disciples of Christ maintain a course in vocational guidance in connection with their young people's conference which aims "to help the student to analyze his own capacities and to lead him to see the vast possibilities of Kingdom building in the Christianizing of business and professional life."

Among the United Brethren churches vocational guidance courses are maintained in connection with leadership training schools.

THE INFLUENCE OF COLLEGES AND SECONDARY SCHOOLS

Colleges and secondary schools were mentioned by eight denominational executives as effective recruiting influences, first, in the extent to which they develop a religious atmosphere which gives social approval to the ministerial profession, which is in itself conducive to bringing about a decision for religious service; secondly, through the contacts of faculty members and students with churches and church organizations. The College of the Brethren Church, for example, sends its professors, its glee club and its student teams regularly to the churches. Since, however, the efforts of such recruiting agents are not confined to the enlistment of ministerial students, the function of colleges and secondary schools as recruiting adjuncts may be more accurately described as to conserve and nurture decisions for the ministry made before students enter college.

From the data which we have been able to obtain, vocational guidance in colleges is practically nominal and limited to advisory systems and to the personal conference work of professors, deans, presidents, and to college pastors who keep alive the sense of the ministry as a vocation. These advisers assist the student to a choice of a career, and in some cases aid them in marking out their professional course of study. The practice of inviting outstanding representatives of the various professions to address the student body and to speak informally to interested students is widely in vogue. In only two instances, however, were denominational executives aware of definite courses offered by denominational colleges for presenting the opportunities of the various forms of life service.

THE CONTRIBUTION OF THE SMALL COLLEGE

The influence of colleges and secondary schools as factors in recruiting candidates for the ministry raises a much discussed question concerning the religious atmosphere of such schools. It would appear that maintaining a religious atmosphere and attracting large numbers of students is a goal difficult of attainment and that administrative officers of denominational institutions are finding it difficult to meet the demands of their supporting constituency in this regard. Yet our data show that, so far as theological students are concerned, the large majority come from small denominational colleges. The tendency would seem to be for these colleges to sever their denominational ties as they gain financial independence. With this independence and increase in size there is a decrease in the proportionate number of men they

send into the ministry. This has been true in the past of Harvard, Yale, Princeton, Dartmouth, Amherst, and many other colleges of denominational origin. When Harvard was affiliated with the Unitarian Church, Yale with the Congregational Church, and Princeton with the Presbyterian Church, they graduated annually a goodly number of candidates for the ministry. During the last few years the number of ministerial candidates emerging from these institutions was somewhat less than one-half of 1 per cent.

HOW THEOLOGICAL SEMINARIES RECRUIT STUDENTS

NATURE AND EXTENT OF SEMINARY RESPONSIBILITY

It is the responsibility of the seminaries not to recruit men for the ministry but to recruit students from the recruits of the denominations for the purpose of training these men for effective service. We have already reviewed the processes by which the denominations undertake to fulfill their responsibility in this matter. The purpose of this section will be to show how the seminaries make their contact with those candidates for the ministry who desire to enter upon a formal course of training. We have seen that while a few denominations definitely require seminary training as a condition of ordination, the majority of them do not. Some go as far as to offer a substitute (i.e., the Methodist Conference Course) while at the same time they concede the theological seminary to be the best agency for ministerial education. If all the major denominations required seminary graduation as the standard of ordination, there would be no recruiting problem. But since this is not the case, and since most seminaries feel a measure of responsibility for supplying the churches with trained leaders, the recruiting of students becomes one of their duties.

RECRUITING METHODS EMPLOYED BY SEMINARIES

Seminaries differ greatly in their methods of recruiting. Some take no initiative, but rely on their supporting constituency to supply their students, or upon such influences as geographic location, affiliation with a university or the eminence of their teachers. Other seminaries, not so favorably located or connected, feel the need of a more systematic and objective policy of recruiting.

An inquiry into the recruiting activities of sixty-three institutions showed that approximately a third (twenty) had no definite policy or plan; a little more than half (thirty-five) specified some activity along this line; eight did not answer the question. The types of activities mentioned to attract students and to secure their enrollment are ranked in the order of their frequency of use, as follows:

.

	No. Times Mentioned
(1) Faculty visitations to colleges.....	31
(2) Correspondence	17
(3) Advertisements, et cetera.....	17
(4) Faculty contacts at church gatherings.....	7
(5) Special representatives in seminary territory.....	6
(6) Faculty or other contacts with churches.....	6
(7) Young people's conferences.....	5
(8) Alumni coöperation	5
(9) Contacts made by the president of the institution....	5
(10) Coöperation of pastors.....	4
(11) Prospective students invited to visit seminary.....	3
(12) Student assistants in the field.....	2
(13) Scholarship offered.....	3
(14) Board of education of denomination.....	2
(15) Educational day.....	1

In the majority of cases, these various activities are woven into a general plan of recruiting; in other cases, they are carried on independently of one another.

The seminaries considered in this study of recruiting were asked to estimate the proportion of their students who were recruited by each of the above-mentioned agencies. Such estimates are, for the most part, little better than guesses; yet forty-four seminaries attempted to do this, and their estimates are worth reporting if only to show which agencies appear to the seminaries to be most effective.

The five agencies receiving the highest number of votes were:

Alumni	37
Faculty visitations, conferences and interviews....	36
Student coöperation in interesting other students...	30
Printed advertisements.....	32
Ministers of the denomination.....	27

A question was asked concerning the geographic and denominational limits of recruiting. About one-third of the seminaries stated that their active recruiting was confined to certain geographic areas; 41 per cent. said they recruit only within the limits of the denomination with which they are affiliated; a little more than half said they recruit at large, drawing on all denominations and from all geographic areas.

THE QUESTION OF REMUNERATION

The charge has been made against some seminaries of offering special inducements in the way of scholarships, loans, promises of work and other

financial award to students whom they desire particularly to attract. Of the seminaries personally visited, approximately three-fourths claimed to be making no special inducements of any kind; the remaining fourth do make a special effort to secure men of unusual promise by offering special scholarships or other forms of financial assistance. These institutions feel this practice to be legitimate and even as desirable as the granting of fellowships and scholarships by graduate schools of highly accredited universities.

The whole question of student subsidy, together with the sources, amounts and administration thereof, will be discussed in another section of this report. The question to be raised here is how far a seminary should go in granting subsidies to attract students. Most theological students must receive some sort of financial aid, either in the way of a subsidy or in terms of remunerative employment. To help students to solve their economic problems is one of the responsibilities of the seminary. These are, however, matters to be considered after the student has been recruited. The leading seminaries make no financial promises to prospective students beyond the accepted practice of offering free tuition, and in some cases room and board at cost. To promise to students remunerative employment, scholarship or other award for the purpose of inducing them to enter a particular institution cannot be regarded as enhancing the dignity of theological education.

HOW THEOLOGICAL STUDENTS SAY THEY WERE RECRUITED

So far the story of how ministers and theological students are recruited has been told by denominational and by seminary authorities. We shall now hear the student's side of this story, a side which is, in many ways, more interesting. A representative sampling of students in thirty-one institutions answered each of the following questions (these questions formed part of a questionnaire that was filled out by 1,776 students):

- (1) At what age did you decide to enter the ministry?
- (2) What person or persons influenced you most in making this decision?
- (3) What situation or events influenced you in this decision?
- (4) Why did you decide to enter the ministry? List your reasons and be very specific.
- (5) Why did you decide to go to seminary rather than go directly into the pastorate?
- (6) Why did you choose this seminary rather than some other seminary?

AGE WHEN DECISION WAS MADE

Sixteen hundred and eighty-eight students answered the first question. Of these, ninety-four, or 5.6 per cent., said they decided before the age of

thirteen; 278, or 16.5 per cent., between the ages of thirteen and sixteen; 669, or 39.6 per cent., between the ages of seventeen and twenty; 424, or 25.1 per cent., between the ages of twenty-one and twenty-four; 187, or 11.1 per cent., after they were twenty-four; thirty-seven, or 2.1 per cent., were *still* undecided.

About half of this group of students, therefore, decided to enter the ministry before they were twenty years of age; three-fourths before they were twenty-three. The years most frequently reported are seventeen and eighteen, corresponding roughly to the last year of high school or the first year of college. Not more than a third, and perhaps only a fourth, of the students decided in favor of the ministry while they were in college. This is particularly interesting in view of the fact that many denominations center their recruiting efforts on the colleges. The evidence would seem to indicate that secondary schools are, as a matter of fact, the more fruitful recruiting ground.

PERSONS WHO INFLUENCED THE DECISION

The second question—What person or persons influenced you most in making this decision?—was answered by 883 students, only half the number who filled in the questionnaire. The *one* most influential person in the student's decision for the ministry, ranked in the order of frequency, was as follows:

The One Most Influential Person	No. Votes Received	Percentage of Votes Received
Pastor	337	38.2
Mother	172	19.5
A friend	127	14.3
Father	93	10.5
A minister but not own pastor.....	43	4.9
A Sunday-school teacher.....	32	3.6
A college teacher.....	29	3.3
A relative	18	2.0
A Y. M. C. A. secretary.....	15	1.7
A brother or sister.....	13	1.5
Athletic coach.....	4	.4

The denominations would seem to be right in their belief that the pastor, working with the parents, constitutes the most effective recruiting combination. As far as personal persuasion and example go, fully 75 per cent. of the students who answered this question were influenced to enter the ministry by their pastor, their parents or a friend. It should be remembered, however, that about half of this group of students did not answer this particular question. Shall we infer from their silence that there was no one person of outstanding influence in their decision? It would seem that we may, since 1,248 or 70 per cent. of them answered the next question.

OCCASION OF THE DECISION

The answers to the question—What situation or events influenced you in this decision?—ranked in the order of frequency, were as follows:

		Per Cent.
Sermons	289	23.1
Student conferences.....	195	15.6
Experiences of friend.....	162	12.9
Reading	138	11.1
Doing voluntary religious work.....	79	6.3
Home influences.....	76	6.1
Rational decision (no special event)...	76	6.1
Challenge of a world need.....	64	5.1
Other vocational experiences.....	51	4.1
A felt call.....	37	3.0
Miscellaneous	81	6.5

The fact that the highest number attribute their decision to sermons confirms the conclusion that the pastor is the key man. It is interesting here to see how these answers reflect types of denominational emphasis in recruiting. In Tables 32 and 33 of Appendix B, the answers to this and the preceding questions are tabulated by the denomination of the student. These tables show that among the Southern Presbyterians and the Disciples, student conferences are the most important influences, probably because such conferences are greatly emphasized by these denominations as recruiting agencies. Among the Lutherans, pastors and sermons are the most important recruiting influences.

When we attempt to appraise the home, the church, the college and the conference as recruiting grounds, much depends on the age at which the decision was made. If the decision is made early in life, before fifteen or sixteen, then it is the home; if it is made in middle adolescence, it is the pastor; if it is made in college it is the pastor, religious worker or student conference. As an interesting sidelight on the influence of the pastor, the number of theological students per 100,000 population in each of the forty-eight states was correlated with the number of Protestant ministers of the twenty-one largest denominations per 100,000 population. The correlation is definitely positive (.334), indicating that there are more theological students in proportion to the population in states that have also the greatest proportion of clergymen. Omitting Florida, which has a high proportion of Protestant ministers and a low proportion of students, the correlation is even higher (.40). This does not mean, of course, that theological students are necessarily recruited by ministers, but rather that in states where the Protestant church is strong, more students are recruited in proportion to the population. As a further check, the correlation between the number of theological students from each state per 100,000 population and various indices of church

strength, such as the per cent. of adult membership, financial strength, was computed. All were approximately zero, indicating that the measurable strength of the church is not the determining factor in recruiting.

MOTIVES

A tabulation of 2,466 answers given by 900 theological students to the question—Why did you decide to enter the ministry?—furnished the data herein considered. The answers came largely from Methodist, Lutheran, Congregational, Baptist, Presbyterian, Disciple, Evangelical and Reformed students, with a scattering from other denominations.

While exceedingly varied, the answers given to this question may be classified for our purpose as variants of a few general reasons for entering the ministry. They have been grouped under fourteen headings, each of which will be discussed in the order of its importance. (See Table 34 of Appendix B.)

Of the 2,466 reasons, 393, or 15.9 per cent., have been classified in Group 1: "*A Call or Urge.*" Those giving this reason are swayed by the conviction that they are in duty bound to enter the ministry. In some cases they describe visions, dreams, or other extraordinary experiences that gave rise to this conviction. A few feel that they ought to enter the ministry because their lives have been almost miraculously spared in times of sickness or peril. Others are positive that they have a divine call, but do not describe how they arrived at certainty. Others apparently feel merely an inner urge or feeling that they ought to be ministers. In some cases the call is so positive and powerful that it amounts to compulsion, so that the men either cannot or dare not refuse to heed it. In others it is a feeling of restlessness and unhappiness which can be relieved only by deciding to enter the ministry. On the whole this is the most frequently reported reason.

Under Group 2 have been classified the 348 statements (14.1 per cent.), which indicated an "*Altruistic Motive of Service.*" Students giving such reasons are moved by the desire to render helpful service to persons, institutions and causes other than themselves. They want to serve God, Christ, men and the church. They desire to preach and to spread the gospel, to share their blessings with others, to combat sin and materialism, to serve men spiritually and socially, and to purify and enrich their lives.

Group 3: "*Personal Liking or Inclination toward the Ministry.*" A good many men have a positive liking for or inclination toward the ministry and its activities. They need no urging to enter, but simply follow their own bent. They like people and enjoy working with and for them. They enjoy preaching and public speaking. They are religiously inclined, interested in the church and in religious work. The doing of such work gives them a

feeling of pleasure and satisfaction. In this group we have 264 statements, or 10.7 per cent.

Group 4: "*Influence of Other People.*" In this group the decision of the men was influenced primarily by parents, pastors, friends or other persons. This influence varied in intensity—from the mere feeling on the part of the men that other people wanted them to enter the ministry, to positive pressure brought to bear upon them to enter. The number of answers implying or definitely stating such influence was 243, or 10.0 per cent.

Group 5: "*Supremacy of the Ministry as a Means of Serving God and Men.*" Closely akin to the service motive which ranks second in importance is the motive involving the ministerial ideal—the feeling that the ministry offers the greatest opportunity for such service. Two hundred students, or 8.1 per cent., express the feeling that the ministry stands high, even supreme, in this respect, offering the best means for serving God and men.

Group 6: "*Feel Qualified for the Work.*" In 181 answers, or 7.3 per cent., students indicated that they felt they possessed the necessary qualities and abilities for the work of the ministry. In some cases this was based upon a self-appraisal; in others on the judgment and assurance of others. Sometimes it was revealed through success in activities in the home church and in other organizations. The favorable combination of speaking ability, education, intellectual acumen, liking for people and tact in dealing with them, leadership and executive ability leads many men to feel especially qualified for the minister's task.

Group 7: "*Rewards the Ministry Offers.*" One hundred and seventy-six statements, or 7.1 per cent., said that the ministry brings rewards of great value; that it requires and inspires noble living and offers a means for making one's life count in helpful work that brings happiness and satisfaction; that it leads to fine social contacts, provides a calling for a living, although on a modest scale, and gives opportunity for study, self-expression and leadership.

Group 8: "*Needs of Men and the World.*" A strong and disturbing consciousness of human need was the outstanding feature among 135, or 5.5 per cent., of the answers. Men are in trouble, danger, ignorance, poverty, misfortune; they are weighted down by these burdens and need help spiritually, economically, intellectually, in many other ways. Young people need guidance. The world needs Christ, salvation, the gospel. The world's life needs to be Christianized. This motive is closely akin to the service motive and the desire to serve God. The three combined account for more than a fourth of all the reasons given.

Group 9: "*Inherent Fine Qualities of the Calling.*" In the estimation of some of the students, the ministry is the highest of all callings. To all it is a high and respected calling. Some speak of it as the most appealing of call-

ings. It is of a challenging nature and offers difficult but rewarding work. The breadth and variety of activities included are its fine characteristics. It deals with human beings and high values. The emphasis here is on the respectability and general high standing of the ministry as distinguished from the supremacy of the ministry (Group 5) which stresses opportunities for service. One hundred and six answers, 4.3 per cent., were in this group.

Group 10: "*The Need for Ministers.*" If the economic, social, physical, intellectual, and especially the spiritual needs of men are to be met, men who are both able and willing to do the work must be found. The supply of such men is none too large and so there is need for competent ministers. Ninety-two answers, or 3.7 per cent., stressed the feeling of this need as a motivating force.

Group 11: "*Personal Aims Desired and Sought.*" Under this heading are grouped the reasons which indicate that the men wish to secure for themselves things that they want. Some want to improve their own spiritual lives and to assure the correction and safety of their own souls. Others wish to attain positions of leadership, influence or financial security. Others seek light on perplexing theological questions. Still others want the opportunity for study and education. A few give family reasons; one man, for example, said he wanted the leisure time to spend with his children. Eighty-four answers, or 3.4 per cent., gave one of these reasons.

Group 12: "*Other Work Barred, Disliked or Unsatisfactory.*" Some of the men had either engaged in or considered other callings before deciding on the ministry. In some cases the way into such callings, medicine, for example, was barred by financial, physical, intellectual or other handicaps. In other cases men felt such a dislike for the calling they had entered upon that they gave it up; in still other cases, they failed to get out of it the satisfaction they desired. So they turned from these other callings to the ministry. This type of reason is given in only sixty-seven instances, or 2.7 per cent. of the statements.

Group 13: "*Devotion to Christ.*" In a few cases Christ was the center of the reason given. A personal experience of the helpful, satisfying power of Christ led to the choice in some cases; others felt that Christ is supreme as the helper of men. Some were moved to enter the ministry by intense love for and devotion to Christ. Forty-eight answers, or 1.9 per cent., are included in this group.

Group 14: "*Miscellaneous Reasons.*" These total 129, or 5.2 per cent., of the 2,466 answers.

Interesting denominational variations of reasons for entering the ministry are shown in Table 34 in Appendix B. Evangelical students, for example, reported "a call or urge" three times as frequently as Congregational and

Disciple students. The service motive was most frequently cited by Lutheran students, and least frequently by Methodist and Congregational students. The influence of other people as factors in deciding for the ministry was reported most frequently by Disciples students.

REASONS FOR TAKING A SEMINARY COURSE

About 500 students answered the question—Why did you decide to enter a theological seminary rather than go directly into the ministry? and their replies are ranked in the order of frequency of mention:

1. To meet the requirements of the denomination and to prepare better for the work of securing a professional education.
2. To work out a more adequate and satisfactory philosophy of life and religion and to discover the particular field in which to work.
3. Upon the advice of others.
4. Desire to get a vital conception of the reality of the Christian religion.
5. For the contacts to be gained with scholars and religious leaders.
6. To solve some of the great metaphysical problems.
7. To follow scholarly pursuits.
8. Too young and inexperienced to begin ministerial duties.
9. To gain the prestige to be acquired by attendance at such a school.
10. For a change of intellectual atmosphere.

It is interesting to note that the answer most frequently given reflects denominational influences. It is a hopeful sign that denominational authorities are becoming more and more insistent that their candidates for the ministry attend a theological seminary. Another point of interest is the lack of the practical emphasis. Very few students said they entered the seminary for the purpose of acquiring practical skills. The appeal is more intellectual. Evidently they feel that the seminary is a place where they can be set straight in their thinking. This places an obligation on the seminary which it cannot fail to meet.

The final question for consideration in this chapter is why students choose a particular seminary. The question was put before the students as follows:

REASONS FOR ENTERING A PARTICULAR SEMINARY

Question 6 was—Please check (x) below the reasons why you chose this seminary rather than some other seminary. Double check (xx) the most important reason:

- (a) (2) The content of its curriculum.
- (b) (12) The organization of its curriculum.
- (c) (1) The scholarship of its faculty.
- (d) (3) The quality of its alumni.

- (e) (4) Its doctrinal point of view.
- (f) (8) Its proximity.
- (g) (11) Personal admiration for a faculty member.
- (h) (6) Scholarships, fellowships or other financial aid available.
- (i) (5) Opportunity for self-support.
- (j) (9) Opportunity for study in affiliated institutions.
- (k) (7) Type of community in which it is located.
- (l) (10) The quality of its student body.
- (m) (13) Facility in securing degree.

The votes of 1,263 students representing twenty seminaries were tabulated and the numbers in parentheses above indicate the ranking of each reason according to the number of votes received. The scholarship of the faculty stands in first place; the content of the curriculum in second place; the quality of the alumni in third place, and so on.

The students of seven seminaries voted the scholarship of the faculty in first place; of four seminaries, the opportunity for self-support; of two seminaries, the content of the curriculum; of two others, the doctrinal point of view; of two others, scholarships, fellowships or other financial aid available; of two others, opportunity to study in affiliated institutions; of one other, the quality of the alumni. The highest general rating was given to the scholarship of the faculty. The content of the curriculum received second place when all seminaries were considered, although it was ranked first by students in only two institutions and second by students in only one institution. The quality of the alumni ranks third when all seminaries are combined, although it was ranked first by students in only one institution, second by students in four institutions, and third by students in two institutions.

It will be recalled that each student was asked to double check the reason that was most important. A tabulation on this basis revealed that the doctrinal point of view, the self-support or financial aid motive, and the reputation of faculty and alumni are about evenly divided. The reputation of the institution is probably the most important single element in the student's choice of a seminary.

SUMMARY

The facts presented in this chapter show clearly that the pastor is the most influential single person in recruiting men for the ministry and that seminary alumni are the most influential persons in steering these recruits to the seminaries. The seminary that has a strong body of alumni strategically placed in churches and in college teaching positions has great potential recruiting strength. It remains to organize this strength for more effective and selective recruiting.

CHAPTER XII

Whence Students Come

INTRODUCTION

The effectiveness of religious leadership depends in part on the kind of theological training students receive, and in part on the quality of the students themselves. No matter how strong a theological faculty may be, how excellent the curriculum or how rigid the requirements, if the students are of poor quality, the result can only be an inferior product.

Our study of the factors that make for success in the ministry has shown that the type and extent of theological education is by no means the sole criterion.¹ Personality and intelligence are also important, as are cultural, religious and educational background. This means that many of the factors on which the student's success in the ministry will depend are already determined when he arrives at the seminary. His experience in the seminary will change him somewhat, particularly his knowledge of the theological disciplines, but his native intelligence and fundamental habits of thinking, of study, of speech and of address—in short, those qualities of personality which are formed early in life—will not be substantially altered.

Since, therefore, the prospective minister is already half or possibly two-thirds made before he enters the seminary, it becomes necessary for theological institutions to ask: What manner of man is he who knocks at our door? Where does he come from? Who were his parents? What were his early religious experiences? What has been his education? Why did he choose the ministry? What is the measure of his zeal? How intelligent is he? What personal qualities has he that are assets and that are liabilities?

The moment a student is matriculated in a seminary, a responsibility to him and to the church which he intends to serve is incurred. To fulfill this responsibility, the faculty must make every effort to discover all the factors in the student's personal history. It is here that we meet a great weakness in theological education. The information that most seminaries seek concerning their students is of a superficial character. Some faculty members, it is true, deliberately seek out students in an effort to learn something of their backgrounds; but this is not regarded as a part of their regular duty and responsi-

¹ The data of this chapter were collected largely by Dr. Karl P. Zerfoss, and presented by him to the faculty of the Department of Education, Yale University, in a doctoral dissertation entitled "The Background and Experience of Theological Students."

bility. The information thus secured is, moreover, often not fully utilized to the best interests of the student concerned.

One of the most significant trends in modern education is the recognition of, and provision for, individual differences among students. As "one star differeth from another in glory," so are there differences among theological students. This fact was recognized when electives were admitted into the curriculum. It is assumed that all students have certain common needs; therefore, there should be certain required courses. At the same time, all students, in certain respects, are different; therefore there should be also elective courses. This is a step in the right direction; but only a step. The next step would be to come out boldly and say, "The curriculum is made for the student, not the student for the curriculum." Instead of adapting the student to the curriculum, we should adapt the curriculum to the student. The needs of each student should be carefully ascertained early in his course in the light of his history, his personality, and his professional promise. His entire program of study and work should be based on such an appraisal of his particular needs.

It is to this question of appraisal that the present and two succeeding chapters are addressed. What manner of men do the seminaries succeed in recruiting? In the present chapter we shall center our attention on four specific questions in an effort to construct a composite picture of the more remote sources and backgrounds of theological students:

- (1) From what sections of the country are theological students recruited?
- (2) To what extent do theological students migrate to other states for their training?
- (3) From what type of home backgrounds are theological students recruited?
- (4) How do theological students compare with students in other fields and with men who enter the ministry directly and without seminary training?

GEOGRAPHIC AREAS FROM WHICH STUDENTS ARE RECRUITED

In 1922-1923 the United States Bureau of Education made a survey of the geographic sources, the residence and the migration of students enrolled in all institutions of higher education in the United States with the exception of normal schools and teachers' colleges. The data were compiled from catalogues and from questionnaires submitted to each institution. Included in the report of this study are data concerning 11,493 theological students, including Catholics, Protestants and Jews, both white and colored.³ Table 35 in Appendix B shows the native states of these students and the states in which they studied theology.

³ *Residence and Migration of University and College Students, Bureau of Education Bulletin, No. 11 (1926).*

THE STATES FROM WHICH STUDENTS COME

The six states supplying the largest number of theological students are: Pennsylvania, with 967; New York, with 934; Texas, with 921; Illinois, with 629; Ohio, with 600; Massachusetts, with 589. At the bottom of the list are the following states: Montana, with nineteen; Vermont, with fifteen; Arizona, with eleven; Wyoming, with nine; Utah, with eight; Nevada, none. Naturally the states with the largest populations supply the most students, and the states with the smallest populations the least. It is more illuminating, therefore, to ascertain the states that are making the largest contributions per 100,000 population. While Pennsylvania and New York supply the largest number of theological students, they stand eleventh and twenty-fourth in proportion to their population. The six states making the largest and the smallest contributions per 100,000 population are the following:

	Number of Theological Students Per 100,000 Population
North Dakota	26.8
Texas	18.6
Oregon	18.6
Missouri	16.3
Massachusetts	14.6
Oklahoma	13.6
Wyoming	3.9
Louisiana	3.8
Montana	3.1
Arizona	2.9
Utah	1.7
Nevada	0.0

There are enormous differences here. North Dakota, in relation to its population, furnishes more than fifteen times as many theological students as Utah, more than nine times as many as Arizona, and nearly nine times as many as its bordering state of Montana. If there were a way of discovering the explanation of these discrepancies, the church might proceed more efficiently with the business of recruiting. Of the twelve states supplying the smallest number of theological students per 100,000 population, eleven, including Wyoming, Louisiana, Montana, Arizona, Utah, and Nevada, do not have seminaries within their borders. Possibly this deters many men in these states from undertaking professional preparation for the ministry; but this explanation fails to account for North Dakota, which has no seminary but which furnished by far the most theological students per 100,000 population. The data indicate, however, that North Dakota is an exception to the general rule that the availability of theological

instructions within a state tends to stimulate men within the state toward seminary training. As a rough measure of the facilities for theological education, we have determined the number of students enrolled in institutions within each state per 100,000 population of the state. This index correlates .46 (omitting North Dakota .61) with the number of theological students furnished by each state in relation to its population. Beyond this factor, we are unable to account satisfactorily for the differences among the various states in the number of theological students which they supply. The interest of a state in higher education as measured by the number of liberal arts students which it supplies and the strength of religious forces as measured by the number of churches, the proportion of church-members, and the number of trained ministers in each state are not significantly related to the number of theological students which each state supplies.

The most interesting aspect of the Survey of the Bureau of Education concerns the extent to which theological students migrate to other states for their professional training.

MIGRATION OF STUDENTS TO OTHER STATES

Theological students travel for their education to a far greater degree than any other group of students. This migratory habit creates both a problem and an opportunity for the seminaries. It was found that 24.6 per cent. of students in colleges, universities, and professional schools migrate to other states for their training. In contrast to this, 54.0 per cent., or more than twice as large a proportion, of theological students cross state boundaries in their search for professional training. Medical students with a percentage of 37.1, and graduate students with a percentage of 35.1, are next in order; followed by dentistry (34.4), law (25.9), and commerce (23.7). Only 22.8 per cent. of liberal arts students, 20.6 per cent. of engineering students, 14.8 per cent. of pharmacy students, and 11.2 per cent. of agricultural students leave their home states for their training.

As has been said, the migratory habit of theological students is due to the fact that many states provide only the most limited facilities for theological education, and to the fact that even the strongest denominations have seminaries in only a few states. Sixteen states have no seminaries at all.* Necessarily 100 per cent. of the 631 theological students whose homes are in these states must migrate to other states. Over 90 per cent. of the theological students of Arkansas, Kansas, Maine, Nebraska, North Carolina and Washington migrate to other states for their theological training; between 60 and 90 per cent. of the theological students of Colorado, the District of Columbia,

* Arizona, Delaware, Florida, Idaho, Louisiana, Montana, Nevada, New Hampshire, New Mexico, North Dakota, Rhode Island, South Dakota, Utah, Vermont, West Virginia, Wyoming.

Indiana, Iowa, Maryland, Michigan, Mississippi, South Carolina, Tennessee and Virginia migrate to other states for their theological training. A total of 3,250 students claim these thirty-one states and the District of Columbia as their home, and 2,676, or 82.3 per cent., go to other states for their theological study.

At the other extreme stand Texas, Oregon, California and Kentucky, only 13.2, 24.9, 32.3 and 38.3 per cent. respectively of whose theological students migrate to other states. But even these theological students who show the least migration go to other states more frequently than do college, university and other professional students.

There is another side to this picture: What states enroll the most students and draw the most from other areas?

Obviously the sixteen states that have no seminaries enroll no students and attract none from other states. In point of total students enrolled New York (1,239), Texas (1,209), Illinois (1,187) and Missouri (897) head the list. In relation to their population, however, the states enrolling the highest number of students are, in the order named: Maryland, the District of Columbia, Missouri, Oregon and Connecticut.

In point of total numbers drawn from other states, Illinois (880), New York (741), Missouri (566), Maryland (498), Kentucky (414) and Texas (409) are outstanding. An entirely different set of states, however, draw the largest proportion of students enrolled within their borders from other states: Arkansas (96.0 per cent.), Maryland (92.0 per cent.), Washington (90.6 per cent.), Maine (87.1 per cent.), and Nebraska (85.0 per cent.).

The situation in Washington, Maine and Nebraska is unique in that nearly all students enrolled in institutions within their borders come from other states, while nearly all students who claim these states as their homes go elsewhere for their training. Of students enrolled within the state of Washington, 90.6 per cent. come from other states, while 91.4 per cent. of the students who claim this state as their home migrate to other states. Of students enrolled within the state of Maine, 87.1 per cent. come from other states, while 97.9 per cent. of those who claim this state as their home migrate to other states. Of students enrolled within the state of Nebraska, 85.0 per cent. come from other states, while 91.4 per cent. of the students who claim this state as their home migrate to other states. More extreme situations could hardly be imagined.

Comparable data for individual seminaries are not available except for information on fifteen seminaries which shows the same migratory tendencies and in addition indicates that there are wide differences among institutions in the extent to which they draw students from other areas. Of the students enrolled in Yale Divinity School during 1929-1930, only 6.0 per cent.

were born in New England; 9.8 per cent. were of foreign birth; 36.4 per cent. came from the Middle Atlantic and East North Central states; 27.7 per cent. came from the Southern states; and 20.1 per cent. came from the Middle West and Far West. Similarly, Boston, Union in New York, Presbyterian in Chicago, and Hartford drew at least 72.0 per cent. of their students from outside their own section of the United States. In contrast, Union in Virginia, Reformed, Lutheran in Philadelphia, and Lutheran in Gettysburg enroll over 70.0 per cent. of their students from their own section of the country.

The data presented on the geographic sources and the migratory habits of theological students have important implications for the seminaries in several directions. Obviously, some parts of the country are bearing the major share of the load in supplying the need for trained ministers, while others are making negligible contributions. Are the states that are making large contributions of students fortunate enough to have these students return to their home state? Apparently not. The fact that students in a given institution may come from all parts of the country creates a problem. The thousands of students who migrate from the South and the Middle West to institutions on the Atlantic seaboard find themselves plunged into a totally different atmosphere of religious, moral, political and social attitudes and beliefs. Too often the seminaries fail to sense the difficulty of adjustment. Even when this adjustment is made, the student faces the problem of returning to his home area and making a new adjustment to attitudes and beliefs that he feels he has outgrown. On the other hand, where the same situation is rightly handled, the diversity of geographic backgrounds affords a golden opportunity to remove some of the angular and awkward provincialism which many students bring to the seminary, and to develop a more tolerant and sympathetic understanding of the divergent mores of the various sections of the country.

COMPARATIVE STUDY OF HOME BACKGROUNDS OF STUDENTS WITH THAT OF MINISTERS IN SERVICE

The importance of cultural background as a factor in determining one's outlook on life and, in fact, one's entire personality, has long been recognized; but only recently has it been emphasized in education. The previous sections of this chapter are important in this connection, because cultural patterns vary greatly from one section of the country to another. These differences are much more apparent when we begin to study the cultural backgrounds and early training of different individuals. It is of the greatest importance that denominations and seminaries should pay more attention to these factors. The quality of this heritage determines in no small degree the qual-

ity of the seminary enrollment and in turn the quality of the final product. Furthermore, a wide diversity of social heritage in a group of theological students requires that the curriculum be adjusted to their different needs.

Necessarily such factors are exceedingly complex, and the ways in which they influence individuals are most subtle and elusive. The best that we can do is to ascertain certain gross facts that are symptoms of more deeply seated forces. Among these are such factors as size of home community, size of family, education of parents, occupation of father, and early religious training. Three groups of cases will be employed. One consists of 1,776 male theological students in thirty-one institutions who filled in our student data blank.⁴ A second group consists of 749 seminary alumni in pastoral service; a third group, of 346 untrained (non-seminary graduates) ministers in pastoral service. These two latter groups are described in Volume II. They are equated for denomination and responded to the same questionnaires. The information which they supply, however, is not always comparable with that for the 1,776 theological students. Consideration of the information supplied by all three groups will give a more complete picture of the backgrounds of theological students and of ministers in service, while a comparison of the seminary and non-seminary graduate ministers will indicate something of the quality of the seminary output of ministers.

SIZE OF COMMUNITY

Are theological students and ministers recruited from small or large communities, or do they come from communities of all sizes. One of the questions submitted in the schedules for theological students and also for ministers in service asked about the size of the community in which the majority of childhood years were spent.

In 1910, 22.1 per cent. of the general population lived in cities of 100,000 or more: 20.3 per cent. of theological students, 16.4 per cent. of trained ministers, and 11.2 per cent. of untrained ministers come from cities with a similar population.

During the same period, 23.7 per cent. of the general population lived in communities having a population of from 2,500 to 99,999: a larger proportion of theological students (35.2 per cent.), of trained ministers (24.6 per cent.), and of untrained ministers (23.0 per cent.) tend to come from such communities.

During the same period a little more than half (54.2 per cent.) of the

⁴ The student data blank, which was devised and administered by Dr. Karl P. Zerfoss, is exhibited in Appendix A. Data on the representative character of these 1,776 students are given in Tables 36 and 37 of Appendix B.

general population lived in rural areas having less than 2,500 inhabitants: the largest proportion of untrained ministers (65.8 per cent.) come from these areas; of trained ministers, 59.0 per cent.; of theological students, 44.5 per cent.

In view of the fact that the theological students were selected from among the largest and strongest seminaries, and that a similar selection is involved in the case of trained ministers, the data suggest that theological students and ministers in general come from relatively smaller communities than the general population. Untrained ministers tend to come from even smaller communities.

It is of interest to note that 20.3 per cent. of the students come from very large communities, and 44.5 per cent. from very small communities. We do not know, of course, with any precision, just what such contrasts mean in terms of habits of living, personality or ability. At least, however, a typical group of students will represent widely contrasted backgrounds in respect to the size of the community in which their formative years were spent.

NATIONALITY

The overwhelming majority (79.7 per cent.) of the 1,776 students are native born of native-born fathers. Of these, 8.8 per cent. report that their fathers were born in Northwestern Europe; 4.4 per cent., in Central Europe; 3.3 per cent. in Canada, Australia or New Zealand. On the whole, this represents a favorable situation, since in the general population and among clergymen the proportion of foreign born and of native born of foreign or mixed parentage is much greater.

SIZE OF FAMILY

On the average, theological students come from families having 3.9 children. The seminary and non-seminary graduate ministers in service report that their families averaged 5.1 and 5.5 children. Possibly the discrepancy is due to the fact that the ministers in service are representatives of an older generation and of families which are essentially complete.

It is impossible to say from these figures whether theological students and ministers are more easily recruited from large families. Precise data on such a question are very difficult to secure. We know, however, that theological students and ministers in general tend to come largely from families where the father is a farmer or minister. Table 38, Appendix B, gives the average number of children born, and the average number living, to mothers who bore children in 1926, according to the age of the mother and the occupation of the father. Families of farmers are larger, and families of clergymen smaller, than the general average.

EDUCATION OF PARENTS

The length of time that parents have spent in school has a significant bearing on the cultural atmosphere of the home. We should expect that children of educated parents would have a broader outlook on life and a better basis for the appreciation of religious values.

The seminary alumni in pastoral service reported a higher educational level, equivalent to an advantage of about two years of schooling over parents of ministers recruited from other sources. The precise average level, however, is difficult to determine, because the question was so worded that all were credited with a minimum of grammar-school training.

The fathers and mothers of theological students had, on the average, 10.5 and 9.9 years of schooling, or the approximate equivalent of two years of high school. This represents an educational background that is well above that in the general population. There are, however, wide differences. At one extreme, 10 per cent. of the fathers and 1 per cent. of the mothers have had seventeen or more years of schooling, equivalent to postgraduate or professional training. At the other extreme, 21.4 per cent. of the fathers and 15.8 per cent. of the mothers have had less than seven years of schooling; 8.2 per cent. of fathers and 5.0 per cent. of mothers have had less than five years of schooling.

ECONOMIC STATUS OF FAMILY

Each of the 1,776 students was asked to report the average income of his family during the years when he was between the ages of eight and twenty. Such estimates, of course, give but a rough measure of the degree to which their homes had the opportunity for cultural and educational experiences that tend to produce men capable of leadership.

About 10 per cent. of the students reported incomes less than \$1,000; 46 per cent., between \$1,000 and \$2,000; 18 per cent., between \$2,000 and \$2,500; 26 per cent. reported \$2,500 or more. The median amount of income is \$1,863. With a group of students averaging 3.9 children per family, this economic level is decidedly low. Hill found the median annual income for the fathers of students in Missouri Teachers' Colleges in 1926 to be \$2,000.⁸ He held that this amount was low in view of the bearing the income had on cultural opportunities of the students. While these groups of students are not comparable in many respects, the illustration from the Missouri study strengthens the belief that the average income for the theological group is low.

The data from ministers in service are not comparable with those from students; but they show the same general trend. Each minister who filled

⁸ Hill, C. M., *A Decade of Progress in Teachers' Training* (1927).

out the questionnaire was asked to state whether his parents were wealthy, well-to-do, comfortable, poor, or very poor. Not one of them said his parents were wealthy; 4.1 per cent. of trained and 3.7 per cent. of untrained ministers said their parents were well-to-do; 66.6 per cent. of trained and 60.4 per cent. of untrained ministers rated their childhood homes as comfortable; 26.7 per cent. of trained and 31.7 per cent. of untrained ministers said their parents were poor; 2.6 per cent. of trained and 4.7 per cent. of untrained ministers said their parents were very poor. Thus we have 29.3 per cent. of the seminary-trained ministers and 35.4 per cent. of non-seminary ministers coming from homes of relative poverty. One of the most important consequences of this situation is that the great majority of theological students must be self-supporting during their college and seminary years. Chapter xviii describes these consequences in detail.

OCCUPATIONAL LEVEL OF FATHER

Many studies of socio-economic and cultural backgrounds have shown that one of the most significant items is the occupation of the father. At a later point we shall report some data concerning the relationship between father's occupation and father's education, family income and intelligence of sons. Occupations may, of course, be classified in many ways; and different methods yield different results. For comparative purposes it is necessary that the same method be applied to all groups.

The percentage of students and ministers classified according to occupational level of father follows:

Occupational Classification of Father	Trained Ministers	Untrained Ministers	Theological Students
	%	%	%
Professional class.....	23.5	14.6	21.4
Semi-professional and large business.....	13.4	9.8	16.9
Tradesmen, small business, farmers, etc.....	51.0	54.0	53.4
Skilled laborers.....	8.4	14.0	5.4
Unskilled laborers.....	3.7	7.6	2.9

The fathers of the largest proportion of trained ministers, untrained ministers, and theological students are tradesmen, men engaged in small business enterprises, and farmers. The fathers of a little less than a fourth of the trained ministers and theological students, and of about a seventh of the untrained ministers, are in the professional class: doctors, lawyers, dentists, ministers, etc. The fathers of 7.6 per cent. of the untrained ministers, 3.7 per cent. of the trained ministers, and 2.9 per cent. of theological students are unskilled laborers.

The superiority of the seminary graduate over the non-graduate is apparent, confirming the fast-accumulating evidence that ministers recruited

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_usefnd-google

through the seminaries come from more desirable backgrounds than ministers recruited from other sources.

The greater detail in which the student data was analyzed enables us to add several important classifications.

The apparently good representation from the professional levels (21.4 per cent.) is owing to the fact that 15.1 per cent. of theological students are sons of ministers. Similarly, the large proportion coming from the classification including tradesmen, small business, farmers, etc., is owing to the fact that 29.0 per cent. of theological students are sons of farmers. More than half the theological students are sons of ministers or farmers, or of skilled and unskilled laborers. While theological students and seminary alumni come from higher occupational levels than do ministers recruited from other sources, these data rather insistently raise the question of the occupational background of theological students as compared with other college and professional students.

Data reported in chapter xi enable us to make two comparisons between Freshmen college students who have chosen, or have a preference for, the ministry and Freshmen college students who have chosen, or have a preference for, other work.*

Classifying the father's occupation according to the field (agriculture, transportation, etc.) rather than the amount of responsibility involved, the data indicate that college Freshmen who are looking forward to the ministry and other religious work are largely sons of farmers and ministers and of men engaged in manufacturing, while other Freshmen are largely sons of business and professional men.

Classifying the father's occupation according to the responsibility involved in the job, the data indicate that of the college Freshmen who have decided to enter the ministry, only 5.0 and 6.5 per cent. are sons of professional men and large executives, while 16.5 and 15.5 per cent. of other Freshmen come from these groups.

On the whole, Freshmen who are looking forward to the ministry come from somewhat less favorable occupational backgrounds than other Freshmen. Doubtless the situation would appear even more unfavorable if we were to compare Freshmen who are looking forward to the ministry with

* These data are given in Table 39, Appendix B. In the first section of this table, the fathers' occupations have been classified under the census rubrics of agriculture, transportation and communication, manufacturing, business, the professions, with an additional category for the ministry. This classification is according to the field of work rather than the amount of responsibility involved. Manufacturing, for example, includes unskilled and skilled workers, foremen, managers, high executives and owners. In the second section of the table, the fathers' occupations have been classified in order of the responsibility involved in the job—professional, executives and large owners, minor executives and small owners, and skilled, semi-skilled and unskilled workers, with an additional category for the ministry.

other Freshmen who are looking forward to positions of comparable responsibility and social importance.

A further comparison has been made of the occupations of fathers of first-year divinity, law and medical students of Yale University during the years 1904-1928.⁷ (Appendix B, Table 57.)

Of 502 divinity students, 27.9 per cent. are sons of professional men, while the percentages for law and medical students are 25.2 and 22.4. But 21.1 per cent. of divinity, and only 15.0 and 13.1 per cent. of law and medical students, follow the occupations of their fathers. When these proportions are deducted, 6.8, 10.2, and 9.3 per cent. of divinity, law, and medical students come from professional classes. The most extreme contrasts appear in the proportions who are sons of business men, farmers, and unskilled laborers. Relatively, three times as many law and medical students (46.3 and 50.9 per cent.) as divinity students (16.3 per cent.) are sons of business men. Relatively, six or eight times as many divinity students (31.7 per cent.) as law and medical students (3.7 and 5.0 per cent.) are sons of farmers. Nearly twice as many divinity as law students, and nine times as many divinity as medical students, are sons of unskilled laborers. There is ample room here for the seminaries to recruit from the higher occupational levels. Indeed, if they are to raise the quality of their student body to the level of other professional schools, more recruiting from the upper occupational levels is imperative.

In chapter xiv evidence is presented which shows that college Freshmen from the upper occupational levels are more intelligent than Freshmen from the lower levels. Data collected from theological students show that the father's occupation level is closely associated with the father's education and the family income.⁸ Professional fathers, including ministers, average fifteen years of schooling; fathers who are owners or executives of large business average ten years of schooling; high clerical positions and artisans, eleven years; fathers in small business, nine and one-half years; in agriculture, eight and one-half years; in trades, eight years. At the bottom of the list, unskilled and semi-skilled laboring fathers average only 7.1 years.

The family income falls as we move down the occupational ladder. Professional men average an annual income of \$2,500; large business men, executives and owners, etc., of \$3,350; men in high clerical positions and artisans, \$2,250; small business men, \$2,150; men in agriculture, \$1,850; men in trades, \$1,835; unskilled and semi-skilled laborers, \$1,440.

The low average of \$2,500 for the professions is owing to the inclusion

⁷ Sadler, M. E., "A Comparative Personnel Study of Ministerial, Medical and Law Students," unpublished doctoral dissertation (Yale University, 1929).

⁸ Eight hundred and sixty most complete cases selected from the total of 1,776. (See Appendix B, Table 60).

of ministers. This indication that father's occupation, education of parents, family income, and intelligence of sons are closely interrelated warrants the inference that these factors in turn have subtle ramifications in manifold directions. We do not know just how or why these background factors exert their influence; but it should be clear that they are of great importance to the recruiting programs of the seminaries.

RELIGIOUS BACKGROUNDS

It is assumed that every man who enters the ministry is recruited from some religious source and has some background of religious experience and training. What are these backgrounds and how favorable are they?

Of our sampling of 1,776 students, 1,029 reported information concerning their own denominational affiliation and that of their father. This has given us a good representation of theological students for nine different denominations.*

Of these 1,029 students, an average of 73.7 per cent. reported that their fathers belonged to the same denomination. Of 915 fathers in these nine denominations, 83.3 per cent. have sons who belong to the same denomination. This means that these nine denominations as a whole are holding their sons well, and are even more successful in drawing into their ranks students whose fathers belong to other groups. Considering the individual denominations, the Northern Baptists and Congregationalists appear to be least successful in holding their sons; while the Congregational, Presbyterian, U. S. A., Protestant Episcopal and Northern Baptist denominations are most successful in drawing students from other denominations.

In the fact that most of these denominations hold a large proportion of their sons within their own denomination, we have evidence that the denominational background plays a prominent part in the selection of the seminary to which the sons may go. The denominations in which this degree of identity is greatest, sponsor seminaries of the local type in which there is geographical and occupational concentration. Certain church leaders consider this condition a happy one. Others condemn the restricted atmosphere of the seminaries of the local type and deplore the fact that the parental and denominational influence of certain of these groups is so great. From an educational point of view, there is no doubt that the seminaries need to give their students as wide a range of contacts as possible. This is more easily achieved in a cosmopolitan atmosphere.

Each of the 1,776 theological students was asked to indicate whether the attitude of his parents and brothers and sisters toward his decision to enter

* Lutheran, Northern Methodist, Presbyterian U. S., Disciples, Southern Methodist, Northern Baptist, Protestant Episcopal, Presbyterian U. S. A., Congregational.

the ministry was of "enthusiasm and pride," "favorable," "indifferent," "mildly opposed" or "much opposed." We assigned numerical values of 5, 4, 3, 2 and 1 to these statements and averaged the attitudes of parents and of brothers and sisters.¹⁰ On the basis of 1,673 parents and 1,573 brothers and sisters, 58.8 per cent. of both parents and 34.5 per cent. of all brothers and sisters were reported as feeling "enthusiasm and pride" in the student's decision to enter the ministry. Of the parents, approximately 90 per cent., and of brothers and sisters, approximately 78 per cent., are reported as taking an enthusiastic, or at least favorable, attitude. Very few men enter the ministry in the face of opposition from their families.

The questionnaires that were submitted to ministers in service provide a number of measures of early religious training.

One set of questions asked each minister to underline the correct words in the following sentences:

"The religious life of my father could be described by saying that he was (1) non-religious; (2) moderately religious; (3) devout; (4) very devout. During my childhood he attended church services (1) seldom; (2) occasionally; (3) frequently; (4) regularly. In the affairs of the church he was (1) disinterested; (2) interested; (3) active; (4) very active."

A similar set of questions was provided for the mother.

The seminary graduates in service uniformly describe their parents as devout or very devout, as frequent or regular attendants at church, and as active or very active in the affairs of the church. Combining all these data into a single score,¹¹ we find that ministers recruited from seminaries come from homes distinctly more religious than do ministers recruited from other sources. Similarly, the seminary-graduate ministers report that their parents participated more actively in community affairs, that the moral discipline of their homes was stricter, that family devotions were more regular, and that a slightly larger proportion of their brothers and sisters went into religious work.

SUMMARY

Four types of facts are to be noted in reviewing this chapter: First, those that describe *theological students* in general; second, those that compare *seminary graduates in service* with *non-graduates*; third, those comparing *theological students* with other professional students; and fourth, evidence of wide differences in the sources and backgrounds of theological students.

¹⁰ There were, of course, cases where there were no parents, brothers or sisters involved, and also cases for which no data were received.

¹¹ By adding numerical values that were assigned to each statement as indicated. (Detailed tables supporting these statements appear in Volume II.)

While theological students are recruited from every section of the United States, different states make very different contributions, varying from North Dakota and Texas with 26.8 and 18.6 students per 100,000 population to Utah and Nevada with 1.7 and 0.0 students per 100,000 population. Fifty-four per cent. of theological students, or more than twice as large a proportion as the general run of college, university, and professional students, migrate to other states for their training. While the resulting diversity of geographic backgrounds creates opportunities for the development of wider and more sympathetic attitudes, the seminaries need to give greater attention to the problems of adjustment which are also created.

In general, theological students tend to come from somewhat smaller communities than would be expected from the distribution of the population. At the same time, 20.3 per cent. come from cities of 100,000 or more, and 44.5 per cent. from communities of less than 2,500 population.

Theological students come from distinctly religious homes, where the educational level is above the average. The parents of theological students are devout; they are regular attendants and active participants in the work of the church; and are enthusiastic about the vocational choice of their sons. They average nine or ten years of education, equivalent to two years of high school. On the other hand, 29.0 per cent. of the fathers are farmers; 15.1 per cent. are ministers; and 24.0 per cent. are skilled or unskilled laborers and tradesmen. Since 68.1 per cent. of fathers fall in these groups, the family income is necessarily low, the median income being only \$1,863 a year. On the average, a family of four children has been provided for from these meager resources.

What may be said of the favorable or unfavorable nature of this picture? The picture is favorable if we compare seminary alumni with men who have entered the ministry from other sources. On a dozen measures of home background factors, the seminary alumni in service are consistently and distinctly superior to other ministers. That is, the seminaries are responsible for the training of more promising young men who are looking forward to the ministry for their life work. On the other hand, the picture is unfavorable when seminary students are compared with other groups. The occupational backgrounds of Freshmen college men who are looking forward to the ministry compare unfavorably with those of Freshmen college men who are looking forward to other vocations. The occupational backgrounds of theological students are especially unfavorable in comparison with those of students in law and medicine.

It should be emphasized that these statements do not apply without exception to all individuals. Many of the great religious leaders have come from humble backgrounds; and many with every advantage have failed.

Nevertheless, on the average and in the majority of cases, a limited and meager economic, educational, cultural, and religious background brings forth only limited abilities and a meager and narrow outlook on life. A superior home background does not guarantee ability, rather it provides the stimulus and opportunity for ability to manifest itself.

In the following chapters, more convincing evidence concerning the quality of the seminary enrollment will be presented. Wholly aside from this aspect of the problem, the data presented in this chapter are valuable as illustrative of the great diversity of backgrounds among theological students. In every seminary, there are representatives of the open country, the village, and the large city; representatives of small and large families; of college-trained and of uneducated parents; and sons of farmers, ministers, skilled laborers, and business men. There are in many seminaries, representatives from every area of the United States. It follows from these differences that one of the central and ever-present problems of the theological seminary must be the adjustment of its curriculum and facilities to the individual needs of its students.

CHAPTER XIII

The Wider Backgrounds and Experiences of Students

PURPOSE OF THE CHAPTER

The present chapter is the second in a series of three which are directed to an appraisal of the enrollments of theological seminaries. In the preceding chapter, attention was centered upon the diversity of geographical sources and the nature of the home backgrounds from which students are recruited. The interest of this chapter lies in the more immediate backgrounds and experience of theological students just prior to and including their seminary years.¹ The nature of these experiences probably condition the personalities, outlook and morale of students almost as much as do the more concrete factors of geographical sources, of early home influences and of intelligence.

RELIGIOUS EXPERIENCES

In chapter xi which dealt with the recruiting of theological students, an account was given of the persons, events and motives that influenced their choice of the ministry as a profession. Here we gather together the main facts concerning religious experiences that are important for an appraisal of theological students. The seminaries must be alert to the nature and variety of these experiences if they are to succeed in deepening and broadening the student's religious life.

CONVERSION

Only 838, or 47.2 per cent., of all students (1,776) reporting indicated that they were converted at a definite age; eighty-seven, or 4.9 per cent., explained that their experience was a gradual one; 851, or 47.9 per cent., did not answer the question. For many students, coming as they do from strong religious backgrounds, it is quite probable that the conversion experience was either altogether absent or a gradual process.

For the 838 students who reported conversion at a definite age, the median age is fourteen years and three months. Approximately 40 per cent. report ages ranging from twelve to fifteen. The detailed figures, which are as follows, agree in general with the results of other studies:

¹ The data are summarized from a doctoral dissertation "The Backgrounds and Experiences of Theological Students," by Karl P. Zerfass (Yale University, 1930).

	Cases	Per Cent. (Of 838)
7 years and under.....	31	3.7
8 to 9.....	63	7.5
10 to 11.....	114	13.6
12 to 13.....	191	22.8
14 to 15.....	138	16.5
16 to 17.....	121	14.4
18 to 19.....	88	10.5
20 to 21.....	50	6.0
22 to 23.....	19	2.3
24 and over.....	23	2.7

OUTSTANDING RELIGIOUS EXPERIENCE

Of the 1,776 students who reported on the question of an outstanding religious experience, 859, or 48.4 per cent., indicated such an experience; 612, or 34.5 per cent., denied such an experience; 305, or 17.1 per cent., did not answer the question.

Of the 859 students reporting an outstanding religious experience, nearly a fourth (213, or 24.7 per cent.) gave descriptions too vague to permit classification. The remaining 646 described experiences which may be classified roughly as follows:

	Cases
Resolve to live a more useful life.....	251
Strength through trust in God.....	122
Conviction of sin, repentance, release, pardon.....	96
Discovery of new moral or religious insights and ideals...	76
Climax at victory in decision or achieving desired goal....	42
Intellectual reconstruction with conviction of success.....	23
Change due to causes outside own control.....	14
Change from cynicism to determination to be genuine and sympathetic.....	12
Enthusiastic resolve to labor for social betterment.....	10

Most of these experiences, it will be noted, are the antithesis of the traditional emotional and mystic type. Such evidence of slow and gradual growth, of social outlook and seriousness of purpose, is one of the most notable aspects of the picture which our study of theological students has revealed. There are, of course, very real differences among students in different seminaries, so that this background of sober religious experience may not be said to hold uniformly among theological students.

PARTICIPATION IN CHURCH AFFAIRS

The typical student of the group we are studying was an active participant or leader in some church activity for eleven years, or participated in two such activities for five or six years, or in three activities for four years, and so on.²

² The students were asked in the student data blank, to indicate the degree of their participation and leadership in the church program in terms of years spent in various activities. These years were added, giving a series of scores ranging from zero to over fifty. The data are complicated by the factor of age; but the findings are not significant enough to justify analysis of the data on an age basis.

About 12 per cent. of the students have had practically no experience of this kind; 6.3 per cent. have participated in about five activities for ten years, equivalent to fifty years of such service. This represents a wide diversity of practical contacts and experience in the activities of a church.

DEVOTIONAL LIFE IN COLLEGE

It is recognized that students' estimates of the amount of time devoted each day during their college career to Bible study and prayer are only approximate, as errors of memory are necessarily involved. The estimates made by the students range from no time at all to more than an hour and a half (100 minutes), with the median estimate about twenty minutes (24.4). It would be interesting to compare these figures with those of a similar group of students of fifteen years ago when a great deal more emphasis was placed upon the life of prayer and Bible study than is now the case. Yet an average of twenty-odd minutes a day spent in prayer and Bible reading is undoubtedly far above the average of college men at large. Only 16 per cent. of the students reported less than ten minutes a day.

The fact that three-fourths of the group attended denominational colleges probably accounts in large degree for their attitude toward the devotional life as revealed by the amount of time spent with the Bible and in prayer. While students of all denominations rank high, those who attended colleges of the southern branches of the Baptist, Methodist and Presbyterian bodies rank higher than those who attended colleges of the northern branches of these churches. The denominations that show a tendency to be self-perpetuating have higher scores than other denominations. (See Table 40, Appendix B.)

VOCATIONAL EXPERIENCES

The forces that operate to turn young men toward the ministry are at once subtle and complex. Many factors are evident, others lie hidden in the background. There seems to be something about rural life, about the lack of luxury, sometimes even the lack of simple conveniences which it symbolizes, that is favorable to a dedication for the ministry. Whether the varying circumstances that lead younger men to the ministry have anything to do with their theological education, we do not know; but we strongly suspect that such factors as age, the time of decision, and vocational experience play important parts. Many of these factors have already been discussed. We have seen that the average age of decision is 19.6 years; that pastors and parents are the most influential persons; sermons, student conferences and the experience of friends the most important events; altruistic and social motivations the most important reasons assigned for the choice of the ministry. Here we

consider the more concrete vocational experiences on which information was supplied by our group of 1,776 students.

VOCATIONAL EXPERIENCE PRIOR TO ENTERING THE SEMINARY

Of these 1,776 students, 580 did not report any vocational experience; 296 reported experience in secular and miscellaneous vocations; 900 reported some type of religious vocational experience.

Since the students did not discriminate full- and part-time work, our analysis is based on only 435 students, who indicated that the position in question required 80 per cent. or more of their time.

Of these 435 students, 132, or 30.4 per cent. had had secular and miscellaneous positions on a regular professional basis; 107, or 24.6 per cent., had held country pastorates; eighty-three, or 19.1 per cent., city pastorates; forty-three, or 9.8 per cent., religious-teaching positions; twenty-eight, or 6.4 per cent. had been Y. M. C. A. secretaries or university pastors; sixteen, or 3.6 per cent., directors of religious education; twelve, or 2.7 per cent., missionaries; ten, or 2.3 per cent., club leaders; four or .9 per cent., church-board workers.

Of the values of such experiences, we can, of course, only speculate. The facts are suggestive of breadth of background as well as economic pressure. We may be reasonably sure that these 435 students include all cases of full-time employment, which indicates that at least a fourth of our total sampling of 1,776 students was entirely dependent upon their own resources prior to entering seminary work.

SUMMER EMPLOYMENT

The summer vacation period finds theological students engaged in a variety of activities. Some return to their homes; others take the opportunity to travel; the majority use the time to add to their financial resources. The activities during the summer of 1929 of 132 Juniors and 152 Seniors (from five seminaries located in four different geographical regions) may be classified as follows:

	Juniors	Seniors
Religious work	32	52
Preaching	23	42
Other religious work	9	10
Other professional work	4	2
Camp counselling	3	3
Canvassing	3	2
Clerical work	9	1
Skilled labor	10	3
Unskilled labor	5	5
Farming	9	3
Unemployed	15	20
Unclassified	10	9
Total	132	152

Even these limited data give further evidence that most seminary students are constantly engaged in the business of earning a living. It is surprising to note the number of Seniors unemployed. The number of students engaged in religious work increases, while the number engaged in non-religious work decreases, for Seniors in comparison with Juniors.

PRESENT VOCATIONAL CHOICE

Of 1,776 students, 741 (41.7 per cent.) were undecided as to their vocation; 913 (51.4 per cent.) were decided; 122 (6.9 per cent.) did not answer the question.

Of the 913 students who had made a definite decision, 398 (43.6 per cent.) indicated the city pastorate; 249 (27.3 per cent.) the country pastorate; smaller proportions indicated teaching, missions, religious education, Y. M. C. A. work and miscellaneous vocations. The influence of occupational background again becomes apparent. Of the students whose fathers are farmers, 41.8 per cent. plan to enter the country pastorate; of the students whose fathers are engaged in the professions and in business, only 32.9 and 21.4 per cent. respectively are planning to enter this form of religious service. (See Table 41, Appendix B.)

When the students are grouped according to their seminaries and their specific choices studied on this basis, important variations are revealed. For example, seminaries number 7, 25, 28, 53 and 3 (see Table 42, Appendix B), show less indecision than the average, while seminaries number 22, 33 and 46 show more than the average. Seminaries 25 and 47 have the greatest percentage of men undecided about entering the ministry. Columns 3 and 4 respectively show the degree to which the students of each seminary have chosen city or country pastoral work. The balance is overwhelmingly in favor of rural work only at seminary number 6, and in smaller degree at seminaries number 22, 25 and 32. The students of seminaries number 13, 33, 34, 63, 53, 46 and 3 are largely interested in the city pastorate. Other significant variations are found in the great preference shown at seminary number 53 for the field of teaching, where thirty-two men, or 18 per cent., expressed this choice. Seminaries number 41 and 28³ have by far the largest vocational interest in missions.⁴

EDUCATIONAL BACKGROUNDS AND EXPERIENCES

Education is not confined to books and schools. Much of it comes from the student's social and cultural environment. The "education" which the average theological student has obtained by the time he reaches the semi-

³ Many of the men at seminary number 28 are missionaries on furlough.

⁴ Table 43, Appendix B, shows similar variations by denominations.

nary is in no small way determined by the multitude of experiences and environmental influences we have been describing. There are, of course, individual differences among students in the way they react to their environment, and in the use made of their opportunities. Some rise to success and eminence in spite of limited circumstances; others remain on a level of mediocrity. But, in general, the quality of the ministry will be determined by opportunities and factors over which neither the prospective minister nor the theological seminary has full control.

This section of our study will have to do with (1) breaks in the student's educational career; (2) type of secondary school attended; (3) interest in college subjects; (4) extra-curricular activities at college; (5) type of college at which graduation was attained; (6) other interests.

BREAKS IN THE STUDENT'S EDUCATIONAL CAREER

The educational history of most theological students is not continuous, but is broken up by all sorts of interruptions lasting from one to ten years or more. For 1,384 students who supplied information on this point, the figures are as follows:

	Cases	Per Cent.
No break.....	218	15.7
1- 2 years.....	526	38.0
3- 4 years.....	241	17.4
5- 6 years.....	154	11.1
7- 8 years.....	88	6.3
9-10 years.....	66	4.7
11-12 years.....	42	3.0
13-14 years.....	21	1.5
15-16 years.....	12	.9
17 years and over.....	16	1.1

The median break reported is 2.8 years. Eighty-five per cent. of the students in the group suffered at least one break; a large number, 28.6 per cent., report breaks of five to seventeen years and more. This fact bears directly upon the relative maturity of theological students. The median age of our group of students is 26.1 years; the mean age by classes, 25.9 years for Juniors; 26.9 years for Middlers; 28.1 years for Seniors; 32.8 years for graduate students. The average of these means is 27.4 years. Sadler found that the age of the Yale Divinity students in first-year classes was about four years above that of students in the law and medical schools.*

Many reasons are given for these breaks; but lack of finances is most prominent—another evidence of the low economic level of theological students generally. There may be reasons other than financial which do not appear on the surface, and for which only a case study would give the facts.

* Sadler, M. E., "A Comparative Personnel Study of Ministerial, Medical and Law Students," unpublished doctor's dissertation (Yale University Library).

Generated at Library of Congress on 2023-06-10 22:38 GMT. / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

Have these men tried some other work and failed? Have they sought the ministry to avoid the farm? Have they gone to the seminary to give themselves opportunity to make a decision concerning their life work? Would the answers to these questions throw light on the current problems of student motivation?

TYPE OF SECONDARY SCHOOL ATTENDED

From what we already know of our group of students, a fair guess could be made about their early and secondary education. Eighty per cent. attended public school; 9.1 per cent. preparatory schools maintained by colleges; 5.5 per cent., private preparatory schools; the rest are scattered.

INTEREST IN COLLEGE SUBJECTS

Concerning the subject or subjects of their major interest in college, some students specified a single subject of interest—such as a language, mathematics, history; other students indicated two or more subjects. Of the 845 students who expressed a preference for one particular subject, nearly a fourth indicated English. Philosophy and history are next in order, followed by languages, Bible study and religious education, mathematics and sciences, sociology and economics, education, music and art. The low standing of education is to be expected. Perhaps the extremely small interest in music and art is not unrelated to impoverished cultural backgrounds.

EXTRA-CURRICULAR ACTIVITIES IN HIGH SCHOOL AND COLLEGE

It is commonly believed that the extra-curricular experiences of college students constitute an important part of their total education. Even business and industrial concerns, in recruiting college men, tend to give weight to the student's record of participation in the affairs of college life. A check-list of the most common extra-curricular college activities was included in our student data blank and the students were asked to indicate not only the degree of participation, but achievement in terms of letters won, offices held, etc., during both their high-school and college careers.*

Of the 1,736 students whose responses were tabulated, 54.6 per cent. reported less than two extra-curricular activities of a religious nature; 26.4 per cent. from two to three activities; 10.5 per cent. from four to five; 5.0 per cent. from six to seven; 3.2 per cent. from eight to nine. The median number of such activities for the group is only 1.2. This very small participation is probably because of the absence of such religious activities in high school and to the fact that most colleges provide only one or two religious activities;

* Numerical values were assigned to the responses to this question so that each student received a "participation score."

also to the fact that many students center their religious activities in the program of a particular church.

The proportion of students (55.4 per cent.) reporting less than two athletic extra-curricular activities is similar to the proportion reporting less than two religious activities. But whereas only 3.2 per cent. report eight or nine religious activities, 4.1 per cent. report eight or nine athletic activities and 10 per cent. report from ten to more than eighteen athletic activities. The median number of activities is again 1.2.

The median number of other extra-curricular activities is 6.1.

Combining these three types of extra-curricular activities—religious, athletic and other (general), it appears that the typical student participated in slightly more than one activity per year during his high-school and college career. This record of participation in the life that the college offers outside the classroom seems modest indeed. (See Table 44, Appendix B.)

TYPE OF COLLEGE AT WHICH GRADUATION WAS ATTAINED

Of the 1,776 students, 84.3 per cent. (1,497) are college graduates. This is considerably higher than the proportion of college graduates among theological students in general. In chapter v it was pointed out that of the estimated number of 10,000 students attending theological schools in 1929-1930, only about 52 per cent. were college graduates.

The colleges from which these graduates came are classified according to eleven types in Table 45 of Appendix B.¹

Of the 1,497 college graduates, 230, or 15.3 per cent., graduated from non-accredited denominational colleges; 376, or 25.1 per cent., from sectionally accredited denominational colleges; 548, or 36.6 per cent., from nationally accredited denominational colleges. These three groups of students account for 77 per cent. of the total. It is significant that the large independent universities contributed only forty, or 2.7 per cent. of the students, and state universities only eighty-seven, or 5.8 per cent. These facts point to an undesirable concentration in enrollment of students who are graduates of denominational institutions.

Combining all schools on the basis of their status, we find that all types of fully accredited institutions (denominational, independent, state) furnished only 807, or 54.0 per cent. of the total number of students; sectionally accredited institutions, 429, or 29.6 per cent.; non-accredited institutions, 230, or 15.3 per cent.; institutions unclassified, thirty-one or 2.1 per cent.

¹ This classification is based upon the data given in Sargent's *Private Schools*, Hurt's *The College Blue Book*, Vol. V, and the May, 1928 issue of *Christian Education* edited by Robert L. Kelly. In cases of doubt, the classification was made according to the most probable status of the college in question at the time of the student's graduation.

That there is a high concentration of students from unaccredited and denominational colleges is clear from comparative figures available for law and medical students. Table 46, Appendix B,⁸ shows that more law than medical students come from A grade denominational and independent institutions, and medical students have greater proportionate representation from the large independent universities such as Yale, Harvard, Columbia, Chicago, etc. It is interesting to note that in both law and medical schools a large number of denominational colleges produce a small number of students and a comparatively small number of state and large independent institutions a very large number of students. This is due, of course, to the difference in the size of the two types of institutions.

Theological students present extreme contrasts with law and medical students. Law and medicine respectively show 29.7 and 23.5 per cent. of students coming from denominational schools as compared with 77 per cent. of theological students. At the most, the greatest percentage of representation which theology may claim from state institutions is 9 per cent.,⁹ while both law and medicine claim more than a third of their students from this source. The large independent schools include the outstanding institutions of learning in the world. Only 2.7 per cent. of our group of theological students graduated from these institutions, while medicine has a representation of 26 per cent. and law of 16 per cent.

Table 47 of Appendix B presents a comparison of law, medical and theological students on the basis of the status of the colleges from which they graduated: showing 95.7 per cent. of the law students and 93.3 per cent. of the medical students graduated from accredited institutions as compared with only 82.6 per cent. of theological students. More significant, however, is the comparison of the degree to which these groups attended A grade colleges. Theological students suffer tremendously in this comparison, with a difference of approximately 30 per cent. below the other two groups. (Law, 82.8 per cent.; medicine, 79.3 per cent.; theology, 54.0 per cent.) While the proportion of graduates of non-accredited institutions is negligible among law and medical students, 15.3 per cent. of the theological students are graduates of such institutions.

There appears to be a tendency for graduates of denominational colleges to concentrate in certain seminaries. Table 48 of Appendix B shows a rather wide variation among seminaries in the proportions of students enrolled from denominational and other types of colleges. Seminary number 3, at one

⁸ The schools selected were those whose catalogues indicated the names of the colleges from which their students were graduated.

⁹ The students classified under professional schools are added to the representation from state schools.

extreme, draws only 48 per cent. of its students from denominational colleges; at the other extreme, seminary number 34 enrolls 100 per cent. of denominational college men.

OTHER INTERESTS

Three further sets of data are available which will add to the general picture we have drawn of these 1,776 theological students: (1) the kinds of literature they read; (2) their social attitude; (3) their own estimates of their qualifications for the ministry.

Student Reading

Denominational magazines were most frequently reported by the students as reading matter. Over 50 per cent. named denominational and other religious publications; 10 per cent. named news digests and magazines; 11 per cent. named literary magazines, some of a liberal nature. The reading interests of these students seem to be for the most part vocational. They read the things that pertain to their work.

Social Attitudes

The students were asked to indicate their attitude toward such questions as war, child labor, civic betterment, labor unions, etc. Their replies indicate that while there is a noticeable interest in the social emphasis, social conservatism is still the dominant attitude. In this connection it is interesting to note that there are differences among students in different seminaries. Students attending cosmopolitan seminaries appear consistently more conservative in their attitude toward social questions. There are also interesting differences among students in different classes, the students' conservatism becoming a bit less evident as they progress through the middle and senior years of seminary. This trend, at least, toward the social emphasis is encouraging.

Self-estimates of Qualifications for the Ministry

The students were asked to rate themselves on a series of eighteen qualifications considered important for the ministry (e.g., devotion to the cause of Christ, love of people, ability to mix with people, ability to speak effectively, knowledge of the Bible, intellectual ability). They rated themselves as average in devotional qualifications, between average and low on ability, and still lower as to knowledge.

SUMMARY

The data presented in this chapter have important implications for theological education for the following reasons:

(1) They suggest rather forcibly that the seminaries are not getting their fair share of men who have ability and substantial liberal arts training. This is not to assert that unaccredited and denominational institutions are uniformly feeble, nor that all of their graduates are under par. But it is a matter for concern that so many theological students come from institutions that fail to meet the standards of recognized accrediting agencies.

(2) There is a suggestion that the enrollment of certain seminaries consists of a group of students whose power to share effectively is seriously limited by the fact that they are drawn largely from one denomination, one occupational class, one section of the country, and one type of college. Ministers need shared experience with people in all walks of life, with varying religious outlooks and training if they are to enter understandingly into the problems of their own church-members who most certainly will be individuals of varying types. Should the seminary include among its opportunities for training the deliberate provision of a student body of varied experience and background? The degree to which such provision is necessary will vary among seminaries; but even in those institutions in which concentration is less marked, a more careful selection of students might yield a better quality and a more desirable representation of educational backgrounds.

(3) The data suggest a question that is important for the whole problem of the quality of theological students. Why do not more men from independent and state universities enter the ministry? An answer to this question would require a study of the whole state of religion today. Possibly, it does not challenge this type of man. Whether or not this is true, the seminaries should be concerned over the fact that they are generally unsuccessful in recruiting men from independent and state universities.

(4) The breaks in the educational careers of students ramify in many directions. Theological students are more mature, averaging four years older than other professional students. More than a third are married. Limited economic backgrounds and a struggle for financial maintenance are implied.

CHAPTER XIV

Intellectual Ability of Candidates for the Ministry

PURPOSE AND METHOD

This chapter begins with the assumption that an intelligent ministry is desirable—that whatever may be a minister's other gifts and graces, he should possess intelligence. In the past few years psychology has made great progress in the development of tests for the measurement of intelligence. While these have not yet been perfected, in the sense that any single test can isolate the intellect from other faculties and measure it in its entirety, they are far enough along for safe practical use. Perhaps the best evidence of their accepted usefulness is the fact that many American colleges and professional schools use them as part of their entrance requirements.

A less perfect but more common measure of intelligence is academic achievement. In a strict sense, however, this is not a measure of intelligence but is something correlated with intelligence. In this chapter a comparison will be made of men entering the ministry with those entering law and medicine, on the basis of their intelligence-test scores and also on the basis of their academic achievement. A further comparison will then be made of the intellectual abilities of college Freshmen looking toward the ministry with those who are looking toward other professions.

A COMPARISON OF THE ABILITY OF LAW, MEDICAL AND DIVINITY STUDENTS

The data of this section, which pertain only to students enrolled in professional schools of law, medicine and theology, are of two kinds: (1) intelligence-test scores; (2) college graduation honors.

COMPARISON OF INTELLIGENCE-TEST SCORES

Two sets of scores form the basis of this comparison. The first set was obtained by asking a number of colleges to supply test scores, where available, for the professional school students whose names were listed in the catalogue. The second set was obtained by administering intelligence tests to law, medical and divinity students of Yale University.

The plan for gathering the first set of data contemplated a nation-wide study comparing the abilities of law, medical and theological students. This plan proved impracticable because comparable data were not available.

Nearly every institution employs its own intelligence tests, rendering comparisons with other institutions impossible. In the cases of widely used examinations, such as the Thorndike Intelligence Test, or the test of the American Council on Education, the changing of test forms from year to year likewise renders comparisons between one institution and another impossible. But despite these difficulties and the inadequacy of the data, enough cases have been secured concerning which scores are available for comparison.¹

The students whose scores were secured were distributed among the three professions as follows:

Law	910
Medicine	229
Theology	117

When equated by the most refined statistical techniques, there appears, on comparison, to be no significant differences among them. The law students stand first, followed closely by the theological students, with the medical students not far behind.

There are, however, cases of marked difference among men from a single college. Princeton University, for example, reported intelligence-test scores on eighty-two men in law, thirteen in medicine, and eighteen in theology. The men in the law school had very much higher scores than those in medicine, and those in medicine were higher than those in theology.

It may be inferred that seminary students who have taken their academic work in colleges of high standing are of equal intelligence with law and medical students who have passed through the same selective process. Whether all seminary students, or a sampling of them, equal a sampling of all law and medical students is another question. Since seminary students as a whole pass through much less rigid selective processes than do law and medical students, the expectation is created that seminary students as a whole do not stand as high as law and medical students.

This introduces the second aspect of this comparative study, which was

¹ The analysis is confined strictly to scores that were accompanied by a record of the mean and standard deviation of a group taking the test, or to scores that were in the form of percentiles. All such scores were translated into sigma deviations, as were the percentile scores. Each sigma deviation score measures the position of an individual relative to the group which took the test with him at the same time. The data do not indicate the standing of any group relative to another, but in the analysis it has been assumed that several groups tested during different years at the same institutions are equal.

The colleges and universities that provided usable data include Hobart, Brown, Colgate, Dartmouth, Iowa (University), Northwestern, Penn State, Pittsburgh (University), Princeton, Washington and Jefferson, and Yale. The most complete data came from the Personnel Bureau of Yale University which supplied intelligence-test scores for the graduates of Yale College for the years 1925 to 1929 according to intended vocation.

continued with the law, medical, and divinity students at Yale in the year 1928-1929. The work was undertaken by Mr. M. E. Sadler^a on the basis of test scores secured from 173 law students, ninety-eight medical students and ninety-three divinity students. The averages for each group were 53.7, 49.3 and 37.5 respectively. Of the law students, 61 per cent. scored fifty points or over; of the medical students, 48 per cent.; of the divinity students, 12 per cent. It is evident from these figures that law and medical students scored very much higher than divinity students.

A number of explanations are suggested as accounting for these differences in test scores:

Age

Only in the age-group 23-24 years do the divinity students approach the medical and law students. At every other age level they are far below. Thus the differences among these groups cannot wholly be accounted for by differences of age.

Economic Background

It is well known that students who come from an environment limited in cultural stimulation do less well on intelligence tests than students from more favored environments. The data collected by Sadler included the occupations of the fathers of the students. For the sons of farmers he reports an average of 34.3 per cent. for divinity students; 41.5 per cent. for medical students; 53.7 per cent. for law students. The relatively low standing of divinity students cannot be accounted for, therefore, by the fact of their environment as this is determined by their fathers' occupations.

Geographical Sources

While differences appear among geographic areas, they are not great enough to wipe out the wide differences between divinity students on the one hand and law and medical students on the other. It is possible, however, that if sufficient cases could be secured so that we might select from these three groups students from the same states, of the same age and economic background, the differences in scores might be significantly reduced.

The Test Itself

The particular test in question is what is known as a speed test, involving a time limit of twenty minutes. It may be that medical and law students, being younger and fresher from college, think faster than divinity students. This suggested that divinity students might do better on a test not requiring

^a Sadler, M. E., "A Comparative Personnel Study of Ministerial, Medical and Law Students," unpublished doctor's dissertation (Yale University Library).

speed. Accordingly, Sadler administered the Thorndike CAVD Intelligence Test to each of the three groups. This test, considered the best of its kind, is known to psychologists as a power test. Speed is not a factor, and from three to four hours are usually consumed in its completion.

Sixty-nine divinity students, thirty-eight medical students and 173 law students took this test. Since the test is very long, the scores run high. The average scores of the three groups are 412, 422 and 420 respectively. Again the divinity students fall in third place by a margin statistically significant.⁸ Only eleven, or 16 per cent., of the divinity students made a score equal to or above the medical average; 50 per cent. of the law students reached or exceeded the high average of the medical students. Thus on the power test, requiring not speed but ability to do difficult intellectual work, the divinity students again proved on the average inferior to law and medical students.

Motivation

Sadler suggests that the divinity and medical students lacked the degree of motivation which obtained in the case of the law students. This test had previously been used as part of the entrance requirements to the law school, and the 173 law students took it under those conditions. The medical and divinity students took it only as an accommodation to their deans at the request of Mr. Sadler. Perhaps such a test, long and difficult as it is, requires greater motivation than was thus provided. As a matter of fact, a few of the divinity students only partially completed the test. Moreover, evidence is presented to the effect that the thirty-eight medical students who volunteered to take the test were among the best men of their group, while the sixty-nine divinity volunteers were the average run of their classes. This might explain why the medical students averaged higher than the law students, but not why the divinity students were so much lower than either group.

A comparison of the three groups by age levels shows the difference somewhat reduced, but not eliminated. Those students in each of the three groups who were twenty-one years of age and under had the following averages:

Divinity students.....	417
Medical students.....	426
Law students.....	423

The averages of those twenty-two to twenty-four were:

Divinity students.....	413
Medical students.....	420
Law students.....	419

⁸ The difference between the divinity and medical students is six times its probable error; between divinity and law students, eight times its probable error.

The averages of those twenty-five and above:

Divinity students.....	410
Medical students.....	420
Law students.....	418

Compared in respect to the occupation of their fathers and the sections of the country from which they came, the differences are again somewhat reduced but by no means completely wiped out. The divinity students consistently have the lowest average. The conclusion reached by Sadler is that if enough cases were available of groups of the same age, the same parental occupation, and the same geographic source, the divinity students would appear to better advantage.

One important point, however, has been overlooked. For several years before the Sadler study was made, both the School of Law and the School of Medicine at Yale limited their enrollment. Both schools, having many more applicants than they could accommodate, set up rigid standards of admission. One of the conditions for entrance was ability to pass one of these intelligence tests. The Divinity School, on the other hand, did not at that time limit its enrollment, but admitted virtually all college graduates who applied. When the process of selecting students becomes as rigid for the Divinity School as it now is for the Schools of Law and Medicine, and when the proportion of applicants to admissions becomes as great, it seems quite likely that the intellectual level of divinity students will equal that of students in law and medicine.

COMPARISON BY GRADUATION HONORS

Sadler's study indicates the number of men holding college graduation honors, Phi Beta Kappa, magna cum laude and cum laude, among divinity students of Yale. From 1913 to 1928 inclusive, there were enrolled in the Junior classes 566 men, of whom 4.7 per cent. were Phi Beta Kappa; 14.4 per cent. had college graduation honors, making a total of 19.2 per cent. with honors.⁴

One of the most interesting and significant points arising from Sadler's study is the occupational analysis of the alumni of Yale, Harvard, Williams, Trinity, Middlebury, and the University of Vermont for the years 1904-1926. These six colleges, which Sadler believes are quite representative of academic New England, graduated during the years 1904-1926, 24,092 men, of whom 44 per cent. entered business; 14 per cent. law; 5.5 per cent. medicine; 2.1 per cent. the ministry; 34.3 per cent. other occupations. The percentage of honor men among each of these four occupational groups are as follows:

⁴ Comparable figures for the law and medical schools are not available.

The Institutions That Train Ministers

The ministry	27.6%
Law	28.7
Medicine	23.3
Business	12.0

The ministry is evidently getting its share of able men from these New England colleges. It is to be regretted, however, that the ministry is not attracting more college men, and that the trend in this direction is downward. Not only is the proportion of graduates entering the ministry decreasing, but the proportion of honor men among them is decreasing in two out of four of the colleges mentioned; which suggests that the ministry is attracting now only few men from these colleges, but fewer of the better men. These trends are presented in Table 49 of Appendix B.

To determine the representative character of this New England picture for the country as a whole, an analysis has been made of data secured from 1,776 students in thirty-one seminaries, among whom are graduates of colleges located in all sections of the United States. While these data do not afford comparison with business, law and medicine, they enable us to compare (a) the proportion of college honor men among seminary students throughout the country with those entering the ministry from the New England colleges; (b) the proportion of college honor men in seminaries with the proportion among college graduates generally, which we know to be about 20 per cent.

Among 1,444 students in twenty-six seminaries, 621, or 43 per cent., reported some kind of an honor. However, only 156, or 10.8 per cent., reported graduation honors such as cum laude, or magna cum laude; 218, or 15.1 per cent., reported honor grades; forty-seven, or 3.2 per cent., reported Phi Beta Kappa. A large proportion of these students are graduates of small colleges which do not give the Phi Beta Kappa award.

The wide differences among colleges in the manner of granting honors makes it difficult to interpret these figures. New England colleges grant honors to about 20 per cent. of their graduates, and 27.6 per cent. of these graduates entering the ministry were honor men. Of the seminary students who responded to our questionnaire, many reported membership in local honorary fraternities and societies. If these are eliminated, the per cent. of honor men drops from 43 to 32, which is not much above that reported by Sadler for the New England colleges.

A COMPARISON OF THE MENTAL ABILITIES OF FRESHMEN ENTERING THE MINISTRY WITH THOSE ENTERING OTHER PROFESSIONS

SOURCE OF DATA

An occupational preference questionnaire (see Appendix A) was circulated among the Freshmen of sixty-two colleges in the fall of 1930 simul-

taneously with the administration of the American Council on Education's intelligence test.⁶

One obvious objection to an inquiry into occupation preference is that the choice of occupation as made by the student in his Freshman year of college is not altogether reliable. Furthermore, it does not necessarily follow that those who actually enter the various occupations will have the same relative ranking as is revealed by a comparison of intelligence according to vocational choice. To our knowledge, however, there is no available study of the stability of occupational choice, especially ministerial choice, from college entrance to entrance upon a life career. But data are available concerning the age at which a representative sampling of theological students decided for the ministry. Of 1,776 theological students attending seminaries in 1929-1930, the average age of decision for the ministry was nineteen. Approximately 40 per cent. of these students decided during the first two years of college. Other studies confirm the conclusion that of ministers with college training, a large majority made their vocational choice before reaching the second year of college. Moreover, we are interested here in the intellectual abilities of young men to whom the ministry looks attractive as much, if not more, than we are interested in the abilities of those who ultimately enter the ministry. The validity of our data has been further guarded by the fact that the students were afforded an opportunity (on the occupational preference

⁶ The names of these colleges, together with the number of students who took the test and the average test score of each group appear in Table 50 of Appendix B. It is not claimed that these colleges represent a random sampling of the colleges of the United States. In the first place, only those colleges are included that use the test of the American Council on Education; in the second place, even all the colleges using this test are not represented for the reason that some did not cooperate, and others are women's colleges and professional schools. Notwithstanding these disadvantages, the sampling is fairly representative of men's and coeducational colleges scattered over the United States. The distribution of the sixty-two institutions conforms very closely to the distribution of all universities, colleges and professional schools, although the sampling is overweighted in the South Atlantic and East North Central states. As Table 51, Appendix B shows, there were 402,242 men enrolled in collegiate departments of all universities and colleges in 1927-1928. Assuming that a fourth or a third of these are Freshmen, and assuming that the Freshmen enrollment in 1930 was 10 per cent. greater than in 1927, the sampling includes from 9 to 12 per cent. of the Freshmen in college in the fall of 1930 when the tests were given. Of 11,716 students tested, 3,664 represent a total of seven state universities; 3,175, a total of fifteen independent colleges and universities; 2,297, a total of eighteen nationally accredited denominational colleges; 1,654, a total of sixteen sectionally accredited denominational colleges; 788, a total of three semi-professional state colleges; 138, a total of three non-accredited denominational colleges. While more than half of the institutions are denominational colleges, these account for only a little more than a third of the students. Precisely comparable data showing the distribution of all college men by type of institution have not been collected; but data are available which indicate that 70 per cent. of the men receiving academic degrees in a given year graduate from state and independent institutions. The sampling conforms very closely to this proportion. The test is what is known as a point scale test. The points run from about forty to fifty, which is very low for a college Freshman, to 300 or over, which is very high. The average score for the Freshmen included in this study is 150 points. In this respect the test is different from the well-known Binet test, which gives what is known as an I. Q. rating, the average of which is one hundred and the limits of which usually run from fifty to 180.

blank) to indicate the degree of definiteness of their decision. Group A includes those students who were definitely decided on their life's work. Group B includes those students not definitely decided but with a strong preference for a particular vocation. Group C includes those students who had not even a strong preference, but to whom certain vocations looked attractive. Groups B and C were asked to state their first, second and third vocational choices.

THE COMPARISON

Returns on the occupational preference blank were received from 11,995 male Freshmen. Of these, 5,902 had definitely decided on their life work. These constitute group A. Of these 11,995, 4,314 had not definitely decided on their life work but had a strong preference for certain vocations. These constitute group B. The remaining 1,779 of the 11,995 students did not have even a strong preference, but indicated the occupation that looked most attractive to them. These constitute group C. (See Table 52, Appendix B.)

Of the 5,902 students in group A, 226 had definitely decided either for the ministry or other religious work (190 for the ministry; thirty-six for other religious work). The average intelligence-test score of those who had decided on the ministry is 129; of those who had decided on other religious work, 138; of both of these combined, 132. The average intelligence-test score of those who had decided on other vocations is 150. The average for ministers in this group is therefore low, nine points below that for other religious workers; twenty-one points below that for other vocations, and twenty points below the average score of 149 for the entire group A.

Of the 4,314 students in group B, fifty-three favored the ministry and twenty favored other religious work, a total of seventy-three; 4,241 favor other vocations. The average intelligence score of those favoring the ministry is 152; of those favoring other religious work, 153; of both of these combined, 152. The average intelligence-test score of those who had decided on other vocations as 147. In this group the ministers and other religious workers average slightly above other vocations, and above the general average.

Of the 1,779 students in group C, seven indicated that the ministry looked attractive to them; fifteen, other religious work, a total of twenty-two; 1,757 indicated other vocations. The average intelligence-test score of those to whom the ministry looked attractive is 159; of those to whom other religious work looked attractive, 165; of both of these combined, 163. The average intelligence score of those to whom other vocations looked attractive is 158. This again is in contrast to group A.

Combining groups A, B and C, we find that of 11,995 students, 250 are

looking toward the ministry, seventy-one are looking toward religious education—a total of 321, or 3 per cent.; 11,674 are looking toward other vocations—97 per cent. The average intelligence-test score of all combined is 149: 131 for students tending toward the ministry, which is eighteen points below the general average; 148 for students tending toward religious education, which is one point below the general average; 150 of students tending toward other vocations, or one point above the general average.

The following conclusions are suggested:

(1) The Freshmen who have definitely decided to enter the ministry or some form of religious work (those in group A) are on the average less intelligent than those Freshmen who have definitely decided to enter other vocations.

(2) Among those who have not definitely decided, but have a strong preference, or to whom some vocation looks attractive (those in groups B and C), those who gave the ministry or religious work as their first choice are somewhat more intelligent on the average than those who gave other vocations as their first choice.

(3) Those in the undecided group (group C) have a higher general average than group A or B. This means that Freshmen who come to college with their minds made up vocationally tend to be less intelligent than those who come undecided.

(4) The Freshmen who are looking forward to non-ministerial forms of religious work are on the average more intelligent than those looking toward the ministry.

These conclusions are only tentative, and require for their verification a further analysis of the data: (1) as to the significance of the differences; (2) as to their explanation.

The Significance of the Differences

The first question to be raised is whether these differences in the average scores of prospective ministers, prospective religious workers, and prospective entrants into other vocations are really significant. The term significant has two meanings, one statistical, the other common sense. A concrete example will illustrate this double meaning. The 226 ministers and religious workers in group A have an average score of 132; the 5,676 other Freshmen have an average score of 149—a difference of seventeen points. Is this difference significant?

In the statistical sense, this difference is very significant, because the chances are something like 9,999 in 10,000 that a difference as great or even greater than this would appear if our sampling included all Freshmen in the country. Statistical significance means probability of recurrence or sta-

bility of the obtained difference. In the statistical sense, all the differences in group A are significant, and none of those in groups B and C are significant. The ministers in groups B and C are significantly higher than those in group A, and the general averages of group C are significantly higher than A and B. Granting, then, that the difference of seventeen points mentioned above is quite genuine, in the sense that it is not an accident due to inadequate sampling, what does it mean (1) in terms of the quality of students who enter the seminary; (2) the quality of men who eventually enter the ministry?

There can be no doubt that the low standing of the 321 Freshmen who are looking toward religious work means that the seminaries will eventually receive a smaller number and a poorer quality of students. This much, at least, is clear from the hundreds of studies that have been made in the last fifteen years of the relation between intelligence and scholastic achievement. Whether the low standing of these 321 Freshmen means that the churches will eventually receive a poorer quality of religious leadership, is not so clear; because little is yet known of the influence of intelligence on success in the different vocations. Two series of relationships indicate that intelligence *is* important for religious leadership. Volume II presents evidence showing that the more successful ministers come from superior home backgrounds and achieved higher scholastic grades during their seminary course. Both these factors in turn are associated with intelligence. This would seem to give some support to the view that while intelligence is not the only factor, and possibly not even the most important, it is nevertheless a factor of distinct practical significance in relation to the minister's success.

The Explanation of the Differences

If we grant that the 226 Freshmen who chose the ministry have an average test score (132) which is below the average (seventeen points) of all Freshmen (149), and if we grant that this difference is truly significant, what explanation can be offered? Several possible explanations are suggested.

The Colleges in Which Ministerial Students Secure Their Training

One possible explanation may be that ministerial students are found mainly in the small denominational colleges where the general average is low. A comparison of the ministerial student with his classmates ought, then, to shed some light on our problem.

Comparison by Average of Intelligence-test Scores (Table 50, Appendix B)

Of 11,767 male Freshmen in sixty-one colleges, 321 were candidates for the ministry and religious work (including those in groups A, B and C). Of these 321, 160, or 50 per cent., had test scores higher than the averages of

their male classmates. This was the case in both the large and strong colleges where the general average was high, and in the smaller colleges where the general average was low. This comparison is especially favorable to the ministers, because it includes groups B and C in which the ministers have an average better than the others, and also because it includes the religious workers who have averages higher than the ministers in each division group.

This group of colleges includes fourteen that have a male Freshmen average of over 150 (the general average of all colleges). In these fourteen colleges there were in 1930, 5,055 male Freshmen, of whom fifty-seven or 1.1 per cent., were candidates for the ministry or other religious work. Of these fifty-seven, approximately half (thirty, or 52.5 per cent.) had scores as high as, or higher than, their respective class averages. Forty-eight colleges had a male Freshmen average of less than 150. Among these colleges, 6,940 male Freshmen were enrolled in 1930, of whom 264, or 3.8 per cent. were candidates for the ministry or religious work. Of these 264, 130, or 49.2 per cent., had scores equal to or above the averages of their respective classmates. Fourteen colleges had a male Freshmen average of 120 or less. These fourteen colleges enrolled seventy of the 321 ministerial and religious work candidates, of whom only twenty-seven, or 38.5 per cent., scored higher than their respective class averages.

The most significant fact in this series of comparisons is that only fifty-seven, or 17.7 per cent., of the 321 ministerial and religious work candidates are found in the fourteen colleges that have the best class average—150 or over. These high-grade colleges enroll 46 per cent. of all Freshmen but only 15 per cent. of the Freshmen who are looking toward the ministry or religious work.

Comparison by Decision Groups and Levels of Colleges

Since only a few colleges have enough cases of ministers and religious workers to justify splitting them into A, B and C groups, the colleges have been grouped into four levels according to the average test scores of all male Freshmen. (See Table 53, Appendix B.)

- I. Twelve colleges in which the male Freshmen had an average score of 155 or better;
- II. Twenty colleges in which the male Freshmen had an average score of 135 to 154;
- III. Nineteen colleges in which the male Freshmen had an average score of 115 to 134;
- IV. Eleven colleges in which the male Freshmen had an average score of 95 to 114.

The large enrollment of the University of Michigan which is included in group I, unduly weighted that group. Accordingly, this university has been considered separately as I-M.

In group A, ministers have a lower average score than other students in colleges on the first level and in the University of Michigan, and also in colleges on the fourth level. They have an average score that slightly, but not significantly exceeds the means of the others in college levels II and III. In the two extreme college levels, I and IV, the ministerial average is significantly lower than that of the other Freshmen (thirteen and fourteen points respectively). Twenty-two per cent. of the total number of group A ministers are included in the lowest college level, and only 5.3 per cent. of the others. In college levels I and I-M there are 14.2 per cent. of the ministers and 42.5 per cent. of the others. The ministers are concentrated in the smaller colleges where the averages are low, which accounts in part for their low general standing in group A.

In group B, the ministers have averages that equal or excel those of their fellows at every college level. In college levels II and III the differences between the averages of ministers and others are statistically significant. Here again the ministers are concentrated in the lower college levels. Levels I and I-M contain 17.8 per cent. of the ministers and 29.9 per cent. of the others; levels II and IV contain 53.4 per cent. of the ministers and 31.7 per cent. of the others. Hence the ministers of group B are on the average superior to the others, in spite of the fact that they are found mainly in college levels of low general averages.

This comparison by college levels further confirms three of the major tentative conclusions stated above: (1) that the candidates for the ministry and other religious work in group A have a lower average than those who have definitely chosen other vocations; (2) that in every college level except IV there is a progressive increase in the average scores of all Freshmen from decision group A to B and C, although the general average of B is the same as A; (3) that the ministers and religious workers of group B average higher than their classmates.

The Test Itself

Leaving aside for the moment groups B and C, let us inquire further into the differences between the prospective ministers and others in group A. This is due in part to the high proportion of ministers in the colleges of the lower averages. But this is not the whole story. The test itself may be of such a nature as to discriminate against the type of men whose interests run to the ministry. It might be claimed, for example, that ministerial aptitudes

are not adequately measured by the test in question. Waiving for the moment the proposition that no one knows precisely what ministerial aptitudes are, let us look into the kinds of questions contained in the test.

It is composed of five subtypes of questions. Test I has to do with sentence completion; for example, the insertion of the most appropriate word in the following sentence: "By is meant any personal property which has been in a family for several generations." Test II is a language test. It has to do with the translating of sentences according to the vocabulary and rules of an artificial language which the student may consult freely while making the translation. Test III has to do with analogies. This is a test of the student's ability to see relationships between various drawings or figures. Test IV is an arithmetic test. Test V is a test of meanings. It requires the student to indicate from among groups of words those that are (a) the same or nearly the same; (2) opposite or nearly opposite.

It may be that students who have chosen the ministry have certain special gifts which are indicated by superior scores on one or another of the subtests. When all colleges are combined, however, the average of students definitely decided for the ministry (those in group A) proves to be lower on each subtest than the average of Freshmen preparing for other vocations. (See Table 54, Appendix B.) In no single test do ministerial Freshmen show superiority. While one does not know in just what aptitude ministerial candidates might be expected to excel, one would think that they would do relatively better in language tests than in mathematical tests. But this does not appear to be the case. There may, of course, be other special abilities not tapped by any of the subtests in which ministers would exceed the general average. But no one has yet come forward with a concrete suggestion as to what these might be. If this test is unfair to the ministerial group, there are other occupational groups to which it is equally, or even more, unfair. The most convincing evidence that the test is, as a matter of fact, entirely fair to the Freshmen of religious interests is evidenced by the fact that in group B those who indicated a choice for the ministry or religious work have higher averages than their fellows in each subtest. The details are presented in Table 55, Appendix B. Here the difference is in favor of the ministers in all tests except the arithmetic test where there is a slight difference which is not sufficient to affect the total score.

Age

Another possible cause of the low general average of the candidates for the ministry and religious work in group A may have to do with age. It is an established fact that at any given academic level there is a negative correla-

tion between intelligence-test scores and age. The youngest students in any class or grade tend to be the brightest. In a class of Freshmen one would expect those who are under twenty to average higher than those over twenty.

A comparison between the prospective ministers and others on an age basis reveals (1) a negative correlation between age and intelligence-test scores, which is somewhat more marked for ministers than for others: (2) ministers equal the others only at the age levels of eighteen and nineteen. The age differences are not significant, however, owing to the small number of ministers in each age-group.

The average age of the ministers and religious workers in group A is 19.6, or nearly a year older than the average of the others, 18.7. This difference of one year accounts for a part of the difference between the general averages of these two groups. (See Table 56, Appendix B.)

In groups B and C, where the ministers average higher than others, the total number of ministers is too small to permit an age comparison. A division has been made, however, on the basis of three age-groups: fourteen to eighteen; nineteen, twenty, twenty-one; twenty-two and over. This gives us a clue as to why group C as a whole has a higher average than groups A and B. In group A, 41 per cent. of the Freshmen are under nineteen; in group B, 62 per cent. are under nineteen; in group C, 64 per cent. are under nineteen. The greater the number under nineteen in each group, the higher the general average.

In group B, the ministers dropped below the others at the age level fourteen to eighteen, but greatly exceeded them at the higher age levels, which is just the opposite of the situation in group A. The numbers are so small, however, that this might well be a statistical accident.

Home Backgrounds

One more basis of comparison may offer an explanation of the differences—the kinds of home backgrounds represented among these students. The best single measure of the home background of a student is the occupation of his father. The intelligence-test averages of sons grouped according to the occupations of their fathers have accordingly been computed.

One occupational grouping follows the six major categories (see Table 59, Appendix B) used by the United States Census: agriculture, transportation and communication, public service, manufacturing and industry, business and commerce, the professions, the ministry.

On this basis the candidates for the ministry and religious work in group A again average lower than others in each class of father's occupation. For

forty-one sons of farmers, the average score is 109 points, against an average score of 127 for those not looking toward the ministry; for four sons of fathers who are engaged in transportation and communication, the average score is 110, against 147 for the others; for sixty-three sons of fathers engaged in manufacturing and industry, the average is 128, against 148 for the others; for twenty-seven sons of fathers engaged in business and commerce, the average is 138 against 154 for the others; for fifteen sons of fathers in the professions, the average is 155 against 165 for the others; for forty sons of fathers in the ministry, the average is 148, against 153 for the others. For eight sons of fathers in public service, however, the average is higher than for the others, 165 as against 146.

This analysis reveals that 20.6 per cent. of all Freshmen looking toward the ministry and other forms of religious work are sons of fathers engaged in agriculture, against 10.9 per cent. of all other Freshmen, and that 20.2 per cent. of the ministers are sons of ministers, while only 1.8 per cent. of the other Freshmen are sons of ministers. But the ministerial sons of ministers have a lower average than other Freshmen who are sons of ministers. Thus all along the line it would appear that the fathers in each occupation are sending sons into religious work who are less intelligent than those who go into other vocations.

On the basis of this home background comparison, groups B and C tell quite another story. Here we find that sons who have a strong leaning toward religious work, or to whom such work looks attractive, are, in most occupational groups, of a higher average intelligence than those looking to other vocations.

Of those looking toward the ministry—for four sons of fathers engaged in transportation and communication, the average score is 155 points, as against 143 for the others; for twenty-three sons of fathers engaged in manufacturing and industry, the average score is 152, as against 149 for the others; for twenty sons of fathers engaged in business and commerce, the average score is 177, as against 155 for the others; for eight sons of fathers in the professions, the average score is 188, as against 169 for the others; for fifteen sons of ministers, the average score is 165 as against 161 for the others.

The second classification of occupations is quite different. The general scheme of the Taussig scale has been followed, in which occupations are classified according to the economic and cultural status which each reveals. For the present purpose, six groups are used (see Table 58, Appendix B) instead of the five on the Taussig scale, viz.:

- I. **The Professions**—Engineers, scientists, educators, physicians, lawyers, writers, artists, accountants, morticians and others.

- II. Executives—Experts, officials, managers, administrators, bankers, brokers, factory owners and managers, army and naval officers, foresters, etc.
- III. Minor Executives and Managers—Foremen, agents, minor officials, inspectors, sales managers, insurance agents, wholesale dealers and importers.
- IV. Skilled Workers—Nurserymen, stock farmers, aviators, railroad engineers, telegraph operators, policemen, firemen, mail carriers, plumbers, painters, jewelers, printers, tailors, carpenters, etc.
- V. Semi-skilled Workers—Barbers, roofers, apprentices, retail merchants, clerks, secretaries, collectors, cashiers, motormen, truck drivers, trainmen, etc.
- VI. Unskilled Laborers—Farm laborers, ranchers, chauffeurs, waiters, attendants, elevator operators, watchmen, janitors, peddlers, hucksters, etc.

On this basis, the ministers in group A average lower than others; and in groups B and C they average higher. This confirms the conclusion already drawn, i.e., that in group A the fathers at each occupational level are sending sons into the ministry who have a lower average intelligence than those whom they are sending into other vocations.

This analysis suggests an answer to the question concerning the superiority of group C. In occupational group I (the professional group) the C group of Freshmen who are attracted to vocations other than the ministry have an average of 179. The corresponding average in group A is 161, a difference of eighteen points. In occupational group II (executives), this difference is only twelve points; in occupational group III (minor executives, etc.), it is only six points; in occupational group IV (skilled workers), it is six points; in occupational group V (semi-skilled workers), the averages are the same; in occupational group VI (unskilled workers), the C averages actually fall below the A averages, a difference of eleven points. The same decrease in differences appears between the B and C groups. This suggests that the superiority of group C over groups A and B is confined to the upper occupational levels.

Group C has a general average of 158 points, which is nine points above the general average of groups A and B. But at the highest occupational level (the professions), the average of group C is eighteen points above groups A and B; and at the second highest occupational level (executives), it is twelve points above the averages of groups A and B. This means that the sons of professional men, business and industrial executives and others holding high offices and positions of importance who go to college without having made a vocational choice are much more intelligent than those who have made a choice. But among the sons of semi-skilled and unskilled workers, there is no difference between those who have and who have not made a vocational

•

choice when entering college. The significance of these facts will be discussed in section four of this chapter.

One further point needs mention here—the percentage of ministerial students whose fathers are in each of the occupational groups. On the basis of the census occupational grouping, we find that the fathers of 138 Freshmen in group A, and of 201 Freshmen in groups B and C are ministers. Of the 138 Freshmen in group A, forty are going into the ministry (29 per cent.). Of the 201 Freshmen in groups B and C, only fifteen, or 7.5 per cent., are looking toward the ministry. Combining all groups, 339 Freshmen are sons of ministers, of which number fifty-five, or 16.2 per cent., are looking toward the ministry.

On the basis of the occupational grouping which reveals economic and cultural status, we find that of 10,962 Freshmen, 339, or 3.1 per cent., have fathers who are ministers. But these fathers contributed 16.2 per cent. of their sons to the ministry, or 17.2 per cent. of the total number. (See Tables 61 and 62 of Appendix B.)

This raises the question of the extent to which sons choose the occupation of their father. Eliminating group C, since the Freshmen in this group have not made a decision, it appears that ministers' sons are not following in the footsteps of their fathers to as great an extent as are the sons of physicians, lawyers and engineers. These figures are likely to be misleading, however, because a great many more Freshmen chose law, medicine and engineering than chose the ministry. Of all the sons who chose engineering, for example, only 12 per cent. have fathers who are engineers; of all who chose law, 11 per cent. have fathers who are lawyers; of all who chose the ministry, 17.2 per cent. have fathers who are ministers.

OCCUPATIONS THAT COMPETE WITH THE MINISTRY

A major conclusion of the preceding section is that the ministry is not getting its share of the most intelligent college students, primarily because there are so many other attractive vocations from which the student is free to choose. The purpose of this section is to inquire into the types of vocations that are competing with the ministry.

The available data are presented in the form of answers to three questions:

- (1) What other occupations were considered by men who finally chose the ministry?
- (2) What occupations are attracting the most intelligent college Freshmen and why?
- (3) Into what occupations do men go who leave the ministry?

OTHER OCCUPATIONS CONSIDERED BY MEN WHO FINALLY CHOSE THE MINISTRY

The first set of data are taken from the answers given by 1,776 students in thirty-one seminaries to the question: "What other vocations did you consider before choosing the ministry?"

Of 1,776 students in thirty-one seminaries who filled out the student data blank, 1,466 answered this question. Some listed more than one vocation; but tabulations have been made only of the single vocation that was listed either as second choice to the ministry or as the vocation which the student had decided to enter before changing definitely to the ministry. In other words, recognition has been given only to those occupations that offer serious competition to the ministry.

A total of 1,666 occupations were indicated by these 1,466 students. They have been classified as follows:

Vocation	No. Students Indicating
Education	349
Business	258
Law	185
Engineering	173
Medicine	165
Agriculture	162
Industry	82
Artistic professions	72
Religious work	67
Literary professions	58
Scientific research	37
Public service	34
Transportation	24
Total	1,666

Teaching, business, law, engineering, medicine and agriculture appear to be the most active competitors with the ministry. Teaching and business stand far above the other four. Nearly half of the students at one time considered going into teaching, business or law. Very few considered artistic and literary professions and scientific research.

The second set of data are taken from the study of the occupational preferences of Freshmen. In group B were included students who had not definitely decided upon their vocation but who had a strong preference for the ministry. This preference was considered as their first choice. Some also indicated a second choice. Sixty choices second to the ministry were indicated as follows:

Teaching	in 19 cases
Other religious work.....	in 10 cases
Law	in 6 cases
Medicine	in 4 cases
Engineering	in 4 cases
Miscellaneous	in 17 cases

Fifty-eight second choices for the ministry were indicated by students whose first choices were as follows:

Teaching or education.....	in 14 cases
Some form of religious work....	in 10 cases
Scattered	in 34 cases

These facts, meager as they are, indicate that teaching, agriculture and business are the strongest competitors of the ministry.*

OTHER OCCUPATIONS THAT ATTRACT COLLEGE FRESHMEN

The data bearing upon the other occupations that attract the most intelligent college Freshmen are taken from the study of occupational preferences. They are summarized in Table XVIII.

Among 5,883 Freshmen in group A, those having the highest average intelligence scores indicated literary professions, such as writing, journalism, editing, publishing, corresponding, publicity. The average score of this group is 172 points, which is twenty-three points above the general average. This vocational classification comprises, however, only 3 per cent. of the total number of students in group A.

Second in line is science, research, etc. Among the specific vocations mentioned are botanist, biologist, chemist, geologist, economist, psychologist, pathologist, sociologist. The average test score of this group is 163, or fourteen points above the general average.

Tying for third place are art, architecture and acting and the engineering professions, with an average intelligence score of 158, or nine points above the general average.

Tying for fourth place are the legal professions and public life (public officials, diplomats, etc.), with an average intelligence score of 157, eight points above the average.

Fifth in line are the business executives (bankers, brokers, etc.) with an intelligence score of 150. This is the last group above the general average.

* In group C are included those students who had not decided upon their vocation and had no strong preference, but to whom certain vocations look attractive. Out of the 1,779 students in this group, only twenty-two indicated the ministry or religious work as a choice of vocation, too small a number to justify inclusion here.

TABLE XVIII—VOCATIONS CHOSEN BY FRESHMEN, WITH THE AVERAGE INTELLIGENCE SCORES OF EACH VOCATIONAL GROUP

	DECISION GROUP A			DECISION GROUP B		
	Number	Average	Deviation from General Average	Number	Average	Deviation from General Average
Literary professions, author, editor, writer, publisher.....	182	172	+23	178	181	+33
Scientist, research, etc.....	204	163	+14	279	155	+ 6
Art, architecture, actors, etc.....	236	158	+ 9	111	156	+ 7
Engineering professions.....	1,269	158	+ 9	793	152	+ 3
Legal professions.....	794	157	+ 8	410	148	+ 1
Public official, diplomat, etc.....	39	157	+ 8	65	153	+ 4
Business executive, banker, broker, etc.	314	150	+ 1	407	151	+ 2
Medical professions.....	1,286	146	- 3	435	141	- 8
Agriculture, expert or official.....	173	145	- 4	111	136	-13
Business professions, accountants.....	166	142	- 7	206	143	- 6
Business manager.....	206	141	- 8	369	143	- 6
Business—small dealers.....	84	132	-17	107	129	-20
Ministers and religious workers.....	226	131	-18	73	152	+ 3
Teachers.....	487	122	-37	511	127	-22
Farmers, owners and managers.....	72	109	-40	53	118	-31
Totals.....	5,883	149		4,303	149	

Among 4,303 students in group B, those having the highest intelligence scores (181) again indicate the literary professions and those having the lowest scores, farming, owners and managers. The same vocations fall below the average score of 149 as in group A, with the exception of the ministry and religious work, for which the test score is 152.

In both A and B groups, those going into teaching are second from the bottom (above those looking toward farming) in the matter of intelligence-test scores. This group includes those who chose such educational careers as elementary-school teaching, high-school teaching, college teaching, special kinds of teaching such as art, music, physical education and commercial subjects. Those who mentioned college teaching also mentioned some scientific subject, and are therefore classed with those going into research.

Third from the bottom in group A, and fifth from the top in group B, are the ministers and religious workers. In group A, their average score is 131, which is eighteen points below the general average; in group B, it is 152, or three points above the general average. Two reasons for this shift in position are offered: (1) the ministers in group B are somewhat younger; (2) they come from more stimulating cultural environments.

It is interesting to note at this point that the occupations that compete with the ministry as shown by the data previously mentioned, are those that rank lowest in Table XVIII; i.e., teaching, business, agriculture.

While most of the occupational groups contain too few cases to warrant

sweeping conclusions, one cannot help speculating somewhat on the very interesting situation which it reveals. Why is it that the most intelligent Freshmen are looking forward to careers in journalism, writing, publishing, diplomatic service, politics, as officials and experts in communication and transportation, in art and architecture and scientific research, while the least intelligent are choosing teaching, farming, retail business, salesmanship and the ministry? There are no doubt several hypotheses that would explain this situation. It may be that the least intelligent of these Freshmen have sense enough to choose something at which they have a chance of success; but on the other hand, most Freshmen are not aware of the amount of intelligence required for success in the different vocations, nor are they aware of how they themselves compare in intelligence with their fellows.

It may be that the most intelligent Freshmen choose vocations that offer an opportunity for creative work. Intelligence is essentially creative and seeks such outlets. This type of hypothesis is very interesting, but assumes that Freshmen know in advance which occupations offer creative opportunity and which do not. It further assumes that these decisions are entirely rational.

Still another hypothesis is based on motivation and background experiences, rather than on rationalization. It is that the more intelligent Freshmen are choosing the *hazardous* occupations, while the least intelligent are choosing the *secure* ones. The occupations at the top of the intelligence scale are triply hazardous. It is hard to prepare for them because the professional schools which train for them are crowded and registration is limited; it is hard to be admitted into them when the necessary preparation has been secured; it is hard to succeed, once admittance into the profession has been gained. Until success is actually attained, the career of the author, writer, editor, scientist, artist and actor is speculative to the highest degree.

With the exception of medicine, the occupations in the center of the scale are easy to prepare for but hard to enter. They offer a single, or perhaps a double, hazard.

The occupations at the bottom of the scale offer practically no hazards. They are easy to prepare for, easy to enter, and the type of success they offer is most readily attained. The man who chooses farming, teaching, preaching or small business as a life's work is almost certain to receive a professional education. This is especially true of farming and the ministry. The cost of attending most state agricultural colleges and theological seminaries is very much less than the cost of attending a school of law, medicine or journalism. Moreover, the registration in most theological schools is unlimited; and almost any student with, and in many cases without, a college degree, may enter. After graduation from the professional school, it is relatively easy to

find a position in the ministry. Most seminary graduates are placed in churches or in other religious work upon graduation. The same is true of teaching and farming.¹

The hypothesis here presented is that the least intelligent Freshmen are looking for vocational security, while the most intelligent are looking for vocational adventure. There are several reasons why this is true. There is a rather high positive correlation between intelligence-test scores and the social and economic environment in which the individual is reared. Students who come from rural areas, small towns, and areas of large cities where the pinch of economic pressure is felt, where opportunities for cultural pursuits are limited and intellectual stimulation is lacking, do not score as high on intelligence tests, and do not do as well in academic studies, as students who come from more stimulating and cultural environments. This fact has already been clearly brought out.

The types of cultural, social and economic environment that limit and hamper full intellectual development are the very types of environment in which the urge for security is most keenly felt. The boy who comes to college out of such a background feels that he cannot afford to take a chance on journalism or the diplomatic service, or scientific research, as a life's work. He must choose something that is more certain and more secure. On the other hand, the boy who comes from an environment of relative wealth and cultural and intellectual stimulation does not feel the need for security. Seeking instead recognition, adventure and stimulation, he chooses a hazardous profession.

Let it be said emphatically that this hypothesis does not claim to offer a quick and ready explanation for every vocational choice. The factors that lead to vocational decision are doubtless exceedingly complex in every individual case. It claims only to offer a plausible solution of the interesting problem presented by the arrangement of vocations according to intelligence-test scores.

Before passing to the implications for the ministry of this hypothesis, one more fact must be presented. Of the 11,995 Freshmen included in this study, 5,902, or 49.2 per cent., are in decision group A; which means that they said their minds were made up concerning their vocation. In the entire group of 11,995 Freshmen, only 250 indicated the ministry as their first choice. Of this number, 190, or 76 per cent., are in group A; fifty-three, or 21 per cent., are in group B; and only 3 per cent. are in group C. In other words, only 49.2 per cent. of all Freshmen had definitely settled on a vocation. But 76

¹ This statement does not take into consideration the abnormal conditions existing in the present disrupted situation in society which has rendered admission to all vocations extremely hazardous.

per cent. of those who were looking toward the ministry had definitely decided. The parallel figures for education, farming and small business run about the same. The point is that most of the Freshmen who are looking forward to these secure professions, enter college with the matter settled in their mind.

It is significant that the general intelligence average of group C (which is really the undecided group) is nine points higher than the average of groups A and B. The occupations of the fathers in group C run more to the better-paid professions and to business and industry (executives). Sons of such fathers do not feel the need of an early decision on a vocation. They can afford to wait.

If this hypothesis is true, it has great significance for the future of the ministry as a profession. As long as the ministry is in the security group of vocations, it will continue to attract young men of mediocre and even lower intellectual abilities. The problem confronting those who are concerned with the future health and usefulness of the church is that of devising ways of making the ministry more attractive and more challenging to young men who are born and reared in environments rich in the types of stimulation that bring out those qualities of intellect and character which are the major factors in leadership. From the point of view of the intelligent Freshmen or high-school boy, the ministry as a career looks drab and colorless and distinctly lacking in challenge.

OCCUPATIONS INTO WHICH MEN GO WHO LEAVE THE MINISTRY

A study was made of the occupational histories of 5,957 alumni of eleven leading seminaries who graduated in the twenty-five classes from 1900 to 1925. (See Table 63, Appendix B.)

Of this group of 5,957 seminary alumni, 82 per cent. entered the ministry upon graduation; 8 per cent. entered some other form of religious work; 10 per cent. entered secular vocations. But in 1929, only 70 per cent. were still in the pastorate, 10 per cent. in religious work, and 20 per cent. were engaged in secular vocations.

Considering only the classes graduating from 1900 to 1919, initially 3,630 out of 4,269, or 85 per cent., entered the ministry; 314, or 7.3 per cent., entered other religious vocations; 325, or 7.7 per cent., entered secular work. But in 1929, the pastorate had lost 647, or 18.4 per cent. of those who entered it upon graduation; other religious vocations had gained ninety-eight, or 31.2 per cent. of those originally entering, and non-religious vocations had gained 549, or 167 per cent. In other words, from the date of graduation to 1929, 647 of these men left the pastorate, ninety-eight entering other religious work and 549 entering secular work.

What are the non-religious and religious occupations which are drawing so heavily upon the ministry? The non-religious vocation that attracts most ministers to its ranks is teaching, or some form of school work. Fully two-thirds of seminary graduates who enter non-religious vocations go into teaching or educational administration. The remaining third go into business, farming, industry, politics or public life.

Among the religious vocations that take from 8 to 10 per cent. of the seminary graduates, foreign missions accounts for 4 or 5 per cent. The others become denominational secretaries, directors of religious education, evangelists, Y. M. C. A. secretaries, social service workers, chaplains, home missionaries, etc.

Such vocations as foreign missions, home missions, religious education, social service, Y. M. C. A. work are not vocations that are competing with the ministry, but are vocations that have grown up within the ministry which young men may be encouraged to enter. It is interesting, nevertheless, that these non-pastoral forms of religious service are attracting more intelligent Freshmen than the pastorate. They are also attracting an increasing number of the best seminary graduates.

It is not at all uncommon to hear that the most capable men in seminary classes are going to the foreign field. Why is this so? The answer usually given is that the missionary enterprise is a challenge; that it is adventurous, hazardous. There is nothing easy or certain about it; even a bare living is not always certain. The facts of this chapter point to the conclusion already expressed—that the ministry is not attracting the abler young men because it is not offering sufficient challenge.

What can be done about this? In the first place, no amount of vocational campaigning by denominational boards in the form of young people's conferences, decision-day Sundays, exhortations of pastors, recruiting rallies, or any other form of high-pressure salesmanship will be very effective in "selling" the ministry and keeping it "sold" to any great proportion of highly intelligent students. The product, to be sold, must be improved. So many other callings offer opportunities for lives of service and usefulness that the ministry no longer dominates this field. How can the ministry of today be the learned and respected profession it once was when fully half its members are not even college graduates; when, in some denominations, any farmer, blacksmith, or merchant may become ordained by the simple process of convincing a group of ministers that he has heard the "call" to preach? The type of intelligent, serious-minded, service-minded and devoted young man who should enter the ministry today cannot see himself in the clerical garb. He stays out, not because the financial awards are meager but because he cannot maintain his self-respect and receive from a beneficent laity the usual

doles, discounts, cut-rates and reduced fares that are given to the clergy. The ministry will not attract any great proportion of able young men until the profession reaches a higher educational level and a more respectable economic basis.

What can seminaries do to attract better students? The answer is that they can set higher standards and live up to them. While ostensibly most seminaries require college graduation for entrance, one-third of the total number of students enrolled in sixty-one of the best seminaries during the academic year 1929-1930 were found not to be college graduates, and one-fourth of the "regular" student enrollment (Juniors, Middlers, Seniors) did not possess college degrees.

This, of course, is not always the fault of the seminary. Sometimes, though not often, seminaries are obliged to receive students recommended to them by denominational officials. At the beginning of the academic year 1931, only two seminaries in the United States were definitely limiting their registration. Mention has already been made in this connection of the Yale Divinity School and of the prediction that after five or ten years of limited enrollment this school will be attracting the same high grade of students that are now enrolled in the Yale schools of law and medicine.

Of the 5,883 Freshmen who said they had definitely decided on a life's vocation, 1,286, or 22 per cent., chose medicine. Not more than half, perhaps not more than a third, of these will secure admission into a first-rate medical school. The medical schools the country over have two or three times more applicants each year than they are able to receive. Another 20 per cent. of these Freshmen chose engineering. Engineering schools likewise are hard to enter. It could be safely prophesied that if a dozen of the best seminaries were to announce a curtailment of their enrollment on an intellectual basis, the quality of applicants would within five years, show material improvement.

But the question may be raised, what of the churches that need trained leaders? Can the seminaries afford to be exclusive in view of the churches' needs? The answer is that the calling of the ministry is in a vicious circle. Its educational standards are low, its economic status is disgraceful. Left to itself, it will gravitate to lower levels by drawing the type of man whose education is not complete and whose leadership is feeble. A start must be made somewhere in the other direction. This is at once a challenge, and an opportunity to the seminaries that will dare to take a bold step.

CHAPTER XV

Pre-Seminary Training

RELATION OF THIS CHAPTER TO WHAT PRECEDES AND WHAT FOLLOWS

In chapters xii-xiv we discussed the background from which students come, calling special attention to the section of the country from which they are recruited, to the character of the homes from which they come, to the economic and cultural status of their parents, to the religious tone of the community in which they lived, and to their mental abilities. In this and following chapters we will examine this background more intensively as it affects their seminary work. There are three main points at which this contact may be made: (1) in its bearing upon the planning of the curriculum as this is controlled by the academic training which the student brings with him and the intellectual ability he devotes to his tasks; (2) in its bearing upon the extra-curricular contacts of faculty and student as these are affected by the student's economic necessities, his cultural needs, and his physical and mental health; (3) in its bearing upon the religious life of the seminary as this is controlled by the student's past religious experience and present religious difficulties and needs.

Here and in the following chapter, we shall be concerned with the first of these points of contact; in chapters xvii and xviii, which deal with extra-curricular contacts and relations, with the second; in Part IV, which deals with the seminary as a center of corporate religious life, with the third.

PRE-SEMINARY TRAINING OF SEMINARY STUDENTS

We begin with the assumption that the seminary and all its activities exist for the students. This means that the curriculum, the standards of admission and graduation, the courses offered, the teaching methods, the library and other facilities should, as far as possible, be adapted to student needs. While every seminary has, or should have, an ideal of the type of graduate it is aiming to produce, this does not mean that all students are to be cast in the same mold. It means, on the contrary, that each student has abilities and talents peculiar to himself, and that he should have the opportunity to grow both intellectually and spiritually in ways best suited to his particular needs.

One of the most outstanding facts in chapters xii-xiv was the wide indi-

vidual differences among theological students. Some types of differences may be ignored, but others must be taken fully into account. We are interested here in the extent to which theological students differ in their pre-seminary education; and for the convenience of the reader, these will be summarized: (1) data concerning the educational status of theological students; (2) data concerning the types of colleges from which students are drawn.

EDUCATIONAL STATUS OF THEOLOGICAL STUDENTS

Chapter v contains an analysis of the enrollment of sixty-one leading seminaries for the academic year 1929-1930. During this period there were enrolled in these institutions 7,250 students, including both men and women, of all ranks: regular students (Juniors, Middlers, Seniors), special students, graduate students, fellows, unclassified, subjunior and extension students. Of this number, 1,935, or 26.7 per cent., were not college graduates; the remaining 73.3 per cent. held college degrees. If we consider only regular students, the proportion holding college degrees is slightly higher, 74.7 per cent. Considering regular male students only (eliminating all women), the proportion of college graduates is 74.8 per cent. (See Table 9, Appendix B.)

A somewhat broader, though less accurate, view may be given on the basis of 140 seminaries, whose enrollment in 1930 has been estimated at 9,000 students. This is approximately three-fourths of all students enrolled in all theological institutions at that time. The proportion of non-graduates of college among this larger group is estimated at between 47 and 57 per cent. For the country as a whole, it is safe to say that in 1930 about half (plus or minus 5 per cent.) of all theological students did not hold college degrees.

It is not possible to say, of course, how much college work has been done by those students who enter seminaries without degrees. The "telescopic" arrangement, already referred to, enables some students to combine their senior year of college with their junior year in seminary. Some seminary students are graduates of junior colleges. Moreover, a number of seminaries are frankly doing college work that requires only high-school graduation for entrance. It is significant, however, that of the students enrolled in sixty-one of the leading theological institutions, one in every four was without a college degree.

Most seminary curricula and teaching methods assume that students are capable both of doing the work required and of doing it at a certain level of competence. The wide individual differences among students in respect to pre-seminary education makes such a rigid policy difficult to administer, and unsatisfactory from the point of view of the students. The standards of education inevitably drift toward the average abilities of the students. If a school admits only students of the highest grade, it can maintain high grades;

but if it admits a wide variety of students, the standards will tend toward the mean of the students' abilities.

The different seminaries draw different proportions of students from these types of colleges. In one Lutheran seminary, for example, 100 per cent. of the students were drawn from denominational colleges. In interdenominational institutions, three-fourths were drawn from denominational colleges, approximately one-fourth from independent colleges and from state universities. An Episcopal institution drew approximately half of its students from denominational colleges; approximately one-fourth from independent colleges; and of the remaining one-fourth, the majority came from large independent universities and a smaller number from state universities. These data are shown in detail for sixteen seminaries in Table 48 of Appendix B.

It would appear that most theological seminaries have in their enrollment a few students (both men and women) who have not been to college at all; some students who are graduates of junior colleges or have two years of college training; some students with three years of college who are completing the fourth year while in the seminary; a considerable number who are graduates of small, non-accredited colleges; a large number who are graduates of denominational colleges that are accredited sectionally; a somewhat larger number who are graduates of denominational and independent colleges that are accredited nationally; a few graduates of large independent or state universities.

This educational scale is, of course, based on types of colleges and years spent in college. It is therefore not an adequate measuring rod of pre-seminary education. Some students with two years of college may come to the seminary better prepared than others with four years. Students from small non-accredited colleges may be better prepared than students from large independent universities. The kind and quality of work done in college is obviously important. Information of this kind is, however, very difficult to obtain. We have made an attempt to bridge this gap by inquiring into the proportion of honor students.

PROPORTION OF HONOR STUDENTS

Among the 1,444 college graduates in thirty-one seminaries (who answered our student data blank) forty-seven, or 3.3 per cent. said they were Phi Beta Kappa men. From this, however, we can draw no significant conclusion, because many of the other students were from colleges that do not award this honor. Of the total, probably about a third received some sort of college honor. Sadler's study of the alumni of six New England colleges who entered law, medicine, business, and the ministry showed that among those

entering the ministry 28 per cent. were honor men. His data further reveal that the proportion of honor men among those entering the ministry is greater than among those entering any of the other three professions.

But graduation honors are not really a measure of the student's preparation. A really adequate test would be a comprehensive examination in the subjects in which the seminary expects preparation. Some further light, however, is shed on the problem by the college subjects that interested these students and the subjects in which they did their best work.

SUBJECTS OF SPECIAL INTEREST

A question designed to reveal subjects of special interest was included in the student data blank. It was answered by 1,696 students. Their answers are about equally divided among a variety of college subjects and a single subject: 31.8 per cent. indicated no special interest in any one subject or field while listing several subjects; 18.3 per cent. indicated a variety of subjects, but omitted science. On the other hand, English was mentioned most frequently as the single field of major interest (by 198 students, or 11.6 per cent. of the total). Other single subjects, in the order of their frequency of mention, were: philosophy and psychology, 8.0 per cent.; history, 7.9 per cent.; foreign languages, 6.1 per cent.; Bible and religious education, 5.9 per cent.; science, 4.4 per cent.; sociology and economics, 4.1 per cent.; education, 1.5 per cent. It may well be that the 50 per cent. of the students who indicated a primary interest in a variety of college subjects may have a better preparation for seminary work than those whose interests were centered in one subject. This suggests a fruitful research project which would have as its aim the determining of the relation between college interests and the quality of work done with scholastic success in the seminary.

TYPE OF PREPARATION DEEMED DESIRABLE BY SEMINARIES

The data relating to the kind of preparation desired by seminaries were collected from three sources: (1) printed statements in seminary catalogues; (2) conference reports; (3) replies to a questionnaire sent to 167 theological teachers.

RECOMMENDATIONS IN SEMINARY CATALOGUES

To guide college students who look forward to training for religious work, a number of theological schools suggest in their catalogues the emphasis on college courses which they consider best suited to preparation for the seminary course. Sample statements were taken from the catalogues of twenty-one institutions (including Lutheran, Baptist, Presbyterian, Methodist, Reformed, Unitarian, Congregational and interdenominational, and from

the law of the Episcopal Church. (See Table 64, Appendix B.) The subjects mentioned most frequently were, in the order named:

English	by twenty institutions and the Episcopal canon.
Psychology, philosophy, ethics.....	} by eighteen institutions and the Episcopal canon.
History	
Hebrew and Greek.....	by fifteen institutions and the Episcopal canon.
Latin	} by thirteen institutions and the Episcopal canon.
Modern language	
Science, especially biology.....	by twelve institutions and the Episcopal canon.
Sociology and economics.....	by eleven institutions.
Public speaking	by six institutions.
Bible	by three institutions and the Episcopal canon.
General education	by four institutions.

No striking differences appear among denominations. All the Lutherans seminaries included suggest Hebrew and Greek; but these subjects were suggested also by the Baptist and Congregational institutions included. Bible study was suggested by two Presbyterian and one Lutheran institution.

CONFERENCE SUGGESTIONS

Two recent conferences have faced the need of a better integrated program of pre-theological education at the college level. Tentative suggestions of courses were made by each of these groups.

The first group that considered this problem was the Conference of Presbyterian Seminary Presidents. The following distribution of courses was agreed upon tentatively, subject to reconsideration at a subsequent meeting:

Suggested Pre-Theological Course	Semesters
English composition	2
English literature	2
Greek	4
Other foreign language or additional Greek.....	2
Mathematics	2
Science (biology chemistry or physics).....	2
History	2
Sociology	1
Economics	1
Psychology	2
Logic	1
Ethics	1
Philosophy	2
Speech expression	1
Major	6
Electives	9
Total	40

Based on three hours per week per semester.

The second group to which reference is made is the Conference of Presidents and Teachers of Bible of the United Presbyterian Theological Seminaries and Colleges. The suggestions formulated for tentative use by this group are as follows:

Suggestions for Pre-Seminary College Course		
Minima of Work by Departments	Semesters	Hours
English composition	2	4-6
English literature	2	4-6
Bible	2	4-6
Greek	4	12-16
Mathematics or science	4	12-16
History	2	6
Sociology	1	3
Psychology	2	6
Ethics	1	3
Logic	1	2-3
Philosophy	2	6
Speech	2	6
Electives to total 120 hours.		

The number of hours allocated to each department is only an approximation; and is to be adjusted to the actual hour-value attached to each course in institutional practice.

These two lists, and the time to be spent in each, are almost identical in scope and emphasis. The United Presbyterians have included two semesters of Bible, which is omitted by the other group. The Presbyterians in the U. S. A. have included one semester of economics, which is omitted by the United Presbyterians.

SUGGESTIONS BY PROFESSORS

A schedule was sent to theological professors asking them to distribute 120 college semester hours among twenty college subjects in such a manner as in their opinion would best prepare college students for theological work in their institution. (See Table 65, Appendix A.) It was made clear that this technique called for assignment of hours in arbitrary fashion and would, therefore, give only a general indication of emphasis on subjects. The professors were asked also to comment freely on the matter of pre-theological education at the college level.

Suggestions by Professors

In all, 167 replies were received from teachers in thirty-four institutions. Half of those replying made more or less extended comments. These comments reveal a general feeling among theological teachers that something is woefully lacking in the preparation of students for seminary work. The following are characteristic of their statements: "Shallow and careless training of our men as they come from the colleges"; "shallow thinking"; "unless he (the theological student) can slide easily through a course, he is apt to feel hurt or resentful"; "our youth, from leaving public school to taking the Ph.D. degree, is so worried by instruction that there is no opportunity for reflection"; "greatest difficulty in theological education is with students' lack of a broad, cultural, philosophic and historical basis for his religious thinking."

Two distinct types of curricula were suggested: the old curriculum, organ-

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

ized on a basis of subjects; the new curriculum, organized in terms of fields of interest. Professors favoring the second type are in the minority, with only six specifying a curriculum based on interests and capabilities of the student. Since seminaries have only recently begun to try newer bases of organizing their curricula, this minority is the natural expectancy. On the other hand, the schedule made it easier for the professors to set down specific hours for different subjects than to express their reaction in the matter of a changed college curriculum. Several professors suggested ways of helping the present situation. One suggested a major in Bible and philosophy. Another asked, "Why not have a place for psychology of religion in order to give students a critical introduction to religion during their college courses." Three urged a strong emphasis on language preparation. Eleven advocated special attention to English composition and literature. Five suggested fewer courses with more time for reading and reflection. Twenty supplemented their distribution of hours by definitely stating that they felt a broad liberal education with emphasis on the humanities is the best way to prepare for seminary work.

Attitudes toward college teaching of the Bible are revealed in the following: "Instruction given in Bible and theology in most colleges is worse than useless." "College education needs a better preliminary acquaintance with the Bible; but college courses do not seem to meet the need." Such comments are reinforced by the actual distribution of hours to show that there is no desire on the part of theological professors for a pre-theological course in the same sense that there are now pre-medical and pre-legal courses. The trend of the comments would indicate that Bible study in college should be of a general nature. Fifty-one of the eighty-five professors commenting upon the schedule say that biblical subjects should be deferred to the seminary course.

Statistical Distribution of Twenty Courses of Study

The college subjects to which the professors were asked to assign hours are as follows:

- | | |
|-------------------------|---------------------------|
| I. Art and architecture | XI. Music |
| II. Bible | XII. Philosophy |
| III. Education | XIII. Physical education |
| IV. Economics | XIV. Political science |
| V. English | XV. Psychology |
| VI. History | XVI. Public speaking |
| VII. Journalism | XVII. Religious education |
| VIII. Languages | XVIII. Social problems |
| IX. Mathematics | XIX. Sciences |
| X. Missions | XX. Theology |

Table 65, Appendix B, shows the distribution of these twenty college courses among 120 semester hours, the number and percentage of teachers who assigned hours to each subject, the average number of hours assigned, and the total number of hours assigned. For example, of 167 teachers, eighty-three (49.7 per cent.) assigned a total of 289, or an average of 3.5 semester hours, to art and architecture. Considering the total number of 167 teachers, this average number of hours for this subject is reduced to 1.7.

For the purpose of obtaining the divergence of opinion that would naturally be expected to exist between teachers with different interests, their opinions were classified according to their several fields of study: i.e., English Bible, biblical Greek and Hebrew, theology and philosophy, church history, comparative religion and missions, religious education and psychology of religion, practical theology, Christian sociology.

Table 66, Appendix B, shows the average number of semester hours which these teachers assigned to each of the twenty college subjects, with the teachers classified according to the field of study in which they teach. For example: the average number of semester hours assigned to English Bible by teachers in all fields ranged from 1.1 to 3.0, with teachers in theology and philosophy assigning it the least time, and teachers in religious education and psychology of religion assigning it the most time. English Bible teachers assigned the highest average (27.9) to languages; the lowest to journalism (.12). Theology, missions and music were also ranked low (.3, .3 and .9 respectively) by English Bible teachers. In general, approximately seventy hours out of 120 were assigned in the fields of foreign languages, English, philosophy, natural and biological science, and history, with the remaining hours spread over the other subjects.

One hundred per cent., or nearly 100 per cent. of teachers in all fields assigned one or more hours to philosophy, history and the sciences. One hundred per cent. or nearly 100 per cent. of teachers in all fields except Christian sociology assigned one or more semester hours to languages. One hundred per cent. or nearly 100 per cent. of teachers in all fields except biblical Greek and Hebrew assigned one or more hours to English. This makes it practically unanimous that at least one hour should be taken in philosophy, history, science, languages and English.

From Table 66 of Appendix B, the twenty college subjects may be ranked according to the fields of study of the teachers who did the ranking. For example: languages were ranked first by professors in all fields, English second by professors in English Bible, theology and philosophy, church history, religious education and psychology and practical theology. Philosophy, natural sciences, history and psychology follow. With the exception of philosophy and languages, the subjects taught both in colleges and in seminaries

were ranked relatively low. This is especially true of theology, which is ranked at the bottom of the list. Bible was ranked seventh by teachers in all fields. This is interesting, in view of what theological teachers tell us about Bible being poorly taught in most colleges. Students who come to the seminary with advanced credits in Bible do not, as a rule, handle the seminary courses in Bible any better than those who enter without Bible credits.

Approximately 72 per cent. of the theological teachers assigned one or more hours to college Bible as a pre-seminary subject and Table 66 of Appendix B shows that the average number of hours assigned was 5.7. In Table 67 of Appendix B, Bible and language courses are divided into subgroups. The average hours assigned to each subgroup shows how the courses in college Bible and languages should, in the opinion of the theological professors, be distributed. The table indicates that the Bible emphasis should be on general courses, and the language emphasis on Greek, Latin and modern languages.

PROBLEMS RAISED BY RECENT CHANGES IN THE PROGRAM AND INFLUENCE OF THE LIBERAL ARTS COLLEGE

The data show that in the opinion of a representative group of seminary teachers, the best college preparation for seminary work consists in a broad cultural education rather than a specialized or pre-professional training. The weight of opinion is all opposed to a pre-theological college course paralleling the pre-medical or pre-law course. The best preparation for the seminary, according to these professors, is that offered by the liberal arts curriculum. If this be true, then the seminaries should keep a watchful eye on the changes that are taking place in the liberal arts college.

The liberal arts colleges have been the pre-education units for American theological seminaries. In these, college students have been expected to cultivate that broader outlook and those deeper sympathies which we commonly term cultural. There are, however, at least two trends in college education of which the seminaries should take cognizance. The first is the junior college movement; the second is the tendency toward the professionalization of liberal arts colleges.¹

INFLUENCES AFFECTING THE LIBERAL ARTS COLLEGE

Historically, the association of theological training and the liberal arts college has been very close. The four-year American college of liberal arts, which is the oldest institution of higher education, was founded with the avowed purpose of training an educated ministry for the churches. This

¹ The Director of this study is indebted to Mr. M. C. Cummings, a graduate student in the Department of Education at Yale, for this analysis.

training for the ministry was the one dominating professional purpose of the early liberal arts colleges; and recent changes in the liberal arts curricula can be better understood if this fact is kept clearly in mind.

Profound changes have occurred in the liberal arts colleges since those early days when training for the ministry was the central purpose. These currents of change have been so deep and impelling as to cause a friend of theological training seriously to question where the future minister can find the opportunity to build the broad cultural outlook necessary for an effective ministry. This problem can be understood only in the light of those forces in American life and education which have compelled changes in the liberal arts college.

The Growth of Professional Education

As we evolved from an agricultural society to an industrial order, many new occupations and professions came into being. Higher education was slow to add to its ministerial training the organization and administration of training in these growing occupations and professions. As the growth of knowledge and technical skill in these professions made apprenticeship inadequate as the sole means of professional training, the institutions of higher learning ventured into fields of professional training other than the ministry. Those were slow and hesitating steps which higher education took approximately sixty years ago into the great unpredictable future. In the short interim between then and now, we have witnessed a major educational phenomenon; i.e., the professionalization of higher education, which has built many superstructures on the original liberal arts college, and which has penetrated deeper and deeper with parallel roots into the traditional liberal arts college. Agriculture, medicine, law, business, pharmacy, dentistry, forestry, journalism, education, nursing, engineering have each found a welcome, even if tardy, into the pattern of American higher education.

Koos has pointed out this growth in professional schools by studying eighteen universities over the period 1894 to 1920. He found an average of 4.2 professional schools in 1894 in the eighteen universities, and an average of 7.3 professional schools in 1920. These professional schools have insisted more and more on controlling the time spent by students in the liberal arts curriculum. Consequently we have today a liberal prescription of pre-professional courses which these professional schools deem necessary for their training. This has not decreased the total number of students enrolled in liberal arts courses. In fact, the increase in liberal arts students has been so rapid as to make difficult the accommodation of most colleges to the great influx. But within this expanding liberal arts population there has been a very sig-

nificant trend, namely, the dropping away of Juniors and Seniors into professional lines of study. By statistical study, Koos has shown that this falling away in liberal arts students in the Junior-Senior years relative to the total liberal arts student population is one of the major trends in present-day higher education.

Educational leaders in higher education are becoming more and more conscious of this trend. Charles H. Judd has only recently called attention to the growing determination on the part of students to secure professional credits during the college period; and Alexander Meiklejohn says that without doubt there exists a growing student antagonism to a liberal education separate from and independent of vocational and professional study. Such students often express disdain for "useless subjects," which they conceive to be "an idle creation of dream and fancy." Some college administrators are much concerned lest the superior attitudes of professional students will increasingly spread an inferior feeling among the liberal arts students whose uncertain vocational purposes tend to make them feel less confident than their more settled neighbors in the professional schools. Those who dare to predict, see no early termination of this professionalization of the liberal arts curriculum. In fact, those who are considered best competent to speak on this matter think that the vocational and professional emphasis will continue to grow in the liberal arts colleges along the lines of fields of concentration and specialized curriculum. This development will make better provision for vocational interests than our now prevalent major and minor sequences. Then again, there is the prospect of the more professional upper two years severing connections with the lower two years. The demands of the professional schools of colleges and universities are becoming more insistent. As Dr. Haggerty suggests: "When you are spending 80 to 85 per cent. of your budget for junior college instruction (meaning work of the junior college level), there is not much left for what a good many people think is the real work of the university." California, Chicago, Washington, Minnesota, Nebraska, Oregon, Michigan, and Stanford universities have made divisions between the two lower and the two upper years of their universities, and ultimate independence of the two years is in immediate prospect.

Theological seminaries cannot avoid taking into account this growing professionalization of the liberal arts college. Already major adjustments have been made to the growing demand for the professionalized university along the following lines: (1) Affiliation with university to give combination arts-professional curriculum with the first three years in attendance at the college; (2) arrangement to give bachelor's degrees when the latter portion of the four-year period is spent in professional and technical schools else-

where; (3) pre-professional curriculum two or three years in length without announced affiliation; (4) offering of a four-year professional curriculum such as business administration, engineering, and home economics; (5) professional courses in departments. As Cleveland said of the tariff, this trend is not a theory but a fact. The drift toward professionalization of the liberal arts college is here. How are theological seminaries going to meet this challenge to their pre-education for the ministry?

The Rise of the Junior College

In a brief twenty years, the number of junior colleges has grown to 475, nearly half the total number of universities and colleges founded in America in three centuries since the establishment of Harvard in 1636. Leonard V. Koos published an extensive study on junior colleges in 1924 which predicted a rapid increase in their number; but few would have dared to predict that the number would be doubled by 1931. Yet that is exactly what has happened. These 475 junior colleges are found in all but five states. In 428 junior colleges studied by Eells in 1930 there were 69,497 students, an average of 162 students a college. The student population in these junior colleges ranged from six to 4,000. These colleges are of the following types:

	Number of Colleges	Number of Students
Public	171	39,095
Local	128	23,045
District (California)	16	10,010
State	27	6,040
Private	279	30,402
Special	43	6,453
Denominational	196	21,308
Proprietary	40	2,641

The age of these junior colleges shows one how new an educational force we have to reckon with. The average age of the public junior college in 1930 was 6.8 years; and one-third of these were three years of age or less. The average age of the private junior college is 9.8 years; and one-third of these are five years old or less. Two-thirds of the curricula offering in these 475 junior colleges is of an academic type; and one-third is of a pre-professional nature with engineering, commerce, and agriculture receiving most attention. The curricular programs vary from a bare fifty or sixty hours of rigidly prescribed work for a two-year course, with no freedom of choice, to 1,000 hours with students having a wide latitude of choice. This curricular offering can be better judged from a study of 279 junior colleges made in 1930 by Eells:²

² Eells, W. C., *The Junior College* (Boston: Houghton-Mifflin, 1931).

**SUMMARY OF CURRICULAR OFFERINGS BY DEPARTMENTS IN 279 JUNIOR COLLEGES
EXPRESSED IN PER CENT. OF TOTAL OFFERING**

Academic	68.6
English	8.0
Public speaking	2.4
Languages, ancient	4.3
Languages, modern	14.0
Social sciences	11.4
Natural sciences	14.2
Mathematics	6.7
Philosophy	0.9
Psychology	2.3
Bible and religious education.....	2.4
Physical education	2.0
Non-academic	31.4
Commercial	5.8
Education	4.2
Engineering	3.3
Home economics	3.9
Music	7.0
Other	7.2

It is here evident that the professionalization of the upper two years of the university is extending downward into the junior college. This phenomenal growth of the junior college has come about in four ways: (1) University amputation; (2) high-school elongation; (3) college decapitation; and (4) independent creation. What the ultimate effect of the junior college will be on the liberal arts college we cannot safely predict. President Penrose, of Whitman College, thinks that: "The American college will find its life ground out through the development of the junior college." On the contrary, President Zook, of the University of Akron, believes that: "The junior college movement is in no wise a fundamental attack on the existence of the liberal arts college but rather it is a supplement."

THE RESULTING POSSIBILITIES

Dr. Eells, who has made the most recent and exhaustive study of the junior college, says that this movement has had four major effects on the four-year liberal arts college: (1) extinction; (2) reduction to junior colleges; (3) extension of the liberal arts work upward to the M.A. degree; and (4) loss of the Freshmen and Sophomore years to the level of a continuation high school. We cannot avoid giving more detailed attention to each of these effects, because the future of pre-education for ministers is tied up in these changes.

Extinction

Quoting from Eells:

"A Carnegie Foundation study indicated approximately a thousand so called colleges or universities, offering work of a great variety from that of a first-class

standard four-year course to that of a very poor high school. With increasing standardization, even independent of the junior college, many of these colleges in name, with little or no financial backing or educational standing, have been forced to give up the struggle for existence or to re-define their purposes. The mortality of insufficiently supported "colleges," whether founded in an excess of denominational enthusiasm or as a result of community pride and rivalry, has been heavy in the past. It may be even heavier in the future with the development of the public junior college."

The denominational and private academies that flourished in the last century have vanished completely from the educational landscape as the public high school, more adequately financed and adapted to a wider range of educational needs, came into being. Many competent educational leaders believe that the same fate awaits some of the weaker four-year colleges as they come into competition with more adequately supported public junior colleges offering a richer and more varied educational program. Without question, the small struggling, four-year colleges are facing a crisis in their existence. Many will be compelled to give up the struggle, become junior colleges, or secure more adequate support to become really efficient four-year colleges.

Reduction to Junior Colleges

In 1922, Dr. Claxton, of the Federal Bureau of Education, made a study of the incomes of 507 colleges. His comments are:

"In many of the poorer and smaller schools the numbers in the two higher classes are so small as practically to prohibit options and specialization and to make the sections in some subjects, even without division, so small as to destroy the interest both of the student and of teachers, and at the same time make the cost of instruction per pupil comparatively very large. Here is the opportunity for the junior college and for a very important economy in college organization. Practically all the 307 colleges having incomes of less than \$50,000 to \$100,000 should cease to try to do more than two or three years of work, preferable only two years, and should concentrate all their means of money and men on doing well the work of these two years, employing as teachers men and women of the best native ability, the finest culture, and the largest skill that educational and professional training can give. Should these poor and smaller colleges thus limit their field and change the character of their work, most of them would soon find themselves with two or three times their present number of students and with incomes three or four times as large as they now have."

In 1930, Dr. Eells analyzed reports of the United States Office of Education and Hurt's *College Blue Book*. He found that "There has been a marked change with many colleges having become junior colleges since 1915." He

points out that there are still 150 four-year colleges in the country which should seriously consider changing to junior-college status, if they are to remain in existence at all. This reduction of colleges to junior colleges is best illustrated in the state of Missouri. The situation is described by the President of the University:

"In Missouri, we had a lot of colleges that were trying to be four-year colleges; and many of those, under our advice and assistance and some of them under grave necessity without any advice or assistance, reduced to what they honestly were, what they could honestly do, namely, the first two years of the college work. In 1911 we began our coöperation with these colleges, persuading several alleged four-year colleges that their own interest and honesty in education required them to devote all of their resources to two years instead of four years of work. The results in those colleges have been very satisfactory to them. They have actually increased their attendance. Parents who could not be persuaded to send their children to a small college for four years, could be induced to send them to a junior college near at home for two years, provided transfer to the university without loss of credit could then be made. Devoting their entire financial resources to the first two years enabled most of these colleges to reach a standard justifying credit for two full years. . . . At the present time we have in Missouri twenty-five junior colleges, eighteen of which are accredited colleges, that is, giving the full sixty hours of accredited work, seven are on the certificate plan, meaning that a part only of their work is accepted."

A similar trend is found in Texas and Wisconsin. It seems clear that those four-year colleges that today feel they are fighting with their backs to the wall will more and more be forced to redefine their purposes and reorganize their program in line with the rising tide of junior colleges.

Seminaries have a big stake in this drift toward a reduction to junior colleges. Many seminary programs are tied closely to their four-year liberal arts college. It seems safe to predict that seminaries will find it increasingly necessary to take the products of our junior colleges or the products of our universities. Either one of these student population groups will need a very different type of liberal arts and science education than most of our seminaries are now prepared to give. This will be more explicitly pointed out later in this chapter.

Continuation as at Present

There is a considerable group of vigorous four-year colleges which many believe will and should remain essentially as they are. President Ray Lyman Wilbur, while at Stanford, summed up a predicted future for these more vigorous four-year colleges. "For a long time to come the four-year college course will find some place in American education. No doubt some institu-

tions, with the usual reluctance for change, which in many ways is salutary, will continue to insist upon it as the basis of all culture and education."

Extension Upwards

Quoting from Eells:

"It is to be hoped that a number of our stronger liberal arts colleges, in parts of the country where the junior college movement is firmly established, will move forward as prophets and leaders of a new educational epoch; that they will severely restrict and gradually eliminate their Freshmen and Sophomore years; and then devote three years of intensive effort toward the development of the ideas and ideals of a new era of culture. Thus they will not be in unfriendly rivalry with the increasingly popular and spreading junior college. They will instead take the junior college product, and endeavor to build upon it in three years a finer civilization than any they have yet had a part in developing. Their graduates will be 'masters' in truth as well as in name. This is the position of constructive leadership which many of our better four-year colleges can well afford to consider during the next decade."

CONSEQUENCES FOR THE THEOLOGICAL SEMINARY

This prospect is largely in the future; but if the movement toward a three-year liberal arts program built on the junior college takes definite shape, as indeed seems quite probable, the seminaries will be able to tap better and better sources of student population. In lieu of such a possibility, the theological seminaries must make their curricula truly liberal in the best meaning of "liberal arts and sciences." If the seminaries increasingly accept the products of junior colleges, there will then be not only an opportunity but a necessity for seminaries to broaden their educational program. If our theological schools remain unchanged and decide to accept the products of our junior colleges, the outlook is indeed dark. But if seminaries redefine their purposes in harmony with the aims of a really liberal education, there is ample reason to believe that seminaries will profit by carefully selecting from junior colleges those better prospects for the ministry.

PROBLEMS RAISED BY CHANGES IN SECONDARY EDUCATION

The pre-seminary training of ministers one hundred years ago has largely gravitated from the liberal arts curriculum downward to the secondary schools of today. It may safely be said that 75 per cent. of the pre-training for ministers given in the liberal arts colleges one hundred years ago has found lodging in the high schools of today. Koos studied the early curricula of Amherst, Yale, and Williams and found many liberal arts studies which have devolved to the lower educational levels.

"English grammar, geography, arithmetic, algebra through quadratics, plane geometry, ancient history, French and German and English literature, were all inheritances from the college curriculum. The first three subjects continued their downward course until they reached the elementary grade. Most of the other courses have found a place in the first two years of the four-year high school. Nor does this complete the narrative of the downward progress of courses formerly peculiar to the college. Many other courses, either accompanied those named or followed them in due course, among them being rhetoric and composition; such courses in mathematics as solid geometry and trigonometry, and occasionally college algebra and analytic geometry; many courses in science, such as physics, chemistry, and biology, economics, sociology, and several of the courses in history, such as American, English, and European. What a sound basis they have who refer to the high school as the people's college, with so much of its total offering inherited from the standard college."

He (Koo) analyzed textbooks of then and now in English literature, rhetoric, composition, plane geometry, physics, chemistry, general history, American history, and economics. His findings are a contradiction of frequently expressed opinions that the earlier liberal arts program of the college was pitched on a much higher plane of difficulty than similar studies of our present-day high schools.

"Each of these comparisons essayed tells essentially the same story, namely, that the subjects and the courses have experienced no apparent dilution during the process of depression to lower years in the school system. On the contrary, among the courses considered there are some, such as plane geometry and American history, which have been notably extended as to content and even strengthened as to difficulty during the period of the downward trend. All of them are much enriched as to nature of content and improved as instruments of education."

If one adds to these liberal arts studies of our secondary schools the growing emphasis on social studies, there is ample reason for the theological seminaries to hope that the pre-education of ministers will be improved by this continuous reorganization in American secondary schools.

These three major trends may leave one with the impression that the liberal arts curriculum is being slowly eroded away, and that the time is not far off when the traditional four-year liberal arts and science program will be absorbed in the professional schools, the junior colleges and the high schools. Such a conclusion does not fit the facts. A comparison of the liberal arts and science program of today and one hundred years ago reveals a much wider and richer present-day program. Pictorial and plastic arts, music, social studies, and a great spread of new scientific knowledge have been added to the narrow classical program of yesterday. This amazing expansion of the

liberal arts and science program has proceeded at such a rapid pace that colleges and universities have been left breathless. As Lotus D. Coffman says:

"Knowledge has been so split and differentiated that it is now practically impossible for one to obtain an over-view of any field of human learning. With the departmental organization that now exists, it is difficult for one to obtain a liberal education. Even the specialists, who have been caught in the net of their specialism, have begun to recognize this fatal educational weakness and are demanding an increasing amount of training of a general nature. Law, medical, and engineering faculties are supplementing themselves with professors from allied and even from remote fields to fill the gaps that exist in their program. The attenuation of human knowledge into unrelated lines is one of the causes, if not the chief cause, of educational discontent."

This growing discontent with the splitting up of knowledge is projecting new plans of curriculum organization on the liberal arts and science college. These new orientation plans aim at a simplifying of educational programs and effecting coördinations of offerings in such a manner as to insure more general training for those expecting to enter the various specialities. Theological seminaries can find much in these new programs which would enrich theological education. In fact, it is entirely possible that seminaries could find in these new synthesized liberal arts and science offerings the most important single suggestion for a better theological education.

THE RESULTING POSSIBILITIES

Pre-theological training must take into account many factors involved in the present situation in higher education. The advancing age of the college entrant, the increasing extent of the preparation required, the downward shift of materials of instruction, the changing organization and content of the college curriculum, the increasing vocational bearing of the major, student demand for earlier professionalization, are forces that have been compelling reorganization of the liberal arts and science program. If one looks still deeper to the basic and fundamental changes, i.e., the rise of industrialism, the spread of democracy with its changing school population, the growth of new knowledge made available by the rise of experimental science, there is left no feeling that seminaries could or should hope for a recrudescence of the older classical liberal arts college as a pre-training school for theological seminaries. It seems much more desirable that seminaries should accept the best that our liberal arts colleges are developing and build on it a theological education that will be more finely cultural than we have yet dared to dream of.

As theological seminaries find it necessary to take more and more students from the junior colleges and from the specialized curricula of the uni-

versities, there is a word of warning which the history of education has to give us. Theological seminaries should search for the best examples of a modern liberal arts and science program. They should not be content with the liberal arts of yesterday; nor should they be content with the liberal arts and sciences of today. A still higher achievement in education remains largely in the future; i.e., the integration and humanizing of knowledge and its use in solving the pressing problems of our age. That future ministers should be cosmopolitan in view, catholic in sympathies, and humanitarian in spirit is the hope for the future which only careful attention to the educational program can bring to pass. Dean Roscoe Pound has most excellently defined the aims of a truly liberal arts and science education.

“To help students see clearly, to think critically, to hold their minds open, to form tolerant judgments, to resist unreason and abhor wilfulness, to look with discrimination upon the fashionable project of the moment, to remain unmoved by the crazes and panics and hysteria, to judge all by a matured sense of value, and to appraise all phenomena by their permanent worth.”

Such must be the aims of theological seminaries if religion is to create values as well as conserve the hard-won treasures of the ages.

CHAPTER XVI

Student Reactions to the Curriculum

INTRODUCTION

We are interested here in the reaction of theological students to the curriculum. Which courses receive the most of their study time? Which are avoided and which are elected, and why? What do students think of the curriculum? Answers to these questions should throw light on the problem of how well the curriculum is adapted to the needs felt by students. This is not to say that student reactions, student opinions, or even the felt needs of students are entirely safe and reliable criteria in any revisions or adaptations of the curriculum. The problem of curriculum adaptation involves something far more difficult, the taking into account of the true needs of students, partly in terms of what is known of their backgrounds, experiences and abilities, partly in terms of student reactions, student opinions and felt needs, and partly in terms of the nature of the task for which students are preparing themselves.

One way in which the students' reaction to the curriculum may be detected is the way they distribute their time. Recitation hours are fixed and prescribed. Hours for eating, sleeping, dressing and physical maintenance are also rather rigidly determined. Beyond these two requirements, the student has a limited number of hours a week which he is relatively free to dispose of according to his inclination and interest. What proportion of these hours go to study and what proportion go to other activities? What relation do study hours bear to recitation hours? How are recitation hours divided between elective and required courses? How are they distributed among the eight major fields of study?

HOW STUDENTS DISTRIBUTE THEIR TIME

The problem of securing from students reliable estimates of how their time is distributed is a difficult one. For the purposes of this study, a representative group of students were asked to keep a daily record of their time during a typical week of the school year.¹ While our main interest at this

¹ See Schedule H, Appendix A. The number of students in each seminary who filled in this time chart, and the names of the seminaries, are shown in List III, Appendix A. The "typical week" began November 18, 1929, and was selected because it contained no holidays and in most institutions no unusual interruptions. To check abnormal conditions, each student was asked to estimate the average number of hours per week spent in each activity; and these estimates proved in most cases to be close to the actual hours recorded for the typical week (coefficient of correlation .95). While this close agreement is probably due in part to a tendency to base the estimate on the actual hours recorded, it indicates that this plan of determining how time is spent is reliable enough for the present purpose.

point has to do with the distribution of time among strictly curricular activities, it is desirable at the outset to show how 168 hours of a typical week are divided among various activities. Of the student body of thirty seminaries, about half the total enrollment (936 students) recorded their daily activities for the purposes of this study.

HOW 936 STUDENTS IN THIRTY INSTITUTIONS SPENT THEIR TOTAL TIME
DURING A TYPICAL WEEK OF THE SCHOOL YEAR

The average student accounted for 167.63 hours. These hours were divided into four general types of activities:

1. *Physical maintenance, including sleep, meals and exercise*, accounting, on the average, for seventy-one hours, or 42 per cent. of the total hours in a week;
2. *Strictly curricular activities, including recitation, study and required field work*, accounting for fifty-one and three-tenths hours, or 30 per cent. of the total time;
3. *Field work of all kinds, including sermon preparation, other religious field work, social field work, secular field work*, accounting for sixteen and five-tenths hours, or approximately 10 per cent. of the total time (this includes nine and one-tenth hours of required field work also included under "2" above);
4. *Other activities, including leisure-time activities, travel, conversation with faculty, time for reflection, public and private worship and student activities*, accounting for thirty-eight and two-tenths hours, or 23 per cent. of the available time.

The figures are given in detail in Table 69, Appendix B.

It would appear, then, that the student's day is divided somewhat as follows: ten hours to sleeping, eating, exercising and physical maintenance; six hours to curricular activities (excluding required field work); two hours and a half to field work of all kinds; five hours and a half to all other activities.

DISTRIBUTION OF THE STUDENTS' TIME AMONG CURRICULAR ACTIVITIES

The number of hours given to recitation per week average 16.62; study hours average 25.56; hours given to required field work average 9.13. All students report recitation and study hours, but only 599, or 64.4 per cent., report field work (practice hours) assigned as course requirements. Study hours and practice hours combined give a total of 34.69 hours per week spent in preparation of courses. This is equivalent to 2.02 hours of preparation per hour of recitation. Theological students are apparently industrious.

Among nineteen seminaries, from each of which at least twenty students

supplied information, the hours of recitation range from 13.4 to 20.7 a week; hours of study, from 19.8 to 39.6 a week; hours of practice, from .5 to 16.9 a week; study and practice hours, from 23.7 to 46.3 a week; hours of preparation per hour of recitation, from 1.4 to 2.8; the total number of hours devoted to curricular activities, from 38.2 to 66.0 a week.

These are extreme variations. Each institution seems to develop its own pattern of work. In institutions where recitation accounts for sixteen or more hours a week, students average a larger total of hours of study but a smaller ratio of hours of study per recitation hour. In institutions where students average eight or more hours of assigned field work a week, total preparation hours and hours of preparation per hour of recitation are higher, but a smaller average of time is given to study.

INDIVIDUAL DIFFERENCES

Turning from the study habits of groups of students to the habits of individual students, we find the familiar individual differences.

Among 936 students in ten seminaries, the largest number (333, or 35.6 per cent.) carry sixteen or seventeen hours; and a substantial minority (275, or 29.4 per cent.) carry fourteen or fifteen hours of recitation a week. This means that approximately two-thirds of these students carry from fourteen to seventeen hours of recitation a week. The other third are widely scattered: twenty carry less than twelve hours; ninety-one, from twelve to thirteen; 133 from eighteen to nineteen; forty-two, from twenty to twenty-one; thirty-one, from twenty-two to twenty-three; eleven, twenty-four and over. (See Table 70, Appendix B.)

The diversity of administrative policies and curricular requirements are even more apparent than is suggested by the averages. In one institution, only one student has more than fifteen hours of recitation; in another, all students have more than fifteen hours of recitation.

The differences in the reactions of students to the curriculum is also indicated by the distribution of their study and practice hours. The number of hours a week given to study vary from zero to over fifty-two, with about half the students clustering between sixteen and thirty-one hours. The number of practice hours a week range from zero to over twenty-six, with two-fifths of the students reporting no practice time at all and another two-fifths reporting from twelve to nineteen hours.

For a random sampling of 205 students (Table 71, Appendix B), we have the distribution of total hours given to curricular activities. This total ranges from twenty hours to over one hundred: 12.7 per cent. of the students reporting seventy or more hours per week; 54.1 per cent., from fifty to sixty-nine; 33.2 per cent., from twenty to forty-nine. The number of study hours

per hour of recitation range from zero to forty or more: 12.3 per cent. of the students reporting from 2.8 to 4.0 or more hours and 18.1 per cent. less than 1.2 hours. The highest percentage of students (24.8 per cent.) report between 1.6 and 1.9 hours given to study per hour of recitation.

The total number of hours of preparation per hour of recitation ranges from zero to forty or more: 9.3 per cent. of the students devote 3.6 (or more) hours to study and practice for every hour of recitation; 10.2 per cent. devote 1.5 hours (or less) to study and preparation. The highest percentage (23.4) give between 2.4 and 2.7 hours of study and practice for each hour of recitation.

An examination of the curricular time-pattern in several seminaries revealed that the average recitation hours are inversely correlated with hours of preparation per hour of study. The same trend appears among individuals. Table 72, Appendix B, shows that students carrying seventeen hours or more of recitation average 43.3 hours of preparation a week, but only 2.27 hours of preparation per hour of recitation. Those carrying fourteen or fewer hours of recitation average only 35.8 hours of preparation; but the time spent in preparation per hour of recitation averages 2.74 hours. In other words, more hours of recitation mean a slightly greater total of preparation time,⁹ and definitely fewer hours of preparation per hour of recitation, and vice versa. Somewhere in this diversity of student loads there should be an optimum schedule.

DISTRIBUTION OF TIME AMONG ELECTIVE AND REQUIRED COURSES AND AMONG THE DIFFERENT DEPARTMENTS

A more detailed analysis was made of the time schedules of students in thirteen seminaries for the purpose of studying the division of hours between elective and required courses and among departments. Hours of study per credit hour instead of per recitation hour were determined.

The analysis shows that for each hour of credit in required courses, students average 2.67 hours of study and practice; while for each hour of credit in elective courses, they average 2.59 hours. Apparently, students devote slightly more time to required than to elective courses.

In Table 73, Appendix B, the departments are listed in the order of hours of study and practice per week per credit hour. Considering all courses, students work hardest for church history and comparative religions and missions and least hard for practical theology and theology and philosophy. Considering required courses, students work hardest in English Bible and biblical Greek and Hebrew and least hard in religious education and in practical theology. Considering elective courses, church history and com-

⁹ The correlation is .241. Hours of recitation correlate only .030 with hours of study.

parative religion elicit the greatest effort; and English Bible and biblical Greek and Hebrew, the least.

The data for required and elective courses by departments must, however, be taken with caution, since the number of courses involved is strictly limited. Whether the differences are associated with the nature of the course or are symptomatic of student needs, is not altogether clear. The least that may be said is that students react differently in terms of study hours to required and elective courses and to the various departments of study.

HOW STUDENTS AVOID AND SELECT COURSES

In their selection and avoidance of courses, students react strikingly to the curriculum. Which courses do they tend to dodge and which do they seek? What differences are there in the drawing power of different fields of study and different departments?

To answer these questions, a study was undertaken of the actual enrollment in a variety of courses for purposes of comparison with the "expected enrollment,"^{*} that is, the number of students which the course would have enrolled if it were getting its full share. The ratio obtained by dividing actual enrollment by "expected" enrollment is a measure of the drawing power or popularity of a course and will be referred to as its "par value."

For prescribed courses, the par value is easily determined. Suppose, for example, that a course is required of all Juniors, that there are sixty Juniors and that all sixty are enrolled. The par value for that course is the actual enrollment (sixty) divided by the expected enrollment (sixty), or 1.00. If, however, only thirty of the sixty Juniors are enrolled, its par value is thirty divided by sixty, or .50; or, if ninety students are enrolled, its par value is ninety divided by sixty, or 1.50. Thus, if a course gets less than its fair share of students, its par value is under 1.00; if it gets more, its par value is more than 1.00. A total of 885 required courses were subjected to this analysis.

For elective courses, the par value is determined in the same general way save that calculation of expected enrollment is more complicated. Two concrete cases will illustrate the method. Suppose there are sixty Juniors, each of whom has three hours of electives, and suppose that two three-hour electives are open to Juniors. The expected enrollment for each course should consist of one-half of the sixty Juniors, or thirty Juniors per course. If forty

^{*} The data consist of the enrollment figures in each course offered by twenty seminaries: Auburn, Berkeley, Bonebrake, Central, Colgate-Rochester, College of the Bible, Crozer, Eden, Emmanuel (Canada), Episcopal, Hamma, Hartford, Louisville, Lutheran (Gettysburg), Lutheran (Philadelphia), New Brunswick, San Francisco, Theological Seminary of the Reformed Church in the U. S. (Lancaster), Western (Pittsburgh), and Yale, during the academic years 1927-1928 and 1928 and 1929, together with the number of Juniors, Middlers, Seniors and graduates during the same years. Data were averaged for two-year trends to reconcile yearly irregularities.

are enrolled in one course and twenty in the other, the par values are 1.33 and .67 respectively. This simple and rather typical situation has, however, many variations; because elective courses occasionally may be for two, three, or four hours a week and may be open to Juniors, Middlers, Seniors and graduates. In these more rare and more complicated situations, it is easier to carry out the calculations in terms of semester hours a week. Sixty Juniors, each with three hours of electives, have 180 elective hours to spend a week. If three elective courses are offered, one of two hours, one of three, and one of four, the expected hours of enrollment are assumed to be forty, sixty and eighty respectively.⁴ Similar procedures apportion the elective hours of other classes. Where a given course is open to two classes, the expected hours of enrollment were calculated separately for each class and added. Under these definitions, the par value of an elective course is the number of students enrolled times the hours the course meets per week, divided by the expected hours of enrollment.⁵ A total of 1,220 elective courses were subjected to this analysis.

The results of this study are presented in three ways: (1) by required courses; (2) by elective courses; (3) by required and elective courses combined. All courses are grouped according to the usual eight departments which are kept separate throughout the comparisons.

REQUIRED COURSES

Of 188 required courses in English Bible, 1.0 per cent. have par values of 2.00 or more; that is, twice as many are enrolled as would be expected; 27.1 per cent. have exactly the enrollment that would be expected; and 4.8 per cent. have par values ranging from zero to .24, or less than a fourth of their expected enrollment.

Of the 102 required courses in biblical Greek and Hebrew, 3.0 per cent.

⁴ This assumption of what constitutes a fair share for each course tends to make the expected enrollment of four-hour courses too high and their par values too low, and vice versa for two-hour courses. Other assumptions also lead to difficulties. The assumption here adopted seemed the best one to make in the light of all the data. Most seminaries adjust the hours of elective courses to the number of elective hours available, the majority of courses are for three hours and the average among departments ranges from 2.8 to 3.2 hours per course. For the purpose of comparing departments, the errors involved are negligible.

⁵ One seminary on the list has no specifically prescribed courses, but requires a certain number of hours in each field or department. Unfortunately, the data for making an exact determination of expected enrollments for such a seminary were not available. An approximation, which gives satisfactory comparative data between departments, was made by ascertaining, first, the number of student-hours which would be taken in each department if each were receiving its share of students; secondly, by dividing these student-hours equally among the courses in each department. Since our final comparisons were made by departments, and since this seminary is only one among twenty, its inclusion does not introduce any appreciable error into the results.

have a par value of from 1.75 to 1.99,—somewhat less than twice the number expected; 26.5 per cent. have exactly the number expected; 13.7 per cent. have par values ranging from zero to .24 or less than a fourth of their expected enrollment. Only 12.8 per cent. have enrollments above par; 60.7 per cent. have enrollments under par.

Of 151 courses in theology and philosophy, 1.4 per cent. have twice, or more than twice, the expected enrollment; 29.8 per cent. have exactly the expected enrollment; 3.3 per cent. have less than a fourth of the expected enrollment.

Of 106 courses in church history, 3.8 per cent. have twice, or more than twice, the expected enrollment; 28.3 per cent. have exactly the expected enrollment; 5.7 per cent. have less than a fourth the expected enrollment; 44.3 per cent. have enrollments above par.

Of twenty-seven courses in comparative religion and missions, .6 per cent. have enrollments of from half to three-fourths as many as would be expected; 44.5 per cent. have the expected enrollment; 7.6 per cent. have less than a fourth of the expected enrollment. Only 26.3 per cent. of the courses in this subject are under par.

Of sixty-four courses in religious education and the psychology of religion, 1.6 per cent. have twice, or more than twice, the expected enrollment; 31.3 per cent., the expected enrollment; 14.1 per cent., less than one-fourth of the expected enrollment.

Of 230 courses in practical theology, 1.6 per cent. have at least twice the expected enrollment; 28.8 per cent., exactly the expected enrollment; 6.1 per cent., less than a fourth.

Of seventeen courses in Christian sociology, 5.9 per cent. have at least twice the expected enrollment; 17.6 per cent., exactly the expected enrollment; 5.9 per cent. have from a fourth to half the expected enrollment. In this subject, 47.1 per cent. of the courses are above par.

Summarizing the popularity of *required courses* in the various fields of study on the basis of their par value:

	Proportion of Courses Drawing the Expected Enrollment		
	(Par)	(Above Par)	(Below Par)
Comparative religion and missions....	44.5	29.2	26.3
Religious education and psychology of religion	31.3	34.3	34.4
Theology and philosophy	29.8	41.1	29.1
Practical theology	28.8	34.6	37.6
Church history	28.3	44.3	27.4
English Bible	27.1	35.6	37.3
Biblical Greek and Hebrew	26.5	12.8	60.7
Christian sociology	17.6	47.1	35.3

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_usefpo-google

On the average, slightly more than a third of the courses draw less than the expected enrollment; approximately a third draw more than the expected enrollment; and a little less than a third draw exactly the expected enrollment. Combining the proportion of courses drawing the expected enrollment with the proportion drawing from three-fourths of the expected enrollment to one-fourth more than the expected enrollment, we find 71.8 per cent. of the required courses clustered around the expected enrollment.

ELECTIVE COURSES

Of 199 courses in English Bible, 13.5 per cent. have a par value of 2.0 or more—that is, twice as large an enrollment as would be expected; 4.0 per cent. have exactly the expected enrollment; 25.6 per cent. have par values ranging from zero to .24, or less than a fourth of the expected enrollment.

Of 218 courses in biblical Greek and Hebrew, 4.1 per cent. have at least double the expected enrollment; 2.3 per cent. have exactly the expected enrollment; 48.7 per cent. have less than a fourth of the expected enrollment.

Of 138 courses in theology and philosophy, 13.8 per cent. have at least double the expected enrollment; 4.4 per cent. have exactly the expected enrollment; 28.3 per cent. have less than a fourth of the expected enrollment.

Of 144 courses in church history, 8.3 per cent. have at least double the expected enrollment; 4.8 per cent. have exactly the expected enrollment; 29.2 per cent. have less than a fourth of the expected enrollment.

Of eighty-three courses in comparative religion and missions, 4.8 per cent. have double the expected enrollment or more; 6.0 per cent. have exactly the expected enrollment; 24.1 per cent. have less than a fourth of the expected enrollment.

Of 165 courses in religious education and psychology of religion, 12.6 per cent. have double the expected enrollment or more; 3.0 per cent. have exactly the expected enrollment; 23.1 per cent. have less than a fourth of the expected enrollment.

Of 191 courses in practical theology, 12.5 per cent. have at least double the expected enrollment; 4.7 per cent. have exactly the expected enrollment; 17.3 per cent. have less than a fourth of the expected enrollment.

Of eighty-two courses in Christian sociology, 9.6 per cent. have at least double the expected enrollment; 7.3 per cent. have exactly the expected enrollment; 29.3 per cent. have less than a fourth of the expected enrollment.

Summarizing the popularity of *elective courses* in the various fields of study on the basis of their par value:

	Proportion of Courses Drawing the Expected Enrollment		
	(Par)	(Above Par)	(Below Par)
Christian sociology	7.3	19.3	73.2
Comparative religion and missions	6.0	22.8	71.2
Church history	4.8	33.4	61.8
Practical theology	4.7	46.6	48.7
Theology and philosophy	4.4	32.5	63.1
English Bible	4.0	34.1	61.9
Religious education and psychology and religion	3.0	37.5	59.5
Biblical Greek and Hebrew	2.3	13.3	84.4

On the average, less than one-twentieth of the elective courses draw the expected enrollment; somewhat less than six-twentieths exceed the expected enrollment; and over thirteen-twentieths draw less than the expected enrollment. This is a very different picture from that of the required courses. Combining the proportion of elective courses drawing the expected enrollment with the proportion drawing from three-fourths of the expected enrollment to a fourth more than the expected enrollment, we find only 20.1 per cent. of the elective courses clustered around the expected enrollment. It is characteristic of elective courses to go to one extreme or the other; that is, either far above, or far below par value.

In comparing required and elective courses as among departments, we find that the majority of required comparative religion and missions courses draw the expected enrollment, while the majority of the elective courses draw less than the expected enrollment; that the majority of theology and philosophy required courses draw more, while the majority of the elective courses draw less, than the expected enrollment; that the majority of both required and elective courses in practical theology draw less than the expected enrollment; that the majority of required courses in church history draw more, and the majority of the elective courses draw less, than the expected enrollment; that the majority of required courses in English Bible draw less than the expected enrollment, and the majority of the elective courses also draw less; that the majority of both required and elective courses in biblical Greek and Hebrew draw less than the expected enrollment; that the majority of required courses in Christian sociology draw more, and the majority of elective courses draw less, than the expected enrollment; that required courses in religious education and psychology of religion are about equally divided among those that draw the expected enrollment, those that exceed and those that draw less than the expected enrollment, while the majority of elective courses in this subject draw less.

The significant factors to be noted from these data are the following:

- (1) While the enrollment of required courses tends to cluster rather

closely around expected enrollment, students nevertheless succeed in avoiding some and in enrolling heavily in other courses.

(2) Elective courses show extremely large variations, even within the same field. Some courses enroll many more than their fair share, and others less than a fourth. Biblical Greek and Hebrew, the most unpopular of the eight fields, has nine elective courses out of 218 which have more than double their expected enrollment.

(3) Some fields of study are distinctly unpopular, particularly biblical Greek and Hebrew and comparative religion and missions. Elective courses in comparative religion and missions are more unpopular than required courses.

(4) There are wide differences (although data are not presented to show this) among seminaries in the relative popularity of the eight fields of study.

COURSES THAT STUDENTS CONSIDER MOST VALUABLE

COURSES CLASSIFIED ACCORDING TO ESTIMATED VALUE

We turn now to more direct evidence of what students think of the curriculum.

Through the medium of student opinion ballot (Schedule G, Ballot 4, Appendix A), 1,223 students (390 Juniors, 393 Middlers, 331 Seniors and 109 graduate students) in twenty-eight seminaries listed the courses, both required and elective, which they felt to be especially helpful. A total of 6,083 courses were named, an average of about five to a student. The data are presented in Table 74, Appendix B, according to the eight fields of study.

English Bible heads the list by a large margin. Of 1,223 students, 956, or 78.2 per cent., named courses in English Bible as among those especially helpful. Of all the courses named as helpful, 1,761, or 28.9 per cent., were in this field. On the average, 1.44 courses in English Bible were mentioned per student.

Practical theology and theology and philosophy stand about equally in second place. Courses in practical theology were named by 56.8 per cent. of the students as being especially helpful; courses in theology and philosophy by 55.1 per cent. of the students.

Courses in religious education and psychology of religion and courses in church history stand definitely lower; the former being rated as especially helpful by less than half of the students (44.8 per cent.); the latter by 43.3 per cent.

It will be recalled that these five fields are among the six that, on the basis of enrollment, have the highest par value.

Courses in biblical Greek and Hebrew are mentioned as helpful by only 26.1 per cent. of the students. Courses in Christian sociology and in com-

parative religion and missions are mentioned by less than a fifth of the students.

The student's choice of helpful courses depends in part upon the courses to which he has been exposed. If the distribution of courses mentioned as helpful conformed to the distribution of courses offered, we might conclude either (1) that the curriculum was well adapted to student needs or (2) that the students were slavishly reflecting the courses to which they had been exposed. There are, however, two discrepancies. The proportion of favorable mentions (28.9 per cent.) given to English Bible is 1.5 times as large as would be expected from the frequency with which such courses are given. Similarly, the proportion of favorable mentions (6.5 per cent.) given to biblical Greek and Hebrew is less than half as large as would be expected. In these fields at least, students do not merely reflect the existing curriculum.

On the other hand, the fact that biblical Greek and Hebrew stands sixth in the list, rather than last, is certainly owing in part to the fact that it stands third in the frequency with which it is offered. Possibly, also, the good showing of English Bible reflects, not the merits of these courses, but rather the fact that they are preferred over courses in biblical Greek and Hebrew.

THE STUDENT'S REASONS FOR THEIR REACTIONS TO THE CURRICULUM

One of the purposes of the student opinion ballot already referred to was to obtain explanations of the reactions of the students to the curriculum. Three approaches were made with this in view:

(1) The students were asked to list the elective courses which they were taking or had taken and to indicate the reasons, out of a suggested list of thirteen, with space provided for additional reasons, that were most important in their choice. This suggested list of reasons was designed to reveal the extent to which students select electives because they promise to be practical, because they are basic to other courses, because they are informational, because they are in line with a major interest, etc. (Schedule G, Ballot 3, Appendix A.)

(2) The values and contributions of courses may be approached in anticipation or in retrospection. In the preceding section we were concerned with the values which students expected to receive from elective courses. Since, however, the student opinion ballot was administered, not at the time of the students' actual choices, but toward the middle of the academic year, the opinions of the students reflect not only anticipated values but also, to some extent, values already received. In our second approach, asking the students to list the required and the elective courses that had been most helpful and to indicate the nature of the contribution or helpful result received, it seemed wise, unless we were merely to duplicate the results already presented, to

direct responses to another area. With this in mind, the suggested list of seven values from helpful courses centered attention on personal problems. (Schedule G, Ballot 4, Appendix A.)

(3) The students were asked to indicate whether the values of various helpful courses were primarily owing to the teacher's personality, to the method of instruction, or to the content of the course. (Schedule G, Ballot 4, Appendix A.)

TABLE XIX—STUDENTS' REASONS FOR CHOOSING ELECTIVE COURSES

Reasons for Choosing Electives	All Reasons		Percentage Distribution of		
	No. Votes	%	First Reasons	Second Reasons	Third Reasons
Its practical usefulness for future work.....	3,489	22.1	28.8	23.4	13.4
It gives information you feel you ought to have	3,047	19.3	16.7	19.3	22.3
It is taught by a professor under whom you wish to study.....	2,576	16.3	16.5	16.7	15.6
It is in line with your major interests.....	1,739	11.0	9.3	9.3	14.5
It is foundational and basic to other courses..	1,333	8.5	9.1	9.3	6.6
Its practical usefulness in present field work	998	6.3	10.2	4.3	4.2
It has the reputation of being interesting...	646	4.0	2.2	5.2	5.2
It is recommended by a number of the faculty	530	3.3	2.4	3.9	3.7
It is recommended by other students.....	508	3.2	1.7	3.3	4.8
It offers the right amount of credit to fill out schedule	362	2.3	1.2	1.7	4.1
It is scheduled at a convenient hour.....	336	2.1	.9	2.3	3.2
It has a reputation of being an easy course..	165	1.1	.8	.9	1.5
It does not require a knowledge of Hebrew or Greek.....	76	.5	.2	.4	.9
Total Per Cents.....		100.0	100.0	100.0	100.0
Total Reasons Given.....	15,805		5,460	5,334	5,011

Reasons for Choice of Electives

It has already been shown that certain elective courses have two or three times their expected enrollment, while others have less than a fourth. Why do students avoid certain courses and enroll heavily in others?

One thousand, two hundred and twenty-three students in twenty-eight seminaries listed 5,622 elective courses which they were taking or had taken, and polled 15,805 votes among the thirteen reasons suggested to focus opinions on certain motives. Table XIX shows how these votes were distributed.

The reason most frequently assigned for the choice of electives is "practical usefulness for future work." Of the 15,805 votes, 3,489, or 22.1 per cent., concentrated on this reason. Ranking the reasons according to first, second and third place, "practical usefulness" polls 28.8 per cent. of the most important reasons assigned, 23.4 per cent. of the second most important, and 13.4 per cent. of the third most important. That "practical usefulness for future work" accounts for more than a fourth of the most important reasons indicates that this is the dominant motive in the students' choice of electives.

Again, students choose electives because they promise to give information for which there is a felt need, because they are taught by a professor under whom the student wishes to study, because they are in line with the student's major interest, because they are foundational and basic to other courses, and because they promise to be useful in field work.

Few students admit that they elect a course because it is easy, or because it is scheduled at a convenient hour, or simply because it completes their schedule, or because it does not require biblical Greek and Hebrew. Possibly their reluctance to admit that they avoid courses requiring biblical Greek and Hebrew is inconsistent with the evidence that such courses are avoided. On the other hand, such courses may be avoided, not because of their prerequisites, but because of their seeming impracticability.

A special study was made of these six reasons which rank highest in the students' determination of elective choices.

In all fields of study combined, "practical usefulness for future work" ranks first, and accounts for 26.4 per cent. of the six most important reasons. Courses in religious education and psychology of religion and in Christian sociology appear to be more frequently elected for their practical usefulness; while courses in comparative religion and missions and in theology and philosophy, are, relative to other fields, elected infrequently for their practical usefulness. Curiously enough, "practical usefulness for future work" is given as a reason for electing courses in biblical Greek and Hebrew as often as it is given as a reason for electing courses in practical theology. As might be expected, courses in biblical Greek and Hebrew are elected more frequently, and courses in practical theology less frequently, than other courses because they are "fundamental and basic to other courses." (See Table 75, Appendix B.)

On the whole, the differences among fields of study conform to expectations; but they are very small. In general it may be that the reasons for choosing electives are the same from one field of study to another. The differences among institutions are also slight, the students in different seminaries, for the most part, assigning similar reasons for electing courses. Such variations as were indicated are owing mainly to differences in the curriculum. For example, at one institution, 12.4 per cent. of the students reported that they chose electives because of their practical value for field work, while at another institution only 1.5 per cent. gave this reason. The difference is owing to the fact that one institution emphasizes field work while the other does not.

It would appear, therefore, that two or three motives for choosing electives predominate. The first is the practical motive. Students tend to use their elective hours to obtain practical skills, either in their present field work or in

the work they expect to do upon graduation. This is perhaps as it should be. The required courses are intended to lay the foundation; the elective courses to provide vocational skills. The second dominant motive is the desire for basic knowledge. Students want courses that clarify their thinking and help them to solve their intellectual problems. The third dominant motive is personal. There is usually some professor under whom the student particularly desires to study. This motive may reflect either the reputation of the professor or some personal contact with him.

Contributions of Helpful Courses to Personal Problems

The same number of students, 1,223, representing twenty-eight seminaries, supplied data on the contributions of helpful courses to personal problems.

According to the opinions of these students, the most important contribution of the curriculum is that it opens up new fields of knowledge. This contribution accounts for 26.2 per cent., or more than a fourth, of the total contributions indicated by these students. Next in order are: provides inspiration to greater effort; provides a technique or method for independent study; aids in solving intellectual problems; sheds light on spiritual problems. These four account for from 16.2 to 12.4 per cent. of the total contributions. If vocational guidance and help in discovering personal problems are combined, we have the rather striking result that the curriculum in the eyes of students makes essentially equal contributions to five large areas of student need, accounting for nearly three-fourths of the total contributions indicated.

Among the eight fields of study, the expected differences are revealed. (Table 76, Appendix B.) Church history and comparative religion and missions make the largest contributions to opening new fields of knowledge; and practical theology the smallest. Practical theology and Christian sociology are rated highest (about equally) as inspiring to greater effort; all other fields rate very closely on this subject. Biblical Greek and Hebrew are rated highest as giving a technique or method for independent study, theology and philosophy lowest in this regard. Theology and philosophy are rated highest as aiding to solve intellectual problems; practical theology lowest; theology and philosophy are rated highest again in throwing light on personal spiritual problems, and practical theology again lowest. Practical theology is rated highest in the extent to which it gives vocational guidance, and also in the extent to which it helps to discover personal possibilities.

The Influence of Content, Method and the Teacher's Personality

In the opinion of the students, the content of the course is rated highest as determining its helpfulness. The personality of the teacher is rated in second place; the method of instruction in third place; the students' own interests,

inclinations and aptitude in fourth place; the personnel of the class in fifth place. As among the various departments, there are no significant differences except that students attribute whatever values they receive from biblical Greek and Hebrew more to the personality of the teacher than to the content of the course. (Table 68, Appendix B.)

STUDENT REACTIONS TO THE CURRICULUM IN GENERAL

THE CURRICULUM AND ITS ADMINISTRATION

The extent to which theological students are satisfied with the curriculum and its administration has been determined by the responses of 1,528 students, representing thirty-one seminaries, to a series of questions in the student opinion ballot (Schedule G, Ballot 1, Appendix A) concerning the following aspects of the curriculum:

- Entrance requirements.
- The passing grade.
- Graduation requirements.
- Required term papers.
- The way scholarships are awarded.
- Classroom teaching methods.
- Types of required courses.
- Required reading.
- Number of required courses.
- Marking system.
- Examination system.

On these items, 19.0 per cent. of the students indicate "very satisfactory," 53.6 per cent. "satisfactory," and 27.4 per cent. "neutral," "unsatisfactory" or "very unsatisfactory."

Considered separately by classes where sufficient cases were available to permit comparisons, the above results show no trends either toward increasing or decreasing satisfaction through the three school years.

Table 77, Appendix B, shows the percentage distribution of votes according to degree of satisfaction for each of these aspects of the curriculum. Entrance requirements, the passing grade and graduation requirements are voted satisfactory or better by more than 80 per cent. of the students. The marking and examination systems received the lowest vote of the students. The coefficients of satisfaction vary from .77, or above "satisfactory," to .64, or about mid-way between "satisfactory" and "neutral." These differences, while they may appear small, are highly reliable.*

* The coefficient of satisfaction is obtained by considering the five steps in the scale equivalent to numerical values ranging from 1.00 to 0.0. A coefficient of .750 would be equivalent to "satisfactory" while .500 would be equivalent to neutral.

Table 78, Appendix B, records the coefficients of satisfaction for each of nine institutions from which fifty or more responses were obtained. Entrance requirements receive a coefficient of .77 from students in all institutions. In one institution entrance requirements are rated .88 (by fifty-three students); in another only .70 (by sixty-four students). Similarly, students in the former institution rate various curricular problems all the way from .88 to .66. The number of required courses receives coefficient ranging from .80 to .44, a difference of .36 points.

While students on the whole rate the aspects of the curriculum slightly below "satisfactory," there are large differences among institutions, and large differences within institutions, in the degree to which the students approve the status quo. We had hoped to relate these differences in student attitudes to differences in administrative policy; but it is not always clear whether student attitudes represent specific responses to specific policies or traditional reactions.

As important as the general finding that students are only fairly well satisfied with the existing order is the extent of individual differences in student attitudes. On the whole, theological students are quick to sense and to conform to the attitude or code of their group. Less than 20 per cent. average a response that is half a step higher or half a step lower on the scale than the typical response of their group; and only 1 per cent. average a response that is a full step higher or a full step lower on the scale than the typical response.

INADEQUACIES OF THE CURRICULUM

Again through the medium of the student opinion ballot (Schedule G, Ballot 5, Appendix A), the students were requested to indicate the fields of study, investigation or practical training for which they feel their respective institutions do not make adequate provision. The replies of 915 students to this question have been classified under twenty-seven distinct headings and are reported in detail in Table 79, Appendix B.

The most significant factor that emerges in this connection is the high rating given to fields of a practical nature and to psychological subjects. In these areas, according to student opinion, the seminaries are not providing adequate facilities. Inadequate provision for field work supervision of actual preaching, for social case studies with social agencies and for the fine arts are also frequently recorded.

DIFFICULTIES FELT BY STUDENTS

Another section of the student opinion ballot (Schedule G, Ballot 5, Appendix A) was designed to discover some of the difficulties that handicap

students in getting the maximum good from their seminary courses—difficulties which students often find so burdensome that it is impossible for them to enter upon their seminary life with abandon and enthusiasm.

Eight hundred and eight students replied to this question, citing difficulties listed in Table 80, Appendix B, in the order of their frequency of mention. Financial problems, crowded schedules of work and outside activities represent related problems which account for more than half of all the problems with which students find themselves confronted.

SUMMARY

In a typical week, strictly curricular activities account for about fifty-one hours, or 53 per cent. of the time beyond that required for physical maintenance. Of these fifty-one curricular hours, 16.6 go to recitation, 25.6 to study, and 9.1 to assigned field work and practice. There are wide differences among seminaries owing to administrative policy, and within seminaries there are wide differences among students.

Students devote only slightly more time to required courses than to elective courses per credit hour. Less time is given to courses in practical theology and theology and philosophy than to courses in church history and comparative religion and missions.

While 71.8 per cent. of the required courses have enrollments not far from what would be expected, 16.7 per cent. have less than three-fourths of their expected enrollment, and 11.4 per cent. have an excess enrollment of 25 per cent. or more. Elective courses naturally bear the brunt of student approval or disapproval, 28.2 per cent. having less than one-fourth of their expected enrollment, and 10 per cent. having more than double their expected enrollment. Among the eight fields of study, courses in biblical Greek and Hebrew, both required and elective, are most frequently avoided. Required and elective courses in this field combined enroll, on the average, only about two-thirds of their fair share of students.

The curriculum of required and elective courses would appear to contain considerable "dead wood." Of 885 required courses, 150, or 17 per cent., have less than half their expected enrollment. Of 1,220 elective courses, 353, or 29 per cent., have less than a fourth of their expected enrollment. If student reactions mean anything, many of these courses might well be dropped from the curriculum.

Students elect courses predominantly for two reasons: their practical usefulness and their promise of supplying needed information. Some importance in their decision may be attached to the personality of the teacher. Similar motives operate in all fields of study.

This type of approach, supplemented by intensive study of particular situations, should prove valuable in any thoroughgoing attempt to reorganize curricula in particular seminaries.

In the appraisal of the most helpful courses, English Bible was mentioned by 78 per cent. of the students, practical theology by 57 per cent., theology and philosophy by 55 per cent., religious education and psychology of religion by 45 per cent., church history by 43 per cent., biblical Greek and Hebrew by 26 per cent., Christian sociology by 19 per cent., and comparative religion and missions by 17 per cent. That biblical Greek and Hebrew stands sixth in this list is probably because it stands third in the order of frequency with which its courses are offered.

The most important contributions of the various courses of study are that they open up new fields of knowledge, provide inspiration to greater effort, provide a method of independent study, and assist in solving intellectual and spiritual problems.

Students are fairly well satisfied with the *status quo* of the various aspects of the curriculum. Of 16,136 votes on eleven aspects of curriculum administration, 19.0 per cent. indicate "very satisfactory"; 53.6 per cent., "satisfactory"; 16.4 per cent., "neutral"; 8.4 per cent., "unsatisfactory"; and 2.6 per cent., "very unsatisfactory." There are wide differences among seminaries in the degree of satisfaction of the students. In part, these differences represent reactions to satisfactory and unsatisfactory conditions and, in part, the traditional attitudes and codes of various groups.

While student reactions constitute only one set of factors to be considered in any modification of a curriculum, the students have such widely different backgrounds and previous training that some effort should be made to adapt the work of the seminary to their needs. The facts presented in this chapter will be of value, therefore, only to the degree that the seminary faculties recognize this principle. If a seminary wishes to adapt its work to the individual needs of its students, and preceding data indicate that most of them do, then such facts as the way the students spend their time, how they choose their electives, how they value their various courses, how they feel about the administration of the curriculum, become matters of importance.

CHAPTER XVII

The Economic Needs of Seminary Students

PURPOSE OF THE CHAPTER

It was pointed out in chapter xii that the majority of theological students are sons of farmers, ministers, skilled and unskilled laborers and tradesmen; that the median family income during their childhood was \$1,863; and that, on the average, a family of four children was provided for with these slender resources.

This background of economic pressure is important for a study of theological education, because early childhood environment and experience condition later outlooks on life, and also because it means generally that the student may not look for financial assistance from his family when he undertakes the necessarily expensive task of securing a college and professional education. Together, these factors produce a series of experiences in which the typical student is seen as struggling to pay his way. This is not to imply that only theological students have financial difficulties. Medical and legal students alike share these difficulties; but for these latter the situation is alleviated by two important factors, the existence of family resources for assistance and the prospective high level of earning power.

How serious is this problem for theological students? What are the seminaries doing to relieve the situation? What more can they do or should they do? These questions define the major interests of this chapter.

EVIDENCE OF ECONOMIC NEED

YEARS SPENT WITHOUT FINANCIAL CARE

Of 1,650 students who answered a question concerning the number of years in which they had been free from financial care, 55.6 per cent. asserted that they had never experienced even a year of such freedom; only 4.5 per cent. indicated freedom following the eight years of grade school; 95 per cent., therefore, have been concerned with the economic problem at some time during their high-school, college or seminary career.¹

AMOUNT EARNED

The median student earned 57.6 per cent. of his college and 79.5 per cent. of his seminary expenses; 20.8 per cent. earned essentially all (91 to 100 per

¹ The data are taken from student blanks filled in by 1,776 theological students in thirty-one seminaries and incorporated in a doctor's dissertation, "The Background and Experience of Theological Students," by Karl P. Zerfoss (Yale University).

cent.) of their expenses in college; 40.0 per cent. earned essentially all of their expenses in seminary. Only 7.2 per cent. did not earn at least a part of their college expenses; and 6.4 per cent. at least a part of their seminary expenses. The economic problem becomes even more acute in the seminary than in college, although the college situation is serious enough.

The situation apparently grows still more acute as the student progresses in his seminary course. As students reach the senior and graduate ranks, they earn increasingly larger proportions of their expenses and give more time to remunerative work and less time to voluntary religious work. In part, of course, this increasing burden is owing to the student's increasing maturity and consequent increasing responsibilities for dependents of his own, and also it is owing to his desire to relieve his parents of financial obligation.

ANNUAL EXPENDITURES AS COMPARED WITH AMOUNTS EARNED AND RECEIVED

The median amount of expenditure is \$720.50. While this may seem low in comparison with the expenditures of students in other types of schools, it must be remembered that tuition charges are negligible and that essentially all single students are housed in dormitories at modest rentals.

The median amount earned is \$569.50. Approximately two-thirds of the students reporting on this item (1,319) earned less than \$1,000; one-third earned over \$1,000; 5 per cent. of the total earned over \$2,000.

The median amount received from scholarships and fellowships by 1,017 students reporting is \$176. This is probably too high an average, as the supposition is that those failing to answer the question are not receiving aid. Data presented in another section of this chapter estimate the average amount of aid received from scholarships and similar sources at \$110 a student.

To meet this yearly expense of \$720.50, therefore, the average student earns \$570 and receives \$110 as a subsidy. This leaves him with a deficit of \$40 which must be made up by parents, summer employment or loans from other sources. These data are presented in detail in Table 81 of Appendix B.

TIME GIVEN TO REMUNERATIVE WORK

The amount of time which the student gives to remunerative work each week provides another way of testing the severity of the economic pressure under which his seminary course is pursued. The median number of hours spent in remunerative work by the 1,294 students reporting is eighteen. In business and in most professions, a full week amounts to about forty-eight hours, in many cases less than this. Our data show that approximately a tenth of these theological students are working forty-six hours a week and over in addition to carrying their seminary work. More than four-tenths work from twenty hours to forty-six and over. Notwithstanding the fact

that these outside hours may be turned into good educational account, it is apparent that a full load of seminary work, plus eighteen hours of remunerative employment, leaves the average student with no time for leisure, reflection or cultural pursuits.

TIME GIVEN TO VOLUNTARY RELIGIOUS WORK

Whereas 83.9 per cent. of the students devote more than five hours a week to remunerative work, only 7.1 per cent. devote more than five hours a week to voluntary non-remunerative religious service. On the face of it, this might be considered a situation uncomplimentary to theological students. When viewed in its setting, however, students can hardly be held to account for the fact that it exists. When allowance has been made for classroom hours, study hours and the hours necessary for maintenance, the margin for voluntary work is slender indeed. It should also be pointed out that many students make important contributions, equivalent to unrewarded service, through their so-called remunerative work.

TIME AFFORDED FOR OTHER ACTIVITIES

This pressure of outside employment is reflected in the limited time afforded the students for cultural pursuits and recreational activities. Among 1,662 students, an average of twelve such cultural pursuits as the opera, the theater, lectures, visits to museums, etc., was reported as attended during an academic year, one in every three weeks. The typical student gets about one-third of the recreation he needs for the maintenance of good mental and physical health.

MARITAL STATUS

The situation is further complicated by the fact that 638, or 36.0 per cent. of the men in our total group of 1,776 are married. Among these 638 married students, 48.0 per cent. have one or more children. In addition to themselves, therefore, they are maintaining a total of 1,202 dependents. Table 82 in Appendix B shows for a sample of 802 cases, how the presence of dependents increases the proportion of expenditures earned and the time given to outside work while decreasing the time available for voluntary work and for cultural activities. The 355 single students earn on the average 61 per cent. of their expenses; they devote fifteen hours a week to remunerative employment, a little over two hours to voluntary religious work, and have a cultural score of 17.0. On the other hand, married students having two or more children earn 83 per cent. of their expenses (an increase of 22 per cent.); they devote twenty-eight hours to remunerative work (an increase of thirteen hours—almost double that of the single students). The extent of

their voluntary religious work drops to about half of that done by single students, and the score for their cultural activities drops to 11.3.

SUMMARY OF THE EVIDENCES OF ECONOMIC NEED

1. Fifty-five per cent. of the theological students included in this study have never had even a single year free from financial worry.
2. The median student earns nearly four-fifths of his seminary expenses.
3. The median student spends eighteen hours a week in remunerative work.
4. The time available for voluntary religious work, cultural pursuits and recreational activities is exceedingly limited.
5. More than a third of the theological students reporting have families to support.

Each of these factors is in turn related to the limited economic status of the parents of these students, and to the fact that all the students are consecrating themselves to a profession that promises only the most limited financial return.

The contrasts between local and cosmopolitan seminaries, which have already been revealed in another chapter, reappear in the economic status of students in seminaries variously located. Students in the local type of seminary earn on an average 57 per cent. of their expenses; those in the cosmopolitan type, an average of 72 per cent. Similarly, students in the cosmopolitan type seminaries spend more hours a week in remunerative work and give less time to voluntary work. A larger proportion of them are married. The time they devote to cultural pursuits is, however, somewhat extended, reflecting the larger opportunities of metropolitan centers.

It seems clear that theological students are carrying an undue burden of work. Hard-working seminary students may make high grades; but the price they and their families pay is still to be measured. No one will deny that these men who are to contribute the religious leadership of the future should have the benefit of adequate time for cultural pursuits, for quiet and reflection, for recreation, and for religious work done voluntarily without pay. The present situation, which forces students by reason of their economic need, to receive payment for their every service, is serious indeed.

THE COST OF A SEMINARY EDUCATION (See Schedule B, Appendix A)

TUITION

Of sixty-three seminaries, 81 per cent. report no tuition charge; 17.4 per cent. make a definite charge; 1.6 per cent. did not indicate their policy in this

connection. The amount charged ranges from \$30 to \$280, or an average of \$129.54.

ROOM RENT AND BOARD

These items were reported upon differently by the different seminaries. Some indicated the range of cost, some gave a definite amount, others combined the cost of both room and board.

Of the sixty-three seminaries, 19.0 per cent. make no charge for room rent; 17.5 per cent. indicate a minimum and maximum cost ranging from \$66.54 to \$84.09 on the average; 39.9 per cent. indicate a definite amount averaging \$45.16; 20.4 per cent. estimate the combined cost of room and board at \$247.84; 3.2 per cent. did not reply.

Of the sixty-three seminaries, 22 per cent. indicate average minimum and maximum costs ranging from \$194 to \$239.23; 49.5 per cent. indicate a definite amount averaging \$208.03; 20.4 per cent. estimate the combined cost of room and board at \$247.84; 7.9 per cent. did not reply.

FEEs

In replying to the question concerning fees, the seminaries were left free to indicate required fees without being asked about fees for specific purposes. On this basis, 30.1 per cent. did not indicate any student fees; 69.9 per cent. indicated fees as follows:

Fee for	Per Cent. of Seminaries	Average Fee
Registration	38.0	\$8.87
Incidental	35.0	21.90
Graduation	33.3	7.80
Health	25.2	7.00
Student association	23.8	8.02
Library	19.0	5.02
Late registration	9.5	4.00
Service	6.4	31.50
Athletic	4.7	8.60

TOTAL COST

Estimates of the necessary cost of a theological course for single students living in dormitories were provided by seventeen seminaries. Such items as tuition, rent, board, laundry, special fees are included, but not incidental expenses such as clothing and recreation.

The median cost is a little over \$300. The cost occurring with highest frequency is \$200 to \$249. It is interesting to compare these estimates with the estimates of the students themselves which have already been reported.

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

According to the students, the median expenditure is \$720.50 a year, or more than twice as much as the estimated minimum cost reported by the seminaries. The main reason for the discrepancy in these estimates is that the estimate of the seminaries covers only necessary expenses of single men living in dormitories; the student estimate covers all expenses reported by all kinds of students, one-third of whom have families to support.

FORMS OF STUDENT AID

The question emerges as to what the seminaries are doing to meet the financial needs of their students. In general the type of aid administered include fellowships and scholarships, grants and loans, prizes and other awards.

LOAN FUNDS

Of the sixty-three seminaries reporting, 65 per cent. have revolving loan funds for students. The average amount of these funds is \$7,067.72.

The president or the dean of the seminary is most frequently responsible for the administration of loan funds; but other sources of responsibility were indicated, including the faculty, a committee, the treasurer, the educational board, a professor, a college officer, the students themselves.

A time-period of one year for the payment of loans is allowed by 16.2 per cent. of the seminaries administering loan funds; a period of three years by another 16.2 per cent. of the seminaries; from four to ten years by about 14 per cent.; 27 per cent. of the seminaries allow from one month to nine months; another 27 per cent. do not make any requirement.

The majority of the seminaries (53.6 per cent.) make no interest charge. Among the others interest is charged at the rate of from 3 to 6 per cent.: 3 per cent. of interest is charged by 2.4 per cent. of the seminaries; 4 per cent. by 14.6 per cent. of the seminaries; 5 per cent. by 7.3 per cent. of the seminaries; 6 per cent. by 14.6 per cent. of the seminaries; 7.3 per cent. of the seminaries did not answer the question.

The average amount of a loan that can be made to any one student as reported by 68.2 per cent. of the institutions maintaining loan funds is only \$151.60. It would seem to be apparent that the loan resources of the seminary are far from adequate to meet the economic needs of their students.

STUDENT SUBSIDY

Discussion concerning the merits and demerits of student subsidies is reserved for a later chapter. Here our task is to ascertain the facts so far as they affect the cost of the student's theological education.

A summary of the facts concerning student subsidies, including scholar-

ships, fellowships, aid in the form of grants and loans, prizes, etc., as reported by forty-eight institutions having a total enrollment of 5,551 students during the academic year 1929-1930 is given in Table 84 of Appendix B. This summary includes aid administered by both seminary and outside sources. (See Appendix A.)

Allowing for the fact that some students receive aid from more than one source, it is estimated that at least 3,800 different students receive aid of some kind, and that the average amount of such aid is \$160 a year. If we take into account the students enrolled in these institutions who are not receiving aid, the total amount of aid per student is considerably reduced. It averages, on this basis, only \$110, which would seem to indicate that theological students are not subsidized to the extent commonly believed.

The largest proportion of students, 1,718, or 41.7 per cent., of those receiving aid, receive this aid in the form of scholarships administered by the seminary, an average amount of \$172. Grants and loans administered by the seminary were received by 1,122 students (27.2 per cent. of those receiving aid), an average grant of \$107 and an average loan of \$83. Fellowships administered by the seminary were received by eighty-two students, or 2 per cent., an average amount of \$808. Prizes administered by the seminary were received by 163 students, or 3.9 per cent., an average amount of \$77.

Of the 4,124 students receiving aid, 1,039, or 25.2 per cent., received this aid from sources outside the seminary in the form either of grants or loans, an average grant of \$142 and an average loan of \$103.

It is interesting to note that the income for fellowships and grants is derived chiefly from endowments, while the income for scholarships, prizes and loans is derived from a variety of sources. It is also interesting to discover that so few institutions have records concerning the amount of aid administered to students by outside sources, which, in some cases at least, is considerable.

SUMMARY

One of the crucial problems which the seminaries must face centers in the financial needs of their students. The majority of students come from families of limited means and have never been free from financial care. Fully two-fifths of them must earn all of their seminary expenses; a third have families to support. Remunerative work is monopolizing the student's time outside of classes and study, leaving him little time for recreation and cultural pursuits. And finally, very few students may look forward to incomes that will place them on a level of comfort and financial security.

While there is no single remedy for this problem, a number of ways in which it might be alleviated are suggested.

1. The cost of a theological education might be reduced.
2. More adequate loan funds might be provided.
3. More scholarships and other subsidies might be provided.
4. Students might be recruited from the higher economic levels.
5. Outside work might be integrated with classwork for educational value.

In providing for dormitories at modest rentals for practically all unmarried students, and in reducing the cost of board, and in almost completely eliminating tuition charges, the seminaries may be considered to have already done as much as they can be expected to do to minimize the cost of a theological education. Similar provision in the way of apartments for married students might be made in a good many cases.

No system of loan funds or of borrowing will go to the heart of this matter since this merely shifts the burden to a problematical future, financially speaking. The situation of the law or medical student, or of the student preparing for business is quite different. It is both sound and feasible, from an economic point of view, for such students to capitalize their prospective earning power to borrow a considerable part of their necessary funds. The impecunious character of the ministerial profession does not afford theological students a similar advantage.

It is clear that provision for scholarships and fellowships must be expanded. Our data reveal that the average amount granted per student on a scholarship basis is only \$160 a year, and that the average for all students is only \$110 a year. While it is true that grants to theological students far exceed those to college or professional students, it is also true that they probably do not greatly exceed grants made by graduate schools to students working for advanced degrees.

If the seminaries should be successful in an effort to recruit students from families of the higher economic levels, while at the same time keeping their doors open to students of other classes, great benefit might result for all concerned. But this remedy faces the difficult problem of bringing the challenge of the ministry to able students of the upper economic levels.

As long as outside work is conceived of primarily as a means of relieving the student's financial distress, it cannot serve as an important contribution to the larger problem of preparing men for the practical tasks of the ministry. Among theological students of the present day, outside work too often serves only to monopolize time that should be devoted to study, to cultural pursuits, to recreation, to the full enlargement of the student's life. Reorganization of outside employment so that its educational values would become primary is the most promising solution. A few seminaries are already thinking in these terms; and some have gone so far as to consider making selected and supervised employment an integral part of the curriculum.

CHAPTER XVIII

The Physical and Mental Health of Students

PURPOSE OF THE CHAPTER

It is generally agreed among physicians, psychiatrists and health experts that physical and mental health are inseparable. Poor physical health is often accompanied by poor mental health. The two constantly interact on each other in such intimate ways that they are now regarded, not as two states or conditions, but one. Yet for purposes of discussion, they are often treated as two somewhat different problems. In this chapter we shall adopt the most convenient mode of discussion and consider first the physical health of seminary students and secondly their mental health.

The major questions for discussion deal with (1) the status of physical health among seminary students and the provisions being made by the seminaries for maintaining it; (2) the symptoms of good or poor mental health among seminary students and the provisions being made by the seminaries for mental hygiene.

THE PHYSICAL HEALTH OF SEMINARY STUDENTS

No general health survey among seminary students has ever been made, nor does this study attempt such a survey. Aside from information available in a few seminaries which require health certificates for admission and physical examinations each year, very little is known of the health of theological students. Bits of information have been gathered here and there during our study which, while admittedly inadequate, are presented here for what they are worth.

A tabulation was made of the responses of 1,444 students to six questions included in the student data blank.¹

¹ Schedule F, Appendix A.

- Question 77. (a) Do you have a medical examination at regular intervals?
(b) How often?
" 78. Have you ever been refused life insurance because of defective health?
" 79. (a) Do you take regular physical exercise?
(b) How often?
(c) In what does this exercise consist?
" 80. Underscore the word which best describes the condition of your health: excellent, good, fair, poor, bad.
" 81. Check how you feel most of the time: energetic, alert, medium, dull, very tired.
" 82. How many hours a day can you read or study without eye-strain or headache?

To the question: "Do you have a medical examination at frequent intervals?" 50 per cent. of the students answered in the affirmative; 46 per cent., in the negative; 4 per cent. did not answer. Of those who answered in the affirmative, 13 per cent. reported a medical examination twice a year; 75 per cent., once a year; and 12 per cent., once in two or more years. Of the 1,444 students, only thirty, or 2 per cent., said that they had at any time been refused life insurance; but of the 95 per cent. who reported that they had never been refused life insurance, we have no way of knowing how many had actually applied; 3 per cent. did not answer this question.

In the matter of physical exercise, 1,071, or 74 per cent., of the students reported that they take regular exercise; 22 per cent. take exercise occasionally; 4 per cent. did not answer the question. Of those who exercise regularly, 780, or 72 per cent., report daily exercise; 14 per cent., from three to six times a week; and 10 per cent., once or twice a week.

The total group of 1,776 students reported on the question concerning general feeling: 29.5 per cent. feel *energetic* most of the time. 42.6 per cent., *alert*, but not energetic; 26.7 per cent., *medium*; .5 per cent., *dull*; and 4 per cent., *very tired*.

Of this total group of 1,776 students, 25.3 per cent. reported that they are able to read or study between five and six hours without eye-strain; 18.5 per cent., between seven and eight hours; 14.2 per cent., between three and four hours; 12.1 per cent., between nine and ten hours. This accounts for about 70 per cent. of the students. Of the remaining number, 3.2 per cent. can read only one or two hours a day without eye-strain or headache; and 26.4 per cent. can read from eleven to more than nineteen hours.

Another set of data bearing upon student health was secured from the time charts which were kept by 929 students in twenty-nine seminaries during a typical week of the school year 1929-1930. (See Schedule H, Appendix A.) These charts were referred to in an earlier chapter, when their nature and the general findings resulting therefrom were discussed in detail. Here we are interested with the extent to which they reveal the amount of time spent by students in health activities. For example:

SLEEP

The average number of hours reported as spent in sleep during the typical week was 54.4. This is an approximate average of eight hours a day. There were wide variations, of course, among individuals. About two-thirds of the students report between fifty and sixty hours; one-sixth, less than fifty hours; and one-sixth, more than sixty hours. If theological students "burn the midnight oil," they apparently make up their lost sleep at some time during the week; for according to their own estimates they are, on the

average, finding time for a good night's rest. Only a few students, about 5 per cent., reported forty-four hours or less, which is an average of six and a fraction hours a day. As a matter of fact, according to the best medical advice, it is not so much actual loss of sleep that undermines health as it is what causes one to stay awake.

PHYSICAL EXERCISE

The average number of hours reported as spent in physical exercise during the typical week was five. This is for the 87 per cent. who reported some time taken for exercise. The remaining 13 per cent. reported no exercise at all. Of the 87 per cent. who reported some time for exercise, 19.4 per cent. reported one or two hours; 21.9 per cent., three or four hours; 20.4 per cent., five or six hours; 13.6 per cent., seven or eight hours; 5.9 per cent., nine or ten hours; 5.5 per cent., eleven or more hours.

Considerable variation appears among seminaries, depending somewhat upon the facilities available for recreational purposes. At one seminary, the average amount of time spent in physical exercise was as low as three hours a week; at another seminary it reached 7.5 hours. The averages of the other (twenty-seven) seminaries lie between these limits. Assuming that one hour each day, or seven hours a week, is a reasonable allowance for exercise, we find that only two seminaries reach this mark. Of the total group of students, only 24.7 per cent. report that amount of exercise.

MEALS

Health experts tell us that eating habits are important factors in general well-being, particularly the amount of time taken in consuming meals. The students have supplied us with various estimates of the number of hours a week which they spend at the table.

The average number of hours spent at meals during the typical week was 11.6. Assuming twenty-one meals a week, the average time per meal is thirty-three minutes. As an average, this is perhaps a reasonable amount of time; but individual variations are enormous, ranging from three to twenty-eight hours a week. The standard deviation of the distribution is 3.7 hours, which means that about two-thirds of the students spent between eight and fifteen hours at meals during the typical week; about one-sixth spent less than eight hours; another one-sixth, more than fifteen hours. It would be exceedingly interesting to know the correlation between hours per week spent at meals and general physical health.

It has already been pointed out that the majority of theological students lead busy, often strenuous lives. The fact that nearly all of them are faced with the necessity of earning a living places upon them an additional burden

which in many cases may prove a serious menace to health. Students who spend more than twenty-five hours a week in remunerative work, as many do, and attempt simultaneously to carry a full schedule of studies, are continually pressed for the time that is required for the activities that nurture health. Irregular meals constitute a very real health hazard, and one that could be eliminated in some measure, at least by the provision of a refectory or seminary dining-hall. About a third of the seminaries are not making such provision; and students are forced to take their meals in private boarding houses or in restaurants, the latter being generally preferred when the field work is at a distance from the seminary. Students tend, moreover, by the force of economic necessity, to seek the cheaper restaurants. Irregular, unbalanced, poorly cooked food, and in many instances, insufficient quantities of food, all conspire to endanger the student's health.

SEMINARY PROVISION FOR THE HEALTH OF STUDENTS

MEDICAL CARE

Of the sixty-six institutions on our master list, only twenty-three maintain an infirmary where sick students may find quiet and proper care. The average capacity of these infirmaries is about four beds. In eight cases the infirmary is provided for the joint use of the theological school and its affiliated university. These, of course, are equipped to care for a larger number of students.

Twenty-four seminaries provide free medical service for students, including consultation, examination and prescription as required by an attending physician. Except in rare cases, hospital privileges are not provided. In almost every case where free medical care is not provided, arrangements have been made with local physicians and hospitals for the students to secure such care at reduced rates.

Thirteen institutions charge a nominal medical or health fee that makes medical privileges available to the students exclusive of hospital and operation services. Several institutions are able to secure reduced rates for students in local hospitals or free service by hospitals for a limited period.

Recent studies show that colleges and universities have widely adopted the program of group medicine. It involves the payment of a medical fee on registration which provides consultation, examination and prescription throughout the entire year. In some classes it includes hospitalization and surgical attention. Larger schools are thus able to employ the full-time services of one or more physicians and nurses. The smaller schools employ the part-time services of a physician.

Compulsory medical examinations are required yearly by many colleges and universities. The early discovery and correction of serious physical

defects has amply justified this compulsion. Many seminaries would no doubt be surprised to find a high frequency of physical defects in their student and faculty groups. The discovery and correction of these defects would constitute a most worthwhile seminary project.

RECREATIONAL ACTIVITIES

The variety of facilities for recreation provided by seminaries may be summarized as follows:

1. Gymnasium privileges.
2. A physical director.
3. Y. M. C. A. privileges.
4. Recreational privileges with affiliated university.
5. Faculty advisers on athletic or recreational committees.
6. Equipment for outdoor recreation.

In general the policy of theological seminaries is to provide the equipment and make privileges available, but to leave the organization and promotion of recreational activities largely to the students.

The inadequacy of the equipment for recreational purposes maintained by theological schools in general is obvious even to a casual observer. It is often inconveniently arranged and in an unsatisfactory condition. The following types of equipment were found among the sixty-six institutions studied:

1. Gymnasium.
2. Tennis courts.
3. Handball courts.
4. Bowling alley.
5. Athletic field.
6. Game room.
7. Volley-ball court.
8. Baseball field.
9. Swimming pool.

Twenty-eight institutions provide these facilities through some type of affiliated arrangement with a university, a college, a Y. M. C. A., or a church. In many cases they are available only at considerable distances from the seminary and thus are not utilized to the greatest profit. Only twelve institutions report a physical director, all on part-time so far as the theological school is concerned. Two are students. In fifty-one institutions, the recreational life is organized and promoted by the students, which means that students who are athletically inclined become the agitators, the promoters, the organizers and the directors of athletic activities.

ATHLETIC TEAMS

The majority of the seminaries make some provision for athletic teams.

Type of Sport	Number of Institutions	Intramural Only	Intercollegiate and Inter-Seminary
Basketball	31	31	23
Baseball	12	12	6
Soccer	6	6	1
Bowling	2	2	0
Handball	5	5	0
Tennis	13	12	7
Volley-ball	8	7	4
Football	6	6	1
Horseshoes	1	1	0
Indoor ball	2	2	0
Swimming	1	1	0
Hockey	3	3	0
Track	1	1	1

Twenty institutions have no athletic teams, either for intramural or inter-seminary games. Three others report no teams aside from those of the affiliated college or university but state that the theological students are members of these teams.

SPORTS OFFERED BY THE COMMUNITY

The nature and type of the community in which an institution is located may suggest and make available a number of sports and recreational facilities, more or less informal for the most part and not requiring organization or promotion. The following sports are engaged in sufficiently by students in a few institutions to warrant mention:

	Institutions Mentioned by Students
Winter sports	5
Hiking	23
Golf	3
Boating	9
Mountain climbing	3
Swimming	13
Skating	14

SUMMARY

The most striking impression gained from this study of the seminaries' provision for the recreation of their students is the failure to recognize the responsibility involved, and the lack of coördinated and unified planning. Here and there student interest has flared for a while over some sport or game; but all too often the interest dies early for lack of systematic direction.

The lack of attention to physical well-being is a heritage from the past which glorifies mind over body. College and university education has been guilty of the same inattention to matters of physical health. The early revolt against this conception in college and university circles resulted in gymnastics and calisthenics, which still dominate many schools with their rigidity and formalism. A more hopeful future for recreation is indicated in the recent intramural programs being developed in universities. These programs place the emphasis on the spontaneous elements of play and games with widespread participation by students organized for individual and group competition.

If each seminary would face squarely the question of how it can better meet the recreational needs of its students, there would be a wholesome awakening in physical well-being which graduates would carry far beyond the seminaries into community life. Such a program cannot be realized without definitely facing the problems of ways and means.

A SUGGESTED PROGRAM

The suggestion is made that each seminary select, either by appointment or election, a student-faculty committee which would (1) canvass every available recreational resource; (2) develop a year's intra-school recreational program to include every student.² A program of this nature would embrace far more than the present inadequate athletic program of the average university. It would put theological seminaries in the position of pioneers in physical well-being. Such an emphasis would, no doubt, encourage colleges and universities to give more attention to the broader aims of health and physical well-being for all. In developing this program, seminaries may eventually find that such a widespread participation by students in plays and games would modify their academic program to give more time for physical exercise. European schools are moving in that direction; and while the schools of the United States have been overloaded with a narrow and academic type of education, recent trends point unmistakably toward more physical activities designed to develop zest for play and good health. The seminaries have a unique opportunity to lead out in this direction, because they are not burdened with highly competitive interschool athletic programs that place the emphasis on winning and participation for the few star athletes.

One further item deserves mention at this point. The students were asked in the student opinion ballot to express their opinion as to the ade-

² Help in developing this program will be found in *Games and Sports in British Schools and Universities, Bulletin No. 18* (1927), published by the Carnegie Foundation for the Advancement of Teaching Individual and Mass Athletics; also *Games, Contests and Relays*, by S. C. Staley, published by A. S. Barnes and Company.

quacy of the recreational facilities provided by the seminary which they were attending. It is significant that the institutions that were found by this study to be providing adequate facilities, were rated overwhelmingly as "satisfactory" and "very satisfactory" by the students, while those that do not provide such facilities were rated as "unsatisfactory" and "very unsatisfactory."

THE MENTAL HEALTH OF SEMINARY STUDENTS

The promotion of mental health among students has in recent years become a deep concern of colleges, universities and professional schools. The occasional, if not frequent, cases of suicide or insanity among student bodies has focussed the attention of the faculty upon the need for careful and skillful canvass of the student body to discover incipient mental disorders. This has led, in some cases, to a systematic effort to discover types of mental and social conflict that might have serious consequences.

The mental health work in colleges and universities has a positive as well as a negative aspect. The objective is not only to prevent serious mental disorders and social maladjustments, but to provide educational experiences that may issue in a wholesome and purposeful outlook on life. It aims to aid students in shaping a philosophy of life that will coördinate and harmonize previous convictions with an ever-changing environment. It aims to aid the student to achieve skill in making the most intelligent use of opportunities as they arise, and to deal with baffling social situations.

Two forms of mental hygienic work are found among theological seminaries: (1) the effort to aid students in their personal problems; (2) the provision of social and cultural opportunities. The first is a matter of counselling, the second of extra-curricular activities. We shall review first the types of problems that theological students are facing. The data are taken from student opinion ballot 5, in which an attempt was made to secure from the students a free expression of their life problems and the part the seminary was playing in them.

The following questions were asked, with instructions to the student to:

"Think over your seminary life from the beginning, what it has meant to you, how it has helped you, how it has disappointed you. Then answer each of these questions as you care to or can:

- (1) What intellectual problems has the seminary helped you to solve?
- (2) What intellectual problems have you not yet solved to your satisfaction?
- (3) What practical problems has the seminary prepared you to meet?
- (4) What practical problems do you feel unready to meet?
- (5) What fields of study, investigation or practical training do you feel the seminary does not adequately provide for?

- (6) What practical difficulties have you had in trying to do your seminary work properly?
- (7) What personal needs or problems has the seminary enabled you to overcome?
- (8) What personal needs or problems have you not been enabled to overcome?
- (9) What personal needs has the seminary made no provision for meeting?
- (10) Why did you decide to enter a seminary or theological school rather than go directly from college into the active ministry?"

(1) *Intellectual Problems of Theological Students* (Questions 1 and 2)

A number of students qualified the word "solve" in these questions. They feel that for many problems there are no final solutions and that to reach the place where one feels that he has solutions for intellectual problems is to stagnate intellectually. A Senior at institution No. 13 says:

"The word 'solve' is rather strong for me. I have had most all of the problems peculiar to a student going to a liberal college and seminary and the various courses, associations, etc., have helped me to come to some definite state of solution; but I make every effort not to become completely satisfied."

There is a distinct tendency to believe that the seminary raises more problems than it solves. Some of the students accept this as a natural part of an expanding intellectual life; others are plainly disturbed about "being up in the air" as they sometimes express it. A Middler at institution No. 48 says:

"The seminary course thus far has raised more problems than it has settled. Some of the courses treat intellectual questions as impertinent and push them aside, being content to face only one accepted view and expecting all minds to conform. However, other courses have taught us that a man has a right to, and should think, and that theologians may err. Our intellectual life is very much 'up in the air.'"

A Middler at institution No. 47 feels very much the same way, except that he takes it as a matter of course:

"The four above are not 'solved' but are on their way to being solved as they were not when I came here. Such problems . . . will probably take a good many years to solve, if they ever can be."

Other opinions following the same tenor are:

"The seminary training has greatly increased my knowledge, but many of the professors are so keen about standing in the students' good graces that too much sympathy is given and not enough intellectual guidance. I came to this

seminary seeking a solution to the problem of evil. I found there was none. I also expected to find a theology; but instead I found many theologies."

A Senior at institution No. 47.

"It is largely a question of feeling out half completed truth, obtaining more historical data concerning social movements, in order that I might make more accurate value judgments."

A Senior at institution No. 47.

"All my intellectual problems are not solved, but I think I see the direction in which the solution is to be found. I hope they never will all be solved."

A Senior at institution No. 25.

". . . Several problems remain for future study. I do not regret this nor worry greatly about it, but look forward toward further study."

A Senior at institution No. 25.

"The seminary has been a disappointment to me along philosophical and theological lines. Problems of the personality of God, the real place of prayer in the life of power, etc., are more confused now than in my college days."

A Senior at institution No. 25.

"Most of my intellectual problems are unsolved, but I am much further along the road than I was when I entered the seminary. It has opened up many new fields in which to work the rest of my life. My ignorance of theological problems was appalling, but now I feel as if I at least had a start toward solving them."

A Senior at institution No. 25.

In a fair number of cases the students are not faced with any particular intellectual problems, either because the particular problems most common in the seminary were fairly satisfactorily solved in college or because a certain point of view was adopted before entering seminary which has made problems seem less difficult of solution. Two Seniors at institution No. 25 find that college took care of most of their intellectual problems. One says:

"My intellectual problems in the religious field were pretty largely solved in my junior and senior years in college. Seminary work has been more of a buttressing up of the positions I had arrived at."

And another:

"My intellectual problems were pretty well solved and although I have tried to be honestly open-minded, I have not been disturbed on any of my decisions."

A Middler at institution No. 28 tells of adopting a working approach to all problems:

"I have had no particular intellectual problems or serious emotional upsets due to the fact that at the time I made my decision to enter the ministry, my minister was a man of mature years (40) who had just graduated from the seminary. His influence—more indirect than direct—was such that I was able to come through without that conflict in my college and seminary work. In other words, he opened my eyes so that I did not approach traditional matter and new revelations with a closed prejudiced or biased mind."

A Senior at institution No. 25 says the same thing in effect:

"Since I had been introduced to the modern point of view in religion before my entrance into the seminary, I have had to undergo no transition of a catastrophic nature. The seminary has confirmed and reinforced in my mind the modern outlook upon religion."

There is a tendency among some students to feel that the seminary does not actually face vital intellectual problems of the present day. A Middler at institution No. 47 puts it rather strongly:

"I think that . . . is preparing students to fight battles which were won quite a few years ago. It assumes that ministers are going to be in all sorts of debates about the higher criticism of the Bible. I feel that very little, if any, of their time would be so spent. . . . What the seminary is now doing for me is to solve problems for me before the problems have become real to me. The seminary is answering questions for me that I have not asked."

A Middler at institution No. 48 feels that the problems that are faced are problems of a past generation:

"We get one thing in class and yet hear some of our conservative teachers and preachers speak just the opposite way in practice. It leaves us in the predicament of not having a solid foundation. We use a book that our fathers used and yet in other fields we are modern, so the two cannot harmonize in our minds."

The same student adds that some of his professors are afraid "to come out and take a stand on what they believe for fear it will offend the . . . church. We are not fitted in a practical way to meet the modern trend of thought."

These are a few samples selected from many. They show on the whole a perplexed but healthy attitude. There is no evidence of morbid brooding. There is a note of dissatisfaction, especially with the tendency on the part of some professors to answer questions that are not real to the student.

The following types of intellectual problems were mentioned by 500 students representing thirty seminaries. Three main divisions are indicated: (1) problems definitely theological; (2) problems more philosophical and concerning especially the bearing of science on religion; (3) problems

relating to the application of religious teachings to various phases of conduct. Every seminary is represented in the first group; all but two in the second; about half are represented by a scattering of answers in the third.

Types of Problems	Number of Students Helped (Question 1)	Number of Students Not Yet Satisfied (Question 2)	Ratio
About God	137	143	1.04
About Jesus	123	147	1.19
About the Bible	343	79	.23
About evil	27	70	2.59
About future life	18	74	4.11
About prayer	16	50	3.12
About supernaturalism	22	37	1.68
About the value of religion	86	25	.29
About authority	15	31	2.03
About the church	25	28	1.12
About salvation	20	21	1.05
About predestination and free will	21	50	2.38
About the new psychology and religion....	27	29	1.07
About philosophy of life	50	27	.54
About science and religion	92	41	.45
About popular amusements	0	7	...
About war	4	10	2.50
About race	9	6	.67
About sex	5	9	1.80
About economic morality	11	16	1.45

The ratios are helpful in indicating the problems on which the students are rather well satisfied with the help they receive as compared with those that call for further enlightenment. For example, 137 students report that their seminary had helped them in the solution of problems about God; 143 report that such problems are still not solved to their satisfaction. The ratio of those who have received help to those who still seek help is 1.00 to 1.04. But on the question of intellectual problems concerning the Bible, the ratio is 1.00 to .23, which means that more than four times as many students have been helped as still seek help. This ratio is practically reversed in the case of those who list problems about belief in a future life.

But this does not tell the whole story. It does not indicate, for example, whether any of the students who checked question 1 also checked question 2. As a matter of fact, many did check both questions. Not a few students listed a series of problems under the head of problems which the seminary had helped them to solve and again under the head of problems not satisfactorily solved. Some students indicated that help had been received on a general problem, and then listed specific aspects of that problem as still not satisfactorily solved. For instance, several students said they had come to feel that belief in God is more reasonable, but they had unsolved problems

about the nature of God, about trinitarianism versus unitarianism, and similar questions. Too much importance, therefore, must not be attached to the figures presented here, which undoubtedly are subject to change. The types of problems mentioned are more constant. They are, for the most part, the time-honored problems of theology to which each succeeding generation of thinkers has a fresh answer.

PRACTICAL PROBLEMS

The replies to questions 3 and 4 which deal with practical problems were tabulated for only the two upper classes, Middlers and Seniors, on the assumption that the Juniors had not been long enough identified with the institutions in question to have secured any great amount of help.

The practical problems reported by the Middlers and Seniors in thirty institutions may be classified as follows:

	Replies to Question No. 3*			Replies to Question No. 4			Ratio of Question No. 3 to Question No. 4		
	Mds.	Srs.	Total	Mds.	Srs.	Total	Mds.	Srs.	Totals
Pastoral	151	155	306	125	119	244	.82	.76	.79
Preaching	84	83	167	41	30	71	.48	.36	.42
Church administration...	59	82	141	62	67	129	1.05	.81	.91
Personal adjustment...	83	54	137	37	45	82	.44	.83	.59
Religious education...	62	59	121	23	13	36	.37	.22	.29
Economic problems ...	7	7	14	10	7	17	1.43	1.00	1.21
Rural church	2	2	4	2	3	5	1.00	1.50	1.25
Denominationalism ...	5	4	9	2	4	6	.40	1.00	.66
Totals.....	453	446	899	302	288	590	.66	.64	.65

* This tabulation reads: There are 151 Middlers and 155 Seniors, a total of 306 students, who have been helped in pastoral problems by the seminary. There are 125 Middlers and 119 Seniors, a total of 244 students, who feel there are practical problems in pastoral work they are unready to meet. The number of Middlers in section A is to the number of Middlers in section B as 1.00 is to .82. That is, there are 1.22 times as many Middlers who have been helped with pastoral problems by the seminary as still feel unready to meet them.

The data concerning these problems for each class of students, show that Seniors have fewer problems of all types which they feel unready to meet than have Middlers, with the exception of problems related to personal adjustment, the rural church, and denominationalism. The inference seems to be that the seminaries are giving more assistance in the other problems which decrease as the student advances, and less in these three problems which increase as the student advances. The two problems of a practical nature which students feel least ready to meet are economic problems and problems of the rural church.

PERSONAL PROBLEMS

It should be noted at the outset that of questions 7, 8 and 9, which deal with personal needs and problems, question 7 asks for problems that have

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

been solved to the satisfaction of the student, while question 8 may include both problems that are in process of solution and problems for which no solution is in view. The seminary may provide solutions for such problems; but so far these solutions have not been used by the students. Question 9 calls definitely for problems which, in the mind of the student, the seminary makes no provision for meeting.*

The following types of personal problems were mentioned:

Types of Problems	Number of Students Reporting Problems Overcome Question 7	Number of Students Reporting Problems Not Overcome Question 8	Number of Students Reporting No Provision for Solution of Problems Question 9
	267 Respondents	219 Respondents	213 Respondents
Sex	10	11	9
Recreation	2	12	46
Vocation	18	22	14
Social	94	27	9
Psychological	113	73	2
Student-faculty	6	5	43
Religion	69	91	113

Sex Problems

These are not mentioned often as compared with the others, yet often enough to be significant when we consider that the students signed their names to the questionnaire and might, therefore, be expected to be somewhat reticent on this subject. Of those who indicate that they received help on personal problems in the seminary, ten, or 3.7 per cent. specify help on sex problems. There is little tendency to indicate the nature of the sex problems or the sources of help. The language employed by the students is most general. A larger proportion, eleven, or 5 per cent., of those who say they have unsolved personal problems, indicate sex problems. One student said, for example:

“. . . recently developed a sexual problem symptomatic of social maladjustment; probably not getting right balance of social and recreational activities.

“A Senior at Institution No. 53.”

Of those who feel that the seminaries make no provision for the solution of personal problems, nine, or 4.2 per cent., indicate sex problems. There is a tendency to be telegraphic in replies, as in the case of a Senior at institution No. 53 who says simply, “problems of sex life; relations of men and women. . . .”

* It should be borne in mind that the ballot was in no sense a check list. Apart from the use of the words “practical,” “personal,” and “intelligence,” not a single suggestion of an answer was made. Thus it is to be expected that those problems indicated by the students are all the more real and significant.

The table indicates that the proportion of those who have received help on sex problems is almost as large as the proportion who feel that no help is available. An interesting story is told by the following class grouping:

	Proportion of Total Respondents Who Have Solved Problems	Proportion of Total Respondents Who Have Not Been Able to Solve Problems	Proportion of Total Respondents Who Feel Seminary Makes No Provision for Solving Problems
Junior class	1.7	7.7	7.7
Middle class	3.8	2.6	2.8
Senior class	4.7	6.5	4.6
Graduate class	5.6	0.0	0.0

A larger proportion of those listing unsolved sex problems and those who feel that no provision has been made for the solution of such problems are in the junior class; the proportion in the middle and senior class is fairly even; in the graduate class it is just the reverse. This might be taken to indicate that the seminaries do make provision for the solution of sex problems, but that these solutions do not appear until after a period of attendance at the school. In any case, whether or not the seminaries provide the solutions, the students do, after a period of residence, receive help along this line.

Religious Problems

Comparing the proportion of replies to questions 7, 8 and 9, we are able to tell for any particular problem the trend of student opinion. If the proportion of those who say the seminary has helped them on any problem is practically equal to the proportion who have not yet reached a solution, or to the proportion who feel that the seminary offers no solution, the institution in question may be rated midway between no help and abundant help. If a large proportion of students indicate help on a particular problem as against a small proportion who find no help available, it may be concluded that, in the opinion of the students at least, there is an abundance of help. If, on the other hand, only a small proportion of students have been helped in a particular problem and a large proportion claim that the seminary offers no help, it may be concluded that the students of that institution are finding inadequate help in the solution of that problem.

It has been seen, for example, in the sex problems of students, that the proportions are fairly equal in the three groups: 3.7 per cent. indicate help; 5.0 per cent. indicate unsolved problems; 4.2 per cent. find no help available. In personal psychological problems there is a marked tendency to find adequate help available in the seminaries: 42.3 per cent. of the students have

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.3901500260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

found help; 33.4 per cent. have problems as yet unsolved; only .9 per cent. feel that the seminaries afford no solution to such problems.

The picture of the religious needs of students is different from either of these. A relatively large proportion, 26.9 per cent., have found help in the solution of their personal religious problems; but, in contrast to this, 41.5 per cent. have problems that still baffle them; and 53.0 per cent. state definitely that the seminaries have made no provision for meeting their personal religious problems. A more detailed analysis of religious problems will be given in a later chapter.

This summary of student problems is not an attempt to search out symptoms of mental conflict or social maladjustment, but rather to show the nature and scope of the problems that seminary students are facing. Whether they lead to serious conflicts or maladjustments or emotional difficulties depends upon the way in which they are handled. On the basis of the students' testimony as to the help received from their seminaries, our interest turns at this point to the sources from which this help has been derived.

SOURCES OF HELP IN DEALING WITH STUDENT PROBLEMS

Ballot 2 of the student opinion ballot (Schedule G, Appendix A), which listed fifteen suggested sources of help, was designed to reveal the relative merits of these sources in dealing with each of eight types of problems.

One thousand, five hundred and twenty-eight students, representing thirty-one seminaries, voted on this ballot.⁴ Not every student filled in each voting space completely, but enough votes were cast to show the relative ranking of each source of help. A plan was worked out for weighting each source by the number of favorable votes, discounting the unfavorable ones.⁵ The results are shown in Table 85, Appendix B, in which the votes of students in all thirty-one seminaries are combined.

When all types of problems are considered, certain sources of help rank consistently low. For example, the *small prayer circle* is always ranked in one of the last four places; and, according to the average or composite ranking, ties with *forget it for a while* for last place. *Public worship* and *recreation* are next lowest, and are also consistently low for the various types of problems. Other sources rank high for one type of problem and low for another; as, for example, *books read on the subject*, which heads the list in the solution of scholastic, intellectual and ethical problems and drops to near

⁴ The names of the seminaries appear in List III, Appendix A.

⁵ This plan involves statistical treatment which need not be described here. Its essential feature was to give each source a count of one for each time it appeared in Column A; two for each appearance in Column B; three for each appearance in Column C; and counts of thirteen, fourteen and fifteen for appearance in Columns X, Y and Z, respectively. The source with the lowest score was given the highest ranking.

the bottom of the list in the solution of financial problems and personal problems of social adjustment. A similar fluctuation of rank is seen in *courses of study* and *talks with a faculty member*. *Private devotion* and *quiet meditation* rank fairly near the top for all except scholastic and intellectual problems.

Four types of problems—field work, intellectual, personal, moral and social—were selected for special consideration. Each of these types was ranked in value for each institution on the basis of the average votes of the students responding.

In solving field work problems, such sources as *talks with a minister or pastor*, *talks with a faculty member*, and *private devotions* are ranked consistently high by the seminaries as a whole; but there are quite distinct differences among them individually. While in seventeen cases out of thirty-one, *talks with a minister or pastor* is rated in either first, second or third place, it is rated in fourteenth place by one seminary (No. 18). While in twenty-two cases out of thirty-one, *talks with a faculty member* is rated in either first, second or third place, it is rated in tenth place by one seminary (No. 11) and eighth place by another (No. 6). While in eighteen cases out of thirty-one, *private devotions* is ranked in first, second or third place, it is several times ranked in eighth place and once in ninth place (by seminaries 12, 25, 46, 47, 49 and 18).^{*} The sources judged of least value with greatest uniformity are: *forget it for a while*, *recreation*, and *public worship*.

In solving intellectual problems, *books read on the subject* was ranked in first place by the seminaries as a whole; *talks with a faculty member* in second place; and *a course or courses taken* in third place. The students of only three institutions fail to give one of these three sources first place. For two of these institutions, *private devotions* is ranked of greatest value; and for the other, *quiet meditation* ranks in first place. The three sources of help ranked consistently lowest are *recreation*, *forget it for a while*, and *the small prayer circle*.

In solving personal moral problems, the three sources ranked consistently highest are *private devotions*, *quiet meditation*, *talks with student friends*; and consistently lowest, *forget it for a while*, *a course or courses taken*, and *a good night's sleep*.

In solving personal problems of social adjustment, *talks with student friends* is rated in first place; *private devotions* and *quiet meditation* in second and third place respectively; *a course or courses taken*, *forget it for a while*, and *the small prayer circle* are ranked lowest with fair consistency.

These rankings are summarized in Table 86, Appendix B, which shows

^{*} The students in seminary No. 18 ranked *talks with a member of family* in first place; in seminary No. 11, *quiet meditation*; in seminary No. 6, *books read on the subject*.

how the students in the different seminaries ranked each source of help in respect to the four types of problems.

The source of help indicated as "*talks with a faculty member*" is especially interesting. As a source of help in field work and in intellectual problems, it ranks consistently high, never below tenth place, in all seminaries; but as a source of help in dealing with problems of moral and social adjustment it ranks very low, never higher than third place and that in only one seminary. In dealing with such problems, the students indicated that they derive most help from *talks with student friends*, *private devotions*, and *quiet meditation*. This is one of the most serious situations that has been revealed. The mental health of students is more likely to be involved in problems of social and moral adjustment than in any other type of problem; and certainly fellow students, devotions, and quiet meditation do not provide the most expert sources of help in these realms.

To determine whether significant differences occur in the rankings of the various sources of help by students of different classes, a further analysis was made of two seminaries (Yale and Garrett) from which a considerable number of students of all classes—junior, middler, senior and graduate—supplied information. There appears to be not a single significant trend in the ranking of the sources of help by the different classes. At Garrett, for example, there is a tendency to value *talks with a member of family* less as the student goes successively through the classes; but at Yale the opposite is true. Apparently other causes than class differences are operating. An analysis of the Yale students by age-groupings was next attempted; but this likewise revealed little that might be called a definite trend from one age-group to another. Men about the age of thirty-six, for example, rank *group discussions* first; but the men between twenty-six and thirty also rank this source high. *Quiet meditation*, too, is ranked first by each of the three lowest age-groups, and is dropped to eighth place by the men in the oldest age-group. A rather definite trend is seen in the gradual tendency to rank *a good night's sleep* higher as one passes successively through the age-groups. Otherwise differences in age cannot be said to account for differences in ranking given to sources of help by the different seminaries.

One fact that stands out in this study of sources of help is the high place given almost uniformly to personal religious life or private devotions in the solution of various types of problems. *Private devotions* ranked at the top, or very near the top, in every type of problem except those of a purely intellectual nature, such as mastering courses of study and intellectual problems of religion, theology, philosophy and biblical interpretation. Even in these cases *private devotions* ranks, on the average, slightly above the midpoint. In the practical problems involved in making a success of field work, and

even in personal financial problems, *private devotions* are ranked second. This is doubtless because students feel that through prayer and other forms of private devotions they gain new confidence and courage to face such problems. In problems of Christian ethics and in personal problems of social adjustment (getting along with others, etc.) *private devotions* ranks in second place, while in personal moral problems it heads the list as a source of help.

That *private devotions* should, in the solution of *personal moral problems*, rank ahead of such sources of help as *talks with student friends*, *books read on the subject*, *group discussions* with others who have similar problems, and *courses offered* in the seminaries, is evidently significant. It is even more significant that the same ranking is obtained when the students are split up into smaller groups. In schools so widely divergent in background and viewpoint as Berkeley, Garrett, Lutheran Seminary in Philadelphia, Southern Baptist, Union Seminary in New York, and Yale, we find a high ranking for *private devotions*. In four of these schools this source of help is ranked at the top of the list, and in the other two, third from the top. Again, when students are grouped by classes, as in the case of Yale and Garrett, *private devotions* is ranked in first place by two classes in Yale and three classes in Garrett, and in second place by two classes in Yale and one class in Garrett. When the students are grouped according to age, as in the case of Yale, a ranking just slightly lower but uniformly high in all age-levels is obtained.

In other words, it has not been possible to select a group of students on the basis of the type of seminary, or of seminary class, or of age, where individual differences in ranking of sources of help for the solution of personal moral problems materially changes the uniformly high rating assigned to private devotions.

Only among those students who have given up private devotions, or have never engaged in them, is there a substantial difference of opinion as to the value of this source of help. The fact that a very great difference of opinion is found here is evidence of the reliability of the other rankings, for it tends to show that the students were discriminating in their ranking of sources of help.

STUDENT COUNSELLING

The responsibility for counselling with theological students concerning their personal problems rests chiefly with the dean or president of the institution. Of the sixty-three seminaries studied, twenty-seven designated the dean of the school as the recognized officer whose duty it is to look after the personal needs of the students. In seven of the institutions, it is indicated

that some other official assists the dean in performing this function. The president of the institution is designated by nine institutions, the faculty (as a body) by eleven institutions, the dean of residence (or men) by six institutions, a professor by six institutions, a chaplain by one institution, and a university personnel officer by one institution.

Thirty-two institutions do not attempt to estimate the time devoted to personal conference with students. They make the general statement that the officer gives as much time as is needed. Thirty institutions attempted a careful estimate in hours per week. The range is from one to twenty hours, and the average for the thirty institutions is six hours. One institution reports that its personnel officer devotes all his time to student problems in the university, including the theological school.

It must be recognized that no institution can control the confidential matters of a students' life. It cannot appoint some one official or faculty member as confidential adviser for all students. The students must be allowed to select as their confidants those members of the faculty who are most congenial to them. The pastoral function cannot be forced. There must be reciprocal trust, respect, admiration and understanding if effective results are to be secured. Most of the institutions recognize this fact, and look to members of the faculty to contribute freely of their time and thought to assisting students with personal perplexities in an informal way with the student taking the initiative. A few institutions have tutors who devote themselves in a large measure to personal matters. Others have an advisory plan whereby each member of the faculty is expected to exercise pastoral care over a certain number of students. In two or three institutions an adviser is appointed each year for the incoming class. A few institutions have a chaplain or student pastor. The faculty members, for the most part, approach the problem of student counselling informally. Thirty-five institutions report that faculty members do not have stated office hours for conferences but extend a standing invitation to students to command their services when desired. Twenty-eight institutions estimate the approximate time spent weekly by each faculty member in counselling as three hours per professor on the average.

Fifteen institutions make some provision for psychiatric service for students when required. This matter is cared for in seven of these institutions by the health service of the affiliated university. In the other eight institutions, the provision is made independently of the theological school. The methods of detecting cases needing treatment are psychological tests, health examinations, and faculty contact and observation.

It is found that in institutions where the work of counselling is not a designated or recognized function of some one person, it tends to become

“everyone’s business” and so results in being “nobody’s business.” Students have described the relationships of faculty and students in some institutions as “deplorable.” There is hesitation on the part of the students to intrude upon a busy teachers’ time long enough to “talk things through,” regardless of the number of invitations the teacher may have extended to visit him in his office or in his home. Likewise there is hesitation in calling upon the professor who has no hours set apart for the purpose of consultation. In general, students come to feel that their teachers are more absorbed in their subjects and their engagements than in the personal problems of students. There is need for more careful study of this problem by theological faculties in seeking out the men in need of counsel.

We have seen that *talks with a faculty member* is ranked very high by students as a source of help in dealing with all kinds of problems except personal moral problems and problems of social adjustment. This fact led to further investigation by individual seminaries. The contrast between help derived from talks with faculty members as an aid in field work and intellectual problems on the one hand, and as an aid in moral and social problems on the other is most apparent. As an aid in intellectual problems, *talks with a faculty member* was ranked in first place by the students in nine out of thirty-one seminaries; in second place in twelve seminaries; and never lower than seventh place. But as an aid in moral problems, it never ranked above fourth place, and that only in four seminaries. The students in fifteen of the thirty-one seminaries ranked it in tenth place or lower.

The average amount of time that 936 students (those who kept the time charts during the typical week) spent in conversation with faculty members was forty-one minutes. Nearly half, however, spent no time at all. For the other half, the average is seventy-three minutes. The usual variations appear among seminaries and among students in the same seminary. (See Table 87, Appendix B.)

If this situation is at all representative of seminaries in general, we can understand why students rate conferences with the faculty low as a source of help in moral and social problems. Yet such conferences are rated high as a source of help on problems of field work, finance, ethics, and biblical interpretation. Evidently such time as is spent in conference with members of the faculty is not devoted to a discussion of moral and social problems, probably because such problems cannot be adequately handled in the brief span of time permitted by the ordinary conference.

SOCIAL LIFE

Social life among theological students is promoted in a variety of ways. Ten institutions report that the faculty makes no systematic attempt to

foster the social life of their students. The methods used by the other institutions for developing the social life of students vary in emphasis. The most frequently employed are:

1. The hospitality extended to students by the faculty in their homes.
2. Faculty receptions of a more or less formal nature.
3. Group socials participated in by faculty members.

The methods mentioned with less frequency are:

1. Afternoon teas for students and faculty.
2. Thanksgiving dinners attended by trustees, faculty, and students.
3. Class sociables.
4. Formal dinner by president of institution.
5. Pre-Christmas "get-together."
6. Social life in dormitories.
7. Personal contacts of faculty with students.
8. Social committee with faculty-student personnel.
9. Annual picnic or banquet.

The meager data covering each of these social activities makes it quite impossible to rate or appraise them. An attempt to set up a merit ranking would be hazardous and unreliable. It is, however, evident that the traditional attitudes toward certain forms of social amusement rules out such pastimes as dancing for practically all seminaries. The development of this form of social amusement has gone far in higher educational circles and is rapidly penetrating into secondary schools. In society at large, the trend is in the direction of a more widespread approval of dancing as a form of social amusement. Many believe that the minister of the future who can take part gracefully in such social occasions, will enhance his community leadership and will acquire a closer understanding of and contact with young people. This is but one of the many forms of social life which a faculty-student committee in each seminary could well study to discover the most effective ways to meet the social needs of students. Results in terms of improved student morale will amply repay conscious attention to this problem.

Two-thirds of the sixty-three institutions studied provide a refectory, dining-halls, or a cafeteria for the students. Most of these are operated by the school management; but, in a few cases, the student body operated the eating place. A few institutions connected with universities have for their students the university accommodations. Only 18 per cent. of the institutions make no provision for eating. In fifteen seminaries the students are required to eat in the seminary dining-hall; in twenty-six, there is no requirement.

LIVING ACCOMMODATIONS

UNMARRIED STUDENTS

The seminary may make a contribution to the life and social education of the student by providing the proper physical environment for student living and student activities. The dormitory is the setting and focus for the family life of the institution. Around its fellowships cluster most of the informal, social and religious activities.

The quality of these informal and everyday affairs is difficult to evaluate. The best we can do is to note certain rough symptoms: Of the institutions studied, 40 per cent. have all unmarried students living in the dormitories; 40 per cent. report that more than 90 per cent. of the unmarried students, or "practically all," live in the dormitories; 15 per cent. of the institutions have from half to three-fourths of unmarried students in the dormitories. Only 5 per cent. of the institutions have no dormitory facilities. We estimate that of all the unmarried students in the sixty-three seminaries studied, fully 90 per cent. live in dormitories.

The survey staff made no effort to score or appraise the quality of these living quarters. Some seminaries have excellent and even luxurious dormitories; others have very plain although comfortable dormitories; and in a few cases, the dormitories are old, poorly lighted, and poorly ventilated. Most seminary students are well satisfied with their living conditions as will be shown statistically toward the end of this chapter.

MARRIED STUDENTS

Theological institutions have been growing more tolerant of married students in recent years. Many institutions that formerly ejected a student if he married during his course, are now receiving married students and, though strongly urging students to refrain from marriage until the end of the course, will not expel them in case they do marry. A few institutions are providing or plan to provide apartments for married students. This development has not yet spread very generally.

More than half of the institutions (52 per cent.) provide no living quarters for married students. Another 20 per cent. do provide some living accommodations for their married students which are sufficient to care for the major portion of those who are married. In 25 per cent. of the institutions, only a small per cent. of married students have apartments provided by the institution. Only 3 per cent. of the institutions report no married student enrolled.

A question of policy arises as to the willingness of seminaries to receive married students on a par with the unmarried students. Chapter xvii shows

that 36 per cent. of the 1,776 students are married and another 16 per cent. engaged. The same chapter also shows that a large proportion of seminary students experience a break of one to twenty years in their educational career, which means that they are older and hence likely to be married. Seminaries must soon decide whether they shall accept married students and provide suitable living quarters for them.

FACULTY PROXIMITY

The value of student contact with faculty in social and informal ways has been stressed by educators for a long time. Yet many institutions are not, in the practical management of their affairs, taking this factor fully into account. This is touched upon at other points. Evidence of a failing in this regard is found in the proximity of faculty living quarters to those of the students. To be sure, proximity does not mean sociability, but it does make sociability convenient and possible. The institutions were asked: "How many members of the faculty live in dormitories or apartments that are adjacent to or near the student quarters?" There were sixteen out of sixty-six institutions, or 25.4 per cent., that answered "none"; and eighteen institutions, or 28.5 per cent., that answered "All," or "All Professors." The remaining 46.1 per cent. of the institutions gave numbers running a wide range of percentages; in most cases the proportion is small.

THE EXTRA-CURRICULAR PROGRAM

The second general type of facility provided by the seminaries for the development of social skills, is the extra-curricular program. These activities are somewhat of the same general sort as those found in colleges, but are adapted to the life of the seminary.

During the past ten years, there has been a phenomenal growth in the development of extra-curricular activities coincident to the expansion of secondary and higher educational levels. The movement has centered in the organization of social and recreational activities designed to promote general morale and to fill the needs of students not provided for in the regular curriculum. This movement has exhibited the following trends:

1. Increasing emphasis on intra-school athletics and play with widespread participation.
2. Student participation in school control.
3. Student planning for assemblies and convocations.
4. Student participation in commencement arrangements.
5. Development of common interest "hobby clubs."
6. Student management of school newspapers and magazines.
7. Forensics and discussion type of debating.

8. "School sings" and organization of musical activities.
9. Excursions and hiking.
10. Student-faculty coöperation in reconstructing curricula and school program.
11. Point system for limiting and encouraging student participation in extra-curricular activities.

This program is becoming increasingly unified under the centralized control of an extra-curricular activity director.

All of these trends, except the last, are found among theological seminaries. There is so much variety in the extra-curricular activities of seminary students, that a list covering what was found is necessarily long. We have, however, attempted a functional classification of these activities, many of which were found only in one seminary.

Functional Classification of Activities

I. *Athletics*

1. Athletic committee.
2. Management and control of athletics.
3. Conduct field days and intramural sports.

II. *Executive—Administrative*

1. General control of elections.
2. Call election meetings.
3. Supervise all organizations established by general organization.
4. Appoint faculty treasurer of general organization.
5. Fill vacancies in office.
6. Deal with school problems.
7. Keep activity records.
8. Inventory.
9. Publicity committee.
10. Printing and multigraphing.
11. Sponsor motion pictures.

III. *Financial*

1. Pays moneys.
2. Receives moneys.
3. Sale of tickets and publications.
4. Bank committee.
5. Budget committee.
6. Examine financial reports.
7. Finance athletics and intramural program.
8. Finance orchestra.
9. Publish financial report.
10. Raise money by entertainment.
11. Approve finances of all organizations.

12. Audit treasurer's accounts.
13. Issue membership tickets.

IV. Legislative

1. Grant charters to all organizations.
2. Initiate propositions.
3. Form laws or by-laws of organizations.
4. Control point system for limiting and encouraging E. C. A. participation.
5. Approve resolutions of executive council.
6. Impeachment and removal from office.
7. Appoint or approve appointment of committees.

V. Directing Activities

1. Refectory committee.
2. Assembly committee.
3. Library committee.
4. Study hall committee.
5. Yards and grounds committee.
6. Book exchange committee.
7. Sanitation committee.
8. Buildings and equipment committee.
9. Book reviewer's committee.
10. Art reviewer's committee.
11. Christmas program committee.
12. Usher and door committee.
13. School supply committee.
14. Philanthropic committee.
15. Debate, music, dramatics and oratory committees.
16. Suggestion box committee.

VI. Publications

1. Publish handbook.
2. Publish annual.
3. Publish newspaper.
4. Publish monthly literary review.
5. Publish term calendar.
6. Publish seminary announcements of seminary for alumni and friends.

VII. Students Welfare

1. Social and entertainment committee.
2. Arrange for friendly assimilation of new students.
3. Information service.
4. Employment bureau and vocational department.
5. Lost and found committee.
6. Student catch-up committee.

VIII. General Welfare

1. Devise ways of promoting morale and good fellowship.
2. Promote eligibility and scholarship.
3. Award honors.
4. Devise plans for creating and organizing public opinion on school problems.

No one seminary will find it desirable to foster all the types of activities above suggested, but such an outline will serve to emphasize the major problem of seminary organizational life, namely, the provision for the actual and vital organizational needs of students, and the correlation of those organizations and committees into a united program under one student-faculty representative body. In this regard, college and university faculties are tending toward the policy of selecting a faculty representative who acts in the capacity of a faculty adviser to the student council and director of extra-curricular activities. All organizations should exist as arms of this central student council body, and should justify their existence to this central body by giving evidence of constructive accomplishment. The plan embraces a large number of committees which are likewise arms of this central student council body with such functions as are suggested in the above outline. The widespread participation of students and faculty members on these committees has been found to give real stimulus to the growth of morale.

AGENCIES AND ACTIVITIES FOR THE PROMOTION OF MORALE AMONG STUDENTS

All the sixty-six institutions studied, except three, have some sort of student organization. These organizations have a variety of names. The two major functions are social and religious. These organizations usually have stated meetings which are specified in the following order of frequency: monthly, weekly, semi-monthly, by-monthly, quarterly, on call of president, and irregularly. Only one institution said the students never attempted to get together for any purpose. Some of the most frequent statements of purposes are as follows:

1. To aid and promote Christian life and fellowship.
2. To help students maintain a balanced life between the intellectual, social, spiritual and physical.
3. To provide self-government.
4. To promote student activities.
5. To foster the missionary spirit and increase missionary funds.
6. To unify and promote common interests of students.
7. To encourage the growth of group consciousness.
8. To foster loyalty to seminary.
9. To assist faculty in advertising the seminary.
10. To foster sympathy and fellowship between faculty and students.

The types of activities of these organizations are reflected in their standing committees. The following frequency-table shows the number of times each committee is mentioned: devotional, nine; social, nine; athletic, nine; finance, six; missionary, six; literary, five; publicity, four; halls, three; student regulations, two; mail, two; executive functions, two; conferences, one; refectory one; honor system, one.

How these organizations and committees work in practice is difficult to determine. The key to improving student organizations in the direction of meeting actual needs lies in the student council. Twenty-two seminaries report a formal type of student organization which embraces a large association and a small elected council body. Some such type of organization is indispensable for discovering the actual organizational needs of students, and the subsequent provision for the weeding out of "dead" organizations and the creation of useful and functioning organizations. The average seminary extra-curricular program is cluttered up with "dead-wood" organizations which feebly persist because of tradition and habit. The only feasible organization for an effective attack on this problem is a small elected student council which, in cooperation with faculty representatives, surveys actual organizational needs and acts accordingly.

The average number of hours spent in extra-curricular activities by 935 students in twenty-nine seminaries during a typical week, was 7.2. About two-thirds of these students spent between three and twelve hours each; about one-sixth, over twelve; and one-sixth, under three. There are, as usual, variations among seminaries. In one seminary (No. 19) the median hours spent was only three; in another (No. 3) the median was ten and one-half.

STUDENT REACTIONS TO CURRICULAR AND EXTRA-CURRICULAR ACTIVITIES

In ballot No. 1 the students were asked to check the degree of satisfaction with which thirty-eight different activities and affairs of student life were conducted. It will be recalled that they checked each item relatively as very satisfactory, satisfactory, neutral, unsatisfactory or very unsatisfactory to them.

The result of the total vote on this ballot by 1,528 students in thirty-one institutions shows a general satisfaction with the status quo. The percentage of the total votes for all items for each degree of satisfaction is as follows:

Very satisfactory	24.9%
Satisfactory	48.3
Neutral	16.7
Unsatisfactory	7.7
Very unsatisfactory	2.4

In other terms, 73.2 per cent. of all votes for the thirty-eight items are to some degree satisfactory; 16.7 per cent. are neutral; and 10.1 per cent. are to some degree unsatisfactory. The details of this ballot, showing the votes item by item, appear in Table 88, Appendix B.

How is such a large degree of satisfaction covering a diversity of activities to be accounted for? It may indicate only that students are too busy with other things. They are naturally satisfied with activities in which they never participate and with facilities which they seldom use. This interpretation might hold were it not for the fact that the coefficients of satisfaction shown in Table 88 run satisfactory or better all the way down the ballot.

SUMMARY

The cultural and social aspects of ministerial education are left largely in the hands of the students. The seminaries provide certain facilities and foster certain agencies, the use of which is always elective. In fact, social and cultural activities are not regarded as educational in the same sense that the curriculum or the library is, but rather as adjuncts to the curriculum or as conditions under which academic work may be done more pleasantly.

There are a few seminaries in which the corporate social life of the faculty-student group is considered of great educational significance and every effort is made to encourage all students to share in it. In this interplay of social relationship, reside cultural values which cannot otherwise be secured. The great danger is that unless some special systematic effort is made to bring in all the students in one way or another, those who need such experiences most may be the very ones most likely to miss them.

PART IV

**THE SEMINARY AS A CENTER OF CORPORATE
RELIGIOUS LIFE**

CHAPTER XIX

Religious Experience of Theological Students Previous to Entering the Seminary

This chapter and the next two are devoted to findings concerning the spiritual life of theological schools.¹ In this chapter the spiritual problems of theological education will be considered with special emphasis on the adapting of activities of students to their special needs.

RELIGIOUS BACKGROUND OF STUDENTS

Chapter xiii dealt in detail with the religious backgrounds of the 1,771 students in thirty-one seminaries who responded to our student data schedule.² A brief résumé will be sufficient here.

In the strictly denominational seminaries, the students represent a more or less uniform background of religious tradition. But in the more cosmopolitan seminaries, they do not. Some are conservative, others liberal; some are evangelical, others liturgical; and so on. These backgrounds are important, because they color the students' reactions to the seminary.

There are great differences among students in the practical religious experience they bring to the seminary. Some have been active leaders in church work and in religious work in college; others have had virtually no experience of the sort. The figures show that fully one-fourth of these 1,771 students have had little or no practical church leadership experience. What is still more surprising, fully half of them did not participate in extra-curricular religious activities in college.

The facts concerning the devotional life in college are interesting. It will be recalled from chapter xiii, that about one-fourth of the students failed to answer the question; of those who did answer, 50 per cent. said that in college it was their practice to spend about twenty minutes a day in private devotions. Students who attended small denominational colleges where the religious atmosphere is more intense reported an average of thirty minutes a day in private devotions. Evidently these students have, since college days, attached a great deal of importance to private devotions. The significance of this fact will come out later in this chapter.

¹ Chapters xx, xxi, and xxii were prepared by Mr. Ray N. Johnson and will be presented by him as a part of his Ph.D. dissertation to the Faculty of the Department of Education of Yale University.

² This number is five short of the 1,776 students previously reported, owing to the loss of five blanks.

CLASSIFICATION OF DATA ON RELIGIOUS EXPERIENCE

The student data blank contained two questions which were formulated to get at the more intimate religious experiences of students. The two questions were stated as follows: (1) "Have you ever had an outstanding influential religious experience? If so, please describe it briefly." (2) "In what ways did this experience change your life?" These questions were carefully worded. The words "outstanding" and "influential" were used to prevent descriptions of minor and relatively unimportant experiences. The questions avoided any suggestion of a name for these experiences. The student was left entirely free to decide for himself whether he had even had an "outstanding" and "influential" experience that changed his life.

The classification of the replies to our two questions was made by grouping what appear from the description to be fundamentally different types of experience. Many of the experiences had elements in common; but throughout each there was a major note which furnished a clue to classification.

There are three large groups into which the replies fall: first, those who give no information at all, leaving the question blank; second, those who definitely deny having had such an experience; and third, those who affirm such an experience. Then, on the basis of the most *influential* or *outstanding* element in the experience, a further classification can be made of those who say that they have had such an experience. The complete classification, together with the number of cases and the percentage of the total is as follows:

Type of Religious Experience	Number	Per Cent.
No information	305	17.2
Denial	612	34.5
	917	51.7
Conviction of sin, repentance, pardon.....	95	5.4
Resolve to a better life.....	248	14.0
New confidence and courage.....	122	6.9
Struggle to decide or achieve.....	42	2.4
Social dynamic.....	10	.6
Change from cynicism to more sympathy....	12	.7
Change forced without man's volition.....	14	.8
Intellectual reconstruction.....	23	1.3
New insights and ideals.....	75	4.2
Unclassified	213	12.0
	854	48.3
Grand Total.....	1,771	100.0

It is not claimed that these types are mutually exclusive in all cases. In most cases they apparently are. In a few cases elements of two or more types are present. It should also be noted that the classification is made on the basis of the information available. Further information might change individual students from one class to another; but it is not likely that many changes would occur, because the experience related by each student is the

one most outstanding and influential in his life,—the one that he recalled most clearly when giving the information.

NO INFORMATION—305 CASES

Of the 1,771 students who filled out the blanks, 305, or 17.2 per cent., give no usable information about their religious experience. Most of this group give no information at all, leaving the question blank. Others are not quite certain that they have had any experience that should be classified as "outstanding" or "influential."

DENIAL—612 CASES

A larger group belong in the denial group. There are 612 cases in this category, or 34.5 per cent. of the total. More than half of this group deny having had an outstanding or influential religious experience by simply writing in the word "No" in answer to the question. A small minority, however, are very emphatic in their denial, even ridiculing the idea that religion is cataclysmic.³

Before considering the affirmative cases, or those who assert that they have had no outstanding and influential experience, it is important to raise the question of whether a knowledge of the varieties of religious experience of seminary students makes any difference in the type of educational experiences the seminary should provide. Specifically, the question is this: Should the seminary attempt differential treatment of students according to their types of religious experience? If so, in what type of seminary activities should there be differential treatment?

³ One student, for example, writes in this comment: "Nonsense. Profoundly religious people are not subject to chronic or sporadic excitation. If religion be one's conviction that the highest values shall not perish from the earth, he finds his entire life made certain, secure, noble, and dignified. A deeply religious person is offended by such puerile characterizations of that eternal faith in unperishable meanings and values."

Another expresses the same opinion: "Religion does not come in leaps and bounds."

About a fifth of these students went, at some time, through the mechanics of trying to be converted, but without results. The following statements represent the attitude of this class:

"I was supposed to have been converted in an old-time revival; but it was all a farce."

"I went through the motions of being converted in an evangelistic meeting; but it smacked of hypocrisy at the time."

Most of the others have nothing to say against an outstanding experience, but merely say that their own cases were not of that sort.

"I have had no definite experience," writes one. "My ethical and religious ideas have been a steady growth, more rapid since my entry into college."

The background of a Christian home is frequently mentioned by these students: "I believe I was a normal product of a Christian home and church environment."

"Only a sane acceptance of Christianity—brought up in a Christian home."

There is also a tendency among several members of this group to emphasize the fact that religion is full of meaning to them even though they can point to no definite religious experience.

"Slow growth, but none the less remarkable, it seems to me."

"No outstanding experience, yet God and Christ are very real to me."

"No break in my religious life, but much change in attitude."

The answer to this question depends in part on what can be found out about these different religious types. In what respects are those who deny ever having had an outstanding experience different from those who have had such an experience? Or what connections, if any, are found between types of religious experience and other factors in the *background of students*?

We have compared the affirmative and the denial cases in respect to denominational affiliation, section of the country from which they come, age of conversion, age of decision for the ministry, religious activities in college, time spent in devotional life, education of parents, and many other of the background factors listed in chapters xii and xiii. In all of these comparisons the differences are small and statistically unreliable.

AFFIRMATIVE—854 CASES

We come now to the cases of those who state that they have had an outstanding experience. There are 854 such cases, comprising 48.3 per cent. of the 1,771 students, or 58.3 per cent. if we exclude 305 "no information" cases. The affirmative cases include both those who do and those who do not give sufficient information to indicate the nature of the experience.

UNCLASSIFIED—213 CASES

(Insufficient information to indicate type)

It was necessary to make a separate category for those who state that they have had an outstanding experience but who do not give sufficient information to enable one to classify the experience as to its functional nature. This division includes 213 cases, or a little less than one-fourth of the affirmative cases.⁴

TYPES OF OUTSTANDING RELIGIOUS EXPERIENCE

There remain 641 students who relate enough about the experience to make classification possible. As we have seen, these are classified into nine types, on the basis of the information furnished.

TYPE I: CONVICTION OF SIN, REPENTANCE, PARDON—NINETY-FIVE CASES

This type is placed first because of the prominence given it in nearly all studies of conversion. It is more characteristically connected with revival meetings than the other types, though not all of the cases were so associated.

⁴ Some of these respondents simply say, "Yes, at a Young People's Conference," or "At the time my father died," or "When I decided for the ministry," or "When I was converted."

Others indicate a reticence to go into the details of the experience. "It was between myself and God. I told no one about it until several years later." Another says simply, "I'd rather not relate it."

Others either are unable to recall the details or do not know how to put into words what happened. "I cannot adequately describe it." "Mystical experiences cannot be put into words."

There is present the conviction of sin and guilt, the repentance, and then the release from the tension accompanied by a conviction of pardon. A complete, or at least a decidedly noticeable, change in the life following the experience is usually related. The language used to describe this type of experience is generally more theological than that used by the members of any other type. The experience is much briefer in point of time than experiences of other types. The experience itself is often preceded by a period of depression or a feeling of guilt, which may last for a considerable time. But when the climax—the sense of relief and pardon—comes, it comes abruptly, and frequently with some emotional disturbance.

A large proportion of these cases emphasize a definite call to the ministry. Frequently this call follows closely upon the heels of the experience of release from the sense of guilt. Sometimes the desire of the respondent to repay God for what he has received in the experience takes the form of dedicating his life to the ministry. In a few cases the call is practically simultaneous with the coming of the feeling of forgiveness.*

There is a marked tendency among members of this group to emphasize the change in their lives as a result of the religious experience. The changes include, among many others, a new outlook on life, victory over temptation, breaking of bad habits, feeling of peace with God, forsaking of "worldly amusements" or undesirable companions, and decisions for the ministry.*

We compared 612 denial cases with 641 affirmative cases in respect to several background factors and found virtually no differences. We shall now compare the ninety-five type I cases with all the *denial* cases and with

* One writes: "My religious experience occurred near the close of a special evangelical campaign in our local church. For weeks I had been trying to strike reality—to find mental relief. It came one evening while I was lying in bed—a soothing, quieting, and then an exhilarating presence enveloped me—a voice spoke: 'Labor in my vineyard.' I regarded this, at the time, as a definite call to the ministry."

* The examples that follow relate in the words of the respondents the changes in their lives:

"Caused me to hold very definite views on 'worldly' and 'godly' living, working, and amusements. I did not dance, attend movies, or play cards until twenty-one years of age."

"Better church attendance. Cursing ceased. Became more sober in conversation, a better workman; a desire for a higher education was born."

"I hated the things I once loved and loved the things I once hated."

"I forsook the old paths and instead I made new friends and refused to live worldly. It changed my outlook on life. It gave me a purpose in life."

"I was converted a little over nine years ago. Prior to that time I had been living a life which was very worldly. But when I came to Christ the old desires passed away and I received a new light within my soul."

"Made a new man of me in that I made every possible effort to know and understand the good and true in that I might be made better and of service to others."

"It gave me a different love for wife, children, and friends."

"Bad habits were broken at once."

"Gave me positive victory over temptation."

"Made me, I think, more pietistic and directed me in time into the ministry."

"I had planned some other vocation, but this practically decided me for the ministry."

all cases in respect to certain background factors.⁷ As to place of birth, the students in type I come in more than average proportion from a group of contiguous states in the mid-western part of the United States, while the denial students are much more evenly distributed over the country, their distribution corresponding very closely to that of the entire group of 1,771 students.

A larger proportion of sons of farmers are to be found among the type I cases than among those of any other group. While only 25 per cent. of all respondents list agriculture as the occupation of their fathers, 41.6 per cent. of type I students say that they are sons of farmers. The percentage for the denial students is 21.5. Conversely, the fathers of type I students are less likely than the average to belong to the professional class, while those of denial students are more likely than the average to be classified here. Similarly, the fathers of denial students have just their average proportion in large business enterprises (6.2 per cent. of the total) while the fathers of type I students have only about one-sixth their average share of representation in this class (1.04 per cent.).

Type I students come from larger families than do those in the denial group, in spite of the fact that the family income of the former is \$300 less a year than that of the latter. The average schooling of the fathers of type I students is nearly two years below that of the denial students, and is lower than that of the fathers of any other group.

Four denominational groups have more than their average share of the fathers of type I students: Southern Baptist, Southern Methodist, Northern Methodist, and a miscellaneous group of small denominations. The groups having considerably less than their share of the fathers of type I students are Presbyterian, U. S., Lutheran, Northern Baptist, Disciples, and Episcopalians. It is especially noteworthy that while the Congregational and Presbyterian U. S. A. groups have a fair share of all fathers (3.4 and 9.4 per cent. respectively), not a single one from either church is to be found among the fathers of students having this type of religious experience. The denominational affiliation of the mothers of these men is substantially the same as that of the fathers. The church-membership of the parents of denial students is in marked contrast with that of the parents of type I men; that is, the denominations having less than their proportionate share of the parents of type I students have more than their proportionate share of the parents of denial students, and vice versa.

In their decisions for the ministry, the students of type I have been influ-

⁷ Table 35 of Appendix B shows the birthplace of students; Table 39 gives the occupations of fathers; Table 38 furnishes information about family background; Table 32 shows persons of influence in the decision of these men for the ministry; Table 33 shows the events of influence; Table 44 shows the participation of the men in miscellaneous activities; Table 45 shows the colleges attended by the students.

enced about a fifth more than the average by pastors, while the denial students have just an average degree of such influence. The fathers of type I students, in contrast with those of the denial students, have very much less than their proportionate influence.

Marked contrast between these two groups of respondents is seen in the events that have been influential in their decisions for the ministry. Type I students have been much more influenced by sermons than have denial students. Those who deny having had an outstanding religious experience mention reading much more frequently than do those of type I. Another very noticeable difference is the emphasis on the "call to the ministry." Denial students fell far below the average for the entire group in mentioning this as a factor in their decisions; while type I students attach more than three times the average significance to such a call.

Differences are again seen in a comparison of the two groups of men on a miscellaneous series of items. The men in type I spend more time in private devotions, and have had considerably more experience in various sorts of church work. In college they spent more time in extra-curricular religious activities, and less in athletics. They spend considerably less time in recreational activities in the seminary. Both groups are slightly below the average in their interest in social issues. The men who deny having had an outstanding religious experience excell the men of type I in all kinds of reading, including fiction, non-fiction, and religious books.

Differences are also apparent in the type of college attended by the men of these two groups. Type I have the lowest proportion of graduates from Grade A denominational colleges, for example, while there are more than an average proportion of denial cases from these colleges. To cite another example, more than an average number of type I men are not college graduates, while less than the average number of denial cases belong in this category.

Members of both of these groups tend to concentrate in certain seminaries. Almost without exception a seminary having more than its share of denial cases has less than its share of those men who affirm an outstanding religious experience. For example, five seminaries have 63.44 per cent. of all type I cases, while the same institutions enroll but 21.49 per cent. of denial cases and 35.85 per cent. of all students who replied to the student data-blanks.

The same thing is true of the churches to which the students themselves belong. While the Episcopal and Lutheran churches, for instance, have a higher proportion of denial cases than any other denominations, they also have a lower proportion of those who claim an outstanding religious experience.

Thus it is seen that there are considerable differences between these two groups of respondents in respect to almost every factor in their backgrounds

which has contributed to making them what they are today. Most of these differences are significant enough when considered one at a time. When considered together, their significance is increased. Moreover, these differences are differences between groups. Individual differences between members of the same group and between members of different groups would be greater still. Thus it begins to appear that if the seminaries are to provide adequately for the development of the religious life of the students, they must take account of these individual differences. Is the present approach of the seminaries to the religious needs of the students based on a recognition of these differences? We shall return to this question later. Meanwhile, let us examine the other types of religious experience to be found among theological students in an effort to shed further light on individual differences in religious background.

TYPE II: RESOLVE TO A BETTER LIFE—248 CASES

This is the most common type of outstanding religious experience; and the resolve to a better life was an element, though not the distinguishing note, in a large proportion of the other cases. In fact, the process was largely that of leaving in this category only those good resolve cases that did not fit into the other categories.

Special conferences, camps and conventions are the most frequent occasions for these resolves. The decisions are sometimes directly connected with the vocational problem, but not by any means always.*

Reading, especially reading of a devotional character, is mentioned by several of the respondents as the stimulus to new and high resolves.*

* One student tells of his resolve to a better life while at a conference, in the following words: "When I attended the Northfield Summer Student Conference, 1916, before entering college, I caught a vision of the possibility of a life of service to others. This gave me a general direction that I had not previously had. I think it was more the inspiration of leaders and students who seemed to have a satisfying motive in life."

* The following quotations fairly represent this group of students:

"Many times in meditation or prayer or while reading the New Testament I am simply overwhelmed by the desire to be a righteous or godly person and to be of service to others. The personality of others is the greatest power in my life. Many times I completely have abandoned my will to the best that I know. After such experiences I find myself taking a more loving attitude toward others and have a disgust for many things that I have before thought to be right."

"I have, at different times, from meetings, from addresses, from private devotions and meditations, had deeply stirring religious experiences when I have thought God was very near; and that there is a great need that Jesus be preached to those who do not know him." Speaking of the effect of these experiences on his life, he tells us that they "only confirmed more than ever the conviction that I must preach."

"I sincerely believe that God spoke to me one night when I was on a boat on the Hudson River. I was a rolling stone, with no fixed abode, and no fixed ambition in life. Now I am settled. I live for Christ and I am happy."

"The death of my father-in-law brought me, abruptly it seems, to realize many selfish points in my life, and caused a vow to change myself."

"A decision to dedicate my life to service after a series of religious meetings in college gave more aim to vocational search."

Aside from the factors already mentioned as bringing about this resolve to a better life which gives all these experiences a common element, various circumstances are mentioned by individuals as having produced the same result.

TYPE III: NEW CONFIDENCE AND COURAGE—122 CASES

The third type has as its distinguishing characteristic new confidence and courage in facing life. As in the other types, various circumstances produce this experience. Sometimes the experience comes after being at grips with some personal problem, more or less acute.¹⁰

A very few have obtained new confidence and courage as a result of dedicating their lives to religious work. One such case is that of a student who saw at a camp meeting many persons anxious about religious matters but ignorant of how to obtain help. He dedicated his own life to the ministry as a result of this experience; and in turn life became more meaningful for him.

Quite a number of students who belong to this type had already made the decision for the ministry but questioned the wisdom of that decision and then had some outstanding religious experience which gave them new confidence in their ability to make good, new confidence in God's help.¹¹

The emphasis on increased faith, assurance, new confidence and courage, and other similar expressions will be noted as the characteristic and distinguishing element in all of the cases of this type.¹²

¹⁰ "God came especially close as I meditated by the river one morning before sunrise. Once I was very conscious of his presence sustaining in the greatest heartache of my life. It gave me courage and a greater sense of inward peace."

"Through prayer I gained strength to overcome a disastrous love affair. This impressed upon me the reality, power and sufficiency of God for our needs. It enabled me to overcome habits which I could not overcome before."

"It meant the removal of weakening influences of doubt and fear through the consciousness of Divine support."

"I had a prolonged nervous disorder, from which I thought there would be no release. I suddenly realized the reality of Christ and the power of faith. Power came."

"It gave me strength to overcome bad habits that had seemed to have me in their power before."

"I went to the altar and prayed for ability to conquer my temper. Next night the cow stuck her foot in the milk pail and I never said a word."

¹¹ One such respondent says that contact with the divine during his own ministry "Removed doubt as to call of myself to ministry, and gave me the consciousness of divine support, thus removing weakening influence of doubt and fear."

"I had an experience which taught me not to feel ashamed of my high calling."

"In preaching during a revival I saw the great blessing of God on my feeble efforts. This gave me more faith."

¹² "More confidence and faith were mine from the conversion of my father from an irreligious drunkard to a good man."

"There came a peace in my heart. I knew my sins were gone and that God loved me. I faced life with new confidence."

"I saw a clear vision of an angel lifting me out of a stormy sea—peace and blessed assurance followed—I felt that I was truly a child of God, and realized his love for me."

Factors Associated with This Type

These students come from the New England, South Atlantic and Mountain states, and also from territorial possessions, in numbers far greater than the general run of students. These sections have on the average about twice their normal share of students of this type.

Sons of farmers are one-fifth more numerous in this group than in the general average. Sons of professional and business men are slightly less numerous than in the general average. The average schooling of the fathers of this group is about one year less than that of all students combined; yet these fathers and mothers also are reported to exercise more than average influence in sending these students into the ministry.

Nearly twice the usual proportion of the students are heading for missionary work; a relatively larger proportion are planning to teach, and a relatively small proportion are going into city pastorates.

The percentage of Southern Presbyterians and Southern Baptists in this group is twice that found in the general run of students, while the percentage of Lutherans is only 17 per cent. of their usual representation.

TYPE IV: STRUGGLE TO DECIDE OR ACHIEVE—FORTY-TWO CASES

The distinguishing mark of this type of religious experience is a struggle to make a certain decision or to achieve certain results. Sometimes the struggle occurs in connection with the first public declaration for Christianity. More frequently, however, it is in connection with the decision for the ministry. The struggles are almost always acute and crucial. Sometimes there is a rather long period of resisting God's will, with the feeling of conflict growing gradually more intense until the respondent finally feels he must settle the matter without further delay.¹⁸

Factors Associated with This Type

Home Influences

A larger proportion of these students than usual come from the two

¹⁸ One student writes, "I had been fighting the ministry for four years. At a young people's candle light service, I felt I could stand it no longer but offered my life to God to be used as he desired. There was a great feeling of peace."

Another student records a long struggle: "When a small boy I became suddenly conscious that I was to be a minister. I fought it off until I was twenty-five years old, when I decided to give my life over to the ministry."

One student whose father has an income of more than \$100,000 a year tells of his struggle over the question of whether he should go into business with his father or take up religious work: "My father is a wealthy business man who planned for me a place in his plant; but I found no joy in it. One night after the seminary had opened I fought the whole thing out on my knees and decided immediately to enter the ministry. The next morning, to the great surprise of my parents, I left for the seminary."

groups of states designated in this study as the West South Central and the West North Central states. New England and the East South Central states have relatively a low proportion, while other groups of states (with the exception of the Mountain and Pacific states which have none) have about their average share. Sons of professional men and farmers have the largest representation, both in numbers and proportion. High clerical artisans are represented least. The average number of children in the family was lower than that of any other large group (3.9 as compared with the average of 4.5). The family income is about a hundred dollars in excess of the average. The schooling of the fathers is average. These students rate their homes as considerably more than average in their influence on their religious life, and attach more importance to the influence of their fathers than do those of any other major group.

Religious Background

In respect to the church-membership of the parents of these men, the southern churches have by far the largest proportionate representation, as compared with the total representation from these southern churches. The Southern Baptist Church has 66 per cent. more than its share of the fathers, and 55 per cent. more than its share of the mothers; while the Southern Methodist Church has 65 per cent. more than its share of the fathers. The Disciples Church has a larger proportionate share of the parents of these men than it has of the parents of men in any other group, having more than twice its share of the mothers and approximately twice its share of the fathers. One of the most interesting features of the religious life of this group of students is the very large proportionate emphasis on the call to the ministry, this factor receiving 3.42 times its usual emphasis.

It will be remembered that the struggles of this group are very often connected with their decision to enter the ministry. These men made their decisions for the ministry nearly a year later than the general average, and this delay also increased the element of struggle, so that when the decision was reached, it was often reached in such a cataclysmic manner as to be described as a distinct "call to preach." These men spend more time than the average in private devotions; spent more time during college in church activities; and show considerably more than average interest in the social issues. They fall below the average, however, in reading of religious books, and in cultural activities. Voluntary religious work played a large part in the decision of these men to enter the ministry, while more formal vocational experience played a small part. Those choosing teaching are here in twice their average proportion, and country and city pastorates are strongly

represented. Few intend to be missionaries; and none of this group plan to go into religious education or Y. M. C. A. work.

TYPE V: SOCIAL DYNAMIC—TEN CASES

This type is easily associated with the social gospel. The distinguishing mark is a drive to labor for a social cause or causes, usually concentrated upon a particular cause—a particular set of life situations. These cases resemble to a certain extent those in type II, in that they are resolved to a better life; but they are distinct in their relation to certain particular sorts of situations and to the form which the resolve takes. The situations that brought about these experiences include visits to slum districts, working in industrial communities, war experiences, working in coal mines, and reading of books or taking of courses dealing with the social application of the teachings of Jesus.¹⁴

Factors Associated with This Type

The type V group is distinctive and outstanding in many respects; but the number is so small that generalizations are dangerous. For example, not one in the group is the son of a farmer, two are sons of professional men, two of high clerical artisans, three of tradesmen, and one is the son of a big business man. The average family income is \$1,100 greater than the average; the schooling of their fathers averages nearly two years more than the general average.

The ten students in this type excel not only the average, but excel any other group, in several respects: in participation in church activities, in Y. M. C. A. leadership, in reading of all sorts, in attendance at lectures, recitals and musicales, and in interest in the social issues. They also have longer breaks in their educational careers on the average. It was during the time out of school that the outstanding religious experience came to several of them. Table XX gives the score of men of this category, the score of the next highest group on each item, the average score for all respondents, and the ratio of the score of men of this category to the score of the average.

¹⁴ "For a long time I was not connected with any church and my life was embittered by my daily work in the mill. The misery of the lives of my friends in the mills determined me to try to alter things, and for this reason I became associated with politics. Later the conviction came that the church could do far better than politics. I joined the church and was convinced that my future lay in the Christian ministry."

"In visiting the slums of New York and Boston a realization came of the work that needed to be done in this field."

"While in the war I determined to use all my powers to end war."

"I had an experience in industry. I saw that the profit motive must be replaced with the Christian motive and that I was meant to help."

TABLE XX—SCORES OF TYPE V ON ITEMS IN WHICH THEY EXCEL ALL OTHER GROUPS

Activities	Type V	Next Highest	Average All Groups	Ratio of Type V to Average
Participation in church activities.....	60.0	52.0	43.76	1.37
Leadership in Y. M. C. A.....	4.5	1.9	1.49	3.02
Reading—religious books.....	31.8	18.5	16.68	1.91
Reading—fiction	13.3	8.9	8.03	1.69
Reading—non-fiction	17.1	10.1	8.87	1.93
Lectures, recitals, musicales, etc.....	22.5	19.0	16.17	1.39
Interest and activity in social issues...	4.8	3.1	2.00	2.40
Breaks in educational career.....	5.4	5.2	3.92	1.38

TYPE VI: CHANGE FROM CYNICISM TO MORE SYMPATHY—TWELVE CASES

This type is marked by a change from cynicism or irresponsibility or pride to “a determination to be genuine and sympathetic,”—“more of a desire to understand people and help them in life’s perplexities.” Like type V, this group resembles type II, the resolve to a better life, but is distinguished by the social emphasis of the change. This type is distinguished from type V because the change is more general.¹⁸

Factors Associated with This Type

This is another small group, and hence generalizations are to be avoided, since there is nothing to guarantee that further cases might not change any generalization that we might make on so small a number. However, for these men themselves, a few observations may be made.

Unlike the last type, there is little or nothing unusual in the activities and interests of these men in college or the seminary. There is a low score on religious extra-curricular activities, a rather high score on general extra-curricular activities, and a high score on lectures, recitals and musicales.

All of these students are college graduates—the only group in which this is the case—and the types of colleges from which they come are nearly all grade A.

An exceptionally large proportion of the fathers of these students are professional men. The size of the family ties with two other groups as smallest, while the family income is in excess of that of any other group except group V.

¹⁸ “I had a mystical experience of the value of fellowship at (college). It deepened my sympathy and desire for understanding other persons.”

My experience “resulted in a definite turn about in attitude toward life and my responsibilities. Became active in church life. Took active interest in others. . . .”

“ . . . These experiences tended to make me more determined to understand other people and to help them meet life’s perplexities.”

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712 Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

Student conferences and sermons are more influential than usual in the decision of these students for the ministry. A call is emphasized somewhat more than usual; but these students also stress a rational decision for their life work somewhat more than the other groups do.

The church-membership of these students is as follows: Congregational, three; Northern Baptist and Presbyterian, U. S. A., two each; Southern Baptist, Episcopal, Northern Methodist, Presbyterian, U. S. A., and United Brethren, one each.

TYPE VII: CHANGE FORCED WITHOUT THE MAN'S VOLITION—FOURTEEN CASES

Type VII is easily distinguished from all the rest in that the change seems to be forced upon the man without his own volition. It is not the student's initiative, but a power outside, that brings the experience.¹⁶

Factors Associated with This Type

The South Central states have the largest proportionate share of these men, but a slightly larger percentage than in other groups come from the North Central states. Presbyterian home background, especially on the part of the mothers, is more pronounced than any other denominational background. Forty-three per cent. of the men themselves belong to the Presbyterian groups, and they attend the Presbyterian schools in about the same proportion—a proportion considerably higher than the average for these schools. A larger proportion of these men emphasize the call to the ministry than any other group.

TYPE VIII: INTELLECTUAL RECONSTRUCTION—TWENTY-THREE CASES

In the type VIII group belong those whose religious experience has centered in their reconstruction of intellectual ideas of religion. Usually these students come from a conservative religious background, where religion, however crude, is meaningful; later they pass through a period of doubt occasioned by contact with a more liberal point of view in theology; and

¹⁶ "It came to me suddenly that I should give my life to Christ and commit it to his hands. Nothing could have held me back, so strong was the feeling of my helplessness. Only one who has experienced it can fully understand what I felt at the time."

"My decision (to enter the ministry) was very sudden; it came in a service of worship. There was no known antecedent explanation. A sudden and unexpected conviction gripped me that I was called to the ministry. The experience—was outstanding. I was only ten, and cannot remember any preceding events which could explain this conviction that I was called to the ministry. For years I kept the experience a secret, thinking perhaps it was a fancy."

"I was dissatisfied with my life and the journalistic round. I had never considered the possibility of entering religious work, when suddenly overnight I determined to enter (the seminary). I was directed to do this in a vision."

later pass to the acceptance of these more liberal views themselves, to discover religion taking on once more a vital meaning in life.¹⁷

Factors Associated with This Type

These students come from average families so far as the size of the family, family income, and the schooling of the fathers is concerned.

The fathers of these students belong to three occupational groups mostly, 35 per cent. of them being farmers, 30 per cent. being engaged in business, and 17 per cent. belonging to the professional class. Other occupational groups are only slightly represented.

The most unusual fact about the decisions of these students for the ministry is the almost negligible part that pastors and sermons play, only one student emphasizing each. The persons most influential are the mother, friends outside the family, and Y. M. C. A. secretaries.

Participation in church activities is lowest of all groups. On the other hand, these students are highest of all in the amount of religious activities in college.

On most other background items they do not deviate very much from the average.

TYPE IX: NEW INSIGHTS AND IDEALS—SEVENTY-FIVE CASES

Whereas type VIII was marked by a reconstruction of the intellectual side of religion, this last type is marked by the discovery or realization of new moral or religious insights and ideals, an enlarged vision, a new valuation of the elements of life, a new outlook on life, often accompanied by a feeling of great joy. There is some tendency to deny that religious insight comes through intellectual processes.¹⁸

¹⁷ When I was nineteen, in my second year of college, I was overwhelmed by a new sense of the highness and complexity of the universe. In the midst of a radical change in my theological conceptions, I think I found that true religion was realized only through service to one's fellows. Through them I found the God whom I temporarily had lost. It filled my life with new meaning."

The same general succession of events is seen in this case: "During the first three years at college I grew gradually but continually skeptical. I confessed this to no one and felt it all the more deeply for that reason. I had privately divided people into two classes: religious and intelligent. Then I attended the Blueridge Summer Conference and for the first time encountered a liberal conception of Christianity. I determined to be honest with this new vision for a year and see if it made any difference. It was the happiest year of my life up to that point."

For the most part the others tell practically the same story.

¹⁸ "Within a week of my preliminary surrender up at Briarcliff Lodge, Easter week, 1929, I had an experience of Guidance of such a supernatural nature as to make me completely endorse the technique of surrender as a means of securing power with which to change lives. On the occasion of which I speak, I was used of God to change a drunkard of six years' standing to a witness for Jesus. He thereafter lived in Calvary Church House for four months and now conducts prayer meetings in Y. M. C. A. lobbies.

Factors Associated with This Type

The parents of students of type IX belong to all major denominational groups except the Disciples, not a single father or mother being found in this denomination. The Southern Methodist Church and the two Presbyterian groups (North and South) have considerably more than their share of both fathers and mothers. Parents of Episcopal connection are found in only about a third their usual numbers. Most other groups, though having somewhat less than their average share, more nearly approximate the average.

The influence of student conferences on these men is greater proportionately than on those of any other group, 21.12 per cent of them emphasizing such conferences as compared with 10.93 per cent. for the entire group of respondents. Not a single one of these men speaks of a call to preach; and the influence of sermons is also quite small. The challenge of the world's need is emphasized as influencing them toward the ministry.

These students come from families of exactly the average size. The education of their fathers is very slightly above the average. The family income is a hundred dollars in excess of the average.

These men spend less time than any other group on prayer and Bible reading. They also score considerably less than the average on participation in church activities, and somewhat below the average in Y. M. C. A. leadership in college. Their participation in the religious activities on the college campus was above the average.

Up to this point the religious experiences of seminary students have been studied in groups on the basis of certain similarities of experience. Even with the levelling-down which comes from such groupings, the groups have shown marked differences. Reference has been made to the fact that when the students are studied as individuals even greater individual differences are found. These individual differences in religious experience and in religious background constitute data of which the seminaries cannot afford to be ignorant, if anything like individual and specific help and guidance are to be given to students.

The intellectual phase of the ministry is no longer paramount. Sermons will be incidental. My life work is to be personal evangelism—being used by God to change lives."

"While sailing to France (during the War) a submarine attacked our ship and there was my greatest change. It changed my general philosophy of life and the outlook on it."

"Last two years in college helped to rewrite purpose of Christian Association. This developed into a very strong personal religious experience. This brought about a more personal examination of my Christian belief. Caught a new and vital vision of Jesus at work in this world redeeming lives and building a kingdom of goodwill and love for His Father. The Student Volunteer Convention in Indianapolis was a tremendous experience."

Another student relates how the study of comparative religions in Japan and China "brought home the constructive power of religion in general, more especially of Christianity in particular."

A SAMPLE AUTOBIOGRAPHY

The statement written by student 1714 follows:

"I lived in —, the city of my birth, until after graduating from college. The social, financial, and economic standards of our home were fairly high, I should say. Both father and mother were college graduates, with B.A. degree, both of them having spent fourteen years in school. The average income of our family was \$5,000 a year during my childhood and youth.

"Both of my parents were Episcopalians. I became a member of that church, being confirmed at the age of fifteen. I had expected a mystical experience of some sort at confirmation but was disappointed when I did not receive it. I have since had a spiritual lift from witnessing confirmation services. From my earliest recollection I attended the Episcopal Church regularly with my parents.

"Once, after a communion service, I walked around a little plot of grass in the park which I had been in the habit of cutting across. I felt a tremendous spiritual lift as a result of this. Christ seemed to be dwelling in me, as I had heard it explained at church that morning.

"The night before I left for college is another high point in my religious development. I was seventeen at the time. We had a summer camp on a little lake in the mountains where father, mother and I had been spending our vacation. That night, the three of us stood there on the shore of the lake and talked about my going away. I was the oldest child, so it was quite as much of an experience for father and mother as for me. After talking for a while, both of my parents prayed for my integrity during college. I prayed aloud myself. It was the first time I had ever done so. It was a beautiful experience and the effect of it stayed with me for a long time.

"A disappointment came to me in college: I failed to make a frat. As a result, I felt socially inadequate. Later I was taken into a frat, but felt that the fellows had taken me in partly out of sympathy and that I did not really belong.

"About this time I made the acquaintance of a small group of students who were actively interested in religion. They were holding small prayer groups on the campus and going to surrounding towns on deputation work. One day I asked one of the students if I could go out with him on one of his trips. I had to swallow my pride to do it, for I felt hurt to think that he did not recognize me as one who would be fitted for such work and ask me, rather than wait for me to ask him. On this trip I taught a Sunday-school class. It was a substitution on short notice and I told them a story or something like that. It probably did the class very little good, but it helped me. I felt more socially adequate—felt that I had made a contribution to the class and that they looked up to me for it.

"Meanwhile I feared the fraternity members had not taken me in on my own level. That is, if I did not conform by drinking and doing the other things they did, I would not really be one of the group. There was my loyalty to my parents on the one hand and my desire to win approval of my frat on the other.

"My father had given me a rather austere sense of duty. I remember his pointing out the passage in Nehemiah about having a great work to do and being

too busy to come down from the walls. I had the sense of holding up a rigorous standard of work.

"I deviated from my high standards only once sexually and never in the matter of drinking. I went part way home by boat at the end of my Freshman year. On the boat I formed a chance acquaintance with a girl. I knew that my parents would not approve of her, but I took her to a house-party without their consent. They were shocked. I wanted to show my independence, so I spent quite a bit of time with her, meeting her several times. Then I met her one night in the country. I did not tell my parents about this petting party, but the memory of it erected a barrier between myself and my parents. In place of my former attitude of comradeship toward my parents, I assumed an air of collegiate sophistication.

"Meanwhile I returned to school. In my sophomore year, at a religious house-party, I had an influential spiritual experience. I had come more and more to admire the men of this group. I wanted to be in the group. The only way to really belong was to confess. I confessed the petting party about which I had been worrying, in all its details. After this I had a sense of oneness with the group.

"On the way home from this meeting, I seemed to see a low range of mountains, with a hand reaching down to help me. A few days later, I seemed to see a high mountain peak with Christ standing at the top with his arms reaching forth in the attitude of 'Come unto me all ye that labor and are heavy laden and I will give you rest,' as he is sometimes pictured in church windows. This verse had often attracted me as a child, but I could not at that time understand what it meant to be heavy laden.

"This experience of confession and the delays of meditation which followed helped me to throw off a collegiate sophistication, resume close fellowship with my family, and take a more positive stand in my college group.

"During my sophomore year, I made the football team and that helped me to become more socially adjusted. Yet even on football trips I did not wholly feel part of the team, though I was a good player and was respected by the other players.

"At the end of my junior year, I was sick for a week or more and got behind with my work. I left the dormitory, went to a hotel room and concentrated on my work. From some address I had heard, I got the idea of thinking of Christ as a roommate. This thought gave me a great inspiration and helped me to continue with my determination to catch up with my school work. I arose each morning in time to begin work at eight and continued working until eleven at night. I felt in perfect physical condition. I finally finished the year with three B's and an A and made the Junior Phi Beta Kappa.

"During college I earned about a third of my expenses. Most of this was by private tutoring and by conducting small groups of boys through Europe in the summers. I spent each summer during college in this manner. I won two athletic letters in college; was on the staff of the college paper one year; won oratorical prizes three years; and was graduated *cum laude*, a member of Phi Beta

Kappa. At the end of my college life I found myself with a tremendous number of achievements and a very few friends.

"In my third year of college, a sense of tremendous physical fitness and vitality came over me. Partly from football and partly from the rigorous sort of living I was doing. I was physically fit as I had not been before and have not been since. One night while walking along, and feeling this sense of physical exhilaration, I said to myself, aloud, 'Yes, I do have a wonderful body for Him and His service.' These words seemed to come almost of themselves.

"During college Christ was real, but rather vague and mystical. Today he is becoming much more real to me as a figure in history.

"During my freshman and sophomore years, I had a friend with whom I had prayer meetings in the morning; and in the evening we would read an O. Henry story and a psalm. When he left school, my interest in Bible reading rather faded out because I did not know where to read intelligently.

"Now I am trying with my fiancée to work out some modern substitute for the old-style family worship. We read a passage from a charming book of essays and then a psalm or some other portion of Scripture. The readings are selected with the idea of meeting our feelings at the time. The Bible reading we do is mostly from the Psalms, Paul and Jeremiah. Paul appeals because of his mystical union with Christ and because of his faith and courage in the jail experiences. Our prayers are becoming more real because we are not concerned now to impress God with our verbosity. This is the first time that I have been able to pray aloud with sincerity.

"I have recently joined the Congregational Church. I am attracted by the simple austerity of life which is reflected in the worship and preaching of Congregationalism."

SUMMARY OF VARIETIES OF RELIGIOUS EXPERIENCE OF STUDENTS AND THEIR MEANING FOR THEOLOGICAL EDUCATION

Two important facts have emerged in this chapter. First, the personal religious life of the minister is an important part of his equipment. It has been claimed that the ministry is a unique vocation in that the "call to preach" is a distinctly religious experience and thereby different from the call to secular occupations. Our data show that this is undoubtedly true of one type, and probably true to a less degree among other types. There are, of course, many instances in which this is not true. But in the majority of cases there is a vital connection between the student's personal religious experience and his decision for the ministry, whether or not he speaks of that decision in terms of a "call to preach." Because the religious life and personal religious experience are a vital part of the minister's equipment, seminaries cannot afford to neglect these experiences.

Second, in the religious life of the students, wide individual differences occur—individual differences in the kind of religious experience the students

have had, and in the factors that have been associated with these experiences. The seminaries must take account of these differences.

Not only is it vital for the seminaries to foster the religious life of the students, but they must be prepared to deal with wide personal variations and individual differences in religious experience. Because the religious life of a minister is an important part of his equipment, the seminaries must cultivate that religious life. Because of the wide differences in that religious life, the seminaries must give differential treatment to the students.

To what extent are the seminaries making such provision for the religious life of the student? This question will be answered in the following chapter.

CHAPTER XX

How the Seminary Cares for the Religious Life of Its Students

RESPONSIBILITY OF THE SEMINARY FOR THE CULTIVATION OF THE RELIGIOUS LIFE

There are striking differences of viewpoint and of practice in the religious life of the theological seminaries. Three institutions that were personally visited by an investigator of this study will serve to show how great the differences are.¹

INSTITUTION 24

In institution 24, the religious life of the seminary centers in the services of public worship held in the chapel. Two services are conducted daily, one at half-past eight in the morning, the other at half-past five in the afternoon.

The morning service varies throughout the week. On Monday there is a service of prayer for schools and colleges. On Tuesday a member of the faculty preaches. The service on Wednesday alternates between prayers for alumni in mission fields and prayers for all alumni. Holy Communion is celebrated on Thursday unless there is a Saint's Day, in which case the service becomes the appropriate one for the occasion. On Friday the service is built around the general theme of the social gospel, including special litanies such as that for labor.

The evening service follows the order of the prayer book and remains fairly fixed. The attendance at this service is seldom large. Only about a fifth of the seminary family were present at the time the service was visited.

Approximately half the students meet in small groups for prayer a half-hour before the morning chapel service, and go directly to chapel from the meeting places of these small groups. The members of the faculty meet for a moment of prayer in the faculty room before entering chapel and return again for prayer at the close of the chapel service.

The students have no part in planning or conducting these services. The faculty members lead in rotation and conduct the communion service in a prearranged order. The students do, however, conduct a service in the chapel on Wednesday evenings at ten o'clock in preparation for the communion service on the following morning.

Attendance at all services is voluntary; but an effort is made to encourage

¹ In accordance with our policy of anonymity we shall refer to these institutions by code number.

the student to make a rule of his own; for example, to decide for himself that he will attend evening prayers regularly, or to omit evening prayers and attend morning service a certain number of times a week. No record of attendance is kept; but the importance of regular habits in the matter of public worship is urged upon all students. About half of the students attend the morning service. The communion service on Thursday morning is more largely attended. As the Dean of this institution explained the situation, not everyone attends every service, but over a period of a month virtually all students and professors partake of the communion.

The chapel is Gothic in architecture, the lighting subdued, the music quiet, and the attitude of the students one of reverence. They enter and leave without conversation. Many come early and engage in prayer and meditation; others linger for a few moments of quiet meditation and worship after the close of the service.

Each Tuesday afternoon during Lent a special preacher of note, selected without regard to denominational affiliation, speaks in the chapel. It has been the practice for at least sixty years for the students to select these preachers and to plan the services at which they preside.

Retreats are held during the year for devotional purposes. The practice of holding a retreat for those about to be ordained has recently become a permanent one. Such retreats had been held spontaneously for some time. Under the present practice, students expecting to be ordained are taken up into the mountains for a short period. In this quiet spot, with the dean of the school and a bishop, they talk over such themes as the religious life, the meaning of ordination, and the contribution which a Christian minister may make to this generation.

A day of quiet is observed on every All Saints' Day. Registration Day is also observed in the same manner. For the day, all activities except those of a devotional nature are suspended, and an effort is made to start the year with a religious emphasis.

Aside from the services of public worship, most of which center in the chapel and represent the main effort of the seminary to contribute to the religious life of the students, one other major approach is made. This is the religious emphasis in the classroom. All classes are opened with prayer and some are closed with prayer. The Dean selects his prayer well beforehand thus avoiding confusion in the last minutes of hurry before the class convenes. One student, when asked if these prayers were helpful, exclaimed "Gosh, they're great!" Another student expressed his feeling, in somewhat more dignified terms, that the prayers helped to raise the class work above the level of mere formal preparation for a professional career. No student

was found among those interviewed (about 15 per cent.) who did not think these prayers were helpful.

According to the Dean, the prayers are not appended to the class work, but are designed to express the spirit in which all class work is undertaken. It is the aim of the faculty to make all classes contribute to the students' religious life. "Old Testament," said the Dean, "is not merely Old Testament, but a source of religious help for the students."

One class on "Prayer and the Devotional Life" deals definitely with the cultivation of the personal religious life. It is concerned particularly with materials, techniques and procedures for personal religious living.

Aside from these efforts to promote the religious life through public worship services and through the devotional spirit of the classroom, little else is attempted. The faculty looks with disfavor on the practice followed by some institutions in which students engage actively in the life of the community in which the seminary is located. A few students go occasionally to the state infirmary for friendly visits with the inmates; but the purpose of these visits is to acquire ease in approaching people in the pastoral relationship. A few others go on deputation trips to a half-dozen colleges within reach of the seminary, but as a matter of service to the colleges rather than for the by-products resulting for the students who participate in this work.

A tutorial system is in operation; but this rarely touches the religious life of the students. Each student in the two lower classes meets with his tutor once a month; while each Senior meets once a week with the faculty member to whom he has been assigned. Students are encouraged to seek out faculty members for any help they may need. The faculty meets regularly; and information gained through contact with the students is pooled for the benefit of all. This work is almost purely academic; but occasionally an interview on some academic problem leads to a discussion of a personal religious problem felt by the student.

Both the philosophy and the practice of this institution center primarily in the services of public worship in the chapel and, secondarily, in the devotional spirit in the classroom.

INSTITUTION 29

In marked contrast with institution 24 is institution 29. Chapel services are held only once a week, at five o'clock on Wednesday afternoons. The chapel is a small, plain, rectangular room, with high oak panels, cream-colored ceiling and red carpet. The room is entirely unadorned by pictures, sculpture, or art windows; whatever beauty it may claim is of severe simplicity. This type of beauty, together with a sentimental attachment, has

enhanced the value of the room as a place of worship and caused it to be used even after another and newer chapel has become available. The sentimental attachment gives to this chapel a significance that is likely to be missed by a visitor.

There is no fixed order of service, the leader being free to plan the service according to his own wishes. Seniors lead occasionally and they, too, plan their services.

There is, as a matter of fact, a university chapel near by which is available to the seminary students. According to the Dean a number of the seminary students attend services in this chapel regularly. If the service visited by our investigator is typical, the number of seminary men who attend is not large, for there were, in addition to the choir, perhaps twenty worshippers present, four of whom were not students. About half of the seminary students attend the service in their own chapel regularly.

From the point of view of those responsible for this school, the chapel service is not the important item in the cultivation of the students' religious life that it is considered to be in many other seminaries. It is not even considered a normal expression of religious life, but as representing a class church, a small professional group with narrow interests and hence no true cross section of the church universal.⁹ The church that the student serves, whether as a student minister or in some smaller capacity, is the normal expression of his religious life. All students in this seminary have some definite work to do in the churches of the surrounding communities. Many students report that they receive help from the pastors under whom they work. Others confess that in facing the actual problems of a parish they are forced to work through some of their own personal religious problems.

A tutorial system is in operation at this institution for third-year men. Moreover, the Dean spends half of his working time interviewing students; and he reports that nearly half of these interviews bear upon the students' personal religious life. No plan is followed in promoting these interviews, and the Dean feels that such a plan would be a hindrance rather than a help. A conference hour with Juniors, in which an attempt is made to relate all the activities of the seminary to the student's personal religious life, is also conducted by the Dean.

So we see that in this institution, relatively slight emphasis is placed upon the chapel service, while much is made of the contribution that work in churches makes to the personal religious life, especially when such work is undertaken under the supervision of a sympathetic pastor.

⁹ This idea will be referred to again in the closing section of this chapter when we consider the relationship of the chapel to other provisions for the development of the religious life.

INSTITUTION 5

In institution 5 we find an attempt to cultivate the religious life through the substitution of an informal type of public prayer service for the regular chapel service. While chapel services are held weekly they resemble an assembly more than the typical chapel service found in other institutions, and include even such items as student reports of conventions.

Prayer meetings are held at noon four days each week. There is a tradition, as old as the school, for building these services around the themes of the various chapters of J. Middleton Murry's, *With Christ in the School of Prayer*. One chapter is taken for each week, and this is divided so as to cover the four days. On one or two occasions this plan has been departed from; but both students and faculty members have requested to return to it. The services are planned carefully beforehand, but opportunity is provided for spontaneous prayers by the students.

On the day the prayer meeting was visited, the service was conducted in the following order:

Silent prayer.

Prayer by the leader.

Hymn (about prayer).

Brief talk on prayer (based on the theme for the week).

Volunteer prayers by ten students.

Prayer by the leader.

Hymn.

Prayer hymn.

Before the prayers by the students, the leader asked for requests for prayers. Several such requests were made: a request for prayer for a missionary recently gone out to China; another request received by letter from a missionary in India asking for the prayers of the student body; and so on. Some of the students prayed for these persons, others offered more general prayers.

The service as a whole was quite informal. The leader began the service by inviting the group in attendance to take seats at the front of the room. The students entered the room quietly, although sometimes engaging in conversation. No student was observed bowing or kneeling in prayer before the opening of the service. At the close of the service the students left immediately, resuming conversation on the way out.

In the room itself there is nothing to suggest worship. Light comes from plain windows on one side only. The walls are cream-tinted; there is green wicker furniture; and flowered curtains are at the windows. There is no

pulpit, no communion table. In the rear of the room, a ping-pong table occupies a conspicuous spot.

In addition to these noon-day services of prayer for the whole student body, small prayer meetings are held on each floor of the dormitory. Each student is grouped with five others, and these six meet daily for prayer. The grouping arrangement is changed occasionally during the year. Nearly all of the students interviewed (twenty-one) reported that these meetings were helpful. One student said:

"In these small groups you get to know a few students at a time rather intimately and are helped by learning something about the religious life of others."

Another student made this comment:

"These small prayer meetings raise the whole tone of the life in the dormitory. It is more difficult to indulge in vulgar conversation with a man after you have prayed with him; and, on the other hand, it is more natural to talk about religious matters."

It should also be mentioned that this seminary makes a very definite attempt to promote the religious life of the students through the atmosphere in the classroom. All of the students interviewed felt that the spirit in the classroom contributed to their religious life.

Field work is required of every student, although the chief emphasis here is on the practical training to be derived rather than on the contribution which such work might make to the personal religious life.

These three institutions will serve to illustrate the variety of approaches that are being made to the problem of fostering the religious development of students in theological seminaries. In a sense, every school has a philosophy of its own and a practice of its own. A classification of seminaries according to their approach to this problem is impracticable, because to describe the situation accurately it would be necessary to employ almost as many categories as there are seminaries.

Instead of studying this subject by institutions, therefore, we shall consider separately the various activities that are provided for the development of the religious life.

GENERAL PRACTICES AMONG THEOLOGICAL SEMINARIES FOR THE DEVELOPMENT OF THE RELIGIOUS LIFE

The comprehensive institutional schedule which was filled in by some sixty seminaries contained a set of questions designed to bring out types of activities in seminaries which are promoted for the purpose of cultivating the religious life. These questions are repeated here for convenience:

- (1) Do you have daily chapel exercises for your students?
- (2) Are all students required to attend? What is the average attendance?
- (3) By whom are these services led?
- (4) In what ways do the students participate in these services?
- (5) What is the regular order of the service?
- (6) How often are communion services held? By whom is the sacrament usually administered? May ordained or ecclesiastically qualified students conduct the communion service? Do they?
- (7) Is attendance at communion required? What is the average attendance?
- (8) Are retreats regularly organized and conducted for the students? How often? By whom? How many students attend on the average?
- (9) What religious clubs are organized and conducted by the students for strictly devotional or spiritual purposes?
- (10) What officer of the institution is primarily responsible for the spiritual life of the students?

On the basis of the answers to these questions, the chapel service, personal conferences between faculty members and students on religious problems, and student prayer groups appear to be the activities most frequently promoted. The following types of activities were also mentioned, but with less frequency:

Communion services for student body and faculty.
Lenten services in the seminary chapel.
Retreats for devotional purposes.
Group conferences.
Prayer by faculty at beginning of class period.
Courses in ascetical theology.
Church attendance.
Private devotions.
Teaching emphasis upon religious life.
Conference with visiting preachers and Christian workers.

THE CHAPEL SERVICE

Despite the exceptions already noted, as well as others that might be mentioned, the chapel service is perhaps the most familiar expression of the religious life on the seminary campus. The answers to our questionnaire on this point shed an interesting side-light on the case for and against compulsory chapel. There is not a single theological school that does not have at least one chapel service a week; and the large majority of them have services either daily or three or four times a week.

Attendance: Required vs. Voluntary

In only seventeen out of a total of sixty-three institutions is chapel attendance required. Since nine different denominational seminaries and two

non-denominational seminaries are represented in this group, it is not possible to follow an otherwise natural inclination to attribute this to the more rigorous discipline of institutions of the liturgical tradition in matters pertaining to the religious life. Apparently attendance at chapel is compulsory or voluntary according to the pleasure of the administration. Furthermore, that the requirement to attend chapel is not rigidly enforced is plainly evidenced by a study of the attendance averages of the institutions reporting required chapel. Though relatively high in comparison with the institutions in which chapel attendance is not required, their average of 85 per cent. attendance is measurably shy of 100 per cent. Only one institution mentioned that an attendance record is kept.

When, on the other hand, we consider those institutions that look to their students to take advantage of the chapel service in the cultivation of their religious life, but make no demands upon them to do so, we find a sharp decline in the rate of attendance, ranging from 30 to nearly 100 per cent., with 60 per cent. the average for the group. It would be interesting to inquire of the four institutions reporting practically 100 per cent. attendance on a non-compulsory basis what they feel to be the distinctive features in their service or in the life of their school that provide this high motivation for chapel attendance.

We may conclude, then, that there is something to be gained, in numbers at least, when the commandment to attend chapel is couched in definite terms. Our investigation further reveals a slight increase in attendance when services are held less frequently. In those institutions in which chapel services are held each day, the average is 64 per cent., as against 70 per cent. where the service is held only three or four times a week.

Factors That Influence Attendance

The architectural beauty of the chapel has apparently little influence on attendance. Of the twelve institutions visited, the average attendance for those that have beautiful and churchly chapels was 53 per cent., as compared with an average of 55 per cent. for those whose chapels are of the plain "meeting-house" type. One seminary with a beautiful and worshipful chapel reported that it was eight years before the attendance was at all satisfactory. Then two things happened to improve attendance: the time of the service was changed to an hour when more students could attend with less interruption to their schedule; two professors came to the school who took the attitude that chapel was a major responsibility and gave such careful attention to preparing for chapel services that the entire faculty began to take the services more seriously. Each of the new men differed in his approach to the problem, one seeking to improve the ritual, the other to improve the

talks. Both succeeded so well that chapel services are now not infrequently crowded, with students standing, when these men lead the service.

Reflections upon the importance of the hour of the service and upon the quality of the leadership were found in several institutions. In one school where the dean admitted that the attendance is considerably below what the faculty would like to have it, one or both of these elements were alluded to by each of the twelve students who were interviewed. The following comments are representative:

"The hour of the chapel service is very inconvenient. It comes just between the last hour in the morning and the noon luncheon. Some of us would rather relax for a few minutes. Others have to go home for luncheon and so cannot stay for chapel."

"After sitting in classes all morning, most students don't feel like sitting through chapel."

"Chapel here is just another activity in a busy schedule. It is something that can be omitted (in contrast to the classes) and so attendance is poor."

"There is too much talking in chapel and not enough time for quiet meditation and worship."

"We hear the professors talk all morning in class. Why should we go to chapel to hear more of the same thing?"

"Most of the chapel talks by the professors are hardly worth hearing. They sound like random comments made on the spur of the moment, or worse, like condensations of old sermons."

It is worth noting that some seminaries are aware of these problems. Four of the twelve institutions visited have chapel services at two or more hours, thus making it easier for students to find a convenient time to attend. Two others are within easy reach of university chapel services which come at a different hour from the hour of seminary chapel. These schools urge their students to use the university chapel as they find opportunity; and it is reported that many students avail themselves of this privilege.

One of the seminaries of the non-liturgical group has eliminated talks from the chapel service. A ritual for the service has been worked out by a committee of faculty and students and is adhered to, with minor variations, regardless of the leader. This ritual includes quiet music and times for quiet thought and meditation.

The Nature of the Service

Concerning the nature of the chapel service, we may trace the differences in practice in the various institutions to differences in the historic traditions

of the churches they represent. Among the Baptist schools there is very little of the atmosphere of ritualism. The institutions of this denomination have an informal type of service, usually decided upon by the leader of the day. This may make for variety; more often, by the very inertia of human nature, the service takes a stereotyped form—a song and a prayer, a few verses of scripture and a brief address. At one institution the chapel service departs from accepted practice and takes the form of a student forum.

Perhaps to a greater extent than any of the other non-liturgical institutions, those of the Congregational Church have a dignified form of service following a set order. The practice varies, of course, from institution to institution.

While historically, Disciples of Christ have been extremely non-ritualistic, within recent years the pendulum has swung in the direction of a more ritualistic type of service. In a number of Disciples institutions, the chapel service is conceived of as an educational feature—an opportunity for demonstrating to the students what the worship service should be.

The Methodists have always sought to cultivate the devotional life in a manner uniquely their own. They meet in small groups for self-examination and mutual stimulation, and then proceed to translate their religious experience into terms of practical usefulness. This type of service admits of a large measure of freedom for experimentation on the part of the leader. At one institution, a professor has taken for his theme in his chapel talks the reconciliation of science and religion. So we find services in institutions of the Methodist Church warm and spontaneous in the measure that the leader captures his opportunity to breathe warmth and spontaneity into them.

It is among institutions of the Episcopal Church that most devout adherence to the conventional symbols of historic religion is found. The practice varies between high and low church institutions, but the prayer-book service is most commonly used.

There is not time in this brief report to mention in greater detail the various types of services in use in the institutions representing other denominations. Among Lutheran institutions, the service may be formal, following the Lutheran form of worship, or there may be large freedom. There is no line of demarkation. Practice varies also among the non-educational institutions. At one such institution a set form of worship is regularly used; another has a service of singular unity and beauty in which music plays a central part. At still another, the chapel service is occupied with a discussion of the everyday problems of the students and seeks "a proper balance between the practical and the mystical." The life of prayer is intimately linked with the daily life of the students in another institution where a very informal service is held in the student social room and includes a prayer

circle for specific objects named by individuals who have a problem on which they feel the need of guidance.

To capture the interest of students in the chapel service, many institutions are encouraging them to take part in its conduct. Of the sixty-three seminaries studied, all but thirteen report that the students share with the faculty the responsibility for this service of worship. In many cases their coöperation takes the form of actual leadership; in others, of participation in the ritual, or in the ministry of music. We have already spoken of the practice among Disciples' institutions where this service is used as an educational experiment. The rate of attendance was found to be fully 10 per cent. higher where students shared in the service. Four institutions report their chapel service as wholly the responsibility of the students.

Reactions to the Chapel Service

An effort was made to learn to what extent the chapel service is a genuine service of corporate worship. Such questions as the following were asked of both faculty members and students:

"Is there in the worship services, at least at times, a realization of the common aims and aspirations of the student body?"

"To what extent does the worship of the seminary group represent the religious aspirations of the students in a joint experience of some kind—or is it just a bit of propoganda on the part of the faculty?"

"To what extent does the worship of the seminary grow out of the student life and feed back into it?"

In only two of twelve schools visited did both the faculty members and the students interviewed agree that the chapel services were at once the center of the religious life and a genuine expression of the common religious aims and aspirations of the seminary family. In three other schools the faculty members interviewed were of the opinion that public worship on the campus was a genuine reflection of student religious life, while the students from whom opinions were secured were more inclined to look upon chapel as something superimposed upon the student body—"a little service apart from experience." Those questioned in the other schools were inclined to qualify their replies, saying that there were times when almost everyone sensed a feeling of corporate worship. These were infrequent occasions when practically the whole student body and faculty were in attendance. In one school nearly everyone approached on the subject spoke of a recent occasion when the appearance of a famous male quartet brought almost every member of the seminary family to chapel. The brief worship service that followed the singing by this quartet, so everyone said, seemed

to be a more genuine expression of the religious life of the school than any service in recent months. Those schools that house practically the whole seminary family in one building or a compact group of buildings report a more satisfactory corporate religious spirit than do those with a large proportion of students and faculty members living away from the campus.

PERSONAL CONFERENCES BETWEEN FACULTY AND STUDENTS

Some degree of student counselling goes on in all of the sixty-three institutions for which information is available. The extent to which students bring their personal religious problems to members of the faculty has not been even approximately determined because counselling usually includes all sorts of problems—financial, intellectual and social, as well as religious.

In practically all schools there is some definite attempt to give help along religious lines. In twenty-six institutions the pastoral care of the students is the prerogative of the administrative officer; in nineteen, it is distributed among members of the faculty; in thirteen additional institutions (one case each) religious guidance is given by the faculty chairman; the faculty and the church pastor; the student pastor; a committee on student life and work; the president, the chairman of the chapel committee and the supervisor of student activities; a committee consisting of the president and two professors; a committee consisting of two students and two faculty members; the dean and a committee on evangelism; one member of the faculty; the director of religious work; the president and the official pastor; a committee of the faculty; the professor of homiletics (who is pastor of the seminary). In two institutions no provision of this kind is made. Three institutions did not answer the question.

But aside from these specific attempts to deal with religious problems as such, students derive considerable help from contacts, either formal or informal, with faculty members. Often it happens that a student approaches a faculty member with a purely academic question, the question is answered in a friendly spirit and the discussion leads on naturally and informally to the personal religious life of the student. Students and professors agree that the amount of help students derive in this fashion is in direct proportion to the informality of the contact. Even the schools that have adopted the tutorial system allow the students to take the initiative in arranging interviews with faculty members.

The size of the school generally determines whether or not a follow-up system is required for recording the religious problems brought to light during interviews with students, and the suggestions made for their solution. The smaller schools report that with a small and compact student body the faculty members come to know individual students intimately and nothing

further than a mental note of the interview is required. Three of the twelve schools visited (all larger institutions) have regular meetings of the faculty members at which they pool their knowledge of the personal needs of the students and distribute among themselves the responsibility for giving further aid where it is needed.

No institution was discovered that has anything like a complete record of the student's religious background, experience, needs and problems, although nearly half the schools thought that such information would be helpful if it could be secured without giving the impression that the faculty was trying to intrude on the student's privacy. One school formerly secured such information through extended personal interviews with incoming students; but this practice, which the students called "the inquisition," has recently been given up.

STUDENT PRAYER GROUPS

Student prayer meetings, in some form, continue to play a rather important rôle in most theological schools. One Methodist school has conducted such meetings over a period of fifty years with sustained interest. A standing committee of students and faculty members is responsible for arranging these meetings, which occur regularly on Wednesday evenings and include the entire seminary family. On this same campus, small spontaneous prayer groups have flourished in one student generation and died down in another. No attempt has ever been made to control or systematize these spontaneous groups. It is felt that when they arise, they do so in response to a felt need, and that when they disappear, it is because the need has temporarily ceased to exist.

Spontaneous prayer groups of this nature were found in all the seminaries visited except one. In one Congregational institution a group of students go once a week to the home of a Quaker professor for a "fellowship of silence." A similar group was found in an Episcopal school. One dean stated that no attempt is made either to stimulate or to suppress small spontaneous prayer circles among the students. Several mentioned the advantage of the spontaneous prayer group over organized efforts to hold prayer meetings. Indeed, there would seem to be a tendency to give up the promotion of traditional prayer groups and to allow the students to follow their own inclinations, on the ground that efforts made definitely to promote private devotions fail in their purpose. This does not mean, however, that organized prayer groups are not still to be found in abundance. Only two other activities, chapel and interviews with students, receive greater emphasis. Sometimes these prayer groups are organized along class lines, all the members of each class meeting together for informal prayer once a week. More frequently the

organization is by dormitory floors, or by dining clubs. Mention has already been made of the institution that conducts a general prayer service for all students at noon four days a week, using Murray's, *With Christ in the School of Prayer*, as the basis of each day's talk.

These three activities—chapel services, student counselling, and prayer meetings—receive, then, the greatest attention and emphasis by the administrative officers of the institutions investigated. Several other types of activities are promoted for the cultivation of the religious life.

COMMUNION SERVICES

A further provision for the student's need of worship is made through the language of ritual. While it is in institutions of the Episcopal Church that we find the highest appreciation of the contribution of the sacrament to personal religion, there are many besides Episcopalians who are finding the communion helpful. A total of forty-four institutions out of sixty-three report the celebration of the Lord's Supper, including institutions of the Congregational, Methodist, Presbyterian and Protestant Episcopal churches; Unitarian, United Lutheran and other Lutheran bodies; the Reformed Church in America, the Reformed Church in the United States, the Evangelical Association, the Evangelical Synod of North America, the Church of the United Brethren in Christ, and not a few non-denominational institutions. Among the Protestant Episcopal seminaries Holy Communion is celebrated from one to three times a week. The practice in other institutions is from one to four times a year. Among the institutions representing the Baptist, Disciples of Christ, Church of the Brethren and Methodist Protestant denominations, this rite is not observed.

RETREATS FOR DEVOTIONAL PURPOSES

No fewer than twenty-six of the institutions covered in this study are making use of the retreat, which brings together large groups, both of faculty and students, for meditation and prayer and for the discussion of their common problems. Retreats are held by one or more institutions representing all denominations included in this study, with the exception of Baptists and Disciples of Christ. Usually they take place once a year; but in some cases, two, three and four times a year, or even once a month. One institution has a shore cottage where frequent intimate meetings are arranged by the students for discussion of personal problems under the leadership of a member of the faculty. One school has four special services during the year, at Thanksgiving time, Christmas, Easter and Commencement. Another institution observes two days of quiet (at the beginning of each semester) when classes are adjourned and seminary offices closed. The day is begun with a general service of devotion in the chapel, after

which the students meet by classes for prayer and to talk over personal religious problems. A communion service held in the chapel closes the day's session. At a Presbyterian school, a day of prayer is held about the middle of the year at which time a speaker is brought to the campus who, in the judgment of the faculty and of the students, can make a contribution to the devotional life of the school. Small prayer groups are also planned for the day. An Episcopal seminary holds a retreat in connection with registration day, thus projecting a spiritual tone over the work that is to be undertaken. This same school also takes the Senior class to a quiet spot in the mountains for two days prior to the time of ordination. Another school brings four outstanding ministers to the campus each year, each of whom conducts a service of worship and preaches as he would in his own church. No one presides at the meeting to introduce the speaker. All that needs to be said about him is said before he comes. He himself is instructed to make no reference to the fact that he is a visitor, the sole purpose of his visit being to make whatever contribution he can to the students' devotional life.

THE RELIGIOUS LIFE IN THE SEMINARY CLASSROOM

Of the twelve seminaries personally visited, only three report having classes that bear directly on the personal religious life of the students. One of these institutions has two such classes, one on "mysticism" and another on "worship." The other schools have one class each respectively on "prayer and the devotional life" and "devotional classics." These courses aim primarily to familiarize students with the principal sources of materials for use in their private devotions and to suggest ways in which these materials may be used for the development of their personal religious life. Courses in pastoral theology which contain suggestions for the cultivation of the religious life were reported; but it was admitted that the emphasis in such courses is upon the theory of a pastor's work. Any help the student receives for his own religious life is incidental to the purpose of the course.

Leaders in nine of these twelve seminaries reported a definite effort to make the regular class work contribute to the personal religious life. In three of these institutions, varying widely in background, much emphasis is placed on the classroom as a constructive force in the total religious life of the school.

Practically all seminaries, although not all individual professors, open classes with prayer. The students, for the most part, feel that this is helpful so long as it does not become perfunctory.

FIELD WORK OF A RELIGIOUS NATURE

While we have no accurate information as to the help which a student receives for his own religious problems through doing field work of a

religious nature, the feeling that help does come in this way was so universal among all students interviewed that it seems proper to include it here.

Institutions differ widely in the extent to which their students engage in field work, and as to the nature of the field work they undertake. In one institution practically no field work is done, while in other schools the student who does not engage in such activity is the exception. One school has conducted a gospel team for fifty years; and students who do not serve churches are thus given opportunity to render helpful service in the communities surrounding the seminary. About sixty men are engaged in this work each year. The actual work on the field takes place from January to Easter; but preparation for the work starts soon after the opening of school. From among those who volunteer for this work, groups of five are made up, with the teams balanced as to talent so far as possible. In December the pastors of the churches to which the teams are to go meet the students in the office of the professor who heads up the work. A team goes to a church four consecutive Sunday evenings. On one of those evenings each member of the team tells why he is devoting his life to Christian work. The closing service is held by candlelight and has been developed over a period of years. For the past few years from twenty to fifty decisions for Christian life work and from 200 to 300 first decisions for the Christian life have resulted from this deputation work. All of the students engaging in this work reported that their own lives had been stimulated as a result of their service, notwithstanding the fact that the work has developed out of a desire to render service to the churches rather than as a medium of student help.

Another seminary requires all students to engage in community service under supervision during their first year. This work is done without financial compensation. Still another school has a system for providing field work for nearly all students, much of which is done in the field of religious education. Perhaps the necessity for providing financial aid was responsible for the development of this plan in its early stages; but it is now largely concerned with the development of the practical ability of students in dealing with parish problems. Many students reported that as a result of this work they had been helped in their own personal religious problems.

The dean in one school suggested that students not infrequently receive help through working under the direction of a competent and sympathetic pastor. Such work provides a more natural expression of the religious life than some of the more formal devotional exercises which take place on the campus.

These illustrations are submitted, not as scientific proof that students find help in their personal religious problems through actively engaging in

religious work, but rather as suggesting a medium for such help which many seminaries seem to have overlooked.

PRIVATE DEVOTIONS AND QUIET MEDITATION

This study of the religious life of seminary students would not be complete if it were not to take into account the extent to which students engage in private devotions and in quiet thought. The importance of both of these elements of the students' life is clearly revealed in chapter xxi, which shows how they are ranked by the students in comparison with other aspects of seminary life which contribute to the solution of their problems. Here it is sufficient to say that of the 936 students in twenty-eight seminaries who recorded their time for a typical week, 813, or 87 per cent., reported that they engage in some form of private devotions. The average time for all seminaries for this item is 2.44 hours a week, with approximately two-thirds of the students spending between .69 hours and 4.19 hours in this way. Eliminating the 123 students who do not engage in private devotions, the average time spent by those who do is increased to 2.81 hours a week.

In addition to engaging in private worship, 716, or 76.6 per cent., of the students spend some time in reflection or quiet meditation. The average for all seminaries is 2.66 hours a week. Eliminating the 220 students who did not report any time spent in this way, the average for those who did is increased to 3.44 hours a week.

CHAPTER XXI

The Religious Experiences of Students in the Seminary

PURPOSE OF THE CHAPTER

In answer to the question of how the seminaries are meeting the religious needs of their students, this chapter will present (1) the reactions of a group of students to various religious activities sponsored by the seminaries; (2) statements of religious needs made by the students themselves; (3) the students' own ratings of the extent to which the seminaries are furnishing help in the solution of their personal religious problems.

STUDENT REACTIONS TO RELIGIOUS ACTIVITIES SPONSORED BY THE SEMINARIES

Student opinion ballot number 1, which has already been described, listed three religious activities (chapel service, student prayer meeting, communion service) which the students were asked to rate either as "very satisfactory," "satisfactory," "neutral," "unsatisfactory," or "very unsatisfactory."

As a result of this ballot, 31 per cent. of 1,500 students in thirty-one seminaries were found to consider the chapel service as "very satisfactory"; 48 per cent., as "satisfactory"; 14 per cent., as "neutral"; 6 per cent., as "unsatisfactory"; and 1 per cent., as "very unsatisfactory." The hour of the chapel service was voted "very satisfactory" by 42 per cent. of the students; "satisfactory" by 46 per cent.; "neutral" by 8 per cent.; "unsatisfactory" by 3 per cent.; "very unsatisfactory" by 1 per cent.

Student prayer meetings and communion services polled the highest number of neutral and unsatisfactory votes. Thirty-four per cent. of the students voted as "neutral" on student prayer meetings; 15 per cent., as "unsatisfactory"; 9 per cent., as "very unsatisfactory"; 30 per cent., as "satisfactory"; and 12 per cent., as "very satisfactory." Seven per cent. of the students voted communion services as "unsatisfactory"; 23 per cent., as "neutral"; 2 per cent., as "very unsatisfactory"; 39 per cent., as "satisfactory"; and 29 per cent., as "very satisfactory."

There are wide variations, of course, among seminaries, for all types of activities. The coefficients of satisfaction are given according to seminary in Table 89, Appendix B.

THE RELIGIOUS PROBLEMS OF SEMINARY STUDENTS

In another section of the student opinion ballot, an effort was made to secure from the students a free expression of their religious problems and the contribution which the seminaries were making to their solution. The question was stated broadly:

"Think over your seminary life from the beginning, what it has meant to you, how it has helped you, how it has disappointed you. Then answer such of these questions as you care to or can:

- (1) What intellectual problems has the seminary helped you to solve?
- (2) What intellectual problems have you not solved to your satisfaction?
- (3) What practical problems has the seminary prepared you to meet?
- (4) What personal needs or problems has the seminary enabled you to overcome?
- (5) What personal needs or problems have you not been enabled to overcome?
- (6) What personal needs has the seminary made no provision for meeting?"

This chapter will deal with the answers to these questions only as they touch those personal problems of the students which are definitely of a religious nature.

Such religious problems as emerged in the answers to questions 1 and 2 have to do with problems about God, Jesus, the Bible, evil, the church, etc. On the whole, the students seemed to feel that their questions in these realms were still unsolved. No religious problems emerged in connection with question 3.

STUDENTS WHO HAVE BEEN HELPED WITH PERSONAL RELIGIOUS PROBLEMS

Frequent reference to personal religious problems was made in answer to questions 4, 5 and 6. To the question, "*What personal needs or problems has the seminary enabled you to overcome?*" 267 students representing thirty seminaries responded, mentioning 312 personal problems to the solutions of which their seminaries had contributed.¹ Of this number, sixty-nine, or 22.1 per cent., were personal problems of a religious nature. Students of the middle class rank first in the proportion who received help (35.8 per cent.); the Junior class is relatively a close second (24.2 per cent.); the Senior and graduate classes lag behind (16.5 and 16.7 per cent. respectively).

The accompanying table shows the ratio of the percentage of students in

¹ The relatively small number of replies to these questions is doubtless owing to the following reasons: first, members of the Junior class, with few exceptions, left these questions blank, many stating that since they had but recently entered the seminary, they were not qualified to answer; secondly, the questions came at the end of a long questionnaire requiring an hour or more to answer and hence did not receive their share of attention.

any given school who have been helped religiously. If a given school had its proportionate number of students who had been helped, it would have a ratio of 1.00. Institutions 28 and 53, for example, have practically the average percentage of this group. Institution 5 has nearly four times its share, while institution 49 has but half its share.

Institution*	Ratio
5	3.72
1	1.86
17	1.86
24	1.86
34	1.86
54	1.86
2	1.24
46	1.24
64	1.24
48	1.09
28	1.01
53	.99
62	.98
3	.93
19	.93
43	.93
47	.93
33	.87
32	.87
25	.86
51	.74
11	.62
49	.53

*The seven other schools not appearing in this table were not represented by replies from students who reported help in their religious life.

The nature of the religious help, and the source from which it is received, varies greatly. One student (who is rather an exception) has found that in making intellectual readjustments he has still been able to retain a vital personal religion. He says:

"My religious background was fundamentalist. College gave me doubt and dissatisfaction (intellectually) with traditional views. Seminary has enabled me to take a modern viewpoint without losing or weakening personal faith."

A Middler in institution 46.

The chapel services, classroom, fellowship with faculty and students, daily devotions and other similar sources of help are mentioned. The following replies are typical and representative:

"Christ is becoming far more real to me by virtue of the teaching, the inspiration, the example of a very wonderful and very sympathetic faculty, and a splendid student body."

A Middler in institution 48.

"I have been greatly helped in my personal devotional life. The impulse came from my interest in chapel services which I have enjoyed greatly."

A Middler in institution 53.

"Have found God again. Have daily devotions, which to me is a tremendous step."

A Junior in institution 62.

"Have had great help from faculty along spiritual lines."

A Middler in institution 3.

"Fellowship with men of like interests has been of assistance in my personal religious (not intellectual) problems."

A Middler in institution 34.

Only one student mentioned direct connection between classroom and personal religious problems. He states that he has "learned that spiritual growth comes with mind growth." (A graduate in institution 49.)

STUDENTS WHO HAVE UNSOLVED RELIGIOUS PROBLEMS

To the question, "*What personal needs or problems have you not been enabled to overcome?*" 219 students responded, mentioning 241 personal problems yet unsolved. Of this number, ninety-one, or 37.8 per cent., were religious problems. The proportion of students having unsolved problems is lowest for Juniors (36.6 per cent.) and increases regularly as we advance through the classes: Middlers, 41.6 per cent.; Seniors, 42.9 per cent.; graduates, 53.8 per cent. This situation is practically the reverse of the situation with the students who have received help. Whether there are actually more unsolved problems in later years, or whether students merely become more conscious of problems as they advance through the seminary is not apparent from the replies.

A few students appear to be helplessly floundering in their personal religious life. One student, more verbose than the others, is nevertheless fairly representative of this group. He says:

". . . I cannot think of any personal needs or problems the seminary has enabled me to overcome. Perhaps I am hopeless, but I regretfully confess that it has complicated my problems. I have not fully been able to overcome the doubts and uncertainties which characterize some teachers, whose confidence in the New Testament is very weak. Nevertheless by prayer and faith I have thus far survived, but see no chance of getting help from those who should give it.

The faith of this student has not been strengthened nor developed. On the other hand, the problem of keeping my faith has become the greatest problem."

A Senior in institution 19.

This student has evidently come from a more conservative background than that in which he finds himself in the seminary, and so far has not been able to make the necessary adjustments. There is perhaps nothing serious about his problem unless it is the fact that he is a Senior and is thus about to leave the seminary in an unsettled condition. He has many prototypes among the seminaries.

Many students made brief general statements such as the following:

"I have been unable to develop the spiritual side of my life."

A Junior in institution 53.

"The seminary has not tended toward an improvement in private religious life and devotions."

A Senior in institution 62.

One student lists "the need of greater devotional life" as his unsolved personal problem (a Middler in institution 48). Another says that his problem is to "maintain spiritual enthusiasm and awareness" (a Senior in institution 13). Still another says that he needs "keener interest in religion" (a Junior in institution 33); and another, that his unsolved problem is his "private devotional life" (a Senior in institution 28).

Others are a bit more specific; for example:

"My spiritual problem—living in a big city like New York I find it hard to develop a deeply spiritual life that I want for myself. —provides but a small fraction of it."

A Middler in institution 48.

"I have not been able to make a right religious adjustment to the work the seminary demands. Hence I have not grown morally and spiritually as I have intellectually. Hence I border on cynicism."

A Senior in institution 53.

"I have a deficiency in spiritual training, lack a warm spiritual experience."

A Middler in institution 19.

"I have a personal need for help in regard to personal devotional life . . . and help in establishing ethical standards."

A graduate in institution 53.

"Lack of spiritual sensitivity. Devotion means little to me. I am addicted to a cynicism which deadens appreciation."

A Middler in institution 47.

"A sense of fellowship with God is still lacking."

A Senior in institution 28.

"I feel the lack of time for prayer in order to grow sufficiently in the love of God, and so be able to turn hourly from self to God. This I have not done at all adequately. The seminary might do more to encourage meditation."

A Senior in institution 24.

"Need of personal vital faith in Christ and the Christian message. I need it sorely. The seminary has made it more value than more real so far. I still have hopes."

A Middler in institution 53.

"A willingness to completely submit myself to the will of Christ has not yet settled in me. This may be that I do not correctly interpret the will of Christ."

A Junior in institution 33.

"A need for some greater feeling of spiritual dependence—a closer relationship with God. There is a sort of inner craving which is not satisfied."

A Middler in institution 53.

So it would appear that a considerable number of students are about to leave the seminary with unsolved problems of personal religious living. This is a challenge to the seminaries whom these students represent. There are, of course, differences among the seminaries in the extent to which solutions to students' problems are provided, as is indicated in the table below which shows the relative degree of failure among seminaries. Each seminary is compared with the general average for all seminaries, and the result is expressed as a ratio. An average share of unsolved problems in a given institution would give that institution a ratio of 1.00. A ratio higher than this indicates that the school has more than its share of unsolved problems in personal religion and a ratio of less than 1.00 indicates that the institution has less than its share:

Institution	Ratio
1	2.41
2	2.41
10	2.41
54	2.41
3	1.81
25	1.48
48	1.45
62	1.42
53	1.37
5	1.20

The Institutions That Train Ministers

Institution	Ratio
24	1.20
28	1.20
19	1.07
13	.80
46	.80
47	.67
34	.52
32	.48
64	.48
6	.44
33	.37

**STUDENTS WHO BELIEVE THE SEMINARY DOES NOT PROVIDE HELP IN THE
SOLUTION OF THEIR RELIGIOUS PROBLEMS**

The situation becomes truly challenging, however, when we consider those students who say that they find no help available in the seminaries, as distinguished from those students who say they did not secure help, which may only mean that they did not take advantage of the help that was provided. To the question "*What personal needs has the seminary made no provision for meeting?*" 213 students responded, mentioning 236 personal problems which they felt the seminary was not equipped to handle. Of these 236, 113, or 47.9 per cent., were personal religious problems.²

The largest proportion of these students are graduates (64.0 per cent.); followed by Juniors (61.6 per cent.); Middlers (59.2 per cent.); and Seniors (50.8 per cent.).

This is not without significance, particularly in view of the fact that the answers to the question represent the unqualified opinions of the students. The question was so put before the students that their answers were not guided or anticipated. No mention was made of any particular type of problem (as would be the case in a check list, for example). There would appear to be a definite consciousness in the minds of the students of the need of help which is not forthcoming in the solution of their personal religious problems.

In the following tabulation each institution is compared with the average for all schools. A ratio higher than 1.00 indicates that more than the average proportion of students feel that their seminary life makes no provision for the solution of personal religious problems:

² Nine were sex problems; eleven, problems of personal social adjustment; fourteen, vocational problems; forty-three, problems concerning student-faculty relations; forty-six, recreational problems.

Institution	Ratio
3	1.89
51	1.89
49	1.51
19	1.47
10	1.42
25	1.37
6	1.26
18	1.26
33	1.26
53	1.14
54	1.13
35	.94
62	.94
34	.83
46	.81
22	.75
48	.73
64	.63
43	.63
47	.63
28	.54
2	.47
32	.31

There is great variety among the replies of the students who feel that the seminaries provide inadequately for their personal religious life. One student, a Junior in institution 33, says that his seminary makes no provision for "spiritual development to a high degree." Another, a graduate in institution 53, says "worship and spiritual life are not fostered by the seminary satisfactorily. One must fall back upon other sources for aid." Another, a Middler in institution 19, "I feel that as ministers we do not get the spirit and power of evangelism in seminary training that we should. We should go out feeling that our training has given us a baptism of the Holy Spirit, whereas it is the experience of many that our enthusiasm is weakened." Other students feel that the seminary has failed to make provision for the "spiritual needs of the students"; "the devotional life of the students apart from chapel . . . the inspiration and warmth of religious zeal"; "the prayer life among the students"; "enrichment in devotional life and personal Christian strength."

Following are five typical replies from five different seminaries. They all tell the same story of the feeling on the part of students that the seminaries are not providing for the personal religious life of the students:

"I think the seminary needs to lay more emphasis upon intimate fellowship with God."

A Middler in institution 48.

"Biblical enlightenment has come with study. . . . There has been little or no spiritual betterment—have to get this outside. Professors here are not quite so spiritual. . . . Students don't seem to be so serious, and there is not the deep spiritual atmosphere. Also provisions for personal work are not provided for."

A Junior in institution 49.

"Devotional life slighted; not an adequate spiritual atmosphere."

A Junior in institution 53.

"In studying religion so much the seminary has failed to satisfy sufficiently my personal spiritual needs.

A Middler in institution 49.

"We have no weekly prayer meeting."

A Junior in institution 33.

Other students, in stating what they feel to be personal needs or problems for which the seminaries make no provision, are more telegraphic. One says simply "lack—devotional life"; another merely writes in the word "spiritual" but heavily underscores the words "no provision" in the question (a Middler in institution 49). Some students feel, in the words of a Senior, that "attempts are made to meet personal spiritual needs among students, but the attempts are inadequate" (a Senior in institution 62). A few of the respondents place part of the blame upon the students themselves. One, for example, states that the seminary has made no provision for fostering the "Christian spirit among its students," but adds that "this is the fault of the students" (a Junior in institution 33). In the same vein, another writes that he finds no provision "for the deep spiritual needs of man's spirit," but continues "the seminary is not fully to blame because many of the students say they do not have such needs . . ." (a Middler in institution 46). Still another student finds, along with no provision for "an orderly spiritual development for students," "no real worship program in chapel" (a Senior in institution 6).

SUGGESTIONS FOR IMPROVEMENT

We have seen that there are differences among the seminaries in the degree to which they make provision for the personal religious problems of their students. The significant facts, however, are (1) that so considerable a number of students have unsolved religious problems; (2) that the proportion of those who have unsolved religious problems increases as gradua-

tion approaches; (3) that in addition to having unsolved problems, many students believe that the seminaries are not making provision for their solution.

There is a tendency on the part of many students to offer suggestions for the improvement of the spiritual life. Sometimes these suggestions are straight bits of advice, other times they are contained indirectly in the statement of the lack of provision. They cover a wide range: personal guidance by members of the faculty, improved chapel services, improved fellowship among students, more or better student prayer meetings, retreats, provision for quiet meditation, definite instruction in the art of private devotions, even the definite suggestion of a pastor for the students. The following quotations from the ballots are representative:

"No place for quiet worship or meditation. I like Catholic idea of beautiful, dimly lighted chapels."

A Junior in institution 62.

"Quiet solitary meditation and prayer."

A Senior in institution 35.

"Direction in devotional life, spiritual direction, confession, daily mass and communion, instruction in meditation."

A Junior in institution 3.

"Direction of devotional life and spiritual aid; confession, daily mass; instruction in meditation."

A Junior in institution 2.

"Devotional guidance."

A Senior in institution 48.

"I need more religion—not knowledge of religion. We all need more attention from the faculty. We all have moral and spiritual problems, complexes and divided interests."

A Senior in institution 53.

SOURCES OF HELP IN DEALING WITH THE STUDENTS' RELIGIOUS PROBLEMS

Ballot 2 of the student opinion ballot was designed to secure from the students their opinion as to the relative values of different activities and experiences of their seminary life in dealing with their problems. The following problems were listed:

1. **Scholastic.** Problems involved in mastering courses.
2. **Financial.**
3. **Field work.** Practical problems involved in making a success of field work.

4. Intellectual problems of religion, theology and philosophy.
5. Problems of biblical interpretation.
6. Personal moral problems.
7. Problems of Christian ethics.
8. Personal problems of social adjustment.

Opposite each of these problems the students were asked to indicate the relative helpfulness of the following sources of aid:

1. Talks with student friends.
2. Private devotions.
3. Books read on the subject.
4. Talks with a faculty member.
5. Public worship.
6. Talks with a minister or pastor.
7. Small prayer circle.
8. Talks with a member of family.
9. A good night's sleep.
10. Group discussions with others who have similar problems.
11. A course, or courses, that you are now taking or have taken.
12. Hearing a good sermon on a related topic.
13. Quiet meditation.
14. Forget it for a while.
15. Recreation.

The rankings given to these sources of help for all problems, based on the votes of 1,530 students in thirty-one seminaries, are given in Table 85, Appendix B.

Private devotions ranks first as the most general source of help on all problems, *talks with a faculty member* second, *quiet meditation* third. *Public worship*, the *small prayer circle*, and the *sermon* rank very low for all types of problems. When any individual type of problem is considered by itself, the ranking for both chapel and the small prayer circle is not materially changed. Chapel ranks once in last place, twice in thirteenth place, once in twelfth place, twice in eleventh place, once in tenth place, and once in eighth place, its highest ranking (in personal moral problems). Talks with members of the faculty rank rather high, on the other hand, except for personal moral problems in which case they drop to tenth place. Needless to say, the ranking varies from institution to institution because institutions differ as to the success with which they promote these activities. Six institutions, which differ widely in background and viewpoint, have been selected to illustrate this point. The following are the rankings of the three sources of help most frequently mentioned in connection with personal moral problems:

Source of Help	Institution Number					
	53	25	3	47	43	34
Public worship	6	9	15	8	3	3
Small prayer circle.....	12	14	1	14	2	11
Talks with a faculty member..	13	8	11	4	9	5

Chapel, it is seen, ranks from third to fifteenth place; the small prayer circle maintains its usual low place except in two notable exceptions (institutions 3 and 43). Talks with a faculty member are rated all the way from fourth place to thirteenth. Such differences among the seminaries are not sufficient, however, to give a high, even a fair, ranking to prayer circles and chapel services as sources of help.

How, then, may these results be reconciled with those from ballot 1 in which the students voted chapel and prayer meetings as satisfactory? It may be that these exercises are satisfactory merely because they are not offensive. The students prefer to attend them and find them pleasant experiences; but do not regard them as important sources of help in dealing with personal problems.

In the general ranking of sources of help in thirty-one seminaries, it has been noted that *private devotions* ranks at the top, or very near the top, in every type of problem except those of a purely intellectual nature, such as problems involved in mastering courses of study and intellectual problems of religion, theology, philosophy and biblical interpretation. Even in such problems, private devotions as a source of help ranks slightly above the mid-point of the various sources on the list. In the practical problems involved in making a success of field work, and even in personal financial problems, *private devotions* is ranked second. This is doubtless owing to the fact that through prayer and other forms of private devotions, the students feel that they gain new confidence and courage to face such problems. In problems of Christian ethics, and in personal problems of social adjustment (getting along with others, etc.), *private devotions* ranks in second place; while in personal moral problems it heads the list as a source of help.

It is significant that in the solution of personal moral problems, private devotions should rank ahead of such sources of help as talks with student friends, books read on the subject, group discussions with others who have similar problems, and courses offered in the seminaries. It becomes even more significant when the students are broken up into smaller groups and the same ranking is obtained.

In contrast with the ranking for other activities, there is very little difference in the ranking of private devotions among the different seminaries. Private devotions is ranked high on the list by six schools widely divergent in background and viewpoint (institutions 53, 25, 43 and 34 in first place; institutions 3 and 47 in third place). For two institutions, 35 and 53, the

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_use#pd-google

results of the rankings were grouped according to classes, with the result that private devotions was ranked in first place by five classes (by Juniors, Middlers and graduates in institution 25, by Middlers and Seniors in institution 53) and in second place by two classes (Seniors in institution 25, graduates in institution 53). Grouping the rankings of students of institution 53 on the basis of age, private devotions appears in a slightly lower position, but uniformly high in all age-levels (in second place for age-groups 20-25, 26-30 and 31-35; in their place for age-group 36 plus).

Thus it has not been possible to select a group on the basis of the type of seminary attended, seminary class, or age, where individual differences materially change the uniformly high ranking assigned to private devotions.

Only among those relatively few students who have given up private devotions, or who have never engaged in them, is there substantial difference of opinion as to the value of this source of help. The fact that a very great difference is found here is evidence of the reliability of the other rankings, inasmuch as it tends to prove that the students were discriminating in ranking sources of help.

This ranking of the sources of help presents a challenge to the seminaries. It will be remembered that the three activities for promoting religious life which receive the greatest emphasis in the seminaries are the chapel service, the small prayer group, and student counselling. Small prayer groups are ranked almost uniformly at the bottom of the list as the least helpful of the fifteen sources of help mentioned in the ballot. Chapel (under the head of public worship) is not considered much more helpful, occupying twelfth place. Talks with faculty members are ranked much higher, although in the solution of personal moral problems this source of help appears to be less effective. In other words, of the three religious activities upon which the seminaries are placing the greatest emphasis, two at least are not meeting the requirements of the students so far as their personal religious problems are concerned.

The ranking in itself suggests a solution. The activities ranked by the students as least helpful may either be improved or eliminated in favor of something more helpful. Why should a seminary continue to stress chapel and small prayer groups above everything else when these activities are almost universally ranked low as sources of help? Why should not some other activity be substituted which promises greater help? Before discussing the possibilities for the development of the religious life of seminary students that grow out of this study, it may be well to have clearly in mind the problems that have emerged thus far.

As the student meets new religious ideas and new conceptions of religion, his own theological thinking must undergo some kind of a change. The

problem of the seminary at this point is greatly complicated by the variety of backgrounds from which the students come. How to deal adequately with all theological problems, and at the same time respect the personality of students so diverse in their experience of religion and their conception of religious truth as our study has shown them to be, is a task that must constitute a major problem for the seminaries.

There is need for maintaining an enthusiasm for religious service in spite of new conceptions of religion. This problem is perhaps most acute for those students who relate an influential and outstanding religious experience. How can the seminaries bring these students to a critical study and interpretation of religion without destroying their enthusiasm and conviction? How can the process of religious thinking be so directed that the new conceptions of religion will assume a positive rather than a negative significance?

There is need for developing a satisfactory experience of private worship. Many students confess they cannot find sufficient time for unhurried private devotions; others complain that there is no place for private devotions that is free from interruption; still others are ignorant of a satisfactory technique, or cannot find materials that adequately express their religious life. What can the seminaries do to help solve these problems?

There is a need for developing a satisfactory experience of corporate worship. Are the facilities for public worship adequate? Is the public worship a true expression of the religious life of the school? Is the public worship properly related to other activities in which the students engage? These questions should be faced by each seminary.

There is a need for developing a conception of religion and a way of religious living that will avoid departmental conceptions of religion. Religious problems and needs cannot be segregated and dealt with apart from all other factors in the student's life.

SUGGESTIONS FOR THE CULTIVATION OF THE SPIRITUAL LIFE

RECOGNITION OF INDIVIDUAL DIFFERENCES

Any plan for the improvement of the religious life of theological students must take account of individual differences. The development of closer relations between students and teachers offers at once a way of discovering individual differences and of dealing personally with students. Some institutions need to provide a greater variety of ways through which the various religious temperaments of students may find natural expression. This problem is more intense in the non-denominational schools where there is a greater variety of student backgrounds. Some schools try to strike a happy medium between a ritualistic and a free chapel service as the solution for

this problem, with the result that no one is satisfied. Only one of the twelve institutions that were visited personally is purposely and consciously providing a variety of services to meet the needs of all types of students. Two others that are providing some variety admitted that they are not consciously doing so because of recognized differences among the students.

CHANGE OF EMPHASIS ON ACTIVITIES

The study has revealed that some of the activities which the seminaries are promoting most vigorously are least valuable in the judgment of the students; that others, which claim little of the attention of the professors, provide relatively more help for students; that in only one case was an activity stressed by the administration found to be helpful to the students. These facts suggest that a change of emphasis is in order.

By way of suggestion as to what might be done, let us consider an activity that ranks very high as a source of help, but receives very slight attention from the faculty,—private devotions. In the stress which this receives from the faculty, it ranks in third place; but as a source of help ranked with fourteen other sources of help by 1,530 students, it appeared at the head of the list for all types of student problems combined. Rather than spend so much time promoting activities which the students say contribute little to their religious life, might it not be better to give attention to private devotions which are universally considered helpful?

This does not mean that private devotions should be systematized. Perhaps the reason this form of religious exercise is so helpful is that it is the one thing about which the faculty does little or nothing. Its value lies in its spontaneity. Other things being equal, the ranking of the sources of help seems to indicate that there is some connection between the help a student derives from a source of help and the extent to which he participates. In private devotions, talks with a faculty member, books read on the subject, and talks with other students, the student himself is an active participant; and from these activities he derives most of his help. But from such activities as hearing a sermon (where he is more passive than active) and attending public worship (which is frequently something done for him rather than by him), he derives relatively little help. Thus if private devotions were taken out of the class of things which the student does for himself and made an interest of the faculty, it might well be that it would lose its helpfulness. But rather than implying that private devotions as a source of help is to be taken over as the interest of the faculty and thus deprived of its aspect of spontaneity, the suggestion that the seminary administration give it more attention means that specific help might be given at such points as materials to be used and the technique of the devotional life. It might

mean also that in building programs for the future, physical provision for private devotions should be given consideration. "How can I engage in private devotions when I have a roommate?" is a question that more than one student is asking.

Student counselling is another source of help to the students that might well be improved upon. While it received a high ranking by the students, many feel that faculty members are unapproachable, or are not interested in their problems. The following quotations are from students in six seminaries scattered over a wide area and differing widely in denominational background. They are all in answer to the question: "What personal needs has the seminary made no provision for meeting?"

"No counseling was done except by an interested dean who had to do more than his regular work to personally aid students in their problems. Counseling in seminaries is more needed than in colleges."

". . . One of the biggest problems for me has been the seeming aloofness of seminary professors from the crushing problems of some of the students."

". . . The thing that amazes is that the majority of the faculty (probably Professor — excepted) have not the least idea of what goes on in the student's mind. They make little effort, it seems to me, to try."

"I feel that there should be some group or individual of the administration which would definitely plan to discuss with students their financial and vocational and intellectual problems, individually, at least once during the year by arranged program, and further as often as students desire."

"Most students in my range of friends don't feel free to confide and discuss personal problems with the faculty; a barrier exists between us."

"Personal consultation—sharing with the faculty. If we come out consecrated men it is somewhat hit or miss."

This barrier between faculty and students should be broken down, so that every student may feel free to bring his problems to his teacher. Whether or not this will mean for any given seminary a plan of tutoring or counselling is a question for the seminary to decide. In a sense, the less machinery the better the results. All the students who were interviewed on this point seem to feel that the most helpful relationship is that of friendship between the student and his teacher.

The results of this study would also seem to indicate that an activity like chapel, which receives a major emphasis on the part of the administration and is ranked low by the students, should be treated in some way to yield larger returns for the efforts being expended upon it. This does not mean that chapel services should be eliminated from the seminary program. The students themselves are not in favor of any such measure as this. In one

institution where the chapel services at present are admittedly quite unsatisfactory, a survey indicated that only 8.2 per cent. of the student body favored dispensing with the service altogether. The others, while differing as to its relative importance, thought it might be improved to such an extent that it would become a vital part of the program. One student wrote:

"I think it would be a good idea to post the name of the speaker. Many of us feel we don't like to waste time in going to chapel when there is a speaker who we know is not very good. There is nothing in the chapel itself which makes for worship and, therefore, it is up to the leader entirely, which is very difficult. I think it is a shame that in a place like this we have not a place where we can go to worship, a place used for no other purpose, that wouldn't be spoiled by the association of a classroom or assembly hall."

Many students share this feeling that chapel could be more helpful if it were improved in some way. In some cases the administrative officers share this feeling also, although the students are generally more aware of deficiencies in the chapel service than are the faculty members.

The suggestion is made that chapel (or any other activity that is rated low by the students as a source of help) should be appreciably improved if it is to remain on the seminary program.

AVOIDANCE OF DEPARTMENTAL CONCEPTIONS OF RELIGION

The emphasis on chapel by most administrative officers, and the low rating given it by the majority of the students, suggest that it should be studied in its relation to the other religious activities on the campus. There would seem to be in many schools an over-departmentalization of religion. Religion cannot be segregated from the rest of life; and religious problems are intimately linked with other problems. Even the settling of questions that on the surface appear to be purely academic, have been found to bring help to the student in his personal religious life. As one dean has expressed it: "We conceive the 'spiritual growth' of the student to be religious development of the whole man, and we cannot dissociate his normal intellectual and moral history from that growth."

No amount of emphasis on the chapel service can atone for a non-religious spirit elsewhere on the campus. A committee that is studying the religious life of seminary students recently made the following comment in this connection:

"We were reluctant to have the formal exercises of the seminary, its chapel service, prayer meetings and the like, construed as a pious corrective to a conceded secularity in the ordinary academic vocation of the student. We were agreed that the chapel should not be regarded as in any way a corrective of

unsatisfactory situations existing elsewhere. If there is a real problem here, it must be faced and solved at the source through the routine academic channels, not through places and hours which are assumed to be, by contrast, more religious than those scenes and times which are the stuff of the student's daily life. We would have the classroom delivered from the suspicion of secularity which so often attaches to it." (From an unpublished report of a meeting of the Committee on the Spiritual Life and Welfare of Seminary Students, held November 27-28 under the direction of the Conference of Theological Seminaries.)

STUDY OF THE PROBLEM BY EACH SEMINARY

These various comments bring us face to face with another suggestion for the development of the spiritual life, namely, that each seminary should study its own situation and the needs of its own students, and then proceed to whatever improvements appear to be necessary and desirable. The differences among seminaries are so great that no comprehensive study can hope to serve this purpose.

If the twelve institutions visited are at all representative, there is a noticeable tendency toward complacency. Only three of the schools reported any study being made of the seminary's contribution to the student's religious life. One of these studies is fairly comprehensive; the other two are confined to the chapel service as an expression of the religious life. Another institution has a faculty committee on the religious life of the students which has been studying the chapel service for about a year with a view to improving it. The students in this institution were evidently not being consulted; for when several leading students were interviewed as to what improvement they hoped would result from this study, it was found that none of them knew it was being conducted.

Only one institution was discovered in which a thoroughgoing investigation of chapel by both students and faculty is in progress. This investigation grew out of a student-faculty conference on the subject of chapel. The questions raised at this conference were incorporated in a questionnaire which was circulated among the students shortly after the beginning of the academic year. This questionnaire made available student opinion on such questions as the value of chapel, the hour of the service, the length of the service, the leadership of the service, the physical equipment, the types of services that students have found most helpful. A committee representing both students and faculty is continuing to study the problem at regular intervals throughout the year. Meanwhile a record of attendance upon chapel services is being kept, with special attention given to the type of service.

SUMMARY

The religious life of a theological student is an important element in his equipment as a minister. This religious life should be fostered by the seminaries. The seminaries must help their students to discover new religious values, to maintain their enthusiasm and conviction in this process of discovery, to enable students to experience in the seminary a satisfactory type of private and public worship and to develop a religious personality that avoids departmental conceptions of religion. The seminaries are conscious of these needs and are providing a variety of activities through which the students may find expression of their religious life. Our study shows, however, that the students favor a change of emphasis in these activities. Each seminary must study and solve its own problems; but any adequate educational program must deal with the students in such a way as to give due recognition to individual differences.

Any study of the problems of a given seminary which attempts to discover the facts about the backgrounds of the students is a step in the right direction. If from such a study, a program of differential treatment can be built, if the various activities of the seminary life can be so related as to avoid departmental conceptions of religion, if changes in the policy of an institution can bring improvement in the activities that provide a little help for students and at the same time further improve those that are very helpful, and if all these efforts can bring about a recognition that the religious life and welfare of the students is a major responsibility of theological seminaries, then it will no longer be necessary for any student to leave the seminary with a less satisfactory religious life than that with which he entered.

PART V

**THE RELATION OF THE SEMINARY TO ITS LARGER
CONSTITUENCY**

CHAPTER XXII

How Seminaries Are Governed

PURPOSE OF THIS CHAPTER

Every theological school of whatever denomination or standing serves a constituency. In some cases this constituency is a geographical area; in others it is a denomination; in others it is a section of a denomination; in still others it is a group spread over many denominations that hold to certain educational or doctrinal ideals. This constituency influences, not only the aims and objectives of the seminary, but its entire educational policies and especially its financial support. Some of the ways in which theological education is influenced by denominations and their historic antecedents have already been outlined. It remains here to trace more closely the connections between the constituency and the actual operation of the seminary. We shall follow three main lines of inquiry. (1) How are seminaries governed? (2) How are they financed? (3) How do they serve their wider constituencies? The present chapter is concerned with the first topic, and the two succeeding chapters with the two remaining topics.

In the analysis of the ways in which seminaries are governed, we shall be more concerned with the way in which the wider constituency influences the educational policies of the seminary than with the machinery of internal administration. The duties and activities of the administrative staff and of the faculty as an organized body have already been discussed in chapter vii.

The policies that determine the administration and control of theological education are varied. There are differences among denominational groups and among institutions within these groups. A complete presentation of these differences would require a detailed treatment of each seminary; rather than attempt this we shall classify the agencies that determine policies according to the problems with which they deal.

CONTROLLING VOICES IN SEMINARY GOVERNMENT

There are a number of persons and groups of persons who have some voice in the determination and execution of seminary policies. The sixty-one institutions supplying data on this point designated a total of fifty different groups sharing control.¹ When groups having the same function,

¹ With the exception of Drake, Howard, and Princeton, the institutions reporting in this section of the study are the same as in the master list.

but different designations, are combined, the list can be reduced to eleven main categories. The classification of controlling agencies adopted for this study is as follows:

1. Denominational authorities (including assemblies, conferences, conventions, synods, etc.).
2. Boards of trustees, or directors of the seminary.
3. President, dean, or principal of school.
4. Faculty of the seminary as a body.
5. Alumni of the seminary as a body.
6. Students of the seminary as a body.
7. President, or other officer, of an affiliated school.
8. Board, or corporation, of an affiliated school.
9. Denominational and seminary authorities in coöperation.
10. Board of trustees and faculty in coöperation.
11. Faculty and students in coöperation.

The extent to which these various agencies function among the institutions represented is set forth in detail in Table 90 of Appendix B, which gives individual consideration to the following units of administration:

- (a) The election of a president, or administrative officer.
- (b) The election of a faculty member.
- (c) The election of a member of the board of trustees.
- (d) Determining the scope and content of the curriculum.
- (e) Determining the salary schedule.
- (f) Determining the educational standards.
- (g) Determining the student fees.
- (h) The granting of honorary degrees.
- (i) Making up the budget.
- (j) Matters of student discipline.

In the election of president, dean, or administrative officer (see Table 90 of Appendix B), the voice of the faculty as a body is heard in an advisory capacity by 14.9 per cent., and in recommendation by 16.7 per cent., of the sixty-three institutions studied. In this function, the board of trustees or directors and denominational authorities have the controlling, final, and legal voice in essentially all seminaries.

The trustees and denominational authorities likewise have the determining voice in the election of faculty members and board members. In determining the scope and content of the theological curriculum, the faculty has the major voice, which it shares with the board of trustees or directors. The faculty is the leading voice also in setting educational standards and in determining matters of student discipline.

Students as a body have no voice in any policy except in matters of student discipline. Here it is only advisory and recommendatory. In every case, final authority resides in faculty, president, dean, or board of trustees. Students and faculty *work together* in a few cases in determining the scope and content of the curriculum, and in matters of student discipline.

The only point where the alumni as a body speak is in recommending members for the board of trustees. A few seminaries have provision for this expression. There is evidence, however, that greater recognition will be given to alumni in the future. In fact, alumni have a very large representation on most boards of trustees and in most faculties. This results from the general policy of having a large per cent. of preachers on boards of trustees. Among these preachers are many alumni. There is a strong tendency, also, to select a large fraction of the faculty from alumni ranks.

Legal authority generally inheres in the board of trustees or directors. This body is set apart to act in legal matters. It is superseded in this function in a minor number of cases by denominational authorities.

In general, it may be said that the most authoritative immediate voice of control is that of the board of trustees or directors. This voice is supplemented closely by the voices of the president, dean, and faculty, who direct at close range the activities of the institution. The denominational control is largely indirect, being exercised by representation on boards of trustees and faculties.

PERSONNEL OF GOVERNING BOARDS

Table XXI shows some facts about the personnel of the boards of trustees of fifty theological seminaries. The exhibit is by denominations, and shows chiefly the following facts:

1. The average age of board members is fifty-seven years. The Methodists appear to use older men than any other group; and the Congregationalists, younger men.
2. The percentage of women on these boards is exceedingly small. Only three, or 6 per cent., of the institutions have any women whatever; and all three of these institutions are universities that have theological schools operating under a university board. Two of these universities have special subcommittees of their boards designated for specific oversight of the theological school. On each of these subcommittees there is one woman. No separate theological school has a woman on its board.
3. The clerical representation on the boards varies from one denomination to another and from one seminary to another. On the whole, the clergy have a representation of almost 50 per cent. The Episcopal, Evangelical, Lutheran, Presbyterian, United Brethren and Unitarian denominations

have representations of ministers of 50 per cent. or more. The constitutions of some seminaries provide that the total personnel of the boards shall be made up of ministers and church officials. For instance, it is the prevailing stipulation of Presbyterian seminaries that board members shall all be ministers and ruling elders of the Presbyterian Church.

4. Bankers have a larger representation on seminary boards than educators.

5. Next to ministers, business men rank highest in numbers. Professional men rank third.

6. Educators have the lowest representation of any specific group.

TABLE XXI—BOARDS OF TRUSTEES, FIFTY SEMINARIES

	Fifty Semi- naries	Six Bapt.	Three Cong.	Three Dis.	Six Epis.	Seven Luth.	Five Meth.	Seven Presby.	Five Unden.
Average age of members..	57.0	61	53	57	59	56	64	58	61
Per cent. male.....	99.5	100	98	100	100	100	93	100	100
Occupation of board mem- bers:									
Per cent. bishops	4.5	0.0	0.0	0.0	22.2	0.0	16.0	0.0	0.0
Per cent. other ministers.	44.2	44.6	41.8	34.6	32.4	52.0	24.8	51.1	22.1
Per cent. educators	6.1	12.6	10.4	7.7	.9	3.0	2.8	4.5	5.8
Per cent. bankers	7.2	6.1	7.5	3.9	6.4	5.4	5.1	11.4	15.4
Per cent. other professions	13.4	14.5	13.4	13.4	14.7	13.4	18.2	11.9	24.1
Per cent. other business.	19.4	17.8	25.4	23.1	8.3	28.0	25.6	19.4	24.1
Per cent. unclassified ...	5.2	4.8	1.4	17.3	15.7	3.0	8.2	1.5	8.7
Average number on board.	19	26	22	19	20	28	22	32	23
Average number board meetings per year.....	2.0	2.2	2.0	2.0	2.0	1.6	3.0	1.5	5.0
Average per cent. attend- ance	70.8	72	75	65	62	75	64	84	62
Average years of term of office	4.6	4.2	4.6	4.0	6.0	4.2	5.7	4.0	3.0
Average years on board of present board members.	9.5	13	11	15	11	10	11	10	14

REQUIREMENTS OF TRUSTEE MEMBERS

A study of the charters and constitutions, together with collected data on board personnel, shows that denominational membership requirements are usually specified and consistently adhered to in practice in the selection of the seminary board.

In thirty-eight, or 76 per cent., of the fifty seminaries studied on this point, the board is composed entirely of members from the controlling denomination. Only seven, or 14 per cent., of the denominational schools have representation from other denominations on their boards. One of the Methodist schools and one of the Disciples schools are parts of universities with interdenominational boards. But they have a purely denominational committee from the board for oversight of the theological school. The

schools of nine denominational groups have no interdenominational boards.

Thirteen, or 26 per cent., of the seminaries have a pledge or affirmation to be taken by new members of the board of trustees. Most of these pledges have to do with denominational loyalty; but some, especially those of the more independent institutions, deal with guarding the general interests of the school and with maintaining a conservative theological position.

BOARD MEMBERS AND BOARD MEETINGS

The number of members on a seminary board of trustees is largely conditioned by the constituency of the institution. If the board is a self-perpetuating group without constitutional provisions for a large number of representative groups, it is usually small. On the other hand, when a school serves a wide territory, like Southern Baptist Theological Seminary, and has state representation, or like most Presbyterian and Lutheran seminaries has synodical or presbyterial representation, it will have a larger governing board.

TERMS OF SERVICE OF BOARD MEMBERS

It will be seen from Table XXI that the average term for which a member of a board of trustees may be elected is 4.6 years. Where men are elected for a specific term, the range of such terms as specified in seminary constitutions is from three to six years. The range of years of service which present board members have given to the various institutions is from one to fifty-four years. The average range as shown in Table XXI is from 1.6 years to twenty-four years. The average years which the present membership of these fifty theological seminaries have served is 9.5 years.

A person who is elected to service for a specific term of a board, may be re-elected to succeed himself in all cases if he proves desirable. Most of the men seem to serve for more than one term. Many serve a long series of terms.

BUSINESS

The types of business transacted by the boards of trustees, or directors of the seminaries are influenced and determined by a variety of factors which may enter into a given situation. The two chief factors conditioning variability are those of relationship and organization. The relationship of the board to the ecclesiastical organization of the affiliated and controlling denomination affects materially its functions and activities. In like manner, the multiplicity of boards dividing the responsibilities and sharing the administrative duties necessarily limits the scope and activities of any one board.

The board of trustees or its equivalent is, with general uniformity, the body entrusted with legal authority in matters of holding in trust the property and assets of the school, of power of transfer of property, of granting degrees, and of appointment. Where only a single board exists the duties are usually extended and where a second board exists, the board of trustees consistently functions as the final authority.

In actual practice, most educational policies are formulated in the first instance by the administrative officer or officers in consultation with the faculty or a committee thereof. These policies are submitted to the board for final approval. Thus the nominal control of the seminary is vested in some board, yet the actual educational procedures are left largely in the hands of the president, dean and faculty.

FUNCTIONS OF GOVERNING BOARDS

Clustered about theological institutions and participating to some degree in their government are a great variety of boards, unions, committees, societies, commissions, and the like. The responsibilities and duties of these agencies run the gamut from the strictest and closest contacts with all activities of the schools to a mere nominal and honorary relationship. There are three major functions which these boards serve, viz.; (1) administration of business and legal duties of the school, (2) denominational oversight, and (3) educational counsel. An attempt is made here to classify the various boards according to their major function.

1. Administration of the business and legal obligations of the seminary.
 - a. Board of trustees or directors.
 - b. Board of governors.
 - c. Board of control.
 - d. Board of trust.
 - e. Board of regents.
 - f. Corporation.

Most seminaries have but one controlling board, which assumes responsibility for the three functions. However, more than one-third of the schools studied have two boards. In such cases, there comes a division of responsibilities and duties. Sometimes these boards are mutually independent of the authority or supervision of each other; but in a majority of instances, one is a subsidiary to the other and stands in an advisory relation. In some cases, the advisory board represents more real authority than the board it counsels, because it represents the authority of the supporting constituency.

The nomenclature of these boards is not consistent from one seminary to another. This fact makes a satisfactory grouping difficult.

The boards of trustees, directors, governors, and regents are synony-

mous. They are intrusted with the care of the property and the endowment, the employment of administrative and teaching staff, and general oversight of the life and general good of the school. They are the most common of all the boards exercising specific and well-defined authority.

The board of control has much the same prerogative, but Concordia Theological Seminary furnishes an example of divergence. It operates under the Board of Directors of the Synod, and is accountable to this superior body in all its actions. The board of control has to do with the care of the property, the expenditure of funds, the employment of staff for seminary and all such matters; but it does not own the property or endowment.

In seminaries that are parts of universities the corporation has a larger scope than seminary administration. The Fellows at Yale illustrate this relation. The Yale Corporation has control of the entire university, including the Divinity School.

2. Denominational oversight and educational counsel (both of these functions not applicable in every case).

- a. Board of supervision.
- b. Board of superintendents.
- c. Board of visitors.
- d. Church committee of board.
- e. Senate and Council.
- f. Theological Union.
- g. Pastoral Union.
- h. Advisory board or committee.
- i. Educational Society.
- j. General Committee on Educational Institutions.
- k. Joint Commission.
- l. Counsel trustees.
- m. Board of directors.

For the sake of clarity of function, these groups need to be more specifically defined.

PRESBYTERIAN

As a group, the Presbyterian institutions are most closely identified with the denomination. The affairs of Presbyterian seminaries are administered by a board elected by and immediately responsible to the highest judicatory of the Presbyterian Church—the General Assembly. All the institutions of the church, with the exception of Auburn,² submit the annual election of trustees (or directors) and faculty members to the General Assembly. Board

² Auburn Theological Seminary reports to the General Assembly, but does not submit recommendations for final approval. While, theoretically, the General Assembly has the power of veto, practically it does not consider the situation at Auburn acute enough to press this authority. A non-Presbyterian is at present a member of the Auburn faculty.

members must be members of the denomination and must pledge their loyalty to the doctrine and polity of the church. Faculty members likewise must be members of the denomination and signify their acceptance of the form of government and discipline of the church and engage not to teach anything that appears to contradict ecclesiastical doctrine or oppose the principles of ecclesiastical government.

Such direct control of the governing boards and faculties of theological institutions insures the conformance of the curricula with Presbyterian ideals. Long years have crystallized the sentiment of the church as to what the fundamental disciplines are, and also as to the nature of the presbyterial examinations for licensure and ordination. This is what keeps the seminaries in line in the essential elements of the curriculum.

It has already been noted in the discussion bearing upon the steps leading up to the ministry in the Presbyterian Church in the U. S. A., that the episcopal oversight of students by the constituent presbyteries is one of the conditions of ordination. This element of control has an important bearing upon educational standards. A number of Presbyterian institutions which require college graduation for admission, state in their catalogue that non-graduates of college may be admitted "on recommendation of the presbytery." Thus there lies within the presbytery the power to secure the admission into theological seminaries of students who do not meet the educational requirements of these seminaries.

To this sequence, an institution of the United Presbyterian Church adds another requirement—that full professors be ordained, thus insuring the ministerial point of view and bringing faculty members directly within the discipline of the church.

REFORMED

The theological seminaries of the Reformed Church in America are an integral part of the ecclesiastical equipment of the denomination. Professorships constitute one of the offices of the church on a par with the office of the ministry. Appointments of board and faculty members are made by the General Synod, and such members are accountable to the synod. The curriculum is determined by the synod in collaboration with the governing board. It goes without saying that board and faculty members must be members of the denomination who have pledged their loyalty to its doctrine and polity. All full professors must, in addition, be ordained. As in the case of Presbyterian students, Reformed students who are candidates for the ministry are under the care of the classis while attending theological institutions. Supervision of the General Synod is exercised through a board of superintendents, appointed by the synod.

The seminaries of the Reformed Church in the U. S. are synodically con-

trolled. Board members are required to be members of the denomination and to pledge themselves to uphold its doctrine and polity. Teachers of theology are "ministers of the Word" and must, therefore, be members of the denomination and accept its articles of belief. The control of the synod is direct; but is not, apparently, subject to the veto of the General Synod. Students are under the care of the classis. A board of visitors is the liaison officer between the synods and the seminaries. A member of a board of visitors must be ordained and must be actively engaged in some form of religious work. These boards conduct examinations of students in the seminaries (not all students by any means; possibly only a selected number of the Senior class) and are responsible to the controlling synod.

LUTHERAN

In their control of theological seminaries, the Lutherans parallel the Presbyterians. Lutheran seminaries received their constitutions originally from the churches, which instructed them regarding their task and limited them in order that they might carry out the purpose for which they were formed—"to train ministers of a type adapted to the doctrines and usages of the Church in a manner acceptable to the Church." The members of boards of Lutheran seminaries are elected for the most part by controlling synods. Almost always they are members of the church and must pledge their loyalty to "the doctrines and usages of the Church."³ The church will, of course, elect such men as can be depended upon to carry out its policies. In most cases the membership of the board is well divided between clergy and laity; and so it is to be supposed that the clerical view is well represented. Faculty members are elected either by the governing board or on nomination of the governing board by the ministerium of the affiliated churches to whom the faculty is directly responsible. Matters of curricula are determined by the governing board. In general, teachers in Lutheran seminaries are required to be ordained ministers and this provides an additional safeguard of the interests of the church. As ordained ministers, they are subject to the discipline of the church governing the ministry in general; and may be discharged if charges against their doctrinal positions are successfully made and proved.

PROTESTANT EPISCOPAL

With the exception of General,⁴ the Protestant Episcopal Church does

³ Hanna Divinity School (at Wittenberg College) presents an exception. Its board members are elected by the supporting synods, the board itself and the alumni association. They are not necessarily Lutherans, and need not accept the doctrine and polity of the church.

⁴ General Theological Seminary is an official institution of the church. Members of its board must be members of the denomination and are elected in part by the General Convention and in part by the alumni of the seminary.

not exercise control over its theological institutions; but the institutions themselves proclaim allegiance to and conformity with the church in their acts of incorporation. They have self-perpetuating governing boards, whose members are practically always members of the denomination. Faculty members are elected by the governing boards and are not always members of the denomination. The denomination exercises a measure of indirect control over theological institutions by reason of the fact that in actual practice faculty members are very often ordained priests and at the time of ordination have engaged to conform to the doctrine, discipline and worship of the church. An even more formidable aspect of control is the fact that Episcopal students who are candidates for Holy Orders are directly under the care of the diocesan bishop during the period of their preparation and when they finally appear for ordination they must, regardless of their educational qualifications, sustain an examination in the subjects set forth in the Episcopal canon. Thus in the construction of their curricula, the institutions of the Episcopal Church are obliged to take due cognizance of the subjects outlined in the canon if they hope to have their students accepted for ordination. Some institutions of the church admit students who are not able to meet the entrance requirements if they have been admitted to candidacy for Holy Orders by the diocesan bishop.

METHODIST

The function of denominational oversight and educational counsel is illustrated by the board of supervision in Drew University, where its membership is identical with the board of bishops of the Methodist Episcopal Church. The charter of Drew provides that a vacancy in the teaching staff shall be filled by the trustees electing from names nominated by the bishops. Also the General Conference appoints two visitors who visit the school during the year and observe its work and attend examinations.

A member of an annual conference of the Methodist Church appointed as a teacher in an institution under the supervision of the church is a "traveling preacher"; and as such is responsible to the annual conference of which he is a member. As a member of the conference he has already expressed his convictions in the matter of doctrine and polity.

The original charter of Garrett Biblical Institute provides for but six trustees. The charter was of such a liberal nature and so favorable in its terms that the institution has been unwilling to alter in any way its provisions. However, with the distinct feeling that a wider contact through a larger board would be helpful, the school has now two groups of trustees. The six elected as provided in the charter are called "Charter Trustees" and hold legal authority. Provision is made for twenty-five more who are to be designated "Counsel Trustees."

CONGREGATIONAL

In their determination to be free, the Congregational Churches sacrificed some of the advantages of a highly organized ecclesiastical system. Congregational Churches exercise virtually no control over the boards that govern their seminaries. Institutions serving the churches are governed by corporations which control the election of faculty members and matters pertaining to curricula. In general, neither board nor faculty members are required to be members of the denomination or to make any doctrinal subscription. The relation of Congregational institutions to the church is maintained through visiting boards. In the case of Bangor, of Congregational origin but now of interdenominational scope, each association in the state elects an annual visitor who reports to the General Association of Maine. Representatives of fifteen states meet every three years to ratify action taken in connection with the affairs of Chicago Theological Seminary. Once, a score of years ago, this body undid the appointment of a professor of New Testament; but this is the only case of the kind on record. Full professors are supposed to be members of the Congregational Churches; but this limitation is overcome in practice by designating non-Congregationalists as associate professors.

Hartford Theological Seminary is very definitely an interdenominational institution, having no official connection with the Congregational Churches except that, for traditional reasons, nine members of the governing board are elected (out of a possible thirty-six) by the Pastoral Union, which is a Congregational organization. The faculty and student body are thoroughly interdenominational with between twenty and thirty denominations represented each year. Representatives of the Union visit and report upon the work of the seminary each year. Newly elected trustees of Hartford receive through the mail a statement of the purposes and beliefs of the institution; but they are not required to sign or to signify their acceptance in any definite way.

BAPTIST

Among the Baptist institutions, another type of control finds expression—that of a denominational but non-ecclesiastical group. The Baptist Educational Society of the State of New York shares in the control of Colgate-Rochester Divinity School through the election of members of the governing board. The object of the Society as stated in the constitution of 1929, is “to furnish means of education to those who are preparing for the Christian ministry and other forms of Christian service, and primarily to maintain a divinity school for that purpose.”

The Divinity School of the University of Chicago perpetuates the Baptist Union Theological Seminary, an institution originally established and to

some extent still controlled by the Baptist Theological Union of Chicago. That the seminary become an integral part of the University of Chicago, with academic freedom granted, was the condition of a recent gift to the institution. In keeping with these requirements, articles of agreement were entered into between the boards of the two institutions. As a graduate school of the University, the Divinity School is conducted in accordance with the principles and standards of university instruction. At the same time, the Baptist Theological Union "holds the privilege and authority to elect all professors and instructors, and to supervise and direct matters pertaining to instruction."

Berkeley Baptist Divinity School is perhaps most closely related to the denomination. Members of its board are nominated by ten Pacific Coast Baptist conventions, and they must be members of the denomination. Members of the faculty are elected by the Board and express their agreement with the essentials of Baptist doctrine and polity.

Generally speaking, however, Baptist theological institutions are organizations unto themselves. In some cases there is denominational representation on the governing boards, but this is not controlling representation. That board members be members of the denomination is not, therefore, a requirement among Baptist institutions; nor is doctrinal subscription a requirement. Faculty members need not be Baptists and need not make a doctrinal subscription.

DISCIPLES OF CHRIST

The educational institutions of Disciples of Christ are not connected with the denominational body by any legal ties, nor subject to any ecclesiastical control; but because of their history and associations, the Disciples coöperate with them and they are considered institutions of the Disciples. They have self-perpetuating boards of government, seldom with restrictions as to the denominational affiliation of members. This may readily be explained on the basis of denominational origin in a movement that sought unity in religion and pointed to the Bible as the "simplest statement of Christian faith and the basis for a united church." Disciples' institutions have been scientific and literary institutions having a definite religious core or large offering of courses in religion and Bible, most of which are designed for and are open to all students, with provisions for more intensive Bible study for men preparing for the ministry.*

EXAMPLES OF SYSTEMS OF CONTROL

Eden Theological Seminary operates under a board of directors. In

* Montgomery, R. B., *Education of Ministers of Disciples of Christ* (St. Louis: Bethany Press, 1931).

addition, there is a general committee on educational institutions of the synod, having as its duties "to determine the educational policy and program of the educational institutions; to harmonize and proportion their budgets; to correlate their activities; to elect their chief executives, subject to approval by the general council; to promote and organize higher schools of learning."

New Brunswick Seminary has a board of superintendents constituted of members elected to it by the classis of the church. Its duties are chiefly those of receiving students, attending examinations, and reporting on conditions of seminary life to the church. The membership of the board of trustees of the Episcopal Theological Seminary is made up entirely of laymen, and is a self-perpetuating board. In addition, there is a board of visitors having on its personnel bishops, ministers and educators who act as church and educational counsellors.

Some of the theological seminaries closely affiliated with semi-denominational and undenominational colleges or universities have, as a medium between the board of trustees of the affiliated university and the theological school, a church committee appointed from the membership of the board which is a subcommittee of the board. Boston School of Theology and Butler School of Religion have such committees. Vanderbilt School of Religion has such a committee; but its membership from the board is enlarged by additional names from the direct constituency of the School of Religion.

The senate and the council are organizations operating in Canadian schools under a board of regents. Emmanuel College of Victoria University illustrates this relationship. The board of regents is of first authority. The senate is a large representative group dealing chiefly with the educational standards and relationships. The council of Emmanuel College, working in coöperation with the board of regents and the senate, has for its personnel the Chancellor of Victoria University, the Principal of Emmanuel College, the permanent teaching staff of Emmanuel College, six members elected by the General Conference of the United Church in Canada, and six members chosen by the alumni of Emmanuel College. Its function is educational, dealing with the curriculum, teaching and affiliation.

These examples are not intended to be exhaustive of the details of administration, but only to serve as examples of the various approaches made by different groups to the problems of control of their seminaries.

The wide variations in types of control which our study has revealed, are no doubt rooted in the diverse histories of theological seminaries. Earlier in the chapter, it was noted that even within a single denomination there are different systems of seminary control. An illustration of how this came about is found in the history of the seminaries of the Presbyterian Church in the U. S. A. In 1893, William Henry Roberts published an article in the

Presbyterian and Reformed Review on "Methods of Seminary Control in the Presbyterian Church, U.S.A." He lists no fewer than five types of control which were then current.

"(a) *The Assembly*

Affairs of the seminary administered by a Board of Directors elected by and immediately responsible to the General Assembly. Professors also elected by the Assembly, which can amend or annul at any time the seminary constitution. Details of administration in the hands of the board of directors, subject to review by the Assembly, but the latter body can at any time reverse any act of the Board or instruct the Board as to what should be its policy. Financial management committed to a Board of Trustees, subject to change by and reporting to the Assembly.

This method is, in part, that in use in Scotland, and in accordance with its general features, the Princeton, Western and Danville⁹ theological seminaries were established. It is substantially that in use at Dubuque and Omaha.

"(b) *The Synodical*

This method involves the election, by one or more synods, according to a definite plan, of a Board of Directors, who act under a written constitution, approved by the governing body or bodies. The professors are chosen by the synods in accordance with a scheme specified in the plan of control. The power of the ruling synods over the constitution and policy of the institution is as thorough as that of the Assembly. Financial interests under this method are administered either by the Directors, or by a Board of Trustees. The Theological Seminary of the Northwest, later McCormick (now Presbyterian) was established according to this method.

"(c) *The Presbyterial*

This method places the control of a theological institution in the Presbytery, the body which possesses the narrowest territorial jurisdiction of any of the Superior Courts of the Presbyterian Churches. The power of the governing Presbytery over the seminary is as far reaching as that possessed by either the Synod or Assembly, and the Government under the Presbytery is vested in a Board of Directors, by whom professors are also chosen. The method in use in Auburn Seminary, established in 1819, is a modification of this plan, the number of presbyteries exercising control over that institution being seventeen.

"(d) *The Independent*

This method begins with the establishment of a theological seminary by an individual or individuals. Church control through an ecclesiastical court, in any particular, is not contemplated. The management of affairs is vested in a single

⁹ Later merged with Louisville Presbyterian Theological Seminary of the Presbyterian Church in the United States.

corporation, chartered by the state within whose bounds the institution is located. The corporation controls directly all details of management, both educational and financial, and elects the professors. Lane Seminary was founded upon this plan in 1829 by a number of clergymen and laymen, and also, in 1835, Union Seminary.

“(c) *The Coöperative*

This method of control came into operation in 1870 by virtue of the reunion of the two branches of the Church known from 1838 to 1869 as the Old and the New School Churches. It originated in the general demand for uniformity in seminary control and resulted in the agreement known as the Theological Compact of 1870, the main features of which are:

1. The election of all directors and trustees solely by the governing boards of the several seminaries;
2. The election of professors by the said governing boards, subject to veto by the General Assembly next ensuing the date of a reported election.

The Assembly yielded, by an Act formally passed, its direct and immediate control over four institutions and was supposed to have received as an equivalent a veto power over elections of professors in all seminaries. It also received a veto power over elections of directors in several institutions.”

Summarizing finally the relationship of the denominations to theological institutions serving the constituency: there appears to be

(a) *Absolute control*, through the

1. *election of the governing board*
 - a. directly by the highest judicatory of the church
 - b. by the controlling ecclesiastical group, subject to the approval of the highest judicatory
 - c. by a self-perpetuating board subject to the approval of the highest judicatory
2. *election of faculty members*
 - a. directly by the highest judicatory
 - b. delegated to the governing board and usually, but not always, subject to the approval of the highest judicatory
3. *determination of the scope and content of the curriculum*
 while the actual construction of the curriculum from year to year is largely delegated to the faculty, or to the governing board, or to both, the requirements that board and faculty members (a) pledge doctrinal allegiance and (or) (b) be ordained ministers of the church; also the fact that graduates must meet the church's requirements for ordination, serve as effective safeguards. Moreover, those denominations that exercise absolute control over their institutions share also in the responsibility for students who are candidates for the ministry. Such students are counseled by committees of the

church both in the choice of an institution and in the course of study to be pursued. In some cases boards of visitors or examiners are delegated by the churches for annual observation of seminary practices.

(b) *Control by an ecclesiastical group*

The first liberalizing influence is detected when the control of an institution is in the hands of an intermediary rather than the supreme judiciary of the church, i.e., synod, convention, conference. The constituency by which they must be approved is delimited. Under these conditions the election of the governing board is by the controlling group. Members of the board are generally required to be members of the denomination, but are less frequently required to make a doctrinal subscription. Faculty members are elected either directly by the controlling group or by the governing board, or on nomination of the governing board by the ministerium of the affiliated churches. There is a difference in practice in the matter of requiring faculty members to express themselves in matters of doctrine and polity, the variation being in favor of the requirement. Episcopal oversight of students gives the controlling group an opportunity to make its voice heard in matters of curricula.

(c) *Control by a denominational but non-ecclesiastical group*

Such control is largely nominal, with the denominational group sharing control with the seminary authorities, i.e., governing board, faculty.

(d) *Independent institutions serving a denominational constituency*

These institutions have self-perpetuating boards whose members are not restricted denominationally; neither are they required to subscribe to any statement of doctrine. Faculty members are elected by the governing board and denominational boundaries are not rigid. The requirement of a doctrinal subscription of faculty members does not appear except in institutions of the Episcopal Church whose faculty members are presumably Episcopal priests who have accepted the church's standards at the time of ordination. The relation to the church is maintained through visiting boards and advisory councils.

SUMMARY

The question of the origin and administration of educational policies in theological education is too intricate for generalized treatment. These policies are largely contingent upon denominational policy and organization in their major aspects; and in minor matters the institutions vary within the denominational groups. The non-denominational seminaries constitute another group with a variety of policies. Denominational in origin, they continue to operate, in large measure, under the original organizational scheme.

The two groups which universally have the most immediate voice in

seminary policies and act finally on immediate questions that arise, are the board of trustees, or directors, and the faculty (administrative officers and teaching staff). The board of trustees, or directors, functions chiefly in planning and executing the business of the seminary, in appointing its officers and teachers, in determining the outlines of its curriculum and its general educational policies. The few denominations having the broad outlines of their curriculum for theological education definitely stated in their denominational law are the exceptions. In a few denominations, likewise, the nomination of teachers is delegated to the church; and their appointment by the board of trustees, or directors, is perfunctory. The faculty is responsible for the general internal life of the school. Its more specific duties are the detailed planning of the curriculum, the teaching of courses, the oversight and direction of student life, and the seeking of opportunity to give information about the merits of the seminary to churches and individuals whose support is enjoyed or anticipated and to young men who may be prospects for the Christian ministry.

The denominational seminaries were established and have been maintained for the obvious purpose of educating young men for the ministry in a particular denomination. Rooted in this situation is the fact that the most authoritative voice in seminary control is the will of the denomination expressing itself either directly or indirectly in terms of approval or disapproval of the work of the seminaries. In varying degrees, denominational loyalty has not been distinguished from faithfulness to the teachings of Jesus; and ministerial training has too often been for the purpose of successful competition with other groups.

CHAPTER XXIII

How Seminaries Are Financed

When the study was first planned, it was decided to omit entirely the matter of financial support and control. It later became clear, however, that this topic could not well be entirely neglected. In attempting to deal with it briefly, we recognize the difficulties foreseen by those who planned the study. Educational finance is big business, and educational accounting a complex science.

In previous chapters, the bearing of finance on library support and student subsidies has been noted. Here we shall consider in turn three types of questions. First, what are the main outlines of the financial situation in selected groups of seminaries? In answer, information will be presented relating to sources of income, expenditure, costs per student, and per course, and salaries. Second, how does this situation compare with the situation of other institutions? Third, what does a more detailed and intensive study of particular seminaries reveal? The basis data consist (1) of financial statements collected by the field representative of the study; (2) of published financial statements contained in the annual reports of the United States Commissioner of Education; *Occasional Papers* of the General Education Board; and the yearbooks of the Presbyterian Church.

THE FINANCIAL SITUATION IN SELECTED GROUPS OF SEMINARIES

MAIN SOURCES OF INCOME AND MAIN ITEMS OF EXPENSE

The income and expenses of thirty-seven institutions for the school year 1928-29 were studied with a view to discovering the chief sources of income and the larger items of expense.¹ The most common sources of income and the most frequent items of expense were classified and listed in general categories. The total receipts and disbursements were combined under these classifications. From these, certain average costs were computed. The detailed figures are given in Table 91 of Appendix B.

During the year 1928-29, the total expenses of the thirty-seven institutions was \$4,012,987.23; and the total income was \$3,871,830.77. Nineteen institutions received an income equal to or in excess of their expenses. The other eighteen incurred a deficit for the year; their average deficit being \$7,842.03.

¹ These thirty-seven institutions are all in the master list. They were selected on the basis of availability of financial statements for the years 1928-1929.

The most productive source of income for the year 1928-29 was interest from general endowment funds. This source yielded 54 per cent. of the total income of the thirty-seven institutions. The sources ranking second, third, and fourth in productivity were gifts from current expenses, 10 per cent.; miscellaneous, 7 per cent.; and interest from designated endowment funds, 6 per cent.

The leading item of expense was salaries, consuming 44 per cent. of the total disbursements of the thirty-seven institutions. The items ranking second, third, and fourth were maintenance, 22 per cent.; miscellaneous, 15 per cent.; and student subsidy, 6 per cent. Such items as library, administration, lectures, extension, pensions and annuities, and publicity and promotion each consumed less than 4 per cent. of the total expenses.

COST PER STUDENT AND PER COURSE

There were 4,107 students enrolled in the thirty-seven institutions in 1928-29. The range of the total seminary income per student was from \$244 to \$2,924, with an average of \$942. The range of the total expense per student was from \$299 to \$2,746, with an average of \$977. These wide ranges of incomes and costs per student can be accounted for in part by such factors as student enrollment, location of the institution, or the size of the faculty. Since salaries constitute the largest single item of expenditure, salary costs per student are also of interest. These ranged from \$163 to \$1,312, and averaged \$430.

Sufficient data from fourteen representative institutions made it possible to compute, on the basis of total expenditure, the average total costs and salary costs per course of study. Figured on the basis of the total expenses of operation, the costs per course of study were found to vary greatly among institutions. The range in fourteen institutions was from \$875 to \$5,530.72. These figures are high because the typical seminary offers one course for approximately every three students. The costs per student per course in the fourteen institutions varied from \$5.52 to \$87.15. This extreme range is owing to the fact that the institutions with large enrollments tend to have much lower costs per student per course, while institutions with small enrollments tend to have very high costs.

The salary costs per course range from \$456.25 to \$1,724.54 in the fourteen institutions. In determining the salary cost per course, there is a relationship between size of faculty and the average number of courses per faculty member. That is, institutions with a relatively large faculty and a relatively low number of courses per faculty member show a much higher average salary cost per course than the other institutions. Likewise, institutions with a small faculty and a large number of courses per faculty member

have the lowest average salary cost per course. In general, this relationship holds for the fourteen institutions.

FORM AND EXTENT OF FACULTY COMPENSATION

The total amount of cash salary paid to the faculty members in fifty-eight seminaries was ascertained. After eliminating emeritus professors and part-time instructors, there were left 537 whose salaries are included in the tabulations. The line of demarcation is not always clear between the different rankings of teachers. In some seminaries there is no formal ranking of teachers, but the salaries vary greatly. These facts make it necessary, where data were not specific, to make a few arbitrary rankings. However, this was not a frequent necessity and does not vitiate the results.

TABLE XXII—SALARIES OF THEOLOGICAL FACULTIES, 1928-1929

	Number*		Average Salary*		Range of Salaries*	
	+H	-H	+H	-H	+H	-H
Presidents or deans†...	39	19	\$4,890	\$5,484	\$2,400-10,700	\$3,000-8,000
Deans‡	4	7	3,675	4,393	2,700- 4,500	2,250- 6,500
Professors	135	241	3,950	4,300	2,450- 7,000	2,000- 8,000
Associate and assistant professors	6	42	2,750	2,925	2,500- 3,500	1,900- 4,500
Instructors	6	38	1,850	1,661	1,000- 3,000	1,000- 3,000

* +H means with house; -H means without house.

† The head or executive officer whatever his title may be.

‡ Deans in seminaries having both a president and a dean.

Table XXII shows that there are thirty-nine presidents or deans who receive free houses or apartments and nineteen who do not. The average salary of the thirty-nine was \$4,890 for the year 1928-29; and of the nineteen, it was \$5,484. The range in salaries of the thirty-nine was from \$2,400 to \$10,700; and of the nineteen, from \$3,000 to \$8,000. Similarly the average salary of full professors with house is \$3,950, and without house \$4,300. Here the salaries vary from \$2,000 to \$8,000.

The very wide range in salaries of men of the same academic rank is owing mainly to differences among seminaries in salary scales. Living conditions differ from one locality to another, and seminaries differ in their ability to pay. In one institution, the maximum salary is only \$2,250, while in another it is \$9,000. Presumably within any given seminary there are few great discrepancies between salaries of teachers of the same rank, years of experience, and the like. Half of the seminaries studied have revised their salary schedules since 1926. There was only one seminary in 1929-30 operating on the same scale as before the World War. Evidently most seminaries raised their salary scales during the years 1926 to 1929 to keep pace with the rising standards of living.

About half of the seminaries are satisfied, and about half are not satisfied,

with their present salary schedule. Most dissatisfaction lies below the \$5,000 level. However, in one institution reporting satisfaction with their salary schedule, the maximum is \$2,700. Three institutions with schedules as high as \$6,000 voiced dissatisfaction.

SUPPLEMENTARY EARNINGS OF FACULTY MEMBERS

There appear to be various incidental ways in which an institution can and does help its staff financially. There is, first of all, the opportunity to do extra teaching during the summer months, or to engage in teaching or other work as an extra-curriculum activity for remuneration. Such outside work is encouraged, and even supplied to their staff members, by a number of institutions.

There are, furthermore, opportunities for study, for research, and for travel. Two seminaries offer a bonus of one hundred dollars to professors and assistant professors attending university summer schools. To the limit of their finances, these institutions also make it possible for the members of the faculty to travel and to engage in research.

In the case of institutions that do not furnish living quarters for the members of their staff, the opportunity may be afforded to secure exceptionally reasonable rental. In the case of institutions that do furnish such quarters, heat and light and sometimes the care of grounds and buildings may be included. It is often possible to purchase coal at a reduced or wholesale rate. Local telephone service, stenographic service, and refectory lunches are among the other gratuities named by several of the sixty-two institutions answering this question.

It is practically impossible to secure accurate and adequate data on the degree to which theological teachers supplement their incomes by preaching, lecturing, and extra teaching. However, in our schedules on "Faculty Personnel Data" (see Appendix D) we asked each teacher to indicate the types of remunerative service outside regular seminary duties. Only 17 per cent. answered the question. Whether this means that only 17 per cent. are engaged in such duties, or that they preferred not to answer the question, we cannot tell. The average income from outside sources reported by professors answering the question was \$1,352 a year; by associate and assistant professors, \$638 a year; and by instructors, \$1,224 a year.

RETIREMENT ALLOWANCES, INSURANCE, LOANS

Many of the leading denominations have a pension fund to which the greater number of teachers in theological institutions today are contributing a portion of their salary for building up an annuity that becomes their source of income upon retirement. Only twelve institutions report retirement allow-

ances as provided wholly within the institution, and six of those were not affiliated with any denomination. On the other hand, faculty members of forty-five institutions are beneficiaries under the pension plan of the denomination with which their institution is affiliated. Faculties of seminaries affiliated with universities are eligible for participation in the retirement plans of those universities.

A lack of comparable data for these forty-five institutions precludes the possibility of classifying the retirement systems of the various denominational groups. From the data available, we are able to draw only the following very general conclusions:

- a. That denominational pension funds afford protection not only to ministers and missionaries, but to members of theological faculties of institutions of the denomination. In some cases, this was qualified as including only ordained faculty members.
- b. That the premium involved ranges from 5 to 10.5 per cent. of the salary of the beneficiary, and that usually the institution with which he is affiliated assumes some share of the responsibility for the premium; in some, it is one-half; in others, two-thirds, or even the full amount.
- c. That in addition to the contributions of the beneficiaries, the sources of revenue of the pension fund may include contributions from churches, institutions, individuals, and legacies. As the foundation of an annuity fund, the Congregationalists, for example, have established a memorial fund to which contributions from philanthropic sources are received.
- d. That thirty-three of sixty-three institutions report a specific age for retirement, ranging between sixty-five and seventy-two, with seventy occurring with greatest frequency and sixty-five next in frequency. Two institutions mentioned annual election after the retirement age.
- e. That the benefits that accrue are distributed in proportion to salary and length of service. In the majority of cases for which information is available, the annuity amounts to one-half the average salary. It dropped as low as 5 per cent. in one case, and rose to 80 per cent. in another. The "average salary" may be computed for the full period of service or for a specified number of years (usually five) preceding retirement. Or the annuity may be a stipulated amount paid annually to the beneficiary for each year of active service. In one case, \$12 a year is allowed (or \$480 for forty years); in another case, \$22 a year (or \$880 for forty years). A minimum annuity of \$600 was mentioned several times; also a maximum of \$3,000 was mentioned more than once. A few institutions provide only \$300 a year. Not infrequently the annuity varies with the income of the principal fund. In still other cases, it is adjusted to meet the needs of individual cases.

Six denominational institutions report that they do not share with the members of their faculty any responsibility for denominational pension premiums, but that the institution has itself established a system of retire-

ment allowances. Six non-denominational institutions report retirement allowances provided by the institution itself under a variety of conditions. Five institutions report provision for retirement allowances in addition to that made by the denomination. An additional group of institutions has adopted the contractual plan of retiring allowance of the Teachers Insurance and Annuity Association of America (Carnegie).

In addition to retirement allowances, a very few institutions have insured members of their faculty as a group. These are either life or accident policies ranging in amount from \$2,000 to \$6,000. A further type of insurance for which we have information in only a small number of cases is the employer's insurance required by state law.

Only three institutions mentioned emergency loan funds for the convenience of members of their faculty. In two other institutions, loans are made from the general fund; in one other, faculty members may draw from the student fund.

THE FINANCIAL SITUATION IN SEMINARIES COMPARED WITH THAT IN OTHER INSTITUTIONS AND PROFESSIONS

The data of the preceding section should enable the individual seminary to compare its financial situation with that of other seminaries, and to judge whether or not it is well off. Here the question at issue is whether seminaries as a whole are adequately supported. Data are available to answer the following five specific questions. Are the seminaries as well supported as other institutions of higher education? How do their salary schedules compare with those of other institutions? Are the seminaries as well off as they were in 1900? Have their financial resources grown as fast as those of other institutions? Are they getting their share of the funds of the church?

In answer to the first question, we have relied on data contained in the 1927-28 *Biennial Survey of Education* published by the Bureau of Education. These reports contain detailed data concerning students enrolled, bound volumes, value of plant, permanent endowments, and current receipts. We considered only Protestant seminaries and excluded Negro institutions and seminaries that are parts of universities or colleges. Data on seventy-one institutions are available.

Table 92, Appendix B, summarizes the status of these seventy-one seminaries in comparison with all of the 848 privately controlled, and all of the 223 publicly controlled, institutions. The seminaries average 109 students enrolled; privately controlled institutions average 674, and publicly controlled average 1,558. It follows that the private and tax-supported institutions show much larger averages in volumes in libraries, of values of plant, of productive funds, and of current receipts per institution, while the seminaries show much larger averages of resources per student. That is, the total resources

of the average seminary are smaller than those of other institutions; but their resources appear to be larger in relation to their needs as measured by students enrolled. The data indicate the necessity of making comparisons among institutions of the same size.

Table XXIII presents data for groups of seminaries and of privately controlled institutions of comparable size. The seminaries include only independent Protestant institutions for white students. The selected privately controlled institutions exclude junior colleges, Catholic institutions, institutions for Negroes, and institutions enrolling 60 per cent. or over of women. Columns (1) and (2) compare thirty seminaries and thirteen other institutions enrolling from forty to ninety-nine students. These are all of the institutions meeting the conditions defined above. The two groups enroll on the average of sixty-eight students each. Considering items 3 to 6, Table XXIII shows that the seminaries average 21,128 volumes to only 5,913 for the institutions; that the seminaries have plants valued at \$420,482 to only \$125,335; that the productive funds of seminaries average \$500,456 to only \$113,009; and that current receipts exclusive of additions to endowment average \$56,154 to only \$43,679. Comparing institutions enrolling from one hundred to 199 students and institutions enrolling 300 to 550 students gives similar results. On the whole when institutions of comparable size are compared, the seminaries have financial resources and material equipment averaging 3.6 times as large as other institutions. The greatest advantage of the seminaries is in their endowment funds averaging 5.8 times as large; while their smallest advantage is in current receipts, exclusive of additions to endowments, averaging 1.6 times as large as other institutions. This contrast reflects the fact that the seminaries rely largely on endowments for current income, while other institutions rely largely on tuitions.

TABLE XXIII—RESOURCES OF SEMINARIES AND OF PRIVATELY CONTROLLED INSTITUTIONS OF HIGHER EDUCATION OF COMPARABLE SIZE

Resources	Institutions Enrolling 40 to 99 Students		Institutions Enrolling 100 to 299 Students		Institutions Enrolling 300 to 550 Students	
	Seminaries (1)	Other (2)	Seminaries (3)	Other (4)	Seminaries (5)	Other (6)
1 Number of institutions	30	13	14	57	6	87
2 Students per institution	68	68	173	180	443	445
3 Volumes per institution	21,128	5,913	31,620	7,119	92,177	23,446
4 Value of plant per institution	\$420,482	\$125,335	\$889,285	\$315,718	\$2,226,382	\$850,072
5 Productive funds per institution	500,456	113,009	1,112,570	122,127	2,617,521	662,248
6 Receipts per institution	56,154	43,679	136,238	68,945	291,465	194,823
7 Volumes per student.	313	87	183	40	208	53
8 Value plant per student	6,227	1,839	5,134	1,754	5,023	1,911
9 Productive funds per student	7,411	1,658	6,424	678	5,909	1,488
10 Total receipts per student	832	641	787	363	658	438

These data show rather clearly that theological seminaries as a whole, in comparison with other institutions of comparable size, are very well equipped, exceptionally well endowed, and favorably situated with respect to current income. The 157 other institutions, which have been used for comparative purposes, are extremely heterogeneous, including liberal arts colleges, professional and technological schools. Nevertheless, an examination of the list shows that no class of institutions could be selected that would alter the essential findings. It does not follow, of course, that all theological seminaries have ample or adequate resources. Considering the twenty seminaries with the smallest enrollments, varying from five to forty-three students, volumes in libraries vary from 2,000 to 61,000; values of plant vary from \$21,000 to \$1,016,000; productive funds vary from \$1,000 to \$950,000; and current receipts exclusive of additions to endowment vary from \$4,379 to \$136,254. Similarly, considering the next twenty seminaries with enrollments varying from forty-three to eighty-three students, volumes in libraries vary from 6,000 to 42,000; values of plant vary from \$56,512 to \$956,449; productive funds vary from \$10,000 to \$1,656,401; and current receipts vary from \$14,500 to \$186,374. That is, the favorable showing of seminaries in comparison with other institutions is owing in part to the fact that a few seminaries are extremely well situated. In part also the favorable showing of the seminaries may reflect the inadequate resources of the institutions with which they are compared.

Second, how do the salaries paid by theological seminaries compare with those of other institutions? In 1928 the General Education Board published a study of teachers' salaries made under the direction of Trevor Arnett.⁹ This study included twenty-two theological seminaries, four of which were in the New England states, two in the middle Atlantic, five in the southern, and eleven in midwestern states. The salaries of 124 theological teachers were reported. Comparable data were secured on teachers in other types of professional schools and liberal arts colleges. The essential data equating faculty members in professional schools to a full-time basis are summarized in Table XXIV.

Our own data on 468 theological teachers for 1928-29 when averaged disregarding academic ranks and house accommodations shows an average salary \$3,810. According to Table XXIV 124 theological teachers in twenty-two institutions received in 1926-27 an average salary of \$3,889. This figure is exceeded only by teachers of law who received an average salary in 1926-27 of \$5,197. Next below the theological teachers are teachers of education whose average salary in 1926-27 was \$3,438. Thus, it appears that teachers

⁹ Arnett, Trevor, *Teachers' Salaries in 1926-1927*, General Education Board (*Occasional Papers*, No. 8, 1928).

TABLE XXIV—AVERAGE SALARIES OF TEACHERS IN SCHOOLS FOR THE YEARS 1919-1920 AND 1926-1927

Type of School	No. of Schools	Persons in Faculty Reduced to Full-Time Basis		Average Salaries Paid		Per Cent Increase
		1919-20	1926-27	1919-20	1926-27	1919-20 to 1926-27
Law	57	267.36	387.96	\$3,935	\$5,197	32.1
Theology	22	111.97	124.06	3,091	3,889	25.8
Education	48	483.51	794.73	2,678	3,438	28.4
Medicine	46	1,088.76	1,716.95	2,629	3,391	29.0
Commerce	38	346.43	818.32	2,685	3,307	23.2
Agriculture	32	1,124.87	1,396.04	2,339	3,149	34.6
Engineering	73	2,465.23	3,394.81	2,349	2,989	27.2
Fine arts	21	187.44	257.49	2,041	2,633	29.0
Music	26	171.36	227.38	1,844	2,388	29.5

of theology are well paid when salaries are compared with those in other professional schools.

Possibly, however, certain factors may account for this result which do not appear in the data. One is that in theological schools there are relatively more full professors than in other professional schools. Hence comparisons should be made by academic rankings. Evidently Arnett's data were not extensive enough to permit such detailed comparisons. He does, however, present data by academic ranks for men's and co-educational liberal arts colleges of various sizes.

	Class A Schools*	Class B Schools*	Class C Schools*	Total
	Average Salary in 1926-27	Average Salary in 1926-27	Average Salary in 1926-27	
Professors	\$4,620	\$3,355	\$2,726	\$3,847
Associate professors	3,547	2,741	2,435	3,305
Assistant professors	2,833	2,461	2,169	2,696
Instructors	2,000	1,890	1,623	1,947

* Class A schools enroll 1,000 or more students; Class B enroll from 500 to 999; Class C enroll 500 or fewer.

Full professors in liberal arts colleges having 1,000 or more students, having 500 to 999 students, and having under 500 students average \$4,620, \$3,355 and \$2,726 respectively. Since nearly all seminaries have fewer than 500 students, the average salary of \$3,889 paid to theological teachers makes a very favorable showing.

A third comparison may be made with ministers in service. Data on 692 ministers who are graduates of both college and seminary show an average yearly salary plus allowance for parsonage of \$3,220. Adding a similar allowance to the data available on 468 theological teachers, shows an average salary plus allowance for free rent of \$4,040.

TRENDS IN THE FINANCIAL SUPPORT OF SEMINARIES

In Comparison with the Growth of Seminaries

From the annual reports of the U. S. Commissioner of Education we have selected data on forty-three seminaries, which enable us to compare increases in financial support with other items of growth for the years 1900, 1910, 1920, and 1926. The data are given in Table 93, Appendix B. Taking the year 1900 as a base and computing the increases to 1926, we find, for example, that for every hundred students enrolled in 1900 there were 152 enrolled in 1926; that for every hundred professors in 1900 there were 157 in 1926. Allowing for these increases in enrollment and in faculty personnel, we find that the wealth of these seminaries measured in terms of value of plant, endowment, bound volumes in the library, and current receipts, was about doubled from 1900 to 1926. Yet it should be noted that the purchasing power of the dollar decreased very markedly during that period. After due allowance has been made for this and other complicating factors, we estimate that these forty-three seminaries were about 8 per cent. better off financially in 1926 than in 1900; that they were 17 per cent. worse off in 1926 than in 1910; and that they were 40 per cent. better off in 1926 than in 1920.

These estimates are, of course, not exact. They are given merely to indicate roughly the fact that the financial support of theological seminaries has since 1900 kept pace with their growth in enrollment and increase in faculty personnel. But this leaves unanswered the question whether their financial support in 1900 was adequate to meet their needs.

In Comparison with the Support Received by Other Professional Schools

Have the financial resources and material equipment of the seminaries increased as fast as those of other institutions? Once more the reports of the United States Commissioner of Education provide the data. After much searching we finally selected fourteen seminaries, fourteen professional schools, and fourteen colleges of arts and science reporting relatively complete data in 1900, 1910, 1920, and 1926, all of which meet the conditions employed in selecting institutions for 1927-28. In addition, the three groups averaged 135 students enrolled in 1900. Table 94 of Appendix B presents the complete data and shows the per cents. of increase between 1900 and 1926. Comparable data on the forty-three seminaries are also reported. Students enrolled and faculties of the professional and liberal arts colleges increased about three times as fast between 1900 and 1926 as did the students enrolled and faculties of the seminaries. The financial resources and equipment of the professional and liberal arts colleges increased roughly twice as fast, reflecting their faster growth in students enrolled. Between 1900 and 1926

the seminaries nearly doubled their resources and equipment per student; the professional schools did even better; while the arts colleges did not do so well. The apparently poor showing of the arts colleges on these indices is owing in part to their very large increases in enrollment permitting reductions in costs per student. This factor makes it difficult to evaluate the results. About all that can be concluded is that in growth of financial resources the seminaries have neither fallen definitely behind, nor much exceeded, other institutions.

In Comparison with Increased Financial Strength of Churches

What are the trends in financial support of theological seminaries in comparison with trends in the incomes of churches? We have already noted that fully 80 per cent. of the income of theological seminaries is from permanent endowments, special gifts, and church funds. The persons who contribute these endowments, and special gifts are no doubt mostly churchmembers. Hence, the major portion of the financial support of theological institutions comes either directly or indirectly from the churches. If this is true, then one might expect to find the theological schools increasing in financial strength in proportion to the increase in the strength of churches.

In 1916, the total receipts of sixty-one seminaries (all included in our master list) was \$2,776,592. In 1926 the total receipts of these same seminaries was \$5,407,749, an increase of 95 per cent. In 1916, the total expenditures of all Protestant churches in the United States was \$256,451,863; and in 1926 it was \$612,688,041, representing an increase of 138 per cent.

The value of buildings, grounds, and other properties of the sixty-one seminaries increased from \$9,272,435 in 1906 to \$23,179,025 in 1926, an increase of 150 per cent. But during this same period, the value of the properties of all Protestant churches in the United States increased from \$964,937,080 to \$3,002,229,557, an increase of 212 per cent.

These figures indicate that theological institutions are not now receiving the same proportionate financial support from the churches that they received ten or twenty years ago.

As a check on these data, we made a special study of the twelve seminaries of the Presbyterian Church in the U. S. A. The data are taken from the yearbooks and cover the period from 1900 to 1928. The significant figures are summarized in Table 95 of Appendix B.

In 1900, for every \$1,000 of church expenditure, the twelve seminaries had a total income of \$26.11; in 1928, however, it had dropped to \$14.86. Except for the year of 1915, there has been a steady decrease in the financial strength of these twelve seminaries in proportion to the total expenditures of the churches, the decline from 1900 to 1928 being 43 per cent.

SUMMARY

From the data presented in this section, there can be no doubt that theological seminaries are well off in financial resources and material equipment relative to other institutions of higher education that are privately controlled and of comparable size. Theological seminaries have larger libraries, larger endowments, larger incomes, more expensive plants, and pay better salaries. However, their financial situation is very little better in relation to their needs than in 1900; and apparently they are not getting as large a share of the total funds of the churches as they did ten or twenty years ago.

The data do not warrant the conclusion that theological institutions have ample or more than ample resources. Theological institutions have special responsibilities for the welfare of their students, many of whom have limited means. Their special responsibilities and needs must be weighed in determining whether their resources are adequate.

In closing this chapter we again call attention to the deliberate omission of a study of the business administration of seminaries. We have not attempted to investigate the policies and practices of seminaries in regard to methods of collecting funds, nor of investments, nor of methods of disbursements and bookkeeping. These technical matters have been omitted, not because they are unimportant, but because they require for adequate analysis a type of educational survey that we were not commissioned to undertake.

CHAPTER XXIV

Seminary Extension

PURPOSE OF THE CHAPTER

One recent development in seminary education is that of extending the facilities of the institution to the community in which it is located. This movement, while not new, has developed rather rapidly during the past twenty-five years. It indicates a change in the conception of the functions of a seminary from the monastic idea of withdrawal from the world to the notion that the seminary is, or should be, a vital force in its community, and should minister to all who need its services. There is at present also the notion that the minister's education is not completed when he is graduated. His diploma or degree is not a symbol of an education that is finished, but rather a stage in a continuous process.

Extension service is not always an effort to fulfill the broader educative measures of the seminary. It is sometimes the response to denominational pressure or competition with other seminaries. This is illustrated by the case of two summer schools that were opened frankly in competition with other schools. But the later discontinuance of these two summer schools suggests the desirability of basing all extension activities on a careful survey of the needs.

This chapter is a qualitative description of the types of extension work now being conducted in a sample of the seminaries on our master list. The data were drawn largely from catalogues, circulars, and other printed documents and supplemented by a brief questionnaire.

The first fact of importance is that all forty-one seminaries that responded to our inquiry agreed that extension service is a proper function of the seminary. There were, of course, certain differences of opinion as to the ways in which this function should be fulfilled. These differences arise partly out of local conditions and partly out of different conceptions concerning extension service and the persons who should be served. It is important therefore, to describe briefly (a) what is meant by extension service; (b) the persons for whom it is organized; and (c) the types of service offered.

The coöperating committee on seminary extension defines extension service as:

"Various kinds of educational activities as listed below, conducted on and off the campus, in classroom and by correspondence, with or without academic credit, by members of the faculty or other instructors and lecturers employed by the seminaries, under direct seminary auspices or joint administration with other educational institutions, church boards or interdenominational agencies.

"The extension functions of theological seminaries should include suitable education for five types of students: (1) ministers, missionaries and other professional religious leaders while in full-time service, who have completed the regular prescribed seminary course of undergraduate or graduate studies; (2) ministers in full-time service whose training is incomplete or defective; (3) professional religious workers who may hold staff positions in the employment of churches and other religious institutions; (4) laity giving volunteer service without remuneration; (5) other persons desiring guidance in the study of religion."

The type of extension service offered, its scope, and organization differ widely among the seminaries studied. Reports from forty-one seminaries reveal the following types of extension service.

1. Summer schools.
2. Courses in the regular curriculum open to extension students.
3. Extension courses given at the seminary and designed primarily for extension students.
4. Special lectures given at the seminary.
5. Conferences, institutes, and round tables given at the seminary and open to all groups of extension students, and others.
6. Extramural extension courses given by the faculty in churches, settlements, and centers away from the seminary.
7. Faculty service in denominational, interdenominational, and non-denominational institutes and conferences held away from the seminary.
8. Correspondence courses.
9. Seminary publications.
10. Library service.
11. Miscellaneous service.

In the first five of these types, the work is done at the seminary; and in the last five it is done away from the seminary. In the first seven, the teachers come in direct contact with their pupils; while in types 8, 9, and 10, the contacts are indirect.

FORMS OF EXTENSION IN USE

SUMMER SCHOOLS

Eleven of the forty-one seminaries reporting indicate regular yearly summer schools, while two seminaries indicate occasional summer schools. Two seminaries reported having recently discontinued summer schools.

These summer schools range in nature and organization from a regular official summer school that is an integral quarter of a four-quarter school year to a one-week summer course that has some of the earmarks of a conference, but which, nevertheless, grants credit. The five-week and six-week summer schools represent the most frequent types.

Seven of these summer schools are promoted by the seminaries, and have no sponsors other than the individual seminaries promoting them. In the case of the ten-day New England Summer School for Town and Country ministers, five seminaries lend their help to the Indenominational Commission for Training for Rural Ministers, under whose auspices the summer school is held. These five coöperating seminaries are Bangor, Boston University, Hartford, Yale, and Newton. In the case of the Yale Divinity School, and Union Seminary, New York City, the summer school was the coöperative effort of the two schools; and the Columbia University courses were frequently utilized by divinity students in attendance at this Yale-Union summer school. This latter type of relationship also exists between the Chicago Theological Seminary and the University of Chicago, also between Garrett Biblical Institute and Northwestern University. These university courses, open to summer-school students in theological seminaries, expand very greatly the range of curriculum offering; and obviously make impossible any rigid definition and classification of summer-school curricula. Eliminating, however, the suggested and permitted courses in related universities, we get an interesting view of the curricula in these summer schools.

An analysis of 295 summer courses reveals in percentages the following classification of courses in the order of their frequency.

	Summer Per Cent. of Total Summer Hours Offered	Regular Curriculum Per Cent. of Total Semester Hours Offered
English Bible	24.0	20.9
Religious education and psychology of religion	25.0	10.3
Church history	13.0	10.4
Pastoral theology	13.0	15.3
Theology and philosophy	11.0	12.5
Comparative religion and missions	6.0	6.7
Christian sociology	5.7	6.7
Biblical Greek and Hebrew3	17.2
Popular	2.0	

This classification reveals a major emphasis on English Bible, which corresponds with the findings of the regular curriculum study. It should be noted, however, that religious education and psychology of religion receives a much greater emphasis in the summer courses than in the regular curriculum courses. It would seem that these summer courses in religious education and psychology of religion usurp the place occupied by biblical

Greek and Hebrew in the regular winter courses. When religious workers return for summer study, it seems that their interests do not correspond with the emphasis given in their undergraduate training. Apparently religious workers do not feel that further study in biblical Greek and Hebrew would contribute to their professional growth. This raises a very moot question in seminary circles concerning the actual value of biblical Greek and Hebrew. The two schools of thought are sharply divided. If we regard a curriculum as an instrument for meeting actual needs, we should be inclined to pattern seminary curricula more closely after the interests exhibited by in-service workers who return for further study. This issue must inevitably be faced by theological seminaries.

If we eliminate the Garrett and Chicago Divinity courses, which are an integral part of a four-quarter system, we find in percentages the following distribution of courses in the order of their frequency. The distribution of the regular curriculum courses is again added to contrast the distribution of regular curriculum courses with the distribution of summer-school courses.

	Summer Per Cent. of Total Summer Semester Hours Offered	Regular Curriculum Per Cent. of Total Semester Hours Offered
Religious education and psychology of religion	30.0	10.3
English Bible	23.0	20.9
Theology and philosophy	10.0	12.5
Church history	10.0	10.4
Pastoral theology	9.0	15.3
Christian sociology	9.0	6.7
Comparative religion and missions	5.0	6.7
Biblical Greek and Hebrew	1.0	17.2
Popular	3.0	

The strong emphasis on religious education and psychology of religion in the above distribution of summer courses suggests a seminary response to a demand for courses of a type that deal with problems religious workers are actually facing on the field. It should be noted that this strong emphasis occurs in the summer schools that are organized to meet primarily the needs of field workers. A response to this demand for popular and religious education courses is illustrated by the following courses: home economics, regional ecology, rural economics, nature study, ornithology, psychology of play, agencies of religious education outside the church, problems of working with young people, the vacation school of religion, educational psychology, the economic order in the light of Christianity, the church in the industrial community, religious drama and pageantry, mental health, church surveys, an activity program of religious education for young people, metal work, handwork, international relations, graded music in church schools,

Generated at Library of Congress on 2023-06-10 22:38 GMT / https://hdl.handle.net/2027/mdp.39015069260712
Public Domain, Google-digitized / http://www.hathitrust.org/access_usefpid-google

science today. Credit is granted for these summer courses by all the reporting seminaries except one, which reports that the granting of credit is planned in the near future. The teaching personnel of these summer schools combines some of the local seminary faculty and visiting professors. Registration fees are charged in most cases, but no fees are charged by Bangor, the expenses being met by the Interdenominational Commission for Training for Rural Ministers.

Among the students enrolled in these summer schools are representatives of all types of extension students mentioned earlier in this chapter, plus regular students who are either making up lost time or trying to shorten the time required for the degree. Since accurate figures on registration were difficult to secure, we have not attempted to estimate the number of students who avail themselves of opportunities for such study.

COURSES IN THE REGULAR CURRICULUM OPEN TO EXTENSION STUDENTS

Eleven seminaries report "in-service" religious workers attending regular courses of the winter terms. Some seminaries vigorously promote this type of extension work, because it brings to the younger and less experienced winter-term students the values of practical field work. These courses yield full credit toward degrees; but a small minority of the "in-service" students take one or more of these regular winter courses for no credit.

In another section of the report we have presented data that show that a great many special students and some regular students spent part time only in seminary work, devoting their major time to practical work. The line between regular seminary students and "in-service" students, whether they be classed as specials or extension, is hard to draw. The terms, special, extension, and unclassified, as applied to a rather large body of students, are exceedingly ambiguous. Should work done in the regular classes of the seminary by students who are not devoting their major time to study be called extension? The seminaries face a real problem in this matter; and careful attention should be paid to it.

Some seminaries have tried mixing extension students in the same classes with regular students, and have later given it up as a bad job. The disadvantages so outweigh the advantages that special courses are provided for the groups of students who are not seeking degrees, or who cannot devote full time to study, or who lack the educational background required by the regular courses.

EXTENSION COURSES GIVEN AT SEMINARY

Five seminaries report extension courses at school which take the form

of seminars designed primarily for local religious workers, but open to others interested except when credit is desired. The courses are conducted by members of the seminary faculty; and in two seminaries credit may be earned in these extension courses by graduates working for higher degrees. Thirty-three per cent. of these extension courses reported fall in the field of practical theology; and 45 per cent., in the field of religious education and the psychology of religion. The following list indicates the nature of these courses: an analysis of human behavior and its conflict; pastoral care; church music; principles of public worship; methods of religious education; education as guidance; philosophy and psychology of play; principles of educational psychology and mental hygiene; care of a parish; preaching; principles and history of church worship; history of medieval, renaissance, and modern architecture; religion and personality adjustment; the making of the American religious mind; the contact of Christianity with foreign civilizations and religions.

SPECIAL LECTURES GIVEN AT SEMINARY

Twenty-two of the seminaries reporting arrange special lectures for pastors and religious workers. In some cases, these lectures, while primarily designed for ministers and religious workers, are open to the general public. The lectures resemble somewhat the conferences above described; but differ in that the major emphasis is placed on lectures, with less attention given to general discussion and conference.

Three of these seminaries arrange the lectures in a series covering several weeks; while most of the seminaries compress the lectures into a one- to three-day program, or scatter them irregularly through the year.

Four types of support for these lectures appear: (1) endowed foundations; (2) direct fee charges; (3) seminary funds; (4) private gifts and contributions. The eight lectureship foundations reported by six seminaries are endowments which provide an income making possible these annual lectures.

In most cases, the lectures are delivered by outside speakers; but in two cases, the lectures constitute a semester lecture given by members of the seminary faculty. Some of the characteristic features of these lectures are the following: credit is not given for attendance; the major emphasis appears to be on religious education and the psychology of religion group of the curriculum. The following topics appear: current tendencies and problems in religious education; psychology applied to personality development and religious experience; building the program of the week-day church school; story telling in religious education; the world's religions; Christian ethics

and the life of society; church-school administration; life and teachings of Jesus; the Christian faith. The estimated range of student attendance is from 10 to 100 per cent.

CONFERENCES AT SEMINARY

Twenty seminaries reported conferences for pastors and social workers which are held on the seminary grounds. The following types suggest the nature and extent of these conferences: four-day post-Easter alumni-student lecture series; eight-day summer city-church workers' conference; ten-day summer conference for ministers and religious workers; one-week summer "spiritual conference"; convocation-week conference; annual conference for training of instructors in mission study classes and young people in church leadership; home-conservation conference, annual mid-winter pastors' conference; annual three-day fall "conference on preaching"; lecture-discussion conference for church workers; annual post-session conference; mid-winter three-lecture series conference for ministers; annual three-day convocation for pastors and church workers; two-day annual conference for ministers; one-week denominational summer conference; ten-day March conference for pastors and social workers; conference for rural pastors.

Three seminaries report endowed foundations that make possible these conferences. Other seminaries help finance the conferences by charging a registration fee of from two dollars to ten, while some seminaries meet the expenses from private contribution or from the seminary's general fund.

The leadership personnel of these conferences usually combines the local seminary professors and out-of-town special lecturers and religious leaders of eminence. The greater emphasis in these conferences is placed on round-table discussion following a lecture.

The conferences, for the most part, come to grips with current problems, and indicate that conference topics must have a worth while appeal. Such topics as the following most frequently appear: practical problems of the functioning minister; interchurch coöperation; preparation for industrial democracy; social and religious conditions in the Orient; reconstruction of China and its bearing on the work of the church. This seeming trend toward a social and economic emphasis suggests the possibility of enlarging the personnel of these conferences to include doctors, social workers, business leaders, labor leaders, public nurses, and others interested in the general welfare. Such conferences arranged to study the problems revealed by the White House Conference on Child Welfare would give momentum to this trend toward conference study of human problems. The trend seems to be in the direction of such practical and immediate problems in the social and economic field. The possibilities of making these conferences constructive

are enormous. Many seminaries are utilizing them as a means of challenging religious workers with the vital problems of humanity; and seminaries can profitably give careful attention to these conference programs.

EXTRAMURAL COURSES UNDER SEMINARY AUSPICES

Extramural courses are offered by only a bare half-dozen seminaries, and the type of service varies from year to year, depending on the demands from the field. The seminary makes known to churches, settlements, and community organizations that it will offer special courses for special groups in the community for which credit may or may not be received. The course is given usually in the evening or at an hour convenient to the teacher and the students. These courses are usually training courses for Sunday-school teachers and other lay groups, or special Bible-study groups.

FACULTY SERVICE IN INSTITUTES AND CONFERENCES

Three seminaries report the holding of religious workers institutes in out-of-town localities. Two of these seminaries organize the institutes and hold them under their own auspices with their faculty personnel acting as leaders. These institutes are interdenominational and designed primarily to bring ministers of different churches together under university auspices for the study of common problems facing ministers in a given locality. One seminary reports the organization of these institutes by local pastors who seek the professional leadership of the seminary. The programs are highly practical, in the sense that the problems studied are the very real common problems ministers of different churches face in a given locality.

One seminary reports assistance given its own denominational boards in mission training conferences and religious training institutes. Two seminaries report leadership furnished to their annual denominational conferences.

The most striking suggestion gained from a study of these out-school conferences and local institutes is the interdenominational emphasis. This suggests a very large opportunity of furthering and developing local institutes and conferences designed primarily for a united church study and attack on major community problems.

CORRESPONDENCE COURSES

Eleven of the forty-one reporting seminaries indicate correspondence courses that vary greatly in purpose and extent. Eight of the eleven have designed their correspondence courses primarily to meet the demands of those seeking credit on higher degrees. A general idea of these correspondence courses yielding credit may be gained from the following list: one

seminary grants the B.D. degree for two years' correspondence work taken in three different departments; one seminary grants the B.D. degree taken in absentia through correspondence courses, excepting the last three months which must be taken in residence; one seminary grants the B.D. degree for five correspondence courses and thesis and five years in the denominational ministry; one seminary grants the Bachelor of Theology and the Master of Theology to "graduates of theological seminaries" on the basis of prescribed correspondence courses properly completed; four seminaries offer correspondence courses applicable on all degrees with restrictions as to proportion taken in absentia and in residence. In most cases, these credit courses are open to students wishing to do non-credit work. An enrollment fee is charged, and the seminary faculty set up the course outlines and attainment standards.

Two seminaries report non-credit correspondence courses designed primarily to meet the needs of alumni, graduates, and religious workers in general who wish to follow their study interests without reference to any recognition or credit awards. One seminary has a four-year correspondence study program, the completion of which gives the religious educational secretary or worker a special seminary correspondence certificate.

One seminary has developed a correspondence study program designed to meet three demands: (1) Sunday-school teachers; (2) prospective ministers; and (3) church workers in general.

One seminary reports discontinuance of correspondence courses. Two seminaries report definite plans for correspondence courses in the near future; and three seminaries report indefinite plans for future offering of correspondence courses.

The spirit that prompts this type of extension service is to be highly commended. It represents a part of that growing tendency of colleges and universities to tie their alumni to the institution and to continue education through adult years. This correspondence type of extension service has had a phenomenal growth during the last ten years, and seminaries are responding to this urge to make education meet the needs of adult in-service members. However, the practice of giving degrees on the basis of work done in correspondence is not generally regarded as sound educational practice, on the ground that it is difficult to maintain high educational standards. The B.D. degree granted on the basis of correspondence courses can hardly be regarded as equal to a B.D. earned in residence. The practice of granting a D.D. degree for correspondence is not paralleled in any other type of professional education. In view of these facts, it would seem wise to reexamine the purposes of correspondence service, and to place the credit aspect of this service on a thoroughly defensible basis while maintaining

and extending these opportunities for in-service religious workers to grow professionally under seminary leadership.

SEMINARY PUBLICATIONS

Thirty-six publications were reported by thirty seminaries. The most frequently reported publication was the quarterly bulletin which is sent to alumni, graduates, members of the denomination and, in some cases, to friends of the seminary. Two quarterly trade journals are reported which publish articles on religious topics. These journals are subscription magazines and represent the seminaries' attempt to popularize the findings of research and scholarship. In addition to these quarterly bulletins and magazines, the following types of publications appear: One bulletin sent five times a year to alumni; one bi-monthly bulletin sent to alumni; two yearly bulletins sent to alumni and constituency; one monthly sent to alumni and constituency; one yearly faculty letter sent to alumni; three bulletins published irregularly and sent to alumni and constituency; two book-list bulletins sent to alumni and constituency; one seminary section in the university alumni publication.

The emphasis of these bulletins is varied. Some bulletins place the emphasis on personal and institutional news, others on book reviews and reading lists, others on the courses of study and opportunities offered by the seminary, while still other bulletins place the emphasis on articles that treat of religious topics. Nearly all of the bulletins combine these four kinds of service in different proportions; and some few add a suggestive list of practical helps for religious workers which shows what others are doing in the field and challenges the reader to invent new ways of meeting both old and new problems. This last emphasis deserves thoughtful study. These publications may be made vital stimulants to the professional growth of religious workers; and each seminary may well examine its publications in the light of that objective. Will the tendency of seminaries to omit reference to, and treatment of, controversial questions furnish that stimulant to thought and professional growth?

LIBRARY SERVICE

Thirty-one seminaries report extension library service. The service touches two major groups: (1) local religious workers and laymen who make direct use of the library through personal visits, and (2) out-of-town religious workers who take advantage of a loan library service through the mails. All thirty-one reporting seminaries indicate the first type of service, which is freely extended to members of all local religious denominations in the large majority of cases. Three seminaries, however, report that this

service is free to only their own alumni, graduates, and denominational members. The second type of out-of-town mail service is reported by twelve seminaries. For the most part, this takes the form of direct mail service to individuals; but, in a few cases, it takes the form of a round-robin circulation book-service to a selected group. Transportation is paid by the borrowers, either one way or both ways. A few schools make a small replacement charge for books loaned through the mail.

New book-lists and book reviews are usually published in the regular seminary bulletins; while a few seminaries publish recommended reading lists and bibliographies, which are circulated by mail to a selected group of religious workers. One seminary reports an endowed Earl Lectureship Library, which builds its service around the annual endowed lectures and aims to satisfy reading demands stimulated by these lectures.

This library-extension service is one of the most inexpensive ways by which seminaries may encourage religious workers to continue after-school study. It deserves the most careful consideration of every seminary.

MISCELLANEOUS

A group of extension services are reported that can best be classified as miscellaneous. These services are: prayer meeting addresses; supervision of field work; sermon aids; mimeographing and bulletin service; charts and slides for visual education; information bureau on community organization and social-service activities; radio lectures; research projects and regional surveys; host to State Institute on Mental Hygiene; host to outgoing missionaries; encouragement to summer-school attendance through granting of summer scholarships, lecturers and leadership for annual conference; writing of textbooks for summer schools and adult education; general information bureau. Some of these items are highly suggestive of the possibility of vital services.

Special attention should be given extension research projects, which may have a very considerable influence on the future curricula of seminaries. Typical of these research projects is one now being conducted by the Divinity School, University of Chicago. Professor A. G. Baker of that seminary, is conducting a research project on "Racial Fusion." These studies of actual cases of intermarriage and of the existing mixed communities that result from miscegenation promise to correct and make more complete the literature on racial intermarriage. The studies now going forward are in four fields: (1) interracial marriages; (2) children of mixed marriages; (3) first, second and third generation "foreigners"; (4) communities resulting from mixed marriages. This research project, which is being carried out in many countries through missionary effort, aims to collect a very large number of

cases (personally studied) on which more valid generalizations and conclusions relative to racial fusion may be based. This project, on which both missionaries abroad and ministers at home are working, is one of coöperative research. It is designed, not only to stimulate religious workers to become more sensitive to and critical of the actual problems of racial fusion, but to add to the curriculum of the seminary by supplementing the present inadequate studies in this field. It is clear that such extension studies will freshen the curriculum and breathe life into seminary study by focusing attention on the actual problems related to one of the major phenomena of contemporary society.

Extension service is brought to the attention of the seminaries' constituencies in a variety of ways. Many seminaries that express a desire to present the extension program to their constituency more effectively will find the following methods suggestive; daily press, paid advertising, church papers, special invitations and bulletins to those on mailing list, radio announcements, seminary catalogues, organization of students for "word of mouth" advertising, addresses to alumni, denominational journals and papers, circular letters, organization of local community committees for advertising service.

CONCLUSIONS

The extension services herein revealed, show a response to a growing philosophy of education which emphasizes that an individual is never finally educated but is always in the process of being educated. Education conceived of as an ever-evolving process that progressively sensitizes human beings to further education, is the center of this modern educational emphasis. The forty-one reporting seminaries apparently have caught the spirit of this educational philosophy and conceive the function of theological education to extend beyond graduation. The function of theological education revealed by these extension services embraces continued study for graduates, education of Sunday-school teachers and religious workers, aid and stimulus for laymen, professional study for undergraduates in field service, and leadership in stimulating coöperative church effort for dealing with community problems. This relating of seminary efforts to life and the actual problems of a religious worker may have a very significant effect on curriculum reconstruction in theological seminaries. In the summer curriculum, the drift is undoubtedly in the direction of a theological education that builds its program around the real and vital problems of humanity. The modification of the regular curricula will no doubt be effected by these extension practices. When religious workers in service return to the seminary, it is clearly evident that the seminary feels an obligation to make its

program face the actual needs of these workers, who have much to give the seminary in return. It may safely be predicted that the problems of human welfare which these workers face in local communities will guide the seminaries in a vitalizing of their total program of theological education.

A major shift in theological point of view is involved in such a program. Historically, seminaries have tended to regard their function to be the discovery and pronouncement of truth as measured by the Scriptures. Where seminaries, through extension work, reach out and gather evidence relating to the actual problems of humanity, they are discovering truth within the on-moving problems of life. The shift to the latter point of view has two distinct advantages; (1) a larger number of vital problems will come into the focus of attention, and (2) a greater variety of ways and means of dealing with these problems will be discovered. If seminaries, like closed monasteries, sit complacently on hilltops above the surge of humanity, there is little hope that their pronouncements on truth will have either weight or validity. If on the other hand, seminaries conceive their institutions as social instruments for dealing with social problems, they will necessarily find their theological efforts within the very on-going stream of humanity itself. Through extension studies, theological seminaries will grapple with the major problems of contemporary life, and their curricula will be constantly drawing vitality from these studies.

If the present-day seminaries continue in this direction, we may expect many in the future to be engaged in coöperative extension study of such problems as: the use of leisure time in a machine age; the problem of better homes; the wage-earner and his problems; the public regulation of labor conditions; problems of rural life; the family and the home; woman's place in social and economic life; population problems; the conservation of natural resources; aiding the handicapped; the organization of business and industry; the place of public ownership; our relations with other countries; science and art in social life; education and the community; practical politics and public opinion; systems of government and other similar problems.

Seminaries have a challenging opportunity, not only to direct the attention of their graduate field workers to the studies thus far made in these fields, but to call on laymen and field workers to make further studies in these areas. The present movement of some seminaries in this direction seems, not only desirable, but imperative if seminaries are really to function as agencies for controlling change and giving life deeper and richer meaning. As seminaries go forward in this direction, they will find their own life more and more vitalized by contact with the problems of human beings.

CHAPTER XXV

Summary

Before summarizing the facts presented in this volume, it is important to recall the statement made in the first chapter that Volumes II and III of this study are factual and descriptive, and that the interpretations and recommendations are contained in Volume I. This volume, therefore, ends with a recapitulation of the facts and without *conclusions* concerning the reorganization of theological education. The remaking of theological education in America is not our task. It belongs rather to the seminaries themselves and to their denominational sponsors. It is our hope and belief that the facts presented in these volumes will be useful in this long and arduous task of improving the educational status of the Protestant ministry.

THE DIVERSITY AMONG THEOLOGICAL INSTITUTIONS

In approaching the study of the institutions that train ministers, we were first impressed with the wide differences that exist among them. Beside the more obvious differences in denominational affiliations, geographic location and physical equipment, they differ in their histories, traditions, and the motives which led to their initial organization, in how they conceive their tasks, in their educational standards, in the composition of their faculties and student bodies, in the organization of their curricula, in how they provide for the economic, social and spiritual needs of their students, in their relations to their alumni, to denominational organizations, and to the church at large.

This fact of diversity among institutions that train ministers has conditioned our study at almost every turn and has imposed upon us two initial tasks. The first is that of defining a theological seminary, and the second is that of arriving at a useful basis of classification. A definition is necessary to establish boundaries; classification is necessary as a basis for selecting institutions for intensive study.

THE DEFINITION OF A THEOLOGICAL INSTITUTION

For the purposes of this study, we have defined a theological institution as one which offers a course of study taught by an organized faculty

arranged primarily for the training of ministers, and gives at the completion of this course a theological degree, certificate, or diploma. This definition rules out the denominational training schools for social and religious workers who do not expect to become ordained ministers; departments of Bible and theology in liberal arts colleges, which courses do not lead to a theological degree; correspondence courses and conference courses for ministerial education, which are not handled by an organized faculty even though they are sometimes recognized by a diploma, certificate, or degree.

In the year 1931 (when our count was made) there were in the United States and Canada no fewer than 224 institutions which satisfy the above definition. Of these, 198 were in the United States (of which 157 were primarily for white students and forty-one for Negro students) and twenty-six in Canada.

THE CLASSIFICATION OF INSTITUTIONS

The second initial task was that of classification. For the purposes of this study the institutions were classified in three different ways: (a) by geographical location, (b) by denominational affiliation, (c) by educational standards and academic institutional affiliations. While these classifications are to some extent arbitrary, owing to the wide diversity among institutions, yet they aided us in many ways, one of the first of which was that of selecting institutions for intensive study.

The first selection of institutions for this study represented a fair sampling of all types of denominational affiliation, of all geographical locations, of all types of academic affiliations and educational standards. The sample of seminaries that was actually used fell somewhat short of this ideal, partly because difficulties arose in securing adequate data, partly because we gave preference to seminaries that were members of the Conference, and partly because a study of Negro seminaries had been made recently. But in spite of these limitations, we secured as a final list an adequate sample. We did this by making an extensive study of 176 institutions, a more intensive study of sixty-six, and at various points a still more intensive investigation of smaller numbers.

THE AIMS AND OBJECTIVES OF THEOLOGICAL EDUCATION

In considering the aims and objectives of theological education, it is important to keep in mind two historical facts. The first is that many theological seminaries, like other professional schools, are an outgrowth of liberal arts colleges, the earliest of which were founded for the purpose of giving to ministers a liberal (not a professional) education. The second is that the major motives which led to the establishment of many independent semi-

naries were (a) the desire to promulgate a special type of denominational loyalty, or orthodoxy, or body of doctrine, or (b) the desire to train men who were indigenous to a particular locality or section of the country or church, or (c) the desire to train men for the mission field and other forms of the Christian ministry, or recently (d) the desire to promote Christian unity through closer acquaintance of ministers of different denominations.

These basic historic facts coupled with variations among denominations in their concepts of the ministry and how it should be trained have resulted in a very wide range of differences among the theological seminaries of today in the ways they conceive their tasks and define their educational policies. Some seminaries are attempting to adhere strictly to their original purposes as defined in their charters or in the basic laws of their denominations; others have taken steps to modify their original purpose in accordance with present-day needs. These modifications are usually (a) an expansion of the curriculum, or (b) the admission of students of other denominations, or (c) the tendency to affiliate either with other seminaries or with neighboring academic institutions, or (d) the tendency to adapt the curriculum to the actual needs of the majority of the graduates, or (e) the tendency to extend the curriculum upward to provide for post-graduate theological instruction, and downward to provide for students who have not completed a four-year college course.

These are broad general tendencies. We attempted to sample the opinions of presidents, deans, and theological professors concerning the aims and objectives of individual seminaries and of theological education in general and found surprising agreement on some points and wide disagreement on others. The issues on which there was most disagreement were (a) the extent to which seminaries should train for the non-ordained types of ministry such as church directors of music, (b) the extent to which the seminaries should emphasize the promulgation of a particular body of doctrine, (c) the degree to which the curriculum should emphasize practical skill in parish management, (d) the introduction of the social sciences into the curriculum. There was very little agreement on the direction in which theological education is now moving.

THE THEOLOGICAL CURRICULUM

The differences between seminaries in historic background and in current educational policies are reflected in their various curricula. It would be an error, however, to assume that there is a perfect correlation between the curriculum of any institution and its avowed educational policy. There are limitations and conditions which render it difficult for many seminaries to put their educational theories into effect. The curricula as we find them

reflect only in part the educational policies of seminaries and in part various limiting conditions one of which is financial.

The variations in the theological curriculum revolve around a central common core of studies which are fairly constant for all seminaries. All or nearly all offer some work in the basic fields of English Bible, Biblical Greek and Hebrew, Church History, Systematic Theology and Philosophy, and Practical Theology. These five subjects or fields have constituted the backbone of the theological curriculum since the founding of the first seminaries.

The differences found today between the curricula of seminaries are largely varied developments from this original stem. The chief variation has been the expansion of the curriculum both into new fields and into wider aspects of the older fields. The new fields entered are mainly three: Comparative Religion and Missions, Religious Education and Psychology, and Christian Ethics and Sociology. These three plus the five original fields constitute the eight basic divisions or departments into which all seminary courses may be conveniently classified.

In the majority of seminaries the total number of semester hours of work offered far exceeds the number of hours required for graduation. This fact makes it necessary to arrange the curricula into patterns of prescribed and elective courses, or else to make it entirely elective. Most seminaries have some sort of a prescribed-elective pattern of courses leading to graduation. We have traced out the more common patterns and have attempted to show how each seminary arranges its curriculum to conform to its traditions and present-day needs.

The most significant fact revealed by our analysis of the curricula of fifty-seven seminaries is the tremendous variations among them. The most important variations are the following: (1) the total number of semester hours offered vary from one hundred to 900; (2) the distribution of courses among the eight fields varies 10 to 30 per cent. for certain fields; (3) the number of prescribed courses varies from 10 to 100 per cent.; (4) the prescribed courses are sometimes found concentrated in two or three departments, and sometimes spread evenly or unevenly over all departments.

The factors that underly these curricular variations are mainly: (a) the history and traditions of the institution; (b) its present educational policy; (c) the type of students it receives; (d) the degrees, diplomas, and certificates it awards; (e) the theory of the curriculum to which its faculty adheres.

One of the most significant facts brought to light by the study is the growing tendency toward curriculum revision. Many seminaries have a faculty committee on the curriculum. In many seminaries these committees

are very active and have done progressive work in curriculum revision. We find that some seminaries revise their curriculum at least once every ten years and some more frequently. In many others which have a curriculum of long standing, there is a growing and healthy demand for revision.

EDUCATIONAL STANDARDS

Theological seminaries in the United States and Canada are relatively untouched by the wave of standardization that has spread over American colleges and universities. There are no standardizing associations or agencies corresponding to the American Association of Colleges. Theological seminaries are for the most part very individualistic when it comes to matters of admission and graduation of students.

In spite of their resistance to tendencies toward organized standardization, there are certain uniformities among them. The fact that we are able to classify them according to types of students admitted and types of graduation recognition granted is evidence that the leaven of standardization is gradually working. Several factors are now operating to enforce standards. One is the tendency for seminaries to affiliate themselves with colleges and universities; another is the tendency to grade the curriculum upward toward post-graduate instruction. Still another is the desire to make the various theological degrees represent standard types of professional training.

The facts concerning standards of admission, promotion, and graduation in most theological seminaries indicate that this movement toward uniformity has scarcely begun. There is still the widest possible variation in standards of admission. A few seminaries admit only college graduates, but more than three-quarters make provision for non-graduates of a college. It may be said without exaggeration that any student of high moral character who wishes to enter a theological seminary today will find many that will receive him regardless of what his previous academic training may have been.

The situation in regard to standards of graduation is even more chaotic. For example, the B.D. degree usually represents three years of seminary training beyond the A.B. degree. But one seminary at least grants the B.D. for three years of theological training beyond high school. Another institution grants the B.D. for seminary correspondence courses. Again the B.Th. degree is given by ten institutions for three years of seminary work beyond college, but nine institutions grant it for three years of seminary work beyond high school.

There is little uniformity in the degree given by seminaries which represents college graduation plus three years in the seminary. Most seminaries give the B.D., but some give the B.Th. or the S.T.B. The same is true of

the higher degrees. Some give the M.Th., and the D.Th.; others use the S.T.M. and S.T.D.; and a few grant the D.D., and two the Ph.D.

Even among institutions that grant the B.D. and require the A.B. for entrance there is the widest diversity in curricular requirements, including such matters as prescribed courses, average grades, graduation thesis, years of residence, language requirements, final examinations, and the like. Whether these variations are greater than those existing among colleges and other professional schools, we do not know.

Nowhere is coöperation among seminaries more needed than in matters of degrees and standards of admission. As long as each institution goes its own way without regard for the educational status of the profession as a whole the situation cannot change.

THEOLOGICAL FACULTIES

In the 176 seminaries whose catalogues were consulted are a total of nearly 1,400 teachers. We estimated that there were, in the year 1931, 1,500 to 1,800 seminary teachers in the United States and Canada. From this group we selected for study a sample of 366 faculty members representing thirty-eight institutions.

No attempt has been made to measure, rate, or appraise the work of these men. We have, however, collected certain objective facts which indicate how theological faculties are selected, what qualifications are regarded as desirable and essential, their educational backgrounds and experiences, how they are organized, and what constitutes their major duties and activities.

In most theological seminaries the faculty is appointed by the governing board. The qualifications necessary for appointment vary according to denominational relations, institutional affiliations, and educational policy. In general, seminaries seek mature men. More than half of the full professors in the sample are over fifty years of age and four-fifths are over forty. They invariably seek men of a positive Christian faith, which finds expression in an active affiliation with a Protestant church. Professional competence, spiritual influence, broad-mindedness and tolerance, also rank high as avowed qualifications.

The 264 full professors who answered our questionnaire reported an average of sixteen years of teaching experience. But many of them reported as few as five years. The data indicate that many full professors did not enter seminary teaching in the lower academic ranks, but received their initial appointments as full professors.

Approximately three-fourths of the theological teachers included in our study were recruited from the pastorate. Very few of them began their professional careers as teachers. Some are recruited from the mission field, some

from denominational headquarters. The significant fact is that up to the present very few seminary teachers are selected from the young Ph.D.'s of universities, or from the post-graduate departments of seminaries.

Yet in spite of this fact seminary teachers as a whole possess most of the outward symbols of academic distinction. They are well supplied with degrees. About four-fifths have a collegiate bachelor's degree, about two-thirds a divinity bachelor's, one-half a collegiate master's, one-third a collegiate doctorate; surprisingly few have the divinity doctorate, but more than half have an honorary doctorate. Judged by years of study abroad, membership in learned and honorary societies, and productive scholarship, seminary teachers are, on the whole, men of scholarly attainment.

The duties and activities of seminary teachers are many and varied. As an organized faculty they are charged with the responsibilities of curriculum organization and administration, of student counselling, or supervision over student affairs, of extension work, and services on an endless list of committees both within and without the seminary.

The teaching load varies from year to year and from seminary to seminary. In terms of hours spent per week in classroom the average is ten for the institutions studied. In terms of faculty-student ratio, the average number of pupils for each full-time professor in sixty seminaries is thirteen, and for each teacher (including part-time teachers) is nine. Comparative data for colleges and universities reveal that the teaching load is heavier than it is in theological seminaries.

CLASSROOM TEACHING METHODS

A special study of 2,374 courses offered by twenty-five institutions reveals the wide use of various combinations of teaching methods, with the lecture method predominating. According to students' estimates, 45 per cent. of classroom time is devoted to lectures, 19 per cent. to discussion, 21 per cent. to recitation, and 15 per cent. to other methods. These are averages, however, with the usual variations among seminaries and among teachers of the same seminaries.

The teaching method used in any given course appears to depend on the following factors: (a) The field in which it lies. Courses in philosophy and systematic theology tend to be taught by the lecture method; courses in languages by the recitation method; courses in practical theology, religious education, and Christian ethics by the discussion and project methods. (b) The nature of the course. Seminar courses seldom use the lecture method. (c) The length of the course. There is relatively more lecturing in one-semester than in two-semester courses. (d) The number of students enrolled. The larger the class, other things being equal, the more lecturing

there is. (e) The aim of the professor and his conception of the place of the curriculum in theological education. If the aim of the course is to transmit knowledge, the method is lecturing; if it is to achieve skill, the method is recitation; if it is to stimulate independent thinking, the method is discussion.

LIBRARIES

The libraries of thirty-eight seminaries were studied intensively and those of forty more were studied in less detail. The study shows very clearly that these libraries as a group have not kept pace with the development of college and university libraries nor with public city and community libraries. Their equipment is decidedly inferior, partly because of lack of funds, but mainly because the library is not generally regarded by seminary faculties as an indispensable laboratory.

Seminary libraries are not only inadequate in physical equipment, including building space, seating capacity, book holding, magazine and pamphlet subscriptions, but also in staff and supervision. Many seminary librarians play the rôle of a cataloguer, or a clerical helper, or a museum keeper rather than that of the director of a laboratory.

The chief defect in these seminary libraries is lack of coördination between the curriculum and the classroom and the library. Their book holdings are very limited. They depend too much on gifts, and on receiving the libraries of deceased ministers. Very few make a systematic effort to secure new, fresh, and modern books, to say nothing of keeping an adequate file of current magazines. Seminary libraries need two things: first, more funds, and secondly, a more adequately trained personnel.

FIELD WORK

Theological seminaries have two great laboratories—the library and the field. Neither of them are adequate to meet the educational goal that many seminaries have set for themselves. In this study field work has been sharply differentiated from remunerative employment. The essential difference is that the former is initiated to meet the educational needs of the student and the latter to meet his financial needs. The work which a student does outside the seminary may be classified as follows: (a) non-educational but paid, (b) non-educational but voluntary, (c) educational and paid, (d) educational and voluntary. The last two are defined as field work. The criteria by which any work may be judged as field work, (i.e. educational) are: (1) the extent to which it is selected or approved by the faculty or the field work directors as meeting the individual needs of the student; (2) the extent to which it is supervised; (3) the extent to which it is related to the work of

the classroom. Data bearing on the following questions were secured by special visitation to thirty-eight seminaries:

1. Attitudes toward Field Work

The official attitudes of the seminaries, as represented by adopted policies and the private opinions of individual professors, range all the way from opposition to all forms of outside work to insistence on the requirement for graduation. In most seminaries outside work from the students' point of view is mainly a matter of self-support, which nevertheless should be directed by the seminary into educational channels.

2. Proportion of Students Engaged in Outside Work

During the academic year, 1929-1930, about three-fourths of the students in the seminaries covered were engaged in outside work. In one seminary 100 per cent. were so employed, while in another the number ran as low as 40 per cent.

3. Time Spent in Outside Work

The average number of hours per week (less time spent in travel) is twenty for those engaged in outside work. There are of course wide variations among individual students and among seminaries.

4. Types of Employment

The types of employment secured and the amount of time spent in it depend on: (a) the opportunities offered by the community, (b) the previous experience of students, (c) their marital status, (d) the seminary class to which they belong, (e) their financial needs, and (f) their educational needs. Of the students reporting outside work, 45 per cent. were acting as student pastors, 7 per cent. as assistant pastors, 10 per cent. as Sunday-school teachers and directors of religious education, about 4.5 per cent. as club leaders, and the remainder reported secular work.

Student activities which are here regarded as field work, that is having educational values, are classified into three main groups: (a) Field work in which the primary responsibility is on the student. This includes the student pastorates, the summer pastorates, and directorships of religious education, (b) Field work under immediate direction. This includes assistant pastorates, social workers, and occasional preaching. (c) Observation and interpretation, consisting of field trips and research.

Seminaries that are developing a philosophy of education which includes laboratory field work as an integral part of the curriculum are faced with

three major problems: (1) student placement, so that each student will receive the kind of field training that he needs; (2) supervision through visitation, conference, and reports, and the relating of field experiences and problems to the work of the classroom; (3) a practical plan for the administration of the field work program.

The problems are now being faced by several seminaries and while each is working out its own plan much may be learned from their combined experiences.

THE STUDENT BODY

RECRUITING STUDENTS

It is important to recall that only about one-third of Protestant ministers are graduates of a theological seminary. If this situation continues, the problems of recruiting for the ministry and recruiting students for seminaries must be quite separate and distinct. Since the majority of students who go to seminaries have previously decided to enter the ministry, it follows that seminary students are recruited from a group whose members have either already entered the ministry or are preparing to enter.

We have reviewed the agencies and techniques of recruiting and found that it is a matter of personal relationships. The most effective agents are parents, pastors, Sunday-school teachers, college or secondary school teachers, and denominational officials. The most effective activities are young people's organizations, summer conferences, religious revivals, and vocational counselling in schools and colleges.

There is great variation among seminaries in how they recruit their students. Some have systematic plans, others take no initiative in the matter. The most common type of recruiting activities are faculty visitations to colleges, correspondence, advertisements, alumni coöperation, field agents, and student coöperation in interesting other students.

BACKGROUNDS AND EXPERIENCES OF STUDENTS

Theological students come from nearly every state in the Union, the states having the largest number of seminaries and denominational colleges tending to supply the largest number proportional to total population. Students migrate freely from one state to another, but mainly from those states that have no theological institutions. The direction of migration is mainly toward the seminaries on the Atlantic seaboard.

The students come mostly from rural areas and small communities, only about one-fifth coming from large cities. The economic status of their homes is comfortable, modest, and in many cases poor. They are members of families which are larger than the general average. Their fathers are farmers,

small business men, or professional men. Very few are sons of captains of industry or of big business men. The educational status of their parents is, however, above the average and in their homes is found a modest degree of culture and of educational stimulation. They are reported as devout and active participants in community affairs and in affairs of the local church. From the available data we judge that the parents of theological students are for the most part men and women who live modestly, morally and spiritually, and constitute the substantial citizenry of their respective communities.

The educational careers of theological students previous to seminary are exceedingly spotty. In the first place, only a little more than half are college graduates. Of the college graduates, three-fourths reported breaks in their educational careers of one to ten years. The number of theological students whose educational history has been continuous from elementary school through college and on to seminary is very few.

The years that constituted the breaks or gaps in the careers of the college graduates and the years of non-graduates after leaving school were filled with all sorts of vocational experiences. Many were engaged in religious work. We find among seminary students men who have been pastors, missionaries, Y. M. C. A. secretaries, teachers, club leaders, social workers, and so on. Many, however, have been engaged in secular work, of which teaching is the most common. But there are also farmers, blacksmiths, book agents, professional ball players, actors, writers, reporters, to mention only a few.

Those that are college graduates come mainly from small denominational colleges. Very few, perhaps not more than 3 per cent., come from state universities. Of 1,497 students reporting, 15.3 per cent. were graduates of non-accredited colleges, 28.6 per cent. were from colleges sectionally accredited, 54 per cent. were from institutions nationally accredited, and the remainder were from unclassified colleges.

INTELLECTUAL ABILITIES OF STUDENTS

When account is taken of the facts first presented—namely, that theological students come largely from small communities, from homes that are limited in economic and educational opportunities, from colleges that are small and many of which are not nationally accredited on account of low standards; and further that only a little more than half are college graduates, and that even these have had long breaks in their educational careers—it is not surprising to find that their intellectual abilities are on the average somewhat lower than those of college students generally and of students in law and medical schools.

Another fact of importance is that colleges of the higher standards and most of the better schools of medicine, law and engineering have for some years been limiting their enrollments. This enables them to *select* the most intellectually able students from those who apply. The Yale Divinity School is the only theological institution known to the study which has limited its enrollment, and that is a recent development.

A study of the occupational choices of nearly 12,000 male freshmen who entered college in the autumn of 1930, and whose intelligence-test scores were known, indicates that the ministry is no longer attracting the ablest college students. The facts show clearly that the most intelligent freshmen (as determined by an intelligence test) are looking forward to the literary, artistic, and scientific professions. Those looking toward the ministry received average scores on the test which were comparable to those who chose farming, small business, or school teaching.

There are, no doubt, among theological students a great many students of high intellectual caliber who are capable of the highest scholarly attainments. But the data of this study suggest that the ministry is not getting its share of these men. For every man of high promise and ability there are two or three of mediocre or inferior talents who pull down the general average. Yet there is fortunately a place in the ministry for men whose talents are not along scholarly lines. It is also true that the type of intelligence needed by a minister is not the abstract intelligence that is measured by tests but rather social intelligence which is not necessarily related to scholarship.

PRE-SEMINARY TRAINING

Colleges offer no organized pre-seminary curricula that parallel pre-medical courses. This is due in part to the fact that the medical curriculum is based largely on sciences which are in part pre-requisite. The theological curriculum, on the other hand, is much broader, having as its main underpinning no one part of the liberal arts curriculum but rather the whole of it. Hence many seminaries feel that the best pre-seminary training is a broad and comprehensive college education.

Attempts have been made, by some seminaries to influence the pre-seminary training by printing in their catalogues statements concerning types of college courses which prospective seminary students should take. The subjects that appear most frequently in such lists are: biblical languages, English, psychology, philosophy and ethics, history, Latin, modern languages, biological sciences, and social sciences. It is interesting to note that seminaries are quite generally opposed to pre-seminary Bible courses on the ground that they are poorly taught. They would much prefer that the stu-

dent postpone systematic study of the English Bible until he enters the seminary.

The Junior College is a new development which will probably exert some influence on pre-theological education. In 1930 there were in the United States some 500 junior colleges, and since then the number has been steadily increasing in spite of the economic depression. Theological education may be affected by this growth of junior colleges in two ways: First, it may be affected indirectly because there is a danger that many of the smaller denominational senior colleges may be reduced to junior colleges or become extinct. Since the seminaries draw their students mainly from small denominational colleges such a trend is bound to have some effect. Secondly, it may be affected directly because the seminaries may be compelled to take junior college graduates and thereby assume the responsibility for the last two years of college, which then may become a type of pre-seminary training geared more closely with the seminary curriculum. Something akin to this situation has already occurred at the Divinity School of the University of Chicago.

STUDENT REACTION TO THE CURRICULUM

Student reaction to the curriculum was measured *objectively* by (1) records of time spent during a typical week, and (2) records of selection and avoidance of courses; and *subjectively* by (1) votes of satisfaction and dissatisfaction with certain aspects of the curriculum and (2) appraisals of courses in terms of help received from them in the solution of types of problems.

The data produced by these measures are regarded as constituting only a part, but an important part, of the facts that are necessary for any thorough reorganization of the curriculum. They are important in that they reveal how easy it is for the main objectives of the curriculum to be circumvented by unfavorable student reaction.

THE ECONOMIC NEEDS OF STUDENTS

The problem of providing adequately for the financial needs of seminary students is most serious, difficult, and perplexing. The data on this subject of seminary education reveal a situation that is even more grave than ordinary observation would suggest. It is a problem that involves fully 90 per cent. of all seminary students.

The attempts that the seminaries are making to cope with this problem include free tuition, scholarships, minimum charge for room and board, students' loans, and outside remunerative employment. Every one of these methods leads sooner or later to educational complications. Free tuition

tends to cheapen theological education; outside remunerative employment saps the student's time and energies; scholarships are often awarded on a basis of economic need rather than on a basis of ability. It seems that each attempted solution of the economic problem encounters an educational difficulty. The two solutions that offer the greatest promise are to combine outside remunerative work with field work that is educational, and to increase the provisions for scholarships and fellowships if possible.

The former of these two solutions is found in seminaries where a definite effort is made to bring the students into close personal contact with the faculty. It is surprising to find, however, that one-half of the students who kept the time schedule for the typical week reported no faculty interviews. The problem of student counselling yet remains unsolved in most seminaries. In the training of students for parish counselling a few seminaries are making headway. But the facts show that this work is scarcely begun.

THE SPIRITUAL LIFE OF THE SEMINARY

The cultivation of a wholesome and intelligent spiritual life among the student body is one of the most difficult problems facing the seminaries. It is difficult for several reasons: (1) Students come with a wide background of religious experiences and traditions. These backgrounds are much wider, deeper and more significant, especially in the cosmopolitan seminaries, than seminary officials are aware, and such wide individual differences cannot be ignored in any attempt to provide spiritual exercises for students. (2) The spiritual activities cannot be curricularized, a fact which is commonly recognized, and no seminary has attempted to curricularize them. But many seminaries do tend to leave to the students all extra-curricular activities. (3) The student load, including studies, field work, and other duties, leaves little or no time for cultivation of the spiritual life. (4) Many students go through a critical period of intellectual reconstruction in the seminary which, if not carefully guided, may prove fatal to their spiritual enthusiasm.

Seminaries are attempting to deal with these problems, (1) by providing certain forms of coöperative work such as the chapel service, communion service, student prayer groups, and retreats; (2) by private devotions; (3) by certain classroom activities; (4) by student counselling, and (5) by voluntary religious field work. These activities are carried out in various ways and with varying degrees of emphasis among the different seminaries.

Student reaction to these activities was tested by a ballot on which the student recorded his degree of satisfaction. If all students who were questioned expressed complete satisfaction with an activity it was rated 100 per cent. But most activities fell short of this high standard. The chapel service rated as low as 60 per cent. in one seminary and as high as 89 per cent. in

another. Student prayer meetings rated from 32 to 85 per cent.; communion services from 40 to 93 per cent.

Inquiry was also made among the students concerning their intellectual, practical, and personal problems, and how they had been met in the seminary. Here the students testified that the greatest single source of help was private devotions and small prayer groups, while daily chapel services ranked relatively low.

Out of these facts emerge certain suggestions which may be helpful to the seminaries. The first is that more account should be taken of individual differences among students in their backgrounds of religious experiences. The second is that the activities, such as the daily chapel service, on which much emphasis is placed are ranked relatively low by the students as a source of spiritual aid. More attention should be given to student counseling and private devotions. Yet no rules can be laid down. Each seminary has its own traditions and problems and must work out its own solutions.

SEMINARY EXTENSION

The extension of the facilities of the seminary to the community in which it is located represents one of the most interesting developments in theological education. In all seminaries studied, it is regarded as a proper function. The types of service offered include—to mention a few—summer schools, extension courses, special lectures, conferences, institutes, correspondence courses, library service, and seminary publications. These services are offered to alumni, local ministers, church workers, social workers, school teachers, and others who may profit by them. There is seen in a few seminaries a tendency to utilize the local community as a research laboratory. Significant work has already started in a half-dozen places. This effort to relate the academic work of the classroom to the practical problems of the community means a significant change in theological education—significant because it marks the passing of the monastic ideal which dominated theological study for centuries.

INDEX

- Ability of seminary students (*see* Intelligence and ability)
- Administration and control of theological education,
and field work, 206-230, 240-242, 248
controlling voices, 459-461
denominational variations, 465-474
governing boards, functions, 463-465
governing board, personnel, 461-463
types, summary of, 473-474
- Aims and objectives of theological education,
contemporary estimates of, 30-33
historical backgrounds of, 21-26
in extension service, 499-500
professional versus vocational, 57-58
recent changes in, 26-30
teaching methods and, 134
- Baptist bodies and institutions, 12, 469-470
- Canadian institutions, 4, 12, 14, 22, 471
- Colleges of liberal arts,
importance of, for theological education, 332-333, 339-342
intelligence of freshmen in, 304-321
junior colleges and, 335-339
professionalization of, 333-335
- Congregational institutions, 12, 259, 469
- Curriculum (*see also* Field work, Teachers and faculty, Teaching methods),
adjustment of, to individual differences, 277-278, 287
changes in, 34-36
content of, versus experiences, 58-59
contrasts of, with summer school offering, 490-491
courses leading to degrees, 74-77
- Curriculum—*cont'd*
courses offered, 38-43, 49
courses students consider valuable, 352-356
differentiated ministry and, 35, 36, 50
divisions and departmentalization of, 37-38, 39-40, 56
educational philosophy and, 35, 36, 57-59
elective provisions of, 35-36, 43-48
enlarged conception of, 36
expansion of, 35, 39, 40-41, 55-56
faculty voice in determining, 102-105, 107-108, 460
field work and, 204, 233-240, 248
functional conception of, 50, 57-59
inadequacies of, 358-359
influence on, of quality of students, 49-50, 66-70, 82
major emphases of, 41-43, 49
major fields, 37-38, 39-40, 49, 52
patterns and types of, 43-48
patterns and types of, determining factors, 48-55
prescribed curricula, 43
prescribed-elective curricula, 43-46
professional versus vocational, 57-58
semester hours carried by students, 70-71
specialization of, 35-36, 50-51, 56
student reactions to, 344-360
time given to, by students, 344-347
tutorial systems, 47
- Degrees and diplomas,
administration of, 79
courses leading to, 76-77
criticisms of, 81-83, 505-506
curricular patterns and, 49-50

- Degrees and diplomas—*cont'd*
 held by faculty, 96-99
 passing grades, 72-73
 types of, and their requirements, 74-76, 80-81
 types of seminaries and, 16-18
- Denominational factors,
 administration and control, 465-474
 founding of seminaries, 23-26, 63-64
 seminary affiliations, 5, 12-13
 student's educational choices and, 270-271
- Disciples of Christ, 12, 22-23, 260, 470
- Economic backgrounds, experiences, and needs of students,
 amounts earned, 361-362
 costs of seminary education, 362, 364-366
 economic status of family, 280-281
 evidences of needs, 293, 298, 361-364
 expenditures and income, 362
 field work and outside work, 202
 importance of, 361, 367
 marital status, 363
 occupation of father, 281-283, 286, 312-315
 subsidies, loans, scholarships, 362, 366-367
 summary and suggestions, 367-368, 513-514
 vocational experiences, 290-292
 years without financial cares, 361
- Educational status and experiences of students,
 breaks in educational careers, 293
 educational backgrounds, 292-297
 education of parents, 280
 graduation honors, 303-304, 326-327
 interests in college subjects, 294
 proportions with college degrees, 66-70, 325
 types of colleges attended, 295-296
 unequal preparation of, 82
- Extension service,
 definition, forms, types, 489-498
 faculty participation, 112-113
 Extension service—*cont'd*
 functions and significance, 488, 499-500
 library participation, 170-173, 497-498
- Extra-curricular activities (*see also* Field work),
 athletics and sports, 370-371, 374
 in high school and college, 294-295
 proximity of faculty to campus, 392
 recreation, 373
 social life, 389-390
 student organizations, 395-396
 student reactions to, 396-397
 time given to, 396
 types of, 392-395
- Faculty (*see* Teachers and faculty)
- Field work, outside work, remunerative employment,
 administration of, 206-230
 assistant pastors, 205-212, 214-216
 at different institutions, described, 205-223, 234-238
 attitudes of employers, 231-233
 attitudes of seminaries, 194-195, 243, 509
 curriculum and, 204, 233-240, 248
 director of religious education, 210-212
 economic needs and, 212, 368
 economic versus educational values, 194
 educational principles involved, 243-244
 educational values of, 202
 educational view points, 238-239
 factors determining choice of, 199-204
 field trips, 220-221
 married students preferred for pastorates, 200-201
 means of securing values from, 192-193
 next steps in, 248-251
 placement of students, 223-225, 245
 preaching, 219-220
 problems involved, 244-248, 510

Field work—*cont'd*

- proportion of students engaged in, 195-196, 509
 - religious life and welfare, 424, 436
 - research activities, 221-224
 - seminary class and, 201-202
 - social service work, 216-219
 - student reactions to, 224-225, 231
 - summary and conclusions, 243-251, 508-510
 - supervision of, 225-230, 247
 - time given to, by students, 196-198, 245-246
 - types of, 198-199, 207-223
 - voluntary religious work, 362, 363
- Finances of theological seminaries,**
 compared with churches, 486
 compared with other institutions, 481-484, 485-486
 costs per course and per student, 477
 costs to the student, 364
 expenditures and income, 476-477
 library, 155, 157, 162-164, 173-182, 184-187
 physical equipment, 482
 salaries, 184-187, 477, 478-479, 483-484
 student subsidies, loans, scholarships, 362, 366-367
 tuition and fees, 364-365

- Geographical sources of students,**
 community backgrounds, 278-279, 286
 by states, 273-277

- Historical backgrounds and trends**
 aims and objectives, 21-30
 colleges of liberal arts, 332-335
 curriculum, 34-36
 educational status of students, 68-69
 financial support, 485-486
 junior colleges, 335-339
 motives in founding of seminaries, 23-26

- Home backgrounds of students,**
 compared with law and medical, 283

- Home backgrounds of students—*cont'd***
 compared with trained and untrained ministers, 278-285
 economic status of family, 280-281
 education of parents, 280
 intelligence and, 312-315
 nationality, 279
 occupation of father, 281-283, 286, 312-315
 religious, 265, 284-285, 286, 401
 size of family, 279
 summary, 285-287, 511

- Intelligence and ability of students,**
 ability, 286-287, 298, 299-302
 compared with college freshmen, 304-321
 compared with law and medical students, 69-70, 299-303
 graduation honors, 303-304, 326-327
 influence of, on curriculum, 49-50, 66-70, 82
 proportions holding degrees, 66-70, 325
 relation of, to age, 311-312
 relation of, to college attended, 309-310
 relation of, to father's occupation, 312-315

- Junior college trends (*see* Colleges of liberal arts)**

- Libraries,**
 book and periodical holdings, 152-158, 482
 cataloguing and classification, 158-164
 finance, 155, 157, 162-164, 173-182, 184-187
 personnel, 161-162, 182-188
 physical equipment, 149-151
 reference facilities, 169-170
 rules and regulations, 164-165
 selection of books, 153-155
 service aspects of, 164-173, 497-498

- Libraries—*cont'd***
 student body and, 164-165, 167, 169, 186-188
- Lutheran bodies and institutions, 12, 23, 256, 260, 467**
- Marital status of students, 200-201, 363, 391-392**
- Mental health (*see* Extra-curricular activities, Problems and difficulties)**
- Methodist bodies and institutions, 12, 468**
- Migration of students, 275-277**
- Occupations,**
 competing with ministry, 315-317, 321-322
 of fathers, 281-283, 286, 312-315
 preferences of college freshmen, 317-321
- Outside work (*see* Field work)**
- Physical health of students,**
 athletics, exercise, sports, 370-371, 374
 living conditions, meals, sleep, 370-372, 391-392
 medical care, 370, 372-373
 recreational activities, 373
 suggested program, 375-376
 time given to, by students, 370-371
- Presbyterian bodies and institutions, 12, 20, 259, 464-466, 472-473**
- Pre-seminary education (*see also* Educational status and experiences)**
 recent liberal arts and junior college trends, 332-342
 types of, received by students, 66-70, 292-304, 325-327
 types of, recommended, 328-332
- Problems and difficulties of students,**
 curricular, 358-359
 economic, 200-202, 361-364
 intellectual, 377-381
 personal, 356, 382
 religious, 383-384, 439-446
 sources of help, 384-387, 447-451
- Problems, etc.—*cont'd***
 student counselling, 387-389
 types of, statistical data, 380-382
- Protestant Episcopal Church, 12, 467-468**
- Reactions of students,**
 chapel services, 438, 448-450
 choice of seminary, 270-271
 courses and curriculum, 344-360
 extra-curricular activities, 396-397
 field work, 224-225, 231
 provisions for religious life and welfare, 426, 429, 431, 438, 441-450
 recreational facilities, 375-376
 teaching methods, 125-128, 139-148
- Recruiting,**
 by denominational agencies, 257-258
 by seminaries, 262-263
 determining factors, 265-273
 enlarged conceptions of, 259-261
 financial aids and, 258-259
 forms of, 255-258, 263
 geographical sources, 273-277, 286
 home backgrounds and, 277-285
 intelligence and, 315-317
 occupations competing with ministry, 315-317, 321-322
 selective recruiting, 258-259, 322-323
 student reports concerning, 264-273
- Reformed bodies and institutions, 12, 466-467**
- Religious backgrounds and experiences of students,**
 conversion, 288-289
 decision to enter ministry, 264-273
 devotional life, 290, 401
 home backgrounds, 265, 284-285, 286, 401
 religious problems, help received, 439-441
 religious problems, unsolved, 441-446
 types of, qualitative data, 403-420
 types of, statistical data, 289, 402
 voluntary religious work, 362, 363
- Religious life and welfare, provisions for,**

- Religious life and welfare—*cont'd***
 chapel, 421-423, 427-432, 438, 448-450, 454
 differences among seminaries, 421-426
 field work and, 424, 436
 personal conferences with faculty, 432-443, 448-449, 453
 private devotions, 385-386, 437, 448-450, 452
 recommendations, 446-447, 451-455
 student prayer groups, 384, 433-434, 438, 448-450
 student reactions and criticisms, 426, 429, 431, 438, 441-450
- Salaries, 184-187, 478-479, 483-484**
- Seminaries (*see* Administration and control, Aims and objectives, Colleges of liberal arts, Curriculum, Degrees and diplomas, Extension service, Extra-curricular activities, Field work, Finances, Historical backgrounds and trends, Libraries, Pre-seminary education, Recruiting, Religious life and welfare, Seminary students, Standards, Teachers and faculty, Teaching methods, Types and kinds of seminaries)**
- Seminary students (*see* Economic backgrounds, Educational status, Extra-curricular activities, Geographical sources, Home backgrounds, Intelligence and ability, Marital status, Physical health, Problems and difficulties, Reactions, Recruiting, Religious backgrounds, Time, distribution of student's)**
- Standards of theological seminaries (*see also* Degrees and diplomas),**
 defects, inequalities, limitations of, 63, 81-82
 educational, 14-15, 63-65
 faculty voice in determining, 102-105
 for admission, 62-65
- Standards of theological, etc.—*cont'd***
 for elimination and promotion, 70-73
 for graduation, 73-79
 influence of denominational factors on, 63-64, 66
 influence of, on quality of students, 66-70
 significance of, 61-62
- Students (*see* Seminary students)**
- Teachers and faculty,**
 academic freedom of, 106-107
 age, 88, 90
 attitudes of, toward field work, 194-195
 committees, 104-105
 conferences with students, 114-119, 387-389, 448-449, 453
 degrees held by, 96-99
 faculty-student ratios, 110-111
 functions and responsibilities, 102, 104-105, 107-108
 library and, 104, 154, 157, 166
 membership in learned societies, 99
 opinions of, on aims and objectives, 30-33
 opinions of, on pre-seminary education, 329-332
 presiding officer, president, dean, 102-104
 previous experience, 95-96
 promotion, salaries, retirement, 92-95, 478-481
 proximity of, to campus, 392
 publications, 99-100
 qualifications sought in, 89-94
 recruiting and, 262-263, 270-271
 selection of, 88-89
 supplementary earnings of, 113, 479
 teaching load, 108-111
- Teaching methods,**
 adaptation of, to field work, 238-239
 classification of, 132-133
 class-room contacts, 113
 conferences with students, 114-119
 criteria of, 132-133
 factors determining, 128-130

Teachers and faculty—*cont'd*

- faculty load, 108-111
- marking systems, 134-137
- most prevalent methods, 123-125
- proportion of time to different methods, 124-127
- student criticisms of, 147, 148
- student reactions to, 125-128, 139-148

Teachers and faculty—*cont'd*

- technical helps, 130-132, 137-139
- Time, distribution of student's, 196-198, 344-347, 362-363, 370-371, 389, 396
- Trends (*see* Historical backgrounds and trends)
- Types and kinds of seminaries, 3-5, 11-20, 25-26, 64-65

