

REPORT OF THE COMMISSION ON THE AFFAIRS OF THE

DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

APPOINTED MARCH 25, 1907.

REPORT ADOPTED JUNE 15, 1908.

PRESENTED TO THE BOARD OF TRUSTEES OF THE

BAPTIST THEOLOGICAL UNION

JUNE 29, 1908.

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#Not multiplied; on file in the office of the Dean of the
Divinity School and with the Secretary of the Board.

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Not multiplied; on file in the office of the Dean of the Divinity School and with the Secretary of the Board.

INTRODUCTORY STATEMENT.

At a meeting of the Board of the Baptist Theological Union held March 25th, 1907, the following resolution was adopted:

RESOLVED, That with a view to fixing the policy and obtaining information concerning the work of the Divinity School which will guide the Board in its future action, the President of this Board be authorized to appoint a Commission of seven members to consist of the President of the University of Chicago, the President of the Board of Trustees of the Theological Union, three members of the Board of Trustees, and two members of the Divinity Faculty, such Commission to make investigation and report to the Board upon the whole matter of Divinity School education in connection with the University of Chicago.

In accordance with this resolution the Board appointed the following as members of the Commission: F. W. Parker, Chairman, E. D. Burton, Secretary, B. A. Greene, Johnston Myers, Shailer Mathews. The President of the University, Harry Pratt Judson, and the President of the Board, Charles A. Marsh, are also members of the Commission.

The Commission begs leave to submit as its report the following historical statements and recommendations:

PART I. THE FOUNDING OF THE SEMINARY AND THE ORIGINAL SITUATION UNDER THE CONTRACT BETWEEN THE UNIVERSITY AND THEOLOGICAL UNION.

1. February 16, 1865, the Baptist Theological Union was established in accordance with Charter shown in EXHIBIT A.

2. In 1891 the Theological Seminary, then situated at Morgan Park, became an integral part of the University of Chicago by a contract to all intents and purposes perpetual. See EXHIBIT B.

3. The theological school thus established was marked by three characteristics:

- a) It retained its close association with the denomination that had founded it.
- b) Without modification of its charter or bylaws, it was in a position to attract students from other denominations.
- c) It became and was treated as an integral part of the University, as truly as any other division of the institution.

It is natural, in the interests of the welfare of the denomination and of theological training in general, and particularly in the interest of the increasing efficiency of the Divinity School itself, to inquire at this time whether any change in the organization of the school is demanded.

In considering this question it will be well to bear in mind and consider separately several divisions of the school and types of work which have been gradually developed in the history of the school.

1. The Graduate Divinity School. The work of this school includes:
 - a. The training of college graduates for the Baptist ministry,

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PART I. THE FOUNDING OF THE SEMINARY AND THE ORIGINAL SITUATION UNDER THE CONTRACT BETWEEN THE UNIVERSITY AND THEOLOGICAL UNION.

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1. The Graduate Divinity School. The work of this school includes:
 - a. The training of college graduates for the Baptist ministry.

- b. The training of non-Baptist college graduates for the ministry,
- c. The higher theological training of men (for the A.M. or Ph.D. degree) whether Baptists or non-Baptists.

2. The English Theological Seminary; in connection with which may also be considered the special work of the summer quarter.

3. The Scandinavian Seminaries.

PART II. THE GRADUATE DIVINITY SCHOOL.

In reference to the work of this school it is necessary to consider

1. The general tendencies of theological education as reflected in the leading theological seminaries in the country. A careful examination and inquiries have disclosed the following facts:

a. Since the incorporation of the Divinity School in the University there has been a steadily increasing tendency on the part of the theological schools of the country to establish relations with an adjacent university. At Harvard, Yale, Boston, Colgate, Oberlin, and Vanderbilt, the Divinity School is an integral part of the University. Garrett Biblical Institute at Evanston, The General Theological Seminary of New York, Union Theological Seminary in New York, Crozer Theological Seminary, Andover Theological Seminary, and the Congregational, Baptist and Disciple Schools at Berkeley, California, maintain full autonomy, but each have or are seeking relation of friendly co-operation with adjacent universities. At Colgate by a compact between the corporation of Colgate University and the Education Society ratified in June 1893 "the seminary was made a department of Colgate University, and its administration transferred to the University Board. The seminary remains, however, under the inspection and care of the Education Society, and sustains through it, as of old, vital relations with the churches of the Baptist denomination." No professor or instructor can be appointed in or removed from the Seminary without the consent of the Trustees of the Education Society.

Garrett Biblical Institute "while jealously guarding its integrity and independence, has sought and enjoyed the co-operation of the College of Liberal Arts (in Northwestern University). Students of the Institute are admitted, upon recommendation of the faculty, to any classes of the college for which they have time and aptitude, and students of the college are admitted to similar privileges in the Institute."

At Union Theological Seminary "relations of special and reciprocal academic courtesy exist with Columbia and New York Universities by which these institutions offer to properly accredited students of the Seminary the free use of their libraries, and also grant such students as are recommended by the faculty, admission without fee to the recitations and lectures of certain courses, chiefly in the graduate departments The Seminary in turn welcomes students of Columbia and New York Universities to its courses without fees."

In the California schools "all the facilities of the University may be freely enjoyed by every qualified student of the Seminary."

In connection with the University of North Dakota there has been established a college of the Methodist denomination doing biblical and theological work, and known as Wesley College, between which and the University of North Dakota there exists a contract of co-operation.

The Princeton, Rochester and Cambridge (Episcopal) Schools are contiguous to a university, but with no academic relation. At McMaster University the theological professors are members of one faculty with the professors of Arts and Litera-

- d. The training of non-Baptist college graduates for the ministry.
- e. The higher theological training of men (for the A.M. or Ph.D. degree) whether Baptist or non-Baptist.

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ture. There is a Dean of Theological Studies, but the Divinity School is not organically separated from the college. Practically all the other theological schools of the country are without organic relation or close contiguity to a university.

b. This tendency on the part of the seminaries is accompanied by and is partly due to a desire on the part of the universities to complete their scheme of education by some relationship with a theological faculty. Even the officers of state universities are in some cases desirous of having theological schools grouped about them. President Angell of the University of Michigan, President James of the University of Illinois, and President Wheeler of the University of California, have expressed themselves as desirous that there should be in close contiguity with their respective universities, a school or schools of theology.

c. We can discover no evidence of a tendency to abandon the view hitherto prevalent in theological schools that the theoretical and scientific study of religion is carried on most effectively in connection with a faculty and school engaged in preparing men for practical religious work. The sharp separation of the scientific study of religion from the professional training of ministers and other religious workers has not been deemed desirable. Nor has there been any successful attempt to make theological education simply a phase of the work of the faculty of arts and literature.

d. No notably effective divinity school of a high grade has been developed in the country except in dependence on, or in sympathetic relation with, a particular denomination. Those schools which have become to a considerable extent inter-denominational (e.g., Union and Yale) have still retained a relation of at least sympathy with a particular denomination.

e. There is but one notable example in this country of a theological school of high rank strictly undenominational in character, the Harvard Divinity School. Despite the ability of its faculty, which stands in the very first rank for scholarship in America, if not even in the world, the prestige conferred by its being an integral part of the oldest university in the country, and the possession of scholarship funds which are large in proportion to the number of students, this school has scarcely risen above forty students. Whatever the cause of this small number, it remains that we have no experience on which to base the expectation that a theological school wholly severed from relationship with any particular denomination would accomplish a large work otherwise than through the promotion of theological scholarship.

To summarize: Several of the stronger theological schools have obtained or are seeking close relations with a university, and universities are themselves welcoming such alliance; no school of high rank is seeking to sever such relation where it exists. Several strong schools have acquired an inter-denominational student body, and one or two an inter-denominational character; on the other hand, every school except Harvard still maintains a special relation of some sort to one particular denomination.

We conclude that the general development of theological education in this country since the founding of the University points to a school combining the three characteristics above enumerated as best adapted to the present religious needs of the United States.

2. The tendency in respect to the number of men seeking education for the ministry. As respects the number of students preparing for the ministry in the United States, the last twenty-seven years have witnessed first a rapid increase in the number of men preparing for the ministry by a thorough-going course of education, followed by an almost equally marked decrease. The net result is a gain of approximately 58% in the period of 27 years; a decrease of nearly 17 1/2% in the last 13 years. Both the gain in the period 1880-95 and the loss since 1895 affected the schools of all denominations except the Methodist, among whom the number of

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students has increased since 1895. Inasmuch, however, as the population of the country has increased since 1895 by approximately 20% and the membership of Christian churches 25%, the relative loss of those denominations which have suffered loss is considerably greater than the actual loss, and even the Methodist Church, which seems to have gained, has suffered a relative loss, which is made the more severe by the fact that its supply of men for the ministry was, Bishop McDowell states, at the beginning quite inadequate. For details see EXHIBIT C.

3. The Divinity School of the University of Chicago in the light of these conditions.

(1.) Its relation to the denomination.

a.) At the time of the incorporation of the Divinity School in the University the action met with the general approval of the denomination. As, however, the University character of the school became manifest in a certain freedom of investigation and expression some criticism was expressed and even sharp disapproval. In course of time this became so pronounced as to arouse apprehension that it would be difficult to continue both the relations with the University and those with the denomination. In consequence the question was distinctly raised, and as far as possible laid before responsible representatives of the denomination, as to whether the interests of the denomination would be best served by an independent theological seminary.

b.) At this juncture, under the leadership of President Harper, the matter was considered by representatives of the denomination in three capacities:

First, by a committee of Seven, consisting of Mr. Jesse Baldwin, chairman, President W. R. Harper, Rev. W. M. Lawrence, Rev. Johnston Myers, Rev. B. A. Greene, Mr. F. J. Llewellyn, Rev. J. B. Thomas. At the meeting of this committee, held October 1904, at which by request two members of the University Faculty, Messrs. Hulbert and Burton, were present, the situation which had arisen as the result of criticism of the teaching of Professor Foster was fully discussed, and the issue was distinctly raised whether the Board of Trustees of the Theological Union acting for the Baptist denomination, ought in the interests of that denomination to permit the continued exercise on the part of the Divinity Faculty of the same freedom of investigation and teaching which is enjoyed by other faculties of the University. (The correctness of the statement in the preceding sentence is witnessed to by Mr. Baldwin, Dr. Greene, and Mr. Burton).

The issue of the committee's deliberation was an affirmative answer to this question as is clearly shown in the report (referred to below) which they unanimously adopted and transmitted to the Board.

Secondly, by the Board of Trustees of the Theological Union. In the minutes of a meeting of the Board held October 25th, 1904, is the following record:

"The Committee of seven appointed to report on some reorganization of the work of the Divinity School reported through Mr. Baldwin, the chairman, that they had fully considered the matter and submitted the following recommendations:

"With a view of increasing the efficiency of the department of the department of Systematic Theology in preparing men for work of preaching, and to conserving that freedom of teaching in the Divinity School which it has always enjoyed in common with the other schools of the University and which is necessary to the prosecution of the investigative side of its work.

"1. That, upon the recommendation of the President, Professor Shailer Mathews be transferred to the acting headship of the depart-

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"1. That, upon the recommendation of the President, Professor Shailer Mathews be transferred to the acting headship of the depart-

ment of Systematic Theology, with the understanding that for the present he shall continue also to give instruction in the New Testament department in accordance with arrangements to be made with the President.

"2. That the faculty of the Divinity School be requested to consider the question of a modification of the curriculum of the Divinity School with a view to increasing its efficiency in the preparation of men for the practical work of the ministry.

"3. That the Committee be continued."

Dean Hulbert and Professor Burton made full statements of the considerations leading to the presentation of these recommendations. A full discussion followed and it was moved and seconded that the recommendations be adopted.

After further discussion it was moved and seconded that the recommendation be amended to read that "Professor Shailer Mathews be appointed to a professorship in the department of Systematic Theology, in charge of the required work."

The amendment was carried by a unanimous vote and the amended recommendations were adopted as follows:

1. That upon the recommendation of the President, Professor Shailer Mathews be appointed to a Professorship in the department of Systematic Theology in charge of the required work, with the understanding that for the present he shall continue also to give instruction in the New Testament Department in accordance with arrangements to be made with the President.

2. That the faculty of the Divinity School be requested to consider the question of a modification of the curriculum of the Divinity School with a view of increasing its efficiency in the preparation of men for the practical work of the ministry.

(Signed)

T. W. Goodspeed,
Secretary.

Thirdly, By the Advisory Committee of the Theological Union, commonly called the Committee of One Hundred. In the minutes of the meeting of the Board of Trustees held Tuesday, January 12, 1904, appears the following record:

President Harper submitted the following recommendation from the faculty of the Divinity School.

The Divinity Faculty recommend to the Board of the Theological Union the appointment of an Advisory Committee of one hundred persons:
For full text of the recommendations see EXHIBIT D.

The nomination of the committee was referred to the Committee on Instruction and Equipment to report at an adjourned meeting of the Board.

From the files of the office of Dean Hulbert we find that under date of January 13, 1904 he wrote to Rev. Thomas Stephenson, Pueblo, Colo., Rev. E. P. Brand, Normal, Ill., Rev. W. M. Walker, D. D. of Des Moines, Ia., Rev. W. R. Wood, D. D. of Ottawa, Kansas, Rev. Herman Randall of Grand Rapids, Mich., Rev. E. R. Pope of Minneapolis, Minn., Rev. A. W. Clark of Omaha, Neb., Rev. J. L. Cheney, Ph.D.

ment of Systematic Theology, with the understanding that for the present he shall continue also to give instruction in the New Testament Department in accordance with arrangements to be made with the President.

2. That the Faculty of the Divinity School be requested to consider the question of a modification of the curriculum of the Divinity School with a view to increasing its efficiency in the preparation of men for the practical work of the ministry.

3. That the Committee be continued.
Dean Hilbert and Professor Burton made full statements of the considerations leading to the presentation of these recommendations. A full discussion followed and it was moved and seconded that the recommendations be adopted.

After further discussion it was moved and seconded that the recommendation be amended to read that "Professor Shailer Mathews be appointed to a professorship in the Department of Systematic Theology, in charge of the regular work."

The amendment was carried by a unanimous vote and the amended recommendations were adopted as follows:

1. That upon the recommendation of the President, Professor Shailer Mathews be appointed to a professorship in the Department of Systematic Theology in charge of the regular work, with the understanding that for the present he shall continue also to give instruction in the New Testament Department in accordance with arrangements to be made with the President.

2. That the Faculty of the Divinity School be requested to consider the question of a modification of the curriculum of the Divinity School with a view to increasing its efficiency in the preparation of men for the practical work of the ministry.

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The nomination of the committee was referred to the Committee on Institution and Equipment to report at an adjourned meeting of the Board.

From the files of the office of Dean Hilbert we find that under date of January 12, 1904 he wrote to Rev. Thomas Stephenson, Pueblo, Colo., Rev. E. P. Brand, Normal, Ill., Rev. W. M. Walker, D. D. of Des Moines, Ia., Rev. W. R. Wood, D. D. of Ottawa, Kansas, Rev. Herman Randall of Grand Rapids, Mich., Rev. E. R. Pope of Minneapolis, Minn., Rev. A. W. Clark of Omaha, Neb., J. L. Cheney, D. D.

of Cleveland, Ohio, Rev. D. W. Hulbert, Wawatosa, Wis., and to Prof. J. W. Moncrief, for the state of Indiana, the following letter:

You will do me a great favor if you will write out the names and addresses of from twelve to twenty of the Baptists in your state, whether ministers or laymen, who, in your judgment, are among the most influential representative men, honored with confidence and high regard in the churches. I am perfectly certain that my motive in seeking this information will meet your hearty approval.

Very cordially yours,
(Signed) Eri B. Hulbert.

In response to these letters a list of 132 names were received. To this there were added, representing South Dakota, North Dakota, Missouri, California, Pennsylvania, New York, Rhode Island, New Jersey, and Colorado, 20 names, and from other sources which the records do not clearly show, an additional 18, making a total of 170.

In the minutes of the meeting of the Board of Trustees of the Theological Union held February 2, 1904, the following record appears:

Dr. Hulbert reported the names suggested for appointment on the Committee of One Hundred, the number being approximately one hundred and seventy.

After consideration it was voted that the names submitted be approved and that Dr. Hulbert be authorized to secure the acceptance of appointment on the Committee from one hundred of those whose names are submitted.

The third section of the form of organization of the Committee, adopted at the last meeting was a motion amended in two particulars, providing that the vice-chairman, as well as the chairman, be elected by the Board, and that the officers of the Committee shall be in addition to the chairman, vice-chairman and secretary and such other officers as the Committee may determine.

It was voted that Mr. Andrew MacLeish be requested to accept the chairmanship of the Committee.

At a meeting of the Board of Trustees held July 12, 1904, Dr. Hulbert re-submitted this list of 170 names, indicating those who had accepted, those who had declined, and those who had failed to reply; those who had accepted were elected. The list as appearing in the minutes of this date, and in the Register of the University of Chicago for 1904-5 is shown in EXHIBIT D.

Under date of April 11, 1904, Dean Hulbert addressed to the members of this Committee the letter shown in EXHIBIT E.

At the second meeting of this Committee, held December 12 and 13, 1904, President Harper announced the appointment of Professor Shailer Mathews to a professorship in the department of Systematic Theology, and made a further statement concerning the question of the severance of the relation existing between the Theological Union and the University, and further presented a paper on the condition of the department of Systematic Theology, explaining the appointment of Professor Mathews to a position co-ordinate with that of Professor Foster. In these several statements President Harper set forth at length the immediate question at issue and the bearing of the entire matter on the interests of the denomination. He distinctly pointed out the advantages which might accrue to the denomination by the re-establishment of the Divinity School as a wholly independent institution,

of Cleveland, Ohio, Rev. D. W. Halbert, Newton, Wis., and to Prof. J. W. Monroel, for the state of Indiana, the following letter:

You will do me a great favor if you will write out the names and addresses of from twelve to twenty of the Baptists in your state, whether ministers or laymen, who, in your judgment, are among the most influential representative men, honored with confidence and high regard in the churches. I am particularly certain that my native in sending this information will meet your hearty approval.

Very cordially yours,
(Signed) Dr. E. Halbert.

In response to these letters a list of 128 names were received. To this there were added, representing North Dakota, North Dakota, Missouri, California, Pennsylvania, New York, Rhode Island, New Jersey, and Colorado, 20 names, and from other sources which the records do not clearly show, an additional 18, making a total of 170.

In the minutes of the meeting of the Board of Trustees of the Theological Union held February 2, 1904, the following record appears:

Dr. Halbert reported the names suggested for appointment on the Committee of One Hundred, the number being approximately one hundred and seventy. After consideration it was voted that the names submitted be approved and that Dr. Halbert be authorized to secure the acceptance of appointment on the Committee from one hundred of those whose names are submitted. The third section of the form of organization of the Committee, adopted at the last meeting was a motion amended in two particulars, providing that the vice-chairman, as well as the chairman, be elected by the Board, and that the officers of the Committee shall be in addition to the chairman, vice-chairman and secretary and such other officers as the Committee may determine. It was voted that Dr. Andrew Schuchman be requested to accept the chairmanship of the Committee.

At a meeting of the Board of Trustees held July 12, 1904, Dr. Halbert re-submitted this list of 170 names, indicating those who had accepted, those who had declined, and those who had failed to reply; those who had accepted were elected. The list as appearing in the minutes of this date, and in the Register of the University of Chicago for 1904-5 is shown in EXHIBIT D.

Under date of April 11, 1904, Dean Halbert addressed to the members of this Committee the letter shown in EXHIBIT E.

At the second meeting of this Committee, held December 12 and 13, 1904, President Harper announced the appointment of Professor Daniel Matthews to a professorship in the department of Systematic Theology, and made a further statement concerning the question of the severance of the relation existing between the Theological Union and the University, and further presented a paper on the condition of the department of Systematic Theology, explaining the appointment of Professor Matthews to a position co-ordinate with that of Professor Foster. In these several statements President Harper set forth at length the immediate question at issue and the bearing of the entire matter on the interests of the denomination. He distinctly pointed out the advantages which might accrue to the denomination by the re-establishment of the Divinity School as a wholly independent institution.

and also what was involved for the denomination in the maintenance of its existing relations with the University. (The last two sentences are witnessed as correct by Dr. Greene and Professors Mathews and Burton, all of whom were present on the occasion referred to.)

Appended to this report are the minutes of this meeting of the Advisory Committee, the printed report presented by President Harper, and a typewritten copy of the statement explaining the appointment of Professor Mathews, the latter taken from the records of the Board of Trustees, of the meeting of January 10, 1905. (See EXHIBITS F, G, H.)

The minutes record that though no vote was taken on the severance of the relation existing between the Theological Union and the University, almost all who spoke favored the continuance of the present arrangement. On the matter of the appointment of Professor Mathews to a position co-ordinate with that of Professor Foster, the Committee voted approving the action taken. (See page 2 of the minutes, EXHIBIT F.)

It thus appears that the question of the maintenance of freedom of teaching in the Divinity School was fully considered first in a meeting of a committee of the Board, and then in the Board itself, and that this question and the related one of the continuance of the relation between the Theological Union and the University were fully considered by the Committee of One Hundred who had been by the Board selected as men representative of the denomination throughout the west. In each of these bodies there was entire, or practical unanimity in affirming the necessity of continued freedom of teaching in the Divinity School; and in the Committee of one hundred the suggestion of severance of the relation between the Theological Union and the Divinity School was disapproved by a large majority.

c) Recent study of the statistics of the school show to what extent Baptist students are being drawn to the school. Full statistics of matriculation, registrations and degrees granted for the years 1892-1907 are shown in EXHIBIT I. appended to this report. The general facts respecting the three divisions into which the work of the graduate Divinity School falls are as follows:

(a) The Training of college graduates for the Baptist ministry.

The number of this class of students has varied from year to year, showing on the whole a decrease since 1892-3. It is impossible accurately to distinguish the men of this class from those who are spoken of in section 8 below. Grouping them together and taking account only of students who are in residence two quarters or more, it appears that in 1892-3 there were 79 Baptist students in the Graduate Divinity School. In 1895-6, the year following that in which theological schools universally throughout the country reached a registration higher than ever before or ever since, the total number of such students in our school was 83. From that time to the present it has declined until in 1906-7 it was 49. In considering the significance of these figures three factors must be considered. First, In practically all the theological schools of the country there has been a marked decline of students from the year 1895-6 up to the present time. Second, Our school affords far less financial aid to the students than is given by the other Baptist seminaries of the north. Third, This school has been constantly subjected to criticism on theological grounds, probably severer than in the case of any other school in the country.

As a result of these and perhaps still other causes, while in the sixty leading theological schools of the country the average decline during this period was 18 2/5%, and in the Northern Baptist schools, excluding our own, the decline was 9%, in our own school the decline in Baptist students who were college graduates and who were in residence two quarters or more was 41%.

and also what was involved for the denomination in the maintenance of its existing relations with the University. (The last two sentences are witnessed as correct by Dr. Greene and Professor Matthews and Burton, all of whom were present on the occasion referred to.)

Appended to this report are the minutes of this meeting of the Advisory Committee, the printed report presented by President Harper, and a typewritten copy of the statement explaining the appointment of Professor Matthews. The latter taken from the records of the Board of Trustees, of the meeting of January 10, 1905. (See EXHIBITS F, G, H.)

The minutes record that though no vote was taken on the severance of the relation existing between the Theological Union and the University, almost all who spoke favored the continuance of the present arrangement. On the matter of the appointment of Professor Matthews to a position co-ordinate with that of Professor Foster, the Committee voted approving the action taken. (See page 2 of the minutes, EXHIBIT F.)

It thus appears that the question of the maintenance of freedom of teaching in the Divinity School was fully considered first in a meeting of a committee of the Board, and then in the Board itself, and that this question and the related one of the continuance of the relation between the Theological Union and the University were fully considered by the Committee of One Hundred who had been by the Board selected as men representative of the denomination throughout the West. In each of these bodies there was entire, or practical unanimity in affirming the necessity of continued freedom of teaching in the Divinity School; and in the Committee of One Hundred the suggestion of severance of the relation between the Theological Union and the Divinity School was disapproved by a large majority.

(c) Recent study of the statistics of the school show to what extent Baptist students are being drawn to the school. Full statistics of matriculation, registrations and degrees granted for the years 1892-1907 are shown in EXHIBIT I, appended to this report. The general facts respecting the three divisions into which the work of the Graduate Divinity School falls are as follows:

(a) The Training of college students for the Baptist ministry.
The number of this class of students has varied from year to year, showing on the whole a decrease since 1892-3. It is impossible accurately to distinguish the men of this class from those who are spoken of in section 2 below. Grouping them together and taking account only of students who are in residences two quarters or more, it appears that in 1892-3 there were 73 Baptist students in the Graduate Divinity School. In 1896-7, the year following that in which theological schools universally throughout the country reached a registration higher than ever before or ever since, the total number of such students in our school was 82. From that time to the present it has declined until in 1906-7 it was 49. In considering the significance of these figures three factors must be considered. First, in practically all the theological schools of the country there has been a marked decline of students from the year 1892-3 up to the present time. Second, our school affords far less financial aid to the students than is given by the other Baptist seminaries of the North. Third, this school has been constantly subjected to criticism on theological grounds, probably never that in the case of any other school in the country.

As a result of these and perhaps still other causes, while in the sixty leading theological schools of the country the average decline during this period was 18 2/3%, and in the Northern Baptist schools, excluding our own, the decline was 24%, in our own school the decline in Baptist students who were college graduates and who were in residence two quarters or more was 41%.

For comparison there may be added the facts respecting:

(b) The Training of non-Baptist college graduates for the ministry.

The number of these men in attendance one or more quarters for the year 1892-3 was 24. In 1894-5 it had risen to 46, since which time the number has fluctuated, rising in one year, viz., 1900-1, to 61. In 1906-7 it was 51.

Statistics of the years since 1899 show that while the proportion of Baptists and non-Baptists has fluctuated, it has been a fluctuation rather than a steady rise or steady decline, and the variation has not been far in either direction from 50%.

If the figures for Baptist and non-Baptist college graduates (men) in residence for two quarters or more be combined, it will appear that in 1895-6 the total number was 129. In 1906-7 the total number was 100. The decline in two classes of students together has therefore been 22.5% in 11 years.

If in order more accurately to compare our figures with those of the other leading theological schools of the country we add together the four items of Graduate Divinity School men and women in residence two quarters or more, English Theological Seminary men and women in residence two quarters or more, it will appear that in 1892-3 there were 156 students, in 1894-5 147, and in 1906-7 117. The decline since 1894-5 has therefore been 30 students, which is 20.4%. The average decline for the country of schools of our class has been 18.4%. If men only be included our decline is 22.3%.

(c) The higher theological training of men, whether Baptists or non-Baptists:

The statistics for the number of men pursuing a course of theological training for the doctor's degree it would be difficult to compile. The statistics of the men who have achieved the degree, however, show that in the fifteen years covered by the statistics 59 men have taken the degree in the department of the Divinity School including Semitics and Biblical Greek. Of these 26 have been Baptists and 33 of other denominations. Our school was the first in this country, or indeed in any country to offer the Ph. D. degree for work in divinity subjects. Its example has now been followed by one or two schools in this country, but so far as known the number of successful candidates has thus far been very small. This department of our work is in the main therefore, without parallel for comparison in other schools.

Of the 251 students who have received the D. B. degree 174 or 69.5% have been Baptists. Of the 33 who have received the M. A. degree, 11 or 33 1/3% have been Baptists. Of the 59 who have received the Ph. D. degree 27 or 44% have been Baptists.

(d) Effectiveness of the Graduates of the School in the ministry.

A further test of the relation of the school to the denomination is shown in the work of the graduates after graduation. From EXHIBIT J. (on file in the office of the Dean) it appears that of the 174 Baptists who in fifteen years have received the degree of D. B., 149 have been pastors, 13 missionaries, 3 teachers in theological seminaries, 12 teachers in colleges and academies (several of these being teachers of the Bible), 3 are pursuing further theological study and 5 are engaged in non-religious work, 3% of the whole number.

Stated otherwise there are still engaged in religious work in the Baptist denomination, or were up to their death (3 have died) 150 men, 86% of the

For comparison there may be added the facts respecting:

(b) The Training of non-Baptist college graduates for the ministry

The number of those men in attendance one or more quarters for the year 1892-3 was 24. In 1894-5 it had risen to 28, since which time the number has fluctuated, rising in one year, viz., 1896-7 to 31. In 1898-9 it was 31.

Statistics of the years since 1892 show that while the proportion of Baptist and non-Baptist has fluctuated, it has been a fluctuation rather than a steady rise or steady decline, and the variation has not been far in either direction from 50%.

If the figures for Baptist and non-Baptist college graduates (men) in residence for two quarters or more be combined, it will appear that in 1892-3 the total number was 129. In 1898-9 the total number was 100. The decline in two classes of students together has therefore been 28.6% in 11 years.

If in order more accurately to compare our figures with those of the other leading theological schools of the country we add together the four classes of Graduate Divinity School men and women in residence two quarters or more, English Theological Seminary men and women in residence two quarters or more, it will appear that in 1892-3 there were 188 students, in 1894-5 147, and in 1896-7 117. The decline since 1892-3 has therefore been 38 students, which is 20.2%. The average decline for the country of schools of our class has been 18.4%. If men only be included our decline is 22.3%.

(c) The higher theological training of men, whether Baptists or non-Baptists:

The statistics for the number of men pursuing a course of theological training for the doctor's degree it would be difficult to compile. The statistics of the men who have achieved the degree, however, show that in the fifteen years covered by the statistics 29 men have taken the degree in the department of the Divinity School including Semitics and Biblical Greek. Of these 26 have been Baptists and 3 of other denominations. Our school was the first in this country or indeed in any country to offer the Ph. D. degree for work in Divinity and Semitics. Its example has now been followed by one or two schools in this country, but so far as known the number of successful candidates has thus far been very small. This department of our work is in the main therefore, without parallel for comparison in other schools.

Of the 261 students who have received the Ph. D. degree 174 or 66.6% have been Baptists. Of the 28 who have received the M. A. degree, 11 or 39.3% have been Baptists. Of the 28 who have received the Ph. D. degree 27 or 96.4% have been Baptists.

(d) Effectiveness of the Graduates of the School in the ministry.

A further test of the relation of the school to the denomination is shown in the work of the graduates after graduation. From KIRKBIT V. on file in the office of the Dean it appears that of the 174 Baptists who in fifteen years have received the degree of Ph. D., 148 have been pastors, 13 missionaries, 3 teachers in theological seminaries, 12 teachers in colleges and academies (several of these being teachers of the Bible), 2 are pursuing further theological study and 5 are engaged in non-religious work, 3% of the whole number.

Stated otherwise there are still engaged in religious work in the Baptist denomination, or were up to their death (3 have died) 180 men, 86% of the

whole. Engaged in teaching, which is in some cases known to be religious teaching, in other cases unknown, 12; still engaged in study, 3; present occupation unknown, 1. There have gone into secular occupations, in some cases after several years in the ministry, 8, which is 4.5% of the whole number. So far as known one of the 174 men has left the Baptist denomination, and one has left the ministry for reasons of moral character, and two for change in doctrinal views.

Of the Baptist students who received the degree of M. A. in 1892-1907, 8 have been and 5 are still pastors; 4 have been teachers; 1 has been engaged in other religious work; 1 is still studying, and 1 has gone into business.

Of the 26 Baptist students who have received the degree of Ph. D., 17 have been pastors, 14 have been teachers, 5 having previously been pastors.

To test the effectiveness of the graduates of our own school as compared with those of other schools of the first rank a partial study of the results of their work has been made. For this purpose five states were selected: Illinois, Indiana, Michigan, Wisconsin and (Northern) California, the year 1907 and the two items of additions to the church by baptism, and benevolent contributions. The statistics gathered were in all cases derived from the published Minutes. One list was made of the graduates of our own school divided into graduates before the year 1892 when the Seminary became a part of the University of Chicago; graduates in the school in residence two years or more since 1892; and graduates of the English Theological Seminary. The list of graduates in Rochester, Newton, Colgate, Crozer and McMaster were obtained from these respective schools. Men who have spent more than two years in each of two schools, or, who having spent two years in one and having graduated in another, are counted in both lists. All names were erased where it was known that the pastor had been at the time of the publication of the Minutes on his then present field less than a year. The results probably cannot be guaranteed as absolutely accurate, though every effort has been made to secure accuracy. The results are as follows:

In the five states named there are 24 pastors who graduated from our school previous to 1892, 59 who have graduated or have been in residence two years or more since 1892, and 6 graduates of the English Theological Seminary. In the same states there are 43 graduates of Rochester, and 33 graduates of the other theological schools named above. For the graduates of the old theological seminary the average number of baptisms in the year 1907 is 16.5, and the average benevolent contributions \$618.31; for the graduates of the theological school since 1892 the average number of baptisms is 18.6, and the benevolent contributions \$532; for the graduates of the English Theological Seminary the average number of baptisms is 19 $\frac{2}{3}$ and contributions \$391. For these three groups combined the average of baptisms is 18.16 and benevolent contributions \$545.53.

For the graduates of Rochester the average number of baptisms is 13.25, and benevolent contributions \$407.52; the average of all the schools other than Chicago is for baptisms 14.45, and benevolent contributions \$588.19.

The data on these statements are found in EXHIBIT K on file in the office of the Dean of the Divinity School and with the Secretary of the Board.

Other less tangible, but real indications of the attitude of the denomination to the school are also seen in the demand for our graduates on the part of churches, schools and colleges, many of which it is impossible to meet; in the constant demands made upon the Faculty of the School to serve as preachers, speakers at conventions and institutes, and as writers; in the appeal to the Faculty and to the Secretary of the Northwestern Baptist Education Society for assistance in filling important positions in churches, and in the large number of ministers who come to the

whole. Engaged in teaching, which is in some cases known to be religious teaching, in other cases unknown, 18; still engaged in study, 8; present occupation unknown, 1. There have been into secular occupations, in some cases after several years in the ministry, 8, which is 4.4% of the whole number. So far as known one of the 14 men has left the Baptist denomination, and one has left the ministry for reasons of moral character, and two for change in doctrinal views.

Of the Baptist students who received the degree of M. A. in 1892-1907, 8 have been and 5 are still pastors; 4 have been teachers; 1 has been engaged in other religious work; 1 is still studying, and 1 has come into business.

Of the 35 Baptist students who have received the degree of Th. D., 14 have been pastors, 14 have been teachers, 5 having previously been pastors.

To test the effectiveness of the graduates of our own school as compared with those of other schools of the time a partial study of the results of their work has been made. For this purpose five states were selected: Illinois, Indiana, Wisconsin and (Northern) California, the years 1907 and the two items of addition to the church by baptism, and benevolent contributions. The statistics gathered were in all cases derived from the published Minutes. Our list was made of the graduates of our own school divided into groups before the year 1892 when the Seminary became a part of the University of Chicago; graduates in the school in residence two years or more since 1892; and graduates of the English Theological Seminary. The list of graduates in Rochester, New York, Colgate, Grover and McMaster were obtained from these respective schools. Men who have spent more than two years in each of two schools or, who having spent two years in one and having graduated in another, are counted in both lists. All names were erased where it was known that the graduate had died at the time of the publication of the Minutes or his then present field less than a year. The results probably cannot be guaranteed as absolutely accurate, though every effort has been made to secure accuracy. The results are as follows:

In the five states named there are 24 pastors who graduated from our school previous to 1892, 29 who have graduated or have been in residence two years or more since 1892, and 6 graduates of the English Theological Seminary. In the same states there are 42 graduates of Rochester, and 33 graduates of the other theological schools named above. For the graduates of the old theological seminary the average number of baptisms in the year 1907 is 18.5, and the average benevolent contributions \$318.31; for the graduates of the theological school since 1892 the average number of baptisms is 18.8, and the benevolent contributions \$338; for the graduates of the English Theological Seminary the average number of baptisms is 19.23 and contributions \$391. For these three groups compared the average of baptisms is 18.18 and benevolent contributions \$345.83.

For the graduates of Rochester the average number of baptisms is 13.36, and benevolent contributions \$407.52; the average of all the schools other than Chicago is for baptisms 14.45, and benevolent contributions \$398.19.

The data on these statements are found in EXHIBIT E on file in the office of the Dean of the Divinity School and with the Secretary of the Board.

Other less tangible, but real indications of the attitude of the denomination to the school are also seen in the demand for our graduates on the part of churches, schools and colleges, many of which it is impossible to meet; in the constant demands made upon the faculty of the school to serve as preachers, speakers at conventions and institutes, and as visitors; in the appeal to the faculty and to the Secretary of the Northwestern Baptist Education Society for assistance in filling important positions in churches, and in the large number of ministers who come to the

Divinity School to study during the Summer Quarter.

2) Interdenominational Relationships.

While theological education as organized in the United States tends to discourage men of one denomination from taking their ministerial training in a school of another denomination, a few schools, notably Harvard, Yale, Union, and Chicago, have in recent years acquired an interdenominational constituency. Of these Harvard has but a small number of students, varying in recent years from 52 in 1894-5 to 31 in 1897-8. Yale, which had 114 in 1894-5, had 88 last year, and 95 this year; while Union has risen from 142 in 1894-5 to 157 last year, and 182 this year.

Harvard and Union have also made their faculties to a certain extent interdenominational. In our own school the faculty has been rendered practically interdenominational by the fact that men giving instruction in the Semitic and other departments of the Graduate Faculty, some of whom are not Baptists, are grouped with the Divinity in the Divinity Conference.

The attendance of non-Baptist students in the Graduate Divinity School of the University is shown in EXHIBIT I. From this it will appear that the number of non-Baptist college graduates, men, in residence two quarters or more, has risen from 24 in 1892-3 to 46 in 1894-5, and 51 in 1906-7. In recent years, since 1899, the Baptists and non-Baptists among students of this class have been approximately equal in number. Exact figures respecting the proportion of Baptists and non-Baptists among students in residence less than two quarters have not been prepared. But the proportion of non-Baptists among these is considerably over 50% in recent years.

Among the non-Baptist students there are sometimes as many as 25 and 30 denominations represented in a given year.

Of the 251 who have received the D. B. degree 77 or 30.5% are non-Baptists; of the 33 who have received the M. A. degree 22 are non-Baptists, being 66%; of the 59 who have received the Ph. D. degree, 33 are non-Baptists, being 56%.

Of the non-Baptists who have received the D. B. degree, EXHIBIT J. on file in the office of the Dean) shows that 54 have been pastors, 3 have been missionaries, 14 have been teachers (most of them perhaps in religious teaching) and 4 have been in other professions of business, and of 5 the vocation has not been ascertained.

Of the non-Baptists who have received the M. A. degree 7 have been and are still pastors, 2 have been missionaries, 7 have been teachers, 1 is engaged in other religious work, 1 has gone into business.

Of the 33 non-Baptists who have received the Ph. D. degree, 8 have been pastors, 25 have been teachers (4 of the latter also being included in the preceding number), 1 is still studying, and 1 is in business. Of the teachers 10 are teaching in theological seminaries and 7 in college.

In addition to those who have received a degree a large number of students have pursued studies at the Divinity School without receiving a

Divinity School to study during the Summer Quarter.

2) Interdenominational Relationships.

While theological education is organized in the United States tends to discourage men of one denomination from taking their ministerial training in a school of another denomination, a few schools, notably Harvard, Yale, Union, and Chicago, have in recent years acquired an interdenominational constituency. Of these Harvard has but a small number of students, varying in recent years from 22 in 1894-5 to 31 in 1897-8. Yale, which had 114 in 1894-5, had 88 last year, and 93 this year; while Union has risen from 142 in 1894-5 to 157 last year, and 162 this year.

Harvard and Union have also made their facilities to a certain extent interdenominational. In our own school the faculty has been rendered practically interdenominational by the fact that men giving instruction in the Semitic and other departments of the Graduate Faculty, some of whom are not Baptists, are grouped with the Divinity in the Divinity Conference.

The attendance of non-Baptist students in the Graduate Divinity School of the University is shown in EXHIBIT I. From this it will appear that the number of non-Baptist college graduates, men, in residence two quarters or more, has risen from 24 in 1892-3 to 46 in 1894-5, and 51 in 1896-7. In recent years, since 1892, the Baptists and non-Baptists among students of this class have been approximately equal in number. Exact figures respecting the proportion of Baptists and non-Baptists among students in residence less than two quarters have not been prepared. But the proportion of non-Baptists among these is considerably over 50% in recent years.

Among the non-Baptist students there are sometimes as many as 25 and 30 denominations represented in a given year.

Of the 251 who have received the D. D. degree 77 or 30.5% are non-Baptists; of the 23 who have received the M. A. degree 22 are non-Baptists, being 95%; of the 59 who have received the Ph. D. degree, 23 are non-Baptists, being 39%.

Of the non-Baptists who have received the D. D. degree, EXHIBIT I, on file in the office of the Dean, shows that 24 have been pastors, 3 have been missionaries, 14 have been teachers (most of them perhaps in religious teaching) and 4 have been in other professions of business, and of 5 the vocation has not been ascertained.

Of the non-Baptists who have received the M. A. degree 7 have been and are still pastors, 2 have been missionaries, 7 have been teachers, 1 is engaged in other religious work, 1 has gone into business.

Of the 23 non-Baptists who have received the Ph. D. degree, 8 have been pastors, 25 have been teachers (4 of the latter also being included in the preceding number), 1 is still studying, and 1 is in business. Of the teachers 10 are teaching in theological seminaries and 7 in colleges.

In addition to those who have received a degree a large number of students have pursued studies at the Divinity School without receiving a

degreee. Of the 1166 men who matriculated previous to the summer quarter of 1907, taking a degree, 103 did no work for credit. The period of residence of the remaining 1063, including those who are still members of the school or studying elsewhere, is as follows:

<u>Quarters</u>	<u>Baptists</u>	<u>Non-Baptists</u>
1/2	46	166
1	58	207
2	36	136
3	52	78
4	24	41
5	16	25
6	21	21
7	19	19
8	13	12
9 or more	42	31
	<u>327</u>	<u>736</u>

The total 1063, including 132 who may still be counted as members of the school (approximately one-half of this number being in residence in the year 1907-8), may be classified as respects occupation as follows:

<u>Occupation</u>	<u>Baptists</u>	<u>Non-Baptists</u>
Pastors	176	230
Rel. Teachers & Missionaries	24	30
Sec. Teachers	33	78
Mis. Occupations	20	10
Died after leaving	3	3
Died in course		1
	<u>256</u>	<u>352</u>
Occupation unknown or still studying	71	384
	<u>327</u>	<u>736</u>

Of the whole number 1063, 178 have been in residence two years, six quarters, or more. Of this number 95 were baptists, 83 non-Baptists. Of the 95 Baptists, 63 have been pastors, 6 religious teachers, 5 secular teachers, 16 are either still studying or have occupations unknown, 4 miscellaneous occupations, one has died since leaving.

Of the 83 non-Baptists who have been in residence six quarters, two years, or more, without receiving any degree, 28 have been pastors, 5 religious teachers, 13 other teachers, 34 are still studying or have occupation or unknown, 1 has gone into business, 2 have died since leaving.

Of the 455 who have not yet entered on a vocation, or whose vocation after leaving school we have not been able to ascertain, 96 were present one term, 144 one quarter, 78 two quarters, making a total of 318 who have been in residence not more than two quarters. Of the remainder approximately 60 are of no vocation because still studying in school, leaving approximately 77 who have left the school after a residence of more than two quarters, and whose subsequent occupation is unknown.

Note. The difference between the 132 stated above as still

degrees. Of the 1166 men who matriculated previous to the summer quarter of 1907, taking a degree, 103 did no work for credit. The period of residence of the remaining 1063, including those who are still members of the school or studying elsewhere, is as follows:

Quarters	Baptists	Non-Baptists
1 1/2	46	166
1	58	207
2	36	136
3	52	78
4	24	41
5	16	25
6	21	21
7	19	19
8	13	12
9 or more	42	31
	327	736

The total 1063, including 132 who may still be counted as members of the school (approximately one-half of this number being in residence in the year 1907-8), may be classified as respects occupation as follows:

Occupation	Baptists	Non-Baptists
Pastors	176	230
Rel. Teachers & Missionaries	24	30
Sec. Teachers	33	78
Mis. Occupations	20	10
Died after leaving	3	3
Died in course		1
	256	352
Occupation unknown		
or still studying	71	384
	327	736

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Note. The difference between the 132 stated above as still

members of the school, and the 60 just referred to as still studying is covered by those who have temporarily interrupted their course, engaging in pastoral work or other service. The difference between the 1004 of the table in EXHIBIT I and the 1063 in the above statement is covered in the same way.

3) The Relation of the Divinity School to the University.

a) From the opening of the University the Divinity School has shared in the general University life. Its students have been active in University interests, and members of its faculty have been members of various University boards.

b) The Divinity School, as an integral part of the University, is one factor in the completion of the University plan of education. How far this has affected the general curriculum of the University is to be seen in the registrations of non-divinity students in Divinity School work. During the academic year, 1906-7, there were 450 registrations of non-divinity students in divinity courses. The total number of different students would probably be approximately 250. The majority of these registrations are in the Sunday morning classes, but a considerable number in the regular classes offered by members of the Divinity Conference. The number of such registrations in the year 1906-7 was 97.

c) On the other hand, the registration of Divinity students in non-divinity courses during the last academic year amounted to 487. Of these 289 were in graduate courses. The importance of the relationship with the Faculty of Arts, Literature, and Science, is likely to increase as our courses in religious pedagogy develop.

d) The incorporation of the Divinity School in the University has also tended to develop advanced work along theological lines - the incentive here counting not only from the presence of advanced students, but from the influence of University ideals. It is the opinion of the divinity faculty members of the Committee that this university influence has tended to make men more alive to the demands of the age, keep them more in touch with the real world, and, in a word, to make them more efficient than they would have been without such influence.

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Part III. THE ENGLISH THEOLOGICAL SEMINARY.

The Seminary of the Baptist Theological Union while located at Morgan Park, admitted not only college graduates, but students without college training who were believed to be competent to pursue studies in the same classes with college graduates. Within the first year, however, of the existence of the Divinity School as an integral part of the University, the school was organized into four divisions, the Graduate Divinity School, the English Theological Seminary, the Dano-Norwegian Seminary, and the Swedish Seminary.

The number of students whose names appear in the Register for 1892-3 as students in the English Theological Seminary is 79. In the second year of the Annual Register of the University of Chicago it is announced that beginning with July 1st, 1895, the work of the English Theological Seminary will be continued by offering residence courses in the summer quarter only, non-residence courses in the other three quarters of the year. A certain number of unclassified students have however been received during other quarters of the year, and the method of keeping records has so varied from time to time that it is impossible sharply to distinguish the two schools in statistical tables. If the total number of such non-college graduates be considered it will appear that the number of men has gradually declined in the fifteen years covered by the tables, from 59 to 44, the lowest number being 28. The number of women has increased from 9 in 1892-3 to 26 in 1906-7. If the students in residence two or more quarters, who in other seminaries would be counted as regular students, be considered, it will be found that the number of such men has declined in the fifteen years from 48 in 1892-3 to 8 in 1906-7, and the number of women is the same as at the beginning of the period, having in the interval fallen at times as low as 1, and risen in one year to 10.

Of these students 16 have received the degree of Th. B., and 30 the English certificate. Data concerning the work of these students after leaving school have not been obtainable. It is known, however, that many of them have been actively and successfully engaged in the work of the ministry. For details see EXHIBIT I.

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Part IV. THE SCANDINAVIAN SEMINARIES.

The work of the Scandinavian Seminaries was transferred in 1892, along with the work of the Graduate School and the English Theological Seminaries, to the campus of the University of Chicago. At the end of the second year, however, these schools were removed again to Morgan Park, where their work has since been carried on. The facts concerning the registration and graduations from this school appear in EXHIBIT I.

From these tables it appears that the total number matriculated in the Dano-Norwegian Seminary has been 128; the average registration has been 26. The total number of graduates has been 59; 58 of these graduates have been engaged in the pastorate, 4 are missionaries, 1 a teacher in the theological seminary, 5 in other occupations, 9 being thus counted twice. 48 have left the school without graduating, after having been in residence an average of 3.6 quarters; 10 have been pastors and 1 a missionary.

In the Swedish Theological Seminary 200 have matriculated; the average attendance has been 30.5; the total number of students has been 86, of whom 82 have been pastors, 19 missionaries, 1 a teacher in a theological seminary, 4 have been in other occupations, 20 being thus counted twice. 76 have left the school without graduating after having an average of four quarters residence. Of these 51 have been pastors, and 8 missionaries.

A further inspection of the tables shown in EXHIBIT I shows that each of these schools contain today almost exactly 100% more students than in 1893. The attendance however has fluctuated considerably. The average for the decade 1892-1902, for both schools combined, having been 51, and the registration for 1906-7 71.

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Part V. THE FINANCIAL SITUATION

From the financial tables contained in EXHIBIT L the following salient facts appear:

1. The total cost of conducting the Divinity School in all its departments before its removal from Morgan Park was approximately \$27,000
2. The annual expense of the Divinity School as at present conducted is approximately 56,000
3. The receipts of the Theological Union for the year 1891-2 from rents, interests and investments were approximately 16,365
 - From student fees 1,630
 - From donations 11,135
4. The receipts of the Divinity School from invested funds of the Theological Union in the year 1906-7 were 9,785
 - From incidental fees, rents 10,039

Making a total from the sources corresponding to those mentioned above 19,824
5. The total expenditures for salaries in the year 1891-2 were 21,062.27
6. In 1906-7 38,770.03
7. Of the total income of the school for the year 1906-7, which is exactly equal to its expenses, there was received from the investments of the Theological Union 9,785
 - From the University Treasury 34,695.39
 - From students incidental fees and rents 10,039.29
 - From income of Fellowships and Scholarships funds 220.
 - From the Journal of Theology 1,451.95

In other words, whereas in 1891-2 the sum of \$16,365 was derived from income on invested funds of the Theological Union, and \$11,135 from gifts of the denomination, in 1906-7 on the other hand, the invested funds of the Theological Union yielded \$9,785; there were no gifts from the denomination, and the expenses of the Divinity School were made up by University funds (other than students' fees and the journal of Theology) to the extent of \$34,695.
8. From statement #6 it will appear that in the 29 years from 1863-1892 the denomination, exclusive of Mr. Rockefeller contributed to the Divinity School 515,137.37
 - In the fifteen years from 1892-1907 there was contributed from these sources 12,004.89
 - In the years preceding 1892 Mr. Rockefeller contributed to the Baptist Theological Union the sum of 89,000.
 - In the years 1892-1907 he has contributed to the University for the support of the Divinity School as endowment 100,000.
 - for its current expenses 210,303.

Part V. THE FINANCIAL SITUATION

From the financial tables contained in EXHIBIT I the following salient facts appear:

1. The total cost of conducting the Divinity School in all its departments before its removal from Morgan Park was approximately \$27,000
2. The annual expense of the Divinity School as at present conducted is approximately \$6,000
3. The receipts of the Theological Union for the year 1891-2 from rents, interests and investments were approximately \$16,365
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8. From statement No. 16 it will appear that in the 29 years from 1883-1892 the denomination, exclusive of Mr. Rockefeller contributed to the Divinity School \$15,137.37
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9. It is to be noted that in addition to the gifts of the denomination to the school, as indicated in the above statement, subscriptions for Divinity Building amounting to \$ 28,000.97 were made in 1904.

10. It is also to be noted that the denomination has contributed to the Northwestern Baptist Education Society for the assistance of Baptist students in the Divinity school sums varying from \$4,803.59 in 1892-3, to \$2,575.91 in 1905-6, the total amount having been \$49,476.32.

It should be observed that the amount returned by students in repayment of loans has risen in the same period from \$112 in 1892-3 to \$2,387.97 in 1905-6. (See more fully in EXHIBIT L, Statement #10.)

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Part VI. FUTURE POSSIBILITIES AND RECOMMENDATIONS.

1. FUTURE POSSIBILITIES.

Considering the whole history of the Divinity School, including the character of the Theological Union, the contract between the Union and the University under which the School has been conducted since 1892, the well-defined ideals and principles of University work, the Commission is of the opinion that there are now open to the School only two policies for the future.

A. The contract between the University and the Theological Union may by mutual consent be dissolved, the Theological Union reassuming full control of the school and conducting it in accordance with what the Board shall believe to be the wish of the Baptists of the Northwest or what it conceives to be the duty of the denomination, and assuming full financial responsibility for the support of the School. When the contract is so dissolved the University may or may not establish a Divinity School of its own, and the Theological Union may enter into any new arrangement for affiliation with the University which may be mutually agreed to. But the School of the Theological Union will no longer be the Divinity School of the University.

B. The contract may remain in force, and the School continue as it has been an integral part of the University. In this case the University must administer it as the Divinity School of the University in accordance with University ideals. As in every professional school there must be the same freedom of investigation and teaching which is exercised in all other divisions of the University, accompanied also by suitable training for the profession which the School represents.

While it is the opinion of some members of the Commission that the first alternative would be desirable if practicable, and while others judge it unwise under any condition, all members of the Commission are agreed that it is financially impracticable.

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While it is the opinion of some members of the Commission that the first alternative would be desirable if practicable, and while others judge it unwise under any condition, all members of the Commission are agreed that it is financially impracticable.

The Commission accordingly offers the following:

2. RECOMMENDATIONS.

WHEREAS, under the charter of the Theological Union the Board of Trustees is "charged with the superintendence and government of the institute, and shall have power to select a President and all necessary professors, tutors and instructors, and to prescribe the duties and fix the salaries of each, and to fix the rates of tuition and the terms of admission to the institute," and the charter does not further define the qualification of Professors in the institute, and

WHEREAS, under the contract made July 13, 1891, between the Theological Union and the University of Chicago the Seminary of the Union became and is "the sole Divinity School of the University of Chicago," and

WHEREAS, as the Divinity School of the University it is necessary that it be conducted in accordance with the methods and ideals of the University. in which is included freedom of teaching on the part of professors, and

WHEREAS, it is the judgment of the Board that it is not in accordance with the spirit and principles of the Baptist denomination, or for the interest of the denomination, that this Theological School having now been conducted for some years in accordance with University ideals and principles, so valuable an agency for the accomplishment of the mission of the denomination should be surrendered, or its character in these respects be radically modified,

THEREFORE, Resolved, First, that the Board of Trustees recognize it to be right under the charter of the Theological Union and in view of the present situation its duty as a Board of Trustees for the Baptist denomination, to continue to conduct the Divinity School on the one hand in accordance with University ideals and on the other with the practical aims of a professional training school, for the several purposes of educating a ministry for the Baptist denomination, promoting theological learning, and training men for service as Christian pastors, missionaries, and teachers and religious leaders in any denomination in which the men so trained may find their work; the school being regarded as the contribution of the Baptist denomination to the theological education of the country rather than specifically as an agency for the promotion of the interests of any one denomination.

Resolved, Second, that the Board recognize it to be its right and duty under the charter to elect as professors in the school the men most competent for these positions, Baptists if such are available, but without restriction to Baptists if at any time more competent men can be obtained from other denominations.

RESOLVED, Third, That this Board approves the continuance of the policy which has been followed from the founding of the University, viz., that of appointing in the Faculty of Arts and Literature, instructor, in subjects closely related to the curriculum of the Divinity School and of organizing the Faculty of the Divinity School and such instructors into a Divinity Conference, without, however, thereby in any way prejudicing the faithful fulfillment of the contract between the University and the Theological Union.

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Resolved, Fourth, That this Board express its approval of the policy of welcoming other theological seminaries which may be disposed to establish themselves in the vicinity of the University, and of arranging under suitable terms for co-operation between these schools and the Divinity School of the University, including admission if practicable of members of the faculties of these schools to membership in the Divinity Conference.

RESOLVED, Fifth, That the Board recognizes it to be the duty of the Divinity School in every legitimate way to emphasize and strengthen the relation of the school to the Baptist denomination and to take measures still further to increase the efficiency of the graduates of the school. To this end the Board approves the course of the members of the Faculty in keeping in sympathetic and helpful relation with the work of the denomination through local churches, denominational newspapers, associations, state and national organizations, and request them, as far as their more immediate duties to the school permit, to continue this policy.

RESOLVED, Sixth, That steps be taken as soon as practicable for correlating the intra-mural work of the school, the practical religious work of the students, and the problem of the support of the students; with the aim that (a) all the pastoral and other religious work done by students while in school may be under the immediate oversight and instruction of a member of the Faculty, and under suitable limitations as to amount, and (b) all such work may be paid for at such a rate of compensation that students who are obliged to depend on themselves for support may not for this reason be hindered from coming to the school; (c) a representative of the school be placed in the field to visit churches, speak at minister's meetings, and other public gatherings with a view to making known the purposes and character of the school, to encouraging young men to prepare for the ministry and to securing gifts of money for the development of the school.

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To the Board of Trustees of the Baptist Theological Union, Chicago, Illinois.

Dear Brethern:-

The Norwegian Baptist Conference of America gathered at its annual meeting in Berton, South Dakota, October 26th to October 29th, 1911, begs leave to hereby express its appreciation of the Theological Seminary at Morgan Park, Illinois.

We wish to express that we are grateful indeed to the Theological Union for its liberal financial support which has enabled us to educate so many efficient men for the Baptist Ministry. We consider our Seminary fully up to the standard of any of the Theological Seminaries among the Norwegians in this country. Our two Norwegian professors, H. Gunderson, and C. J. Olsen, are honored, respected and in possession of the confidence of all the Norwegian Baptists in America and abroad, and we are thankful to God and to the Baptist Theological Union which has made it possible for us to have their services. Almost all the men that have gone out from our Seminary at Morgan Park are now working in many parts of this country, in Norway and on the foreign field. These men have proved themselves effective missionary workers.

Viewing our missionary fields today we see a greater opportunity for the Norwegian Baptists than ever before, in fact we have only seen the beginning of a great work, we believe.

In the future work our Seminary will be the most important factor. Without it we will be unable to do next to nothing. We therefore most earnestly request that we will have the interest and financial support of the Baptist Theological Union in the future as we have had it in the past.

The financial part of the new plan of the Baptist Theological Union involves so heavy responsibilities for us as a Norwegian Conference, that we find ourselves unable to carry them.

We are, however, willing to pledge ourselves to the extent of \$500 (Five Hundred Dollars) per year to the Seminary if two Norwegian Professors can be maintained.

Respectfully submitted,
in behalf of the Norwegian Baptist Conference of America.

P. Stiansen,
H. M. Anderson,
J. N. Sundt,
O. Enget,
H. L. Howard, (signed)

School Committee.

C. W. Finwall
Corr. Secy. Norw. Bapt Conf of America
Chicago. Ill. Nov. 6th 1911.

To the Board of Trustees of the Baptist Theological Union, Chicago, Illinois.

Dear Brethren:-

The Norwegian Baptist Conference of America gathered at its annual meeting in Barton, South Dakota, October 28th to October 31st, 1911, begs leave to hereby express its appreciation of the Theological Seminary at Morgan Park, Illinois.

We wish to express that we are grateful indeed to the Theological Union for the liberal financial support which has enabled us to educate so many efficient men for the Baptist Ministry. We consider our Seminary fully up to the standard of any of the Theological Seminaries among the Norwegians in this country. Our two Norwegian professors, H. Gunderson, and O. J. Olsen, are honored, respected and in possession of the confidence of all the Norwegian Baptists in America and abroad, and we are thankful to God and to the Baptist Theological Union which has made it possible for us to have their services. Almost all the men that have gone out from our Seminary at Morgan Park are now working in many parts of this country, in Norway and on the foreign field. These men have proved themselves effective missionary workers.

Viewing our missionary fields today we see a greater opportunity for the Norwegian Baptists than ever before, in fact we have only seen the beginning of a great work, we believe.

In the future work our Seminary will be the most important factor. Without it we will be unable to do next to nothing. We therefore most earnestly request that we will have the interest and financial support of the Baptist Theological Union in the future as we have had it in the past.

The financial part of the new plan of the Baptist Theological Union involves so heavy responsibilities for us as a Norwegian Conference, that we find ourselves unable to carry them.

We are, however, willing to pledge ourselves to the extent of \$500 (Five Hundred Dollars) per year to the Seminary if two Norwegian Professors can be maintained.

Respectfully submitted,
in behalf of the Norwegian Baptist Conference of America.

F. Stiansen,
H. M. Anderson,
O. J. Olsen,
H. I. Howard,
(signed)

School Committee.

Carl F. Johnson
Care of Rev. Prof. F. Johnson
Chicago, Ill. Nov. 1st 1911

CHAS. A. MARSH, PRESIDENT
B. A. GREENE, D.D., VICE-PRESIDENT
J. SPENCER DICKERSON, SECRETARY
FRANCIS W. PARKER, TREASURER
WALLACE HECKMAN, COUNSEL AND BUSINESS MANAGER
TREVOR ARNETT, AUDITOR

The Baptist Theological Union

5750 ELLIS AVENUE
TELEPHONE MIDWAY 800

CHICAGO, January 21, 1915.

Dear Dr. Judson:

In looking over the old volume of records of the Theological Union I discovered yesterday that the first meeting of the Board of Trustees of the Union was held August 28, 1863.

A meeting was held January 5, 1865, at which a new charter was adopted. This new charter was approved February 16, 1865. If it is too late now to celebrate in an appropriate way the fiftieth anniversary of the founding of the Divinity School, I have wondered if it is worth while in some such manner to celebrate the fiftieth anniversary of the approval of the charter under which the Theological Union is now operating. If so, there is little time for perfection of any plans.

Would it be possible do you suppose for any canvass to be made for additional funds for the Theological Union with which to secure the much-needed Divinity School building? This is a poor time for securing contributions, but, on the other hand, the Seminary will have only ^{one} ~~a~~ half-century year.

Very truly yours,

J. S. Dickerson

Dr. Harry Pratt Judson,
Faculty Exchange.

The Baptist Theological Union

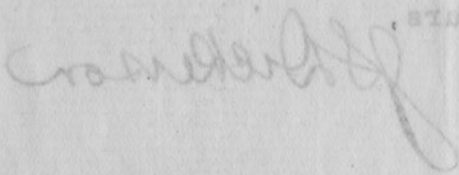
3750 ELLS AVENUE
CHICAGO, ILL. 60657

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In looking over the old volume of records of the Theological Union I discovered yesterday that the first meeting of the Board of Trustees of the Union was held August 28, 1865. A meeting was held January 5, 1865 at which a new charter was adopted. This new charter was approved February 16, 1865. It is too late now to celebrate in an appropriate way the fiftieth anniversary of the founding of the Divinity School. I have wondered if it is worth while in some such manner to celebrate the fiftieth anniversary of the approval of the charter under which the Theological Union is now operating. If so, there is little time for perfection of any plans. Would it be possible to you suppose for any canvass to be made for additional funds for the Theological Union with which to secure the much-needed Divinity School building? This is a poor time for securing contributions, but, on the other hand, the Seminary will have only a half-century year.

Very truly yours,



Dr. Harry Pratt Judson,
Academy Exchange.

The University of Chicago

The Divinity School

OFFICE OF THE DEAN

00392

April 11, 1923

My dear Mr. President:

First of all, I want to thank you for the great opportunity given the Divinity School in the way of expansion. I don't need to tell you what it means to me personally. For the last ten years I have felt that we had been kept back, and you can imagine the enthusiasm with which I face the future.

I wonder whether it might not be possible to use Baker for that man to go as Extension Secretary. He could carry on some of his work in missions, and he has very many of the characteristics which would work admirably in this way. I have not said anything to him about it, but I have talked with G. B. Smith and Mode. They both think that it's well worth thinking about.

If we do this that would set free some money to put in a religious education man this year. I feel this is very important. Just now Union has all gone to pieces in its Religious Education Department, and we have an opportunity to get ourselves started in the right way. This sounds, I know, like pretty crude competition, but you will get it in its right perspective. My feeling is that we ought to go out for the very best man possible, even though we have to let him start later in the year in order to keep within our budget. My idea was to get the names from Judd and then look them up. The important matter is that there should be better liaison work with the School of Education just now.

I have talked with some men who have studied both at Union and here. Their reaction is practically identical, namely, that we are superior to Union in the training of men for the use of the actual conditions which a church furnishes for religious education, but that Union, with its experimental school, is superior upon the critical and analytic side. The man we want here should be one who is from the ground up an educator, and with a stand among educationists.

I will not say anything to Baker until I get your reaction on the subject.

Very truly yours

SM F d

President E. D. Burton
Faculty Exchange

Shailer Mathews

Hilkey thinks we ought to consult with the Committee of the Illinois Baptist Convention before choosing the man. I suppose this is good strategy, but it has obvious limits.

The University of Chicago

The Divinity School

1923

OFFICE OF THE DEAN

April 11, 1923

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Very truly yours

SN 7 6

President E. D. Burton
Faculty Exchange

Very truly yours
The University of Chicago
The Divinity School
Faculty Exchange

The Baptist Theological Union

Chicago, Illinois

THE BOARD OF TRUSTEES
OFFICE OF THE SECRETARY
ELLIS AVENUE AND FIFTY-EIGHTH STREET
TELEPHONE MIDWAY 0800

April 5, 1923

President Ernest D. Burton,

University of Chicago.

Dear Mr. President:

At a meeting of the Baptist Theological Union held April 3, 1923, you were elected a Trustee in the class the term of which expires in 1924, succeeding Dr. Judson.

At the meeting of the Board of Trustees held subsequent to the meeting of the Theological Union you were appointed Acting President of the Divinity School.

Very truly yours,

Frederick D. Dickerson
Secretary.

The Baptist Theological Union

Chicago, Illinois

April 2, 1923

THE BOARD OF TRUSTEES
OF THE BAPTIST THEOLOGICAL UNION
CHICAGO, ILLINOIS
OFFICE OF THE SECRETARY
100 N. LAUREL STREET
CHICAGO, ILLINOIS 60602

President James D. Horton,

University of Chicago,

Dear Mr. President:

At the meeting of the Baptist Theological Union held April 3, 1923, you were elected a trustee in the class the term of which expires in 1925, and acting as trustee.

At the meeting of the Board of Trustees held subsequent to the meeting of the Theological Union you were appointed Acting President of the Divinity School.

Very truly yours,

Secretary

April 9, 1923.

My dear Mr. Dickerson:

I have yours of April 5 informing me of my election as Trustee of the Baptist Theological Union on succession to Dr. Judson, and of my election as Acting President of the Divinity School.

I beg you to express to the respective bodies electing me my appreciation of the honor conferred, and to assure them that I will endeavor to the best of my ability to meet the responsibility imposed.

Cordially yours,

Mr. J. Spencer Dickerson

Faculty Exchange

EDB:R

April 9, 1923.

My dear Mr. Dickerson:

I have yours of April 5 informing me of my election as Trustee of the Baptist Theological Union on succession to Dr. Judson, and of my election as Acting President of the Divinity School.

I beg you to express to the respective bodies electing me my appreciation of the honor conferred, and to assure them that I will endeavor to the best of my ability to meet the responsibility imposed.

Cordially yours,

Mr. J. Spencer Dickerson
Faculty Exchange

EDS:R

The University of Chicago

Office of the Vice-President and Business Manager

ROOM 1838, 230 S. CLARK ST.
TELEPHONE DEARBORN 9312

December Nine
1 9 2 4

Div 12

My dear President Burton:

I have looked up the agreement between the Baptist Theological Union located at Chicago and the University of Chicago. Under Section (2) "the University agrees to erect upon its grounds in the County of Cook a dormitory building to cost not less than \$100,000.00 to be used as a dormitory for the seminary of the Union and to be cared for, kept insured, and in repair by the Union. (This building has been built). Also to provide grounds on its campus, at the cost of said University, for additional buildings for the school of the Union when and as the same shall be reasonably required. The said University also agrees to furnish, at its own cost and charges, and maintain adequate lecture rooms for the use of instructors in said school."

The University has given the Divinity School the use of certain parts of Haskell Museum for lecture rooms for the use of the students and instructors; but it has not provided any special building or buildings for the purpose. Through the generosity of friends of the University there are planned for the use of the school two buildings, one the Theology Building under construction and the other the Bond Chapel. It would seem to me to be appropriate, if additional funds were needed for the latter, that the University might provide them from the sale of the Seminary grounds at Morgan Park, and the sale of the Morgan Park Academy property. The proceeds of these two properties aggregate about \$96,000.00, of which \$25,000.00 was estimated as the worth of Blake Hall, a seminary building. There was received a few days ago an offer from the Morgan Park Academy to purchase the remaining property formerly used by the Seminary known as Morgan Hall with the surrounding land for \$30,000.00. If the proceeds of the sale of Blake Hall are not adequate to underwrite the Bond Chapel construction, the remainder might be taken from the proceeds of the Morgan Park Academy property, both of which have been placed in the general funds of the University.

Yours very truly,

Trevor Arnett

Trevor Arnett.

President E. D. Burton,
The University of Chicago.

TA/CB

The University of Chicago

Office of the Vice-President and Business Manager

December 1914

1 2 3 4

ROOM 1000, SOUTH LANE 50
TELEPHONE CHICAGO 2445

My dear President Burton:

I have looked up the agreement between the Baptist Theological Union located at Chicago and the University of Chicago. Under Section (2) "the University agrees to erect upon its grounds in the County of Cook a dormitory building to cost not less than \$100,000.00 to be used as a dormitory for the students of the Union and to be cared for, kept insured, and in repair by the Union. (This building has been built). Also to provide grounds on its campus, at the cost of said University, for additional buildings for the school of the Union when and as the same shall be reasonably required. The said University also agrees to furnish, at its own cost and charges, and maintain adequate lecture rooms for the use of instructors in said school."

The University has given the Divinity School the use of certain parts of the Hall of Divinity for lecture rooms for the use of the students and instructors; but it has not provided any special building or buildings for the purpose. Through the generosity of friends of the University there are planned for the use of the school two buildings, one the Theology Building under construction and the other the Bond Chapel. It would seem to me to be appropriate, if additional funds were needed for the latter, that the University might provide them from the sale of the Seminary grounds at Morgan Park, and the sale of the Morgan Park Academy property. The proceeds of these two properties aggregate about \$36,000.00 of which \$25,000.00 was estimated as the worth of Blake Hall, a Seminary building. There was received a few days ago an offer from the Morgan Park Academy to purchase the remaining property formerly used by the Seminary known as Morgan Hall with the surrounding land for \$20,000.00. If the proceeds of the sale of Blake Hall are not adequate to underwrite the Bond Chapel construction, the remainder might be taken from the proceeds of the Morgan Park Academy property, both of which have been placed in the general funds of the University.

Yours very truly,

Trevor Arnett.

President E. D. Burton,
The University of Chicago.

TA/CB