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Interview by Wesley B. Anderson

We talked to Mr. Trotter from Calvary Baptist Church in Jackson. Mr. Trotter is a native of St. Louis, has been in fosterage 8 years and at Calvary 3 years. He is young (less than 20) responsible, well-educated, enthusiastic, strong-minded, and quite zealous.

The incorporation of the Mississippi Seminary Project is that "it would create a favorable Community image of both the school and the students involved."

He said "the way it was handled has created a bad impression." I said "there was no attempt to coordinate their education through local or state organizations." He said that they had assumed no such role. The National Seminary was one of the first to announce that there were (completely) no race problems and seemed surprised when I told him it was not. He said that the Community experience was that the race was in large part responsible for it.

In response to a question, he said that he didn't see how they got their image of the Seminary projected into Mississippi, and the Seminary is individualistic and that by nature they distrust organizations of any type or kind, as was expected from their individualism.
In answer to a question he said "this includes all White clergy, church leaders, and that the news is that the few people who were involved in White L.C. and later in fact never heard any positive remarks about it from the Church Members but that I had heard several jokingly negative (sarcastic) remarks about the City's Council and expressed the position that the L.C.C. "can be the answer," if it were not for the real problem was largely instrumental in selecting Barrett, but that the present was a political expression of a lacunary of the L.C. because Mississauga and the potential the social unrest would be completely solved in 10 years.

Mr. [last name] [last name] Law) he said he anticipated the problem and thought most Mississauga would obey the law, many would do so gladly but there would only be a few "resisters.

In the place of the Church, he saw no value in Organizational clergy action and in fact said that given the Harper-McNair individuation, such organizational action would only arouse suspicions and create distrust "a kind of what are they up to now?" attitude. They are trying to explain their way for integration. He said the School integration would be followed possibly..."
And gradually it was there to a wholesome change
of the Negro in the South by Southernism which lie
then the fear of a Charles Wheaton to their Father
and was not understood in the Southernism
with some Southernism quite normal in family relationships.
In the final situation post Southernism in the
We sent there is a felt need for some breathing
spell during which the Southernism could start and
together seek the direction in which the
Negroes would affect their life together.
The southern
people the men like King Coming down here Coming
and not only disturb the situation and it came
as better of the latest friend, but regardless of the
inmate situation, he is quite optimistic about the
future of Mississippi, said only since the war the
Mississippi economically recovered from the war and
that is need to understand the deviation. Southern
during this time could one understand the Southern situation.

I suggested that I contact Dr. Lewis at the Baptist
Bible and I could fit all the missions of both black and
white ministers needed for such interviews
for the Negro religious situation.

And the Southern Negro could without New Orleans
Church Seminary for the next 2 years that Church regards
historically was the well of the Negro after war (Civil) and
that Colored Baptist gave $700 every year to support
higher Church education specifically the Miss. Seminary.

There all arisen from the (5%) revenue that
were it is designed to hadr imminent education
shall be done like directly.