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BAPTIST HISTORY & HERITAGE

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Baptist
**HISTORY
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**CHALLENGES
WITHIN
AND
WITHOUT**

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Preparing College Graduates for Mission: *The Role of the Student Volunteer Movement in the Calling and Formation of a “Baylor Girl,” 1903-1907*



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The event was momentous enough to prompt a three-car “Special” on the Missouri-Kansas-Texas and Rock Island railroad lines.

The cars gathered passengers in Austin, Dallas, Fort Worth, Greenville, Georgetown, and other points and linked up at Denison to steam for Nashville, Tennessee. These more than one hundred passengers were Texas delegates headed to the fifth quadrennial International Convention of the Student Volunteer Movement for Foreign Missions (SVM), held February 28-March 4, 1906.¹ Among them was Miss Jewell Legett of Baylor University, elected by the Baylor Foreign Mission Band (FMB) as their official representative.² The Baylor contingent included eleven

students and one professor. Upon return of the Baylor group, the student newspaper reported:

While on route both going and returning, the delegates on the "Special" engaged in singing, scripture reading, praying and conversing on the things relative to the convention. . . . On the return trip, a covenant was entered into to pray every day at the noon hour for Texas and her different institutions that the unsaved may be led to accept Jesus, and that many may be led to enter mission fields.³

A direct outcome of the experience was the planning, while still in Nashville, of a Texas-wide convention to be held in Waco about eight weeks later. Thus the SVM's fifth quadrennial prompted in the Texas delegates' devotion, relationships, and increased organization both in Nashville and on the rails.

The SVM was a cross-denominational collegiate effort emerging in 1886 to recruit and prepare college students for foreign missionary service. With its famous watchword, "The Evangelization of the World in This Generation," the SVM grew to be the most successful missionary recruiting organization in the United States. By 1898 the organization had reached 839 institutions of higher education and recruited 4,000 volunteers.⁴ When Jewell and 3,090 other student delegates attended the Nashville meeting in 1906 there were 19,000 European and American Protestant missionaries in the world, and about one-third of these (6,000) had been student volunteers.⁵

Meetings such as the Nashville convention were an integral part of the SVM program. Speeches motivated would-be foreign missionaries and lifted up exemplars of the missionary spirit and the ethos of the SVM. Modeled after YMCA conventions, SVM gatherings were designed to heighten the enthusiasm and commitment of volunteers. Delegates attended seminars, heard addresses on missionary issues, and built relationships with other volunteers.⁶

The Nashville episode of Jewell's development as a missionary presents a moment of intersection between macro and micro, between a mass movement and one person's story, which advances our understanding of both. Through the story of one woman and her university

experiences we can better appreciate how the practices of the SVM might resonate with thousands of potential missionaries.

Becoming a “Baylor Girl”

Jewell was born in Buffalo Gap, near Abilene, Texas, on August 15, 1884, but the family settled on the Gulf Coast in Port Lavaca, Texas, in 1886. The head of the household, T. R. Legett, operated a drugstore during the week and on weekends, rode horseback to neighboring towns to preach. He was recognized as “a strong pillar of both the Baptist Church and the Masonic Lodge, and was chaplain, preacher, and priest to many many people of all faiths throughout Calhoun County.”⁷ Jewell’s mother, Alice Legett, bore eight children—with three surviving until adulthood—and was a nurse and “companion to the whole community.”⁸

Growing up in a religious home certainly factored into Jewell’s choice to become a missionary. However, the most influential phase of Jewell’s formation as a missionary began with her undergraduate education at Baylor University. Like other students affiliated with the SVM, the opportunities she encountered, her experiences, and the relationships she built were crucial to her vocational discernment and formation as a future missionary.⁹

Despite steady increases in women college students throughout the nineteenth century, the percentage of women attending college in Jewell’s era was low. In fact, Solomon reports that in 1900 only 2.8 percent of American women age 18-21 years old attended college.¹⁰ While wealthy families had been educating their daughters in academies and finishing schools for many years, families of modest means, like the Legetts, had fewer choices. Instead of applying to Baylor Female College in Belton, as most Texas Baptist women did, Jewell chose the first university established in Texas, Baylor University, which had been coeducational throughout most of its history since its founding in 1845 at Independence, Texas. Moving to Waco in 1886, the co-educational Baylor had opened all degree programs to women by 1891.¹¹

Jewell turned 18 years old just before her freshman year at Baylor began in 1902. She was a tall young woman, measuring 5 feet-9 inches,¹² physically fit and active, and had brown, waist-length hair that she braided and tied in a bun.¹³ Once admitted, Jewell matriculated and declared her

intention to pursue the Bachelor of Arts (A.B.) degree that required “Eleven courses in Latin and Greek, three in Math, Three in Natural Science, Four in English, Three in History and Economics, Four in Philosophy, and Fourteen electives.”¹⁴ Jewell and her friend Mattie Curtis were the only women in her Greek class, a course important for reading the New Testament but designed for “preacher boys,” as Jewell called them. Nevertheless, Jewell excelled in Greek, a forbidden study for women in other Southern Baptist schools of the era.¹⁵

Living in the women's residence, Georgia Burleson Hall, and studying until “lights out” at 10 p.m., Jewell enjoyed her classes. She was happy with her academic success, particularly in classes with men. Perhaps this was an important feature of coeducation for Jewell: within a curriculum designed for male ministers she proved to be their intellectual equal. After examinations, each student was ranked in relation to his or her classmates, and Jewell was thrilled with her position in the ranking: “I never do as well as the best man—I say it for my own consolation [nor] do I do as badly as the worst. . . . and Mattie and I have striven to down several married men who stood above us, but I never succeeded until today.”¹⁶

The classroom curriculum, though, was only one facet of Jewell's formation while in college. Indeed, various church and campus activities were fertile ground for learning and formation. As a minister's daughter, Jewell placed a high priority on her spiritual life and was a devoted Baptist. She attended church and Sunday School regularly and recorded in her diaries the main points of her favorite sermons. Jewell read the entire Bible in the summer of 1904 and taught a Sunday School class for young people at her home church.¹⁷

In addition to cultivating personal spiritual growth, Jewell offered herself in service to others at Baylor, in essence, practicing the role of a missionary. One Sunday in 1902 her classmate Mattie invited her to Edgefield Baptist Church, about a mile from campus in “one of the poorest parts of Waco.” Some Baylor student volunteers who wanted to reach out to this neighborhood were trying to establish a Sunday School class. However, their missionary task was an uphill climb: no Sunday schoolers showed up, so the would-be teachers studied the lesson together. After church the young women went to visit an elderly woman in poverty. Jewell showed her sense of compassion for people in need:

"I wouldn't mind spending my life among such people if my visits gave the pleasure that this seemingly did."¹⁸ Such comments indicate that Jewell was beginning to explore ideas about her vocation, imagining herself in various aspects of church work.

As Jewell settled into her life at Baylor, she began to consider a missionary career. One of the first items for consideration was her gender. For women of Jewell's day, career options were limited. For some women, missions offered a more stimulating and potentially rewarding career path than the available domestic options.¹⁹ For men, on the other hand, becoming a missionary was only one of many available options to be pursued.²⁰ Even though Baptist women could not be ordained, the SVM assured women they could serve overseas as teachers, doctors, nurses, writers, social workers, and YWCA secretaries.²¹ Thus, a missionary career remained appealing to "ambitious women at least until the 1920s when greater opportunities became available domestically."²²

Baptists had been sending missionaries overseas since the early nineteenth century. As women's groups such as the Southern Baptist's Woman's Missionary Union stimulated missionary zeal in the churches, individual women like Jewell began making commitments to missionary life. Women's historian Jane Hunter notes that by 1890 there was a feminization of the missionary movement, with women composing 60 percent of the American mission force.²³

While the earliest women missionaries were married, by the latter part of the nineteenth century single women were appointed as well.²⁴ The sending of single women remained controversial throughout the nineteenth century, as sending agencies feared for their health and safety. The most revered single-woman missionary among Southern Baptists was Charlotte (Lottie) Moon (1840-1912) who served in China from 1873 until her death in 1912. Moon, in the two years before her death, would become a mentor to the young Jewell as she arrived in China. Eventually, barriers to single women were lifted, and by 1910 the number of married and unmarried female missionaries was about equal.²⁵ A missionary career afforded women like Jewell a sense of purpose and a chance to demonstrate competence and strength.²⁶

Jewell mirrored other missionary women when she spoke of being called by God at a young age: 12 years old.²⁷ Following Baptist practices,

Jewell publicly declared her faith to her own congregation, First Baptist Church of Port Lavaca, and was baptized in the Gulf waters. Although she felt called to be a missionary at the same time, she kept her missionary calling a secret from her church and family, fearing they would not want her to go far away.²⁸

By the time she turned twenty, Jewell's writings demonstrated her maturation and a new seriousness about finding her vocation. She looked forward to her "life's work"—whatever it might be—and knew she was made for Christian service. Like young people of any historical period, she was anxious to see her future unfold. On her twentieth birthday she wrote in her diary:

Farewell, happy teens; farewell to those sunny, happy, carefree, childhood days. If it were not wrong, I could wish that this were my 80th instead of my 20th birthday. By that time I will have finished my work. I will know when that day comes what the years have been holding in store for me. O, my God, give me strength to do thy will! Where will I be ten years from tonight—1913?²⁹

Jewell did not know that ten years into the future she would be living in China as a single missionary preparing to marry her Baylor classmate, Carey Daniel. She could not have seen that her "life's work" would carry on for an additional twenty-six years past her eightieth birthday, until she died at the age of 106. However, during her Baylor years Jewell definitively decided that she was called to be a foreign missionary.

In the meantime, "with great hesitation," Jewell wrote from Baylor to reveal her secret, telling her parents of her decision to become a missionary. To her great surprise, she soon received word from her father who was delirious with joy. He told her that he had dedicated her life to God when she was born, but he had not told her about it, saying "I wanted you to be God-called, not Dad-called."³⁰ Jewell was relieved to have her family's blessing.

Joining the Foreign Mission Band

In addition to her coursework, church involvement, and service work, Jewell stayed busy with two campus organizations: the Rufus

C. Burleson (RCB) literary society for women students and the Baylor Foreign Mission Band (FMB). The Volunteer Band, as the FMB was informally called, was organized two years before Jewell came to Baylor. In 1900, following an annual revival on campus and an all-night prayer meeting, a dozen students announced their intentions to serve as foreign missionaries and organized themselves to prepare for their life's work. Ten men and two women gathered December 6, 1900, to organize the Volunteer Band.³¹ Although the group was formally constituted as the Foreign Mission Band, charter member W. B. Glass recalled that the group adopted the "Volunteer Band" moniker purposefully to promote a desired affiliation with the International Student Volunteer Movement.³²

The first organizers set the pattern for leadership that would be in place through Jewell's generation; that is, male students were elected to positions of president and vice president, and a female student served as secretary, recording the weekly minutes. During the second meeting, held December 13, the students established a weekly agenda: Meetings opened with prayer and singing, followed by a program and the "business meeting" itself. The standard program, barring special events or speakers, was for two student members to read short papers on missionary topics that would further their understanding of the missionary world. Topics included the biblical basis of missions, mission history, biographies, types of missionary work, world cultures, and world religions.³³ Meetings were forty minutes long, including the five- to ten-minute paper presentations.³⁴

There were three categories of membership in the Volunteer Band: active, associate, and honorary members. Students fully committed to serve overseas joined as active members, while those still considering the matter were associate members. The Band held associate members in prayer as they considered this important decision. Honorary members included faculty and other mission-minded dignitaries such as R. J. Willingham, corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention.³⁵

Jewell joined the Foreign Mission Band as an active member, probably in the Spring semester of 1903.³⁶ She was elected secretary, a role she filled four consecutive one-semester terms (1903-1905). In September 1903 Jewell recorded a new list of more than 30 members, including her own name (see Figure 1).³⁷

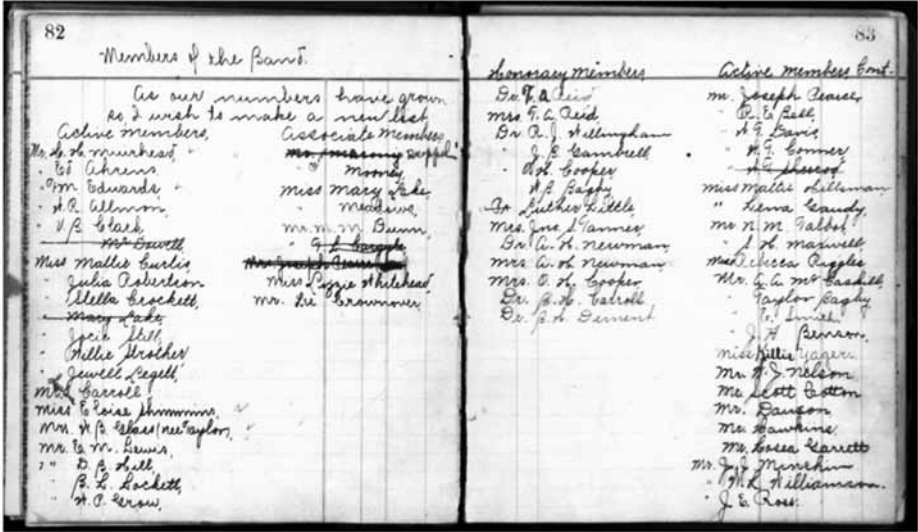


Figure 1. "Members of the Band": Jewell's first entry as secretary of the Foreign Mission Band (Fall 1903).

Members of the FMB supported one another through the decision-making process, and the mutual support of members continued after they went abroad.³⁸ In the summer of 1904 Jewell and other Band members assembled letters of encouragement to send to Julia Meadows, a Band member leaving to begin her mission work in China: "She is to read one of them a day while she is crossing the ocean."³⁹

In addition to prayer and encouragement, the FMB provided financial support to one of their former members, Eunice Taylor, who had married one of the Band's founders, W. B. Glass. The Southern Baptist Convention typically paid salaries for the male members of a married couple, and the Band sent 100 dollars as an annual salary for Mrs. Glass.⁴⁰ The group also collected and sent forty dollars to Rev. C. D. Daniels, missionary to Cuba, to buy a printing press for evangelistic tracts and other literature.⁴¹

In addition, the Band wrote to Southern Baptist missionaries asking for information about certain topics. The missionaries generously wrote to the Band with personal words about the value of such an organization for young people. Missionary correspondence was read aloud in meetings, with one of the most notable letters coming from the famed Lottie Moon. Her missive was an essay titled "The Attitude of the Chinese Toward

Christianity." Moon ended her essay with a challenge to the students: "Even here in Tengchow where missionaries have lived about forty years I sometimes meet with people who never heard the name of Jesus. Who will come to help us!"⁴² Eight years later, Jewell would accept the challenge and go to work with Moon.

The FMB also promoted exposure and learning among the members through presentations of brief papers and reports at FMB meetings. In addition to attending meetings and recording the minutes, Jewell sometimes presented papers. In her junior year she presented "The Price of Leadership," based on a speech by SVM leader John Mott delivered in May 1905 at the Sixth Conference of the World's Student Christian Federation in Zeist, Holland.⁴³

Presenting a paper to an audience of men and women was an unusual practice for Southern Baptist women of the early twentieth century. Because many Southern Baptists believed women were to remain subordinate to men, females were not to teach men or speak in "mixed assemblies." However, there is evidence that Southern Baptists in Texas were more lenient than the rest of the denomination concerning women's public speaking.⁴⁴ Although women at Baylor could speak or deliver papers to mixed audiences, this practice was prohibited for Southern Baptist women in most states, including Kentucky, where Jewell would later study.⁴⁵

The FMB was intentional about its connection to the SVM, and at various points in its lifetime received visits from SVM personnel.⁴⁶ One such SVM "travelling secretary" was FMB charter member W. T. Davis.⁴⁷ The FMB also benefited from mentors closer to home. An example of both mutual support and the significance of mentoring relationships comes from Jewell's first recorded meeting of the FMB as secretary. Following the death of Robert Barrett, faculty member in the department of religion and supporter of the Volunteer Band, Jewell missed Barrett as evidenced in her comment: "(O if Dr. Barrett had only been with us then. Is it wrong to wonder if he saw us?)." ⁴⁸

With this look at the practices of the Baylor FMB, one is poised to appreciate the resonance between Jewell's formation at Baylor and the practices and ethos of the SVM. There was an emphasis on calling and discernment built in to the very structure of belonging to the SVM just as there was in Baylor's FMB. The point of initiation for an individual

affiliating with the SVM was the signing of a simple pledge card that read: "It is my purpose, if God permit, to become a foreign missionary."⁴⁹ The SVM expected its volunteers to join a student band on their campus. SVM historian Michael Parker describes the seminal band at Princeton University as "a small group of earnest, prayerful students, encouraging one another, studying the various mission fields, keeping the subject of missions alive in their hearts, on their campus and in their college association. Finally, they were to spread the movement by taking every opportunity to persuade other students to become missionaries."⁵⁰ This description also exemplifies the spirit of the Baylor Band. Through promoting this model, the SVM encouraged practices of exposure to and learning about missionary life.

Beginning in 1897, SVM educational secretary Harlan Page Beach developed textbooks and a four-year curriculum for college and seminary volunteer bands. He also urged colleges to form missionary libraries.⁵¹ The Baylor Band developed a mission library of books ordered from the SVM, donated by professors and former missionaries, and acquired elsewhere.⁵² The Band eventually merged its library into the Baylor collection, where many of the books have remained into the twenty-first century.

While the Baylor Band did not follow exactly the curriculum propagated by the SVM's educational department, Parker's categorization of the curriculum bears a striking resemblance to patterns evident in the FMB practices: "mission theory, biography, biblical background, history, specific mission fields, types of services available, comparative religion, and other areas."⁵³ Likewise, the FMB sent pledge cards to the SVM, and some members, including Jewell, completed the SVM application and "sailed" under appointment of the Southern Baptist Foreign Mission Board, but simultaneously were counted as SVM volunteers (see Figure 2).

Recruitment was the duty of student volunteers who went to the mission field; they wrote pamphlets for college students educating them about and pressing the case for missionary commitment.⁵⁴ Admittedly, the missionary vocation was sometimes elevated above all others within the literature published by the SVM, and authors used "heavy-handed guilt-inducing tactics, according to Parker."⁵⁵ For example, George Sherwood Eddy wrote in a 1893 pamphlet titled "The Supreme Decision" that truly surrendering one's life to Christ entailed choosing a missionary

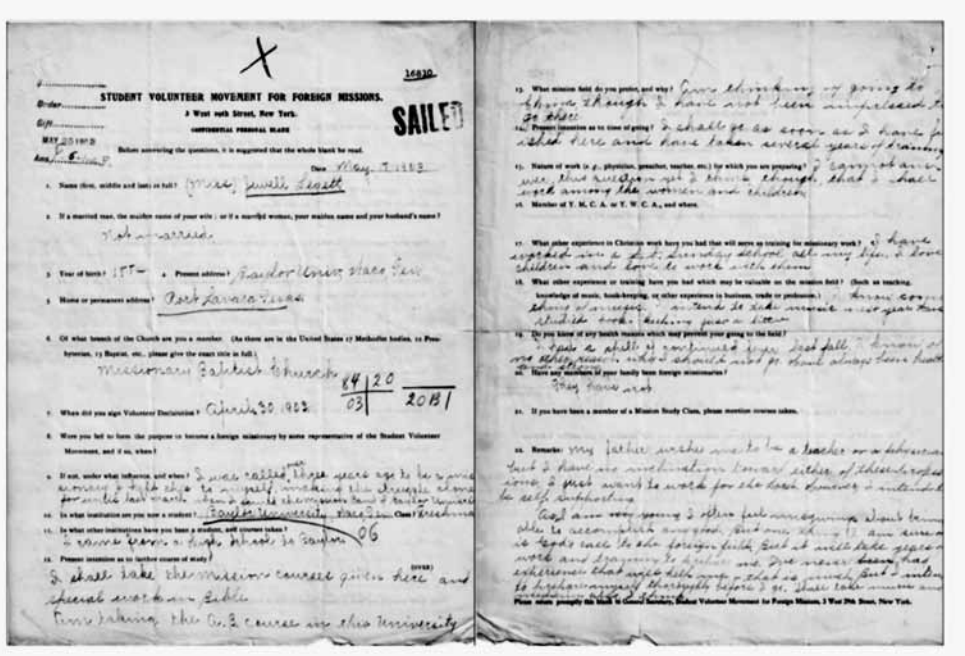


Figure 2. Jewell's SVM application (front and back).

profession. The inverse was implied: to choose another profession called into question the sincerity of one's commitment to Christ. For example, he urged aspiring lawyers to plead not "for man's temporal rights, but . . . for men's eternal interest." He appealed to students pursuing other professions as well, such as teaching, business, medicine, and even the ministry itself.⁵⁶ The SVM promoted model missionaries through biographies such as *Knights of the Labarum*, a collection of biographies of Adoniram Judson, Alexander Duff, John MacKenzie, and Alexander Mackay, and a compendium of six biographies of lesser-known missionaries, *Modern Apostles of Missionary Byways*.⁵⁷

The more subtle and extensive way in which the SVM promoted exemplars was through the quadrennial international conventions. Not only were missionaries in attendance afforded a sort of dignitary status, but the character, fortitude, and other admirable qualities of missionaries were liberally used as examples to punctuate the points made by speakers. Speeches by luminaries such as Robert Speer and John Mott are peppered with examples from the mission field.⁵⁸ This sort of rhetorical trope is

visible in Mott's 1905 speech "The Price of Leadership," upon which Jewell based a paper presented to the Baylor Band. On the few occasions that appeal to a missionary exemplar is absent, biblical exemplars such as Jesus and Paul are employed.⁵⁹

The gendered dimension of Jewell's experience at Baylor and in the FMB also has corollaries with the practices and ethos of the SVM. Participating in the larger SVM allowed women additional opportunities for learning about women's roles in missionary life. Unlike the SBC, the movement did not bar women from speaking in mixed audiences. However, Parker reports that women were rarely featured speakers at the SVM meetings, in spite of the fact that there were more women than men in attendance. Instead, women typically spoke in smaller, all-female, group sessions on topics such as "the needs of Chinese women."⁶⁰ Women occasionally addressed the larger SVM body and served on the advisory committee, exerting more influence in the SVM than women enjoyed in the SBC.

By 1905 women were the majority of SVM volunteers to actually sail as missionaries and constituted the majority of new members by 1908.⁶¹ Until 1920 the percentage of women in the SVM lagged behind American averages, with women constituting 60 percent of the American missionary force, but this is understandable when one considers the underlying constituency of the SVM: college students—a population already skewed male.⁶² Despite this lag in overall ratio, a larger proportion of SVM women eventually sailed as missionaries than their male counterparts. After World War I the ratio between men and women in the SVM showed no appreciable variance from the overall ratio in the rest of the missionary enterprise.⁶³

Parker asserts that the SVM succeeded in its appeal to women despite its evangelical, conservative roots and overall Victorian ethos, which perpetuated an image of female domesticity.⁶⁴ In short, the SVM and its female volunteers did not consciously or directly present a feminist challenge to Victorian ideals of womanhood, but rather carved out a space within that framework to argue the "usefulness" and "appropriateness" of women's work on the mission field. A significant dimension of this appeal was the degradation of women in non-Christian cultures and the need for "women's work for women."⁶⁵ As the ideology of domesticity began breaking down in the decades before and after the turn of the

century, the SVM appealed to women on greater grounds of equality. SVM recruiters explicitly noted that young women would have unusual career opportunities overseas.⁶⁶

The connections between Jewell's personal story and the broader scope of the SVM and the early twentieth-century missionary enterprise are further exhibited in Parker's analysis of SVM applications and the wider work of historian of women and missions, Joan Brumberg. Parker analyzed the volunteer application forms, called "blanks," of students in the SVM. He notes:

Not surprisingly, most seemed to be raised in pious Christian homes. . . . Often people who had early leanings toward becoming a missionary were brought to a crisis of decision by a missionary speaker, a missions book they had read, or a friend presenting an argument for missions. But despite the often glowing accounts of conversions and decisions for the mission field, about three quarters of them would never make it to the field.

Brumberg observes that adolescents such as Jewell who lived in a "culture of evangelicalism" like the one at Baylor University, might be moved to respond to the missions cause through a revival meeting, missionary stories, or college organizations for missionary volunteers.⁶⁷ We see all three of these elements working together in Jewell's story. She first heard a calling to serve at age 12 in a Methodist revival meeting, was exposed to the stories of missionaries who visited Baylor's campus and wrote letters to students, and was very active in the Baylor Foreign Mission Band.

By complementing the bigger picture of the SVM and women in mission with a deeper and sympathetic look at Jewell Legett, we find a richness that enhances the work of Parker and Brumberg. For all her uniqueness, Jewell held much in common with her peers, just as her experiences in the FMB bear out affinities with the SVM, in which she also participated. The intersection between the macro and micro stories that we glimpse on the rails of the "Texas Special" to and from Nashville forces us to look beyond a set list of missionary preparation experiences. Instead, we must acknowledge the depth, breadth, complexity, and texture of Jewell's formation for mission.

The Baylor liberal arts curriculum and student life activities prepared Jewell as a scholar, a leader, and a follower. Coeducational Baylor provided Jewell with academic rigor, language study, and an environment in which to navigate complex and multivalent gender dynamics. The association that prepared her most directly for missionary work was the coeducational Foreign Mission Band, in which she cultivated personal knowledge about and commitment to missionary work.⁶⁸ More importantly, she entered a community oriented toward formation for her missionary vocation. By meeting with others who shared that commitment, Jewell refined her sense of call and, by the end of her sophomore year, she began to imagine herself a missionary.

After graduation from Baylor in 1907 and a few months of teaching school, Jewell would continue her missionary preparation at the Woman's Missionary Union Training School at Louisville, Kentucky. There her calling to a particular geographic area, China, would be clarified.⁶⁹ Before she could complete the two-year training course, she would be selected by the Foreign Mission Board of the Southern Baptist Convention to sail for China to meet an urgent need for women workers. Missionary accounts from women who had gone before her made it clear that the life she was considering was a harsh one. Her involvement with Baylor's FMB and, through its affiliation with the larger SVM culminating in her "capstone" journey to Nashville, provided important opportunities for Jewell to learn about the missionary life and about China and to draw inspiration from people and ideas she encountered. By signing the SVM pledge card, she boarded the train with this international organization to seek "The Evangelization of the World in this Generation."

During her senior year Jewell selected her motto to be printed in Baylor's yearbook *The Round Up*: "I was born not for courts or great affairs. I pay my debts, believe, and say my prayers."⁷⁰ Her choice of words was consistent with the personality depicted in her diaries and the personality infusing even her minutes in the FMB records: she was genuinely modest, pious, and responsible. These qualities, along with her sense of adventure and fun, would be an asset to Jewell on the mission field. **BH&HS**

¹"The Nashville Conference," *Baylor Lariat*, March 10, 1906, 3.

²*Minutes*, February 19, 1906, Baylor Foreign Mission Band Records, Texas Collection, Baylor University, Waco, Texas. See also March 12, 1906, recording Jewell's post-convention report to the Baylor Foreign Mission Band.

³“The Nashville Conference,” 3.

⁴Michael Parker, *The Kingdom of Character: The Student Volunteer Movement for Foreign Missions* (1886-1926) (Lanham, MD: American Society of Missiology, 1998), ii, 13.

⁵*Ibid.*, 16-17.

⁶*Ibid.*, 15.

⁷Calhoun County Historical Commission, *Shifting Sands of Calhoun County, Texas* (Port Lavaca, TX: Brownson, 1980), 192.

⁸*Ibid.*

⁹The chief sources of information on Jewell's SVM experiences are Baylor's yearbook, *The Round Up*, and her own diaries. There are four surviving notebooks in which Jewell recorded her experiences while she was a Baylor student. Three of these notebooks were written during her freshman year, 1902-1903. The fourth notebook was written after her sophomore year, in August of 1904 while spending the summer vacation with her family in Port Lavaca. It is not clear whether she produced other diaries that have been lost, or whether she abandoned the ritual after her first two years of college.

¹⁰Barbara Miller Solomon, *In the Company of Educated Women: A History of Women and Higher Education in America* (New Haven: Yale University Press, 1985), 63-64.

¹¹J. M. Carroll and J. B. Cranfill, *A History of Texas Baptists; Comprising a Detailed Account of Their Activities, Their Progress and Their Achievements* (Dallas, TX: Baptist Standard Publishing Co., 1923), 918; Eugene Baker, *To Light the Ways of Time: An Illustrated History of Baylor University, 1845-1986* (Waco, TX: Baylor University Press, 1987), 57-58.

¹²Jewell and her brothers measured their heights in the summer of 1903, and her granddaughter reports that she was very tall. However, official Foreign Mission Board records list her height as 5 feet-7 inches.

¹³Jewell's granddaughter, Joy Martin, says Jewell wore her hair that way until she cut it in her seventies. Interview with author, February 25, 2000.

¹⁴*Baylor University Catalogue* (1902), 21-26.

¹⁵T. Laine Scales, *All That Fits a Woman: Training Southern Baptist Women for Charity and Mission, 1907-1926* (Macon, GA: Mercer University Press, 2000), 115-116. For example, the women's curriculum of the Southern Baptist Theological Seminary in Louisville, Kentucky, admitted women to selected lectures, but excluded them from Greek and Hebrew classes.

¹⁶*Ibid.*

¹⁷Jewell Legett Baylor Diary, August 14, 1904.

¹⁸Jewell Legett Baylor Diary, October 5, 1902.

¹⁹Jane Hunter, *Gospel of Gentility* (New Haven: Yale University Press, 1984), 38; see also Dana Robert, *American Women in Mission: A Social History of Their Thought and Practice* (Macon, GA: Mercer University Press, 1997), 24-36.

²⁰Parker, *Kingdom of Character*, 49.

²¹*Ibid.*, 59.

²²*Ibid.*, 52.

²³Hunter, *Gospel of Gentility*, 3.

²⁴Robert, *American Women in Mission*, 134; Hunter, *Gospel of Gentility*, xiii-xvi.

²⁵R. Pierce Beaver, *American Protestant Women in World Mission: A History of the First Feminist Movement in North America* (Grand Rapids, MI: Wm. B. Eerdmans, 1968), 110.

²⁶Joan Jacobs Brumberg, *Mission for Life: The Story of the Family of Adoniram Judson, the Dramatic Events of the First American Foreign Mission, and the Course of Evangelical Religion in the Nineteenth Century* (New York: Free Press, 1980), 79-80.

²⁷Jewell Legett Daniel, “Jewell Legett Daniel,” unpublished autobiography fragments, mimeograph in author's possession, n.p.

²⁸Mary Calvert, “Days with Lottie Moon still vivid for Jewell Daniel, 100,” *Baptist Standard*, August 22, 1984.

²⁹Jewell Legett Baylor Diary, August 14, 1904.

³⁰Calvert, "Days with Lottie Moon."

³¹W. B. Glass, "Origins of the Mission Band in Baylor University," unpublished notes, Texas Collection, Baylor University, Waco, Texas, n.d. [1958]. Glass notes that Tanner could not get appointed as a missionary because he was "frail in health." Thus, he decided to invest his life in cultivating young missionaries among the students he taught. Tanner died in March 1901, and was succeeded in his leadership of the FMB by Baylor faculty member Dr. Robert N. Barrett, fellow student with Tanner at Southern Baptist Theological Seminary in Louisville, Kentucky, and co-editor of a special "Tanner Memorial Edition" of the *Baylor Bulletin* (vol. 4, no. 5, July 1901).

³²Glass, "Origins of the Mission Band." Although Charles Carroll rightfully doubts any direct influence from the SVM upon the origins of the Baylor FMB and follows Glass by placing the emphasis on the Baylor revival in Fall 1900, the FMB maintained a more active relationship with the SVM than Carroll acknowledges. Charles C. Carroll, "The Origin and Early Growth of the Foreign Mission Volunteer Band at Baylor University 1900-1916" (M.A. thesis, Baylor University, 1981), 11, 67-68.

³³Carroll, "Origin and Early Growth," 69-106.

³⁴*Minutes*, December 13, 1900.

³⁵The category of associate member was removed by constitutional amendment in 1909. Carroll, "Origin and Early Growth," 43-49.

³⁶The exact date of her joining is not known because the secretary, Mattie Curtis, did not record any minutes for the Spring term of 1903.

³⁷*Minutes*, September 17, 1903.

³⁸See also, Carroll, "Origin and Early Growth," 43-49

³⁹*Minutes*, August 19, 1904.

⁴⁰*Minutes*, October 8, 1903, May 22, 1905. The Glasses, who were among the Band's organizers and had served as the first president and secretary, were working in the North China Mission, where Jewell would later be appointed.

⁴¹*Minutes*, October 24, 1904, May 22, 1905.

⁴²Lottie Moon to H. H. Muirhead, July 21, 1902, H. H. Muirhead Papers, Southern Baptist Historical Library and Archive, Nashville, Tennessee. Most of these letters were written in 1902, before Jewell joined the Band, but presumably she and other students would have access to them through the Band's library. Moon's closing entreaty is consistent with the widespread use of the so-called "Macedonian call" of Acts 16:9 and variations thereon found widely throughout nineteenth- and twentieth-century Protestant missions.

⁴³*Minutes*, April 23, 1906. It is unclear how Jewell acquired Mott's speech. She may have had access to it through the WSCF's published report of the proceedings, which is not currently a part of the Baylor University's library holdings, or Mott's speech may have been reproduced in pamphlet form and circulated by the SVM or WSCF. In her senior year she also presented "What are Missionaries Trying to Do?" and "Contributions of Missions to Geographical Discovery."

⁴⁴Patricia S. Martin, "'Keeping Silence': Texas Baptist Women's Role in Public Worship, 1880-1920," *Texas Baptist History* 3 (1983): 20.

⁴⁵Scales, *All That Fits a Woman*, 127-129.

⁴⁶*Minutes*, as follows: "Mr. Anderson," February 28, 1901; "Mr. Pettus," December 5, 1904; Harry White, January, 18, 1909; "Miss Paxton," March 10, 1910; T. D. Sloan, February 14, 1910; Charles Hounshell, January 30, 1911, and April 10, 1916.

⁴⁷*Minutes*, October 11, 1906.

⁴⁸*Ibid.*

⁴⁹Parker, *Kingdom of Character*, 14-15.

⁵⁰*Ibid.*, 15.

⁵¹Ibid., 105-23. Parker notes that it is doubtful the curriculum was precisely adhered to by the majority of student volunteers.

⁵²Jewell was appointed by the FMB to serve on its Book Committee. *Minutes*, January 24, 1907.

⁵³Parker, *Kingdom of Character*, 106.

⁵⁴As with the letter to the FMB from Lottie Moon, SVM appeals made liberal use of the so-called "Macedonian call" of Acts 16:9. Ibid., 71.

⁵⁵Ibid.

⁵⁶Sherwood Eddy, *The Supreme Decision of the Christian Student* (Chicago: The Student Volunteer Movement for Foreign Missions, 1893), quoted in Parker, *Kingdom of Character*, 71.

⁵⁷Ibid., 108-109.

⁵⁸See for example, Speer's "The Fullness of the Living Presence of Christ" (9-15), J. Campbell White's "The Ownership and Lordship of Jesus Christ" (27-36), Mott's "The First Two Decades of the Student Volunteer Movement" (39-64), and Donald Frazer's "Spiritual Prerequisites for the Persuasive Presentation of Christ" (122-28) in *Students and the Modern Missionary Crusade* (New York: Student Volunteer Movement for Foreign Missions, 1906).

⁵⁹John R. Mott, "The Price of Leadership," in *Report of the Conference of the World's Student Christian Federation held at Zeist, Holland, May 3-7, 1905* (New York: WSCF, 1905), 80-85.

⁶⁰Parker, *Kingdom of Character*, 59-60.

⁶¹Ibid., 43.

⁶²Ibid., 44, 49.

⁶³Ibid., 44.

⁶⁴Ibid., 55.

⁶⁵Ibid., 59.

⁶⁶Ibid., 51-52, 61.

⁶⁷Brumberg, *Mission for Life*, xi, 21-43.

⁶⁸Women's leadership in the Foreign Mission Band was confined to recording the minutes of meetings in the position of secretary, which Jewell held for four consecutive terms. This restriction mirrored the practices of the larger Southern Baptist Convention and of the North China Mission to which Jewell would eventually be appointed.

⁶⁹For a detailed account of the WMUTS and its students, leaders, and curriculum, featuring many quotes from Jewell Leggett's diaries, see Scales, *All That Fits a Woman*.

⁷⁰*Baylor University Round Up*, 1907, 53.