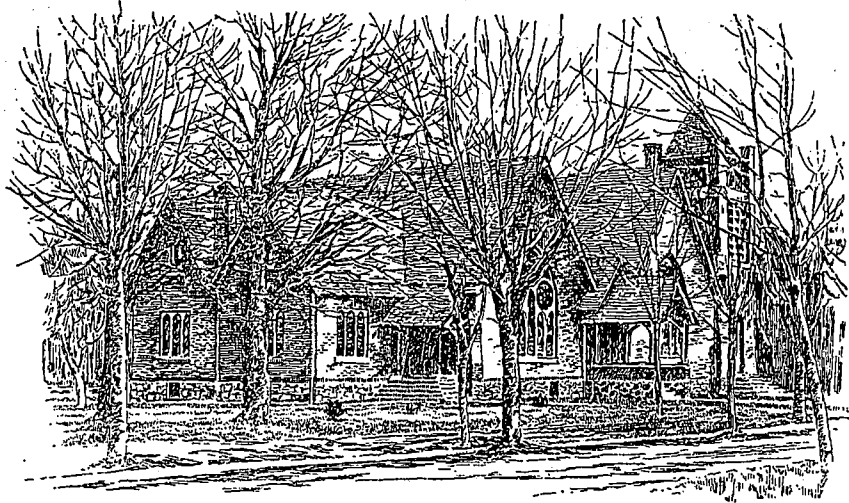


Lincoln University Herald.

Vol. III. LINCOLN UNIVERSITY, FEBRUARY AND MARCH, 1896. No. 2.



THE MARY DOD BROWN CHAPEL.

Notes.

During the early part of the year, much religious interest pervaded the University, and a number of the students were, as we trust, hopefully converted. All but about eight of the well nigh two hundred students are professing Christians.

Rev. Isaac N. Rendall, D. D., President of the University, attended the recent conference of officers and teachers of the more important schools for colored men at Tuskegee, Alabama. He was very much interested in the conference, and pleased with what he saw. His account of it will be awaited with interest.

Rev. Frederick J. Stanley, L. H. D., lately of Japan, visited Lincoln University recently and lectured to the students on "God's Footprints in the Orient and Occident." It is needless to say that they were greatly interested and instructed. Their zeal for missions and their feeling of personal responsibility in regard to the work were also enlarged thereby.

A correspondent of the *Afro-American* from Lincoln University writes: "We are glad to make known to our friends that, through the intercession of Dr. J. A. Hodge, who is always looking after the interest of the students, every member of the Theologi-

cal Seminary was made a present of nine books each by a friend of this institution, of New York City."

Two of the students of the Middle Class of the Theological Department of the University—S. E. Caesar and John H. Locklier—recently won prizes for the best papers showing the "Relation Between Faith and Repentance." The prizes awarded were fine copies of the Bible.

The new hospital, erected through the thoughtful liberality of J. M. C. Dickey, Esq., one of the Trustees and son of the founder of the University, has been completed, and will prove a great blessing, it is hoped. The arrangements are most perfect, consisting of a ward with six beds, a bath room, kitchen, operating room, besides rooms in the second story for patients who ought to be isolated, and for a nurse, and the one who will have the general care of the building.

H. K. Carroll, LL.D., the able statistician of the Census Department, gives the aggregate of colored communicants in the United States, in round numbers, as 2,674,000. This is an increase in thirty years of more than 1,150,000; "a development," he remarks, "without parallel in the history of the Christian Church, when all the circumstances are considered."

Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to

REV. R. L. STEWART,

LINCOLN UNIVERSITY, PA.,

or REV. W. P. WHITE, D. D.,

1328 CHESTNUT ST., PHILA., PA.

To Pastors.

We need to keep Lincoln University before the public, that correct and intelligent ideas of its work and its claims may continually be possessed.

Other institutions of inferior importance, and not Presbyterian, are being represented in the newspapers and before the churches, and in that way their position is magnified and gifts obtained which would accomplish more if given to Lincoln University.

We ask, then, that the Secretary of Lincoln University be given by you an opportunity to be heard in its behalf. He will not come asking a collection or soliciting contributions, but desiring to present facts concerning the educational needs of the colored race and the work that Lincoln is doing to supply those needs.

These are depended upon to awaken interest and lead to assistance from those of responsive heart and ready cash.

There are those who, in answer to a request for a hearing, write of what their churches are doing already for the colored race. In this case, the presentation of certain facts will tend to encourage them in their work.

Others write that they are not in a position to do anything. This is not asked, but simply the opportunity to tell of a phase of Christian work and its claims, so that when they come to be in a position to do anything, it may be recalled.

Ours is a form of benevolence that strongly appeals to the citizen as well as the Christian, and very warm thanks have been repeatedly expressed for its presentation.

From an experience of several years, we feel confident that no pastor will regret allowing his people to be instructed in reference to it through means of a scriptural sermon.

The New York Home Mission Rally.

Concerning this great meeting our readers are already fully informed. Mr. Booker Washington spoke as the representative of the freedmen or colored work. While some would have preferred that such representative should have been a Presbyterian, and connected with our own work, of which equally competent ones for the occasion could have been found, yet we are gratified that Mr. Washington in his address recognized some of our leading institutions by name, and made a forcible appeal in behalf of their work. We quote some passages from his address:

"It is to this kind of work we must look for the solution of the race problem. My people do not need charity, neither do they ask that charity be scattered among them; very seldom in my part of this country you see a black hand reached out for charity, but they do ask that, through Lincoln and Biddle and Scotia and Hampton and Tuskegee, you send them leaders to guide and stimulate them till they are able to walk. Such institutions need reinforcement and strengthening manyfold.

"The greatest injury that my people suffered in slavery was to be deprived of the exercise of that executive power, that sense of self-dependence which are the glory and the distinction of the Anglo-Saxon race. For three centuries we were taught to depend upon some one else for food, clothing, shelter, and for every move in life, and you cannot expect a race to renounce at once the teaching of centuries without guidance and leadership. It is right and important that all the privileges granted to us by the constitution be ours, but it is vastly more important to us that we be prepared for the exercise of these privileges.

"Those who died and suffered on the battle-field performed their duty heroically and well, but a duty remains for you and me. The mere fiat of law could not make a dependent man an independent man; could not make an ignorant voter an intelligent voter; could not make one man respect another. These results come to the Negro as to all races, by beginning at the bottom and gradually working toward the highest civilization and accomplishments. Unfortunately, for lack of leadership and guidance, my race, on the threshold of freedom, began at the top instead of at the bottom. We have spent time and money in attending political conventions, in attempting to go to Congress, that could have better been spent

in becoming a real estate dealer, or carpenter, or in starting a dairy farm, and thus have laid the foundation of the highest citizenship.

"In conclusion, my countrymen, I make, neither does the great Home Missions Society of the Presbyterian Church make any selfish plea; it is a plea to save yourselves. Let us do our duty, and the Keeper of us all will perform His. The Negro can afford to be wronged; the white man cannot afford to wrong him.

"Never since the day that we left Africa's shores have we lost faith in you or in God. We are patient, humble people. There is plenty in this country for us to do. We can afford to work and wait. The workers up in the atmosphere of goodness, long-suffering and forbearance and forgiveness, are not many or overcrowded. If others choose to be mean, we can be good; if others push us down, we can help push them up. No harm can come to the black man that does not harm the white man.

"Think, under God's help and yours, from whence we have come, spurred and cheered on in the darkest hour by our midnight groans, our songs and before-day prayers, and an inherent faith in the justice of our cause. We went into slavery property, we came out citizens; we went into slavery pagans, we came out Christians; we went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue; we went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands. This, this is our past. I ask the Church to say what shall be the future."

Limiting Negro Education.

There is a disposition on the part of certain classes to restrict Negro education to industrial training or to rudimentary education, as if the race was wholly ignorant of forms of industry and needed to be taught how to work. There is implied in it the assumption that the race is doomed to servitude and ought not to aspire to professional attainment. If educated at all, the Negro must regard it a great boon to be allowed to read and write, and have a little smattering of a knowledge of numbers. His eyes are to be closed to all the wonders of physical science, all the marvels of human history, all the secrets of philosophy, all the dreams of poetry, and all the enchanting inspirations of pure literature.

The New York *Independent* protests vehemently against such a theory as this. It

says "that it is based upon the denial of the humanity of a whole race, is, necessarily, fatally defective and only needs to be stated to have its enormities revealed. There is no reason either in the constitution of the Negro mind, or in his political status, or in the material prosperity of the State, or in the higher welfare of the white man with whom he associates, or in the teaching of ethics, religion or history, which will justify any such truncating and dwarfing of his education as is involved in denying to him an acquaintance with the classics, a knowledge of the humanities, and a training in philosophy. A true system of education for black or white begins in the kindergarten and ends in the university."

Condition of the Negro Race.

While in this country many of them have made wonderful progress in acquiring intelligence, and in the industrial pursuits of life since freedom came to them, and while great multitudes have become the subjects of Divine grace, yet there are millions in gross intellectual darkness, not trained to habits of industry, thriftless, licentious, and who are liable to be made the dupes of political adventurers, as many of them have already been more than once. They are unfit to discharge the duties of citizenship, and immorality is prevalent to a most alarming degree. There is an immense field at our doors for missionary and educational work. To reach it no oceans are to be crossed; and to enter it and begin work no new language is to be learned. Oh, that the American churches might rise up to the responsibilities resting upon them with respect to these people.

A Hero.

Limp wreck of mangled bones on crowded sidewalks lying—

A nobleman among his kindred mankind dying,
An hour ago unknown by social state or scars,
This hour has dug his glory grave among the stars.
See how his color pales while breath is perishing,
Ah, me! the pain of death lies close to everything,
Where are his friends or who? mother, or wife, or child?

What is it? angel picture? made us think he smiled.
Life for life is the ancient meed of hating,
Tooth for tooth, and eye for eye—no jot abating—
So says the elder creed, and modern one no less;
Life for life, the Master says. Doth it cost to bless?
See what a thing of moment is our living—

A car, a crash, a man his help is giving:
A child is saved, a clotted mass of bones is all we draw
From splint'ring seats, and life for life is still the hero's law.

—J. W. M'Correll, in *Presbyterian Journal*.

Judge Allison's Testimony to Lincoln University.

The distinguished jurist of Philadelphia, whose death was recently so much mourned, was deeply interested in colored education. He served for many years as a Trustee of Lincoln University, having been elected in 1878.

Some years since he attended a meeting in the interests of the University, at which some of the students made addresses, and he afterwards gave the following for publication as his personal testimony:

"I expect much from the graduates of Lincoln, because of the reports which have reached me, through those competent to form a correct judgment on the subject, of the high character of commencement exercises of your graduating classes. I mention in this connection my pastor, Rev. S. W. Dana, Dr. Dulles and the late Dr. Hotchkin. But, I am glad to be able to say, the reality far exceeds my expectations. My judgment is, there is no institution in the land but might be justly proud to be able to call the graduates of Lincoln her sons. All skepticism as to the capabilities of the Negro to stand side by side with his white brother, as his intellectual equal, when thus developed, ought to vanish before such proofs as your graduates present. The difference is that which exists between the white and black block of marble.

"Lincoln University has a grand work to accomplish in preparing such men as these for their high calling; and from all that I have known of the institution in the past, I am sure it is worthy of the sympathy and the liberal support of the Christian men and women of the land. What can be done to awaken them to a sense of duty in this matter, and the absolute necessity of doing that which their hands find to do, not only at once, but with all their might?

"To refuse to act now, may be, and I think will be, a most serious mistake. The crisis is at hand. It is to advance at once, and gather in the fruit of a ripening harvest, or to wait for a little while only, with the certainty of being overtaken by the night, which advances rapidly to the black man, which must leave him in the power of the ignorant and the designing—a captive, but a powerful instrument for evil to himself and to our land. The call to duty is imperative."

Hon. J. L. M. Curry, LL.D., is the Secretary of the John F. Slater Fund for Education in the South. In a paper dis-

cussing "The Difficulties, Complications and Limitations Connected With the Education of the Negro," he gives as his opinion that much that is done by Northern philanthropy for the Negro to be misapplied charity, especially the smaller denominational schools kept up in the Southern States by Northern churches. He believes in the larger educational institutions for the higher education of those who can take it, but for elementary education finds nothing better than the public school system. In this view, contributions to Lincoln University are wisely bestowed.

Roman Catholics and the Negro.

Attention has recently been called to the little progress made by the Roman Catholics in efforts to win to their communion the Negro population of this country. One of the census officials, in writing upon the subject, tells us that the actual membership of Negro Catholic churches does not exceed fifteen thousand, and that thirty-one represents the total of Catholic Negro churches. He remarks that "this is not a great result for over a century of Catholic endeavor." But yet they are not discouraged, and among the other efforts they are making is that through "Homes for Colored Children," where entire proprietorship in them is held and they are diligently trained in the doctrines and services of the Church. One of these homes is located near Philadelphia, and is presided over by a well known Mother Superior. Sisters in its interest, we understand, are travelling over the country continually, seeking colored children for the home. And they are not always careful to obtain the proper consent for sending the children thither. We have been informed recently of a child being obtained clandestinely, from near Pittsburg, and only after much effort was its whereabouts learned of by its grandmother and its return compelled by legal process.

Booker Washington alludes to the colored people of the South as "those faithful men and women who, without strikes and labor wars, have done the work of the field and of the mine and of the forest." "They have," he continues, "been faithful, law-abiding, unresentful; and it will pay well to cultivate them. The Negroes will constitute one-third and more of the ignorance and crime of the South, or one-third of its intelligence and progress. Both races are equally interested in the right solution of this problem."

Lincoln University Herald.

VOL. III.

LINCOLN UNIVERSITY, APRIL AND MAY, 1896.

No. 3.

Notes.

A cordial invitation is extended to all to visit Lincoln University: Commencement on June 2d. Please make yourselves known to any of the professors and entertainment will be provided for you.

The Catalogue of Lincoln University for 1895-96 has appeared and is being sent to the friends of the University. Those desiring a copy may address the Dean of the Faculty, Rev. John B. Rendall.

Commencement.

The Annual Collegiate and Theological Commencement of Lincoln University henceforth will occur on the same day. The following arrangements have been made for the closing exercises in connection with it:

Examinations in Collegiate Department, May 21st to 27th, inclusive.

Examinations in Theological Department, May 26th and 27th.

The Annual Sermon before the Students of Theology will be preached by Rev. Theodore Cuyler, D. D., May 24th.

The Baccalaureate Sermon by the President, May 31st.

The Junior Contest will take place on Monday afternoon, June 1st.

Class Day exercises on the evening of June 1st.

The Theological Commencement will be in the forenoon of Tuesday, June 2d, commencing at 10 A. M.

The Collegiate Commencement will be in the afternoon of the same day, commencing at 2 P. M.

Those who come from Philadelphia with a view to attending the Theological Commencement, will find it necessary to take the 7.17 A. M. train from Broad St. Station.

On Commencement Day the members of the Senior Class to whom orations are assigned speak in the order of their rank; except that the valedictorian, who is chosen from the highest third of the class, arranged according to the rank of the members, delivers the closing address.

Special honorary orations are assigned at the discretion of the Faculty to members of

the Senior Class who may have excelled in particular branches of study.

Students who complete the whole course of collegiate study satisfactorily to the Faculty and Board of Trustees, will receive the degree of Bachelor of Arts, and may obtain a diploma certifying their graduation.

All degrees authorized by the Board of Trustees are announced by the Secretary of the Board and conferred by the President of the University during the progress of the Commencement exercises.

How to Reach Lincoln University.

From Philadelphia and Baltimore, take the Pennsylvania Railroad (Central Division). Trains leave Philadelphia (Broad Street Station) at 7.17, 11.12 A. M.; 2.53, 4.32, 6.19 P. M. Returning, leave Lincoln University at 6.32, 7.47, 10.34 A. M.; 2.07, 5.09 P. M.

From Baltimore (Union Station). Trains leave 4.10, 8.23 A. M.; 3.10 P. M. Returning, leave Lincoln University at 9.13 A. M., and 6.35 P. M.

Needs of Lincoln University.

The last catalogue invites the attention of considerate friends to the following special wants:

The separate and adequate endowment and equipment of the Theological Department. This would require about two hundred and fifty thousand dollars. A beginning could be made with a smaller sum.

The endowment of the Chair of Mental and Moral Science.

The more adequate endowment of the existing Chairs of Instruction.

The provision, by endowment, for the care and improvement of the property of the University.

A domestic laundry. A system of safe lighting. An adequate water supply.

The completion of the one hundred scholarships for the perpetual education of worthy young men, whose diligence, talents and piety give promise of usefulness. Twenty-two, or one-fifth, of them have already been endowed.

On taking possession of our new and commodious Hall of Instruction, the atten-

Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to

REV. R. L. STEWART,
LINCOLN UNIVERSITY, PA.,
or REV. W. P. WHITE, D. D.,
1328 CHESTNUT ST., PHILA., PA.

tion of the friends of the Institution is called to the need of apparatus for the Scientific Department, particularly for the branches of Physics and Chemistry.

LIBRARY.

A library is to a college what a storehouse is to a merchant. It contains the treasures of his business and makes them available for his use. A library is a conservatory of the riches of the world's thought, a facility for busy thinkers, and a stimulus to new production. The Library of Lincoln University needs the thoughtful liberality of its friends. Immediate provision ought to be made for the preservation of the books and for their profitable use by the erection of a suitable building. The rooms in which they are now for the most part hidden contain about fifteen thousand volumes. These volumes are exposed to the risk of fire in a building used as a dormitory. It was erected as a residence, and its walls are not strong enough to bear the increasing weight of so many books. The linear space available for the books will not contain more than six thousand volumes. The students, who need every facility for consulting the Library of the Institution, are suffering a constant disadvantage from this want. We look expectantly for the liberality which will supply it.

Results.

More than five hundred young men have been sent out from the Preparatory Department and from the lower classes of the Collegiate Department, many of whom are engaged in important positions as teachers in the Southern States.

Five hundred and thirty-three have been graduated from the Collegiate Department, after a course of instruction extending through four and, in many cases, seven

years. Most of these graduates are engaged in professional and educational labors in the Southern States.

Two hundred and twenty-six of the students of Lincoln University have received ordination as ministers in Evangelical Protestant denominations.

Thirteen of our students have gone to Africa as missionaries of the Cross. Three young men from Liberia are now in the University.

The University is consecrated to the glory of God and the good of man. It has received the indorsement of all who are acquainted with its work. The friends of the education of "colored youth" are cordially invited to investigate its plans and operations, and co-operate with its officers in conferring the benefits of a liberal and Christian culture on those who prize and so much need this blessing.

The whole work of Lincoln University needs immediate enlargement. A comparatively small addition to her funds would greatly increase her power for usefulness. Lincoln University is a living, growing Institution. It is a mistake to think that because her resources are increasing, her needs are becoming less. Our needs are as the needs of the people for whom we are working. The need of Christian teachers and ministers is only just beginning to be felt, and is by no means overtaken. It is the estimate of conservative Southern educators that not more than one in five is fitted by education and character to occupy the pulpits in which they are appointed to preach the Gospel. If we are doing any good, there is the same reason for increasing our efficiency. A college that has no wants has no vigor of life. Lincoln University would be recreant to her duty and opportunity if she did not enlarge her plans in behalf of a cause so needy and so hopeful.

Students' Volunteer Missionary Association.

Lincoln University has a Students' Volunteer Missionary Association, which has on its roll twelve members, nine of whom are in the University classes.

Interesting services, under the auspices of this society, were held in the Chapel on the third Sabbath in April. Henceforth, by direction of the Faculty, this Sabbath will be observed as *Missionary Day*.

At the morning service on this occasion, an appropriate sermon was preached by Prof. R. L. Stewart. In the evening, Mr. Wm.

H. Clark, of the Senior Class, presided, and gave an interesting outline of the origin of the association and the special features of its work. He announced as its motto, "Our Fatherland for Christ."

The principal address of the evening was assigned to Mr. John H. Locklier, of the Middle Class. It was an able, earnest and impressive plea for laborers in the foreign field. Mr. Locklier was followed by Albert K. Peabody, of the Little Bassa Tribe, West Africa. He chose as his subject the words, "Is there no hope?" From personal observation he pictured the sad condition of the women and children in his native land, and aroused by his pathetic appeals no little interest in their behalf. This missionary movement marks a new era in the history of Lincoln University, but as yet the door seems to be closed to those who are solicitous for the spiritual interests of the people of their African fatherland.

Mr. Clark, who is about to complete his course in theology, is now ready to go to any point on the Dark Continent, and two of his friends of the former class are also ready to join him. The only hindrance to the object of their desire is the lack of funds to develop a proposed mission in the interior of Africa.

For the paltry sum of \$5000 this could be done; and our Board of Foreign Missions have already signified their intention to establish it, when this sum shall have been provided: but as yet there has been no response to appeals for this important object. Meanwhile, these young men are compelled to turn aside to other fields of labor with no assurance from the church that their expectations may not be wholly disappointed in the end. Believing that this is the call of God to these young men, we doubt not that in some way provision will be made for them. If the Presbyterian Church has no place for them, they will turn, albeit with reluctance and deep sorrow—for they are all of the Presbyterian faith—to other denominations, or other branches of our Church, who shall set before them an open door. Shall they be driven to this necessity in order to go to the foreign field?

Our Colored Population.

According to the last census returns, of the 62,622,250 people in the United States, 7,638,360 were colored and 54,983,890 white. The colored are divided into four classes—of African descent, 7,470,040; Chinese, 107,475; Japanese, 2039; civilized Indians, 58,806. The 7,470,040 of African

descent are again sub-divided into blacks, 6,337,980; mulattos, 956,989; quadroons, 105,135; octroons, 69,936, between one-fifth and one-sixth being thus of mixed blood. The Census Commissioner, however, discredits these sub-divisions as of little value and probably misleading as to race mingling.

Contrary to a common impression, the white population grows more rapidly in proportion than the colored. In 1880, there were 6,580,793 colored and 43,402,970 white, in a total of 50,155,783. The relative strength was then, white 86.54, colored 13.12; by the latest census it is, white 87.80, colored 11.93. The colored proportion has steadily decreased from decade to decade since 1810, with an apparent exception in the decade from 1870 to 1880, which the Commissioner explains away as a mistake. In that year, 1810, the white proportion was 80.97, the colored 19.03. "The proportion of the colored element is to-day less than two-thirds of what it was at the beginning of the century." The Commissioner adds that "the colored element is increasing much less rapidly than the white element, not only in the country at large, but in the Southern States also, and in all probability the relative rates of increase of the two races in that part of the country will differ more widely, and the whites will increase more rapidly in proportion to the colored people as the inevitable change of industries progresses in that region and manufactures assume greater importance relative to agriculture."

The smallest proportion of the colored population is found in the New England States and New York, New Jersey and Pennsylvania, constituting the North Atlantic division, there being 279,564 colored in the total of 17,401,545, or less than 1 in 80.

The State that has the largest population of African descent is Georgia—858,815 in a total of 1,837,353, nearly one-half. The next is Mississippi—742,559 in 1,289,600, much more than one-half. South Carolina has 688,934 in 1,151,149, also more than one-half. The Southern State with the smallest African population is Delaware, with 28,386 in 168,493, about one-sixth.

Several of the States are almost entirely white. Maine has only 1823 colored of all kinds in a total of 661,086; New Hampshire 690 in 376,530; Vermont 1004 in 332,422; North Dakota 596 in 182,719; South Dakota 1518 in 328,808.

Pennsylvania has a colored population of 109,757 in its total of 5,258,014, only a little more than one in 50.

The Negro is Coming.

Under this head, Rev. R. Mayers, one of our educated ministers, writes for the *Afro-American Presbyterian*: Some facts given by him need to be pondered, as, for instance, those in the following extract:

"How shall we, as educators, reach the masses? How shall we supply the deficiency made and caused by the three months' system of education? Can a better means be found than that of calling the attention of pastors to this matter? As Presbyterians, we are doing the noblest work in this direction of any denomination in the country. But Negroes do not take to Presbyterianism with one-half the agility with which they take to other isms. Most of them believe that they should be immersed and allowed to shout, or they have no opinion on these isms. These people always belong to some church when one visits them in their houses, but show a lamentable deficiency otherwise. They go to church at night, mostly. They talk, or listen to the preacher, or walk out, as suits them. Sometimes they 'get 'ligion' in summer, which 'ligion' lasts, or may last, until festival time in the winter. It was by one of this class that our Sunday school at Mizpah lost all its money. He had been immersed but a short time before, and having had all his sins washed away, he was without the law. He therefore went off with somebody's chickens; but he left the coop, however. It is from this class that our criminals are largely supplied. The Bible is generally a sealed book to them, except this passage, 'Beloved, now are we the sons of God.' We want to reach these persons, and get into them the intelligence which will make them despise such actions. They must get this intelligence through the common schools. All of them need it for voting purposes. And but few of them can go to Biddle, or Lincoln, or Tuskegee, or Hampton. The ministers who get their ear must teach them. Will they? 'Aye, there's the rub,' will they? They are very active in politics, nowadays; would to God they were as much interested in Christian Ethics.

"I find that the time has come for us to put forward redoubled effort to bring up our people from the bondage of ignorance into the glorious liberty of the children of God. The land of the Indian, the labor of the Chinaman, and the body of the Negro have each in turn passed into the possession of the captor. But the time is coming when keen-eyed intelligence and even-handed justice will no longer permit this: to go

unquestioned. Let us, then, be up and doing, so that by diligence we may approve ourselves mindful that the hour of true emancipation draweth nigh, and that intelligence shall reign where ignorance formerly set up her throne."

Christians' Duty to the Negro.

We cannot emphasize too often the duty of Christian people toward this class. We must educate them, or they will drift with the tide, and that means infidelity, vice and social danger to white and black alike. If it were not for wise men among them, who exercise a restraining influence while seeking to elevate them, this danger would be so great as to require a standing army to enforce obedience to law.

Thirty years of freedom has not done what many expected, but it has done much when we consider the preceding two hundred years of oppression. Citizenship is a vested right that cannot be taken away, and therefore must be treated as a permanent acquisition. The Negro must be made a citizen in fact as well as in name; he must be taught, and his teaching must be by those who desire his elevation. In fact, his education must be a religious education. Eight millions of people cannot be taught by white teachers, for where are these to come from? All Protestant denominations are coming to realize that it is the teachers that must be provided, and so schools are multiplying for the education of colored teachers, who will go among the Negroes and direct civil and religious movements among them. The great need of this is emphasized when we reflect upon the religious inclination of this people. Their traditions and habits for centuries have inclined them to be emotional religionists, without any proper intellectual conception of what religion obligates them to be or do. Well educated and indoctrinated teachers are therefore necessary to guide and instruct them in their worship.

The hope of substantial development must lie in the increase of an educated ministry, who will supplant the uneducated ministry.

The work for the cause of the Freedmen in all the Protestant denominations is carried on with commendable zeal by those in charge, but the great body of believers in these denominations fail to realize its importance, or the gifts for this work would be largely increased. We again commend it, not only to save the Negro, but to save our nation and to save Africa.—*Herald and Presbyterian*.

June 1896
pennsylvania

Anglo-Saxon

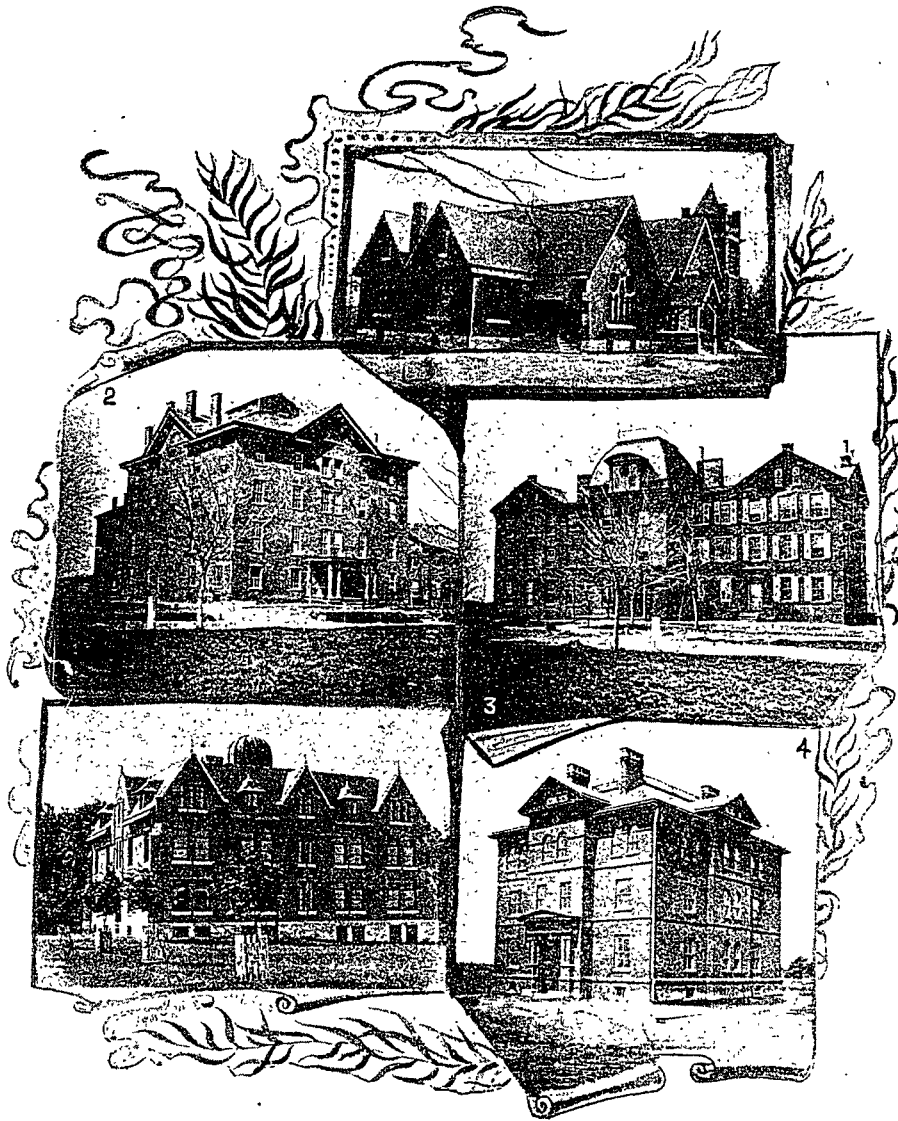
Prof. Geo. B. Carr

Lincoln University Herald.

VOL. III.

LINCOLN UNIVERSITY, JUNE, 1896.

No. 4.



1. MARY DOD EROWN CHAPEL.

2. LINCOLN HALL.

3. CRESSON HALL.

4. HOUSTON HALL.

5. UNIVERSITY HALL.

Location and Equipment of Lincoln University.

Lincoln University is located in Southern Chester Co., Pa., on the line of the Philadelphia and Baltimore Central Branch of the Pennsylvania Railroad, about two hours distance, in time, from either city. No healthier region is to be found. The institution is well removed from associations

which tend to prevent high literary attainments and hinder the formation of a high moral character.

It has already sent forth more than one thousand educated young men, most of whom, as teachers, ministers, missionaries and physicians, are faithfully, and, as we believe, efficiently laboring for the good of their people in this and other lands. Eighty acres of land are possessed; on which have

been erected, including professors' residences, seventeen buildings.

Its Board of Trustees is composed of representative and well known men of Pennsylvania, New Jersey and New York.

Its faculty of ten professors will compare favorably with that of other institutions for the higher education of youth. They are well adapted to their peculiar work, and devoted to the interests of those under their charge. Rev. I. N. Rendall, D. D., has been the honored and efficient President for thirty years. Dr. Woodhull and Rev. John B. Rendall have occupied their chairs of Greek and Latin for more than a quarter of a century. Rev. Dr. Bingham, temporarily filling the Chair of Theology, has been President of the Board for eighteen years. J. Craig Miller, M. D., is Professor of Natural Science; Rev. R. L. Stewart, D. D., Professor of Pastoral Theology, Evidences of Christianity and Biblical Antiquities; Rev. J. Aspinwall Hodge, D. D., Professor of Instruction in the English Version of the Bible; Walter L. Wright, Jr., A. M., Professor of Mathematics and Librarian; Rev. W. D. Kerswell, B. D., Professor of Hebrew and History; Rev. George B. Carr, A. M., Professor of Rhetoric; and Perry W. Sewell, A. B., Instructor of Greek.

No other institution has superior facilities for leading in the great work, so urgently demanded for our country's good, of a race's education and Christianization. The preparation and equipment of competent leaders is Lincoln University's especial task. With this in view, the co-operation and help of a Christian and benevolent public is earnestly desired. Most of the students attending are poor, and unless aid for their support is received, will be obliged to discontinue study. One hundred and thirty dollars a year will entirely support a student. Lesser sums will supplement what a student is enabled to pay himself. Gifts of any amount for the purpose are welcomed from churches, Sabbath schools, Christian Endeavor Societies and individuals.

They may be sent to Rev. Edward Webb, Oxford, Pa., or Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, both of whom act as Financial Secretaries of Lincoln University.

Forty-eight students were enrolled in the Theological Department this year. This is the largest number in attendance at this school of the prophets during the twenty-five years of its existence. Of this number, thirty-six are Presbyterians, seven Methodists, and five Baptists.

History and Aims.

BY REV. I. N. RENDALL, D. D.

The original suggestion of this school for the education of colored youth was in an ordination service. With his hand upon the head of Rev. Wm. Mackey, during the ordaining prayer in which he was consecrated as a missionary to Africa, it came into the thought of Dr. J. M. Dickey, that the Christian colored youth of the United States, if qualified by a sufficient education, would take up the work of missions to Africa, and give a great and successful impetus. Shortly afterwards, he resigned his pastorate in the Presbyterian Church, Oxford, Pa., that he might without diversion establish a school where such an education could be obtained by colored young men. "The positions I would lay down," he said, in a sermon preached in 1853, "are these: The black man in Africa or in the United States, is to receive the Gospel, for the most part, at the hands of the black man. And it is the duty of Christians of the white race to prepare (under God), in this country, these missionaries and teachers for their work."

"For this purpose Ashmun Institute, afterwards changed to Lincoln University, was established," in the certainty that "a race of men enlightened in the knowledge of God will be free, more by the action of those who witness their piety than by their own. Kindle the lamp of religious knowledge, it will surely light them to an elevated position, social and civil, among the people of the earth."

In accordance with these sentiments, the Ashmun Institute was established on the 5th of October, 1853, "for the scientific, classical and theological education of colored youth of the male sex."

Its motto was, "The night is far spent, the day is at hand." Its aim was to fulfil to the Negro the duty of the white race, and prepare, under God, in this country, colored young men as Christian ministers and teachers for the work of delivering the Gospel, with all its uplifting social and civil influences, into the possession of the black man wherever he is found.

Its warrant was the purpose and promise of God that "Ethiopia shall soon stretch forth her hands unto God." Its confidence was that "God hath made of one blood all nations of men to dwell on all the face of the earth," and that "He hath fashioned their hearts alike." Its first President was Rev. John Pym Carter, D. D., of Baltimore

Md., who opened the courses of instruction in 1857, and formed classes in the primary branches, in mathematics, in philosophy and in theology, with initial and encouraging success.

In 1861, Dr. Carter was succeeded by Rev. John W. Martin, D. D., who had held many positions of literary distinction, and who added to the branches previously taught, the Latin and Greek and Hebrew languages.

In 1865, at the close of the Civil War, the courses of instruction were reconstructed upon an enlarged plan to meet the changed condition of the colored people of the United States, by reason of emancipation.

In 1866, the name of Ashmun Institute was changed to Lincoln University, the conditions of graduation were announced, and five former students, invited to return, received the honorary Degree of A. B.

On the same occasion, Wm. D. Johnson, of Baltimore, Md., a student of four years, received the same degree in the course, being the first so graduated. Including the Class of 1896, the total number of graduates is five hundred and fifteen. Two hundred and fifty of the students of Lincoln University have been licensed and ordained as ministers of the Gospel. Many are successful teachers of schools of a high grade. Several are professors in other universities, and in Normal and Industrial Schools. Some have reached eminence in the profession of the law, and of medicine. And some have achieved success in various departments of business life.

In general, the students from Lincoln University are noted for their reliability in character, their tact in meeting and over-reaching the difficulties of their work, their competency in practical affairs, and the comparative thoroughness and symmetry of their education.

Fulfilling the purpose expressed in its original charter, Lincoln University has established and is conducting a collegiate department with the usual literary, scientific, classical and philosophical features.

The wisdom of this higher education for our colored youth may be vindicated by its fairness and success. The liberal education given in our colleges is very much prized by our Anglo-Saxon communities. It is thought to be desirable as a preparation for the practice of law and medicine, and indispensable for the sacred calling of the ministry of the Gospel. This liberal education of some does not antagonize or discredit the manual industries upon which industrial prosperity rests. Agriculture and

commerce and manufactures and public works of all kinds, still flourish in white communities, where the higher education is held in high esteem, and has achieved its highest successes. Some of the most generous endowments of our colleges and universities have been given by business men, who won the success of accumulated wealth without this advantage. Education and industry thrive together. Successful industry begets not merely wealth, but the desire of education and successful education protects the products and the rights of labor. The interchanges of condition are common and notable, both in the ranks of labor and of learning. You cannot block the way of wealth to the laborer, and you cannot block the way of learning to the industrious. It is no discredit to our men of wealth that many of them were once poor, and it is no discredit to men of learning that many of them were once laborers. In fact, wealth does not always stay in the families of the rich, nor learning in the families of the literary.

What cannot be done with the poor and ignorant of the white race cannot be done with the Negro as a race. And you can no more restrain him from the higher education than you can keep him from the reward of his industry. If he gets wealth he will buy education. And he needs it before he can pay for it.

It is one of the wise maxims of our government, that the poor need more education than they can or will pay for. This is the theory of our public school system. And it does not stop with the common school. It includes both normal and higher opportunities. There is no danger that too many of them will become educated, or that any of them will become too highly educated. They have now the free opportunity of the common school, but it would require a compulsory law to get the majority of the children into it. And many who might now be in the higher schools, prefer lounging in idleness and dissipation. For the most part it is only the earnest and the worthy, who have some use for the advantages of education, who will take the pains to acquire it.

But we, Anglo-Saxons, arouse and justify this emulation or ambition in the Negro. We place a high estimate on education. We expend vast sums on its facilities. We set wealth on high, but often place this above it. We demand it in our professions, and we provide for it in the ministry. And we ascribe our greatness to this source.

If our prosperity and happiness stimulates his ambition, why should he not wish to be like us in this? Why should he admire the

Anglo-Saxon and not wish to be what makes them admirable? How can we expect to teach him to imitate our industry and perseverance and sense of honor, and not our love of learning and the dignity which it gives to wealth and character? If he becomes like us in other things he will be like us in this. (5)

It is in fact a taste and a purpose already formed. The spontaneous benevolence of the North promptly conceded this benefit to the Freedmen, and welcomed them to its possession. When the spirit of universal liberty breathed out its thought in words and deeds, this was its utterance—Whatever is good for us, is good for all men—freedom, the rewards of industry, citizenship, the honor of education, and the blessing of religion are equally for all. The children cannot take back the word of their fathers.

You may think that freedom is too full of peril to the inexperienced to be made universal, but you can not re-enslave them. You may think that citizenship is too much a function of government to be put into the hands of the landless; but you cannot recall a gift after it has become a legal possession. You may think that the higher education will stimulate pride in those who ought to be lowly; but the educated are not more liable to pride than the ignorant are to malice.

And if you think that religion among the Negroes is too emotional, surely the remedy for that is not less religion, but better teachers and exemplars. The necessity of more and better educated ministers must be admitted, even by those who regard industrial training as essential to their prosperity at this time, and to their prospects.

The appreciation of manual industry among the laboring and toiling irreligious masses, is not as an attraction or a pleasure, much less as a duty. They regard labor as a curse, as a badge of inferiority, as a benefit to others who derive profit from their work at their expense, as a hard necessity of their misfortunes to which they must submit or suffer. More labor and harder labor and compulsory labor will not mitigate their dislike, or reconcile them to its hardship. It will not give cheerfulness and zest and alacrity to their toil to tell them that labor is their doom: that they were born to bear it: that they are good for nothing else: that they would starve if they stopped to think: that they would become proud and hateful if they ever ceased to make brick with straw. If they are ever to learn that intelligent labor is an honor: that the rewards of honest labor are a prize to the in-

dustrious: that God blesses the faithful workman, and that it is the law of labor that the hand of the diligent maketh rich: it must be by the instructions of religion, confirmed by the Word of God, and conveyed by competent and faithful ministers of the Gospel. (6)

The will and law and blessing of God alone can reconcile a toiler to the sweat of his brow, whereby he earns his bread. The reward of labor is sweet, but the sweat by which it is earned is salt to the laborer. Religion blesses labor. If you want the Negro to get that blessing give him the refreshment of his work in the cup of grace. Reconcile him to it as a means of life and improvement, and assure him of this certainty on the authority of God. The ministry of the Gospel is the only agency by which this impression of the dignity and the value of labor can be made on his convictions. There is more than this for the minister to do: but he is the only one who can do this effectually.

What kind of a minister does the Negro need? Many seem to think that the sufficient minister for the Negro in these times is a man who is a hale fellow with him as he is, nearly on a level with him in his experience and ignorance, and who will be in sympathetic touch with him on the present scale of his living—industrially, socially and morally considered.

It is, however, a fact, that his present home is a disgrace to decency, his present life, physically and morally, is below the level of human necessities, and his present desires are too largely set on wasteful and ruinous gratifications. And the minister who is not dissimilar from him in these things, is not fit to be his advisor or his guide. It is regarded by intelligent Negroes in the South as a moderate estimate, to say that four-fifths of the Negro ministry now serving the churches in the South, are not fit morally or intellectually for their office and its responsibilities. The ministry actually existent among them is the highest and most controlling influence affecting their condition and their prospects. It is still incompetent to its task. And they are kept down, and their future endangered by this disadvantage. It is certainly not a very friendly way to consider his wants, to inquire how little a man may know to be competent to be a Negro minister.

In the matter of religion it is better to ask, how great a Saviour must this sinner have in order to be saved, and how well qualified must the ambassador of that Saviour be, in order to represent Him to the most

degraded, so that they shall not mistake His overtures.

The Negro minister, as well as other ministers, needs to be all that grace can make him—a penitent, believing follower of the Lord Jesus Christ, himself obedient to the Gospel, and unselfishly devoted to the work of winning others to the obedience of the faith. And if there is anything that sound and thorough learning can do to fit such a man for his work, the Negro needs it more than his white neighbor, because he has a more difficult task to fulfil.

In the colored communities of the South, where their work is to be done, they are often the only agency working for good. They need to be able to stand alone. They are the school teachers, the advisers in business matters, the only guardians of social morality, and the organizers and conductors of the Church. In no other communities in this country is the minister so important, and charged with so many responsibilities and so isolated. He must be all things to them that he may gain any.

It is only fair to him, since their white brethren have left the whole work of the ministry to the colored minister, that he should be welcomed to the full help of an unstinted preparation. How can we explain it to the credit of our benevolence, that we are unwilling to give to the more needy what we require for ourselves, who are less dependent?

If we require the tale of bricks, we ought not to refuse the straw. The work which we leave them to do is of more value than the education which fits them to perform it.

It is not right towards God to deny this higher education to the Negro student. There can be no mistake in following His leading. He has given them the ability to acquire the highest education. He has not delayed this gift for coming generations. They have every capacity now. And they have the present desire of this benefit in its fulness.

It is the privilege and duty of the favored Anglo-Saxon not to keep this advantage to himself, but to share it with his needy brother, without deferring the bestowment in the face of present needs, and not stinting the quantity in the face of immediate necessities.

The Negro must have the whole Gospel in all its blessedness without delay. The Negro minister must have the best preparation that human scholarship can add to Divine grace, in order to teach and preach that Gospel in its purity and fulness in the languages of men. And the Christian

Church, which holds this treasure in her hands, holds it as a steward, to distribute it freely where Christ indicates His will by the bestowment of capacity and the opening of opportunity.

The Negro race belongs to Christ in virtue of the universal scope of His redemption. We dare set up no barriers of education. Lincoln University, as the agent of the Presbyterian Church, in the education of the ministry intends to see to it that nothing that is profitable for the ministry in the most favored churches is kept back from her Negro candidates. There is no inferior gospel for any sinner. There are no inferior graces suited to the capacities of the poor and the neglected. And there shall be no inferior ministry in our Afro-Presbyterian churches who can trace their disabilities and disadvantages to the improvidence and the parsimony of Lincoln University and her generous patrons.

Licensure and Ordination.

The Presbytery of Chester held an important meeting on the fourth of June at Lincoln University. Luke B. Anthony, a native of the Bassa Tribe, West Africa, who had taken the full college and theological course at the University, and has since taken three years in medicine, and was to sail on the thirteenth to enter on missionary work among his people, was ordained and bade God speed.

William H. Clark, William H. Freeland, Alonzo S. Gray, John H. Hayswood and Albert S. Long, graduates of the Theological Department, and about to enter upon missionary work in the South, were also ordained.

George R. Brabham, of the Middle Class in the Theological Department, and appointed by the Presbytery of Carlisle to work in Chambersburg, Pa., was licensed.

George E. Cæsar, Stephen D. Leak and Samuel A. Penn, with summer work of an important and interesting character in the South, were given a temporary license until October.

Albert Barnes, expecting colportage and evangelistic work in Washington, was licensed as local evangelist for one year.

Other students of the Junior and Middle Classes in the Theological Department passed examinations in arts, science and philosophy, and in the languages.

J. B. Rendall gave the charge to the evangelists going to Africa and the South. The day was full and interesting, and far-reaching in its outlook.

Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to

REV. R. L. STEWART, D. D.,
LINCOLN UNIVERSITY, PA.,

or REV. W. P. WHITE, D. D.,
1328 CHESTNUT ST., PHILA., PA.

Notes.

A Catalogue of Lincoln University, illustrated and full of information, may be obtained by addressing the Dean of the Faculty, Rev. John B. Rendall, or either of the Financial Secretaries.

Hereafter both the Collegiate and Theological Departments of Lincoln University will open on the same day. The date for 1896 will be September 24th. It is desirable that all students be prompt in attendance.

THE LINCOLN UNIVERSITY HERALD is published monthly. It aims to keep the friends of the University informed of what is occurring in connection with it, and to awaken greater interest in its work. Subscriptions, at twenty-five cents a year, are earnestly solicited.

Lincoln University is reached from Philadelphia and Baltimore by taking the Pennsylvania Railroad (Central Division). Trains leave Philadelphia (Broad Street Station) at 7.17, 11.12 A. M.; 2.53, 4.32, 6.19 P. M. From Baltimore (Union Station): Trains leave 4.10, 8.23 A. M.; 3.10 P. M.

The Rev. Theodore L. Cuyler, D. D., preached the annual sermon before the students of the Theological Seminary on the 24th of May, in the college chapel. The sermon was characteristic of the man. It was a trumpet call to duty in the face of sacrifice and trial, based upon the Master's word to the disciples just before He suffered, "Arise, let us go hence." Dr. Cuyler's address to the graduating class was tender and solemn, and will long be remembered by the young men who stood before him.

Commencement Day.

This occurred Tuesday, June 2d. The forenoon was devoted to the Theological Department. The following were the graduates:

William H. Clark, North Carolina.
Stephen C. Doby, South Carolina.
William H. Freeland, North Carolina.
Alonzo S. Gray, South Carolina.
John H. Hayswood, North Carolina.
Albert S. Long, North Carolina.
Albert Barnes, District of Columbia.
William E. Edwards, New York
Mills R. Roscoe, North Carolina.

The last three pursued an English course.

The addresses were as follows:

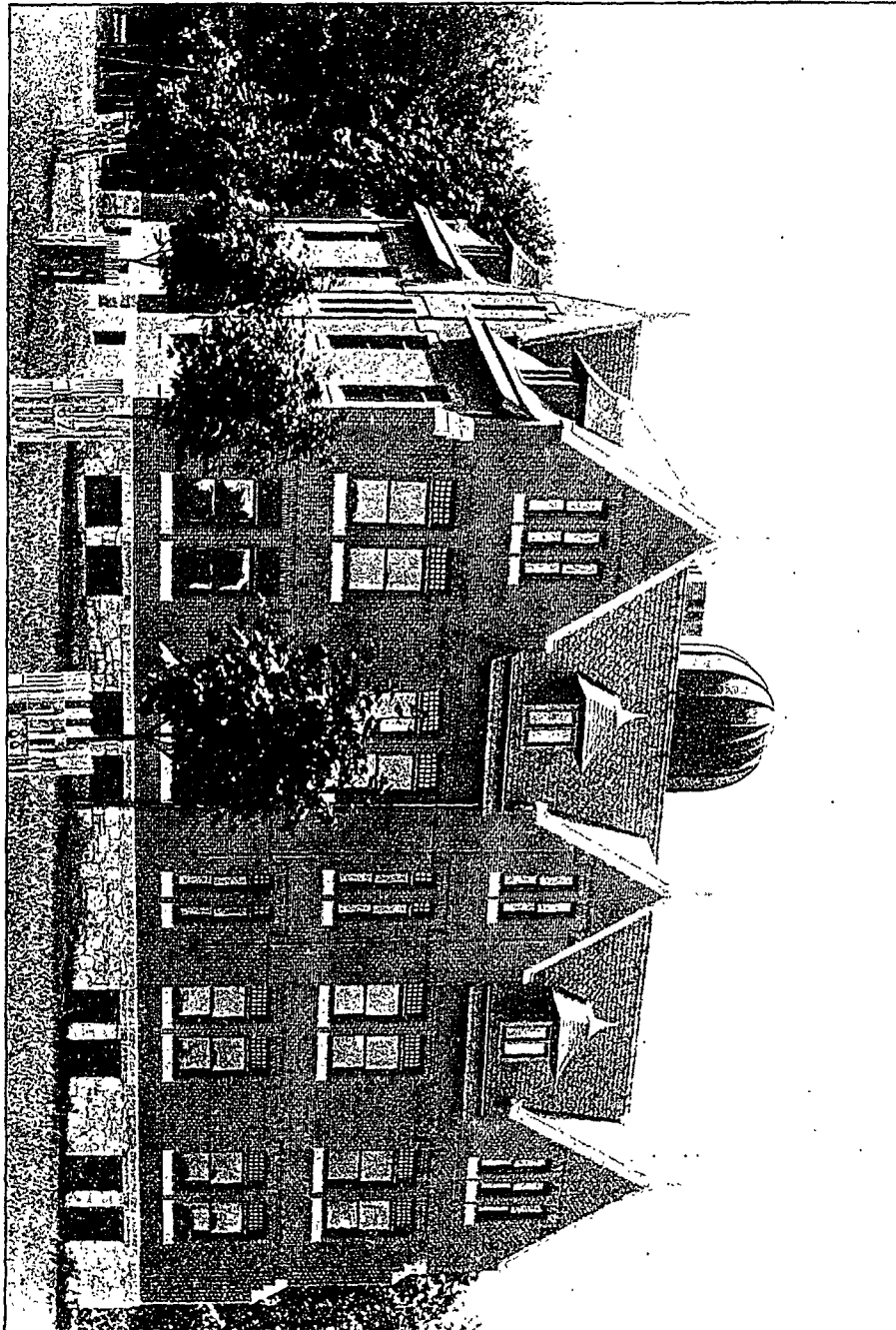
"The Duty of the American Church to Africa," William H. Clark, N. C.; "Man's Character—His Gift to Society," William H. Freeland, N. C.; "The Power of the Pulpit," Alonzo S. Gray, S. C.; "The Ministry," John H. Hayswood, N. C.

At the close of the morning exercises, Rev. Henry C. Minton, D. D., Professor in San Francisco Theological Seminary, and Rev. George McArthur, addressed the audience. Said Dr. Minton:

"Although I come from a far-distant shore, yet I am one of you. We all take a common interest in Lincoln University. It is not unknown to me. I once lived in Pennsylvania, and I still call it home. I am glad that Lincoln University is a Christian educational institution. If we educate a man and neglect his moral and religious nature, we only make him an engine of evil. Hence I say I am glad it is a Christian educational institution. I am thankful, too, that it is a Presbyterian school. Some may say, 'That is a narrow view of the matter.' I am glad that my father thought before me, because I believe he thought right, and for the same reason I am glad that my grandfather did some thinking, too, and because I believe he thought right, I am proud of him. I congratulate you on the attainments of Lincoln University. I congratulate you, young men, upon the prospects before you. You go to your countrymen in the South to pour into their willing ears the story of the Gospel."

In the afternoon occurred the exercises of the Collegiate Department. Prayer was offered by Rev. John B. Reeve, D. D., of Philadelphia. The Latin Salutatory was delivered by Wm. G. Wilson, of Virginia; the Mathematical Oration by Lexius H. Harper, of Georgia; the Rhetorical Oration by Wm. C. Todd, of Virginia; Historical Oration by Matthew C. Whittico, of Virginia; and the Valedictory by Julian J. Benton, of Georgia. The following were the graduates:

Julian J. Benton, Georgia.
William G. Wilson, Virginia.
Thomas F. Bampfield, South Carolina.
Aaron H. Thomasson, Arkansas.
Lexius H. Harper, Georgia.



UNIVERSITY HALL.

William C. Todd, Virginia.
 Bollie Levister, North Carolina.
 Robert H. Scott, North Carolina.
 Matthew T. Wittico, Virginia.
 Charles H. Roberts, North Carolina.
 Morris H. Key, Maryland.
 Theodore A. Auten, New Jersey.
 Isaac E. Wilson, Virginia.
 Hugh M. Burkett, Maryland.
 James W. Dawkins, South Carolina.
 Pink W. Watson, Texas.
 William H. Randolph, Virginia.
 Coleman E. Gibson, North Carolina.
 Walter F. Hawkins, Maryland.
 James A. Hilliard, Arkansas.
 James D. Turner, Maryland.

The degree of D. D. was announced as having been conferred upon Rev. Daniel M. Minus, of Orangeburg, S. C., and of honorary A. M. on Rev. Clarence Dillard, of Goldsboro, N. C., and Luke Anthony, who expects soon to sail to Africa as a medical missionary. The degree of A. M. in course was conferred upon Messrs. Wm. H. Clark, Wm. H. Freeland, Alonzo S. Gray, John H. Hayswood, Albert S. Long, John W. Brum, Isaac N. Jennings, and John B. Rendall, Jr. The degree of A. B. in course was conferred upon Mr. Thomas H. Lackland.

President Rendall read a list of prizes that had been awarded for excellence in some department of study, as follows:

Handsome Bibles were presented by friends of the University as prizes for the best essays to the following members of the Theological Department:

Mr. Alonzo S. Gray, Mr. George E. Caesar, Mr. John H. Locklier, and Mr. Henry P. Butler.

The junior oratorical contest took place on Monday afternoon, June 1st, in which the following young men took part, delivering orations on the themes named:

George S. Miller, Georgia, "Man a Lever."

John A. White, Virginia, "What Shall Be Our Reward?"

Samuel J. Comfort, Pennsylvania, "Invisible Forces."

Thomas H. Jackson, Maryland, "The True Statesman."

Darius L. Donnell, Pennsylvania, "Christian Education."

James T. Suggs, North Carolina, "The Crown of Life."

A gold medal marked A was awarded to the speaker adjudged to have reached the highest degree of excellence; and a similar medal marked B to the second in point of excellence.

The first prize was awarded to John A. White, and the second to Thomas H. Jackson.

The Bradley medal for excellence in scientific study throughout the entire course was awarded to Aaron H. Thomasson, of Arkansas.

The literary societies had their anniversary several days ago. The first prize for the Sophomore oration in the Philosophian Society was awarded to J. H. Dwelle, of Georgia, and the second to J. F. Blair, of Georgia.

In the Garnet Literary Society, the first prize was awarded to John Huff, of Pennsylvania, and the second to C. M. Bonfield, of Jamaica, W. I.

President Rendall, before the close of the exercises, said: "I greatly regret to state that Rev. William R. Bingham, D. D., President of the Board of Trustees, is sick and unable to be present to-day. He is not dangerously ill, but his sickness is sufficient to keep him from attending these exercises. This prevents his speaking on behalf of the University, as we had hoped he would do. I have this to say, though—⁶ it is our purpose to appeal to the public for funds to further our work. We wish to double our resources and double the number of those we can train here, and shall ask that the sum of \$250,000 shall be given us for that purpose."

Rev. N. G. Parke, D. D., of Pittston, one of the Trustees, made a brief address, in which he said: "I do not think I would say anything here to-day only for the fact that I have been in the South, and there in North and South Carolina I found the graduates of Lincoln University, and their proficiency speaks well for the University. When they learned that I was one of the trustees, they sought me out, and I met numerous young men who were anxious to come here. I believe nearly all the young colored men in North and South Carolina would come here if they could. It is my opinion that Lincoln University is destined to be a second Princeton in its work."

When Dr. Parke took his seat, Dr. Rendall arose and said: "Yes, Lincoln University is not only destined to be a second Princeton, but she has already begun to be what Dr. McCosh said on this platform ten years ago, 'This is a daughter of Princeton,' and I answered, 'Yes, and she will come over some day and ask for her dowry. Princeton has just been asking for \$1,000,000. We want a share of that or else we will go to Princeton's friends and ask for as much more.'"

Our Claim for Existence and Support.

From the date of its incorporation, under the title of Ashmun Institute, in 1854, until the present time, the friends and directors of Lincoln University have never swerved from the original purpose of its founder, to maintain and develop an Institution for the higher education of young men of the Negro race.

Commencing amid many discouragements with the primer and spelling book, its instructors have advanced step by step, until its curriculum includes all that is comprehended in the modern college and seminary for young men of the Anglo-Saxon race.

Lincoln University has proved its right to exist and demand recognition alongside of the honored institutions of the land, through more than a score of years of efficient work and widely extended influence. "It would be well," said the late Wm. E. Dodge, for many years a friend and supporter of this Institution, "if our men of wealth who are giving to our colleges could realize the fact that there is a Princeton for colored men in Lincoln University. I believe the Negro is capable of as high classical development as any other race in the world. Lincoln University has demonstrated that already."

Along the same line, the late Judge Allison, of Philadelphia, has given this testimony: "My judgment is, there is no institution in the land but might be justly proud to be able to call the graduates of Lincoln her sons. All skepticism as to the capabilities of the Negro to stand side by side with his white brother, as his intellectual equal, when thus developed, ought to vanish before such proofs as your graduates present. The difference is that which exists between the white and the black block of marble."

Were it necessary, a volume of testimony such as this might be adduced, but the best evidence of the efficiency of the work is to be found, as I have already intimated, in the extended territory where our alumni have lived and labored for a generation past. By this test we prefer to be rated, and to have our influence measured. By this, also, rather than by extended argument, would we test the assertion so often and so flippantly made in the public press and on the platform, that "primary education with industrial training" is all that the Negro wants, and all that he is capable of receiving.

At a mass meeting held in behalf of this race in Philadelphia not long since, it was

asserted by one of the speakers that "the colored people do not need classics, Greek, Latin, German, Hebrew, and will not for two thousand years."

This is a specimen of the style of reasoning, or rather of unreasoning, unsupported statement, which was suffered to pass unchallenged within forty-five miles of the institution which, for a quarter of a century, has furnished the most convincing proof to the contrary.

It is based upon the conception that the Negro can never rise above the condition of the hewer of wood and drawer of water; and it contemptuously ignores all his intellectual and spiritual yearnings and necessities. As a matter of fact, it is just as true of this race as of our own, that there are many who are not fitted for the higher grade of mental training which would qualify them for wise leadership. We do not ask that these should be forced into unnatural relations, but we assert without fear of contradiction that there are among the colored people of the land, a number unusually large, for the opportunities they have enjoyed, who crave a higher education; and who are not only capable of receiving it, but of making a good use of it.

Let it be granted that nine-tenths of them are unfitted for such a course of training, and it still remains true that the best which the land can afford should be given to the remaining tenth, who by virtue of superior endowments will inevitably be the leaders of the majority for good or evil. It is a well-known fact that progress in education and Christian civilization must begin with the higher institutions, and go down in its influences among the masses. If for the brightest minds of the Anglo-Saxon race, a thorough course of collegiate and professional training is required in order that they may be fitted for the pulpit and all the exacting demands of professional life, can we expect less of the Negro with no heritage of education behind him, and a more difficult problem before him in the three-fold domain of social, civil and religious life?

As Booker Washington has put it: "The Negroes will constitute one-third and more of the ignorance and crime of the South, or one-third of its intelligence and progress; and in the solution of this problem both races are equally interested."

While it is scarcely possible to exaggerate the importance of the Industrial School as a factor in the progress of the colored people at the present time, it is nevertheless a stubborn fact that this, apart from the higher forms of education, can never solve

the problem which confronts them. "The great need of the colored people of the South," as Dr. Montrose, in a recent number of the *Independent*, has expressed it, "is wise leadership along all lines of development; men of large and comprehensive views, acquired by contact and communion with the world's great thinkers; such men are needed to-day even more than nine times as many with a little more practical knowledge concerning the use of the saw, the jack-plane and the blacksmith's forge."

"A mere common education will not disclose the uncommon powers of this class; they need the test of the best. And somewhere, at several central points at least, provision should be made for the higher education of the talented tenth as well as ordinary education for the other nine."

This, in a word, is the mission of Lincoln University. For this purpose alone it exists, and for this it asks the sympathy and help of those who are laboring for the highest interests of our fellow-men.

R. L. S.

A Look at Lincoln University.

Rev. Theodore L. Cuyler, D. D., who preached at Lincoln University the Sabbath before Commencement, wrote an account of his visit there for the New York *Evangelist*. From it we extract the following:

"Until this year I have been obliged to decline every invitation to visit Lincoln University, and it was with great satisfaction that I was able to come over here on Saturday to deliver the annual sermon before the graduating theological class. I was not prepared to find an institution of so high a grade in scholarship; the curriculum is but little below that of Princeton College when I was there more than fifty years ago. The buildings and the grounds are very attractive, and President Rendall has, by thirty years of experience, proved himself to be emphatically the right man in the right place. There are about two hundred students, of whom forty-eight are in the Theological Department.

"Yesterday was a bright, vernal Sabbath, and over the rich mass of foliage and green fields rested a sweet, quiet, Sabbatic charm. The exercises were held in the handsome Mary Dod Brown Chapel, the gift of the sister of the brilliant Professor Albert B. Dod, of Princeton. Before entering the chapel, I was taken quite aback by having a gown and tasselled Oxford 'University cap' tendered to me, and all the faculty marched in similarly accoutred! The graduating class were also attired in gowns, for Lincoln

is the most 'nobby' of all the institutions for our colored kinsfolk in the land. At the right of the pulpit was a trained choir, with organ, cornet and violin accompaniments. The singing was admirable, and I suppose that the sable singers would have been terribly shocked if I had asked them to give me such weird plantation melodies as 'Roll, Jordan, roll,' or 'Swing low, sweet chariot.' Yet it would be a calamity to have these plaintive and beautiful melodies—our *only* native American school of music—die out entirely!

"At the close of my discourse, the graduating class of theologues arose before the pulpit. One of them, a student from Washington, bore the revered name of 'Albert Barnes.' They were a bright looking group, well trained in Greek, Hebrew, Homiletics and Dr. Hodge's theology. One of the class longs to go as a missionary to Africa, and I wish that our Foreign Board had the means to send him.

"In the evening the sacrament of the Lord's supper was administered in the large chapel; five of the students distributed the elements, and all of the students, with four or five exceptions, partook as communicants! What college in the land could show a larger percentage of church members? The pastoral oversight of these two hundred young men is very thorough, and very needful, too, for they come largely from early associations that on the score of Christian ethics are not very elevated. It is on *ethical* lines that the Negro needs especial instruction!

"But why give the Negro such an advanced education as our Presbyterian 'Lincoln' furnishes? Are not the industrial training processes of Hampton and Tuskegee much better for them as a class? Yes, for the great mass of the colored people, but Lincoln is intended for the thorough education of ministers and physicians and high grade teachers and lawyers and *leaders of their race*. The eloquent Price (the late President of Livingstone College) was a graduate of Lincoln. This institution's mission is to furnish men of the Highland Garnett and Booker T. Washington stamp. If the Negro race is to be pulled upward, it must have some highly trained men to give them the lift. A dozen more Lincoln Universities would be a vast blessing to the eight millions of our colored countrymen! . . .

"This noble institution, that bears the great name of Lincoln, recognizes the need of a sound and thoroughly evangelical education of the men who are to become *leaders* among the eight millions of Southern Freedmen. More than half of the present

preachers to the Negroes are utterly incompetent for their sacred calling, and many of them sadly deficient in good morals. Some most painful facts were brought out at the last Conference at Tuskegee. No small amount of gross ignorance and bestial immorality exists among vast portions of the Freedmen, and 'gettin' 'ligion' of a low, sensuous sort is not more than a skin-deep process. The mission of Lincoln and Hampton and kindred institutions is a mighty one; to look after China and Japan and to leave millions of our own people to ignorance, licentiousness and social barbarism, would be a crime before God that American Christianity cannot afford to perpetrate.†

Lincoln University.

[The following communication appeared in the *Presbyterian Journal*. It was written by William H. Scott, of Philadelphia, who has during the last year become a trustee of Lincoln University.]

It was my first visit, hence first impressions. The occasion was the commencements of the Theological and Collegiate Departments of the University. They were both held on the same day in Livingston Hall, a large frame building erected by Miss Susan Gorgas, of West Chester. There were nine graduates in the Theological Department, and twenty-one in the Collegiate Department. The addresses and orations were thoughtful, and, on the whole, very creditable. I was struck with the remarkable memories of the men; not a manuscript was referred to, and there was scarcely a pause in the delivery of the speeches. The fire and force, however, which I have seen exhibited by colored men on other occasions, was absent—the audiences were not electrified.

Lincoln University is well named Lincoln—the President, the Statesman, the Emancipator! The very name is an inspiration to the colored man. No wonder so many of the colored men are seeking admission to this institution to obtain an education, and no wonder that so many who have been permitted to enter its halls go forth to honor the name of Lincoln.

Lincoln University is well placed. Located in Chester County, Pennsylvania, it occupies eighty acres of choice ground, beautiful for situation. The University is half a mile from the railroad station; it is well removed from associations which tend to prevent study and hinder the formation of a high moral character. The buildings are sub-

stantial and attractive. I was greatly pleased with the Mary Dodd Brown Chapel, and the hospital just erected by Mr. J. M. C. Dickey as a memorial to Mrs. Harriet W. Jones, a sister of the Rev. Dr. Rendall. I could easily have picked out a nice place for a library building, an additional dormitory, and a house for steam heat and electric light plants. Persons seeking permanent investments will find some choice places on the grounds of Lincoln University. If I were asked what Lincoln needed most at the present time, I should say a library building and electric light.

Lincoln University is well manned, not numerically, but physically, intellectually and spiritually. The President of the University, the Rev. Dr. Rendall, is certainly the right man in the right place. I heard him make his thirty-first annual report, and I felt that the great success of the University in the past was largely due, under the blessing of God, to the personality of the beloved president of the institution. The professors are nearly all ministers of the Gospel, and I doubt not they preach as well as teach. There did not seem to be enough professors, but I suppose there are as many as the institution is able to support. With regard to the students, numbering nearly two hundred in both departments, they are earnest, thoughtful looking young men, and seem to be at Lincoln not for pleasure but for business. Why should there not be five hundred students at Lincoln University? They are knocking for admission, but it takes the golden key in the pocket of the Christian people of America to open the door.

Rev. Dr. Rendall stated in his address that he needed \$250,000 to accomplish all he had in his heart for Lincoln at the present time. I sincerely hope that his fondest dreams may be realized. Daniel Webster is reported to have said at the dedication of the Bunker Hill monument, "Nothing is impossible on Bunker Hill." Might we not also say, "Nothing is impossible to an institution bearing the name of Lincoln?" Great are the possibilities of Lincoln University.

The Negro in the Southern Church.

A writer in the *Independent* speaks of the deep interest shown in the "Brother in Black," by the last Southern Presbyterian General Assembly, "not on sentimental grounds but on the high plane of Christian brotherhood, privilege and duty." He says the most eloquent speech of the Assem-

bly was made by Rev. Dr. Morton, of North Carolina, in advocacy of colored evangelization, and that many in the audience were visibly moved by his touching and powerful appeal on behalf of the colored race, so faithful in days of bondage, so true in times of strife that tried men's souls, and still so friendly, and yet so needy, in days of peace.

Christian Endeavor.

A flourishing organization of the Young People's Society of Christian Endeavor exists at Lincoln University, and the students are deeply interested in its welfare and progress. They will be represented at the Endeavor Convention of 1896 by William W. Sanders, of the Senior Class, Martinsville, Va., and George L. Davis, of Indianapolis, Ind., class of '99.

One of these young men may be found at the Bureau of Information in the Pennsylvania department of the Convention building, where he will take pleasure in answering questions in reference to the Institution and its work.

Said Mr. Moody, "I have no fear of the Endeavor movement if it keeps close to Christ." And it was a remarkable fact, observed at the Boston convention, that the most popular themes were "The Divinity and Headship of Christ," "The Conversion of the Whole World to Christ," and "The Practical Unity of the Church of Christ."

One significant thing noticed at Boston, as doubtless will be at Washington, was that the theatres and saloons of Boston did not decorate their fronts in honor of the Endeavor Convention.

From whatever standpoint we may be disposed to regard it, the Christian Endeavor movement is the most remarkable of this or any other age.

It was born in a revival, its growth has been phenomenal, and its range includes all lands and all races under the sun.

In fifteen years its membership has developed from a single society into a compact, well-ordered organization, numbering more than two million, five hundred thousand.

Like the Sabbath school, it is an agency for aggressive work within the Church of Christ. It is liable to abuse and perversion, but if wisely guided it may become, nay, it has already become, one of the most efficient agencies for good in connection with the training and development of the Christian Church.

Repentance is a part of our religion, but it is not a part of holiness. A holy creature does not repent. It is a saving grace in a sinner who turns from the evil of his way. It is his appreciation of the holiness which he lacks, and his dread of the doom which he deserves.

Sinful habit is strong, but the grace of Christ is stronger than any habit. He is able to save unto the uttermost. He can change your nature, and He can conquer your strongest habits. If He cannot cure your habits, He cannot save you; for you are saved only as you are cured. And if He does not cure you now and here, you have no just ground to expect that He will save you hereafter. Be loosed from your infirmity.

The Christian Endeavor organization stands for whole-hearted practical piety. It is the advocate, open and uncompromising, of temperance, strict living, purity, the Sabbath and the infallible Word of God. It has all the elements of permanence and perpetuity. Its public meetings have been characterized by devotion, missionary zeal, denominational loyalty, interdenominational fellowship, and spiritual power.

Its great conventions are unlike all other gatherings, and already they have exerted a world-wide influence in favor of righteousness, peace and good-will toward men.

The motto of this world-wide society for two years past has been this: "One is your Master, even Christ, and all ye are brethren." This is more than a sentiment. It is a recognized rule of Christian practice.

In its public meetings, this Society recognizes no color line. Delegates from India, China, the isles of the sea, the North American Indians, the Negro from Africa and the United States, sit side by side on the platform and in the convention hall. It honors as Christian brethren all who bear the name of Christ. Representatives of the colored race find cordial welcome in the great conventions.

Said one of their speakers at the Boston convention: "The Africans followed you to this country. You intruded yourselves upon this soil. We came by special invitation." The applause which followed this happy hit was so spontaneous and hearty that the speaker was obliged to wait until the commotion subsided.

Lincoln University Herald.

VOL. III. LINCOLN UNIVERSITY, NOVEMBER AND DECEMBER, 1896. No. 6.

Notes.

The Thanksgiving sermon this year was preached in the college chapel by Prof. W. D. Kerswell, one of the younger professors, and was listened to with much interest.

Rev. P. B. Thompkins, an alumnus of Lincoln University, is the editor of the *Presbyterian Herald*, a paper devoted to the interests of the colored Presbyterian Church. Mr. Thompkins recently paid a visit to Lincoln.

Rev. James Boddy, a graduate of Lincoln University, and for some time pastor of the Siloam Presbyterian Church, of Elizabeth, New Jersey, has resigned in order to accept a call to the Liberty Street Church, of Troy, New York.

The article by President Rendall in the June number of the LINCOLN UNIVERSITY HERALD, on "The History and Aims of the Institution," was, we are glad to say, copied by several of our exchanges and very favorably commented upon.

Prof. John B. Rendall, of the University, is supplying the pulpit of the Doylestown Church, Bucks County, Pa., in the absence of its pastor for the winter in the South. Prof. Rendall is also Moderator of the church at New London, Chester County, and is, as is well known, the Stated Clerk of the Presbytery of Chester.

The Rev. William D. Johnson, D. D., of Athens, Georgia, an alumnus of Lincoln University, who has labored faithfully and successfully in the South for many years, makes request to have his name enrolled on the list of subscribers to the HERALD, and adds, "A friend sent me the June number. I am delighted with its general appearance and contents; especially so with the historical sketch by President Rendall."

Lincoln University is located in Chester County, Pennsylvania, on the line of the Philadelphia & Baltimore Central Railroad, forty-six miles from Philadelphia. The name of its station, post-office and express office is "Lincoln University." It owns

seventy-eight acres of land. It possesses sixteen buildings. It has a faculty of ten professors. One hundred and thirty dollars a year will support a student in its collegiate department, and one hundred and fifty in its theological. Most of its students are in need of this. What they can earn themselves must go for clothing, books and traveling expenses. The Financial Secretaries, who are Rev. Edward Webb, of Oxford, Pa., and Rev. W. P. White, D. D., of 1328 Chestnut Street, Philadelphia, Pa., will be glad to be communicated with in reference to the subject. The more help received, the more good can the University do.

The Right Kind of Leaders.

A writer in the *Africo-American Presbyterian* gives at length his views on the "Race Question," in the course of which he discusses how the Negro race is to be lifted up. The following is an extract:

"The great wonder-working forces of Christian education and culture, when faithfully taught, received and applied will accomplish for a few millions of unfortunate human beings what they did for still more millions who were not a whit better by nature than the few millions. This fact should give cheer and encouragement to all who are favorably interested in the Negro. There needs to be more faith, and less fretful and sinful anxiety as to whether or not the truth will ultimately triumph over vice, in all its multifarious forms and practices. When truth rises, vice hunts a hiding place. What the race is now suffering from in some localities is what might be styled wishy-washy leaders, both in Church and State."

It is true, leaders for the race—men with well-disciplined minds, able to grapple with the problems that confront the colored people, that Lincoln University aims to prepare.

She has been successful in doing this. And she will do it in still greater degree if true friends of the colored race will enable her to do it through aiding in the support of the thousands who seek to enter her doors.

Her endowments for this purpose are small. She appeals for larger ones and for yearly support of students.

Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to REV. W. P. WHITE, D. D.,

1328 CHESTNUT ST., PHILA., PA.

or PROF. R. L. STEWART, D. D.,

LINCOLN UNIVERSITY, PA.

Work of a Lincoln Graduate.

The Rev. Charles H. Trusty, formerly of Maryville, Tenn., has been laboring for about a year in Chattanooga, in the midst of a population of twelve thousand Negroes, with very encouraging evidences of success.

Acting on the apostolic principle of systematic effort for the conversion of the perishing multitudes, he has organized all his members into committees, which report every month, with a view to thorough missionary work.

While the necessities of the field call for special effort in every line of work, he regards it as the chief aim of the church to which he ministers to do mission work. With this object in view, the congregation is putting forth their energies with an enthusiasm which is worthy of all praise to secure a church building, into which they may gather the young and old, to hear the Word of God. Three thousand of the four thousand required for this purpose have been promised on the condition that one thousand dollars be raised by the members of the congregation. To aid in securing this amount, every family in this little church has pledged itself to give ten dollars. Twenty subscription books have been circulated also, to secure assistance from personal friends to supplement this amount. In reference to this movement and the results which grew out of it, we quote the words of Mr. Trusty from a letter recently received:

"We are attempting great things for God and expecting great things from God, and we are receiving far beyond our expectation. We felt that we could not raise the one thousand dollars required without constant prayer, so that we had our church to begin this work in the prayer meeting. This resulted in the outpouring of God's blessing to such an extent we thought it wise to lay aside the building of the church and make

an effort to save souls. We had a ten days' prayer meeting, which was accompanied with a wonderful demonstration of God's presence, resulting in the conversion of a great number, many of whom united with us. We have now a good school, a crowded house at all of our services, and an interesting prayer meeting. We have also an excellent literary society, very helpful to our work. . . .

"We have accomplished more by individual effort, going from house to house with the Word of God, than, we believe, from the pulpit. One thing I regret—when I was in school, that I did not do more of that kind of personal work. It is a mistake for students to think that they cannot do good until they are out."

We give place to these interesting statements because they furnish a realistic picture of the need which exists in the great Southland for efficient work and wisely directed leadership. It behooves the men who undertake such work to be *thoroughly furnished* as well as thoroughly consecrated. As Mr. Trusty has stated elsewhere, there are "more than 450,000 colored people in the State in which he is laboring, and the work has scarcely begun." In his own Presbytery there is but one colored pastor beside himself to minister to multitudes who are living amid the most depressing aspects of spiritual destitution. "And yet," as he expresses it, "these souls *must* be gathered into our churches and saved for Christ." Who will say, in view of such work and responsibility, that the seven or eight years which Mr. Trusty spent at Lincoln University were wasted years, or that the training he received in the higher grades of education was *not* needed to fit him for this important work?

A little more than four years have passed away since this young man went out from our seminary into the great harvest field, but in that time he has been instrumental in winning many trophies of redeeming grace; has had the confidence, respect and cordial co-operation alike of white and colored associates in his fields of labor, and to-day there are three young men in our Theological Seminary through the influence—unconscious influence, for the most part—which he exerted while pastor of the Maryville Church.

R. L. S.

The general health of the University students is remarkably good. There has been no demand for the hospital building since the term opened.

Another Graduate to the Front.

Several of the leading professors in Biddle University are graduates of Lincoln University. Among these is Yorke Jones, D. D., who teaches theology. Those who attended our last General Assembly at Saratoga will remember his address at the popular meeting devoted to the interests of the Freedmen.

Dr. Jones has recently written two articles for the *Presbyterian Journal*—one was a thoughtful poem entitled, "The Three Solitudes;" the other was an answer to a communication in a secular paper, insisting that the Negro was losing, with freedom, his light-hearted disposition. The close of the article is as follows:

"As to the freedom, is he so light-hearted as he is popularly supposed to be? May not the fact of absence of humor in Negro literature be evidence that the race is not so light-hearted after all? Does not Negro music show the same thing? Where is there anything sadder than Negro music? Even his mirthful music is all in minors.

"As a child, because it amuses older people by its sayings and doings, may be considered very light-hearted, even though it be serious even to sadness, so we think the American people imagine that the Negro is very happy and light-hearted because his race, color and speech make him so unconventional as to be immensely amusing to them. How the Negro has been laughed at. He is the national butt of fun. He is regarded as the American clown, and the clown of the circus is always thought to be jolly by the audience that laughs at him.

"Everything about the Negro has amused the American people. They have made themselves merry over his religious music, his rude, broken speech and his physical appearance—his dark color, his curly hair, his thick lips, the whiteness of his teeth and eyes and the flatness of his nose and feet.

"The musician or writer who can so imitate the Negro as to hold him up to laughter is sure of the public ear. The whole race is regarded as a huge joke, a huge minstrel troupe. When a Negro appears before the public either in person or print, if he does not prove himself to be funny, he is by many regarded as an unnatural Negro. The popular notion is that all Negroes are as light-hearted as the Negro professional minstrel seems to be.

"The race has in its disposition its share of sunshine, which neither freedom nor education destroys; it is true, but nevertheless much of the light-heartedness and humor

attributed to the Negro exists not in him but in the minds of those who enjoy themselves laughing at him. To thoughtful Afro-Americans the thought, that in the eyes of some white people their race is something to laugh at, is not a pleasant one."

A Lincoln Graduate Honored.

Among the honored graduates of Lincoln University of the class of 1882, is Rev. John A. Savage, D. D., Principal of Albion Academy and State Normal School, at Franklinton, North Carolina.

Dr. Savage was recently elected Moderator of the Synod of Catawba. It met in Richmond, Virginia, and was honored, during an evening session, by a visiting delegation of white Presbyterian ministers of the city, led by the eminent pastor of the First Presbyterian Church, Dr. M. D. Hoge. The *Central Presbyterian*, of Richmond, says: "The Moderator, Dr. Savage, gave a very happy address of welcome, and responses were made by Dr. Hoge, the Rev. C. R. Hyde, Dr. Kerr, Mr. Robert Whitet and others, and the occasion was one of mutual gratification and profit."

Another paper, *The Reformer*, in calling attention to the event, was led to indulge in the following remarks:

"These clergymen brought fraternal greetings. Their welcome was cordial and brotherly, expressed in terms worthy of that body of cultivated black preachers of the Gospel of Jesus Christ. So impressed were these visitors with the high order of attainment in learning and Presbyterianism of the 'Brother in Black,' that the eminent Dr. Hoge was visibly affected by the gathering, which was shown in his effort to suppress his emotion as he addressed them.

"Who shall translate into words the thoughts that welled up in the bosom of that octogenarian doctor of divinity and first representative of the Presbyterian Church of the South, as he looked into the faces of the lineal descendants of American slaves and listened to the beautifully rounded periods as they rolled from the lips of a black Moderator whom he knew to be as sincere in his expressions of welcome, as he showed himself to be a cultured and learned man of God.

"Whether the sun moves or remains at rest, men's minds move, from the genesis to the parturition of the developed thought, from primal concepts to the evolutions of sublimest material and spiritual thought, without reference to birth or environment;

if brain be in the cranium and hearts pulsate within them. God is Sovereign Master of thought and emotion, and human laws and prejudices may not say Him nay, if He wills to show Himself in the African, Mongolian or Caucasian. Men's trammels are as rushes thrown in the way of the roaring, on-coming torrent which sweeps all before it, convincing man that God is omnipotent.

"Creeds and professions of faith may differ, and men may emphasize their predilections, preferences, aye, prejudices, but no man or woman of the race who witnessed the Synod in session, Thursday night, but felt an honest pride in the men composing that body, and who saw an embodiment of the possibilities of a once enslaved people in this nucleus of American black preachers and teachers of righteousness."

Theological and Missionary Society.

The Theological and Missionary Society of the University meets every Friday evening for exercises connected with ministerial and missionary work. The room occupied by the Society is supplied with a library of general and special commentaries, and furnished with religious and missionary periodicals. Missionaries from time to time are invited to address the students of the University, and a general missionary spirit is cultivated and promoted.

A catalogue of graduates of the Theological Department of Lincoln University who are now enrolled in the various Presbyteries under the care of the General Assembly, with the date of their graduation and the Presbytery under whose oversight they are laboring, is here given. Additions and corrections are invited:

NAME	YEAR OF GRADUATION	PRESBYTERY
*Alboug, William H.,	1892	Southern Virginia.
*Alston, Junius C.,	1889	Yadkin.
*Amos, Thomas H.,	1889	McClelland.
*Anderson, Daniel B.,	1894	West Jersey.
*Armstrong, Reuben H.,	1880	Carlisle.
Bagnall, Powhatan,	1894	Jersey City.
Baker, David S.,	1872	Union.
Baker, Hiram,	1868	Kingston.
*Barrett, James R.,	1894	Southern Virginia.
*Bonner, James A.,	1888	Yadkin.
*Boyd, Jonn A.,	1887	Transylvania.
*Brooks, Wm. F., D.D.,	1885	Catawba.
*Brown, William C.,	1879	Chester.
Bryant, William H.,	1874	Yadkin.
*Caldwell, John A.,	1889	Knox.
*Carr, William E.,	1881	Southern Virginia.
Carson, George,	1878	Catawba.
*Coberth, Edward W.,	1894	Westminster.
Coles, William R.,	1871	McClelland.
*Collier, David S.,	1895	Chester.
Cressfield, James A.,		Catawba.

*Davis, Alfred G.,	1881	Cape Fear.
*Davis, Benjamin F.,	1892	Chester.
*Dickerson, William H.,	1882	Brooklyn.
*Downing, Lylburn L.,	1895	Southern Virginia.
*Dusenbury, Charles B.,	1890	Holston.
*Eggleston, Edward F.,	1886	Baltimore.
*Fairley, Leonard E.,	1892	Cape Fear.
*Hagler, Melford H.,	1891	White River.
*Hargrave, W. M., D.D.,	1876	Catawba.
Hargrave, Thomas B.,	1876	Yadkin.
*Houston, Ebenezer A.,	1893	Knox.
Hubbard, Luther,	1877	Knox.
*Jackson, Moses H.,	1888	Chicago.
*Jason, Howard T.,	1895	Chester.
*Jefferson, Charles L.,	1890	New Castle.
Johns, William H.,	1874	West Jersey.
Johnson, Amos P. M.,	1895	Cape Fear.
Johnson, Wm. L., D.D.,	1869	Atlantic.
*Jones, Yorke, D.D.,	1885	Catawba.
*Lawton, William R.,	1886	Brooklyn.
*Lee, Thomas H.,	1887	Philadelphia.
*Logan, Frank T.,	1884	Catawba.
*Long, Thomas A.,	1892	Cape Fear.
*Mabry, Henry C., D.D.,	1883	Southern Virginia.
*Mayers, Richard,	1893	McClelland.
*Mebane, Charles S.,	1888	White River.
*Miller, Dublin B.,	1895	Southern Virginia.
Miller, Horace G.,	1884	New York.
*Miller, Lawrence,	1880	Knox.
*Moultrie, Jacob C.,	1889	Atlantic.
*Moyer, Henry C.,	1884	Yadkin.
*Murray, Daniel,	1876	Kingston.
*Ogburn, Thomas C.,	1889	White River.
Peabody, George B.,	1893	West Africa.
Peden, William H.,	1894	McClelland.
*Potter, Francis C.,	1880	White River.
*Rankin, William J.,	1892	Yadkin.
*Robeson, William D.,	1876	New Brunswick.
*Savage, John A., D.D.,	1882	Cape Fear.
Sevier, Samuel S.,	1884	Cape Fear.
*Shaw, George C.,	1889	Cape Fear.
Swan, Jeremiah B.,	1883	Baltimore.
Templeton, William R.,	1871	Lehigh.
Thompson, Gabriel S.,	1869	Knox.
*Tilden, Frederick D.,	1893	Chester.
*Torrence, Augustus E.,	1886	White River.
*Trusty, Charles H.,	1892	Union.
*Tucker, Charles E.,	1895	Chester.
Twine, Lewis D.,	1880	Yadkin.
*Uggams, Coydan H.,	1890	East Florida.
*Ward, Charles B.,	1880	Yadkin.
*Weaver, Wm. H., D.D.,	1879	Baltimore.
*Williams, Oscar A.,	1892	Dubuque.
*Williams, Charles H.,	1893	Yadkin.
*Wilson, Alexander R.,	1882	Knox.
*Wood, Henry D.,	1878	Yadkin.
*Woolridge, Josiah P.,	1895	McClelland.

*S. T. B.

After a recent presentation of the needs and claims of the work of Lincoln University before a congregation, by the Secretary of the Institution, the support of a student was volunteered by a member, the condition being made that he be a new student, one not yet admitted. There may possibly be others willing thus to increase the usefulness of the institution. If so, the Secretary will be glad to hear from them.