

Lincoln University Herald.

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Prof. Phœbus W. Lyon, the well known Principal of the West Jersey Academy, at Bridgeton, New Jersey, lectured before the students of Lincoln University on a recent evening. His theme was "Africa," and was handled in a way to greatly interest and instruct his audience.

Rev. Isaac N. Rendall, D. D., has been the very efficient President of Lincoln University since 1866. To him, more than to any other man, is owing its reputation and usefulness as an institution for the education of colored youth. During the summer and fall, Dr. Rendall was quite ill, but his many friends will be glad to learn of his improvement and ability to assume not only the duties of his office, but those of an instructor.

We give most of the space of our little paper this month to the report to the Synod of Pennsylvania of the Committee of Visitation to Lincoln University. It was made by Rev. Thomas R. Beeber, D. D., Pastor of the First Church of Norristown, and will well repay perusal by our readers.

It succinctly sets forth the work which Lincoln University has done and is still doing towards the elevation of a race. How it may be enabled to increase its influence and enlarge its usefulness is also dwelt upon. With reason is it maintained that the leaders of a race at least are in need of higher education. More than industrial education is needed for those who would preach the Gospel and fill professors' chairs in high schools and academies, and be physicians and lawyers for the people.

Government of Lincoln University.

This is exercised through a Board of Trustees of twenty-one members, that is by its charter self-perpetuating. It includes among them some of the most eminent and well-known ministers and laymen of the Presbyterian Church.

Though described by a Standing Committee of the General Assembly as "an important and necessary auxiliary to the Board of Missions to the Freedmen," it has

never had any organic connection with that Board, nor has it ever received aid or support from its treasury. It makes its own appeal to the churches in the same way and with the same authority as the Boards of the Church. Contributions to it are usually credited in the Freedmen column of the General Assembly minutes.

Many of its graduates of Presbyterian faith accept positions as ministers and teachers under the Freedmen's Board, and are now found in leading schools and churches of the South. Many Baptists and Methodists have also been trained for the ministry in Lincoln University.

The work that it is doing is a broad and national as well as thoroughly Gospel one, and calls for encouragement, in the way of support for needy students, from those of different denominations and from the benevolent and patriotic everywhere. Investments made in this way will richly repay. There are those in the institution, intelligent and worthy young men, who may not be able to remain and continue the course unless help is received for them. Who will share in their future usefulness and in the elevation which will come to the Negro race through their efforts, by contributing to their support for a year or two?

The Education Needed.

The only successful method of elevating a race is through education. And this is the great need of the Negro in this country to-day. There are many who, while admitting this, yet would very greatly limit that education. They would limit it to an industrial education. This idea it is to the interest of many Southern people to foster. And there are Northerners, we are sorry to say, catching it up and harping upon it.

Without doubt, the mass need to be taught trades and how to earn a livelihood. But they need to have trained ministers and physicians and lawyers, and opportunity to develop the highest faculties of mind in every department of knowledge.

Upon this point one of their own number, Prof. Bowen, of Gammon Theological Institute, thus spoke upon "Negro Day" at the Atlanta Exposition:

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"In short, the education of the Negro must be on a par with the education of the white man. It must begin in the kindergarten, as that of the white child, and end with the university, as that of the white man. Anything short of this thorough preparation for all of the stages of life for the Negro would be unfair to a large part of humanity. We ask that nothing be done that would spoil his nature, emasculate his personality, but let everything be done that would fit him to fill every situation in life that man may fill, from the blacksmith and hod-carrier to the statesman and philosopher. And if such preparation require a knowledge of the old blue back spelling book or of Aristotle's logic, a knowledge of the plow, or the trip hammer, or of the spade, or of the driving wheel, or of simple addition or integral calculus, of the first reader or Kant's 'Critique,' simple justice and common sense require that he be acquainted with whatever shall fit him to fill his station in life."

And this is endorsed by the New York *Independent*. "It contains the thought," says that journal, "that should be kept before the minds of the friends of the Negro in the North, for it is they that are responsible for the higher education of the Negro, and not the white people of the South. The South has all it can and will do to supply public schools. It will do well if it do not retreat from that duty, as South Carolina and Florida are threatening to retreat. Give the common school to the Negro; give him also the schools of industrial training like Hampton and Tuskegee; but give him also colleges like those at Atlanta and Nashville and New Orleans, and let these institutions be developed, so that the instruction there given shall equal that in any college or university in the South to which

only white youth are admitted; and let the Negro instructed in them be encouraged to pursue his studies as far as he can in our Northern universities or in Europe. The best is none too good for him, and it is the men who have received such education that will prove the wisest and best guides of the race."

Report to Synod of Pennsylvania.

BY REV. THOMAS R. BEEBER, D. D.

Two members of your Committee appointed to visit Lincoln University attended to their duty in the month of January. The third member of the Committee was unavoidably detained at home.

The location of the University, the buildings, well adapted to their uses for the most part, some of them beautiful and imposing, the earnest, thoughtful bearing of the students, both in the class rooms and on the campus, the manner in which the instruction was given and received in the different departments, and the prevailing tone of the whole institution, profoundly impressed your Committee with the worth of the work that was being done and with the greatness of the opportunity presented to train the leaders of a race.

It was the privilege of the Chairman of the Committee to preach to the students on a Sabbath in March, and he has never had a more devout and attentive audience, showing that the ultimate aim of the education which Lincoln strives to give—the conversion of the pupils to Christ and the fitting of them to be the moral and religious leaders of their people—has been attained in a very gratifying degree.

The year has been marked by the sore loss to Lincoln of the services of Rev. Samuel A. Martin, D. D., Professor of Rhetoric, who has become the President of Wilson Female College, at Chambersburg, Pa. Dr. Martin has been a most faithful and earnest and untiring teacher, devoted to his work and eminently successful, and a most capable organizer and helper in the general work of the institution. The present promising condition of the library, which contains over fifteen thousand volumes, is the abiding monument of his toil and consecration and rare literary attainments. His successor has already been chosen in the Rev. George B. Carr, a Presbyterian minister, who is now at work and rendering

efficient service. Mr. Carr is a native of Berwick, England, and a graduate of Glasgow University.

On Commencement Day, the Rev. William D. Kerswell, B. D., was inaugurated Professor of Hebrew and History, to succeed Rev. D. E. Shaw, whose failing health led him to resign not long since. Dr. Kerswell is a graduate of Princeton College and Seminary, and comes highly recommended. His inaugural address on the "Things Which Remain in the Old Testament Scriptures," emphasized its supernatural, historic and Messianic features, and it showed him a man of marked ability, a ripe and progressive scholar, familiar with the conclusions of the "higher critics," but having no fear for the Word of God.

Over two hundred students have been in attendance during the year, the graduating class numbering thirty-eight, and one of them has the highest average in scholarship that has ever been reached. Twenty of the thirty-eight graduates intend entering the ministry, and ninety per cent. of all the students are professing Christians.

Lincoln University has always been the child of the Church. It has always been under the control of the ministers of our faith and of its officers and members. And it has always striven to realize the purpose of its founders—to give a liberal education, that combined the highest morality and the pure religion of Jesus Christ. And in these well nigh forty years of its history it has been blessed of God with abundant measures of success. Over one thousand students have been under its training; over five hundred have graduated, and over two hundred of these have been ministers of the Gospel, in the South for the most part, though thirteen of them have been missionaries to Africa. Its graduates have always been among the leading men in the educational, moral and religious life wherever they have been located. And they are doing more for their people to-day than twice as many white people could do. They are at the head of high schools and normal schools, and have founded colleges and carried them on successfully, and have been organizing churches and preaching the Gospel. And to-day Lincoln is training the second generation in more than one family. And it is receiving applications from all parts of the South, where the work of the alumni has been appreciated and prized.

The needs of the institution are great and

urgent, and constitute a splendid opportunity for the Christian men of wealth in our State or in the nation to build for themselves a memorial, to set in motion a force for righteousness and the saving of a race which shall endure long generations after, they have fallen on sleep.

The theological department ought to be more fully endowed. A Chair of Mental and Moral Science should be established at once, and the endowment of the other chairs should be increased. Money is needed sorely for a new library. The present building was erected as a residence of a professor, and cannot bear the strain much longer. It is altogether inadequate. Its utmost capacity is six thousand volumes, leaving nine thousand more to be shelved and put into a usable shape. More and better apparatus for the Scientific Department is demanded for the best results.

Money is also needed for the support of more students. The twenty-one scholarships ought to be made one hundred at once. The students are poor. All need help. And from lack of funds many worthy and deserving ones are turned away every year.

It seems poor policy to equip this institution with professors and educational facilities, and then not use our equipment to its full capacity. The professors could teach twice the number of students if the trustees had the money to help them through the college course. One hundred and thirty dollars yearly will provide for a student; and your Committee suggest to the young people's societies in our different churches the privilege of aiding in the education of a pupil, who, going forth, shall aid in the elevation of a race.

Many considerations emphasize the claim of Lincoln University on the support of the Church and of every man who loves his fellow-man. The aim of the institution, the course of instruction, the curriculum of studies, the religious tone that pervades the culture, constitute one plea. The past success of the institution emphasizes the claim. The work is no longer experimental. It has proved itself to be of God, and to be deserving of the sympathy and support of all good men. The culmination of the work has always been the theological training. The school was founded to prepare men for the Gospel ministry. And this object is being reached now in an unprecedented degree. The tendency referred to in last year's report among the students to complete

their course at Lincoln, still continues. One-half of the college graduates this year are about to enter the theological department. And the Junior Class there this year will be the largest that ever entered. Four of the students now in the seminary intend going to Africa as missionaries.

This further. The Negro has the capacity to receive the highest education. It is too late in the century to question this. And your Committee trusts it voices the conviction of the Synod and the Church when it says it has no sympathy with the theory advanced by some of our philanthropists and public leaders, in our secular papers and our popular magazines, that limits the Negro to industrial and agricultural schools. These have their uses, real and great indeed. But the Negro should not be shut up to them any more than a white man. It is both unwise and unjust to deal with him as though he was always to be a "hewer of wood and drawer of water," to close up to him the avenues to distinction in any of the professions of life, to the pleasure and profit of literary culture and attainments in science and art, and to deny him any of the opportunities of self-development which are open to other men, on the ground of his color or race peculiarities or previous condition of servitude.

The Negro has the same inherent rights as the white man. It took four years of blood and sacrifice and millions of dollars to teach us the worth of a man. But we know this now, and he who denies the Negro's right to a liberal education is simply left behind in the march of events. He is an anachronism, and has lost his sense of the present situation. And the merit and distinction of Lincoln are that it was the first school to offer the Negro the advantages of this education. And it has always been one of the most successful in lifting the Negro mind to these higher ranges.

The condition of the Negro to-day is both an encouragement to continue in the work and a warning against any cessation of effort. It is thirty years since the race attained its freedom, and we believe no nation in history has advanced more rapidly in many directions in such a short time. Statistics show a most gratifying progress in educational institutions and professional attainments. And in the acquisition of wealth, the advance has been encouraging and prophetic. The value of property accumulated in the three decades is over \$275,000,000, as against

\$1,500,000 in 1865. In the State of Georgia alone the Negro pays taxes on over \$40,000,000 worth of property. And in every way the Negro is slowly rising, and it is a great gratification to feel that our own Lincoln has been one of the controlling forces in shaping the new movements of the race.

And now, last of all, self-preservation demands that we support Lincoln University in the work it is trying to do. We are one nation. Our life is an organic one. The States are bound up in ties that never will or can be broken. They rise and fall together. And an evil and a wrong in one part of the land will sooner or later affect the life of every other. Lawlessness and immorality and ignorance and superstition among the Negroes in the South will eventually lower the tone of order and righteousness throughout the whole country. The men who, like the superintendent of public instruction in one of the Southern States, and the legislators who are supporting him, are putting restrictions on the education of the Negro, are pulling a curse down on their own heads and are working against the best interests of the whole people.

And it behooves those who see the drift of these things to put forth their utmost effort to counteract the work of these men and support an institution that is training men to lead the people out of these low conditions of life, where they menace all law and order and morality, into the place where they will confirm and establish the forces that work out the safety and perpetuity of our free institutions.

There is a Negro problem beyond a doubt. But it is nonsense to talk about solving the problem by sending the Negro out of the country. He does not want to go. And if he did, the race increases so rapidly that ships could not be built fast enough to take him away. Better meet the problem as Lincoln meets it—give the Negro a liberal education, toned throughout by the Christian religion, and then send him forth in God's name to educate and save his race.

In conclusion, the Committee recommends that the Synod call the attention of our churches, our young people's societies, and the consecrated men and women of wealth within our bounds to Lincoln University as worthy of their love, their confidence, their sympathy and their prayers, and earnestly urge them to give the institution a most generous support.