

# Lincoln University Herald.

VOL. VII.

LINCOLN UNIVERSITY, MARCH, 1902.

No. 2.

Along with other places, Lincoln University suffered very greatly from the sleet storm of February. Its beautiful rows of maple and other shade trees, as also those of its grove, were deprived of many branches and broken in their tops, and much disfigured in appearance.

It is hoped and expected that the Rev. Howard Duffield, D. D., pastor of the First Church, of New York, will preach the sermon to the students on the Sabbath preceding the Theological Commencement. Dr. Duffield has recently become a Trustee of the University.

The latest lecture in the Law Course, being given before the University by distinguished men, was delivered the evening of March 13th, by Henry C. Niles, Esq., of York, Pa., and a son of the late Rev. Dr. Henry E. Niles, for so many years a Trustee of the Institution. Mr. Niles' theme was "Constitutional Law and the Obligation of Citizens To It."

Wm. H. Vail, M. D., a Trustee of Lincoln University, to whom it is indebted for its handsome and convenient library edifice, paid the Institution a visit the early part of March. Mrs. Vail accompanied him. He made an address to the students, which was highly enjoyed. Dr. Vail's residence is now in Newark, N. J., having removed thither from Blairstown on account of his business being in New York.

The Rev. Robert F. Sample, D. D., ex-Moderator of the General Assembly, is connected with Lincoln University, and is interesting himself, especially, in endeavors to enlarge its endowments. He has recently returned from a visit to Chicago, Minneapolis and St. Paul. On Sabbath, March the ninth, he preached at the University, and faculty and students were greatly edified.

A number to whom the LINCOLN UNIVERSITY HERALD is sent are yearly contributors to the work of Lincoln University, but a number are not. We wish very much that the latter would become such, and that we could rely upon their help yearly to such an amount as they choose to name. With a certain amount of funds pledged, it would be easier to determine just how many students to receive out of the large number applying for admission. We are ready to accept small subscriptions as well as large. Will you not agree to give Lincoln University each year

something from your beneficence, the same as you do the boards of the Church?

The Theological Commencement of Lincoln University will be held April 15th. It is held thus early in order that the theological students may have a full summer for missionary work, or may be able to engage as teachers in the schools which open for the summer in the South about May 1st. The following students are appointed to speak at the coming commencement:

James G. Carlile, Philadelphia, Pa.  
George L. Davis, Indianapolis, Ind.  
Wm. D. Feaster, Feasterville, S. C.  
J. W. Holley, Revere, Mass.  
Louis R. Johnson, Staunton, Va.  
R. P. Johnson, Jetersville, Va.

A cordial invitation is extended to all the friends of the University and of colored education to attend the Commencement, which is always an event of much interest.

Trains leave Broad Street Station, Philadelphia, at 7.16 and 11.12 A. M., and the Union Station, Baltimore, at 8.02 A. M.

The Rev. Robert L. Stewart, D. D., Professor of Pastoral Theology, Evidences of Christianity, and Biblical Antiquities in Lincoln University, read an interesting paper before the Presbyterian Ministers' Association of Philadelphia, on March 10th. It was entitled, "A Modern Pilgrimage Over an Ancient Highway," in which he described the scenery, places of interest, and the historical incidents which make the thoroughfare from Jerusalem to Galilee so unique and conspicuous, and along which 800 pilgrims from our own land are now travelling. Dr. Stewart has visited Palestine in person and has made the Holy Land a special study, and many felt it to be a pleasure and a satisfaction to follow him as he defined localities and occurrences, famous in sacred history. He was tendered a vote of thanks for his valuable paper.

Of the 209 students in attendance upon the University, 39 are from North Carolina, 30 from Pennsylvania, 27 from South Carolina, 21 from Georgia, 16 from Virginia, 11 from Africa, 11 from the West Indies, 9 from New Jersey, 8 from Maryland, 7 from Tennessee, 4 from the District of Columbia, 4 from Delaware, 4 from Arkansas, 3 from Oklahoma, 2 from Florida, 2 from New York, and one each from Massachusetts, Connecticut, Kentucky, Michigan, Louisiana, Alabama, Minnesota, and Canada.

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1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

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### Lincoln University.

To bring the benefits of a liberal education within the reach of worthy young men of the colored race, was the purpose of the establishment of Lincoln University. A resolution with such object in view was passed by the Presbytery of New Castle, October 8th, 1853. Soon after a school of learning was incorporated by the Legislature of Pennsylvania in the year 1854, under the name of "Ashmun Institute." By its charter it was to give academical and theological education to young men of Negro parentage.

It was dedicated to this object, and opened for instruction December 31st, 1856. On that occasion, an address of surpassing power and pathos was delivered by Rev. C. Van Rensselaer, D. D., Corresponding Secretary of the Presbyterian Board of Education. The theme was, "God Glorified in Africa."

Ashmun Institute, named after Jehudi Ashmun, the agent of the American Colonization Society, was planned for free Negroes alone. There were no Freedmen then, and the slaves were inaccessible. After the emancipation of these, and the needs of nearly four million souls were to be provided for, something larger than Ashmun Institute was demanded. The charter of 1854 was amended, new and larger powers were accorded, and a new name was assumed. The institution became known as Lincoln University. This change occurred in 1866.



ISAAC N. RENDALL, D. D.,  
PRESIDENT LINCOLN UNIVERSITY.

### A First Duty.

The recent visit to Philadelphia, and that not for the first time, by any means, of the distinguished head of an industrial institution of the South, and his appeal for funds in aid of his work, leads us to say that we believe the first duty of the Presbyterians of that city, as elsewhere, is to more liberally sustain the institutions established by their own Church for the benefit of the colored race. Mr. Washington is doubtless doing a good work of its kind, but it is largely secular, and relates to the bodily and temporal. Moreover, he has access to the entire land, north, south, east and west, and to all denominations, evangelical and liberal, and to those without any belief. His work, through the advertisement given it by the daily press, has attained such notoriety that large capitalists and prominent men are influenced to give to it.

Lincoln University, as a Presbyterian institution, doing a religious work, grand and noble in its character, and absolutely needful for the highest welfare of the Negro race, ought not to be allowed to suffer for lack of funds, as it is, because of these appeals from outside parties. Our churches and benevolent individuals, especially in Philadelphia and vicinity, should give it more help. It is in their midst, its faculty and trustees are well known and highly regarded by them. It is the only prominent college and seminary for colored men in their section of the country. They should take a pride in it and in its greater success.

There is a great lack of thoughtfulness of its interests on the part of many pastors, we are sorry to say. They will open their evening meetings to strangers, or to singing troupes, or to those representing institutions they know nothing about, and allow them collections or voluntary offerings, and yet never lift a hand to aid this most worthy institution of their own Church, doing a work right at their own doors, which receives universal commendation. They are not always willing, even, to allow its claims to be presented to their people by its accredited agent. This is not as it should be. Lincoln University has a right to complain of the treatment received from neighbors and professed friends.

#### Denominational Connections.

Of the 209 students at present in Lincoln University, 84 are Presbyterians, 49 Baptists, 40 Methodists, 11 Episcopalians, and 6 belong to other denominations; 19 are not church members. All but one of these have been hopefully converted since entering, in September last. Two came from the West Indies; one of them was a Roman Catholic, and the other a Hindoo. Both have been led to Christ since entering. The Roman Catholic had never seen a Bible. When given one to read, he became greatly interested, and there was opened up to him things in religion of which he had never had the faintest idea.

#### Alumni Associations.

These are being formed by the graduates of Lincoln University all over the country. The Georgia Branch was organized some time since, at Washington, Ga. The Rev. Lawrence Miller, of Macon, was elected President. The following were the names of the Alumni becoming members:

Rev. E. A. Houston, Milledgeville; Rev. Lawrence Miller, Macon; Rev. W. H. Clark, Macon; E. E. Green, M. D., Macon; Rev. F.

M. Hyder, Augusta; Rev. A. S. Clark, Augusta; Rev. L. H. Hubbard, Limerick; Rev. E. J. Smith, Savannah; Rev. E. D. Gully, Albany; Prof. D. C. Suggs, Savannah; Rev. F. T. Kennedy, Cordele; Dr. H. R. Butler, Atlanta; Dr. T. H. Slater, Atlanta; Dr. M. McDougall, Atlanta; Rev. A. R. Wilson, Atlanta; Rev. S. T. Redd, Decatur; Rev. Mungo Ponton, Atlanta; Rev. J. D. Sanders, Valdosta; Rev. C. S. Hedges, Rome; Prof. A. B. Fortune, Rome; Rev. W. D. Johnson, D. D., Athens; Rev. G. E. Caesar, Conyers; Rev. W. H. Paden, Columbus; Rev. J. R. Harris, Washington.

#### Prince Henry and the Colored Race.

The Philadelphia *Press*, in a recent issue, presented an editorial with the above title. It was founded upon the report that the Prince asked to be presented to Booker Washington. The reason for it, the *Press* thinks, is that some of the students of Tuskegee are introducing the raising of cotton in the German African Colony.

"It was," says the editorial, "to further and encourage this work and so aid in increasing the power and prosperity of Germany, that moved Prince Henry to have Mr. Washington presented to him.

"It was a creditable and legitimate action on the Prince's part. But it ought to teach the American people a lesson. There are in this country about 9,000,000 people of the colored race. If rightly trained, they can become an important addition to the producing power of the nation. They are docile, tractable and initiative, and for certain kinds of work their adaptability is unsurpassed. But instead of making use of this element in the struggle for industrial supremacy, the white race is committing the mistake of looking upon the race as an obstacle rather than a help. What has been given for the education of the colored people has been regarded as a contribution to charity rather than as an aid in developing the working force of the nation. Some States have, in fact, proposed to permit the race to sink back into ignorance and barbarism by appropriating for its education only as much as the colored people themselves pay in school taxes. Fortunately, such a short-sighted policy has in no instance been adopted.

"Prince Henry showed that where the power and prosperity of his country are concerned he has no prejudice as to race, color or previous condition. He is willing to accept help from any source, and if at the same time this aids in elevating a race and people well and good. Are the Americans less sagacious than the Germans in this respect? They have a labor resource in the colored people which

can be employed to further the industrial welfare of the nation and to retain the markets now being gained. The elevation of the colored race has been regarded in a sentimental light too long. It is time it was regarded in a business light and as a duty due to the future industrial welfare of the country."

### The Negro Population.

The census of 1900 gives some valuable facts about the growth of our Negro population in the last half century. The total number of Negroes in 1850 was 3,638,808; in 1900 it was 8,834,395. The Negroes seem to avoid Maine, New Hampshire and Vermont. There were 1356 of them in Maine in 1850; now there

Kentucky's 220,992 has become 284,706. North Carolina, South Carolina, and Tennessee have not quite doubled their Negro population, while Louisiana has more than doubled, and Georgia, Alabama and Mississippi have not quite trebled the number of their Negroes. The explanation seems to be that the Negroes in the Southern border States move North, while those in the Gulf States remain mostly where they were born.

### Negro Schools in the South,

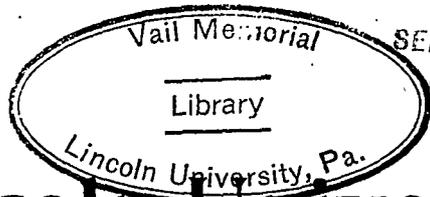
Last May a convention was held at the University of Atlanta, eight Southern and three Northern States being represented. Authentic statistics were given. There are



UNIVERSITY HALL.

are 1319, an actual decrease. New Hampshire's number has increased only from 520 to 662, and Vermont's from 718 to 826. But Rhode Island has 9092; Connecticut, 15,226; and Massachusetts, 31,974, or more than Delaware. Other Northern States have a much larger number; Kansas has 52,003; Indiana, 57,505; New Jersey, 69,884; Illinois, 85,078; Ohio, 96,901; New York, 99,252; and Pennsylvania, 156,845, which is not quite five thousand less than Missouri. The increase in the North is proportionately greater, through immigration, than in the South, which seems to prove that Negroes prefer the conditions in the North. Few who come North ever return. But in two Southern States, both comparatively new, there has been an immense increase of Negro population in the half century; in Arkansas, from 47,708 to 366,856; and in Texas from 58,558 to 620,722. The older Southern States show no such increase. Virginia's 526,861 is now (with West Virginia) 704,221;

at the present time 2,912,910 Negroes of school age in the South. The total enrollment is 1,511,618. The number of colored teachers is 20,560. The States having the greatest number of teachers are Georgia, Mississippi, Texas and Alabama; the average salary for male teachers being \$46, females \$36 in Texas. The Negroes in Texas have deeded to them for school purposes \$608,212, which is more than the wealth of all the white and Negro school buildings in either Georgia, Florida or South Carolina. Total cost of Negro common schools in Southern States from 1870 to 1898, \$101,860,681; contributed by Negro direct taxation, \$29,539,561, and by indirect taxation, from \$10,000,000 to \$75,000,000. Excess contributed by Negroes in those States as a whole to run white schools, \$20,864. In South Carolina, they put into the treasury for public education, directly and indirectly, \$233,301, and get back \$203,033. These figures speak for themselves, and show remarkable progress.



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# Lincoln University Herald.

VOL. VII.

LINCOLN UNIVERSITY, APRIL, 1902.

No. 3.

## The Theological Commencement.

Foreign mission work is demanded if obedient to the command of Christ and interested in the world-wide expansion of Christianity. Home mission work is demanded if the Gospel is to be carried into new settlements and our country in every part retain its Christian character. But missionary effort in behalf of the more than nine million Negroes in our land, the great proportion of whom are ignorant of true religion, is not a whit less important than missions to the heathen or missions to the new settlements of the West. The Negro millions of the South, destitute of education and religion, cannot be ignored with any less excuse or sin than can the heathen of China, the Mormon, the Alaskan or frontiersman of the West.

Now, this fact Lincoln University and its friends for years have felt, and have been seeking, not without many discouragements, to educate and train young colored men for missionary work among their people. This has been the secret of its higher education. Year after year, for more than four decades, it has been graduating its classes of well trained ministers for evangelical churches. Last Tuesday week witnessed another interesting Theological Commencement at this most prominent institution of its kind in this country. The day was fair and a number of guests from a distance, as usual, were present; not as many, however, as the importance of the occasion, and the nearness to a great city, demanded. The place has a local habitation of its own. The village, the post office, the station, is Lincoln University. It is on the Baltimore Central division of the Pennsylvania Railroad, forty-five miles from Philadelphia. It possesses about 125 acres of land, on which are nineteen buildings, ten of them being residences of professors.

The Theological Commencement is held thus early in order that undergraduate students may secure positions as teachers in the schools of the South having spring and summer sessions.

In the forenoon of Commencement Day, the Board of Trustees of the Institution met. Ten were present. The Rev. Dr. I. N. Rendall, President of Lincoln University for nearly forty years, to whom much of its success is due, is President also of the Board of Trustees, having succeeded the lamented Dr. William R. Bingham. The Rev. Dr. N. G. Parke, of Pittston, who has served many years

on the Board, was present. Dr. Parke is past eighty, but active and interested in the work of the Church. He preached Sabbath week in the First Church of Wilkes Barre and administered the communion. It was fifty-eight years since he first preached there, fresh from the seminary. Two other members of the Board present were the Revs. Drs. Holliday of Brooklyn, and Dana of Philadelphia, old, tried and true friends of the institution. Cresson Dickey, Esq., of Oxford, son of the founder, was also present, as also W. H. Scott and H. C. Gara, of Philadelphia; J. F. Black, of Chester; J. E. Ramsey, of Oxford, and Rev. J. M. Galbreath, of Lincoln.

An instrumental concert was given by a student band the forenoon of Commencement Day, which was greatly enjoyed. Two recitations were given in connection with it by Joseph G. James.

In the afternoon, the graduating exercises, including the conferring of diplomas, took place. The opening prayer was made by the Rev. Dr. Robert Hunter, of Philadelphia, one of the visiting Committee of Synod. Sixteen young men were graduated. Five of them were from North Carolina, three from Virginia, and one each from South Carolina, Maryland, Pennsylvania, Indiana, New York, Connecticut, Massachusetts and the West Indies. Eight of them were Presbyterians, six Baptists, and two Methodists. With one or two exceptions, all have their fields of labor in view. The Secretary of the Southern Presbyterian Church has written for two of them, and one will act as agent for the Bible Society in the South. All are filled with an earnest purpose and desire to benefit their race, and believe that through the Gospel they can best do it. Six of them made addresses at Commencement and highly commended themselves to those present.

From the *Daily Local News* of West Chester we extract the following synopsis:

"The first speaker of the afternoon was James G. Carlile, A. B., of Pennsylvania, whose theme was, 'Our Debt—How Shall It Be Paid?' With calm self-possession, the speaker began and proceeded to speak with a dignity and force that made his address a power in itself. In the course of his remarks the speaker said: 'Here as a part of a great nation that could liberate 3,500,000 slaves in one day and make them citizens of the Republic, we are thrilled with the thought, as we recall the history of the past, with its nightmare of slavery and its joy of freedom. We

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look over Europe and we see a history that reads more like a romance than a reality. That which has been accomplished could only have been possible through Christianity. Christianity alone can account for the existence of Lincoln University. What is Christianity but the result of the atonement of Jesus Christ? How much do we owe Him? Nineteen centuries of Christianity are behind us. At the present time one-third of the human race is nominally Christian. With the proportion of heathenism to Christianity as two to one, do we not owe it to humanity and to God that we should carry the Gospel to them, that when our work is done the Master may say of us, as He said of Mary, "She hath done what she could?"

"George L. Davis, of Indiana, was the second speaker. His theme was 'The Essentials for a Successful Ministry.' The speaker, in dealing with his subject, said: 'Success in the ministry is different from success in any other business or profession. It differs first in the fact that it is a calling to be a messenger of God to carry the truths to others. Success depends upon the work that the Spirit of God does through a man. Yet there are human elements in it also. He must be a consecrated man. He must willingly surrender himself to God. He cannot choose for himself where he will go or what he will do. Purity of life is essential. Who could believe in Christianity if he who proclaims it did not illustrate it in his own life? But he must draw power from the Holy Spirit. Although men expect purity of life, that is not enough. The ignorance, sin and degradation of those with whom he has to deal is such that it is only in this way that they can be reached. It was promised that the Holy Spirit should lead you into all truth. There are so many lines of evil to be met and so many popular sins to be rebuked that amid the mountains of sin and labyrinths of evil he must be led by the Spirit if he would succeed in life. He may not be

heralded as a great man and eulogized by the world. He may not be honored nor even widely known, but he will have what is better than all this—the consciousness that he is doing the will of God and being made the means of blessing humanity.'

"William D. Feaster, of South Carolina, was next introduced and delivered a very able address. His theme was, 'The Necessity for an Educated Ministry.' The speaker began by quoting the utterance of one who had studied the question. It was to the effect that what is needed by the colored race more than anything else is an educated ministry. 'The Church is very careful,' said the speaker, 'to select for work in the foreign field only men who are thoroughly trained and equipped for the work, while very often the masses of the people who only recently came out of the ignorance and degradation of slavery are left to the spiritual guidance of men very little better trained than themselves.'

"Continuing, the speaker enlarged upon the need of a greater and broader training for the ministers who are to carry the Gospel to the colored people and raise them to a higher and better life.

"Joseph W. Holley had chosen as his theme, 'The Only Remedy.' Beginning by calling attention to the great expanse of territory embraced in the United States and the added regions known as the island possessions, he then spoke of the great and serious questions that confront us as a nation. The controversy between labor and capital, the training and care of the people of our new possessions, are among the difficulties before us. The domestic and civil relations of the people of the South are almost as far from settlement as they were thirty years ago. But let us not be discouraged. The remedy for all these troubles is the Gospel of Christ. It will, if applied, reach the core of every difficulty and trouble. A man who owns a farm and cultivates it, may be respected, but owning a farm will not make him a respectable man. It is only the religion of Christ in his heart that can do that. The oppression of the capitalist and the ambition of the politician, the selfishness of humanity wherever and however shown, can only be met, subdued and overcome by the Gospel of Christ. After four years of study in Lincoln University, I am convinced that it is not the benefits of a higher civilization that is needed so much as the knowledge and guidance of Him who said, "I am the way, the truth and the life."

"Lewis R. W. Johnson, of Virginia, chose as the theme of his discourse, 'The Basal Characteristic of the Church.' In the course of his remarks he said: 'Christianity came into the world at a time when the world was sunk

in heathenism, but Greek and Jew alike were looking for the coming of something new and powerful in religious life.' The speaker described briefly the development and progress of Christianity. In this connection he dwelt upon the organization of foreign mission boards and the progress of the work under the impulse of the spiritual leading of modern Christianity. Then the drawing closer together of the various Christian denominations in recent years, until now it is evident that the controversial period of Christianity has passed, never to return. The past history of the Church is summed up in the power and progress of missions, and its future is involved in the hope that we may be able to lead the nations to see the beauty of holiness.

"Richard P. Johnson, of Virginia, spoke very ably on the theme of 'Lincoln University—Its Name and Justification.' His manner and method was pleasing and as he began by referring to Abraham Lincoln, he at once gained the attention of all the audience. In part he said: 'Great as this nation is, there may come a time when it shall be remembered as other nations are, because of what they failed to do. If that time shall ever come, what will be thought or said of Lincoln, the saviour of his country? When the boys of 1861 are remembered for having fought the battles of freedom, and Lincoln for having given physical freedom to the black man, will it be said that they did a great and a good work? There are those still who hold that emancipation was a mistake. If the colored man is to be left in ignorance and sin, he cannot rise to the place he ought to fill. The schools have done much for him, but education is not enough. He who emancipates the body does a great work. Better still is it to emancipate the mind, but greater and better than all is the emancipation of the soul. Lincoln University is doing this. Her graduates have gone forth into the world teaching the great truth that Christianity alone can make men free.'"

At the close of the addresses, the degrees were conferred by President Rendall. He charged the graduates in the name of the University and its faculty to be faithful to their calling. "Remember," said he, "that the Gospel is for all and our old English translation contains the revelation that God made to man originally in the Greek and Hebrew. He made it capable of translation into every language in the world. The translation may be defective, but the truth of God is not obscured, and it is for you to carry this Gospel to all as it was delivered by the Spirit of God."

Joseph W. Holly and Richard P. Johnson were awarded the prizes for Bible study, at the request of Mr. Rendall, by the Rev. Dr.

Holliday. The class, he said, had all done well, but the judges awarded the prizes to these two, and as they were unable to distinguish any difference between them in this particular, they were both awarded first prize, which consisted of a \$20 gold piece.

To the entire class was presented Henry's Commentary in five volumes. It was the gift of Mr. S. F. Houston, of Philadelphia, son of the late H. H. Houston, who was a generous friend of the University.

Afterwards, remarks were made by two of the Trustees—the Rev. Dr. S. W. Dana and Mr. Wm. H. Scott, both of Philadelphia. Said Dr. Dana:

"I think your President is fond of the Bible, but there is one text that he does not always observe—'Lay hands suddenly on no man.' It is pretty hard on a white man to be called up without warning to make a speech after listening to the speeches that these young men have been preparing for weeks past. I do not know how many years have passed since I began coming to Lincoln University, but I know that the only man left in the Faculty who was here when I first came is President Rendall. I think I had something to do with keeping him here. There was a time when a meeting of the Board of Trustees was held. Only about five of us were present. Dr. Rendall presented his report. It showed a deficit of about \$5000 in the income of the Institution as compared with expenses. He said that he felt that he was not the man to raise that money, and asked us to accept his resignation in order that we might find another who would take his place and carry on the work successfully. Then I made a speech. I do not know how eloquent I was, but I took the ground that we ought to retain Dr. Rendall and raise the money ourselves. That idea was adopted. Hon. William E. Dodge, of New York, was living then. I wrote a letter to him, and he replied, stating that he would contribute one-fourth of the money. Others were found to make up what was needed, and we kept Dr. Rendall."

The Commencement exercises were closed with the benediction by the venerable Dr. N. G. Parke, of the Board of Trustees. The Collegiate Commencement will occur June 4th.

The following account of a few of the class will interest readers:

Joseph H. Holley, a native of South Carolina, is one of the members of the graduating class of whom it may be said a future of assured usefulness is before him. He has made a fine record for himself as a student in the University. He came unusually well prepared for college. His father was a slave, and Joseph one of a family of eight children. He is now thirty-eight years of age. He has been

married for several years, and with his wife and one child has had his home at Lincoln University during the time he pursued his studies in that Institution. In 1893, he removed from South Carolina to Boston and attended Revele Lay College, where he remained until 1896. Having graduated from that institution, which is really only a school for the training of laymen for church work, Mr. Holley was determined to secure a thorough education and be fitted for a wider sphere of action. He entered Andover to prepare for college, from which institution he graduated in 1898. During his course at Andover, he was held in the highest esteem by the faculty and students. In the fall of 1899, Mr. Holley appeared at Lincoln, and easily passed an examination that admitted him to the Junior class. Before he had been there many weeks, he found that it was possible for him to do more than take the regular routine lessons of the Sophomore year. He then sought permission to take up the studies of the Junior year, and pursued the two courses at the same time, so that at the end of that collegiate year he entered the graduating class, and at the same time won the Junior medal for oratory. He graduated in 1900 and entered the theological department of the University. Ordinarily this course requires three years, but Mr. Holley came to his theological studies well prepared and in two years he has covered the whole course and graduated yesterday with great credit. It is not alone among the students and professors of the University that he has attracted attention. Having expressed a purpose to build and establish a school for the education of young colored people, he had an audience with a number of leading Boston gentlemen during the last Christmas holidays. The result was that one of the men present, Col. Gordon McCay, of Newport, Rhode Island, presented him with ten acres of land, on which are several buildings well adapted for the purpose of a school. The principal one was erected several years ago for the purpose of a hotel and summer boarding house. Mr. Holley has laid his plans to open his school next fall. He proposes to educate young people of both sexes and will prepare them for college.

Richard P. Johnson, of Virginia, is the President of the class. He has completed both collegiate and theological courses. He expects on Tuesday next to leave for Tuscaloosa, Alabama, where he will engage in mission work as teacher and preacher, under engagement with the Southern Presbyterian Church.

He was one of the young men who won the \$20 prize in gold for excellency in Bible study. He has been all through his course a

good student. The faculty of Lincoln University warmly commend him and it is believed that a career of usefulness is before him.

George L. Davis, of Indianapolis, Indiana, is another member of the class who has already proven himself a valuable worker. He entered Lincoln University in 1895, and taking the regular collegiate course, graduated in 1899. He won the Sophomore medal for oratory in 1897, and the Junior medal for oratory in 1898, and the honorary oration at the time of his graduation. He has since taken the regular theological course and has acquitted himself well. Mr. Davis is a Baptist and two years ago took charge of a Baptist mission in Media, which had previously been started, but had failed to prosper. New life was soon infused into the work. Mr. Davis went to Media every Saturday and returned on Monday morning to the University. There were fifteen members when he went there; now there are 100. At that time they rented a hall in which to hold their meetings; now they have a neat stone building, which cost \$6000, half of which has been paid. His congregation has arranged to send him on a tour of Cuba, and he expects to sail on Monday next, April 21st.

William D. Feaster, of Feasterville, South Carolina, is one of the class who spoke. He was prepared for college at Brainerd Institute, at Chester, South Carolina, and took the regular collegiate and theological courses at Lincoln University. Mr. Feaster is a Presbyterian, and expects to return to his native State. Besides laboring in the ministry, he may possibly engage in teaching. During most of his summer vacations, he was engaged in mission work in South Carolina, and is highly regarded there. He is the stalwart member of the class, being six feet four inches tall and stoutly built. His fellow students speak well of him and his Commencement speech indicated a mind full of humility, devotion and a sense of personal responsibility in the work of the ministry.

Richard H. Blount, of Charlotte, North Carolina, is well known in portions of Chester County, where he has for a year past made regular visits and taught pupils in music. He received his early education at Biddle University, North Carolina, and studied music in the Conservatory of Music at Boston in 1889 and 1890. He then went to Rome, Georgia, and took charge of a Presbyterian school for a year. Having resigned his position there, he was for four years employed as a teacher in the State Normal School at Saulsbury, North Carolina. He came to Lincoln University in 1895, graduated in 1899 from the College Department. After ordination by the Presbytery of Chester, he will seek a field of labor.

# Lincoln University Herald.

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No. 4.

## The Colored People of Our Country.

BY REV. N. G. PARKE, D. D.

(An informal address at Lincoln University.)

My relations through a long life to the people represented in Lincoln University, have afforded me abundant opportunity to observe them and have had no little to do in interesting me in their welfare. The home of my youth was very near to Mason and Dixon's Line, and most of my father's parishioners were slave holders. Colored people were in our kitchen, and on our farm, and in the church to which my father ministered for forty years. I worked with them, talked with them, saw scores of them married in our parlor, where they could be married without the license required in Maryland; and early in life became interested in their troubles. In the field of labor to which I was called immediately after leaving Princeton Seminary, there were two depots of what was known as "The Underground Railroad," and while that was only operated at night, I was in a position to see many of the passengers who passed over that "invisible road." Mrs. Parke's father was one of its active promotors and conductors. For the past twelve years, I have spent most of the winter season in Florida, where I lived among the colored people, heard them talk of slavery days, and spoke to them almost every Sabbath. For the last twenty-five years, I have been a trustee of this University, in which position I have seen the colored people at their best.

And now I wish to say emphatically, as a result of my observation, that I know of no more interesting field of mission work to be found anywhere than among the colored people of the South, or one that has a stronger claim on the philanthropists and Christians of our country. I am aware that all the young men I address do not expect to preach the Gospel. Some of you will be lawyers, some doctors, some teachers, some engineers, some mechanics and some farmers; but as you almost without exception, as I am glad to know, expect to follow Christ, having enlisted under His banner, you must expect to do some type of mission work. Christian education is needed in every department of work to which Christian men are called.

### A GREAT MULTITUDE.

First. Let me call your attention to the fact that there are in our country at this time from eight to ten millions of your nationality; enough, standing alone, to make a strong na-

tion. To those who have not visited the South and seen something of this people, this seems almost incredible; but in the two cities of Baltimore and Washington, on the borderland of the South, there is a population of little less than a fourth of a million.

Second. These colored people are here, not of their own choosing. They were brought here to be "hewers of wood and drawers of water for their white brethren." But they are here to stay. This is their home as much as it is the white man's home. They are our fellow countrymen and entitled equally to all the rights and privileges of American citizens, and their claim on the Church and nation for sympathy and support is not second to that of any other nationality.

Third. It may be true that these people were not prepared for citizenship when it was granted to them. They needed to be taught the first principles of true civilization when emancipated. They were both poor and ignorant; but they were not beggars. Outside of France, travellers meet beggars everywhere in Europe and in the East. In the South I have never met a colored beggar. They work and they earn wages and spend their money freely in saloons and gambling houses. They are as fond of "tips" as white men, and no more so. In one of the large cities of Atlanta, Georgia, as I passed into the dining room, a handsomely dressed young colored man took charge of my hat, and as he took it he said, "Have I not seen you before? I think I have, at Lincoln. I have been." I think he said, "two years in Lincoln, but my father died and I was obliged to leave the University. I am studying medicine and expect to graduate next year." He was making money and taking care of it. Among the thousands and tens of thousands of young colored men in the South, there are many like this young man. They slander the colored people of the South who charge them with laziness. Their weakness is not so much laziness as it is improvidence; and as they grow wiser they may overcome this weakness; just now it is their besetting sin. One bright young man in a Southern hotel, where there were, perhaps, a hundred colored men employed, said to me recently, "I have friends in Lincoln University. I wish to go there, and to that end I am saving my wages, but I am in this great company of laborers almost alone in this matter." A marked weakness of these colored people, and one that especially stands in the way of their elevation, is their improvidence. It might be called shiftlessness. Their religion apparently does not cure them of this demoralizing vice.

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### CHILDREN OF PAGANS.

Fourth. These people are now making an effort to help themselves. This effort is, as yet, largely personal, not concerted. They are the children or grandchildren or great-grandchildren of pagans, a fact of which many who are impatient at their slow growth are apparently ignorant. They have back of them almost no civilization, while their white brethren have behind them almost a score of civilized generations. The white people, as the dominant nationality, have had time to grow to what they are. Their colored brethren have had no time. In an important sense, these colored people are children. Since freed from the shackles of slavery, that dwarfed all effort for personal improvement, they can grow and are growing. Let me illustrate the truth just stated. I recently made a call on an old colored man whose humble home is near the mouth of the St. John's River, in Florida. He is a quiet, industrious, Christian man, and the owner of forty acres of land. This land he cultivates. While sitting with him in his cabin and talking of his parents, who had been stolen from Africa, his son's wife, who was present, became interested in our conversation, and related something of the experience of her own mother, who was stolen from Africa and brought to America in a slave ship. What was true of this family, is true of many of the families in this locality. Is it any wonder that the superstitions of pagan parents and grandparents should cling to these children?

### THEIR HOPE IN EDUCATION.

Fifth. The lever given to the Church and the nation for elevating these people to a higher plane of civilization, the only lever we know for work of this type, is Christian education. And this they are certainly susceptible of, as they know who are acquainted with the work of this University. We have heard addresses here on Commencement occasions that would compare favorably with the best addresses we have heard at Yale or Princeton.

Colored children, aside from heredity, are born with the same powers as white children. Neither are born with the powers that assimilate them to their Creator. These powers are only developed by education. The infant's powers, or what we call powers, are possibilities rather than actual powers. The story of Romulus and Remus may be mythical. The Wolf Boys of India, of whom our missions tell us, are not myths, and they illustrate our thought on this subject. In the mountains of India, infants have been carried off by wolves to their dens and there nursed and cared for until grown. These Wolf Boys, who have known only these foster parents, only know what their foster parents have taught them. They have no language beyond that of wolves; and the powers that dignify and glorify man are wanting in them because not developed. Our colored people have a claim on the Church and the nation for education which will bring out in them the image of their Creator.

Sixth. Both in the North and in the South we have heard superficial observers and men who to a certain extent were blinded by prejudice, say, "The colored people of the South were better off in slavery than they are now with their freedom. Emancipation has done nothing but demoralize them." It may be and probably is true that there are now to be found colored men and colored families South that are in a condition of poverty and suffering as abject as was known in the days of slavery, when the masters were supposed to feed and clothe their slaves. In a population of eight or ten millions anywhere, among whites or blacks, there are some very worthless men and women. We have no question but there are many colored people whose condition has not been improved by emancipation. There are among them liars and drunkards and thieves and robbers and libertines and men every way bad. And the same is true of white men, with centuries of civilization behind them. But we judge of the character of the people of a community not by the worst specimens of humanity in it, but by the best. The progress of the colored people since the Emancipation Proclamation towards a higher type of living, has fully equalled, if it has not surpassed, that of the whites. Forty years ago there were but few of them who could read. Now they have primary and high schools, colleges and universities, from all of which come most flattering reports of the progress made by the pupils. No one can travel over the great Southern railroads and tarry in the large hotels, and fail to observe the multitude of bright, intelligent young colored men who have worked themselves into positions of trust and profit. In a conversation with a young colored man on one of the Pullman cars in the South, I said to him, "You must have sev-

eral hundred of young colored men on these railroads?" "We have several thousand," he answered, "and our positions here can only be obtained after passing severe examinations." There was nothing like this in the South forty years ago. Among men and boys who are loafing around railroad depots and steamboat docks, waiting for something to turn up by which they can earn a few pennies to spend in the dram shops, you may not see the progress these people are making; but go into the educational institutes and into the homes of those who are saving their wages and have bank books that show they have money, and you will see the evidences of progress. Confessedly, many of the men who occupy their pulpits are illiterate men. I have preached for one colored minister who could only read the fourteenth chapter of John's Gospel. The number of that type of preachers, thanks to Lincoln and other institutes like it, is growing less. And they have to-day ministers in some of their pulpits that will compare favorably with the ministers that occupy the pulpits of the white people. The leaven of Christian education, which is the hope of the colored people and of the whole world, is working. It will take time to reach the millions among whom it is working; but with the blessing of God on efforts such as are being made in this and similar institutions to raise up teachers for the pulpits and for the school rooms, we have no reason to be discouraged. The outlook is full of hope. We know of no other harvest field in which the servants of God are called to-day where heavier sheaves may be gathered for the Master, neither do we know any people that have a stronger claim for help on the Christian churches of America than our colored people. No type of mission work, home or foreign, can eclipse this.

#### OUR DEBT TO THEM.

Seventh. In closing this familiar talk, there is one other thing I wish to say that apparently many of the white people lose sight of, viz., that in an important sense we are indebted to the colored people for this united, prosperous, happy country, that we glory in and proudly call our home. Had not the American slaves been loyal to the American government in our Civil War, the issue of that terrible struggle would certainly have been different. As an illustration of their unanimous and unswerving devotion to the flag of the Union, let me give the testimony of General Preston, of Lexington, Virginia, an officer of the Confederate army. In his own parlor, in answer to my question, why the Confederates did not put rifles into the hands of the colored people, he said: "I will tell you. We thought of it, and in a council of war we decided to do it. I went home after this decision and called to my

office one of my most trusted slaves, and told him what we had decided to do and directed him to at once raise a regiment of colored men for our army. I believed he could do it if it could be done. He looked at me and answered, 'Master, I never disobeyed you before, but that I can't do.' This was the beginning and the end of the effort of the Confederate Army to utilize the colored people on the battlefields. To a man they were in sympathy with the Federal forces. They decided the contest." This was the judgment of one who was in a position to know.

It is certainly true that the colored people of our country encounter many difficulties in seeking to occupy the position to which they are entitled; we do not mean social position. The whites and the blacks are two distinct nationalities, and as such must be allowed so to remain. And now, as a matter of necessity, they must live on the same territory and under the same civil government; and if they would live together peaceably, happily and helpfully, they must so live as to command mutual respect. Colored men and women who respect themselves and seek to improve themselves, have now the respect of the best people of the communities where they live; and they will continue to have it so long as both whites and blacks are dominated by the spirit of the Gospel of Christ.



#### Lincoln University.

Another Collegiate Commencement of this well known institution for the education of colored young men occurred on June 3d, and was fully as interesting as those of previous years. No other such occasion in Eastern Pennsylvania or elsewhere gathers together so intelligent an audience of Negroes and of those interested in Negro education.

Lincoln University has a most honorable record, and is recognized as having superior facilities for the work in which engaged. Its faculty represents a board of educators equal in ability and zeal to that of most of our second-class colleges. It is keeping abreast of the times and year by year it graduates classes well equipped for the duties which beckon from North and from South. The anniversary of societies was observed by students the previous week. On Sabbath morning, Rev. Howard Duffield, of New York, preached the baccalaureate sermon, and in the evening the venerable Rev. N. G. Parke, D. D., of Pittston, gave an address on "The Condition, Needs and Encouragements of the Colored People." On Monday, June 2d, class day exercises were held. Tuesday forenoon was occupied with the junior prize contest in oratory.

The commencement exercises proper, con-

sisting of the orations of the graduating class, the conferring of diplomas, etc., were held in the afternoon. The Rev. Dr. W. W. McKinney, D. D., of Philadelphia, opened the exercises with prayer. Twenty-seven young men were graduated. Eight of these were from Georgia, five from Virginia, four from Pennsylvania, three from North Carolina, two each from South Carolina and Tennessee, and one each from Maryland, New Jersey and Liberia. The valedictory was given by Samuel J. Branch, of Virginia, and the Latin salutatory by Walter O. Taylor, of Tennessee. William P. Allen, of Virginia, spoke on "Gifts from the Past;" John W. Martin, of Tennessee, on "Guiding Lights;" Isaac N. Bethel, of North Carolina, on "Lawful Aspirations," and Irvin W. Taylor, of Virginia, on "Avenues for Earnest Men." The general testimony of those present was that the orations, in thought, expression and delivery, would compare favorably with the commencement orations heard elsewhere.

The attendance of visitors from Philadelphia and neighboring towns was larger than usual, and a distinguished delegation was present from New York. A special train was run from the latter place, and in connection with it occurred a railroad accident of so serious a nature as to greatly mar the enjoyment of the afternoon, and for a time filled the minds of all with the saddest and gravest apprehensions. Within a mile or two of the University station, the New York special, while at full speed, came in collision with a freight engine, which it was said had disobeyed orders in not waiting for the special at the previous station. Most of the passengers suffered severely from the shock, and some received cuts and bruises and painful wounds. It was a matter of great thankfulness, however, that the lives of all were spared and that they were able in a short time to reach the University and in the evening to return home, with the exception of the Rev. Dr. Sample, who was much prostrated, but is, we are glad to say, doing well. The saddest feature of the accident was the death of the fireman of the special.

Among the visitors were the Revs. Drs. Phraner, McMillan, Kerr, of Elizabeth, and their wives; Dr. George Alexander, Dr. Calvin W. Stewart, Dr. R. F. Sample, Dr. S. M. Hamilton, of Englewood; Mrs. Louisa Houghton, of the *Evangelist*; Killaen Van Rensselaer, the well known elder; J. L. Beyea, M. D., of the University Place Church, and Messrs. McNeill, Penfield, Ernest Hall and others.

The most of these, some with wounds and Mr. Van Rensselaer with arm in sling, occupied the platform ere the close of the exercises. Drs. McMillan and Hamilton and Mrs. Houghton made brief addresses, and Dr. Alexander offered the closing prayer.

A notable incident was the presenting by an alumnus, the Rev. Dr. Credit, of Philadelphia, in an eloquent address, to the trustees, of an envelope containing \$211, which had been raised among the alumni as an aid for the support of needy students in the institution. He promised that the amount should be increased from year to year.

Among the other visitors were the Revs. W. F. D. Lewis, of Wilmington, Del.; Robert Hunter, D. D., and De B. K. Ludwig, Ph. D., of Philadelphia; Rev. D. A. McWilliams, of Chester, and the Rev. J. L. Sample, of Pittsburg. All came away impressed with the importance of the work being done at Lincoln and the need of its greater encouragement by the Church and by benevolent individuals. Larger endowments are demanded; ampler and better equipments are called for. An enlargement of the work is the pressing need of the hour. Nowhere else is there better opportunity for establishing for the colored race a Harvard or a Yale or a Princeton.

The Chair of Theology in the University was rendered vacant nearly a year ago by the death of the lamented Rev. Wm. R. Bingham, D. D. Instruction was given in the department the past year by the Rev. John M. Jenkins, A. M. The Board of Trustees, at a recent meeting, elected the Rev. George Johnson, late missionary to Mexico, and a son of an elder in the Chambers-Wylie Memorial Church, Philadelphia, to the chair. He is believed to be well qualified for the position.

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"In the emancipation of a race, Lincoln's name is forever linked with the Negro. Invested by us, a generation ago, with the fearful boon of freedom, thrust upon him! Charged with its duties, unprepared for its responsibilities. Have we as patrons and friends of humanity done our duty or fulfilled our opportunity? Contemplate this: Of the 2,912,910 Negro children of school age, the average daily attendance in the public schools last year was only thirty-three per cent. And such schools! South Carolina paid last year for the schooling of each colored child, \$1.30, against \$5.54 for every white child. Georgia gave only twenty per cent. of the school fund for one-half of their children. They are colored!"

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*The Herald and Presbyterian*, of Cincinnati, speaking of Lincoln University, says:

"This institution is doing a work in the education of young colored men for the ministry that cannot be measured. The men who go out from these walls will be of incalculable force in uplifting the colored people. Let Lincoln University, our own institution, have a large place in the hearts and the generous giving of Presbyterians."