

Lincoln University Herald.

VOL. VIII.

LINCOLN UNIVERSITY, MARCH, 1903.

No. 3.

Evangelistic Conference.

The Evangelistic Committee of the General Assembly has been invited to hold a conference at Lincoln University, and have responded favorably. The time suggested is March 16th and 17th. It is hoped that the influence of it for good will be very great. The very great majority of the students are always professing Christians. Those who have not arrayed themselves on the Lord's side previous to entering are in most cases won to Him ere they leave the Institution.

In 1902, it was found at the beginning of the year that of the 210 in attendance, 19 were not Christians. The names of these were distributed among their believing friends, and they were urged to use efforts for their conversion. Noonday and evening prayer meetings were held, and as a result at the close of the term all but one had been led to confess their faith in Christ. At the beginning of the present year, seventeen were not members of church. We cannot say at the time of writing just how many students are unconverted.

Theological Commencement.

This will be held April 21st. The occasion in previous years has been an interesting one, and it is strongly felt that this year's commencement will fully equal, if not surpass in interest, those that have preceded it.

The graduating class consists of sixteen promising young men, two of them being Kaffirs of South Africa, well known in some of the churches of Philadelphia and eastern Pennsylvania.

It is hoped that the friends of the Institution and of colored education in large numbers will attend this commencement, and encourage the work, and have awakened in their own breasts fresh interest in the work.

It is the training of young men for ministers and evangelistic workers among their people that is the especial aim of Lincoln University. For this it was founded and in this takes its greatest interest, and is fulfilling its greatest need. Without an intelligent, evangelistic ministry, the race cannot be elevated and improved. Let, then, our readers come and witness what is being done.

The Institution is reached via the Pennsylvania Railroad from Broad Street, Philadel-

phia. Trains leave at 7.16 and 11.12 A. M. Returning, a train leaves the University at 5.12 P. M., reaching Philadelphia at 7.18.

Lincoln University Jubilee.

The occasion will be the semi-centennial of its founding, which occurs next year—1904. It was in 1854 that "Ashmun Institute," the name first given the Institution, was incorporated by the Legislature of Pennsylvania, "to give academical and theological education to young men of Negro parentage."

It is desired on the occasion of the semi-centennial to present a full record of the work of the graduates of the Institution. The task of obtaining this information has been committed to the Financial Secretary. He hereby appeals to all graduates to send him their address and that of other graduates known to them, together with a sketch of their lives and work since graduation, and a description of their churches and schools, with photographs of the same when in any way remarkable. The Secretary will be glad to enter into correspondence with graduates in reference to this semi-centennial celebration. He hopes during the year to visit some of them, that he may view their work and learn personally what has been accomplished by them. His address is Rev. W. P. White, 1328 Chestnut Street, Philadelphia, Pa.

Record of a Lincoln Graduate.

Rev. Alexander R. Wilson, of Atlanta, Georgia, graduated from the Collegiate Department of Lincoln University in 1879, and from the Theological in 1882. In the latter year he organized the Second Presbyterian Church of Darien, Georgia, where he had taught school during his vacations. He erected here a neat frame church, the building and lot being valued at \$2500. During the four years he was pastor of this church, he was also Principal of the city school of Darien. In 1886 he resigned the church and was transferred by Savannah Presbytery to the Presbytery of Dallas, Texas. He organized in 1887 the Third Presbyterian Church of Dallas, and in 1888 the Church of South Prong. He was pastor of these two churches until 1889, the one increasing from 7 to 39 members, and the

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.

other from 5 to 16. During these years, he also taught in the public school.

In 1889 he was called to the New Hope Presbyterian Church of Atlanta, Georgia, and transferred his relations to Knox Presbytery. The church he found in a discouraged condition. The members were few in numbers and somewhat disheartened. The church building was shabby and in an unfavorable locality. There was need of earnest, energetic work. The church was shortly sold and a lot in another locality and in a more thickly settled community purchased, at a cost of \$2750. On this a handsome stone edifice was erected at a cost of \$8900. It was finished in the best manner and compares favorably with any in the city. In its tower is a 2000 pound bell to call worshippers to service. The church has grown from a membership of 11 to 184, among which are some of the most intelligent, wealthy and influential Negroes of Atlanta. The name of the church was changed to Radcliffe Memorial, and its influence for good is constantly on the increase.

Mr. Wilson was Stated Clerk of Knox Presbytery from 1896 to 1901, and of Hodge Presbytery since 1901. He has been three times a commissioner to the General Assembly. The work of supplying the various fields of the Presbytery with men has been entrusted for thirteen years to him by the Presbytery, and has been performed with entire satisfaction to the Presbytery and the Board of Missions for Freedmen.

Negro Physicians.

Dr. George W. Hubbard, Dean of Meharry Medical College, Nashville, Tenn., writes in the February *Southern Workman* of Negro doctors in the South and their relations to white physicians.

"As nearly as I can ascertain, there are now practicing in the Southern and Southwestern States about eight hundred colored physicians, who have graduated at reputable medical colleges, or one to ten thousand of their own race. A great proportion of these doctors are located in large cities and towns, few being found in the country districts. Not only must the Negro physician be educated to practice among his own people in this country, but medical missionaries are greatly needed in their fatherland.

"The relations which have existed between the white and colored physicians of the South have been most commendable. The colored physicians have been treated with courtesy and respect by the white medical profession, who have given them all needed assistance in serious cases and difficult surgical operations. There is less friction between the two races in the practice of medicine than in any other department of industrial or professional activity. It is to be hoped that this kindly feeling, which now prevails, will, in the years to come, prove to be a potent factor in establishing a better understanding between the two races."

A Separate Colored Presbyterian Church.

The Rev. J. M. Boddy, the Pastor of one of our churches at Troy, N. Y., and a graduate of Lincoln University, publishes in *The Interior* a letter addressed to him by the late lamented Dr. George T. Purves, with reference to a separate church for colored people. It is dated Princeton, March 23d, 1898, and is as follows:

"DEAR MR. BODDY:—I have never favored the organization of a separate church among the colored people—for several reasons: (1) I think the position taken by the Presbyterian Church a good one, viz., that race distinctions ought not to enter the Church. I believe that in the future both races will be glad to have a Church which does not recognize such distinctions and which may be the means of establishing that fraternity of all men in Christ which we ought to regard as the ideal to work toward. (2) I do not believe that a separate colored church would be able to make progress in educational and other financial lines. What we need to do is to stir up our own Church to push the work in the South, rather than set the colored people off by themselves to make their own way. In short, I think it for the interests of both parties to keep together. It is true that the Baptists and Meth-

odists have separate colored organizations, but the Episcopalians and the Catholics do not, and I think their ideal of unity is the better one."

The South and the Negro.

James J. Forbert, connected with an important educational institution in Georgia, in a recent address in New York said:

"Slavery left us 4,000,000 strong. To-day we are about 9,000,000. It left us without a home, but well schooled in the exercise of the muscles, and, to some extent, with the desire to imitate the white man. Our homes to-day dot the hilltops, plains and valleys all the way from Virginia to Texas. Slavery left us illiterate, but with a passionate desire for knowledge, and to-day we have 2,500,000 people in the public schools and 35,000 teachers trained from the rank and file of the race.

"If we are denied political power for the time being, which often hinders the sweetest and healthiest growth of the home, the power to do good has neither been taken away nor abridged. We can plant feet squarely in the soil and make the white agriculturist green with envy as he views our well kept homes, our well filled barns and our fruit growing and bearing full and plenty with each season of the year. When the white man prevents my race from buying and selling among ourselves, from teaching and preaching the Gospel of truth to the wayward, from receiving and giving, from living and loving, then they will have persecuted us. If they prevent none of these things, they prevent no progress."

A Notable Publication.

We have received from the publishers the following work:

"The Negro: In Revelation, in History and in Citizenship: What the Race Has Done and is Doing in Arms, Arts, Letters, the Pulpit, the Forum, the School, the Marts of Trade, and with Those Mighty Weapons in the Battle of Life, the Shovel and the Hoe." A message to all men that he is in the way to solve the Race Problem for himself. By Rev. J. J. Pipkin. With an Introduction by General John B. Gordon, former Major-General Confederate Army, and United States Senator from Georgia. N. D. Thompson Publishing Company, St. Louis, New York and Chicago.

This book is a record of the Negro's doings. It is not a work of fine-spun theories on the

race question, but is a summary of the actual accomplishments and attainments of the colored man. We have a representation of what the Negro has wrought with his hands, and thought with his brain, and aspired to in his heart. We have brought to our attention what the Negro has done as a farmer, as a mechanic, as a doctor, as a lawyer, as a teacher; as a literary man, as a poet, as a minister to foreign countries, as a preacher and as a president and organizer of great industrial colleges. As an account of the Negro's achievements and progress it is most valuable. The many illustrations scattered through it of prominent representatives of the race add to its value. We regret to say, however, that they are largely of other institutions than Lincoln, and of other denominations than the Presbyterian. Many will, no doubt, be surprised to find so large a number of Negroes who have creditably filled public positions at home and abroad, who have achieved success and fame in literature, the arts and sciences, as orators, as preachers, as teachers and as business men.

The book will no doubt have a large circulation, especially among the colored race, and it will do good in the encouragement it will awaken in efforts to rise higher in intellectuality, morality and religion. It is sold by subscription, and agents are desired as canvassers.

Our Ends and Aims.

Lincoln University especially deserves the confidence of the Christian public as an agency through which the friends of the Negro may convey to him the blessings of a Christian education, and of a moralizing Gospel ministry. Its founders have from the beginning directed their efforts to provide intelligent, pious, Christian helpers for our Negro population, whether skilled workmen or unskilled laborers. Every thousand of mechanics and farmers need a pious, well-educated, competent minister. And every intelligent, benevolent Christian man knows that the highest skill in trades and other manual industries will not qualify any one to be a preacher to a congregation of sinners or the pastor of a flock of believers. The Christian Church cannot end its work for the Negro by favoring merely his industrial prosperity. The Negro laborer is in a family which needs to be made a Christian home. If his home is Christian, it will be a blessing in the community where he lives.

Negro Education.

The Rev. Edward B. Hodge, D. D., Secretary of our Board of Education, writes of this in the *Afro-American Presbyterian* as follows:

"History teaches that the tendency of races of men is to decline and become degraded unless stimulated and assisted from without.

"The Indo-Aryans, the primitive invaders of India, were men of fine parts, well formed physically, intellectual and valiant. In the course of years, however, they became lethargic and degenerate. They did not come into relation with external influences which would stimulate them in the way of progress, but, rather, with races of a lower order, and with the depressing influences of a tropical climate, and to these they succumbed.

"The Negroes also have been largely isolated for thousands of years, and modern Europeans found them in Africa not advanced beyond the low condition in which they appear depicted on the monuments of Egypt by the artists of ages long ago.

"On the other hand, the Jews came up out of their state of slavery in Egypt to advance to the first rank of influence in the history of the world. They were in contact, through their leader, Moses, with all the wisdom of the Egyptians, and at a later period, with the civilization of other nations of renown; but especially were they stimulated, as no people in the world had been, up to that time, by communications from God Himself, who revealed Himself to them in His holy Word. To them pertained 'the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.' Theirs were 'the fathers,' and of them, 'as concerning the flesh, Christ came, who is over all, God blessed forever.'

"If the Negro has not been elevated during his centuries of relationship with the white race in this country, it must be remembered under what influences he spent these centuries. He was always a slave. The very question of his full humanity was called in question. Harsh and severe restrictions were imposed. As early as 1740, South Carolina imposed a fine of one hundred pounds current money upon any one who taught a slave to write, or employed one as a scribe, who by any means knew how. The public school system of North Carolina declared that no descendant of Negro ancestors to the fourth generation inclusive should enjoy the benefits thereof.

"Since his emancipation from his degrading conditions, the Negro has made remarkable progress. In the thirty years of their new

estate, nearly 250,000 of the race have risen to the position of property owners. In other words, one-sixth of the colored population of the South are tax-payers upon their own property. Their opportunities are still much restricted, and yet they have done so well in the use of what privileges have been accorded them that it is confidently asserted that 'history fails to reveal any people who, under such adverse circumstances of heredity and environment, have shown such exuberance of intellectual qualities.' Many testimonies are adduced by Professor Miller in proof of all that he claims for the race. Among other witnesses is the University of Kansas, where the records show that there were, at a recent semi-annual examination, two hundred single failures and eighty double failures, but not one of the twenty-eight Negro students were among them.

"It is true that statistics continue to show an abnormal amount of crime charged to persons of this race; but this is accounted for by the fact that they are multiplying more rapidly than the means of elevation and moral development have been provided for them. Those who have come under the influence of schools and a pure Christianity have not caused disappointment to those who have labored for their advancement.

"There has been no little danger lest the sentiment of the times should set itself against allowing the Negro the advantages of a classical and college education. There are not wanting those who would keep him in the place of a hewer of wood and a drawer of water for the benefit of the superior white race, and deny him the hope of advancement.

"We must certainly look upon such a view as un-Christian. God has taught us the brotherhood of man. We have all one Father, we all have one ancestry, we all share in the one fall and its painful consequences; and we all have an equal share in a common redemption.

"The Negro has showed that he has the ability to profit by the higher education, and he ought to be given the privilege of enjoying it. There are special reasons why he should be taught in the higher branches. He must be prepared for leadership among his own people. The day laborer must be given the light of hope, and be taught to toil with the expectation, which the white laborer enjoys, of being able to rise by his toil to a superior station. Elevation and refinement, self-reliant manhood and increased efficiency in service are all to come from the higher learning."