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Anglo-Saxon

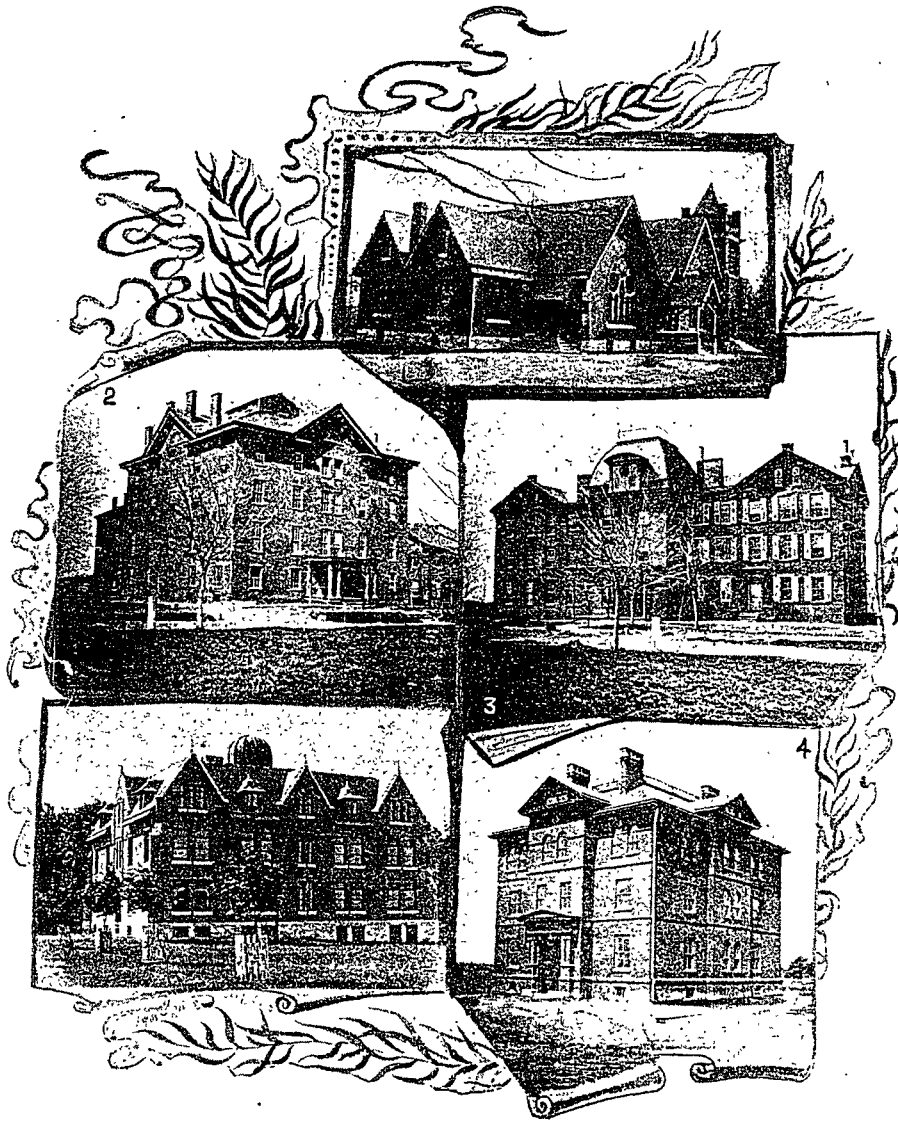
Prof. Geo. B. Carr

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1. MARY DOD EROWN CHAPEL.

2. LINCOLN HALL.

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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 inexperience 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.

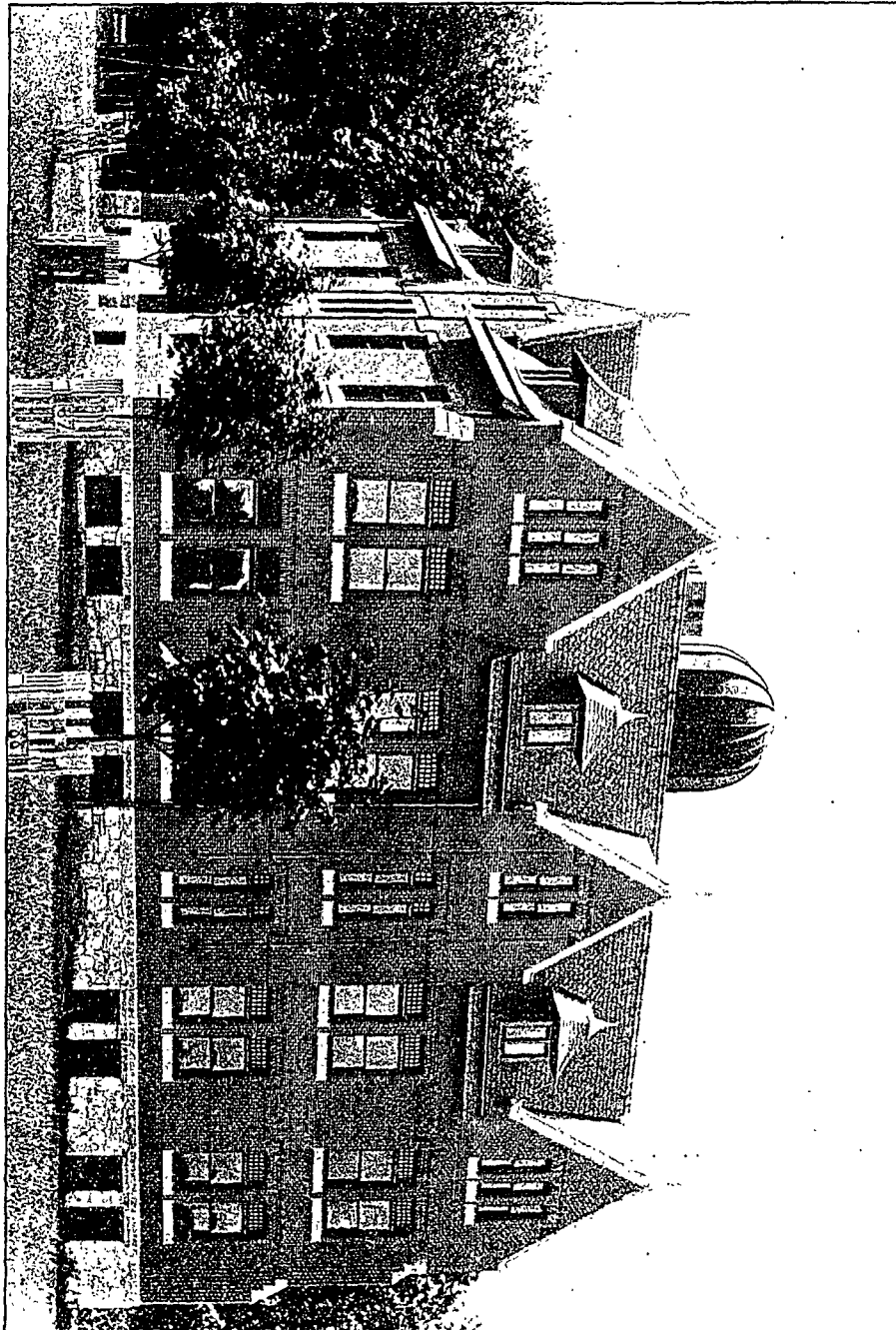
George R. Brabham, of the Middle Class in the Theological Department, and appointed by the Presbytery of Carlisle to work in Chambersburg, Pa., was licensed.

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.



UNIVERSITY HALL.