

HISTORY
OF THE
Theological Department
of Howard University.
WASHINGTON, D. C.

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BY
JOHN LOUIS EWELL

1906

With the regards of

The Author.

A HISTORY
OF THE
THEOLOGICAL DEPARTMENT

OF

HOWARD UNIVERSITY

WASHINGTON, D. C.

by

JOHN LOUIS EWELL, D. D.,

*Professor of Church History and the Hebrew Scriptures in the
Department.*

WITH A CHAPTER BY

JAMES GEDDES CRAIGHEAD, D. D.,

Prepared at the request of the Trustees of the University.

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TO THE
ALUMNI AND STUDENTS
OF THE
DEPARTMENT.

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AUTHORITIES.

I. Records of the Meetings of the Board of Trustees of Howard University. These include the preliminary meetings, beginning with March 20, 1866. The first volume of these "Records" is a large and substantial book. The purchase of such a book at the beginning of the enterprise indicates that the founders had faith that they were building for the future.

II. Records of the Meetings of the Faculty of the Theological Department of Howard University. These "Records" begin with January 18, 1882. It would seem as though there must have been some earlier volume of such records, but none has come to the knowledge of the writer. The Department began in a very modest way and, possibly, this may account for the absence of earlier records.

III. Records of the Trustees of the Presbytery of Washington City.

IV. Register of Students of the Theological Department, 1889. See page 19.

V. Letters kindly written to me by former teachers in the department, and their friends.

VI. History of schools for the colored population in the District of Columbia. This valuable sketch of one hundred and six pages was prepared by M. B. Goodwin and issued by the Commissioner of Education, Hon. Henry Barnard. The well-worn copy before me, indicates that it was published about 1870. It gives an interesting account of the beginning of Howard University.

VII. The History of Howard University, by President Patton. This is a pamphlet of forty-eight pages. Dr. Patton appears to have brought this history down to 1888 and Doctor Rankin continued the sketch for several years later.

VIII. Twenty-fifth anniversary of the University. Papers by Rev. D. B. Nichols, M. D., President Rankin and J. B. Johnson, Secretary and Treasurer.

IX. A Chapter in the History of the Mission and Educational Work among the Colored People of Washington, by the First Congregational Church, Read at the 25th Anniversary of the Church, November 13, 1890, by James B. Johnson.

X. The Origin of our Theological Department. This is a letter by General E. Whittlesey, read at the anniversary of the Department in 1898, and printed in the Howard Standard for October of that year.

XI. The Inaugural Address of J. L. Ewell as Dean of the Department, delivered May 27, 1892.

XII. The Home Missionary for December, 1903, containing a letter from Rev. D. B. Nichols.

XIII. Catalogues, programs, etc. of Howard University.

XIV. Newspaper clippings.

NOTE—Of the above, I, II, III, IV, and V, are in manuscript; the rest are in print.

PREFACE.

This history has occupied the spare time of the writer for some months. He does not send it forth as exhaustive or absolutely accurate, but he has tried to gather into it the more interesting and significant facts pertaining to the life of the Department and to make it as nearly correct as his time and means of information have permitted. One feature that he hopes will prove of value is the numerous short biographical sketches.

Its preparation has given him great pleasure. He has gained thereby a deeper appreciation of the worth of his fellow laborers and predecessors in the faculty, of the usefulness of our graduates and of the services and gifts of the founders, friends and benefactors of the University and the Department. He has also been more thoroughly impressed with a conviction that he has had from the beginning of his acquaintance with the Department, and that is the importance—an importance emphasized by the fact that it neither receives, nor ought to receive, any government aid—that it be put, by adequate endowment, on a solid financial basis.

If this modest publication shall awaken similar feelings in others, if it shall remind our alumni that "time writes no wrinkle" on their Alma Mater's brow and that she cherishes all her children with affection and respect, if it shall quicken their fond memory of the days they spent in her halls and along her shaded walks with their magnificent outlook over the Capital of our country, the Potomac and the Virginia hills, if it shall help them to be true to any inspiration caught here, if it shall in any quarter direct gifts or prayers or kindly interest to us, the writer will be richly repaid. And may He "without whom nothing is strong, nothing is holy" ever have our Department and all our University under His loving care.

J. L. E.

February 21, 1906.

CHAPTER I.

From the beginning through the Deanship of Dr. Craighead, (1866-1891.)

PRELIMINARY.

The history of any worthy institution should be faithfully gathered and preserved. Thus we learn our debt to those that have labored before us and we are stimulated by their example to become ourselves

“A link among the days to knit
The generations each with each.”

So that if it please God, those who shall come after us may have some reason to cherish our memory as we do that of our predecessors. Such history should be promptly gathered. It is less than forty years since the first suggestion of this theological seminary, but nearly all of those who had to do with its inception have passed away, and I find it already difficult, and, perhaps impossible, to obtain some of the interesting facts in its early days. As I pursue these investigations I often think, with pain, how easily Mr. J. B. Johnson, for instance, our late Treasurer, were he living, could solve this or that perplexity and how glad he would be to do so!

The first suggestion of a Theological Seminary here, of which there is any record, was in the Monthly Concert of Prayer for Missions of the First Congregational Church, on November 19, 1866. Could there be a more appropriate birth-place for such an institution? May it ever be true to the missionary spirit which gave it birth. Rev. Benjamin F. Morris, a clerk in the Post Office Department, according to the recollection of Rev. D. B. Nichols, M. D., had attended that afternoon the examination of half a dozen colored young men, in theological studies, in Wayland Institute, a Baptist school, which did a noble work in Washington until it was merged in a larger institution in Richmond, a few years since. Mr. Morris was enthusiastic in his report of the examination and expressed the wish that the day might come when the Congregationalists would be doing a similar work. At the close of the meeting Dea. H. A. Brewster hastened around in the company, before it broke up, inviting one and another to meet at his house the very next evening, to consider the matter. So prompt a conference shows what good soil the good seed of Mr. Morris' remarks had found. The persons who met were Rev. C. B. Boynton, General O. O. Howard, Rev. D. B. Nichols, Rev. B. F. Morris, Dr. H. Barber, J. B. Hutchinson, Esq., Dea. D. H. Bliss, R. H. Stevens, Esq., Dea. H. A. Brewster, and E. M. Cushman, ten in all. I have followed the order of the names in the Trustees' Records.

Dr. Boynton was the pastor of the First Congregational Church. The beloved and honored General Howard is well-known to us all. From the first day until now his devotion to the University has never flagged. Rev. D. B. Nichols will receive fuller mention hereafter. Rev. Mr. Morris was a son of Thomas Morris, who was a native of Virginia, but United States Senator from Ohio. Senator Morris was an early anti-slavery man, like many another illustrious son of the Old Dominion. Mr. B. F. Morris had two brothers who were Congressmen. He was himself "a lifelong Congregational pastor," "a man of generous and philanthropic sentiments," and "one of the most enthusiastic" promoters of the institution which he had the honor to be the first to suggest in that memorable missionary concert. He subsequently, in a fit of melancholy, committed suicide. Mr. Cushman rendered faithful and earnest services to the institution until a severe illness compelled him to leave the city.

Deacon Brewster who opened his parlors for the meeting was a fitting host for such a gathering. This act was in the very spirit of his illustrious ancestor, William Brewster, the Pilgrim Elder, who, "with great love * * * entertained" the little persecuted company who used to meet to worship God at his home, the Manor house of Scrooby. We may believe that all the little company were of the spiritual, if not the physical, lineage of the Pilgrim Fathers. They were all likewise of their faith and order—Congregationalists, and all, or all but one, were members of the First Congregational Church of Washington. Thus the Congregational branch of the Church of Christ was destined to add another to the long list of institutions of learning which it has founded to enlighten mankind.

At this memorable little gathering "Rev. Mr. Morris * * * set forth the plan of a Theological Seminary, having in view the training of colored men for the ministry," not only for the South, but also for the dark continent. So by its very inception our Theological Department is pledged to bear the evangelization of Africa on its heart. Mr. Morris' plan was "deemed eminently fit and opportune by every one present." A dozen or more names for the embryo institution had been mentioned when that of Howard came "as by the breath of inspiration" to Mr. Nichols, and he rose and proposed it. General Howard objected, but he was reminded that, if he preferred, he could for himself associate the name with the great English philanthropist, although the vote would mean to everybody else, General O. O. Howard, and so the name of Howard Theological Seminary was unanimously adopted. General Howard offered to erect a suitable building, with money, I suppose, from the Freedman's Bureau, if a proper lot were furnished, and Deacon Brewster guaranteed the lot. Even the minutes grow warm with the spirit of faith and joyful consecration that filled all hearts. They record that "the moving and guidance of the Holy Spirit seemed to be plainly recognized." The closing entries for the meeting read:—

“A most profound sense of Christian obligation and privilege especially in view of the Southern harvest field.

“All for Christ’s sake.

“After prayer by General Howard, Adjourned.”

The scope of the institution was shortly broadened and its name correspondingly, so that it became known by its present title of “The Howard University,” but let it never be forgotten that the University originated in the idea of the “Howard Theological Seminary” “for the training of colored men for the Ministry,” first suggested by Rev. Mr. Morris and developed and ratified in that Pentecostal meeting of ten warm-hearted christian philanthropists in Deacon Brewster’s parlors, November 20, 1866. How-
ever great may be the future expansion of the University—and may its usefulness have a manifold increase—may that department with whose thought it had its birth ever have an honored place in all its activities and in the care of its guardians.

THE WORK BEGUN.

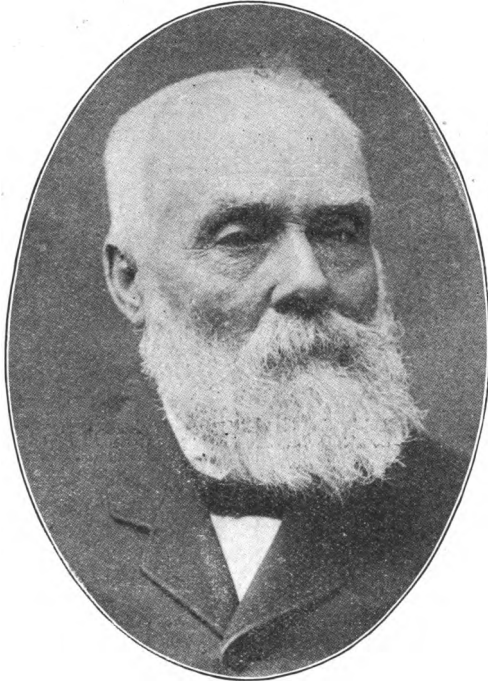
Although first in thought and plan the Theological Department was by no means first in operation. The University received its charter March 2, 1867, and modestly opened with five normal and preparatory pupils May 1, 1867. On December 20 of that year, upon the motion of General Howard, the trustees authorized Reverend Messrs. Nichols and Robinson to teach students already “accredited as preachers and others looking forward to that work” on appropriate topics “at least one lesson a week, rendering this service gratuitously.” There is a red ink entry in the margin against this minute which reads, “Began January 6, 1868.”

That red ink entry suggests what should always be a red letter day in the calendar of the department for that marks the actual beginning of its beneficent work. Let it be also noted that the work began with service whose only recompense was—

“the joy of doing good.”

Rev. Danforth B. Nichols, M. D., was born in Rehoboth, Mass., October 8, 1816, and was graduated from Oberlin in the class of 1839. After graduation, he taught in Ohio, Kentucky, and Indiana. He was commissioned as a home missionary in Iowa, in 1849, subsequently he was western agent for the Massachusetts Sabbath School Society and then, for four years, Superintendent of a Reform School, which was the just pride of Chicago. After this, he traveled in England, Scotland, and Germany, seeking rest and information as to the care of paupers and criminals. On his return, he became Superintendent of the Michigan State Reform School. The location was malarious and, after one year, he resigned and labored for temperance in Massachusetts. Then came the Civil War, and this unselfish Christian-philanthropist found a congenial field among the colored people of Beaufort, S. C., and a little later among the “contrabands” who tilled the “abandoned lands” just across the Potomac from Washington. This brought

him into connection with the new institution, Howard University, where his useful and unselfish labors were in harmony with the keynote of his long life.



REV. DANFORTH B. NICHOLS, M. D.

In 1876, he did self-denying evangelistic work in the region about Rockford, Ill., and in 1879 engaged in missionary work in what is now South Dakota. In 1887 he was installed pastor of the Congregational Church of Mission Hill, in that State, and had full charge of that field until 1904, when he became pastor emeritus. That office he still holds, being now in his ninetieth year. Throughout the State where he has done so much to lay sure foundations for a Christian commonwealth, he is known and loved as "Father Nichols."

Rev. E. W. Robinson was, like Deacon Brewster, of Mayflower lineage, and was worthy of his descent. The five pupils with whom the University opened, included his three daughters. He died April 8, 1869, but his widow survived him nearly thirty-five years. She died February 19, 1904, in her 95th year. Like her husband, she was eminently beloved and respected by all who knew her.

At about this time, General Whittlesey, who was already teaching in the University, invited the ministers of the colored churches to meet him. He writes "about twenty ministers accepted the invitation and the class met one or two evenings each

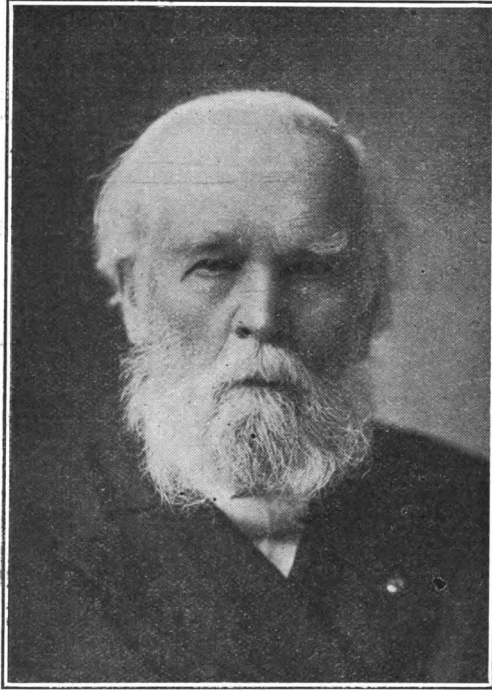
week during the winter. A text, a parable, a Psalm, or some passage of Scripture was read, explained and discussed, and some hints given as to forming a simple plan for a sermon. Hearing me quote some words from the original, the ambition seized the whole class to learn Greek. As they could barely read English, I tried to dissuade them, explaining the great labor it would cost to learn a new language, but they persisted, so the Greek alphabet was written on the black board and a copy of First Lessons in Greek presented to each member of the class. They wrestled with the task a few weeks, but I think no one succeeded in reaching Omega. The movement thus humbly begun excited some interest in the University, the President, General Howard, sometimes attending and taking part in the exercises of the class." So the present night class—for I take it that General Whittlesey being a New Englander uses evening in its New England, and not in its Southern, meaning—is not a recent innovation in the work of the Department, but only a revival of one of its earliest features. At the beginning also, as General Whittlesey's letter shows, it was deemed a privilege to extend the advantages of the Department to those who were already preaching the word with but scanty education. And how impressively that armless sleeve of General Howard must have reminded those preachers, just out of slavery, of the cost at which their chains had been broken.

A little later, at the request of the Board of Trustees, General Whittlesey drew up a course of study for the Theological Department, which was adopted and he gave the first course of lectures on the Evidences of Christianity, and for some years taught English Composition and Elocution in the Department, although the Alumni catalogue of 1896 does not put his name on the list of instructors in the Theological Department, because his main work was in the College Department. I find this entry in the records of the Trustees of November 20, 1872: "Professor Whittlesey authorized to give a course of lectures on the Evidences of Christianity in the Theological Department, but the state of the treasury is such that we can give no additional compensation." May the spirit of unselfish service so manifoldly illustrated in the early days of the Department ever adorn it.

In response to my request General Whittlesey has kindly furnished the following sketch of his life:

"I was born in New Britain, Connecticut, May 14, 1821. Fitted for college in New Britain Academy, working on our farm summers, and attending school, winters. Entered Yale in 1838, and was graduated in 1842—member of the Phi Beta Kappa. Received degree of M. A. in 1847. Taught school in Greensboro and Mobile several years. Entered Yale Theological Seminary 1847 and graduated 1850. Spent a year at Andover and was ordained pastor of the Central Church, Bath, Maine, October 1, 1851. Spent the summer of 1859 in Europe. October 1, 1861, was elected Professor of Rhetoric and Oratory in Bowdoin College. In August, 1862 entered the army, first as Chaplain of 19th Maine Regiment, and soon appointed Assistant Adjutant-General, on the staff of

General O. O. Howard. In the Army of the Potomac, saw service at Antietam, Fredericksburg, and Chancellorsville. Later, in the Army of Tennessee. Marched with Sherman to the Sea, and through the Carolinas to Richmond and Washington. Was breveted Lieutenant-Colonel and appointed Colonel of the 46th U. S. Colored Regiment. At the close of the war was breveted Brig.-General. Was retained in the service, first, as Assistant Comr. Bureau of Freedmen and Abandoned Lands in North Carolina, and then as General Howard's Adjutant-General, at Washington.



GEN. ELIPHALET WHITTLESEY, M. A., D. D., LL. D.

I selected the site for Howard University and laid out the grounds in lots, many of which were sold at a large profit. I was appointed the first Professor of the College Department, which was opened in 1868, with one student, J. M. Gregory. At the request of the Board of Trustees I organized the Theological Department and drew up the Course of Study and gave the lectures on Apologetics. July 1st, 1872, I was mustered out of the Army, and in 1873 resigned my Professorship. In 1874 I began service with the Board of Indian Commissioners, was its Secretary about twenty years, and am still a member of that Board. I received the honorary degree of D. D. from Howard University, and of LL. D. from Yale University."

General Whittlesey has served his generation in an unusual variety of callings corresponding to his rich and varied gifts. A soldier in voice and mien and character, a good soldier of Jesus Christ, may he long be spared to illustrate to younger generations the best type of the champions of Union and Liberty in the Civil War.

ORGANIZATION.

I have already, for convenience, used the word department in connection with the instruction that had reference to the ministry but, strictly speaking, the department existed for sometime only in embryo. There are frequent references in the Records of the Trustees to plans looking toward such a department, but it is not until the catalogue for 1870-71 that it is announced as in actual operation. That catalogue makes the following statement:

THEOLOGICAL DEPARTMENT.

FIRST YEAR.

FACULTY.

Major General O. O. Howard, LL. D.	President.
John B. Reeve, D. D.,	Professor.

LECTURERS.

Eliphalet Whittlesey, A. M.	John G. Butler, D. D.
J. Eames Rankin, D. D.	John M. Brown, D. D.

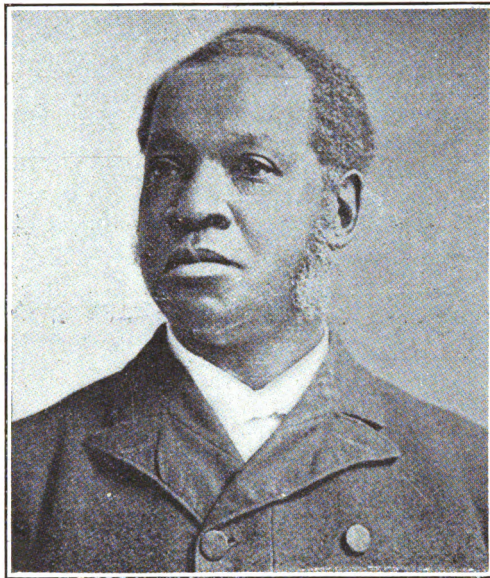
STUDENTS.

Campbell, William Alexander Lamb,	Jamaica, W.I.
Carroll, Daniel Albert,	Washington, D. C.
Hayne, Joseph Elias,	Charleston, S C.
Jackson, Thomas Tilgham,	Virginia.
Murphy, William R.,	Washington, D. C.
Nelson, Simon James Reed,	Mt. Pleasant, D. C.
Roberts, William Dayton,	Philadelphia, Pa.
Scott, Thomas Henry,	Washington, D. C.
Watts, Augustus A.,	Washington, D. C.
Webb, William M.,	St. Michaels, Md.
Wiggins, Samuel Adams,	Washington, D. C.
Wilson, Henry,	New York City.

DOCTOR REEVE'S DEANSHIP.

Dr. Reeve became the first Dean of the Department and continued in the office until his resignation, June 15, 1875. The acceptance of the resignation by the Trustees was accompanied by resolutions testifying to his fidelity and success. Dr. Reeve was born in Mattituck, Suffolk Co., New York, October 29, 1831. He was educated in the district school, in New York Central College,—“a short-lived miniature Oberlin,” “fostered by Gerritt

Smith and other abolitionists," where young Reeve spent five years completing his college course,—and in Union Theological Seminary of New York City. Honorable William E. Dodge and President Smith, of Dartmouth College, were his warm friends. He was the first colored student, aided by Mr. Dodge, for ministerial work in America. Prior to that time Mr. Dodge had been especially interested in the work of the Colonization Society. Mr. Reeve became pastor of the Lombard Street Presbyterian Church, of Philadelphia, in 1861, resigned that charge in 1871 to come here and, when he left Howard, returned to the same church where he has been ever since. His Theological students here have done honor to his instructions by careers of usefulness and his return to his Philadelphia charge and his long pastorate in the



REV. JOHN B. REEVE, D. D.

same church, indicate that his ministry has been rich in fruit. He is the first born D. D. of Lincoln University, having received the degree from that institution in 1870.

The localities from which the first students came show that the new department answered a widespread need, for not only the District, but five states and the West Indies were all represented in that group of twelve. The surnames indicate the perplexity under which the freedmen labored in choosing them. It marks a great stage in progress when a people begin to have two names instead of one, for it shows a dawning consciousness of existence by families as well as individuals, a sense of history, and a premonition of a future. The Anglo-Saxon stock did not take surnames

until after the conquest of 1066. Eight hundred years later our negro brethren reached the same interesting mile-stone in the development of their race. The family name of the former master was often selected as in the case, perhaps, of Joseph E. Hayne, from South Carolina, but sometimes that of some distinguished champion of human rights as, probably, in the case of Henry Wilson, from New York City.

Three years later, that is, in 1874, seven of these twelve, namely Messrs. Campbell, Carroll, Hayne, Jackson, Murphy, Nelson and Watts received certificates as the first class to graduate from the Department. All honor to our first class of seven! One of them, Mr. Nelson, is well known to the writer as a man who has done a large amount of useful work as a founder of churches and their faithful pastor and as a devoted alumnus of his Alma Mater.

Dr. Reeve's salary was \$2,150.00, of which the American Missionary Association appears to have furnished \$1,800. At the same time that he was chosen professor, that is, October 5, 1871, the Executive Committee was authorized to employ a Hebrew teacher at a salary not to exceed \$50.00 per month. Thus at the beginning the University recognized Hebrew as a part of the necessary outfit of a thoroughly equipped minister and it affirmed by this action that the colored young man who had the requisite ability and previous education should have an open door to that acquisition. If the time ever comes when the church sees in the Old Testament only man's groping after God, then, if any church survives, it may deem a knowledge of Hebrew worth no more to the minister than that of Sanskrit, but so long as we believe that God of olden time spake unto the fathers, so long will the preacher who would be "furnished completely" need to be able to read the Old Testament in the original, be he black or white; and it affords reason for thankfulness that our Department was at the first put on this wise foundation.

In one of his reports, Dr. Reeve speaks of the "great good" done by the Department "in showing that brethren of different denominations can dwell together in unity." This has always been one of its choice fruits.

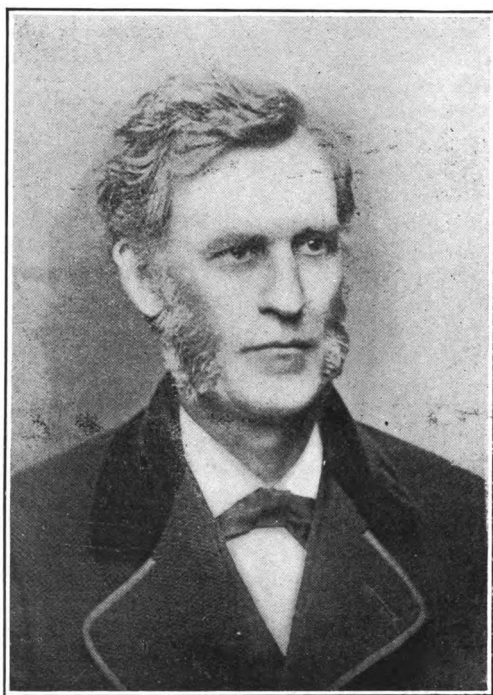
As early as 1873 President Howard could speak of the Department as "an ornament and a most useful branch of our institution." May beauty and utility ever be its characteristics.

DOCTOR WESTCOTT'S DEANSHIP.

Reverend Lorenzo Westcott, D. D., who had already taught in the Department, succeeded Dr. Reeve as Dean. The Department forthwith, October 6, 1875, asked to be taken under the care of the Presbytery of Washington City. The trust was accepted and Reverend Drs. Mitchell and Noble, Professor Westcott and Mr. Justice Strong were appointed by the Presbytery as a committee to take charge of its affairs.

Dr. Westcott was born in New Jersey, July 23, 1828. The death of his father, when he was but a boy, put a great burden

upon him in the care and support of the family, but he was equal to the task and also to the struggle requisite to gain an education, though overwork in his boyhood and early manhood probably undermined his constitution. He was a graduate of Princeton College and Seminary and a beloved and successful pastor in Brooklyn and in Pennsylvania. He also did a most useful work in developing what ultimately became Lincoln University. He showed in Howard the same enthusiastic, efficient, self-forgetting, self-sacrificing spirit that had always characterized him. He would deny himself needful food and clothing to supply the needs of the students. He had just finished the school year in 1879 and was about to start on a trip to California when consumption, that had long been insidiously working in his system, led to hemorrhage, of which he died suddenly June 5, 1879.



REV. LORENZO WESTCOTT, D. D.

The resolutions of the Trustess passed June 1, 1880, speak of the "able, faithful, self-denying work he did for years in the college and the theological departments, to which the present prosperity of the latter is largely due." Dr. Butler, who was a colleague of Dr. Westcott in the Department writes to me:

"Dr. Westcott I knew thoroughly as one of the most Godly, humble, faithful, self-sacrificing and devoted laborers in his chos-

en field. All my memories of him are of the most tender and loving character. He wrought well and he sleeps well."

The memory of Dr. Westcott's beautiful life is a perpetual treasure to the University and the Department and an inspiration to all on whom his pure and kindly face looks down from the wall of Room No. 30.

During Doctor Westcott's Deanship, Dr. Patton became President of the University (April 25, 1877). This is not the place to describe his eminently vigilant and useful presidency of the University as a whole, but it would be a culpable omission not to bear testimony to his unflinching and invaluable devotion to the Theological Department. He regularly attended the meetings of its faculty and he taught its students moral philosophy, natural theology, the evidences of Christianity and Hebrew. He showed his estimate of the Theological Department in his inaugural address when he said: "There can be no genuine success which does not include character, and there is no such power to regenerate character as the gospel of Jesus Christ. Nothing else so purifies the motives as well as the life, presents so high an ideal, and develops such a sense of responsibility for making the most of man, for his own sake and that of the world. We attach a special importance to the Theological Department, therefore, because the colored people need an educated ministry to deliver them from degrading superstitions, to preserve the more intelligent from the errors of infidelity, and to furnish all their communities with those who shall favor genuine progress in whatever tends to the elevation of their race." Other portions of this inaugural of Dr. Patton illustrate a characteristic of Northern feeling in the days that followed the war, in its intense affirmation of Negro rights and its abomination of "caste." On the other hand, if one contrasts Dr. Patton's inaugural with such utterances as those of Andrew Carnegie and President Eliot, at the Madison Square meeting, February 12, 1904, Dr. Patton shows nothing of that recognition of the difficulties confronting the white people of the South and sympathy with them in view of those difficulties which are so conspicuous in the two speeches mentioned. I take it that Mr. Carnegie and Mr. Eliot are right in their kindly appreciative feeling toward our white brethren of the South, but we are to see to it that while we agree with them, we hold fast to that intense loyalty to human brotherhood which marked the early leaders in our University.

It required great effort during these years to raise the money for the continuance of the Department. Dr. Westcott's self-denying devotion was seconded, it is believed, with gratuitous instruction by more than one of our honored teachers, although their modesty has made them silent upon the fact, and Mr. Charles Lyman, Civil Service Commissioner, was very active and persevering and efficient in obtaining money year after year. At about this time the Presbytery of Washington City received the Toland gift. It was given by Mrs. Hannah S. Toland as she says in the gift: "In memory of my beloved husband, George W. Toland, who was the

warm friend of the colored people." The purpose of the gift was the education of colored young men in the Theological Department of Howard University, for the Presbyterian Ministry. Sometimes we have had no Presbyterian students and then the income of this fund has been used elsewhere or allowed to accumulate. The original gift was \$5,000, but the fund now amounts to over \$8,000.

DOCTOR CRAIGHEAD'S DEANSHIP.

Rev. J. G. Craighead, D. D., became Dean in 1879 and was the head of the Department until his resignation at the close of the school year, 1890-91, a period of twelve years. That statesman-like friend to the Negro, good Secretary Strieby, once told me that when the Presbyterians turned the Department over to the American Missionary Association they said that Dr. Craighead, being a Presbyterian, was ready to make way for a Congregationalist, but the Association replied that Dr. Craighead was a good man and was doing a good work and they presumed that they should make no change and they did not. I am glad to record this illustration of the broad spirit which the American Missionary Association has always shown in the affairs of the Department.

I shall not go into the details of Doctor Craighead's administration, as I shall append in full the valuable history which he wrote, at the request of the Trustees. I will, however, add a few points not mentioned in that sketch. Meetings of the faculty were not held at stated times, but only as the need might arise. This was very natural, for there was but one teacher giving his whole time to the Department and no teacher lived on the hill. The record for May 29, 1883, acknowledges the receipt of the Dodge Fund of five thousand dollars for the aid of needy students for the ministry. This came from the estate of William E. Dodge, of New York, the generous Christian merchant. When I was a young minister his kindly face was a great attraction upon the platform at the Anniversaries of the American Board of which he was the Vice-President, and his voice was apt to lead off in response to any special appeal for contributions. In this legacy he still lives to do good to coming generations by helping to prepare sowers and reapers for the wide field.

In December of that year it was voted that the Theological Department open October first "or should that date fall on Saturday or Sunday on the following Monday and close the Friday before the Annual Meeting." On the same day the Treasurer of the University was authorized to pay the American Missionary Association \$15,000.00 "out of moneys due from the United States as compensation for University land taken for reservoir," or such part as might be requisite to complete the endowment of the Stone Professorship in the Theological Department. This \$15,000.00 was added to the \$25,000.00 which came from the estate of Mr. Daniel P. Stone. Mr. Stone was born in Topsham, Maine, in 1798. He became a dry goods merchant in Boston and died in

1878, leaving about \$2,000.00 to his widow. "She wanted to do good with it," and took the advice of a wise clergyman, Rev. W. H. Wilcox, on the matter. With his co-operation she distributed about \$1,000.00; "mostly given to educational and Christian institutions." The condition of our receiving the \$25,000.00 was that it should be augmented by \$15,000.00. This is the origin of our Stone Professorship.

May 13, 1885, it was voted that students should not be allowed to take studies in other departments without the written permission of the Dean. In this year the Faculty addressed a paper to the Trustees asking for \$10,000.00 for a Theological Aid Fund from the \$89,000.00 the University was about to receive from the Government. This petition was accompanied by the statement "this money should be disbursed by the Theological Faculty, for its Professors alone have the requisite knowledge to distribute it judiciously."

March 15, 1886, it was voted that assignments for the closing exercises remain in the hands of the Theological Faculty as heretofore. There were four speakers at the anniversary that year and the exercises were in Dr. Pitzer's church. The graduating class numbered fifteen, the largest in our history thus far.

In 1888, there was a case of "discourtesy and insubordination" in the Department, which President Patton and the Faculty took up, but which happily ended in an apology from the offender. The occasions for discipline have been extremely rare in our history.

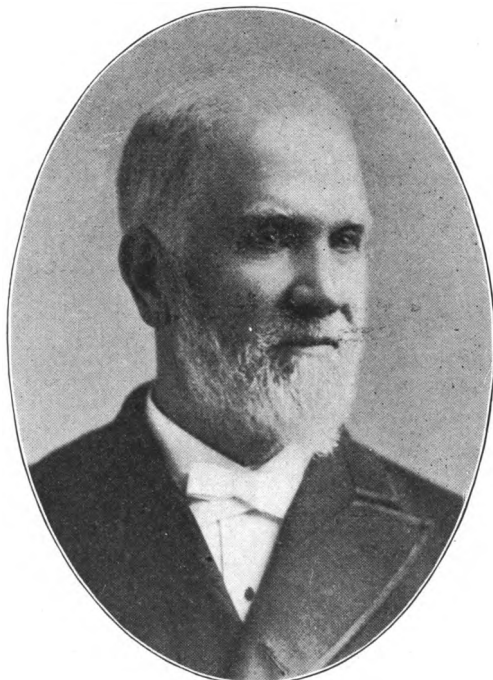
The support of the teachers was a difficult problem. The records of our trustees indicate for a time a joint support by the Washington Presbytery and the American Missionary Association, also appeals to various evangelical denominations to endow chairs and the eminent peril of the resignation of at least one excellent instructor because of scanty remuneration.

Doctors Butler, Pitzer, and Newman, and also Rev. J. W. E. Bowen, all resigned with Dr. Craighead, or a little earlier. The withdrawal of Doctor Newman and Mr. Bowen was natural, as there was now an additional resident professor who had time to do the work of both, but it was a great blow to the Department that it should suffer so wholesale and simultaneous resignations.

BIOGRAPHICAL SKETCHES OF THE FACULTY.

Rev. J. W. E. Bowen, now Professor in Gammon Theological Seminary, of Atlanta, had taught but a brief time in the Department so that his name does not appear in any catalogue. His subsequent career makes it sure that he was an excellent teacher. Rev. Dr. Newman taught Church history here for some five years and his enthusiasm and attainments in that branch of study prove that those who enjoyed his instructions were highly favored.

Rev. A. W. Pitzer, D. D., LL. D., who taught in the Department some fifteen years, was born in Salem, Virginia, September 14, 1834. He was graduated as the valedictorian of his class, from Hampden Sidney College, in 1854. I regret that I have not space enough to sketch at length his honored career as pastor and author. His father's family illustrated the patriarchal relation between master and slave, for the slave child whose parents were believers, was baptized by the pastor of the family and had its

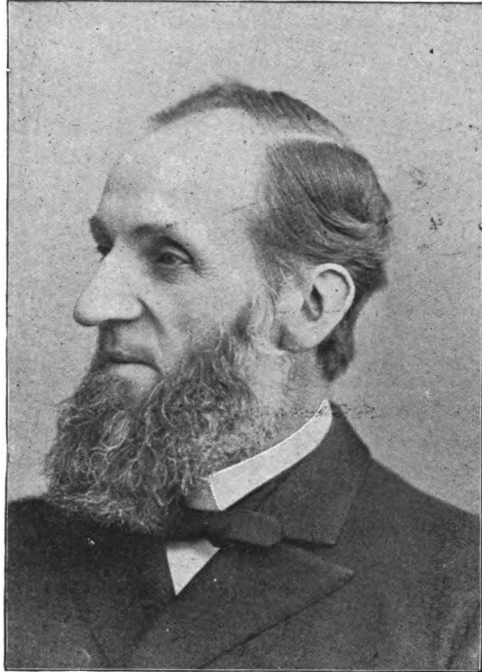


REV. ALEXANDER W. PITZER, D. D., LL. D.

name entered in the family Bible with the free born. One such entry records the baptism of a little slave baby whose fond mother persisted in giving her the name of "the Virgin Mary" and so it stands in the Pitzer family Bible unto this day. I once heard Dr. Butler say in a public address that Dr. Pitzer was a very bold man because, almost before the thunder of the guns of the great civil war had died away, he ventured to come to Washington and start a Southern Presbyterian Church. But Dr. Pitzer is a true patriot, an advocate of Christian fellowship between north and south, who, twenty-three years ago, introduced into the Southern Assembly resolutions establishing fraternal relations with the Northern Church. He is also a devoted friend of the colored people. He won the hearts of all his theological classes. For nearly thirty-eight years he has been the pastor of the Central Presbyterian (Southern) Church of this city, which he organized

May 31, 1868. Dr. Pitzer's relation to the Department illustrates the cordial friendliness with which it has been regarded by the Southern citizens of Washington.

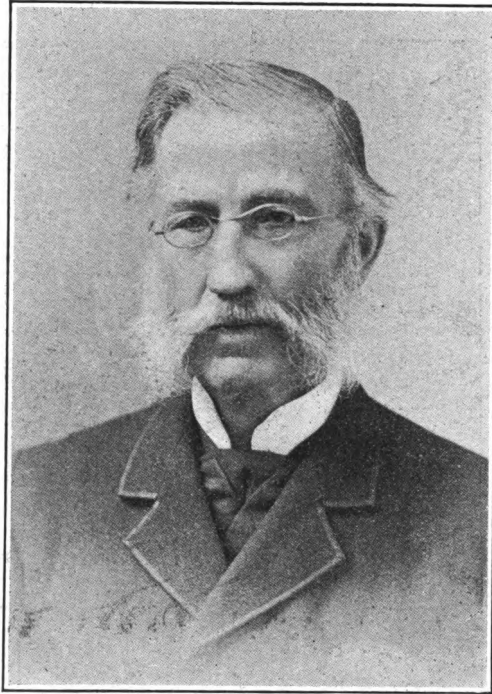
Rev. J. G. Butler, D.D., was born in Cumberland, Md., Jan. 28, 1826. Although Maryland was a slave state, Dr. Butler was always a strong anti-slavery man as his father had been before him. In 1849 he became pastor of St. Paul's Lutheran Church in this city. During the war he was an outspoken Unionist. In 1873 he resigned his charge to found the Memorial Lutheran Church in commem-



REV. JOHN G. BUTLER, D. D.

oration of the deliverance of our country from the curse of slavery. There he has remained until now with an ever-growing hold upon the affection and respect, not only of his own people, but of the city and the national government. The Jubilee of his Washington pastorate was celebrated in 1899 with the warmest testimonials of regard, in which the President of the United States joined. Dr. Butler has been chaplain of the House in three Congresses and also chaplain of the Senate. He leads all others in the length of his term of service as professor in our Theological Department—twenty years—and no one in all its roll of instructors has come nearer to the ideal of a teacher of the sons of the prophets.

Rev. James Geddes Craighead, D. D., was born near Carlisle, Penna., in March, 1823. He was a graduate of Delaware College of Newark, Del., and of the Union Theological Seminary of New York. After a few years of pastoral work he became associated as editor and proprietor of the New York Evangelist with Rev. Dr. Henry M. Field. Dr. Craighead's connection with the paper extended from 1856 to 1870, and so covered that momentous period of the history of the country and the Presbyterian



REV. JAMES G. CRAIGHEAD, D. D.

Church, which included the tumultuous years that ushered in the great struggle, the civil war, and the reunion of the Old and the New School Presbyterian Churches.

The paper stood for the cause of the union of the nation and for the reunion of the Presbyterian Church and rejoiced at the consummation of both. After disposing of his interest in the Evangelist Dr. Craighead traveled extensively in this country, Europe and the East. Later he was secretary for a short time of the Presbyterian Historical Society in Philadelphia, placing the Society on a firm footing and making a place for it in the church at large. Resigning that office he accepted the Professorship of Systematic Theology and New Testament Greek at Howard University and labored earnestly and acceptably for twelve years, acting also as

Dean of the Theological Department. After resigning his professorship at Howard University, Dr. Craighead spent a few years in literary work, keeping in touch with church and state and the city where he lived until the Master, whom he had served so faithfully called him to his eternal reward, in April, 1895.

It was my privilege to be associated with Dr. Craighead for half a school year before his resignation. He was a tall, slender man, brusque in bearing, with a keen eye and a warm, true heart. I desire to bear a personal testimony to the generosity, conscientious fidelity and efficiency which marked his work.

I will add a word from two who knew Dr. Craighead longer and more intimately than I. Dr. Hamlin, his pastor, writes:

“He was a father to his students, looking after their interests even after they had graduated, helping them out of his own purse, to erect their churches and to get books for their scanty libraries.”

And Dr. Butler, his colleague throughout his Deanship, says of him:

“Associated with him for years in the grand work he did in Howard University, I learned to know his inner life and how nobly consecrated it was to the Master, how his students loved him and how faithful he was, not only in teachings and counsel, but, if need be, in rebuke and chastening. He was the embodiment of Christian courage, always valiant for the right as God gave him to see the right. How warm and tender and true his heart was, those of us know, who came into close contact with his daily life.”

SUPPLEMENT TO CHAPTER I.

DR. CRAIGHEAD'S HISTORY OF THE DEPARTMENT PRIOR TO HIS DEANSHIP.

After the first chapter was written and, indeed, almost all of this history—Dr. Craighead's history of the Department prior to his Deanship, that is, the history to which he refers at the opening of Chapter II of this book—was discovered in the beginning of a volume of records, entitled:

REGISTER OF STUDENTS
OF THE
THEOLOGICAL DEPARTMENT,
1889.

As Chapter I of this history contains much in common with the newly discovered history by Dr. Craighead, and also much additional matter, it seems best to let that remain as it is, but to record in this supplement the more important items which Dr. Craighead has that are not in that chapter.

When, in 1869, application for assistance in opening a Theological Department was made to various benevolent societies, the American Missionary Association was the only one that responded favorably.

The department was formally opened September 15, 1871, with Dr. Reeve as principal teacher.

In 1872-74, just when the University was most crippled in funds, the American Missionary Association was compelled to withdraw its aid because of its own embarrassed condition.

In 1874-75, there was danger of the discontinuance of the Department for lack of money. In this emergency—that is, in December, 1875, the Washington Presbytery assumed the responsibility of the support of the Department.

November 27, 1877, the American Missionary Association came to the aid of the Presbytery and the two bodies supported the Department in perfect harmony until June, 1887, when the American Missionary Association assumed the entire expense.

The plan of organization, drawn up by General Whittlesey and adopted by the Trustees in 1870, states as the aim of the Department “to train men to be preachers of the Gospel, especially such preachers as the colored people of our country require. The effort therefore,” it continues, “will be to cultivate earnest piety, sound scholarship and right habits of thought and expression.” “All applicants,” it states, “will be examined with reference to their personal piety, their object in pursuing theological, studies, etc * * * “Throughout the entire course the Holy Scriptures will be made the principal study.” “Thorough training in elocution will be given, with frequent exercises in reading the Scriptures, and hymns and in the delivery of sermons and extemporaneous addresses.” “The sessions will commence on the first Thursday of October and continue ’till the last Thursday in May, when the Anniversary will be held. By this arrangement the most favorable season will be secured for study and the four months’ vacation can be devoted to manual labor, to teaching, or to missionary work, under the direction of some benevolent society, or experienced pastor. It is expected that every student will be present promptly at the beginning of the session.”

CHAPTER II.

DR. CRAIGHEAD'S HISTORY OF HIS DEANSHIP.

STATISTICS OF THE STUDENTS.

May, 1890.

To the Trustees of Howard University,
Gentlemen:—

During the past year I have prepared, in behalf of the Faculty, a History of the Theological Department from its establishment in 1871, to January, 1890; and as complete a list as possible of the students who have been connected with it. These have been recorded in the volume provided by the Trustees for this purpose.*

For the period from September, 1871, to the Fall of 1879, when I entered upon my duties, the records are brief and imperfect and the sudden death of Professor Westcott left us without data to make a complete history of the first eight years. From the materials at command, it appears that during this period ninety-two students were in attendance, of whom eighteen graduated, and in 1880-1, of those having received instruction previously, seventeen graduated. We are persuaded there were more students who completed the course, but have been unable to identify them.

Since assuming charge in 1879, in September, I have kept a detailed record of the students and other matters pertaining to the Department, and this shows that from September, 1879, to the present time 173 students have received instruction for one, two, or three years, and of these eighty-two have been licensed preachers for whose benefit the Department was originally established.

Including those graduating this year eighty-six have completed the course of studies, fifty-eight of these the English course and twenty-eight Greek and Hebrew also. Four have died, while the others are actively engaged in the Ministry and in educational work also, some of them as professors or teachers in literary institutions, others as principals of schools which they have founded and built up. Two are foreign missionaries, and others are desirous of laboring in the foreign field. Three are presiding elders and many others have taken high positions in their respective denominations, and are exerting a wide influence.

From an extended correspondence we know that most of those also who were unable to complete their studies in the Department

*That is, the volume before mentioned, entitled, "Register of the Students," page 19. J. L. E.

are doing effective work in the Ministry and are very grateful for the instruction they here received. Fewer of our graduates have left the ministry to engage in other pursuits than probably from any other seminary, white or colored, in the land. They are laboring in nearly every State of the Union; but the large majority are in the Southern States. As to some of the results accomplished by our graduates the past ten years and the character of the instruction in the Department I refer you to two printed circulars prepared by Rev. W. R. Eastman, our financial secretary, and myself from letters in my possession. The same things are true of the work of many more of our students.

STUDENT AID AND OTHER MATTERS.

Generally our students are poor and must be aided in order to remain in school. Their means of earning money, during vacation, are limited and precarious. As a rule the most they can do is to supplement what we give them, so as to meet necessary expenses. Our method is to furnish no more aid than is absolutely necessary to prevent distress,* and enable the students to attend properly to their studies and only to those who will do all in their power to help themselves. We recognize the danger of making dependents rather than self-reliant and self-respecting men and act accordingly.

Much the largest proportion of our students are Methodists and Baptists, as is natural, since ninety-two per cent of colored communicants belong to these two denominations, but the funds to aid them come from Presbyterians and Congregationalists who also pay the salaries of the professors. The former denominations reserve their means to help young men in their own institutions; but incidently furnish us with students by placing men over churches in Washington and vicinity who come to us for instruction, and we welcome these men and treat them with strict impartiality as to the means at our command. The aid extended to students in the Theological Department will amount to \$1,400.00 a year, for the past eleven years. It has been derived from the interest on \$10,000.00** left to the Department by friends for this purpose, from scholarships given by the Presbyterian and Congregational Educational Societies, and during the past two years from the aid of the University, and funds secured by the present financial secretary, and from personal friends of the Dean of the Department.

It is known to you that this Department is unsectarian and open to students of all denominations and at present the American Missionary Association provides the money for the payment of its professors.

When I came to this Institution the library of the Theological Department was small and not supplied with the necessary books

*"Just enough to keep their heads above water," Dr. Craighead once said to me.—J. L. E.

**i. e. the Toland and the Dodge Funds.—J. L. E.

for our students. Having no fund with which to buy books, we have done what we could in the way of solicitation from friends and by purchase to supply our deficiencies and have added over eight hundred volumes, making the library more worthy and useful for the purposes of the Department. *

DIFFICULTIES.

While thankful for what has been accomplished we are sensible that more might have been done had better facilities for our work been at our command. And in justice to myself and my associates, I should state that we have met with many and formidable obstacles during the past eleven years which have largely diminished the results that would otherwise have been secured. Passing by all others, and some no less important, we would specify but one, that of the difficulty of getting students properly qualified by previous education, to successfully pursue the studies of the Theological Department. Similar departments in other Universities, as a rule obtain most of their students from their own institutions, varying from one-half to two-thirds of those studying theology. Our records show that during the past eleven years, of the 173 students in this Department, we have had only three graduates of the University, eight from the Preparatory Department, none from the regular classes of the Normal Department, and but eleven from its lower classes, and in all only twenty-three who had previously studied in the University. Hence we have been obliged to seek students from other institutions in order to justify the continuance of the Department, and as a consequence have been under the necessity of accepting those who have not been sufficiently advanced in their studies and by extra teaching have supplied as far as possible their deficiencies. Procuring students from other institutions, becomes more difficult yearly. Having trained them for years, they are unwilling to part from them, and, besides, most of these institutions have now established Theological Seminaries of their own.

It would remedy this evil, and promote the greater usefulness of the Theological Department, to make provision for the proper education of Christian young men seeking the ministry, in such studies as they require, or those coming here may be found deficient in, so that when entering the Department they may profit most by its studies. This might be given by the teachers, and by means of the funds of the University, but better by an additional professor in the Department itself.

Respectfully submitted, in behalf of the Faculty,

J. G. CRAIGHEAD,

Dean.

*Volumes in library now, March 15, 1906, 1,909. This includes the Cheever Memorial Library of 634 volumes, the gift of Rev. Henry T. Cheever, D. D., in memory of his brother, Rev. George T. Cheever, D.D. J. L. E.

CHAPTER III.

PRESBYTERIAN COOPERATION.

While I was writing this history, friends kindly furnished me with extracts from the records of the "Trustees of the Presbytery of Washington City," but after I had finished the first draft of the history and it had been typewritten, I read the records for myself through the kind permission of the Secretary of the Board, Dr. Alexander. Those records showed a long continued and open handed cooperation with the Department on the part of our Presbyterian brethren, which called for a larger recognition than had thus far been given in this history, and it seemed better not to disturb what had been written but to devote a separate, brief chapter to that cooperation. The chapter is inserted at this point, because the good work which it seeks to commemorate was chiefly done in the deanship of Dr. Westcott and Dr. Craighead.

The Board was originated by the Presbytery October 4, 1876, although the articles of incorporation were not recorded until March 30, 1878.

Its aim was stated to be the "education of colored men for the ministry of the gospel," and it had authority for "the acquisition and holding of real estate and other property." Practically, it has sought to accomplish its worthy purpose as far as possible through our Theological Department, although as will appear further on it has sometimes worked through other institutions.

It shows how important the work of these trustees was deemed that Mr. Justice Strong of the United States Supreme Court should have accepted membership on the Board. He was its first president, and for some time his library was its usual place of meeting. A meeting in behalf of the Department was held in Dr. John Hall's church of New York—perhaps the most distinguished presentation of any section of the work of Howard that has yet taken place.

In April, 1881, the trustees reported gifts for the Department as follows:

N. Y. Avenue Presbyterian Church.....	\$300.00
Elliot F. Shepherd.....	400.00
Wm. Strong	100.00
Wm. Ballantyne	100.00
James McCormick	100.00
West Presbyterian Church	150.00

The trustees' report to the Presbytery in 1885 is very instructive. It states that the amount received for the aid of Theological

students during the previous year was \$2,382.00, of which Presbyterians gave \$1,307.00, Congregationalists \$300.00, Lutherans \$300.00, Baptists and Episcopalians, \$100.00 each, while donations of books and clothing amounted to \$275.00. Evidently theological students were much more generously aided then than now in Howard. At that time students in the Preparatory Department who had the ministry in view were usually sustained according to the same report by the Theological Department. It is also stated in this report that the income of the Toland Fund was to go first to young men having Africa in view as their field of labor; second, to Presbyterian theological students, and third, "after that to other worthy young men studying for the ministry."

The report states that since October 19, 1876, Mr. Justice Strong had given to the work of the Department \$725.00, and Mr. Wm. Ballantyne \$669.00. Mr. Ballantyne is now senior trustee in that Board in term of service, and Mr. Charles Lyman stands next. No two men could more worthily represent the steadfast fidelity of the Presbyterians to the Department. There were, the report tells us, four thousand members in the churches whose pastors were students in the department.

The report bears a pleasing testimony to the entirely harmonious cooperation of the trustees of the Presbytery, the trustees of the University and the American Missionary Association in the management of the affairs of the Department—a co-operation that had then existed for seven years.

After Dr. Craighead's resignation there came a time when there was no instruction by Presbyterians save lectures, and when there was only now and then a Presbyterian student and the Presbyterian funds were used at Lincoln and elsewhere, but now for some years most happily there has been a turn of the tide, so that we have had an increasing amount of Presbyterian instruction and an increasing number of Presbyterian students. At present we have a Presbyterian professor (Dr. Little) and four Presbyterian students. The Presbyterian Church of the Covenant gives steadfastly and generously to our support and the trustees of the Presbytery aid our Presbyterian students. The cooperation was never more absolutely harmonious and mutually beneficial than now.

CHAPTER IV.

SINCE DR. CRAIGHEAD'S TIME, 1891-1905.

THE NEW FACULTY.

One cold Sunday morning late in the year 1890, a stranger who introduced himself as President Rankin, of Howard University, called at the door of our home, which was the parsonage of the Second Congregational Church of Milbury, Mass. He was warmly wrapped in overcoat and traveling shawl, and had lodged at a hotel. He rode with me four miles to where I was to preach on exchange that morning, took dinner at the parsonage and attended our evening service unknown to the people. The result was that he earnestly invited me to come to the Theological Department of Howard University. A week or two later I paid a flying visit to the Institution. The work seemed to be one for which my interest in the colored people, my previous studies and work as teacher, and my pastoral experience of some twenty years had been fitting me, and I resigned my pastorate and entered upon my new duties with the beginning of the year 1901. When Dr. Craighead resigned half a year later, I was appointed Dean. At the same time Rev. Isaac Clark resigned the charge of the Edwards Church in Northampton, Mass., to become my colleague in the Department.

The catalogue for 1891-92 gives the list of the newly organized Theological Faculty as follows:

DEPARTMENT OF THEOLOGY.

REV. JEREMIAH EAMES RANKIN, D. D., LL. D., President.

Professor of Moral Science, Natural Theology and Christian Evidences.

REV. JOHN L. EWELL, (Yale)

Dean of the Department, Professor of Church History, Hebrew and Greek.

REV. ISAAC CLARK, A. M., (Yale).

Professor of Scriptural Theology and Homiletics.

REV. GEORGE W. MOORE, A. M., (Fisk).

Professor of Biblical History and Literature.

REV. CHARLES H. SMALL, B. D., (Yale).

Professor of Pastoral Theology, Church Institutions and Missions.

REV. GEORGE J. JONES, A. M., PH. D., (Marietta).

Professor of Rhetoric and Sacred Oratory.

REV. W. R. A. PALMER, A. M., B. D., (Howard).

Assistant Professor of Hebrew and Greek.

LECTURERS.

REV. TEUNIS S. HAMLIN, D. D., (Union).
 (Pastor of the Church of the Covenant.)
Revivals and Revival Work.

REV. THEODORE S. WYNKOOP, A. M., (Yale).
 (Pastor of the Western Presbyterian Church.)
Foreign Missions.

REV. JOHN L. EWELL,
Bible Lands.

MR. HENRY L. CHASE,
Instructor in Vocal Music.

BIOGRAPHICAL SKETCHES OF THE FACULTY.

Mr. Chase was a University teacher whose classes our students were permitted to join.

Rev. T. S. Wynkoop was a graduate of Yale of the class of 1860, and was in 1891 pastor of the Western Presbyterian Church of this city. Unfortunately for us he soon resigned his charge to resume missionary work in India.

Dr. Hamlin was then, as he is now, pastor of the Church of the Covenant. He still gives three courses of lectures, his topics being Revivals, the Preacher's Use of the Bible, and Minor Points Essential to Ministerial Success. His lectures have a double value because they put the students in touch with one who is in the midst of very successful pastoral work.

Rev. W. R. A. Palmer was a graduate of our college department in the class of 1886 and was in 1891 a pastor in Alexandria. He is now pastor of the Centenary M. E. Church of Charleston, S. C. His work with us gave promise of his subsequent usefulness.

Rev. G. J. Jones was pastor of the Tabernacle Congregational Church of South Washington. The Church is now extinct and Mr. Jones is in the West.

Rev. C. H. Small was born in Griggsville, Ill., January 6, 1861, and was graduated from Yale Divinity School in 1885. He organized the Mount Pleasant Congregational Church and was its pastor for eight years—1886-1894. He taught in the Department from 1888 to 1894, when he resigned his pastoral charge and became pastor of the First Congregational Church of Hudson, Ohio. From 1899 to 1904 he was pastor of the First Congregational Church of Springfield, Ohio. He is now Secretary of the Ohio State Home Missionary Society (Cong.) While he was here, and in connection with his work in the Department, Mr. Small published a pamphlet upon the different denominations, which has since grown into a book of five hundred pages, entitled "Corner Stones of Faith," published by Treat & Co. Mr. Small was an efficient and congenial worker in the Department.

Mr. Moore's early life was tragic, romantic and heroic. Born in slavery, about 1855, in Nashville, of parents who belonged to different owners and were freed by the War, he had his first taste

of a home in a stable in a Nashville alley, where he saw his parents legally married. He worked his way through Fisk University and received its college diploma in 1881. During his student life, while teaching, he saw his need of personal religion and, as he had no one where he was to guide him, he resigned his school and went back to Fisk and there found his way to his Savior. Almost immediately he began to preach. When his salary was twenty dollars a month he divided it with two other young men who, like himself, were struggling for an education. He was graduated from Oberlin Divinity School in 1883. By a kind Providence he won for his wife Miss Ella Sheppard, of Nashville. Her father was a man of that astonishing energy which here and there cropped out in slavery. He bought his own freedom for \$1,800, Ella's for \$350 and his wife's for \$1,300, thus getting a free family for himself at a cost of \$3,450. Miss Sheppard was one of the original Fisk Jubilee Singers through all their history, a period of eleven years, during which they melted and won the hearts of Kings and Queens across the sea.

Mr. Moore was pastor of the Lincoln Memorial Church of this city from 1883 to 1892. He then entered upon the work in which he has been employed ever since, that of Field Missionary of the American Missionary Association and he has made Nashville his home. His departure was a great loss to Washington and to Howard University, for he is a whole-hearted, warm-hearted Christian, and a man of energy and executive ability. Mr. Moore and Mr. Small held over from the old regime into the new.

Rev. Isaac Clark, D.D., was born in Canterbury, Conn., fitted for college in Monson Academy, Mass., was graduated at Yale in 1856, studied in Union Theological Seminary, New York, 1858-59, and in Andover Seminary, Mass., 1859-61. He taught in Ellington, Conn., 1856-58, and was pastor of the Second Presbyterian Church, Elmira, New York, 1861-68, of the First Congregational Church, Aurora, Ill., 1868-72, of the Elm Place Congregational Church, Brooklyn, N. Y., 1872-74, of the Roundout Presbyterian Church, Kingston, N. Y., 1874-81, and of the Edwards Congregational Church, Northampton, Mass., 1881-91. He resigned this charge to accept his call to our Theological Department. His class historian applies to him the significant description "wise and single hearted."

The new Dean was born in the Rowley part of the parish of Byfield, Essex Co., Mass., September 4, 1840. He was graduated at Dummer Academy, in 1858, and at Yale in 1865. He served four months in the army in 1864, in the 60th Mass. (100 days regiment). In the three following years he was assistant in the white high school of Nashville, Principal of the Montgomery Bell Academy in the same city and professor of Latin in Washington University in St. Louis. He resigned this position to study theology, entered the middle class of Andover and was graduated there in 1870. He was pastor of Congregational Churches in Clinton, Iowa, 1871-74, in Waverly (Belmont), Mass., 1874-78, and in Mill-

bury, Mass., 1878-90. He spent six months in Europe in 1869, visited the Holy Land and the adjacent regions in 1888, Germany in 1895, and England and Holland in 1891. The last trip bore fruit in a portion of his "Story of Byfield, a New England Parish."

President Rankin taught in the Department and was always its zealous and generous friend, but a sketch of his career belongs to a history of the entire University rather than that of any single department.

FACTS AND FEATURES IN THE LIFE OF THE DEPARTMENT.

As in the earlier years I will only mention those events in the life of the Department that may be suggestive for the future.

The salary of the new Dean was two thousand dollars and house. Certainly none too much in Washington. It would be well for the University if every full professor received as much. There were now two professors giving all their time to the department and residing upon the hill while before there had been but one and he living in the city. President Rankin was delighted with the increase in the force and particularly with the fact that by their residence on the hill, both professors were fully identified with the University.

Monthly faculty meetings were begun in the fall of 1891 and have been continued ever since. Prayer was then a prominent feature of the Faculty meetings.

Written examinations were immediately introduced. Dean Craighead once told me that the theologues could do nothing with a written examination and he was an exceptionally good judge, but every decade ought to show a marked progress among the freed people and we have found that written examinations afford an admirable test and stimulus to our students. The Department then furnished a Chaplain to the Freedmens Hospital, who had his board and room there, and also an assistant chaplain who received his board. I think this had been the custom in Dr. Craighead's day. I am sorry to say that for some years this means of usefulness and self-help has been withdrawn from our students.

The English Bible held, as it had from the beginning, the foremost place in the curriculum, six of the fifteen hours weekly being given to it. October 21, 1891, the Department issued its first little Bulletin. One or more of these has been sent out each year since. They contain announcements, records of contributions, notices of our graduates and items of interest in the current life of the Department. After a little time both the resident professors attended the Literary Society and likewise the prayer meeting. Special courses of lectures on pertinent topics by city pastors and others became a feature of the curriculum.

When Rev. Mr. Moore resigned in 1892 Rev. Sterling N. Brown was chosen in his place. Mr. Brown had become a foreman bricklayer in his Tennessee boyhood, but—

“When Learning like a stranger come from far
Sounded through [South land] her trumpet”

he sprang to the call and became a student in Fisk University in 1875. He earned money for study by teaching school very acceptably and later on by preaching, his preaching having with God's blessing marked revival power. He was graduated from the college department of Fisk in 1885 and received an A. M. in 1891. In 1888 he was graduated from Oberlin with the degree of B. D. He was pastor of Mt. Zion Congregational Church in Cleveland, Ohio, from 1885 to 1889, of Plymouth Congregational Church in this city from 1889 to 1897, of Park Temple Congregational Church, which was likewise here, from 1897 to 1901 and since 1901 he has been pastor of the Lincoln Temple Church, which is a union of Mr. Brown's last church and that of which Mr. Moore was pastor; so that Mr. Brown is Mr. Moore's successor both in the church and the University. In the University Mr. Brown has been wont to conduct an annual evangelistic service of some ten days which has been fruitful in good. For three years he was a member of the Washington Board of Education.

As early as 1893 the Livingstone Missionary Society began its good work. It is managed by the students with the attendance and co-operation of the Faculty. In the same year the Dean visited southern institutions as far South as Atlanta and Charleston, the University paying half the expenses. It would promote good fellowship among the kindred institutions and the interests of the Department if such a tour could be made annually.

In 1894 our alumni sent in a remonstrance against the course pursued by some of our graduates in taking undergraduate studies after receiving graduation papers from us. The remonstrance deplored such a reversal of the right order of study as injurious to the good name of the Department. The faculty was grateful to have its own feeling in the matter indorsed in such a manner and it voted in 1900 that any of the graduating class who propose to take undergraduate studies subsequently in the University shall not receive their graduation papers until they have finished such studies. In this year the custom appears to have begun of closing the school year with a general meeting of Faculty and students and of opening in the autumn with a similar gathering, having on the latter occasion an appropriate address by one of the teachers.

Our Bulletin No. 3 for May, 1904, has this item:

“We are particularly glad to commend our new teacher in Hebrew, both on account of his own worth and because his honored father, Rev. Dr. J. G. Butler, rendered so long and so efficient service in the Department.” The new teacher was Rev. Charles H. Butler. He is a native of Washington and a graduate of the Columbian University of this city and of the Union Theological Seminary of New York. He was also a student in our Theological

Department, in the Gettysburg Theological Seminary and as a post-graduate in Amherst College. Since 1891 he has been pastor of the Keller Memorial Lutheran Church of this City. He traveled and studied in Europe in 1891 and in 1904 took an extensive tour in Palestine and the adjacent regions.

The first Maynard Prize Debate was held in 1894. This debate has been held annually ever since and has done much to develop the ability for public speaking in the Department and indirectly in all the University. It has been sustained now for twelve years by the liberality of Mr. Henry G. Maynard, of Northampton.

Our catalogue for 1895 announces Rev. Dr. George O. Little as professor of Pasoral Theology. The Dean had had his eye on Dr. Little for some time and was very thankful when the way opened to secure his services for one hour a week. His amount of work has been increased from time to time as our means have permitted until he now gives one-half of his time to instruction in the Theological Department. The other half he devotes to those studies that are common to the college and the Theological courses. These branches were taught by the President of the University until Dr. Gordon was compelled by the pressure of administrative duties to relinquish class-room work at the beginning of 1904. The Theological Seniors are admitted to these college classes, so the Department gets the full benefit of Dr. Little's services. It is designed that the salary which he receives for his work in the Theological Department shall be raised from friends of the Department. As these pages are passing through the press (February 24, 1906) the cheering news comes that five friends whose modesty forbids the mention of their names have given the amount needed for this purpose the present year. God bless them.

Dr. Little was born in Madison, Ind., May 22, 1839. His father was one of the noblest of our home missionary heroes. Dr. Little was graduated at Amherst College in 1860 and at Lane Theological Seminary in 1863. He was pastor of the Second Presbyterian Church of Fort Wayne, Ind., 1864-1871, at Connersville, Ind., 1871-73, and of the Assembly Presbyterian Church of this city 1873-98. In 1901 he published "The Royal Houses of Israel and Judah. An Interwoven Story and Harmony." This book is an admirable help to the study of its period.

DIMINISHED MEANS.

In the year 1895 the \$1,100.00 that we had received from the American Missionary Association annually during four years for instruction additional to that given by the two resident professors was all withdrawn owing to the diminished receipts of the Association. This obliged us to double up our classes and to submit to much inconvenience and to some curtailment of efficiency in our work. An appeal was issued to the churches which elicited a small response and the Faculty contributed something, so that we did not lose our outside help altogether.

Two years later—that is, in 1897, for the same reason, the rest of the aid given by the American Missionary Association was withdrawn, leaving the Department with only the income of the Stone Fund, that is \$1,800. This was the second time in the history of the Department that such a misfortune had befallen it. The University kindly authorized Dr. Sinclair its soliciting agent to raise five hundred dollars for the Department, but with that the full professors had the following year only \$950.00 each with house. They would have felt the withdrawal of the Association's aid still more keenly had they not received from Secretary Beard, of the Association, the assurance that it implied no lack of appreciation of their work, but that if the Association had to choose two professors over again its choice would be the same.

ENCOURAGEMENTS.

But this year which was shadowed by financial crippling had more than one very cheering feature. At the alumni dinner Rev. Philip T. Morris of Lynchburg of the class of 1880 deposited the nest egg of the Theological Alumni Fund by a generous donation of a five-dollar bill. In the autumn of this year, in response to an urgent appeal, the evening class in Theology was opened with five students, Messrs. J. W. Cross, W. D. Jarvis, E. E. Ricks, A. Sayles and one other, who was, I think, J. H. Lee. These all held faithfully to their studies until graduation, the two last in the full day course. The evening course covers four years, three evenings in a week, two hours to an evening. Its students pay fifty cents each per week tuition. From the beginning of the evening class Prof. George J. Cummings, A. M., Dean of the Preparatory Department, taught in it one of the three evenings of each week general, that is, not theological branches. Professor Cummings was graduated at Dartmouth in 1869, taught in Kimball Union Academy, Meriden, N. H., 1869-1880, the last five years as Principal; was principal of Monson Academy, Massachusetts, 1880-85, and has been Dean of our Preparatory Department ever since. He has now been for more than thirty-six years in continuous, faithful and efficient service as teacher. These general branches were discontinued in the fall of 1904, and so Prof. Cummings ceased to teach in the Department.

After various experiments and changes four grades of graduation papers were fixed upon, as follows: For those who take the full course in the Green and Hebrew Scriptures, if they have an A. B., the degree of B. D.; but if they have only graduated from the Preparatory Department, or some other school of equal rank, a diploma; for others who complete our English Day Course, a certificate; and for those who finish the Evening Course, a certificate qualified with the word "limited."

As with the matter of graduation papers so as to anniversary exercises, we wrestled with the question for years, but at last settled down upon three principal features which work well and

fit into one another so as to make a well-rounded day. First, an alumni conference on some living topic, of which the first was held in 1899; second, an alumni lunch followed by brief informal speaking; and third, at night the anniversary proper. These various exercises of anniversary day attract our alumni back to their Alma Mater in increasing numbers and do much to foster attachment to the institution. The Department is greatly indebted to the enthusiasm of its Alumni Association and to the devoted and beloved secretary of that Association, Rev. Daniel E. Wiseman.

In 1898, there being an emergency, as Dr. Gallaudet kindly said to the writer, the Trustees authorized \$1,200.00 of what Dr. Sinclair had been accustomed to solicit to liquidate the debt on the new Chapel to be used for the salaries of the Theological professors. From that time Profs. Clark and Ewell have each received annually \$1,500.00 and house.

At the opening of the school year for 1899-1900 the Literary Society and the prayer-meeting which had up to that time met at 3 p. m., began an hour earlier, so that since that time the school day has closed at 3 p. m. each day, much to the convenience of teachers and students, especially to the large number of students who work to earn money for their support.

THE POMEROY LEGACY.

In 1899 the Department received from Mrs. Martha S. Pomeroy a legacy of \$2,500.00 to endow a scholarship. Mrs. Pomeroy, who died February 24, 1899, was the widow of Senator S. C. Pomeroy of Kansas.

This history has not mentioned the founders of the University unless they had some special connection with the Theological Department, else Senator Pomeroy would have received large recognition along with others of like spirit, such as General G. W. Balloch,—may the time be far distant when his tall and massive form crowned with that white head and kindly face shall cease to be seen among the worshippers in our Sunday afternoon service. Senator Pomeroy's name heads the list of the original Trustees of the University, and he continued its steadfast and zealous friend until his death. Mr. Pomeroy was devoted to the University because he was devoted to the colored people whom it served. Just after the writer came to Washington the Senator charged him whenever he had a reception, to see to it that he made no distinction on color lines. His wife shared his broad, philanthropic, Christian spirit. Her genuine piety, ready wit and self-forgetting kindness made her the life and charm of a great circle of friends, who could hardly believe when she was suddenly called to her heavenly home that so youthful a spirit had tenanted its earthly tabernacle for three score years and ten.

At about this time the middle and junior classes began the custom of giving a reception to the teachers and the graduating class

in the spring term. This reception is entirely under the direction of the students and is a very delightful and profitable feature of the year.

In 1900 the faculty voted it to be "unwise for students in this department to marry" before graduation.

In 1901 it was not thought best to grant the request of the seniors that they wear gowns at their graduation.

DR. CLARK'S DEANSHIP.

In the autumn of 1901, Professor Ewell, whose health was impaired, resigned the position of Dean and ceased to teach in the evening class. His resignation "whether permanent or transient," to quote the Trustees' record, occasioned a vote of appreciation by them and he continued his work as professor.

Professor Clark took Professor Ewell's place as Dean, as was eminently fitting, not only because of his personal qualifications for the position but also because of his long, faithful and successful services in the Department. The work has gone on since the change as before. There was substantially no change. The same men continued to teach and they were animated by the same spirit.

In 1902, the Sunday morning Bible Class was discontinued because so many of our students are engaged in Christian work on the Lord's Day.

In 1903 the Faculty voted that hereafter it would select the students who should speak at anniversary. This vote reaffirms for substance the one passed in 1886. Another vote of the same year expresses more strongly than that of 1900, the Faculty's disapproval of marriage by students before graduation, and states that any student who thus marries will be liable to forfeit any aid that he may be receiving.

In the fall of this year, Rev. John Gordon, D. D., became President of the University. From the first he faithfully attended the meetings of the Theological Faculty, and showed a deep interest in its usefulness and prosperity.

The report of the Theological Alumni Fund presented to the Faculty March 13, 1905, showed that it then amounted to two hundred and fifty-six dollars and twenty-seven cents (\$256.27), and that it had gained during the preceding year, sixteen dollars and forty-three cents (\$16.43).

In 1905 a general commencement was introduced for all those who received degrees from any department and two theological graduates of that year, in the classical course, were granted the degree of B. D., although they had not taken an A. B., because they had shown "superior scholarship in the actual work of the course." Their names were James W. Manoney and Samuel B. Ross.

At the Alumni Lunch, May 29, 1905, thirty-three sat down, and the occasion was bright with good cheer and enthusiasm for Alma Mater. As the Alumni Fund had been inaugurated at the

Alumni Lunch of eight years before, by the generous gift of Rev. P. T. Morris, so this Alumni Lunch was made memorable by the gift to that fund of \$25.00 from the Alumni Association. It came as a joyful surprise, and afforded a pleasing proof of the unflinching and generous loyalty of our graduates.

The school year of 1905-6 opened with a very large Junior class, every one of whom paid the newly required matriculation fee of \$5.00, and with a welcome addition to the Theological Faculty of another full professor, Rev. Frank P. Woodbury, D. D.

Dr. Woodbury was "born in Beverly, Mass., March 18, 1839. He was educated for three years in Oberlin University, and for two years in Williams College, from which he was graduated in 1861. He spent four years in professional education, two at Andover and two in Union Theological Seminary, New York; the work in Andover including a year of post-graduate study. At different times he has taught, in Oberlin, New York City, and Olivet, Mich., and he was called to a professorship in Beloit, Wis. His subjects of teaching have been Political Economy, Ethics, Rhetoric and English Literature. His pastorates were at Meriden, N. H., Flint, Mich., Rockford, Ill., and Minneapolis, Minn. He received the degree of A. M. from Williams College, and that of D. D., from Illinois College. In 1890, he became Corresponding Secretary of the American Missionary Association, in New York. After fifteen years in that service, he resigned to take charge of training for preaching, including Homiletics and kindred studies in the Theological Department of Howard University."

Two denominations, Congregational and Presbyterian, are at present represented in the Faculty. The Baptist, Methodist, and Lutheran denominations have likewise been represented from time to time, since the writer's connection with it, and the Episcopalian also, among its lecturers and examiners. Two points are beautifully illustrated in the large experience of the department in having teachers of different evangelical denominations. One is that no one has ever felt hampered in teaching the saving truths of the Gospel and, a second, that, so far as I know, there has never been the slightest friction along denominational lines. I would also record with devout thankfulness that during the fifteen years that I have been one of the Faculty, while there has always been the utmost liberty of expression and sometimes diversity of views, there has always been also unity, the unity, I trust, of the Spirit, unbroken and unmarred. The fellowship of our monthly meetings has been delightful.

The cost of the Department in salaries is, at present, fifty-four hundred and fifty dollars. Of which the American Missionary Association gives twenty-five hundred dollars, besides the income from the Stone Fund. Dr. Hamlin's Church (Presbyterian) contributes two hundred and fifty dollars annually. We receive from one to two hundred dollars from churches and individuals for student aid and prizes. We are very grateful to all the good people who contribute to our work. May their number increase.

Our invested funds, of which only the income can be used, are as follows:

For Student Aid:

The Toland Fund (in charge of the Trustees of the Presbytery of Washington City)	\$8,000.00
The Dodge Fund	5,000.00
The Pomeroy Fund	2,500.00

*The Theological Alumni Fund..... 256.27

This last fund is for student aid or any other need. May it grow until it will even support a Professor.

OUR STUDENTS.

Our ninety students represent seven denominations. Fifty-one are Baptists; seventeen Methodists; and the rest are from the Episcopalian, Presbyterian, Congregational, United Brethren and Moravian bodies. Of course, if the various divisions of Baptists and Methodists were reckoned separately, the number of denominations would be much greater; but our students soon find that they are all brethren and love one another accordingly. They come from the District of Columbia and eight states, namely, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Arkansas and Mississippi; and from seven West India Islands—Jamaica, Grenada, Barbados, Tobago, St. Kitts, St. Croix and Trinidad; and from two continents besides our own, South America and Africa.

How stimulating to the mind and to the apprehension of the solidarity of mankind such a confluence from the ends of the earth! The very enumeration of these different churches and regions also shows how wide a door of usefulness Providence has set before us.

Our students work hard, in their studies, in Christian work of many kinds, and in supporting themselves. Many of them are faithful pastors. One of them, for example, has charge of three little churches and travels about twelve miles every Sunday ministering to them and at the same time he takes a high rank in all his studies. Another, born a heathen in the heart of Africa, and bearing on his back the mark of his tribe, does efficient work in the alleys ministering to both body and soul, while his heart is all the time aflame with the steadfast purpose to carry back the Gospel in the near future to his people. There is not space to speak of the multifarious ways in which they are doing good in the city and its vicinity while preparing for larger service. On Monday morning the professors confer with them on the work done the day before and try to lead them on to greater usefulness. Those who are termed aided students in nearly every instance do manual work in return for their aid. Many others rise early and work late as waiters, or in the care of

*Now \$301.13 (Mar. 13, 1906.)

furnaces, and offices, and in similar service. Most of the avenues by which students commonly earn money are unfortunately closed to them, so that their hard work brings but scanty returns. They are faithful and trustworthy. Members of the Faculty frequently lend them small sums of money, and are very rarely disappointed as to repayment. As one becomes acquainted with their individual life histories and their struggles for an education and as he sees their good cheer, their Christian fidelity, their appreciation of any kindness and their good feeling toward those who ill-treat them, he comes to sympathize with them in view of the discriminations against them, to be attached to them and to deem it a privilege if he may, to any degree, serve them and through them, their race.

Only eighteen—that is, about one-fifth, study the Hebrew Bible and the Greek Testament. Those only are encouraged to study the Bible in the original who are qualified for such study. But for those who are able to gain a fair knowledge of Greek and Hebrew we believe, with the founders of our University, that it is desirable to come to the water of life in its original fountains and that there is no color line in the benefit of such an access for the minister of the word of God.

OUR ALUMNI.

Many of our graduates are limited in their usefulness by their limited education. One who knows only English branches is not likely to be so widely influential as one who has a liberal education. Only a small minority have thus far been prepared to gain a working knowledge of the Bible in the original, although the ratio is rising. But our graduates as a rule are sound in the faith, warm hearted in their piety, of consistent life, wise, zealous in good works, commanding the respect and winning the affection of their communities. Their usefulness to the world and their acceptance with the Master can not be judged by their degree of prominence but many of them have become well known. Among the presiding elders are Rev. Messrs. Giles of '82, Williams of '83, Arnold and Cargile of '84, Welch of '86, who has been for many years a leading pastor of Charleston, S. C., Thomas of '88, Brooks of '89, who is a very useful and prominent pastor in New York City, Hawkins of '92, and Gaines of '95. No doubt many more have filled the office.

Some other very useful ministers are: Rev. Messrs. Johnson of '77, ever since his graduation Presbyterian Pastor in Columbia, S. C., highly respected by all the people of both races, and ably serving the good cause in the press, as well as the pulpit. Dillard of '80 and Dillard of '83, Williams of '81, teacher and pastor at Abbeville, S. C., Cheeks of '83, a prominent editor, Frazier of '83, for twenty years a missionary in Africa, Wiseman of '84, the faithful, efficient and beloved secretary of our Alumni Association, Harris of '91, pastor in Louisville, Moorland of '91, the devoted Y. M. C. A. secretary, Sims, of '91, of Memphis, and

Tolliver, also of '91, of Springfield, Mass., whose day of toil and reaping in the vineyard was so short, Naylor of Baltimore, pastor and head of an educational institution and Scott, of Shelby, Alabama, both of '92, Oyabe of '94, missionary to the aborigines of Japan, Young of '94, a leading pastor in Baltimore, Curtis of '95, missionary in Africa, Powell of 1900, pastor in Falls Church, Va., and Jones of the same class, so dear to us and so early called to his heavenly home, Sayles and Willbanks of 1901, both efficient pastors in or near Washington and Brister of 1902, teacher in Kowalija, Ala.

I have hesitated to mention these by name because of the multitude of others less well-known to the writer, who are doing equally good work. Neither have I attempted to affix to them the titles that many of them have received. They are a company of men whom their teachers at Howard, whether those who rest from their labors, or those that are still in the work are, I am sure, all very thankful to have had any share in fitting for the ministry of the Word, and a theological seminary that has sent forth two-hundred and twenty-seven such graduates in thirty-one years, besides a great number of worthy men who did not complete their course, may, it would seem, confidently appeal for support to the Christian public.

OUR NEEDS AND ASPIRATIONS.

Our needs are many and urgent and grow with the growth of the Department. We need more instruction. Our facilities are much improved. The juniors and middlers used to be obliged to take church history together so that every other class had to begin with the Reformation and it was so in theology. This is happily ended, but in other directions we still need to divide classes and to enlarge our curriculum.

We need at least one hundred and ten thousand dollars more endowment. This would afford the two resident professors whom the University provides with houses, fifteen hundred each as at present and two others professors who might need to provide their own houses two thousand dollars each, with possibly a little over for lectures. But looking to the future it is very desirable that the professors have at least two thousand dollars and house. The money can either be directly given to the University for the benefit of the Department or put in the care of the trustees of the Presbytery of Washington City, who have charge of the Toland Fund, or, as is the case with the Stone Fund, it may be held in trust by the American Missionary Association. This latter fund is wisely safeguarded by specifications in the grant. If we look at the greatness of the field from which we draw our students and whose needs we seek to meet and the importance of this great field to the Kingdom of Him who died on the cross for all earth's millions and to whom "our whole humanity belongs" and the worthy character and abounding usefulness of the laborers whom we have been permitted to send forth and the rapid increase in numbers of at

least that portion of the colored people to whom we especially minister in our own land, or even forgetting for one instant the immortal and divine interests involved, if we consider the necessity for the sake of the Republic that our ten million negroes be Christianized, it would seem that one who would serve his Savior and his brother man not only in the present but to distant generations could but deem it a privilege if he be a steward of God's property to devote a large share of it to putting the Theological Department of Howard University on a solid financial basis. Let the friends of an educated Gospel ministry for the colored people never forget that this department does not receive, and in the nature of the case, ought never to receive any government appropriation.

Better educated students are very desirable. Other things being equal, the college-bred theologian will profit far more by the divinity course and be prepared for far greater usefulness than he who has a scanty general education. It is therefore devoutly to be wished that the undergraduate departments of our own University may become more largely feeders to the Theological Department. We want yet more students. Churches and Christian parents, it is to be feared, do not appreciate the attractions of the ministry as they once did, but amid all the changes of the ages and despite all allurements to other callings, to be a fisher of men for Christ and His Kingdom remains the highest honor that can come to any man. William Carey uttered a rational lament when, on hearing that his son had exchanged the ministry for a position as representative of Great Britain to some court, he exclaimed: "I am sorry Felix has sunk to be an ambassador."

We ask the prayers of praying people, that God will give us so much of silver and gold as he sees will add to our usefulness, more and better educated students and above all his Holy Spirit, so that Francis Wayland's apprehension for the Baptists may never be realized in this divinity school in the decline of spiritual power along with the advance of scholarship. "The one primary need is prayer."

The organized life of the Department spans a generation of mankind. May He who put the thought of it into the hearts of that little company in the missionary concert at the beginning be pleased so to abide in the hearts of all its teachers and students, so to own it in the humble, loving, wise and fruitful service of its graduates and so to establish it in the prayers and gifts of His people that it shall live on with ever growing usefulness to God and humanity until that Kingdom shall come "where there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all, and in all."

APPENDIX I.

Teachers and Lecturers in the Theological Department:

- Rev. Danforth B. Nichols, 1868-72.
 Rev. Ebenezer W. Robinson, 1868.
 Gen. Ellphalet Whittlesey, A. M., D. D., LL. D., 1869-1873.
 Rev. John B. Reeve, D. D., 1871-1875. Dean.
 Rev. John G. Butler, D. D., 1871-1891.
 Charles C. Darwin, 1871-1872.
 Rev. William E. Parson, A. M., 1873-1874.
 Michaelis E. Goldberg, 1873-1874.
 Rev. Lorenzo Westcott, D. D., LL. D., 1874-1879. (Dean 1875-79.)
 Rev. Alexander W. Pitzer, D. D., 1876-1891.
 Rev. James G. Craighead, D. D., 1879 to 1891. Dean.
 Rev. Jeremiah E. Rankin, D. D., LL. D., 1881—1884.
 Rev. Stephen M. Newman, D. D., 1885—1890.
 Rev. George W. Moore, A. M., 1890-1892.
 Rev. Charles H. Small, B. D., 1888-1894.
 *Rev. John L. Ewell, D. D., 1891.—Dean 1891-1901.
 *Rev. Isaac Clark, D. D., 1891.—Dean 1901.—
 *Rev. Teunis S. Hamlin, D. D., 1891.—
 Rev. George J. Jones, Ph. D., 1891-1894.
 Rev. Theodore S. Wynkoop, A. M., 1891-1892.
 *Rev. Sterling N. Brown, A. M., B. D., 1892—
 Rev. Charles H. Butler, 1893.—1904.
 Rev. Adam Reoch, 1894-1895.
 *Rev. George O. Little, D. D., 1895.—
 George J. Cummings, A. M., 1897.—1904.
 Rev. George S. Duncan, Ph. D., 1897-1900.
 *Rev. Frank P. Woodbury, D. D., 1905.—
 *Still in service.

APPENDIX II.

The Alumni of the Department with the most recent addresses known.

Class of 1874.

William A. L. Campbell	Texas.
Daniel A. Carroll	Washington, D. C.
Joseph E. Hayne	Charleston, S. C.
*Thomas T. Jackson	Middleburg, Va.
Willoughby R. Murphy	Washington, D. C.
Simeon J. R. Nelson	Washington, D. C.
*Augustus A. Watts	Washington, D. C.

Class of 1875.

Benjamin F. Floyd	New Jersey.
Washington Mercer	Kansas.
Richard A. Motley	Newark, N. J.
*Washington Waller	Washington, D. C.

Class of 1876.

*William B. Jefferson	Washington, D. C.
William H. Waters	Washington, D. C.

Class of 1877.

William A. Green	Washington, D. C.
James R. Holmes	Washington, D. C.
Michael Jenkins	Beaufort, N. C.
Leroy R. Johnson	Boston, Mass.
George M. Johnson	Columbia, S. C.
*Temple S. Robinson	Washington, D. C.
Joseph Taylor	Boston, Mass.
Robert F. Wheeler	Cleveland, Ohio.
*Welborn Wright	Yorkville, S. C.
*Deceased.	

Class of 1878.

Alexander J. Henry	Brooklyn, N. Y.
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Class of 1879.

Jeremiah M. Hall, M. D.	Washington, D. C.
Job Lawrence	Marysville, Tenn.

Class of 1880.

Levi R. Ball	Whitestone, Va.
Royal H. Brown	Richmond, Va.
William Casey	Central Depot, Va.
William G. Colby	St. Augustine, Fla.
George T. Dillard	Columbia, S. C.
George T. Jennings, A. B.	Baltimore, Md.
Lawrence E. Miller, A. B.	Fleming, Fla.
*Daniel Morris	Alexandria, Va.
Phillip F. Morris	Lynchburg, Va.
Jacob Robinson	Ivondale, Va.
William A. Sinclair	Washington, D. C.

Class of 1881.

George V. Clark	Nashville, Ga.
Thomas H. Datcher	Providence, R. I.
Jarrett E. Edwards	Columbia, S. C.
Thomas H. Jones	Baltimore, Md.
William A. Shannon	Washington, D. C.
Emory W. Williams	Abbeville, S. C.

Class of 1882.

William D. Cooke	St. Louis, Mo.
Frank F. Giles	Brooklyn, N. Y.
Julius L. Grice, A. B.	Orangeburg, S. C.
*Lionel C. Joell	Bermuda, W. I.
Nathaniel Seale	Barbados, W. I.
*Deceased.	

Class of 1883.

*Robert M. Cheeks	Whitville, Va.
Clarence Dillard	Goldsboro, N. C.
David W. Frazier	Greenville, W. Africa.
*John W. Shippen	Long Island, N. Y.
John C. Watkins	Sumter, S. C.
John C. Williams	Hampton, Va.

Class of 1884.

William R. Arnold	Washington, D. C.
Charles C. Cargile	Savannah, Ga.
John L. Davis	Providence, R. I.
William H. Giles	Camden, N. J.
*James S. Walker	Greenville, S. C.
*Daniel E. Wiseman	Washington, D. C.

Class of 1885.

Jackson S. Cooper, A. B.	Washington, D. C.
Daniel W. Harth, A. B.	Roanoke, Va.
Singleton R. Hughes	Baltimore, Md.
Samuel M. Johnson	Norfolk, Va.
Stephen G. Lamkins	Washington, D. C.
Jacob B. Oliver, M. D.	Brazil, Ind.
*William T. Peel	Washington, D. C.

Class of 1886.

William T. Anderson	Cleveland, Ohio.
Henry A. Carroll	Baltimore, Md.
Simeon H. Gordon	Albany, N. Y.
Grandison J. Harris	Lynchburg, Va.
*Henry M. Holmes	Amelia C. H., Va.
Christopher Jones	Cecilton, Md.
George W. Lewis	Bedford, Pa.
Charles H. Parker	Washington, D. C.
*Deceased.	

*Benjamin F. Parnell	King William Co., Va.
Richard A. Reed	Washington, D. C.
George H. Ried	Baltimore, Md.
*James Robinson	Washington, D. C.
*Thomas S. Sessoms	Winston, N. C.
John H. Welch	Charleston, S. C.
Joseph Wheeler	West Washington, D. C.

Class of 1887.

Daniel J. Beckett	Virginia.
William D. Cole	Dallas, Tex.
John P. Foster	Abbeville, S. C.
John W. Hoffman	Mississippi.
William A. Morton	Richmond, Va.
Alfred M. Park	New York, N. Y.
Oscar D. Robinson	Charleston, S. C.
Damian J. Shopoff	Virginia.
Jesse A. Taylor	Garfield, D. C.
Stephoe A. Washington	Charlestown, W. Va.

Class of 1888.

George R. Carter	Marysville, Tenn.
Columbus D. Greene	Kingston, Tenn.
Frederick M. Jacobs, M. D.	Brooklyn, N. Y.
Willis J. Madden	Culpeper, Va.
Isaac W. Newell	Boston, Mass.
Sylvester H. Norwood	Nassau, Del.
William P. Phifer	Charlotte, N. C.
Thomas D. Rankin	Knokville, Tenn.
Lafayette H. Shavers	Washington, D. C.
Isaac L. Thomas	Atlanta, Ga.
Thomas A. Thompson	Chester, Pa.
Stogan K. Vatralsky	Bulgaria.

Class of 1889.

William H. Brooks	New York City.
Chanceford Fairfax	New Bedford, Mass.
Randolph Peyton	Richmond, Va.
William J. Robinson	Washington, D. C.
*Deceased.	

Class of 1890.

*Isaac J. Elbert	Still Pond, Md.
William W. Gaines	Suffolk, Va.
Ernest Lowell	Washington, D. C.
James G. Martin	Cumberland, Md.
Wilbert W. Miller	New York, N. Y.
Joseph L. McCoy	South Carolina.
Charles W. Pullett	Orange, N. J.
George L. Trigg	Marshall, Mo.
Ferdinand Washington	Boston, Mass.
Munch W. Whitt	Baltimore, Md.

Class of 1891.

Joseph B. Cordal	Centerville, Md.
William H. Griffin	Sandy Bottom, Va.
William P. Gownes	Ohio.
Everett G. Harris	Louisville, Ky.
Edward R. Jackson	Alexandria, Va.
Jesse E. Moorland	Washington, D. C.
Frank W. Sims	Memphis, Tenn.
William H. Stewart	Benning, D. C.
*John W. Tolliver	Springfield, Mass.

Class of 1892.

Henry H. Hankins	Whitlock, Va.
*John C. Hemphill	Honea Path, S. C.
Benjamin B. Hill	Oberlin, Ohio.
Shelton Miller	Washington, D. C.
McHenry I. Naylor	Baltimore, Md.
Francis J. Peck	Petersville, Md.
Robert F. Richardson	Washington, D. C.
Edward E. Scott	Shelby, Ala.
James H. Smith	Ark. Va.
William J. Waytes	Harrisburg, Pa.

Class of 1893.

*Thomas H. Bloice	St. Kitts, W. I.
William H. Jenkins	Harpers Ferry, W. Va.
Jacob C. McEaddy	Chestertown, Md.
Cicero W. A. Saxon	Washington, D. C.
*Deceased.	

Class of 1894.

William P. Bradley	Athens, Ga.
Charles H. Edmunds	Philadelphia, Pa.
Jenichiro Oyabe	Japan
Samuel S. McKinney	Lincoln, Pa.
Alfred Young	Baltimore, Md.

Class of 1895.

Alfred T. Clark	Marion, Ala.
Linius C. Curtis	Africa.
William H. Gaines	Baltimore, Md.
James H. Hill	Washington, D. C.
Richard T. Leek	Baltimore, Md.

Class of 1896.

Robert Bagnall, Jr.	Amelia, C. H., Va.
Adolphus L. Gale	Fulneck, Jamaica, W. I.
John W. Hayes	Pittsburg, Pa.
Edwin J. Hopkins	Grafton, W. Va.
Grandison A. Jones	Youngstown, Ohio.
Theodore M. Nixon	Raleigh, N. C.

Class of 1897.

*George S. Adams	Washington, D. C.
Robert E. Ford	Baltimore, Md.
*Charles C. C. Mapp	Barbados, W. I.
John W. Neill	Troutman's N. C.
Jabez N. Soanes, M. D.	Pittsburg, Pa.
Noble E. Stewart	Savannah, Ga.

Class of 1898.

Peter R. Lee	Bordentown, N. J.
William R. Payne	Washington, D. C.
Eli Tartt	Richmond, Va.
George H. West	Flemington, N. J.

Class of 1899.

William W. Barham	Wake Forest, N. C.
John Hammond	Benning, D. C.
William E. Moore	Boston, Va.
Milton N. Sparks	Chester, Pa.

Class of 1900.

*Henry J. Jones	Norfolk, Va.
Moses Lake	Charlestown, Va.
George W. Powell	Falls Church, Va.
Cornelius Wright	Clarinda, Iowa.

Class of 1901.**Day Course.**

William H. Green	Wellsburg, W. Va.
John W. Hollins	Lever, S. C.
Joseph H. Lee	Washington, D. C.
John S. Mason	Richmond, Va.
Alexander M. Patterson	Philadelphia, Pa.
Aquila Sayles	Washington, D. C.
Thomas P. Thomas	Baltimore, Md.
William J. Tyler	Bedford City, Va.
Alexander Willbanks	Washington, D. C.

Evening Course.

James W. Cross	Washington, D. C.
Charles Cushingberry	Washington, D. C.
William D. Jarvis	Washington, D. C.
Edgar E. Ricks	Washington, D. C.

Class of 1902.**Day Course.**

R. Dawson Brister, A. B.	Kowalija, Ala.
John A. Brown	Anacostia, D. C.
Pendleton D. Cross	South Quay, Va.
Richard S. Gordon	Fire Creek, W. Va.
Noah Grimes	Profit, Va.
John H. Morris	Frederick's Hall, Va.
James U. King	Allen, Md.
James L. Pinn	New York
John N. Still	Kensington, Md.

Evening Course.

Albert Barton	Washington, D. C.
Albert H. Catlett	Washington, D. C.
Theodore Williams	Washington, D. C.

*Deceased.

Class of 1903.

Day Course.

Albert L. Brent	Staunton, Va.
William E. Davis	Uniondale Dundaff, Pa.
Robert J. Hawkins	Washington, D. C.
Frank G. Lofton	Austin, Texas.

Evening Course.

Louis N. Ingram	Washington, D. C.
Joseph E. Johnson	King William Co., Va.
Joseph R. Rich	Washington, D. C.

Class of 1904.

Day Course.

Daniel M. Baxter	New York City.
William Craven	St. Louis, Mo.
John H. Dennis	Washington, D. C.

Evening Course.

Joseph H. Curtis	Washington, D. C.
William Howard	Washington, D. C.
Peter J. Mitchell	Washington, D. C.
Nathaniel Moore	Washington, D. C.

Class of 1905.

Day Course.

Jacob J. Derricks	New York City.
Isaac S. Holmes	Jamaica, W. I.
Clifford Jeter	Providence, R. I.
Victor E. Johnson	Millersville, Md.
James W. Manoney	Sumter County, S. C.
Neptune H. McTier	Baxley, La.
Samuel B. Ross	Alexandria, Va.

Evening Course.

Benjamin J. Askew	Washington, D. C.
James M. Bannister	Washington, D. C.
William H. Barnes	Washington, D. C.
Joseph Beaman	Washington, D. C.
Jeremiah M. Butler	Washington, D. C.
Thomas Hall	Washington, D. C.
James L. Jasper	Washington, D. C.

APPENDIX III.

A Calendar of prominent dates in the history of the Department, in the order of the months:

- January 6, 1868. Theological instruction begun.
- April 22, 1901. Presentation of Dr. J. G. Butler's portrait.
- May 1, 1867. University opened with five pupils.
- May 26, 1899. First Alumni Conference.
- May 28, 1897. Theological Alumni Fund begun.
- May 29, 1887. Receipt of Dodge Fund of \$5,000.00 acknowledged.
- September 15, 1871. Formal opening of the Department.
- October 4, 1876. "Trustees of Presbytery of Washington City" authorized by that Presbytery.

- October 6, 1875. Petition of University that its Theological Department be taken under the care of the Presbytery of Washington City accepted.
- October 21, 1891. First "Bulletin" issued.
- November 19, 1866. Missionary Concert in which the idea was suggested that led to Howard University and its Theological Department.
- November 20, 1866. First meeting at Deacon Brewster's.
- December —, 1896. Presentation of Dr. Craighead's portrait.

The same in the order of the years. This list is fuller, for the day and even the month of some important events are not given:

1866. Suggestion leading to the Department. Beginning of initiatory meetings.
1867. University chartered. University opened.
1868. Theological instruction begun.
1871. Theological Department organized. Dr. Reeve appointed first Dean.
1874. First class graduated.
1875. Dr. Westcott appointed Dean. Department taken under care of Presbytery. This supervision ceased with the close of 1890.
1876. Trustees of Presbytery of Washington City authorized by that Presbytery.
1879. Dr. Craighead appointed Dean.
1883. Stone Professorship endowed.
1887. Dodge Fund received.
1891. Dr. Ewell appointed Dean. Two full professors. First "Bulletin" issued.
1893. (probably) Livingstone Missionary Society organized.
1894. First Maynard Prize Debate.
1896. Presentation of Dr. Craighead's portrait.
1897. Evening Class begun. Theological Alumni Fund begun.
1899. First Alumni Conference. Pomeroy Scholarship Founded.
1901. Dr. Clark appointed Dean. Presentation of Dr. Butler's portrait.
1905. Three full professors.*

*Practically four, as our students are admitted to Professor Little's college classes.

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