



Lincoln University Legacy Walk

One Story- Five Sites – One Song

An LU Student-to-Student Legacy Journey

The Legacy Tour Order:

Meet Outside of the Chapel on the chapel greens for instructions.

The tour then begins with a walk through of the MDB Chapel sanctuary.

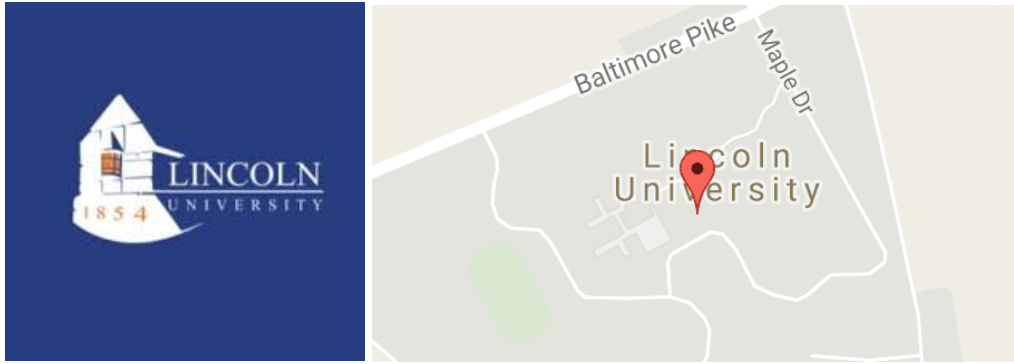
The 20+ First Year Experience (FYE) classes will grouped together by two classes for the group pictures and site visits:

*The Amos Family Residence & The Hosanna Church
The LU Alumni Memorial Arch and visit the Amos Building
The tour will conclude at Top of the U.
All FYE classes will form a circle in the center of campus.*

This event will conclude with the **1854** Legacy Balloon Lift
& LU Alma Mater.

Sponsored by:

First Year Experience Program & The Office of the Chaplain & Religious Life



One Story

Founded in 1854, The Lincoln University (PA) is the FIRST of four Lincoln Universities in the world and is the nation's FIRST degree-granting Historically Black College and University (HBCU). The University combines the elements of a liberal arts and science-based undergraduate curriculum along with select graduate programs to meet the needs of those living in a highly technological and global society.

Today, Lincoln, which enrolls a diverse student body of approximately 2,000 men and women, possesses an international reputation for preparing and producing world-class leaders such as Thurgood Marshall, the FIRST African American U.S. Supreme Court Justice; Lillian Fishburne, the FIRST African American woman promoted to Rear Admiral in the U.S. Navy; Langston Hughes, the noted poet; Kwame Nkrumah, the FIRST president of Ghana; Nnamdi Azikiwe, the FIRST president of Nigeria and a myriad of others.

Resource: www.lincoln.edu/

Five Sites

Legacy Walk Site #1

Mary Dod Brown Memorial Chapel



The Mary Dod Brown Memorial Chapel is a Gothic structure of dark red brick completed in 1900. It contains a main auditorium seating 300, a fellowship hall with a capacity for 200, and offices for religious activities staff. The chapel was a gift of the late Mrs. Susan Dod Brown of Princeton, New Jersey. A complete renovation of the chapel was completed in 2008. It continues to be gathering hub of worship, prayer and celebration of the LU legacy.

Resource: www.lincoln.edu/

Hinsonville, The Hosanna Church & The Amos House

Lincoln University, the oldest historically black university in the United States, was first established in 1854 as the Ashmun Institute, a degree granting institution of higher learning. Ashmun Institute was a seminary supported by the original residents of Hinsonville to provide theological education to the young men of Hosanna Church. With the success of the Ashmun (which was renamed Lincoln University in 1866), the university campus expanded into the space that was occupied by Hinsonville. The small community that now surrounds the university is known as Lincoln University Village.

Although ultimately consumed by the growth of Lincoln University, the story of Hinsonville continues to exist through Hosanna Church. In addition to its apparent rarity as an extant remnant of a settlement founded by free black citizens in antebellum North America, the history of the little church connects it with giants of American history.

These giants include such esteemed Lincoln University graduates as U.S. Supreme Court Justice Thurgood Marshall and Harlem Renaissance poet Langston Hughes, as well as Frederick Douglass and Sojourner Truth, Abolitionist leaders who decried slavery from the pulpit of Hosanna, and Harriet Tubman, who “conducted one or more of her famous Underground Railroad Trains along the [Hinsonville] ‘line’” on which Hosanna Church was included as a station.

The Hosanna Church

Modest and unadorned, the square-footage and simplicity of Hosanna Church provide an intimate and uncommon perspective into a portion of the American experience that is often discussed but rarely seen in person. The Hosanna Church, which has not been surveyed or listed to date, is undoubtedly one of Pennsylvania's resources of historical and cultural significance.

In the shadow of Lincoln University is the small Hosanna AUMP Church site. This small church has a big history. The modest building is a part of the Lincoln University story.



The Hosanna Church, which was established in 1843, and completed by 1845, is the last architectural remnant of the village of Hinsonville, a free black community founded in antebellum Chester County, Pennsylvania.

The acres that would later become Hinsonville were first purchased in 1829 by a free black man named Edward Walls, who was born in Maryland. The first permanent dweller of the area was another free black man from Maryland, Emory Hinson, who was the ultimate namesake for the village that would emerge a mere six miles north

of the Mason-Dixon Line. This location ideally situated the community to flourish with the influx free black men and their families who sought to escape the restrictive legislation enacted upon African-Americans in Maryland throughout the 1820s, 1830s, and 1850s.

The establishment of Hosanna Church is interminably tied to the experiences of the free black population in antebellum Pennsylvania. In the book *Hinsonville, A Community at the Crossroads: The Story of a Nineteenth Century African-American Village*, author Marianne Russo writes, “[The] northern attitudes of whites paralleled southern attitudes... Blacks were excluded by law and by custom from steamers, trolley cars, railroads, hotels, restaurants, and much else. They were not welcome in most churches, even Quaker meeting houses, although in some they were relegated to balconies or special benches that set them apart from the white congregation. The humiliation and outrage wrought by the various forms of discrimination led to the gradual establishment by blacks themselves of separate institutions, in particular their own churches, which soon shaped the core of their lives.”^[i]

In this way, Hosanna is a representative mid-nineteenth century example of the movement towards independent African churches in the northeastern United States that had begun in the half century after the Revolutionary War as part of the Second Great Awakening. Hosanna Church began life associated to the AME (African Methodist Episcopal) movement, which was born of the Free Africa Society in Philadelphia in the late 1780s, and at one point or another found itself denominated as all of the main branches of the African Methodist movement: AME, AMEZ (African Methodist Episcopal Zion), and, finally, AUMP (African Union Methodist Protestant.)

In conjunction with the historical significance of this larger African religious movement, Hosanna also exists as a monument to the tenacity of the local free black men and women who settled antebellum Pennsylvania. Russo writes, “The Hosanna Church quickly became more than just a place of worship. Like black churches elsewhere, past and present, it became the pivotal institution in the community, both inspiring and empowering its members.”

Wuanda M. T. Walls, in the article “Grandfather’s Stories, Freedom, and the Hosanna Church,” which was published in *Chester County Town and Country Living* in the spring of 2001, speaks of the way that Hosanna emerged as the thriving village center of Hinsonville for a diverse variety of social gatherings, in addition to its religious services, weddings, and funerals.^[iii]

The development of the Hosanna Church is a reflection of the triumphs of free black settlements in the achievement of agency in the antebellum northeastern United States. Furthermore, Hosanna’s continued existence and significance to the local community – the descendants of Hinsonville settlers, a number of whom maintain residency in the local community, still annually meet at the church to celebrate the successes of their free black ancestors – is relatively unique throughout the United States. Although dozens of free black towns and villages sprung up in the Northern and Western portions of the antebellum and Reconstruction-era United States, shockingly few still boast architectural resources for study – and many exist only from an archaeological perspective.

The LU Alumni Memorial Arch



One of the most visible landmarks on campus is the Alumni Memorial Arch, located at the entrance to the University. The arch was dedicated by US President Warren G. Harding in 1921, to honor the Lincoln University men who served in World War I.

Amos Hall



Amos Hall was completed in 1902 and was originally used as a bathhouse for the male students. At an unknown date, Amos Hall was converted into a campus recreation center. The 2nd floor was used as a poolroom; the 1st floor was used as a snack bar, while the basement area was the home of the original bookstore. In 1966 when the Student Union Building was originally built, the 1st and 2nd floors were then converted into residential halls, while the basement was revolutionized into faculty offices. Amos Hall was a 16-bed upper-class male residential community with community bathrooms. It is not presently in use. Although Amos hall has undergone many changes over the years, the original arch at the front entrance has been looked on favorably to receive certification as a historic structure.

Resource: www.lincoln.edu/

WRIGHT HALL



Wright Hall was built in 1960 and is named in memory of Walter Livingstone Wright, who served successively from 1893 to 1945 as professor of mathematics, vice president, and president. It houses administrative offices.

First Floor: Sponsored Programs and Title III, Student Support Services

Second Floor: Center for Advising and Student Achievement (CASA)

Third Floor: Upward Bound, Assessment and Accreditation, Institutional Research, Career Services

Resource: www.lincoln.edu/

One Song

ALMA MATER

Dear Lincoln, Dear Lincoln
To Thee we'll e'er be true.
The golden hours we spent beneath
The dear old Orange and Blue,
Will live for e'er in memory,
As guiding stars through life;
For thee, our Alma Mater dear,
We'll rise in our might.
For we love ev'ry inch of thy sacred soil,
Ev'ry tree on thy campus green;
And for thee with our might
We will ever toil
That thou mightest be supreme.
We'll raise thy standard to the sky,
Midst glory and honor to fly.
And constant and true
We will live for thee anew,
Our dear old Orange and Blue.
Hail! Hail! Lincoln.
--by A. Dennee Bibb 1911

At Lincoln University's Mary Dod Brown Memorial Chapel

We are Living The Legacy Life

We Are Intentional About Being Relational

Through its contribution to Student Affairs and Enrollment, the Mary Dod Brown Memorial Chapel supports the educational mission of Lincoln University. A major goal of the Chapel is to serve as a moral compass at the institution. As much, the Chapel encourages in the student a desire to enter and contribute to the development of "community" on campus and in the larger world. The Chapel is also the spiritual resource for the administration, faculty and the staff of Lincoln University. The Chapel positively supports the student's development of scholarship, leadership, character and civility through programming which fosters and sustains spiritual growth and expression. In addition, the Chapel encourages a respect for, and appreciation of a variety of worship experience and faith traditions, there encouraging a culture of religious tolerance.

Participating in A Concert of Care

The Chapel is a learning laboratory complementing the student's intellectual development in the classroom with worship experiences that enable opportunity for the practical application of skills that are important to personal success. The student is actively involved in the conception and implementation of Chapel programs. This involvement facilitates development of the student's communication skills such as critical thinking, organization and presentation of projects and effective spoken and written English expressions. These transferable skills support the student's career and professional interests. The Chapel recognizes and embraces the diverse and ever changing student population. Therefore, we are intentional in seeking to expose, teach and discuss subjects that deal with spiritual, physical and emotional aspects of the lives of college students facing the 21st century.

The University Chaplain, Chaplain Assistants, student leaders, Lincoln Administrators and various Faith Development National scholars and theologians teach and lead in both the Sunday morning worship experience as well as Bible Study, conferences and seminars.

Advancing in Character, Leadership & Service

The Chapel is an anchor for Lincoln alumni. It is a focal point for alumni relations, encouraging fidelity to Lincoln Traditions, helping to provide a vital nexuses for present and past students and urging alumni support for future growth and development of the University. Finally, the chapel is ambassador for the university. Through its program on and off the campus, inclusive of enjoying Philadelphia's rich culture of plays, historical monuments and entertainment, the Chapel also sponsors a variety of joint ministries, concerts, revivals and leadership trainings. The chapel positively represents Lincoln University and generates support for the institution.



Join in Our Weekly Services:

Sunday Worship Services-

1-3rd Sundays at 10:45am

4th Sunday Evenings 6:30 pm

Tuesday Bible Study at 6:30 pm

& Wednesday Noon & Midnight Prayer

Other Events & Services

Special Teachings - Leadership Conference Lecture Series -

Men & Women Conferences Educational Forums

Campus & Community Outreach

Outings & More ...