

Lincoln University Herald.

VOL. XI. LINCOLN UNIVERSITY, DECEMBER, 1906, AND JANUARY, 1907. NO. 2.

Rev. James Carter, Professor of History and Political Economy in Lincoln University, will sail for Palestine and Egypt early in February. During the early part of the college year, Professor Carter gave his classes double instruction, in view of this, exchanging time with other professors.

The Revolver Story.

A grossly exaggerated story of the existence of revolvers among the students of Lincoln University, and of one of these being shot by another, found its way recently into the secular papers. It was said that a majority of them went about armed, in which there was no truth.

The only basis for the story was in the following: A student carelessly took a revolver, supposing it was not loaded, and accidentally shot his comrade in the leg. The wounded man was put in the hospital and is doing well.

The Faculty of the University thereupon fixed an hour in which every weapon of every kind should be delivered to them. Less than half a dozen revolvers were found to be in the possession of the two hundred students. It was announced that if more should be found, prompt expulsion would follow.

The students seem as much in earnest as the Faculty in preventing the possibility of such an accident recurring. It is greatly to be regretted that the accident which occurred should have been so greatly exaggerated and sent abroad in a most sensational flight.

Value of the African Race in America.

BY REV. H. T. McCLELLAND, D. D.

(The full title of Dr. McClelland's article, which follows, as published in *The Assembly Herald* for January, 1907, is: "A Hint at the Moral and Material Value of the African Race in America.")

"The African race, as, indeed, all the races of men in this stirring age, is in a state of great ferment, as recent occurrences in South Africa as well as in our own country testify. This race is estimated as aggregating 200,000,000 souls, or, as some one has calculated, nearly one-seventh of the present human family on earth. And most influential, whether for weal or for woe, in the South African ferment are American Negroes. They who

number more than one-ninth of our population are moving those of their race who number about one-seventh of the population of the globe. It behooves us who have the means to mould our Southern Negroes to remember the tremendous interests involved in the destiny of the world as well as of the United States. This on the spiritual side. On the material side, which is the basis for spiritual work in this world, the economic value of the Negro is emphasized by the fact that the annual value of our cotton crop is more valuable than the entire yearly output of the gold and silver of the whole world. It is the basis of an industry worth over \$2,000,000,000 yearly. The Southern Negro raises the cotton, and if properly cared for in the Gospel way, will continue more and more to contribute to the wealth of the nation and to the material decency and comfort of the whole world."

The Negro Problem.

This was the theme of a sermon recently by Rev. W. L. McEwan, D. D., a prominent minister of Pittsburgh, and a member of the Board of Freedmen of the Presbyterian Church. Dr. McEwan is a Southerner by birth and education. We give the following extracts from the sermon:

"The problem of the Negro in this land is not a new one. As the years pass, it looms up larger. Sometimes it grows acute. It cannot be ignored; it ought not to be neglected. The wisest statesmanship and the truest Christianity are needed. It must be settled in justice and righteousness. The Negroes are here to stay. They were brought here without their consent; but they can never be driven out without their consent. It is folly to talk of deportation. They have no disposition to emigrate. For good or evil, they are here to stay. It may surprise you to know that in no Southern State is the Negro race increasing as fast as the whites. The census of 1900 shows that from 1890 to 1900 the rate of increase was 14.3 per cent. for the blacks, while it was 20 per cent. for the whites. There are no precedents to guide us in this important problem; for never before has a race which could not be assimilated been kept in the borders of another race and given equal legal and political rights.

"The problem belongs to the whole nation. It is not a sectional question. It will not help us any to decide whether the greater responsibility rests upon New England for sending

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LINCOLN UNIVERSITY, PA.

forth its slave ships, or upon the South for receiving their cargoes of slaves. Any wrong solution of the problem will hurt the white race quite as much as the Negro. The majority of the black people live in the South, but nearly a million are in the North. Philadelphia has the second largest number of Negroes for citizens among the cities of the United States."

"Only forty-four years have passed since these people were made freemen. They did not win their freedom; it was given to them. Undoubtedly it was a mistaken action which immediately bestowed the right of franchise upon them. It has not been good for them and it complicated the problem. Wonderful progress has been made by these people with tremendous odds against them. It is folly to expect forty years to wipe out the inheritance of centuries. Only the unwise and the impatient and the prejudiced can be discouraged because the final solution of the problem has not been reached."

"The Negroes are a religious race. They are emotional; their feelings are easily stirred, they are unusually reverent. Many of them are sincere, devout, prayerful, conscientious and living up to their little light. Morality is too often separated from religion. They are generally law-abiding, faithful, loyal, easily led. They want to learn. The fundamentals are good and such as citizenship can be built upon."

"By providing an educated ministry, we are trying to uplift and enlighten the souls of these people. They have among them some noble, able, consecrated preachers. The problem can only be solved by the Gospel.

"Whatever the final solution of the great problem may be, under God's good providence, the present duty is plain. The white people must help the black people, patiently, intelligently, continuously. The South has some knowledge of the Negroes that the North needs to know, and the North has some sense of responsibility that the South needs to understand, and both have a duty which cannot be postponed."

The Negro of the North.

From an editorial in the Philadelphia *Public Ledger* on this topic, we take the following extracts:

"Forty years ago there were 350,000 Negroes in the Northern States; to-day there are a million. Then 7.8 per cent. of the total number of Negroes in the country lived in the North; now more than 10.3 per cent. live here. . . .

"Socially, the presence among us of a greatly increased Negro population is one of the phenomena of the time. The black man is not as well regarded by us as he was awhile ago. Northern opinion of him has passed from good will to suspicion and dislike. The spectre of the race question has shown its head. The figure of the Negro highwayman, ruffian and degenerate has become familiar, and the disposition is generally to conclude that the black man is in the mass irreclaimable and dangerous.

"R. R. Wright, himself a member of the race, sometime a Fellow of the University of Pennsylvania, is strongly of the opinion that, whatever may be the general opinion, the Negro is improving in the North, and improving faster than in the South. He believes that the environment which an emigrant from Virginia or the Carolinas finds here is not only calculated to do him good, but is actually elevating him and making him a better man and citizen.

"Mr. Wright finds that the illiteracy of the Negro of the South is 48 per cent.; of the Northern Negro only 18.1 per cent.—that, in fact, the Northern Negro under twenty is less illiterate than the Southern white man of the same age. Coming to a country where he finds the theatres, the museums and good schools open, the colored immigrant is stimulated. He has entered a field of wider competition; he must meet white labor here. It takes more energy for him to succeed here. He is not competing with Negroes for Negro patronage; here he competes with all men for all the patronage he can get. It is undoubtedly true that a year's experience in the North greatly improves the Southern dandy; he is in an atmosphere of higher efficiency.

"Mr. Wright adduces statistical figures to prove that a greater number of Negroes proportionately are engaged in business and the professions here than in the South—a dubious sign of improvement—and that the average size of the Northern Negro's farm is greater than that of the Southern colored man. But he fails completely to show that the Negro population of the North, taken as a whole, is progressing, or that the conditions are more favorable for progress here than at the South. . . .

"Philadelphia has always been the chief Negro centre in the North. The census of 1900 gave us a colored population of 62,613. In point of fact, it is to-day nearer 75,000. No Northern city except New York, with probably 70,000, approaches this figure, while of all American cities only Washington, Baltimore and New Orleans exceed it. And while of the Southern cities named, in New Orleans alone is the increase of its black population greater than that of its total population, in all Northern cities the percentage of colored increase is far beyond that of the white. The total population of New York increased 126.8 per cent. in the last decade reported by the census, but its Negro population increased 157.8 per cent. And in this city, the percentage of total increase was 23.6, while that of the colored increase was 59.

"A city whose Negro element is growing two and a half times more rapidly than is its total population has reason to concern itself with the case of the black man."

Help for the Negro.

The Rev. John Fulton, D. D., one of the ablest divines of the Protestant Episcopal Church, and the Editor of *The Church Standard*, wrote four extended editorials in that paper recently, on the subject of the Negro. They appeared in the issues of October 27th, and November 3d, 10th, 17th. The first two were headed: "After Thoughts of the Atlanta Tragedy;" the third, "The Church and the Negro;" and the fourth, "The Church and the Negro: Evangelization."

The character of the writer and the fact that he is by birth a Southerner, gives to them an especial significance.

He first calls attention to the extent Negroes have been left to themselves religiously, and how a great deal of the education that many have acquired has failed to benefit through its lack of the moral and religious. He believes it to be the duty and privilege of his Church, as of other Churches, to seek their evangelization, and this through the alliance of their churches and their clergy with the white churches and white clergy of the same denomination throughout the South. The separation of the two into distinct bodies and the isolation of the colored churches, he believes to be a great disadvantage to the colored race.

We give some extracts from these editorials:

"The white people of the country, North and South, have a heavy responsibility for their neglect of this race, which, through no choice of its own, has been brought to this country and committed to the charge of our

people. Never was so great a charge more fatefully neglected. The churches of America give millions upon millions for the support of missions in Africa, India, China and Japan; but they practically leave ten millions of home-born Africans to fall back into barbarism and never lift a finger to hold them up. When we read of generosity to foreign missions we rejoice; but when we think of our forgotten Africa at home, we say: These things ought we to have done, and not to leave the other undone."

THE NEGRO OUR NEIGHBOR.

"It is one of the most astonishing features in the great revival of zeal for missions that these millions of people have been left almost entirely out of the reckoning. Able speakers ask, "Who is my neighbor?" and they rightly answer that every man who bears the image of God and shares in the redeemed humanity of Christ is the neighbor of all Christians. And yet *neighborhood* in its original and most obvious sense means local proximity. A man's neighbors, in the ordinary sense of the word, are the people who live near him; and to them, in a peculiar and imperative way, he owes the duties of neighborhood. In missionary enterprise it is rightly held that the heathen in foreign lands are our neighbors, for the founder of Christian missions, Christ Himself, commanded His disciples to go into all the world and preach the Gospel to every creature; but is it not too often forgotten that He told them also to *begin at Jerusalem?* Our Church has sent devoted ministers to far-off heathen lands, and it has done a noble and successful missionary work among white people at home; but it has so strangely forgotten those ten millions of our black neighbors that the largest amount that it has ever spent for them in one year has been the pitiful sum of two-thirds of a cent for each of them! The bare statement of such a fact must raise the blush of shame on the cheek of any Christian man or woman who will think of it.

"There is another sense in which those poor people are our neighbors. They are Christians; millions of them are baptized Christians, and that fact establishes in their behalf not only the claim of neighborhood, but the claim of *brotherhood*. Let us admit that their Christianity is emotional to a dangerous degree, and that it tends more and more to be divorced from the sense of moral obligation. What then? Is it not *all the more* our duty to endeavor to teach those Negro brethren of ours the way of God more perfectly? And if we did so, might we not hope that the influence of pure religion would tend to allay the bitterness of antagonism which is growing among them against the white race, and to diminish the sensual

brutalities by which the vengeance of the whites is so often and so horribly aroused?"

WILL SETTLE DISCORDS.

"Of this we are sure, that no system of police repression will ever bring such results in settling the discords at the South as might be reached if the leading men of the Southern Churches, Methodists, Presbyterians and Baptists, could even now unite with the best men of their own denominations in the Negro churches to rescue religion from its captivity to a propaganda of hatred, and to restore the moral ascendancy of the ten commandments and the sermon on the mount."

NEGRO LIBERALITY.

As an encouragement to evangelizing efforts, he says:

"If it is begun with judicious, but not lavish liberality, the Negroes of the South have demonstrated their capacity to maintain their own religious organizations without depending upon other people. In this respect the colored people of this country present an astonishing contrast to the converted heathen in foreign countries. Extensive missionary operations have been carried on with superb devotion by Christians of all denominations; and yet, after all these years, it is perplexing and discouraging to recognize that, outside of Roman Catholic missions, a self-supporting congregation of converted heathen people is to this day the rarest exception. Contrast with that the self-reliant self-helpfulness of the Negro people of the South. Say what we will, or may, or must, of the defects of Negro churches, and still it cannot be denied that *they support themselves.*"

"How have the Negro churches of the South been brought into existence? Not by a learned ministry, but by preachers who have had the slightest possible advantages of education. Whatever errors they may have fallen into, and whatever defects there may be in their teachings, the organization and independent self-support of the Negro churches of the South is a more remarkable phenomenon than that of the Salvation Army. For the Salvation Army has had a leader of rare devotion and astonishing executive ability, while these poor people have had no leader."

In closing his editorials, Dr. Fulton urges upon his Church the duty and the need, if it would prosecute successfully the work of evangelization among the Negroes, of selecting from among colored communicants those who can act as catechists and evangelists and missionaries to teach the creed, the ten commandments, the sermon on the mount, and the catechism. He says: "Our colored clergy are few, and, if we are to depend exclusively, or even chiefly, upon ministers of

classical education and theological training, a whole generation must pass away before we should be ready to begin anything like an effective work."

Of course, Dr. Fulton knows of Lincoln University, for a few of the able and useful colored ministers of the Episcopal Church have been educated there. Among its present students are doubtless others intending to labor within its fold, and, with its excellent equipment, it stands ready to prepare all worthy colored men who may be sent it to "show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth," and able to preach an intelligent Gospel to their race.

A Graduate and His Work.

Rev. Richard Mayers, D. D., graduated from the Theological Department of Lincoln University in 1893. A few years ago he and Mrs. Mayers established the "People's Industrial High School," in Knoxville, Tenn. In the face of many obstacles, it has proved very successful, reaching an enrollment of two hundred and ten. So crowded has it become that the Rev. Henry T. McClelland, of the Freedmen's Board, on a recent visit, has promised that a building should be erected for the school, which has caused the hearts of its friends, teachers and pupils to greatly rejoice.

The Rev. Dr. Bachman, Pastor of the Second Presbyterian Church of Knoxville, is President of the Board of Directors, and serving with him is Rev. S. J. McClenaghan, of the Fort Sanders Church; Judge Ingersoll, Judge Nelson, Major McLeer, and Hon. G. W. S. McCampbell. These have united in the following testimonial:

"We personally know Mr. and Mrs. Mayers, who have charge of the Colored Industrial School in the city. They are educated, practical, Christian people, and they are doing a good and much needed work. Besides giving the children enrolled as scholars a useful English education, they are also instructing them in the Bible and giving industrial training. Their means are very limited, but they are bravely struggling to carry on their little work, hoping that it will develop into something greater and better. Because of their own character and the character of the work they are doing, we have consented to become Directors of the school, and to stand sponsors for it. Judge T. A. R. Nelson, an elder of the Second Presbyterian Church of this city, is Treasurer. Whatever funds may come into his hands for the school will be conscientiously and economically used in its behalf."

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VOL. XI.

LINCOLN UNIVERSITY, FEBRUARY, 1907.

No 2.

This issue of the LINCOLN UNIVERSITY HERALD is sent to the addresses of about three hundred of the alumni of the University. We trust that the matter in it may commend itself to them, and that they may become subscribers and may write to us of their work. It ought to become more a medium of communication between the alumni and their alma mater. Communications should be short and to the point. Let them speak of the work being done and the progress being made.

Rev. James Carter, Professor of Church History in Lincoln University, with his wife and sister-in-law, sailed from Boston by the steamship "Republic" on Saturday, February 2d. Prof. Carter intends making an extended tour of the East, spending a month in Egypt, ascending the Nile to the second cataract. A month will be spent in the Holy Land, after which the remainder of the spring and summer will be passed in various places of special interest in Italy, Switzerland and France.

Appeal of Alumni.

The following appeal to the Alumni of Lincoln University we are requested to insert in the HERLD. We trust it will meet with a prompt and generous response:

"DEAR FELLOW-ALUMNI:—Pursuant to the resolution of the Association, passed at its last June meeting, we are endeavoring to raise not less than five hundred dollars this year as the nucleus of an Alumni Scholarship Fund. You are urgently requested to contribute 'liberally'—if possible, 'increase' your past gifts. Let us bestir ourselves and earnestly set ourselves to the discharge of our duty to our Alma Mater by helping to strengthen and enlarge her work among our people. It is a 'personal' obligation, as well—'gratitude' is 'most seemly' in a 'beneficiary.'

"Please remit to the Treasurer, Prof. J. B. Rendall, Lincoln University, Pa.; or to the Secretary, Rev. L. Z. Johnson, 937 North Eutaw Street, Baltimore, Md.

"If there be any alumni in your vicinity who do not receive this circular, please acquaint them with the matter—we have not the addresses of all.

"We urge attendance at the coming June meeting, to be held, as usual, at Lincoln during the Commencement.

"Fraternally yours,

"JOHN W. LEE, *President.*

"L. Z. JOHNSON, *Secretary.*"

Request for Information

We repeat the request in a previous issue for sketches of distinguished graduates of Lincoln University. Write us what their present position is and in what work engaged, what positions they have previously occupied, their degree of usefulness, etc. We ask this, especially, of those in other denominations than the Presbyterian, in which we have better opportunities for securing information. Please send all sketches to Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia.

Light and Heat Plant

It is very much hoped that during the coming summer the University may be enabled, through the generosity of friends, to secure this. The experience of the present winter with worn-out furnaces and boilers emphasizes the need of either replacing them with new ones or erecting a general heating plant. On the score of economy, convenience and safety, the latter course should by all means be adopted. There are equally strong reasons for substituting electric light for the hundreds of kerosene lamps now in use.

The plant, as heretofore stated, will cost over \$20,000. Nearly one-half of this has been subscribed. We appeal to all friends of Lincoln University and of colored education, who read these lines, to aid in the erection of this much needed improvement by sending a generous contribution either to the President, Rev. J. B. Rendall, D. D., Lincoln University, Pa.; or to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa.

An Old Graduate.

Rev. A. H. Davis, D. D., of New Bern, N. C., in writing for a catalogue, speaks of himself as a "son of old '78 and '81, the famous theological class of Goler, Price, Jones, Carr and Davis—the old veterans of the tried days of Lincoln, when money stringencies and panics drove us to prayer in the old chapel; while the late Rev. Edward Webb and Dr. Casper Gregory took the train and from city to city and friend to friend, in eloquence pled for their boys in black; while we talked with our heavenly Father in secret for success to crown their efforts. Dr. J. B. Rendall, in those days of trial, made us *men* and fitted us for the stern realities of life and

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taught us the power of prayer; while Dr. I. N. Rendall led with unswerving confidence his boys boldly to a throne of grace. Sacred to us are those memories."

Day of Prayer for Collegés.

This was Thursday, January 24th, and will long be remembered by the students of Lincoln University as a day of spiritual blessing.

The evening preceding they were permitted to enjoy a treat in a lecture given by the Rev. Edward S. Wolle, Pastor of the Second Moravian Church of Philadelphia. His subject was: "History of Moravian Missions." The morning of Thursday, the Rev. Dr. Kieffer, of Milton, Pa., a visitor appointed by the Synod of Pennsylvania, preached; and in the afternoon, the Rev. Henry N. Faulconer, evangelist of Chester Presbytery. Mr. Faulconer, at the close of his sermon, appealed to the unconverted or non-professing students, of whom there are less than a dozen in the entire institution, to come out on the side of the Master, and several signified their willingness to do so. He then requested all professing Christians who desired greater consecration of heart and life to come up and arrange themselves around the pulpit and join with him in prayer. A very large number of the students responded, and their action created a deep impression.

In the evening, Rev. Dr. Kieffer again preached, his subject being Christ's interview with the young ruler.

The day following the Day of Prayer, the University was visited by Mr. Bonner, the College Secretary of the Y. M. C. A. of Pennsylvania. He held conferences with the officers and chairmen of committees of the Y. M. C. A. organization of the University, and addressed the student body in the chapel. He was well received, and his visit and inspiring talks cannot but have been of great benefit to the young men.

Lincoln University.

Lincoln University was established in an eventful era of our country's history for the purpose of training ministers, teachers and intelligent leaders for the Negro race. It was located in Chester County, Pennsylvania, forty-five miles from Philadelphia, and a few miles distant from the Mason and Dixon line. It has steadily grown, until it possesses a well equipped and valuable plant of one hundred and thirty acres of land, twenty-one buildings, and a faculty consisting of a President and ten professors.

About 1200 young men have pursued its Collegiate course and been graduated therefrom. Nearly half that number have taken its three year Theological course, and been licensed to preach the Gospel.

Its graduates are found all over our land. They are the leaders of their race in its various religious bodies and in its educational institutions and in the legal and medical professions. They are influential and respected. Those who have proved inefficient or unworthy are very few in number.

The work which it has so successfully carried on for over forty years was never more needed than to-day. That it is valued and appreciated, is shown by the large number of bright and worthy young Negroes who, every year, seek admission from all parts of our own land, and from the West Indies, South America, and distant Africa. The average number yearly admitted is about two hundred.

For carrying on its much needed work of race elevation and improvement, Lincoln University is dependent, to an extent, upon religious and benevolent aid. For this it makes earnest appeal to churches and individuals.

Its plant is entirely free of debt. Its professorships are largely endowed, but the expense of board of students amounts to over \$10,000 yearly. Its coal bill is nearly \$4,000. Its laundry bill over \$1,000. Nearly \$3,000, on an average, is called for every year for repairs and improvements. Two thousand dollars are needed for salaries of Treasurer, Superintendent and Assistant. Various other smaller expenses raise the yearly amount to be provided for to some twenty-three or four thousand dollars.

A few thousand dollars are obtained yearly from the students; a few thousand from the Board of Education, and about four thousand from permanent scholarships. There is left to be raised every year for the support of the Institution from religious and benevolent sources, even while its number of students is limited to two hundred, nearly \$15,000. Unless this is secured, a deficiency will appear

in each year's accounts and a debt be incurred.

With increased contributions to the work of the University from outside sources, an increased number of students could be admitted, and, as a consequence there would be increased usefulness for the Institution.

A number who have steadily contributed to the work for years have within a short time passed away. We need others to take their places. We appeal to Churches, Sabbath Schools and Young People's Societies for contributions. We appeal to benevolent and patriotic individuals everywhere to aid an institution that has done, and is doing, so much to provide an intelligent ministry and leadership for a numerous race, so greatly in need of these in order to wise instruction and guidance. There is no better way than this for the solution of a problem that vexes so many minds.

Contributions may be sent to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa.

Negro Churches.

Dr. H. D. Jenkins, of Chicago, writes in the *New York Observer* of what the Negro churches are doing to reach the colored people. He says:

"At the time of the last Federal count of our American churches, there were found to be 2,673,977 church members of African descent, gathered in 23,462 churches, of which total, 2,303,151 were enrolled in denominations exclusively colored, while 370,826 formed a part of other organizations, the most of the latter residing in the Northern States. The colored population at that time was 7,470,040, so that 1 in 2.8 of the colored population was a church member. The proportion of church members to the whole population at that time, black and white, was not quite 1 to 3. Thirteen years later (1903), the colored denominations had increased their membership, according to the Year Books, from 2,303,351, to 3,332,775—a gain of more than 40 per cent. What the rate of growth has been for the colored churches inside mixed denominations we have no full statistics to determine, but in our own Church the growth has been 37 per cent. The Cumberland Presbyterian Church (white) has in these thirteen years increased a little over 12 per cent.; while the Colored Cumberland Church, a separate organization, has, according to some reports, more than tripled. Whatever may be the effects of dividing the churches, the Negro organizations do not lack for vitality when governing their own courts and planning their own progress. Among no other classes dependent upon manual labor is there so large a proportion

connected with the Christian Church as among our working people of African descent."

Course in Spanish.

This course in Lincoln University is intended to give such an introductory knowledge of the Spanish language and literature as will in general serve the purposes of a liberal education, and in particular help to fit practically those who intend to devote their lives to preaching or teaching in the lands where Spanish is spoken.

The course covers one year. Ramsey's "Spanish Grammar and Elementary Spanish Reader" are the text books used. A thorough and systematic drill is given in the sounds, forms and syntax of the language, with translation from English into Spanish and the acquisition of a vocabulary. Time is devoted to a brief review of the history of Spanish literature.

One of Lincoln's Field Workers.

Rev. W. D. Feaster, who entered Lincoln University from Brainerd Institute, S. C., in 1895, and graduated from the Theological Department in 1902, after a most faithful and successful course of study, has been at work since then in Arkansas. Something over a year ago he took charge of a Presbyterian Academy at Arkadelphia, and from there wrote us recently as follows:

PRESBYTERIAN ACADEMY,

ARKADELPHIA, ARK., Jan. 22d, 1907.

REV. W. P. WHITE, D. D.

MY DEAR BROTHER:—I should have written you long before this time, but did not take time to do so. I am sure you have been anxious to hear about my work. We have been encouraged on every hand since we've been here. There are so many things to tell you about that I hardly know where to begin.

We have about as many boarders as we can accommodate. Our school is full—over a hundred on roll. They are graded from beginners up to Latin and algebra, all doing excellent work. I am sure it would make your heart rejoice to hear them recite catechism.

We have made some additions to our chapel building, also to our seating capacity, and still we cannot accommodate the people who attend our services. Our Sabbath school is the model school of the town. Old and young take part with great delight. The revival begun during the Week of Prayer is still going on. We have taken eight members into the Presbyterian Church since Christmas, and four before. This makes

twelve since I entered the field. There are two families to join next Sabbath. The people are beginning to feel that the Presbyterian Church is for them as well as any other, and they are not hesitating to appreciate it. I have a man as janitor who will see after the industrial department in general.

Mr. ——— has given great encouragement himself, and also directed other friends to do likewise, and they, too, have sent means to help us. Our white friends speak of us in the highest terms. Really, the white people here are more anxious about our welfare than any I've ever met in the South. They want to see our school prosper. I wish for you a happy New Year.

Sincerely yours,
W. D. FEASTER.

Educated Ministers Needed.

This was true when Lincoln University was established, and was the one controlling motive that called it into existence. An equal if not still greater need, is evident to-day.

The Rev. Dr. H. D. Jenkins, of Chicago, in writing of the Negro churches, says:

"The proportion of educated ministers is in these churches as yet necessarily small, while a certain breadth of culture is essential to secure clear and forceful, moral convictions. 'Like people, like priest,' is a very old saying; and it is impossible to greatly raise the life of any denomination except through an intelligent and conscientious leadership.

"He would be strongly insensible to existent facts who did not recognize that the present is a serious if not a critical time for the black man in America. The sympathies of Christian people are drawn out toward him now as not before, because of his disabilities and his burdens. The generous man always takes the part of 'the under dog,' irrespective of his color. The Negro has been shut out of most remunerative employments by the rules of those engaged in and controlling skilled labor. He is shut out from the polls in many of the States, and so deprived of that protection which the 'practical politician' always accords to the man with a ballot in his hand. To be untrue to one thus heavily weighted is to be untrue to oneself. North and South owe to him an equal debt of gratitude; the North for his services as a soldier, and the South for his fidelity as a servant during long years of dreadful war.

"The Christian citizens of both sections owe it to themselves and their Master to lift up the black man and to do it now. We have in our own denomination to-day some colored men whose character, gifts and attainments secure always for them respectful hear-

ing upon the floor of our Assembly. Some of them were prize winners in the best universities of the land. Certain of them are orators of acknowledged power. All of them are Christians of blameless character and life. We believe they will be our wisest and sanest counsellors as to the future relations of the two races. And now that we are seeking to adjust the foolish dissensions of our past, we shall wish to make no mistakes as to our future, but establish a 'modus vivendi' which shall stand in righteousness, one which shall be approved by the conscience of the future as well as by the wisdom of the present. To do this will require all the wisdom and the grace we possess."

Admission to the Seminary.

In accordance with the recommendations of the General Assembly, each applicant for the full course in the Theological Department shall produce evidence that he has good talents, is prudent and discreet, is in full church communion, and has had a collegiate course or its equivalent.

An English course of three years has been provided for a few students whose preparation and time necessitate a more limited course. It embraces, also, a few courses of study in the Collegiate Department.

1. Any applicant for the English Theological course, who is less than twenty-five years of age, shall be required to take the College Course.

2. Any applicant over twenty-five years of age may be admitted to the course (a) on presenting with his application a testimonial from some minister or ecclesiastical body, stating that the applicant has such gifts as render him a promising candidate for the ministry, and that it is deemed wise for him to take the Theological Course without further preparation; and (b) on passing satisfactory examinations, which, except when otherwise arranged, shall be held in Lincoln University on the day preceding the opening of the Seminary, and which will include those studies required for admission to the College, with the exception of Greek and Latin and the inclusion of the Bible History of the Old and New Testaments.

3. The time regularly spent upon Greek and Hebrew in the Seminary shall, in the case of students pursuing the English Theological Course, be replaced by such College studies as the Faculty may recommend, in view of the needs of each student. Furthermore, each student shall be required to attend faithfully the classes assigned to him, and to pass the usual examinations in such classes.

Lincoln University Herald.

VOL. XI.

LINCOLN UNIVERSITY, MARCH, 1907.

No. 6.

Theological Commencement.

This will occur on April 16th, 1907. A class of eighteen young men will be graduated. Of these, the following will deliver addresses from the platform: French M. Hedgman, of Philadelphia; LeGrand E. Onque, of Princeton, N. J.; John W. Thompson, of Chester, Pa.; and Sailsman W. Weller, of Black River, Jamaica, W. I.

The train leaving Broad Street Station, Philadelphia, at 11.12 A. M., will reach the University in time for the exercises. Those desiring to spend the forenoon at the University can take a train at 7.14 A. M. Returning, a train leaves the University at 5.15 P. M., reaching Philadelphia at 7.00 P. M.

It is expected that the annual sermon to the graduating class, the Sunday preceding Commencement, will be preached by the Rev. John D. Counterline, D. D., of Philadelphia.

The Rev. Dr. William H. Goler, President of Livingstone College, Saulsbury, North Carolina, a distinguished graduate of Lincoln University, will be present at the Commencement and make an address. Livingstone College, which is a daughter of Lincoln University, will celebrate its twenty-fifth anniversary on May 21st this year. A feature of it will be, of course, references to its lamented founder, Rev. Joseph M. Price, D. D., one of Lincoln's most illustrious graduates. President John B. Rendall, D. D., expects to be present and to speak on the occasion.

Physicians From Lincoln.

"In the callings demanding from the Negro training and learning, next to the ministry, there is the greatest need for doctors and higher grade teachers.

"An earnest Christian young man, who announced his purpose as medicine, was asked why he chose this, and he replied that he had lived ten miles back from the railroad and from any town. His father was dead and his mother had a small farm. She was taken sick. The doctor in the town was kind, but he could not come so far very often, and even with the consideration he showed in charges, in a year or two the little farm was gone. For three years the son nursed and ministered to his mother, through great suffering, until she died. That there were a great many colored people living in Georgia, far away from any doctor, and there was a great deal of suffering and sickness, and they were very poor. And he modestly added, 'Professor, I know I could

relieve a great deal of suffering.' And so the notion of many has been high—not to gain a good living, but to lengthen and bless other lives.

"In many country districts, as well as in cities and towns, our graduates are registered. They are at the head of hospitals and State asylums for the deaf and dumb and blind. Our teachers are at the head of many large State and denominational schools; trained, not like parrots, but to think and to take responsibility. They have made a proud record."

Appeal of Alumni.

The following appeal to the Alumni of Lincoln University we are requested to insert in the HERALD. We trust it will meet with a prompt and generous response:

"DEAR FELLOW-ALUMNI:—Pursuant to the resolution of the Association, passed at its last June meeting, we are endeavoring to raise not less than five hundred dollars this year as the nucleus of an Alumni Scholarship Fund. You are urgently requested to contribute 'liberally'—if possible, 'increase' your past gifts. Let us bestir ourselves and earnestly set ourselves to the discharge of our duty to our Alma Mater by helping to strengthen and enlarge her work among our people. It is a 'personal' obligation, as well—'gratitude' is 'most seemly' in a 'beneficiary.'

"Please remit to the Treasurer, Prof. J. B. Rendall, Lincoln University, Pa.; or to the Secretary, Rev. L. Z. Johnson, 937 North Eutaw Street, Baltimore, Md.

"If there be any alumni in your vicinity who do not receive this circular, please acquaint them with the matter—we have not the addresses of all.

"We urge attendance at the coming June meeting, to be held, as usual, at Lincoln during the Commencement.

"Fraternally yours.

"JOHN W. LEE, *President*.

"L. Z. JOHNSON, *Secretary*."

Isaac E. Wilson graduated from the Collegiate Department of Lincoln University in 1896. He came to Philadelphia and studied stenography and typewriting, and then set up for himself, and is well established, with office at 116 North Twelfth Street. He is also a Notary Public, and takes depositions. He was engaged to report in short hand the recent lectures of Booker T. Washington in Holy Trinity Church.

Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to REV. W. P. WHITE, D. D.,
1328 CHESTNUT ST., PHILA., PA.
or PROF. R. L. STEWART, D. D.,
LINCOLN UNIVERSITY, PA.

Request for Information.

We repeat the request in a previous issue for sketches of distinguished graduates of Lincoln University. Write us what their present position is and in what work engaged, what positions they have previously occupied, their degree of usefulness, etc. We ask this, especially, of those in other denominations than the Presbyterian, in which we have better opportunities for securing information. Please send all sketches to Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia.

Origin of Lincoln University.

The school was born of prayer. In 1847, Dr. John Miller Dickey assisted at the ordination of a missionary to Africa. During the ordination prayer, it came to him like a revelation from heaven, "Why not have a school where colored men might be trained to preach the Gospel to their own race?"

And for this he prayed. James R. Amos, a young Negro, felt called of God to preach to his people, and he longed for an education and the opportunity, and for these he prayed. In the Providence of God, these two praying men came together, and the one became the teacher of the other. Young Amos walked twenty-eight miles each week to recite to Dr. Dickey, and passing through a field, he was accustomed to kneel beside a certain stone to pray. That was fifty years ago. Where that field was now stand some twenty splendid buildings, in which are gathered nearly two hundred earnest Negro students, under the instruction of a dozen praying men of God.

The work of the Institution is just begun. It has a great mission before it, but it needs help.

The General Assembly of the Presbyterian Church has a number of times expressed its deep interest in Lincoln University, and especially in its Theological Department, and commended it to the churches for their liberal support.

In answer to inquiries often addressed us, we here state that Lincoln University receives no help for its work from the Freedmen's Board or other agency of the Church, except that candidates for the Presbyterian ministry are aided by the Presbyterian Board of Education. It is dependent upon contributions received directly from individuals and congregations. A number of these give regularly to it each year, the same as they do to the Boards of the Church and other benevolences. The Financial Secretary is anxious to add to the number of annual givers, and would be glad to hear from those willing to become such.

Writes Rev. Dr. Cowan, Secretary of the Board of Freedmen, in the *Assembly Herald*:

"The Tenth Commandment, we believe, forbids 'envying or grieving at the good of our neighbor,' but when we see or hear of the thousands of dollars of good Presbyterian money going to the aid of institutions that have no special claim upon the Presbyterian Church, while many of our own schools languish for lack of means to make them strong and efficient, we find it sometimes difficult to keep from doing what we are told we ought not to do."

Rev. T. Chalmers Katiya.

Recent letters from Mr. Katiya convey the information that he has given up his school and missionary work in the interior at Alice, South Africa, and been sent by the Presbytery to Johannesburg, to take charge of a church there, which has for some time been vacant, and in a declining position. That he may be able to revive it, he asks the prayers of his friends. He speaks of Johannesburg as "a soulless place, whose only known and worshipped God is the Stock Exchange." "We are second to no city," he says, "in the whole creation in loving and cherishing things of darkness. My poor, ignorant people have launched forth in debauchery with unequalled zest."

"I have been here in Johannesburg three months. All kinds of people are congregated here. Never knew before that there were so many tribes in Africa. It would be one of the best opportunities to preach to these various tribes, if we could only reach them, but we are so circumstanced that we cannot easily find access to them. These people work in the gold mines. The location where the native people reside is eleven miles from Johannesburg, where the mines are. Were we not so far from them, I think we would be too glad to preach the Gospel to them. I am sorry to say they pass their time on Sundays in drinking. No one seems to take

an interest in them, thereby letting the opportunity slip of making Jesus known to these people."

Testimony of Dr. I. N. Rendall.

The Church must do for the Negro according to all that God has done for him. God does not count His glory dishonored in the Negro. Christ does not regard His blood wasted in the Negro's redemption. The Holy Spirit does not withhold His highest gifts from the Negro believer. Lincoln University certifies its Christian brethren that the Negro possesses every talent in which the Anglo-Saxon glories. He is straitened in his human opportunities, but not in his God-given nature. He that helps the Negro to become a Christian helps Christ to reap the reward of His sufferings. He has paid a great price for the Negro. He multiplies them that His glory may be enhanced in their salvation. If the reader will be a helper to that end, we invite him to co-operate with us, and with other like agencies of the Church, in hastening the thorough Christian education of pious colored youth in order to the evangelization of the race.

President Roosevelt's View.

The attitude of the North toward the Negro is far from what it should be, and there is need that the North should act in good faith upon the principle of giving to each man what is justly due him, of treating him on his worth as a man, granting him no special favors, but denying him no proper opportunity for labor and the reward of labor.

Our effort should be to secure to each man, whatever his color, equality of opportunity, equality of treatment before the law. As a people striving to shape our actions in accordance with the great law of righteousness, we cannot afford to take part in or be indifferent to the oppression or maltreatment of any man who, against crushing disadvantages, has by his own industry, energy, self-respect and perseverance, struggled upward to a position which would entitle him to the respect of his fellows, if only his skin were of a different hue.

Every generous impulse in us revolts at the thought of thrusting down instead of helping up such a man. To deny any man the fair treatment granted to others no better than he, is to commit a wrong upon him—a wrong sure to react in the long run upon those guilty of such denial. The only safe principle upon which Americans can act is that of "all men up," not that of "some men down." If in any community the level of intelligence, morality, and thrift among the

colored men can be raised, it is, humanly speaking, sure that the same level among the whites will be raised to an even higher degree; and it is no less sure that the debasement of the blacks will in the end carry with it an attendant debasement of the whites.

Death of a Distinguished Lincoln Graduate.

Some of our readers will remember the appearance upon the platform at the Semi-Centennial Celebration of Lincoln University, three years ago, of the Rev. Leroy Johnson Montague, of Boston, Mass., and his interesting and eloquent address. The degree of D. D. was at that time conferred upon him.

We regret to be compelled to announce his death in the midst of his usefulness on November 28th, 1906, in the fiftieth year of his age. The event occurred in the Massachusetts General Hospital. His last words were: "I've come to where I've longed to be."

Dr. Montague was born in Caroline County, Va. He left his home at an early age for New York City, where he secured a position and entered a private preparatory school. After mastering the courses at that school, he entered Lincoln University, Chester County, Pa., in 1882, and after pursuing the full four years' Collegiate course, graduated the summer of 1886. He was a Baptist, and along with two others of his class of the same denomination, decided to seek his theological education at Newton Theological Seminary, Newton, Mass. He accordingly entered there, and graduated the fall of 1889.

In May of the same year, he was ordained in the Mt. Olivet Baptist Church of New York, and the same month was called to take charge as pastor at Annapolis, Md. His next call was to Baltimore, Md., as State evangelist, which charge he served three years. He was then called to Grace Baptist Church, Mt. Vernon, N. Y., where he served as pastor four years, during which time he erected a very beautiful edifice. From this charge he was called as pastor of the Ebenezer Baptist Church, Boston, in November, 1897, where he remained as pastor for nine years or until his death.

The funeral was held in the church of which he was pastor. Rev. S. J. Comfort, a graduate of Lincoln University of the Class of '97, was in charge of the ceremonies. One writing of it, says:

"I have heard eulogies delivered on warriors, statesmen, philanthropists, poets and preachers, but I have never heard any that equalled the one of this occasion; especially when each speaker spoke of their personal knowledge of the deceased.

"From every state and condition of life where he was known, there came but one

tribute, and that was he was a Christian gentleman; even his enemies say he was a good man. From the college president to the most ignorant person, there is but one sentiment, and that is 'he was a monument to the ministry.'"

Among the speakers were the President and a number of professors from Newton Theological Seminary, ministers of Boston and classmates from a distance. We give the following extract from the address of Prof. English, in which there is allusion to the two classmates who went with him from Lincoln—Drs. Creditt and Waldron:

"There were four things that generally characterized Dr. Montague at Newton. The first and foremost was his Christian character, which was felt through the whole school. He was a man of rare Christian integrity, sound to the core, and in every expression of himself in public and in private always proved true to his word. The second mark was his devotion to his studies. I doubt that we have ever had a student in the school who surpassed him in this respect. He was always active, and felt that, as he had the privilege to receive a theological training, he must be true to it, and devoted himself wholly to the work in hand. I believe that this he did and because of this he received large good from his course at Newton. The third mark was his success in his studies. There is a difference between devotion to studies and real achievement in them. Dr. Montague was a good scholar, he was a member of the class of 1889, as has just been read; that was a strong class. There were in it such men as Prof. Berry, now at the College University and Divinity School; Rev. L. S. Bowman, who did the coastline work of the Pacific slope; Dr. John L. Deering, President of the Baptist Mission in Japan; Rev. Arthur L. Snell, Pastor of the First Baptist Church in Fitchburg. Dr. Montague was a peer among such men, and these men, his classmates, feel that he was a worthy member of that class, and they did him the honor that belonged to him as a successful student side by side with themselves.

"It was quite remarkable that there were three colored men members of that class, and every one of them has achieved a pronounced success in the work of the Christian ministry. One of them was Dr. Montague himself, the others Dr. Creditt, Pastor of the First Baptist Church in Philadelphia, a church that has just completed the erection of a large and noble meeting house, the opening of which has been attended by services rendered by many distinguished men; and Dr. Creditt did not forget the Seminary from which he was graduated, and invited one of the officers to come to Philadelphia and preach on one of

the Sundays during the celebration of that event. The other was Dr. Waldron, who has been pastor in Jacksonville, Florida, for a large number of years, and has done a noble work there. These three men, Montague, Creditt and Waldron, were worthy and stand side by side with the white men that I have mentioned in your hearing. It was a strong class, and the colored men were as strong as any of them. I think that is a noble record for any class of so large a size with three black men and every one a marked man. You, brethren and sisters, have reasons to be justly proud of such products as these.

"The fourth characteristic of Dr. Montague in the Seminary was his fine balance of judgment. He not only had genuine pride, not only genuine devotion to his work, but genuine sense in it, and he was a man among men, with a rich and balanced judgment quite unusual in a man so young as men in the theological seminary. As I think of him as a student, these four characteristics are outstanding, and I have never known a graduate of Newton whose success in life was the fulfillment of a more exact promise than was true of this dear brother whose body lies before us. He has been in the ministry precisely what he was in the Seminary. He was then a man of marked Christian integrity. There has been no colored minister in the city of Boston since my acquaintance with the city and its colored ministers, there has been no finer type of Christian character than your recent pastor. I have no words with which to express the sincere value of such a man as he was in the great city life. Thus he stood for all that was true, noble, righteous and divine, and while you mourn his passing, you may have the deep comfort that he lived a godly, a useful life. He has been devoted to his work; he died before his time because he gave himself without stint to the great church work in this city, and I have no doubt that you esteem him as a man of intellectual power. He has been growing all these years, and from an intellectual point of view he has been entirely competent to lead the life of God in this city, and unless I am greatly mistaken, the colored ministry of Boston has never had his superior as an advisor and as a man sound in thought. I think as an impression that possibly this would be an outstanding characteristic of his ministry in this city; he was never carried off his feet; he was always equal to the occasion; he knew how to look at a variety of things and blend them together into one righteous and useful whole. We shall wait long before we find his superior in this respect. He has been a living testimony of the value of thorough training for the Christian ministry."

Lincoln University Herald.

Vol. XI.

LINCOLN UNIVERSITY, APRIL, 1907.

No. 7

LINCOLN UNIVERSITY

CHESTER COUNTY, PENNSYLVANIA



Lincoln University for forty years has been sending out a Gideon's band against a mighty host.

The Negro problem is larger and more insistent than ever. There are 10,000,000 of them in this country. More than most races they are moulded and wielded by their ministry.

There are 30,000 of these ministers. At least three-fourths, many of the best informed affirm nine-tenths, are both ignorant and morally unfit—blind leaders of the blind. In the olden days, master and slave went to the same church—true, the one in the pew and the other in the gallery; but they heard the same sermon, the same truth. Since then they are dependent on their own ministry. If the missionaries sent to India, China and Africa need to be men of the strongest character and deepest piety and highest learning, surely the spiritual guides of 10,000,000 human beings in our own midst need to be well trained in and devoted to the Word of God. This is Lincoln University's pledge and purpose. Every instinct of patriotism and religion clamors for the enlargement of this work.

If each graduating class had four times the number we have, they would be eagerly sought after; and quite as much so by Baptist and Methodist Churches as by Presbyterian.

Instead of a dozen trained and pious ministers, there should be fifty or a hundred go to these needy millions. Lincoln University is the agent of the Church in this pressing work and can go as fast and as far as the Church in God's name authorizes her.—*Our Presbyterian Colleges.*

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Theological Commencement.

This will occur on the afternoon of April 16th, 1907. A class of eighteen young men will be graduated. Of these, the following will deliver addresses from the platform: French M. Hedgman, of Philadelphia; Le-Grand E. Onque, of Princeton, N. J.; John W. Thompson, of Chester, Pa.; and Sailsman W. Weller, of Black River, Jamaica, W. I.

A cordial invitation is extended to the exercises. The train leaving Broad Street Station, Philadelphia, at 11.12 A. M., will reach the University in time. Returning, a train leaves at 5.15 P. M.

Light and Heat Plant.

Through the generous gift of \$5,000 toward this object by a Philadelphia friend, the amount subscribed has reached \$20,000. Nearly as much more is needed to erect a first class plant, which will supply all the buildings. It is earnestly hoped that other contributions to the fund may soon be made by friends of the Institution, so that work may be commenced upon it at an early day, and its completion be ensured by the opening, in September, of the year 1907-1908.

Contributions in March.

In addition to a number of individuals, the following churches contributed to the work of Lincoln University, through the Financial Secretary, during the month of March:

First Presbyterian, Hightstown, N. J., \$10; First Presbyterian, Catasauqua, Pa., \$81.93; First Presbyterian, Belvidere, N. J., \$50; First Presbyterian, Lambertville, N. J., \$10; First Presbyterian, Freehold, N. J., \$50; Prospect Street Presbyterian, Trenton, N. J., \$50; Walnut Street Presbyterian, Philadelphia, Pa., \$72.18; Mt. Airy Presbyterian Sunday School, Philadelphia Pa., \$15.

The annual assistance of the above churches, as of others which contribute, is greatly appreciated. We wish that many more churches, especially in eastern Pennsylvania and in Philadelphia, would only remember Lincoln in their annual offerings to worthy causes.

A Residuary Legatee.

By the will of Mrs. Almena Cummins, late of Wallingford, Delaware County, Pa., Lincoln University was made residuary legatee of her estate. We regret to be informed, however, by the executor, that the amount of direct bequests exceeds the value of the estate, so that no residuary remains for Lincoln University.

We trust that the announcement appearing in the papers of the bequest will not harm the institution through leading to a belief, in the minds of some, that no further financial assistance is necessary. Through larger benevolent aid, its influence and usefulness could be largely increased.

Death of Dr. Sanders

The announcement of the death of the Rev. J. D. Sanders, D. D., LL.D., President of Biddle University, came as a great shock to his many friends. He had hardly passed the prime of manhood, and seemed to possess a vigorous constitution. His death, which occurred March 6th, resulted from an attack of grippe. His loss will be greatly felt in the Presbyterian Church and by the cause of colored education.

Dr. Sanders was born in Winsboro, South Carolina, in 1847. His parents were slaves. His father was owned by a Presbyterian elder and his mother by a Methodist minister. He learned the shoemaker trade. After the war, when free, he began to study privately. Later he entered Brainerd Institute at Chester, South Carolina, and after some instruction there, entered the Western Theological Seminary at Allegheny, Pa., where he distinguished himself, especially in the study of Hebrew. He graduated from that institution in 1874.

After a pastorate of some years in Wilmington, N. C., he was chosen, in 1891, President of Biddle University, which position he filled with signal ability.

He was always listened to with marked attention in the General Assembly of the Church, in which he was several times a commissioner. He was highly respected by the citizens of Charlotte, N. C., both white and colored, and will be sincerely mourned.

Dr. Sanders attended the semi-centennial of Lincoln University in 1904, and in a very able

and acceptable manner extended the cordial greetings of sister institutions. The very forcible reasons he gave why it was a gratification to him to be permitted to do so were much appreciated. Lincoln University conferred upon him at that time the degree of LL.D.

Death of Rev. F. C. Jennings

The death, at Rejdville, S. C., on February 4th, of the Rev. F. Cornwell Jennings, Pastor of the Wakefield Presbyterian Church of Germantown, occasioned a loss to Lincoln University of a valued Trustee and a devoted friend. While in his previous pastorate of the Hanover Church of Wilmington, Del., he came into close touch with the Institution, and acted for a time as a substitute instructor.

Mr. Jennings was thirty-three years of age and unmarried. He had been ill for some time, and had been granted several times leave of absence by the church, which so greatly loved him and prized his ministry. During a portion of these vacations, the pulpit was supplied by President J. B. Rendall. Dr. Rendall attended the funeral of Mr. Jennings in South Carolina, and, by request of the Wakefield Church, preached a memorial sermon a Sabbath or two after, in which was set forth his lovable disposition and the traits of character and gifts of mind which would have ensured to him, had Providence spared his life, a most useful and successful career.

A Distinguished Honor.

Cecil Rhodes, the noted English millionaire of South Africa, devoted a large sum of money for free scholarships in Oxford University, England. One was allotted to each State of our country, and was to be given to the student passing the best competitive examination. The one for Pennsylvania has recently been won by a young colored man of Philadelphia, now a Senior in Harvard University. His name is Alain Le Roy Locke, and he is twenty-one years of age. He received his preparatory education in the public schools and the High School of Philadelphia, and entered Harvard in 1903. Fifty young men entered the qualifying examination, which was held in Lafayette College, Easton, on January 17th and 18th, 1907. The conditions under which the scholarships were given included a provision to the effect that neither race nor color should bar a candidate; that merit alone should count.

Five passed, including Mr. Locke. These appeared before the Selection Committee, where, scholarly attainments having been proven, manliness and inherent qualities

counted as much as anything else. This committee was composed of Charles C. Harrison, Chairman, University of Pennsylvania; the Rev. Dr. James D. Moffat, Washington and Jefferson College, Washington, Pa.; the Rev. Robert McWatty Russell, Westminster College, New Wilmington, Pa.; Joseph Swain, Swarthmore College; the Rev. Dr. John A. W. Haas, Muhlenberg College, Allentown, Pa. When the qualifications of each of the five had been sifted, the Selection Committee handed the honor to Locke. It entitles him to three years' study in Oxford University, the value of each year being \$1,500.

The Race Question.

From an article on this subject by Rev. R. S. Holmes, D. D., in *The Westminster*, we extract the following:

"In the mind of any resident of any portion of the South, the Negro problem in the United States is not thoroughly understood by the wisest and most fair-minded resident of any portion of the North. Residents of the North going into any portion of the South accept almost at once the view of the Southerner, and the bitterest debates one will hear over this imminent question are between closely related members of the same family, some of whom are living in the North and some of whom have migrated in recent years to the South. A gentleman in New York City has said to the writer within a week, 'It all depends on the point of view.' There are certain fundamentals which ought to be acknowledged. To refuse to acknowledge them is to render one's self unfair and unfitted from the outset for any just discussion. Briefly these are: the Negro is a human being; he is under the doctrine of our immortal declaration entitled to life, liberty and the pursuit of happiness; he is, according to the doctrine of the book on which our religion rests, one of those all men whom God hath created of one blood for to dwell on the face of the earth; he is as a man not to be stripped of his freedom or his opportunity for logical equality, except for causes other than in his color or the kink in his hair; he is black, or brown, because he was so made by his Creator, and was intended to be that, and nothing else; he is what he is, not because he is fundamentally inferior, but because he has been the prey of the races that obtained the start in the procession toward civilization; he is in our country the victim of an unmoral trend which followed him, or the forces for which were in him when he came out of slavery; he is at his best a fairly intelligent citizen, able to hold his own with men of any race or color among whom he is cast; he has in individual cases displayed genius equal to

the Caucasian with whom he is in contrast, in many arts and sciences and in professional life.

"All these propositions seem to the writer incontrovertible. But none of them contains the Negro problem as it exists in the nation to-day. Mr. Booker T. Washington has formulated a whole code of ethics on this question. To him the one mission of his life is to lead the Negro to be content to be what God meant him to be—a black man, a Negro unit in occidental civilization. The question is a race question, but not in the sense that it can only be settled by the inferioration of the black to the white race. It is not, and must not be allowed to become, a question of the black against the white, or the opposite. It is, rather, this: Will the white race all over this country give to the black race its chance to be and do what God meant it to be and do? Will the black race accept its opportunity to be and do as God intended it should? One thing is clear. God meant it to be black, or He would never have so created it. And the race question is simply this: How can this black race become on American soil the best black race the world has ever seen? How can it be helped to be a law-abiding, industrious, frugal, self-respecting, pauper-scorning people?

"There is but one solution for the Negro problem. It is not extirpation, nor segregation, nor expatriation, nor inferioration; it is education, and that education must be fundamentally Christian. Industrial education is right. It trains upward. But Christian education must be the superior force. If the jack-plane be the symbol of the one idea, and the cross of Christ of the other, then the formula must be to the work in the solution of the problem done by the cross, must be added the practical power of the work that can be done by the jack-plane."

Appeal of Alumni.

The following appeal to the Alumni of Lincoln University we are requested to insert in the HERALD. We trust it will meet with a prompt and generous response:

"DEAR FELLOW-ALUMNI:—Pursuant to the resolution of the Association, passed at its last June meeting, we are endeavoring to raise not less than five hundred dollars this year as the nucleus of an Alumni Scholarship Fund. You are urgently requested to contribute 'liberally'—if possible, 'increase' your past gifts. Let us bestir ourselves and earnestly set ourselves to the discharge of our duty to our Alma Mater by helping to strengthen and enlarge her work among our people. It is a 'personal' obligation, as well—'gratitude' is 'most seemly' in a 'beneficiary.'

"Please remit to the Treasurer, Prof. J. B. Rendall, Lincoln University, Pa.; or to the Secretary, Rev. L. Z. Johnson, 937 North Eutaw Street, Baltimore, Md.

"If there be any alumni in your vicinity who do not receive this circular, please acquaint them with the matter—we have not the addresses of all.

"We urge attendance at the coming June meeting, to be held, as usual, at Lincoln during the Commencement.

"Fraternally yours,

"JOHN W. LEE, *President.*

"L. Z. JOHNSON, *Secretary.*"

Livingstone College.

This institution at Saulsbury, N. C., is regarded as a daughter of Lincoln University. It was founded by one of her distinguished graduates, Rev. Joseph M. Price, D. D., and another has been its President since Dr. Price's death, the Rev. William H. Goler, D. D. Its twenty-fifth anniversary will occur the coming 21st of May, and will be celebrated appropriately. President Rendall, of Lincoln University, expects to be present on the occasion and to make an address. President Goler is expected to attend our Theological Commencement on April 16th.

Making a Difference.

It is very suggestive and common-sense advice which Jude gives when he says, concerning the treatment of the disciples: "Of some have compassion, making a difference." It is wrong to lump all classes of a population or race together. We must make a difference. Some of us still feel the injustice of Dickens' sneers at Americans and criticisms of them as universally braggarts. It is unjust to describe every Jew as unclean and miserly, or regard every Indian as irredeemably savage. It is Jude's counsel that should govern all who come in contact with the colored race. We must make a difference between the men and women who, with education and piety and industry, are quietly working on—acquiring homes, educating their children, creating a better class in all towns and villages—and those who, like the white loafers on, dock or at station, are always in evidence, and give their race a bad reputation. The industrious and refined Negroes are so busy that they cannot stand on street corners or haunt hotels. If they are not seen, it is not their fault. But when Southern investigators tell us that the Negroes are getting better homes, acquiring land, gaining even professional positions, and creating respect, we must make a difference between them and the lazy and ignorant elements.—*Rev. S., J. Fisher, D. D.*

Lincoln University Herald.

VOL. XI.

LINCOLN UNIVERSITY, MAY, 1907.

No. 8.

Three members of the class that graduated last month in Theology, viz., L. M. Onque, S. W. Weller, and W. S. Winfield, were ordained to the ministry by the Presbytery of Chester at a recent meeting. A number of members of the Junior Class were licensed to preach.

Lincoln University has recently lost two warm friends by death. They were Ralph Vorhees, of Clinton, New Jersey; and John B. Gest, Esq., of Philadelphia. Mr. Vorhees some years since founded a scholarship in the Institution, and later gave \$5,000 for the erection or purchase of a professor's house.

Mr. Gest's last donation, but a short time before his death, was \$100 towards the Light and Heat Plant.

Light and Heat Plant.

The Trustees of the University have decided to proceed with the erection and installation of this plant during the coming summer. About \$25,000 has been secured towards it and it is hoped that other friends of the Institution and of colored education will furnish the ten or twelve thousand additional which is needed by the time the work is completed. Earnest appeal is made to them to that end.

It is in contemplation to make use of a number of the students, under the direction of the architect and contractors, in the work of preparing the trenches and erecting the buildings.

Death of Rev. W. A. H. Albouy.

Mr. Albouy was a graduate of both the Collegiate and Theological Departments of Lincoln University. He died the early part of April, and his brethren of the Presbytery gave the following testimony to him:

"Our departed brother, Rev. W. A. H. Albouy, a member of the Presbytery of Southern Virginia, met with us and worked with us and made a profound impression upon us, which sinks deeper into our hearts, though he has gone the way of all the earth. He was a man noted for his personal piety, burning zeal for the salvation of souls, and as an able preacher of the Gospel of Christ. The Presbytery of Southern Virginia will miss him. His influence in the community in which he once lived and labored will be felt in the years to come."

Collegiate Commencement.

This will occur June 4th. A cordial invitation is extended to the public to attend it, and enjoy its exercises. It is expected that a special train will be provided from Philadelphia, as usual, on which there will be a reduced rate of fare. The time of starting will be about 8 A. M. Tickets will not be sold at the station, but will have to be obtained of the Financial Secretary, as heretofore, at 1328 Chestnut Street; or in the station vestibule the morning of Commencement Day.

Theological Commencement.

This occurred at Lincoln University on April 16th. Many visitors from a distance were present. The President, Rev. John B. Rendall, D. D., was in charge of the exercises, and his distinguished uncle, so long at the head of the Institution, sat on the platform.

The opening prayer was offered by the Rev. George Wells Ely, D. D., of Columbia, Pa. The graduating class consisted of sixteen young men, representing six States, South America and the West Indies. Four of these made addresses. The theme of LeGrand M. Onque, of New Jersey, was, "The Influence of Christianity on Civilization;" French M. Hedgman, of Media, Pa., on "Good Example the Inspiration of Noble Living;" Sailsman W. Welles, of the West Indies, on "Go Forward," and John W. Thomson, of Philadelphia, on "Our Call to Home Evangelism." They were handled practically, were well presented, and made a good impression upon the audience.

The alumni address of the Rev. William H. Goler, D. D., LL.D., of the Class of 1881, was an eloquent, faithful presentation of the truth, that would have done credit to any seminary commencement of the land. It received very earnest attention from all present and was followed by enthusiastic applause.

On eleven of the graduates was conferred the degree of Bachelor of Sacred Theology, and to five was given an English course certificate. A prize of \$15 in gold for proficiency in the study of the Bible was awarded to French M. Hedgman, of the graduating class. A first prize of \$10 in gold for proficiency in Sacred Geography was awarded to Newton E. Roberts, of the Junior Class; and a second prize of \$5 to William W. Todd. Each mem-

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LINCOLN UNIVERSITY, PA.

ber of the graduating class was presented with a copy of Henry's Commentary by generous friends of the Institution in Philadelphia. At the close of the exercises, the benediction was pronounced by Rev. Dr. W. J. Darby, formerly Secretary of the Board of Education of the Cumberland Presbyterian Church, and at present Assistant Secretary of the Board of the Presbyterian Church. Dr. Darby was greatly impressed by his visit to Lincoln, and by the character of the commencement exercises. The Collegiate Commencement will be held June 4th.

Wrote the Editor of *The Westminster*:

"We saw something at the Commencement exercises of the Theological Department of Lincoln University, on April 16th, which could not have been seen anywhere on the globe fifty years ago. A Negro orator, a graduate of many years' standing of the first Negro school for training ministers ever founded on this planet, delivered the alumni address. He wore a doctor's gown with triple velvet bands on the sleeves and the red velvet scarf of the Lincoln hood. Think of it. What a change in fifty years. The man was Rev. William H. Goler, D. D., LL.D., President of Livingstone College, Salisbury, N. C. To what are we coming? Does this man ask for or claim that indefinable bogey thing, social equality? We suspect not, because he does not need it. No man need worry about social equality with the white race who is intellectually superior to four-fifths of the Caucasians he meets. His address was eloquent, scholarly, masterful, and abounding in strong common sense.

"A body of undergraduates soon to receive degrees, a procession of capped and gowned professors, college presidents, and corporate officers, is an interesting spectacle. But we cannot see why they should step in time and tune to Wagner's 'Wedding March' from 'Lohengrin,' unless it were a sort of prophecy that there were persons with expectations in the procession and in the audience. Such people would be probable where the graduating men were young theologues. There

might be fitness, too, in the music, but how about the rest?"

Philadelphia Negroes.

This is the title of an editorial in the *Public Ledger*, called forth by some facts and statistics published in its columns with reference to the Negro population. We quote the concluding portion of the editorial:

"Say what we will or think as we will of the black man and his capacities, he does not have an equal chance with the rest of us in the struggle of life here in Philadelphia. Yet, whether we like him or dislike him, he is here to stay. Not for his sake only, but for our own, it is time that we consider seriously what we are going to do for him.

"It is fruitless to preach abstract morality and brotherly love, or to inveigh against 'race prejudice.' Race prejudice is a fact. It is not necessarily an assumption of superiority; it is a sense of difference, and we shall get along better if we recognize it simply as one of the difficult conditions of the problem we have to meet. Here is more than one-twentieth of our population segregated from the rest and driven back upon itself, to work out its own salvation in an unsympathetic if not hostile environment. The few selected individuals come out from the mass and are welcomed. The highest regions of endeavor are always open to all who can reach them. But the average Philadelphia Negro has little encouragement. The labor unions are against him; the politicians corrupt and misuse him; the landlords do not want him; only a few broad-minded men and women who are willing to devote their lives to often unrequited labor offer him a helping hand.

"These are the men and women, real philanthropists, practical socialists, scientific educators, serious students of actual conditions, to whom we must look for guidance in the solution of this great problem. Industrial schools, 'settlements,' and many other agencies, are beneficently at work, but they need a larger public recognition and more systematic support. Here is work worthy of the best traditions of Philadelphia. Of all Northern cities, we have the largest Negro population, and we have also the industrial opportunity and the enlightened public sentiment that should give us immeasurable advantage over other communities. It should be the part of the real leaders of thought among us to join with the best representatives of earnest endeavor among the Negro population in a calm and unbiased study of this whole situation, of the remedies to be applied, and the means of their application. We do not believe that Philadelphia is hostile to the Negro. It is every one's interest that he should be helped in every way to become a useful, self-sustaining and self-respecting

citizen. But he needs help and guidance, and we all need guidance in what should be our common attitude toward this stranger within our gates. The 'Negro problem' is not the Negro's problem any more than it is ours."

Religion the Negro's Need.

Justice David J. Brewer, of the United States Supreme Court, addressing a New York audience, expressed it as his opinion that "religion was the principal factor by which the Negroes of the South could be converted into a valuable asset of the nation.

"We know that there is ignorance, criminality and immorality among the Negroes," he said, "and it remains with us to change present conditions, so that the Negro will become a helpful factor in our civilization and progress.

"I believe that there is a Divine Providence which will so shape our history that the Negro will be a helpful factor. We must all assist in bringing about this end. Industrial development, cleanliness, education and other benevolent and useful things are good for the Negro, but I believe nothing will help him so much as the influence of the cross of Christ, and nothing will so move him to being a good and useful citizen as the Gospel of the Prince of Peace."

The Condition of Many Negroes.

We quote the following from the close of a paper read before the last Synod of Pennsylvania by the Rev. Dr. W. F. Brown:

"As a class, they are left to themselves, and while there are some good preachers among them, many are ignorant and inefficient. Now the question comes, 'What are we doing for the class of colored people which is under no moral restraint and ignorant of the pleasures and obligations of home life, and which will soon be a disgrace and menace to our State?'

"True, Lincoln University, which is doing a grand and noble work, is furnishing ministers and teachers of a high standing. But with this exception, very little is being done to help those who in our own State are under the slavery of sin.

"Missions in large numbers are formed to uplift the degraded classes of foreigners which other countries dump on our shores, while those whom our race brought to our country are left to perish in their ignorance and wickedness. To do our duty toward the race, we must come up to God's thought of all men and see, as He sees, their temptations, trials, dispositions, desires and possibilities.

"Under favorable circumstances and moral surroundings, the standing of the Negroes

is good, and year by year has shown a marked improvement where there has been wise and efficient preachers and teachers. Argue as you will, think as you may, feel as you like, the Negro is here to stay. He is a product of America's planting. We, the American people, sowed the seed, and God's law is that we shall reap what we sow.

"The race problem is a solemn and responsible one, and calls for well studied and defined views from statesmen, ministers and teachers. If we do not want to be pulled down by the Negro, we must lift him up from the degradation of sin. God has given us the key which will solve the problem. It is the Gospel which Christ instructed us to 'preach to every creature,' and as the Negro is a creature, he is certainly included in the great and last commission of our Saviour."

Rev. Dr. Charles H. Trusty's Work.

A visit of some friends of colored work to Chattanooga, and a look in upon what our Dr. Trusty is there doing, is thus reported in the *Assembly Herald*:

"We went down (to Chattanooga) Thursday, and stayed until Monday, and enjoyed it all very much, indeed. The day was perfect, and we enjoyed it more than I can tell. Sunday, my husband preached both morning and evening to a good-sized and very attentive audience. He also spoke in the Sunday school. Mrs. Trusty made a resolution last New Year's that she would have a class of boys, and so went on the streets to get them. Now she has a class of fifteen. Both she and her husband seem to be very earnest in their work, and certainly have made wonderful progress. The ministers of Chattanooga spoke very encouragingly of him and thought him very trustworthy.

"Friday we spent at his school, the Newton Normal Institute. We were quite surprised to find him in a good sized house, with quite a yard in front for the children to play in. They said they had 110 children on the roll. The children were asked to recite two or three Psalms, which they did, and to name the Books of the Bible. They sang one or two hymns for us, read, and did examples in arithmetic, etc. It made me feel very much ashamed when I thought of the few advantages they had had, and I with all the opportunities I had given me for doing good, and had so little to show for them and they so much.

"It was very interesting to see how they have kept adding one thing after another. They are now teaching the girls to make their own clothes, and when they get a stove, will teach them to bake and do plain cooking, and they hope soon to be able to have the boys taught broom making."

The Negro Problem.

The Rev. Alexander Henry, D. D., Secretary of the Board of Publication and Sabbath School Work, writes, in the *April Assembly Herald*, on "Helping to Solve the Negro Problem." This is done, he very truly maintains, through the agency of Sabbath school missionaries. He says that "one who has not studied the Negro problem, and carefully looked into the facts of the case, has no adequate conception of the appalling intellectual and spiritual destitution of the colored race in the South."

From the reports of missionaries from various sections of the South, at a conference in Macon, Georgia, he writes: "The conviction was forced upon us that we, as a Church and nation, have not yet realized the tremendous problem with which we are dealing.

"These missionaries, speaking from their personal knowledge and experience, state that thousands and tens of thousands of colored youth are growing up in the South without instruction of any kind. One speaker, referring to a nearby county in Georgia, in which there are at least twenty thousand Negroes, said that after diligent search he could learn of only one Sabbath school for colored people in that entire county. Similar statements were made by other missionaries. The best information that can be obtained shows that there are, in round numbers, two millions of Negro children in the South, and not more than half of them are attending any church or Sunday school.

"The consequences of this alarming state of affairs can readily be seen. What would happen to any race of men, white or black, if thousands and tens of thousands of them were allowed to grow up in total ignorance of religious and spiritual truth? Every now and then we are shocked by crimes committed by Negro men, and the terrible retribution that follows upon the deed.

"And yet, when we consider all the circumstances, we may well ask ourselves whether there is any cause for surprise that these crimes are committed? When we remember that these men were allowed to grow up in ignorance on the one hand, and idleness on the other, what else can we expect? Consider their heredity; consider their environment; consider their lack of instruction and training, and we have no reason to be surprised that they are controlled by animal passions; it would be a miracle were it otherwise. Take any other race and subject it to the same conditions through all these generations, and the result would not be so very different.

"Is it not a time for us to pause and consider? Should we not, as citizens and Christians, look these facts squarely in the face?

Does it not behoove us calmly to consider the situation, apart from all race prejudice?"

Sarah Lincoln Academy.

This school, together with a Presbyterian church, at Aberdeen, North Carolina, is in charge of the Rev. William J. Rankin, a graduate of Lincoln University in Theology of the Class of 1892. A picture of the school and of Mr. and Mrs. Rankin appears in the *Assembly Herald* for April. The school is named after the step-mother of Lincoln, and "so perpetuates the honored name," writes Dr. E. P. Cowan, "of this good woman, whose influence on the early life of one of the nation's most honored men none but God can measure. She came to the cheerless cabin in Indiana and treated the forlorn boy and girl she found there as her own. She made a way for her step-son to attend school, and induced her husband to permit 'Abe' to read and study at home."

The school building was possible through the gift of a friend to the work of the Freedmen, though they were not Presbyterian. Says Dr. Cowan:

"Rev. William J. Rankin has had charge of the Colored Presbyterian Church of that place for a good many years. Zealous for the cause of the Master and anxious to do all they could for the elevation of their race, he and his wife for a number of years taught a small school in their own house. Unable as we were to give them larger and better accommodations for their school work, they continued to write to us, presenting their pressing needs to our careful consideration."

Negro Methodist Churches.

"The oldest of the Negro denominations in America to perfect its organization is the 'African Methodist Episcopal Church,' which was founded in 1816 at Baltimore, and it now has conferences in forty-one States and Territories. Its present membership is over three-quarters of a million; and of its nearly 3,000 congregations, all but thirty-one own their own houses of worship.

"The 'Colored Methodist Episcopal Church' is the legal title of the denomination which was formed in 1870 in the Southern States because the Methodist Church South found that only 78,000 of the 207,000 colored members belonging to it in 1860 remained, more than one-half having joined the new churches established by the Negro denominations which swept in from the North at the close of the war. Its organization was defensive, not hostile; and it has now as a church a little more than regained its former numbers."

Lincoln University Herald.

VOL. XII.

LINCOLN UNIVERSITY, OCTOBER, 1907.

No 1.

Opening of the University.

The Fifty-second Academical Year of Lincoln University opened September 18th, 1907. All the members of the faculty were present, and a large number of students presented themselves for admission, coming from all parts of our own country and some from other countries.

Nineteen new Theological students were received as members of the Junior Class. It will number probably twenty-five, and with the Middle and Senior Classes, make the Theological Seminary students number between sixty and seventy.

The Freshman and Sub-Freshman classes of the Collegiate Department are large, as usual. A prosperous year, under the blessing of God, is anticipated.

The new Light and Heat Plant is nearing completion, and it is hoped will be in successful operation during the winter, thus adding greatly to the comfort, and, it is believed, also, to the efficiency of the institution.

Lincoln University's Friends.

We mean by these those who have shown their friendship by their willingness to assist it in its work; those who have lent a helping hand and aided it by their contributions.

It has had many such faithful ones who have not simply said: "Be thou clothed and be thou fed," but, year after year, have forwarded their contributions. There are quite a number who for twenty, twenty-five and more years, have been doing this. They have come into touch with the institution and have known of the good work that it was doing, and their interest has increased and they have found increasing gratification in contributing to it.

The University needs more of such friends. It has lost quite a number by death within a few years. Unless those are secured to take their places, it must suffer in its finances. Are there not some who read these lines willing to become annual contributors and aid an agency that is doing so much to settle wisely and well a problem about which so many good men and women feel deeply concerned? The Financial Secretary will be glad to correspond with such. Address him at 1328 Chestnut Street, Philadelphia, Pa.

An Important Article.

Lincoln University's Professor of Greek, Rev. Wm. Hallock Johnson, Ph.D., publishes an article in the July number of the Princeton *Theological Review*, in answer to the question, "Was Paul the Founder of Christianity?" The author states that "the centre of interest in New Testament criticism has shifted for the moment from the Gospels to the Epistles—from Jesus to Paul. An influential school of younger writers in Germany has confidently asserted that Paul, and not Jesus Himself, was the real founder of Christianity, meaning the Christianity of the churches and the creeds." The leading advocates of this theory are writers like Wernle, Weinel, as was also the late Prof. Wrede, of the University of Breslau. The importance of this discussion cannot well be overestimated. If the Jesus of Paul was not the Jesus of the Gospel, then we have an ideal character at the very centre of our faith instead of the real Person of whom the evangelists wrote. Prof. Johnson's article will repay the most careful reading. His conclusion is summed up as follows: "Socrates and Plato, says Emerson, form a double star which the most powerful telescope will not entirely separate; so Jesus and His great apostle can be separated only by imagining another Jesus than the Jesus of the Gospels, and another Paul than the Paul of the Epistles or the Acts."

Evangelism.

Evangelism as a special topic of study has been introduced into the Theological curriculum by the action of the Board of Trustees. All the classes have been invited in the study.

The topics which have engaged the attention of the students during the current year are:

The Idea of Evangelism as gathered from the Bible.

The technical definition of Evangelism, with each of its constituent elements.

The Gospel and civilization, as forces for the world's betterment.

The Gospel alone efficient and sufficient.

The Gospel is good news for all peoples and for all men.

The conditions of the Gospel: Faith, Receiving Christ, Repentance, The Cure of Sin, Obedience to the Lord Jesus Christ.

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OR PROF. R. L. STEWART, D. D.,

LINCOLN UNIVERSITY, PA.

Letter from a Lincoln Graduate.

BRISTOL, VIRGINIA.

REV. W. P. WHITE, D. D.

MY DEAR SIR:—As a Lincoln man, it gives me pleasure to note from time to time the interest which you and your associates are taking in the race with which I am identified.

I have never forgotten Lincoln. As the years of service in the Master's cause pass by, one sees more clearly and appreciates more keenly the real constructive and moralizing force that Lincoln University is exercising in the divinely appointed task of uplifting and Christianizing the American Negro, both North and South; for be it said to her everlasting credit, Lincoln University, committed to the policy of dealing with the Negro as a man, is giving to him, in her scheme of higher education, ideas and sentiments of dignified manhood, by which alone an individual can think his way up to the full stature of a Christian man.

Those of us who, with patience and hopefulness, are working here in this vast Southland to solve a great problem, know that the position which Lincoln takes on the race question is the only one which squares with the general trend and tendency of the times. The sentiments of brotherhood and exact justice are nowhere more prevalent than in the South. These splendid sentiments are taking definite shape in this section of the country. Let the Negro youth now in Lincoln put his ear to the ground and gather fresh inspiration and quit himself like a man.

Graduating from college in 1894, and the seminary in 1897, I went to Augusta, Ga., where I was Professor of English History and Civil Government and Chaplain to Haines School for three years, resigning this position to become pastor of Christ Presbyterian Church in the same city, where I labored till 1904, when I came to my present field, where, with the aid of my wife, we organized Ninth Street School, with twenty-three pupils. This year we enrolled ninety-

two. We take them as far as the tenth grade. I also serve as pastor of the Ninth Street Presbyterian Church. We found eighteen members; we have now fifty-one.

Our need is a suitable building for church and school. We are meeting this now, having in bank \$800 toward our new building. The lot is paid for.

The best white people of the city are pledged to help us when we start work.

There is but one place for a Lincoln man to locate—South.

FRANK M. HYDER.

An Appeal.

Lincoln University appeals for help in carrying on its work. About two hundred students are in course of preparation for usefulness among their people. Not all are able to meet their bills. Some come very far short of being able to do it. Are there not some among our readers willing to help them?

Then, too, the University needs funds to meet its current expenses. Its buildings and its grounds must be cared for. Its halls and dormitories must be heated and lighted. Many are the items of expense for which no provision has been made by endowment. In fact, most of the gifts received have either been for buildings or for professorships.

If any one wishes to support a student, \$130 will do it. Less than this will supplement the portion which another may be able to earn or to receive from parents.

In addition to the above, appeal is made for aid to complete our Light and Heat Plant. This has been in course of construction during the summer, and may soon be finished. It is, however, costing more than was anticipated. About \$28,000 toward it has been secured, but \$12,000 more is needed. Friends, we ask of you a contribution to complete it; if you cannot give a large one, give a small one.

Some time since we received the following letter:

"Rev. W. P. White,

"1328 Chestnut Street,

"Philadelphia.

"DEAR SIR:—I see your note in the May HERALD on the Light and Heating Plant. You say, 'Write us how you feel about it.' I feel fifty dollars' worth. Check enclosed.

"Allow me to make a criticism of your appeal. There is not that in it that would make any man feel like contributing a dollar or five dollars. You are asking for \$5000 checks, and the little fellow says to himself, 'Don't I wish I had \$5000 to give for this work?' I believe it to be a fact that many of us are inclined to say, 'What a lot of good I could do if I were rich;' but not being rich, we don't do anything."

The Collegiate Commencement of 1907.

It was a great disappointment to have to give this up. It was the first time, we believe, that a class had to graduate without a commencement. But it was clearly a necessity, and was yielded to with a good grace.

The case of disease which suddenly developed—cerebro-spinal meningitis—was regarded by physicians as highly infectious. The precautions which were taken were successful in preventing its spread, and no further cases occurred.

Deep sorrow was felt among students in the death of Granville C. White, a member of the Freshman Class from Cordele, Ga. His body was interred in the University lot in the cemetery at Oxford, Pa.

The following were the members of the graduating class who would have delivered honorary addresses had the commencement been held: Julian Wald Ross, of Florida, Latin Salutatory; Middleton J. Nelson, of South Carolina, "The Diffusion of Knowledge a Check to Crime;" Allen Newman, of Pennsylvania, "Our Privileges and Our Duties;" Arthur Edward Rankin, of North Carolina, "The Measure of Accomplishment;" Albert Williams, of Pennsylvania, "Industrialism and the Future of the American State;" Samuel J. Ross, of British Guiana, The Valedictory.

The class consisted of twenty members. Five were from South Carolina, four from North Carolina, four from Pennsylvania, two from Maryland, and one each from New Jersey, Virginia, Florida, Georgia and British Guiana.

A book, entitled, "The American Negro: A Study," has been prepared by Rev. S. J. Fisher, D. D., and issued by the Presbyterian Board of Missions for Freedmen.

The object of this publication is to increase, if possible, the interest of the Christian public, and especially Presbyterians, in the missionary work as carried on by this Board.

The book is full of interesting information, and answers many of the questions arising in the minds of thoughtful people in this country as to their duty as stewards of God toward this race.

It can be obtained from the Literature Department of the Freedmen's Board, 513 Bessemer Building, Pittsburgh, Pa. Price, 25 cents per copy.

The only criticism that we have to make upon it is that it does not mention Lincoln University or its work, although it does mention that carried on by some other agencies outside of the Freedmen's Board.

Reader, don't lay this little paper aside without deciding to send a contribution, however small, either for assistance to a student, or for current expenses, or for the completion of our Light and Heat Plant, to Rev. W. P. White, D. D., Financial Secretary Lincoln University, 1328 Chestnut Street, Philadelphia, Pa.

Encouraging signs in Negro Education.

BY PROF. WM. HALLOCK JOHNSON
OF LINCOLN UNIVERSITY.

Thirteen years after Captain John Smith landed at Jamestown and in the same year in which the "Mayflower" landed at Plymouth Rock, the first slave ship to enter a continental port dropped anchor, it is said, in Jamestown harbor. The relation between the two streams of immigration thus begun, the one white and the other black, the one voluntary and the other involuntary, the one seeking and finding freedom and the other being led into bondage, constitutes an important chapter in our national history. No one who has studied the history of the great debates which grew out of slavery, and of the awful struggle which followed, can fail to be convinced of the fact that the condition of the Negro race in this country is a matter of the gravest national concern. His well-being and continued progress are now dependent on two factors—the attitude toward him of the more numerous and powerful white race, and his own efforts in the home and the workshop, on the farm, in the school house and in the church, for his own advancement. While prophecies of a pessimistic tone are frequently heard, there are not lacking indications which point to peace and harmony, and to moral and intellectual as well as material progress.

In education, both industrial and higher, the signs are encouraging. Fifty years ago higher education for the leaders of the race was a dream, twenty-five years ago it was an experiment, while to-day it has been proved by results to be a most effective agency in race progress.

More than fifty years ago the *Presbyterian Banner* gave its endorsement to a scheme, proposed by Dr. John Miller Dickey, of Oxford, Pa., for the founding of an institution for the higher and theological education of the Freedmen. The plan has borne fruit in the half century and more of the work of what was at first Ashmun Institute, named for Jehudi Ashmun, an early advocate of colonization, but has been known since 1866 as Lincoln University. While the effort to justify the name of "university" by adding medical and law schools was soon abandoned

through lack of funds and of facilities in its rural situation, midway between Philadelphia and Baltimore, its long line of former students and graduates, over 1100 in the collegiate department, and nearly 400 in the theological department, give it a commanding place among similar institutions.

Of these graduates, none possessed finer gifts than Joseph C. Price, of whom the Governor of North Carolina once said that his eloquence as a speaker was not surpassed by that of any orator of the white race. To meet the needs of his people in the South, Dr. Price founded, at Salisbury, N. C., a college, to which the name of Livingstone was appropriately given. The twenty-fifth anniversary of Livingstone College—the daughter of Lincoln University—was recently held, and was an event of great interest to friends of Negro education.

Its President, Dr. W. H. Goler, a graduate of Lincoln University, invited from his alma mater its honored ex-President, Dr. Isaac N. Rendall, to preach the baccalaureate sermon, and President John B. Rendall to make a commencement address. Among those present during the celebration were the Governor of North Carolina, the Mayor of Salisbury and other officials, Dr. Booker T. Washington, and prominent bishops and ministers of the African M. E. Zion denomination, with which the college is connected.

During the exercises, \$8000 was secured for the benefit of the college, the largest sum being subscribed by a colored man, said to be the President himself. Of the anniversary, Booker T. Washington writes in *The Independent*, "Taking it all in all, it was one of the finest demonstrations of the ability of the two races to live together in peace and harmony I have seen in a good while in the South."

It is encouraging to note that the better class of white people in the South are deeply interested in the uplifting of the Negro, and that there has been such material progress among the members of a race who, fifty years ago, were themselves property, that many of them can now contribute generously toward their own education.—*Presbyterian Banner*.

Two of Lincoln's graduates—Rev. J. A. Savage, D. D., of Franklinton, N. C., and Rev. W. D. Feaster, of Arkadelphia, Ark.—spoke at the popular meeting of the General Assembly in the interests of colored evangelization.

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Settlement of the Race Problem.

The following we quote from *The Interior of Chicago*:

"A vigorous writer of the colored race, in *The Afro-American Presbyterian*, says: 'There would be no race problem if the white people agreed to treat the Negroes as equals before the law, and entitled to the same chance in life as themselves.' We are scarcely sanguine enough to believe that so simple a prescription would remove the whole of the race problem, but we do believe that the major part of the issue and of the solution is covered in that short sentence. And it is very emphatically a good statement of the case for black men to hold by. At this very moment, if all the white people knew how many colored folks asked only this much, and if all the colored people knew how many white folks are sincerely willing to grant them all this and even more, the whole case would look a thousand degrees simpler than most people now regard it. In the South especially, a thorough mutual understanding of what representative men of both races really think of each other would bring about a harmony that would surprise everybody. As things go, a hundred conventionalities hang veils between the rags through which both see darkly—and misunderstand."

Said Bishop McDowell, of Chicago, in a recent sermon at Yale University:

"The Negro is not a class. He cannot be treated as such. He is a race by himself. He must be given a home, intelligence and sobriety. The things that are bad for him and the things that are bad for the white man are worse for the Negro. The industrial solution is not the real solution of the Negro question. The real solution must have a moral element in it."

The address of professors and students is Lincoln University, Pa. This is also the name of railroad station, express and telegraph office.

Lincoln University Herald.

VOL. XII.

LINCOLN UNIVERSITY, NOVEMBER, 1907.

No. 2

Campus Notes.

THE FOLIAGE.

Autumnal colors clothe the campus in a beauty unknown to our friends who only see us clad in the fresher garb of the commencement seasons. We are glad the departing student and visiting friend can think of us as we appear when the leaves are delicately green and the grass soft and fresh, but as gladly do we take in the golden mantle which casts its glow over us in these fall days, when the youth from distant homes of the Southland or sunny isles is gaining his first impressions of Lincoln University. The storms will come, but may they not blight the bright visions of these opening weeks.

The beginning of the second month of class room work reveals well-filled classes and increasing interest. Twenty-four new students have entered the Theological Department, one being enrolled as a Senior, the remainder forming the Junior Class. The College Department has received over forty new men. This gives us a clear gain over the past year, and widens our sphere of opportunity and obligation. May material support and spiritual power be granted to meet the increased demands.

MESSAGES RECEIVED.

In this connection, a word of appreciation of a message in our last number. Let no one bury a small talent in the napkin of large but hopeless longings. We are confidently expecting the messages which bring us the thousands, but we also welcome such a message as this: "Dr. R. S. Holmes was with us yesterday, and this A. M. started to Pittsburgh with \$129.00 in his pocket, which he enticed from the pockets of my long-suffering people. Holmes said you needed a heating plant down there." Yes, we do, and that \$129.00 releases money enough to keep one man in college this year.

HEAT PLANT.

We have the plant going, but do not let us stop the men. The heating department of our Light and Heat Plant has been put into operation, and the service rendered gives promise of complete success in meeting the demands of the severest of winters. In rejoicing in the realized blessing, we only look forward the more eagerly to the fulfillment of our dream, when electric lights will remove our gloom, and lift the ever present danger

from individual lamps and the treacherous oil can.

RELIGIOUS ORGANIZATIONS.

The student organizations for religious work began their year's campaign with regular reception to the new men. In this the C. E. and Y. M. C. A. joined forces and were heartily supported by the faculty. An interesting part of the Y. M. C. A. work is the class for voluntary study of the Bible. Over fifty are enrolled, meeting weekly, in a study of the life of Paul. The class is under student leadership, but at their request one of the professors has undertaken to direct a leaders' training class, preparing the student leaders. Mission study will occupy one class, divided into three sections, and led by members of the faculty, but under student organization. All which is a testimony to the sincere desire to reach out for higher and broader views of Christian service.

PRAYER SERVICE.

A feature of our community life which brought us great blessing last year, opens with rich promise once more. That is the midweek prayer service, well attended by the student body, and conducted by a member of the faculty as a quiet hour of fellowship in prayer and the breaking of the Bread of Life, which is the Word of God. Our friends outside could feel a confidence in the wisdom of their material interest in us, were they privileged to catch the spirit of one of these informal services. Come in and join with us.

A DEATH.

Last Sabbath witnessed a solemn and impressive service in the University Chapel. It was the last token of respect shown by the faculty and student body before committing the mortal remains of one of their number to its last resting place in the University lot in the Oxford Cemetery. Mr. Abram C. Rawlins, of Barbadoes, West Indies, a member of the Junior College Class, was called from this field of preparation to the higher service of his Master, after a brief illness. The loss of a respected class-mate, a promising student, and a Christian brother, was keenly felt by professors and students, and the words of appreciation and encouragement, and the class resolutions of esteem and sympathy, leave their impress on his companions here, and go as a soothing touch accompanying the blow which must fall upon loved ones far away. So we all are called to share the common burdens as well as the common joys.

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REV. W. P. WHITE, D. D.,

1328 CHESTNUT ST., PHILA., PA.

OR PROF. R. L. STEWART, D. D.,

LINCOLN UNIVERSITY, PA.

Testimony of Synod's Moderator.

When the subject of Freedmen was under discussion, the Rev. Dr. David S. Kennedy, Moderator of Synod, made a stirring address, in which he charged the churches in the North with neglecting the Negro, for whom so much blood and treasure had been sacrificed. During the past ten years, he declared, appeals for help for Negro educational or benevolent institutions had received from churches in the North scant response. "Make the Negro blacker in heart than his skin, yet you have to admit that it is the duty of the Christian Church to save him if it can. You hate him as the Jews hated the Samaritans, yet you are not Christians until you agree that the Scriptures demand that you treat him as a brother.

"I know we raise more money for our work among Freedmen in Pennsylvania than any other State, but I contend that Presbyterians in our State send money to Tuskegee that they should apply to their own institutions. The race question is the most menacing before the American people, and the Church has cowardly ignored it.

NORTH HAS LOST INTEREST.

"With the race question so keen that it is said that the next great international conflict will be a struggle between the white and the yellow races, it seems to me that we ought to face this race question in our country. Andrew Carnegie and Lord Rosebery, of England, were in consultation a few days ago, and both agreed that what the Negro needed was religious discipline and industrial education. Why do we hesitate to face the issue and let it to laymen to prevent the threatened extermination of a race of people within our borders? How dare we as churchmen look on and take a secondary position in this battle to save the black race, the yellow race and the other creatures of the Creator from destruction? The question must be faced at once.

"The question the Church faces is that

the people in the North have lost interest in the Negro because he has come to them. I take pride in the fact that in the United States the Presbyterian Church has a permanent investment of more than \$1,000,000 for work among the Negroes, most of which is educational. Yet the tendency seems to be to let the Freedmen drift and invite a conflict between the two races. If it happens in this country, we Christians are to blame."

Synod of Pennsylvania Recommends Lincoln University.

The late Synod of Pennsylvania, meeting in Witherspoon Hall, Philadelphia, passed the following:

"Synod reaffirms its pleasure in the work done and being done by Lincoln University; commends it anew to the practical sympathy of all our people, and urges that diligent effort be made to provide an enlarged endowment and equipment to meet the growing needs."

Lincoln University Visited.

The Synod of Pennsylvania annually appoints a committee to visit Lincoln University. The following is its report, made to the last Synod by its Chairman, the Rev. W. T. L. Kieffer, of Milton, Pa.:

Lincoln University is an institution of which the Presbyterian Church should be proud. Through the far-sighted and large-hearted wisdom of the men whom God raised up for the purpose, this school was planned for the uplifting of the Negro race, and the results achieved amply certify their wisdom. Although not fully possessed of her inheritance, Lincoln University has passed her first days of small things, and now stands before the Church and the country as an institution of learning that is doing singularly efficient work in behalf of a long-oppressed people. Her sons have gone forth to the benighted of their race in our Southland, in the West Indies, in Africa, and wherever called, and have wielded an influence that has wrought for a higher and happier civilization among them.

LOCATION.

It is a matter for general felicitation that her venerable former President, Rev. Isaac N. Rendall, D. D., has been spared to see his judgment confirmed, that such a pioneer and parent institution should be located at a distance from the environment of previous conditions. The fear that youth educated so far North might be spoiled for future racial fellowships and service has been proved groundless; for the alumni of Lincoln have, as law-

yers, doctors, preachers, teachers, merchants, mechanics, farmers, become *nuclei* of better things in their regions to which they have returned. The aim of Lincoln is to educate the whole man in a true Christian sense, and then let him work out his mission according to his ability and taste. However excellent the industrial school may be, there is a distinct need of an institution which stands first for a liberal education. This is especially imperative in view of the distressful state of the racial manhood.

RELIGIOUS ATMOSPHERE.

One cannot come into close touch with Lincoln without soon perceiving there a positive religious atmosphere. The missionary idea prevails. Youth are impressed with the seriousness of life and its work, and are inspired with the finest altruism. The general features of college life are, of course, discernible; but one soon sees that the youth know they are there for real work and not for frolic. There are no rich men's sons, who live in luxury. They all know the cost of being in college and the need of making the most of their chance. So pervasive is the religious spirit that a large percentage of her sons have become ministers of the Gospel, and have gone forth to build up the waste places. A bright young man said he had come to Lincoln to fit himself for another profession, but he found the informal pressure towards the ministry so strong that he had difficulty to keep from being swept from his first plan. The writer had the pleasant privilege of preaching twice to the students of Lincoln on the last Day of Prayer for Colleges, and was much impressed with the manifest sincerity and earnestness of their attention to the object of the occasion. They were practically all present at each of three services held that day, and were reverent, thoughtful, expectant hearers.

It is of incalculable benefit to the Negro's future that there is such an institution as Lincoln University equipped for and devoted to the great work of training men who shall be leaders of their kind. We cannot forecast the fullness of the blessing which is thus preparing. That the Negro race is here to stay and is a perplexing factor in our national problem, goes without the saying. But Lincoln University is laying foundations on which a sure expectation of happy solution may be based.

PROPERTY.

The property of the University consists of one hundred and thirty-two acres of land in Lower Oxford Township, Chester County, Pa., on which are eleven public buildings and ten professors' residences. The campus compares most favorably with those of older and

larger colleges, and shows the wisdom of the man or men who did the first planning. A sensible outlay has provided comfortable homes for the professors and substantial buildings for the various purposes of the college. No costly cheapness appears anywhere on the premises, nor any wasteful extravagance. Everything looks built to stay, and every dollar has been wisely placed on the grounds.

THE INSTRUCTION.

The professors are quite up to the grade of their respective departments elsewhere, and are rendering most faithful and efficient service. The class room work impresses the visitor with the skill of the teacher and the studiousness of the students. Some of the latter are very apt. Now and then a bright star appears, as was the case not many years ago when one of the theologues captured a competitive prize, which was coveted by men from our historic seminaries. The present term of the University has opened most encouragingly, with an enrollment of a little over two hundred. The Junior Theological Class numbers twenty-seven, the largest in the history of the institution.

TESTIMONIALS.

The following testimonials are herewith given of the wholesome influence for good of those who have gone from this school of the prophets—the one from a Democratic white newspaper of Tennessee, and the other from a regular periodical called *The Light Bearer*, and both of them from issues of October last.

The first is from the *Johnson City Staff*, October 4th: "It goes without question that Professor William Wolfe has done more to elevate the colored people of Johnson City than any man of our city. For twenty years he has labored here in the colored school, to the benefit of all, and at a salary much less than his ability demanded. His gentleman-like bearing upon the streets, his affable and courteous demeanor when addressed, his unassuming attitude, and the care and improvement he has given to the public school property, are worthy of the imitation, not only of his own race, but of others as well.

"Never has Prof. Wolfe made incendiary remarks or foul invectives which widen the feelings between the races. The result is that a feeling of respect exists between the whites and colored unexcelled anywhere. All the whites and the best of his own race reluctantly give him up. Such has been the influence of his teaching that we are never apprehensive of those crimes often charged in other places to the ignorant blacks.

"The colored people will soon realize that they are losing their best, most useful and most influential friend."

The other testimonial is from the October issue of *The Light Bearer*. Rev. C. W. Guinter, visiting several of the mission fields in the Soudan, Africa, writes from Dampar, where Rev. George Baker labors, who went from Lincoln University two years ago to this field: "I found Brother Baker well. He has already won the confidence of this people. This is a most promising field. God is working here. The king and his big men did not work on the Lord's day. They are now halting as to whether they shall surrender their heathen god and worship the true God. I look for great things here. God has given Brother Baker favor in the eyes of this people. They confide in him as their spiritual leader."

THE FUTURE.

The past is secure. What of the future? Lincoln University needs immediate enlargement. She must neither be expected nor enjoined to do an increasing work with a stationary equipment. Very forcible are the words of the President: "Our needs are as the needs of the people for whom we are working. The need of Christian teachers and ministers is only just beginning to be felt, and is by no means overtaken. It is the estimate of conservative Southern educators that not more than one in five of the colored ministers is fitted by education and character to occupy the pulpits in which they are appointed to preach the Gospel. One of our aims is to supply this need of the people. Their friends can do them good by increasing our efficiency. Our needs are measured by their needs. A college that has no wants has no sphere of duty. Lincoln University would be recreant to her duty and her opportunity if she did not enlarge her plans in behalf of a cause so needy and hopeful."

Nearly a page in the current catalogue is taken up with a list of the "Special Wants" of both Theological and Collegiate Departments, making a total of over \$300,000. The separate and adequate endowment and equipment of the Theological Department alone would require about \$250,000. We reiterate the protest of previous visiting committees against prolonged continuance of inadequate heating and lighting facilities. We are delighted to report that the desired improvement in this particular has been begun, and that relief from the unsafe and unsatisfactory system of furnaces and oil lamps is in sight. For kind friends have given enough to justify the erection of a central heat plant and to take the initial steps to include with it light. The costliness of material and work and the completion of the light feature require about \$30,000 more to put all in most efficient working shape. Five thousand dollars additional

would assure a laundry and an adequate water supply. Thirty-five thousand dollars! Time was when that was a vast sum, but in these days of rapid and great accumulation, it is not. It represents little more than a good automobile! Hundreds of rich people could each give it and be unhurt, if it was in their hearts to do so. And where could that sum be expended with better result? Other wants are also pressing, but these are immediate and insistent.

RECOMMENDATIONS.

Ten years ago the General Assembly strongly recommended Lincoln University to the liberality of our churches. Our Synod has repeatedly done the same. We therefore recommend that Synod reaffirms its pleasure in the work done and being done by Lincoln University; commends it anew to the practical sympathy of all our people, and urges that diligent effort be made to provide an enlarged endowment and equipment to meet the growing needs.

Andrew Carnegie, in an address at the Philosophical Institution, Edinburgh, Scotland, October 17th, appeared as the champion of the Negro in the United States. Mr. Carnegie contended that the Negro was a saving man and repudiated the idea that he is lazy. The Negro, he said, had become of immense economic value and is indispensable. Mr. Carnegie admitted, however, that the Negro problem is still unsolved.

"The Negro in the South," by Booker T. Washington and W. E. Burghardt DuBois, being the William Levi Bull lectures for the year 1907 at the Philadelphia Divinity School. These lectures are now published in one volume by George W. Jacobs & Co., Philadelphia. The price is \$1.00 net.

The following is the statement of Mr. Booker T. Washington:

That in South Africa "there are six millions of Negroes. Notwithstanding this fact, South Africa suffers to-day perhaps as never before for lack of labor. The natives have never been educated by contact with the white man in the same way as has been true of the American Negro. They have never been educated in the day school nor in the Sunday school nor in the Church, nor in the industrial school or college; hence their ambitions have never been awakened, their wants have not been increased, and they work perhaps two days out of the week and are in idleness during the remaining portion of the time."