

Lincoln University Herald.

Vol. XII. LINCOLN UNIVERSITY, DECEMBER AND JANUARY, 1907. No. 3.

The Philadelphia Meeting.

The work of Lincoln University was represented in a meeting in Witherspoon Hall the evening of November 21st. Mr. John H. Converse presided. Rev. Dr. R. S. Holmes made the opening prayer. The President of the Institution, Rev. Dr. John B. Rendall, made some introductory remarks. The speakers of the evening were four graduates of the Institution: Rev. H. B. McCoy, of the Class of 1904, Sabbath School Missionary of the Presbyterian Board at Americus, Ga.; Rev. Yorke Jones, D. D., of the Class of 1885, Professor in Biddle University, Charlotte, N. C.; Rev. Joseph W. Holley, D. D., of the Class of 1902, Principal of the Normal and Industrial Institute at Albany, Ga.; and Rev. William A. Creditt, D. D., of the Class of 1886, Pastor of the First African Baptist Church of Philadelphia.

The addresses of these graduates were listened to with marked attention. Mr. McCoy told of the Sabbath school work in which he is engaged, of its great need, and the appreciation of it shown by his people in the South.

Dr. Jones showed how the Negro problem was being solved by the educated Negroes of the South, what changes in the relations of the races he had observed, and the important part which the graduates of Lincoln University had taken in bringing this change about. He was very emphatic in ascribing to Lincoln University the credit for his own and others' usefulness in the work of uplifting their race.

Dr. Holley told, among other things, of his success in enlisting Southern whites in his enterprise, and expressed his belief that only through their co-operation and assistance could greatest good be accomplished by the educational institutions established among them. Their willingness to aid if rightly approached was asserted.

Dr. Creditt spoke of the catholicity of Lincoln University; of how not only Presbyterians, but Episcopalians, Methodists and Baptists were educated within her walls, and had gone forth to be leaders in their denominations. In the various branches of the Methodist Church—the A. M. E., the A. M. E. Z., the C. M. E., the W. A. M. E., and the U. M. E.—all had Lincoln men as presidents of institutions, editors, teachers, pastors and bishops. "And so in reference to the Baptists," said he, "Lincoln men are today among our leading and ablest teachers, editors, presidents and professors in our de-

nominal schools, and pastors of our largest and leading churches. I can call to mind fifteen of Lincoln's men who are pastoring Baptist churches with congregations numbering from 500 to 1900."

Among other ministers of the Episcopal Church trained at Lincoln, was mentioned Rev. John Williams and Rev. M. F. Duty.

The superiority of Lincoln men, wherever found, because of the superior training which they had received, was dwelt upon by Dr. Creditt, and their usefulness, both North and South, in country and city, reviewed. He might have dwelt more largely than he did upon the wonderful work accomplished in connection with his own Church in Philadelphia, which has now a membership of 1900, 1350 of whom have been added in the last eighteen years. They worship in a church edifice valued at \$80,000, and it has been built through their own efforts. And not content with the work in the city, through the leadership of their pastor, Dr. Creditt, an industrial school for the race has been established at Downingtown, Pa.

The above addresses were all most interesting and some of them very eloquent. Those present could not but feel that an institution that gave such training and skill in public address to men so much needed as leaders among their people, deserved hearty encouragement and support. Enjoyable music was furnished by the University choir. Some closing remarks were made by Rev. Dr. Wayland Hoyt, in which he spoke most highly of the ability of Lincoln graduates as they had come under his observation. He also pronounced the benediction.

Before the audience disbanded, a stranger arose in the audience and asked permission to say a word. He announced himself from the South, and in the city attending the Inland Waterways Convention. He stated that he was a Presbyterian, and for years had taught in colored Sunday schools in the South. He expressed great gratification at the remarks of the speakers, the spirit of kindness and fairness they had exhibited towards the Southern people, and said that he would make it his duty to tell, when he went home, how generous and fair in their allusions to Southern whites these colored ministers and teachers were in their addresses to the people of the North.

Very great regret was felt that there was not a larger attendance at the meeting. It was felt to be very desirable, for the good of the cause, and the interests of an institu-

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LINCOLN UNIVERSITY, PA.

tion doing a much-needed and most commendable work, that a large audience be assembled. And so the meeting was well advertised. Personal invitations were sent to every Presbyterian pastor in the city, with the request that he announce it to his congregation. The members of the Presbyterian Social Union each received an invitation. The members of the Presbyterian Sunday School Superintendents' Association were personally invited. Many others were personally written to. The meeting was announced in the religious papers and in a number of daily papers. And yet very few ministers, very few of the Social Union, very few superintendents, were present.

If the reason for this be inquired for, candor, we believe, must force the answer that, in the large majority of cases, it was owing to a lack of real interest. The weather was unfavorable, but not sufficiently so to keep them from going to what especially interested them. All would freely acknowledge their sense of the importance of the Institution and its work, and their high regard for its President and faculty, but when opportunity was given of showing their appreciation and encouraging them, by attendance upon a public meeting called to give prominence and prestige to the Institution and its work, they simply yielded to personal inclination and indifference and showed the extent of their interest by their absence from the meeting. Such action on the part of so many is very discouraging to the friends of the Institution, and those laboring to secure for it proper funds for the continuance and extension of its work.

The churches and the citizens of Philadelphia, because of the proximity of the University, and their knowledge of its noble and useful work, and acquaintance with its faculty, ought to do far more than they ever have to support the Institution and to increase its usefulness. They will talk in its favor and praise the work it is doing, and yet, with a few notable exceptions, they have

left it, and still leave it, to more distant places to contribute the funds for its chairs and buildings and scholarships.

What is needed to awaken Philadelphia's larger and more practical interest in the Institution we should like very much to know.

Mammy's Lullaby of the Lost Sheep.

BY REV. YORKE JONES, D. D.

(This was sung at the meeting in Wither-
spoon Hall, to music composed by
Dr. Jones.)

You want to heah dat story tole
'Bout dat lamb strayed fum de fol'?

O li'le lamb,
He'pless lamb!
O li'le lamb!
Bleatin' lamb!

De Shepud said, "I'm boun' to go
To fin' My sheep, I love hit so!"

O li'le lamb!
Shepud's lamb!
O li'le lamb!
Precious lamb!

De Shepud made a many a track
Befo' He got His los' lamb back.

O li'le lamb!
Way-off lamb!
O li'le lamb!
Weary lamb!

He brought hit nestled on His breas',
De lamb laid still, so glad to res'!

O li'le lamb!
Happy lamb!
O li'le lamb!
Lovin' lamb!

The Synod of Pennsylvania Appeals to the Churches.

From the report of the Standing Committee on Freedmen, adopted by Synod, we give the following extract:

"Let us remember justly the black brother whom God has commended to our care. Simon, the Cyrenian, who put his great shoulders under the cross and bore it along the sorrowful way, has been generally regarded as a black man. If he was, that cross is a fitting symbol of the load of ignorance and superstition which weighed down his race in Africa, and of the load of ridicule, misunderstanding, resentment, and race hatred which he bears to-day. When Booker T. Washington raised his long arm over the multitude at Atlanta, made up of black and white, and said, 'In things social we can be as the fingers separate; in things pertaining

to our progress, as the hand united,' the whole land rang with applause.

"Brethren of the Synod, we may not all agree in our estimate of the Freedmen, but on certain things we can unite—

"That the Gospel is his necessity;

"That the Gospel is his of right;

"That those great movements for his advancement with which we are all familiar and which are so prominently before the public, lack that insistence upon spiritual things which we, as Christian men, must most desire, and that for the Synod of Pennsylvania to fail of advance in this, the Negro's time of crisis, spells 'reproach.'"

Former Professors in Lincoln University.

Rev. John B. Rendall, D. D., President of Lincoln University, in his sketch of the Institution written for the semi-centennial, spoke of its earlier professors as follows:

"Until 1865, the President included in himself the whole faculty. In 1865, Rev. Isaac N. Rendall, D. D., was elected President, and at the same time Rev. Lorenzo Westcott was elected professor, the first professor. Tall, dignified, scholarly, warm-hearted, genial, he was singularly qualified to unite with his friend and classmate and colleague in shaping and giving character to the enlarging plans and work. Years ago he passed away to his reward.

"There are no greener or pleasanter memories of those early years than of that faculty of two, like brothers walking and working side by side in fullest accord and sympathy.

"And then came Dr. Edwin Rea Bower, the warm-hearted theologian; and Dr. Ezra E. Adams, the princely preacher; and Dr. Gilbert Tenant Woodhull, the chaste classical linguist; and Dr. Thomas W. Cattell, the famous Edgehill master, the best and ripest of whose work God reserved for the Negro; and Rev. Clement C. Dickey, the cultured and polished scholar and son of the founder, Dr. John Miller Dickey. These have all crossed over. One more name cannot be omitted, Rev. Caspar Rene Gregory, D. D., who succeeded Dr. Adams. As well as a scholar, he was an evangelist in the best sense of the word. His personal work and influence with the students was wonderful. Many and many a student was gently led to Christ by his hand. And he taught them how to preach the simplest, purest evangel. He was in constant demand in the churches, in seasons of religious interest and revival. He never counted the sheaves, but there is abundant testimony that he will find many sheaves as crowns of his rejoicing."

Address of President Roosevelt.

President Roosevelt, at the Fortieth Anniversary of Howard University, made an address which must be of great interest to all Negroes and friends of the Negro. It was as follows:

"I am glad to have the chance to come before you and say a word of greeting and of good-speed to-day. This day of your installation, Mr. President, commemorates the fortieth anniversary of the founding of this institution. There has been much of sorrow and disappointment that have come to men, not only of the colored race, but of all races, during that forty years; and sometimes in looking back we fail to realize all the progress that has been made.

"Let me call attention to just two facts. During these forty years—practically during the time that has elapsed since the Emancipation Proclamation—the colored citizens of the United States have accumulated property until now they have, all told, some \$350,000,000 worth of taxable property in this country. During the same forty years they have been making for themselves homes, until now there are 500,000 homes owned and occupied by the colored citizens of our country.

"When a man and woman grow to acquire a certain amount of property, above all, when they grow to own and occupy their own home, it is proof positive that they have made long strides forward along the path of good citizenship. The material basis is not everything, but it is an indispensable prerequisite to moving upward in the life of decent citizenship; and the colored man, when he acquires property, acquires a home, has taken that indispensable first step, and a long, long step.

"Upon that material basis must be built the structure of the higher life; and this institution has been devoted throughout its career to turning out men and women who should be teachers and helpers of their own people toward this higher life. You have close upon three thousand graduates—I think two thousand seven hundred is the exact number. Last year you had in all one thousand students, representing thirty-two of our own States and Territories, and about ninety students from other countries.

"Of these, in the neighborhood of seventy came from the British West Indies, which would alone give us a right to expect the presence here of one who would come in any event, because he is interested deeply and genuinely in every movement for the benefit of mankind, Mr. Bryce, the British Ambassador.

"Every graduate of an institution of learning who goes out into the world has many

difficulties to face. Few have more difficulties to face than those who graduate from this institution. You graduates know how much of hardship you have had to encounter, how much you have had to draw upon all of the courage and faith and resolution and good temper that you had in you. The undergraduates will learn the same lesson.

"I trust that each one of you here will realize the peculiar burden of responsibility that rests upon him, not only as an educated American citizen, but as an educated member of a race that is struggling upward toward higher and better things. The esteem that your fellow-citizens bear you, the way that they look upon you, the way in which they feel about the effects of education as it shows itself in you, will in a large degree measure their belief in and regard for the colored race.

"You bear a great burden of responsibility upon your shoulders, men and women who come from this institution. I trust that you will realize it, and that help will be given to you from on high to bear it well and worthily. I know of no men graduating from any college in the United States who have a heavier load of responsibility than you bear, and, after all, there is no greater privilege given to any man than to have such a load to carry, if only he carries it well. There is every reason why you should realize the weight of the burden, there is every reason why you should carry it buoyantly and bravely.

"You turn out men and women into many different professions. Of course, a peculiar importance attaches to those who, in after life, go into the ministry. A minister needs to remember, what each one of us here needs to remember, but he needs to remember it more than any one else—the truth of the Biblical saying, 'By your fruits shall men know you.' A minister needs to feel that it is incumbent upon him not merely to preach a high and yet a sane morality, but to see that his life bears out his preaching in every minute detail. His position is one of peculiar leadership, and therefore a peculiar weight and obligation attaches to it.

"Nothing can be more important for any people, or any race, than to have those members of that people or race who follow the profession of the ministry so conduct themselves as to be a source of inspiration to their own flocks, and at the same time to win from the outside world a respect and esteem the effects of which will be felt not only by them, but by all their people. Important thought it is that there should be a high standard of morality, a high standard of good citizenship among persons of every profession. It is most of all important that such should be the case among those who are to teach their fellows in the things of the South.

"I have also taken a peculiar interest because of having seen the effects of their work close at hand, in the graduates in medicine of this university. I believe you have, all told, graduated something like a thousand men in medicine, and I happen to know that a peculiar meed of achievement has come to those men. I think that the average of accomplishment has been peculiarly high among the graduates in medicine of this institution. I earnestly hope that the average graduate of your medical department will not stay around Washington; that he won't try to get into some government position; that he won't even go to some other large city.

"I hope he will go and dwell among his fellow-citizens of color in their own homes and be to them not only a healer of their bodies, but a centre for raising them in every part of their lives. I have been struck, in travelling through the South, to find how many colored doctors have gone into other business as well.

"Very naturally, frequently, you will find that they own drug stores, and I was struck by what very nice drug stores, and how prosperous many of them have been. I was struck by the esteem in which they were held, as a rule, by all of their neighbors, and by the evident fact that each such colored doctor who did his work well exercised a very respectable influence in raising the standard of citizenship of all the colored citizens of the locality in which he resided. I do not know a more effective bit of home missionary work than is being done in this way.

"I have spoken a word of only two of the professions into which the graduates of this university go. What I have to say, however, applies to all. It is from this institution that are graduated those who will lead and teach their less fortunate fellows. Upon their leading and teaching much depends for their race and for their country. I earnestly hope, as every good citizen must hope, if he is a good citizen, that strength will be abundantly given to the men and women who undertake this work of leadership and teaching; that their labors may be indeed fruitful, and that when they come to the end of their lives they shall have that feeling of satisfaction than which none can be greater; that to them it has been vouchsafed to lead a life of service that was worth rendering."

The Rev. Dr. Huntingdon, of New York, remarked at the late Episcopal Convention in Richmond, Va., that "The Negro needed the Episcopal Church, it was true, but the Episcopal Church needed the devotion, the loving disposition and the gentle voice of the Negro."

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VOL. XII.

LINCOLN UNIVERSITY, FEBRUARY, 1908.

No. 4.

Graduates of the University.

It is with gratification that we notice that Professor Thomas A. Long, A. B., of the Class of '89, has been chosen to a professorship in Biddle University, the leading institution of the Board of Freedmen of the Presbyterian Church, located at Charlotte, N. C.

Professor William H. Burnett, A. B., Class of '93, Principal of the Terrell Colored High School at Terrell, Texas, was elected President of the State Teachers' (Colored) Association of Texas at their last meeting, held in Dallas, December 26-28, 1907.

John V. Haywood, A. B., of the Class of 1903, has been chosen to deliver the annual address at Samuel Houston College, Austin, Texas.

The Quadrennial Catalogue of Allen University, Columbia, S. C., has been received. It is not to be forgotten that President William D. Johnson, A. B., of the Class of 1868, is one of Lincoln University's honored graduates.

The Twenty-sixth Annual Catalogue of Paul Quincy College, Waco, Texas, has also been sent us. For the courtesy we are doubtless indebted to its President, William J. Laws, A. B., of the Class of 1867.

University Notes.

The presence of the Rev. Dr. J. W. Cochran, Secretary of the Presbyterian Board of Education, was much enjoyed. He addressed the student body on "What is a Call to the Ministry?" His remarks made a deep impression. There are thirty-five students of the University this year under the care of the Board of Education as candidates for the ministry.

The Rev. Dr. Dobbins, Secretary of the Board of Foreign Missions of the Baptist Church, visited the University in December, and gave an illustrated lecture in the chapel on "Missions in China." The photographs were beautiful views. They were taken by Dr. Dobbins himself while on a recent tour to the Church's mission work in China.

The mid-year examinations in the Collegiate Department closed on January 24th. The second term began January 27th. The results of the examinations in the Freshman and Sub-Freshman classes show how very necessary it is that young men have thorough preparation before seeking to enter Lincoln University.

The Day of Prayer for Colleges was observed in a thoroughly profitable and enjoyable way. Rev. Henry N. Faulconer, the Evangelist of Chester Presbytery, addressed the students in the morning on "Prayer," and in the afternoon on "Bringing Men to Christ."

Lincoln's Birthday, February 12th, will be celebrated by special exercises. In the afternoon, the students will take part, and in the evening it is expected that Judge H. M. Hinckley, of Danville, Pa., a friend of the work being done at Lincoln, will address the University.

In order to stimulate interest in the Literary Societies, the Faculty of the University has offered a prize to be competed for by the two societies in an annual debate.

The Collegiate Department of Lincoln University.

On April 4th, 1866, the Ashmun Institute became Lincoln University. The name "University" was chosen advisedly, for the work was planned on broad lines. The Board of Trustees united the activities of the Methodist Episcopal, Baptist, Congregational, Dutch Reformed and Presbyterian Churches. It was the intention to include in the University a College Preparatory, Collegiate, Theological, Medical and Law Department. In 1870, the Medical and Law Schools were actually inaugurated, but suspended in a few years, owing to lack of resources. Since then the work has remained as it is to-day—a Collegiate Department, to which some Preparatory work in classics is adjunct, and a School of Theology.

It is the purpose of this sketch to tell some of the actual facts with respect to the present condition and needs of the Collegiate Department.

* *

The ideal of the Collegiate Department is partly determined by the present conditions facing the Negro races, and partly by what we conceive the functions of Collegiate Education to be.

* *

In regard to the former, every one who considers the situation attentively, must be impressed with the fact that a new phase in the development of our colored population has been reached. The Negro is moving North in increasing numbers, for reasons which have not yet been fully explained. This brings him into contact with a much

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keener competition than he ever knew in the South. In order to win his way, he must be capable of producing in every department of human activity that which is equal to the best that men produce. Our Collegiate Department is intended to afford the Negro such opportunities in the way of education that, if he uses them, he will produce what will rank with the best anywhere in the world.

The function of the College is to impart a knowledge of facts and to train in method. It is not a trade school nor is it a professional school. Its aim is not to train the man to do any one particular thing, but, rather, so to educate him that when he chooses his life calling, his mind will be alert to do the highest and the best. Our ideal graduate is the man whom we can introduce to the professional school or to his life's calling as a man whom we have trained to think and act; who asks no favors; who will prove himself, wherever you put him and at whatever work, the equal of any man living in character, diligence, intellectual ability and knowledge of method.

* *

Let us now glance at actual conditions in our Collegiate Department, and then estimate them by our ideal.

We admit only young men, and none under fifteen years of age. We require in English: Reading, Grammar and Composition. In History: a complete knowledge of United States History. In Mathematics: Arithmetic and Elementary Algebra. In Latin: a knowledge of Grammar and the ability to read Cæsar. In Greek: a knowledge of Grammar and the ability to read the Anabasis. In the Bible: the Book of Genesis and the Gospel by Mark.

Our course consists of four scholastic years of thirty-two weeks actual teaching each. During the first two years, all the work is required; during the second two years, the student is given some opportunity to specialize, with a view to the professional career he intends to follow. Let us glance at the studies by departments. In English, through

Freshman and Sophomore years, Bunyan and Milton are studied line by line and word by word. There is at the same time instruction with written exercises in higher Grammar, Philology, and English Composition. In the Junior and Senior years, Rhetoric, with English Literature, and the reading of some classics, together with Oratory, form the course. In Mathematics, the required course covers Algebra, Geometry and Trigonometry; the elective course includes Advanced Algebra, Spherical Trigonometry, Analytical Geometry and Differential and Integral Calculus. In History, the History of England, the Constitutional History of Europe and that of the United States are covered. In Philosophy, courses are offered in History of Philosophy from Thales to the present day, in Psychology, Logic, Ethics and Pedagogy. In Natural Sciences, Physics, Physiology and Geology, are studied, and a Laboratory Course in Chemistry, as well as an Observatory Course in Astronomy, are offered. In Latin, the course includes the reading of such authors as Cæsar, Sallust, Livy, Virgil, Horace, Cicero and Tacitus, together with Roman History and Mythology. In Greek, Xenophon, Herodotus, Lucian, Plato and Homer are read; lectures are given on Greek literature, and there are courses in Greek History and Greek New Testament. In modern language, instruction is provided in French, German and Spanish. In Political Science, courses are offered in Economics and Sociology. In English Bible, the historical and poetical portions of the Old and New Testaments are studied.

* *

We shall now estimate our entrance requirements, and our curriculum by the ideal as laid down above. Our entrance requirements are very much less in "width" than those usually demanded for admission to an A. B. course in the North, and, indeed, under the definition of the term "College," framed by the Trustees of the Carnegie Foundation for the Advancement of Teaching, we would have no right to the name. The entrance requirements, however, are chosen advisedly. The Negro has no college preparatory schools like Lawrenceville or Penn Charter. We prefer thorough preparation in the subjects within his reach, even if they are few, rather than a superficial knowledge of a large number. Indeed, to widen our entrance requirements at the present time would undoubtedly give us a college, but—no students.

Our curriculum falls below our ideal because it does not give as much as we desire to give in order to meet the needs of the case. We can prepare a man reasonably well for a course in Theology, but this is by no means (important as it may be) the only aim

of our Collegiate Department. We wish to prepare men for other professions equally as well. But the Medical and other professional schools are constantly extending their requirements for entrance, making it necessary to extend, in turn, the Collegiate course. To do this, we need more funds for instruction and apparatus. We need a completely equipped Scientific School in order to confer the degree of B. S. For those who are looking forward to Teaching, we wish a Laboratory for scientific work in Psychology and Child Study. In Modern Languages we need two instructors. Finally, in Physical Education, we need a Gymnasium.

We have matriculated this year in the Collegiate Department 146 students. Ninety-five per cent, of them are *entirely* dependent on their own efforts for their support, and of the remaining five per cent, fully half are partially dependent on themselves. Do we educate them free of charge? By no means. We charge \$25.00 per year for tuition; \$13.00 for coal; \$5.00 for furniture; \$2.00 for use of Library; \$76.50 for board and washing; total, \$121.50. *With the one charge for tuition excepted*, this amount covers the *entire* cost of a student to us. It is only for very good and exceptional reasons that we remit payment of this bill. The man who cannot pay in full must meet the remainder by work at the rate of 12½ cents per hour. Work means the necessary work in buildings and grounds. A part of this is assigned to the Collegiate Department, and is in the form of sweeping the public buildings, caring for lamps, collecting rubbish; and in the Refectory, waiting, sweeping, dish-washing and preparation of food. In *actual cash* from the 146 students of the Collegiate Department, \$4381.50 has been collected this year. The value of the work done is approximately \$2500.00.

The amount contributed by each student may seem small, but let the following facts be considered. Most of them depend on their own efforts for support. They must make during the Easter recess of one week and the summer vacation of three months and a half, enough to buy clothing, pay railroad fare to and from the Institution, purchase text-books, meet all personal expenses, and defray the College bill.

* *

Let us notice some facts with regard to the forty men admitted to the Collegiate Department last September. Out of the forty, fifteen had trades: there were three shoemakers, two carpenters, two painters, and one telephone operator, one barber, one farmer, one casket-maker, one stenographer, one baker, while one had served as a soldier and one had learned how to fire boilers. Of the forty, twenty-one hope to study medicine, eight look forward to the ministry, five ex-

pect to teach, two to study pharmacy, two to follow civil engineering, and one to dentistry and one to law. Of the forty, again, 37% came from the Northern States, and the remaining 63% from the South. The church connection of the forty was as follows: members of the Presbyterian Church, thirteen; of the Baptist, ten; of the Methodist, four; of the Episcopalian, United Presbyterian, Plymouth Brethren, and Christian, one each. Nine were not members of any church.

* *

We shall now consider some of the questions which thoughtful people ask with regard to our Collegiate Department.

* *

"Are you not unfavorably situated for work among colored men? Would it not be better for you to be in the South, where the mass of the colored people live?" To this we reply that, even if it were better to be in the South, we could not change at this late day. In fifty-four years, we have established ourselves so firmly in this locality that only a tremendous upheaval could make us remove to some other. But is this locality unfavorable? We are four miles north of Mason and Dixon's line, and thus practically on the border of North and South. Our situation combines health, fertility and beauty. One-ninth of the Negro population of the country or about 1,000,000 in round numbers, are practically at our doors. This number is constantly increasing. Again, no institution of higher learning for the Negro is so close to the cities to which the Negroes are flocking, and where the most pressing problem of the day is. We are within one hundred and thirty-five miles of New York, with its 80,000 colored population; forty-five miles from Philadelphia, with its 80,000; sixty-two miles from Baltimore, with its 80,000; and one hundred miles from Washington, with its 100,000—"The largest single body of Negroes ever gathered in one city in the history of the world," as a recent writer says. Once more, we are so situated with respect to the summer resorts in which the Negro student can still find work, that the difficulty of self-support is reduced to a minimum.

* *

"But the Negro needs to be trained to *work*. Why do you support so many in idleness? Why not introduce the Park College idea?" To this we reply that no man in the Collegiate Department is supported in idleness. The idle man is eliminated at once if seen to be incorrigibly so. Again, to introduce the Park College idea, however admirable it be, is for us impossible. We have not the land available to support our students by agriculture. To devote the same amount of time to the intellectual, as at present, would require us to double the length

of our Collegiate year, if we required a half-day's agricultural or manual labor from each student. Again, why is a man not being taught to work, when, for three and a half months, he must work at manual labor in the exacting school of real life, in order that for eight and one-half months he may be enabled to eat and be clothed and warmed, and so pursue with as undivided attention as possible intellectual labor in an equally exacting school?

* *

"You have too few students for the amount of endowment. Compared with other schools for the colored race, you are not doing your proportionate share of work with the funds entrusted to you." Let us see whether this assertion is justified by an appeal to the facts so far as we can ascertain them. The Collegiate Department holds \$245,000.00 of productive funds. This means about \$1800.00 to each student. Let us compare this with Harvard's \$4750.00 of endowment for every student, or Yale's \$2430.00 of endowment for every student, or Princeton's \$2130.00 for every student. (See the last Report of the Commissioner of Education, February 23d, 1907.) It may be urged, however, that we should compare ourselves with the schools of similar class. This we do gladly, and with the assurance that we can prove that in no respect do we lag behind the splendid work done by our sister institutions in the South. Our work is not more costly when the following facts are considered: (1) The College Preparatory Work we do is incidental merely; 84% of our students are of collegiate grades. (2) We are not a co-educational institution. (3) We are not situated in a city where Grammar and Primary Schools can be maintained at a small cost, and so swell the numbers of those being educated under a given endowment. (4) Two full professors and three tutors give all their time, and seven full professors devote 60% of their time, to the Collegiate Department. We have not the figures available to institute a comparison with other schools of like grade. We may, however, be permitted to compare the cost of our work with that done at Tuskegee. In the Principal's report for the year ending May 31st, 1907, the number of students is put at 1598, and the amount received for current expenses, \$263,648.58. This is at the rate of \$165.00 per student. Our budget shows that in our Collegiate Department we educate at the rate of \$147.00 per student. These facts we bring up, not in the spirit of self-adulation, but to show that Lincoln University's Collegiate Department is not behindhand in its contribution to the great cause for which it was founded.

* *

We thus make our appeal on the basis of

facts and the work actually being done. We invite those interested to examine our work and its products. We estimate its value on no other basis than what it really is. Will you help us?



Said the Rev. J. Kinsey Smith, D. D., Pastor of the Shady Side Presbyterian Church, Pittsburgh, in a recent address:

"God has created the Negro with a great aptitude for religion and a great craving for it. When the Negro becomes a real Christian, there is no better sort of a Christian anywhere, but he is what he is simply because the white Christianity or the American has so cruelly neglected him. We must give him an education, which will enable him to read the Gospel; then we must give him Bibles to read, and educated ministers to preach the Gospel and the money to procure these. This is our present and national duty. God will require at our hands a full account of our stewardship over our black brothers.

"And it may be that He has placed the black man here in the midst of our American civilization and Christianity to prove whether it is a civilization built on the contempt of human rights, like the splendid but impotent civilizations of Greece and Rome; and whether our Christianity is a magnificent show—sympathetic to riches, intelligence, and purses, but turning away in Pharisee's pride and indifference from these poor aliens and outcasts at our feet."



Booker T. Washington, the most widely known, if not representative man, among Negroes to-day, said:

"The one great need of the Negro race to-day, in my opinion, is strong, unselfish, intelligent Negro leaders and workers. We need in increasing numbers men and women of common sense who will go out among our people in the country districts and teach them proper farming methods: who will teach them how to become owners of land; who will teach them how to become taxpayers; who will teach them how to work six days in the week instead of spending half of the week in idleness; who will teach them how to save their money instead of spending it for whisky and superficial show; who will teach them how to tax themselves, if necessary, in order to build a school house and extend the school term to seven or eight months in the year. We need educated leaders and workers who will also teach our people how to live upon friendly and mutually helpful terms with the white man who is their neighbor; who will teach the masses that our race, like all races, must begin at the bottom and lay the foundation for proper citizenship in industrial directions."

Lincoln University Herald

VOL. XII.

LINCOLN UNIVERSITY, MARCH, 1908.

No. 5.

Notes.

The meetings held at the University in February by the Rev. H. N. Faulconer, Presbyterian Evangelist, were greatly blessed.

A lecture was delivered to the students, February 14th, on "Paul Lawrence Dunbar," by the Rev. Reuben H. Armstrong, D. D., of Philadelphia, of the Seminary class of 1880.

On February 20th, Rev. William Patterson, D. D., Pastor of Bethany Church, Philadelphia, lectured to the University on "Ireland and the Irish." It was full of wit and wisdom, and was greatly enjoyed.

Rev. Dr. I. N. Rendall, Profs. Wright and George Johnson, and Messrs. Cousins, Young and Gleser, of the students, attended, as delegates, the Men's Missionary Convention in Philadelphia.

"The Afro-American Presbyterian," of Charlotte, N. C., in its issue of January 2d, contained an extended article on "Contract-Breaking Churches," by Rev. James G. Carlile, A. M. Mr. Carlile is a graduate of Lincoln University of the Seminary class of 1902.

Rev. M. B. Puryear, of the Seminary class of 1906, is pastor of St. Paul's Baptist Church, Harrisburg, Pa. He expects soon to complete a new church building.

Funds Needed.

As frequently stated in our little paper, Lincoln University is not sufficiently endowed to carry on its work without annual help from its benevolent friends. It cannot collect from the poor students sufficient to provide for their needs while they are studying. They pay as much as they can, but far short of what it costs to feed them and furnish for them comfortably heated and lighted rooms.

We appeal to those who are interested in having them educated and trained for usefulness, that they may become a blessing to their race, to send us a contribution to that end. We need your help, and will greatly appreciate it.

Send to the Financial Secretary, Rev. W. P. White, 1328 Chestnut Street, Philadelphia, or to the University.

Lincoln Day.

From a correspondent of a local paper, we quote the following:

"Lincoln Day" was celebrated at Lincoln University with appropriate exercises. Enjoyable music was furnished by the University Orchestra and Glee Club. In the afternoon, with Dr. John B. Rendall presiding, speeches were made on various aspects of the life and character of the martyred President by J. A. Alexander, Seminary, '08; H. W. Smith, College, '08; and S. F. Taylor, College, '09.

A crowded house in the evening listened to an eloquent address by the Hon. Henry M. Hinckley, of Danville, Pa. Introducing the speaker, Dr. R. L. Stewart, himself a veteran of the Civil War, showed a letter written soon after the surrender of Lee and the assassination of Lincoln, to show the affection of the soldiers of the army for their commander-in-chief.

Judge Hinckley's address abounded in anecdote and humor, and made a forcible application of the moral lessons of Lincoln's life. He illustrated very happily three traits in the President's character—his absence of pride and pretense, nearness to the people, and his sympathy and unselfishness. He told of the woman who, after being present when a successful plea was made to the President for the life of a condemned soldier, went home and said to her friends: "They say he is a homely man, but I say that his face is the most beautiful I ever saw." To the complaint of friends that Secretary of the Treasury Chase was filling his office so well only to further his own ambition and to succeed Lincoln to the Presidency, it was said that the President replied by telling of how, in early days, he was ploughing with a companion, when the horse suddenly started forward and went to the end of the furrow at a tremendous rate. Lincoln investigated to see what was the trouble, and finding a large "chinfly" settled on the horse's face, he killed the fly, whereupon his companion remonstrated, "Why did you kill the fly? That is what made him go." Judge Hinckley closed by saying that when he looked upon the features of the martyred President forty-three years ago, he was looking upon the greatest American that God ever made.

Every word of the lecture was listened to with the closest attention. It is the intention of the faculty to observe "Lincoln Day" each year with patriotic exercises.

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Visit from Dr. Ewing.

They Rev. Dr. and Mrs. J. C. R. Ewing, of Lahore, India, spent several days at Lincoln University in February. Mrs. Ewing is a cousin of Mrs. Prof. W. H. Johnson. On a Wednesday evening, Dr. Ewing addressed the students in the College chapel, telling many interesting facts about education in India, and giving an account of the conversion to Christianity of both Mohammedan and Hindoo young men. The Persian, Arabic and Sanscrit languages were, he said, taught in the Indian colleges instead of the Latin and Greek classics. He said that a high-caste Brahmin could without difficulty become a believer in Christ, but that there would be the bitterest opposition from his family and friends to his being baptized, because by this act he would lose his caste.

There was an interesting scene in the chapel on Friday evening, when Dr. and Mrs. Ewing sang several duets in the Hindustani language, and were followed by the African choir, who sang two hymns in Kaffir.

The visit of these two eminent missionaries to Lincoln was greatly enjoyed by both faculty and students.

Location of Lincoln University.

The chief object of the LINCOLN UNIVERSITY HERALD is to give information concerning the University and to acquaint the public with reference to it. One of the questions which is frequently asked the Financial Secretary is: "Where is it?" We answer: It is in Eastern Pennsylvania, in Chester County, four miles from Oxford, and forty-five miles from Philadelphia, on the Central Branch of the Pennsylvania Railroad, and is reached from Broad Street Station, Philadelphia. The name of the village in which it is located, its Post Office, express office and railroad station—is "Lincoln University." The institution owns here one hundred and thirty

acres of land. Its buildings are twenty-two in number. Twelve are dwellings for faculty and superintendents, three are dormitories for students, two are recitation and commencement halls, and the others are a chapel, a library, a hospital, refectory, lavatory and gymnasium. Rev. John B. Rendall, D. D., is the President; and associated with him is the President Ex-Honore, Rev. Dr. I. N. Rendall, and nine professors.

Letter from Africa.

MISSION WORK AT DAMPAR.

Rev. Joseph Baker, of the Seminary class of 1906, is engaged in mission work, under the Sudan United Missions, in Nigeria, Africa. His story of a king's visit and its sequel we extract from a little missionary magazine:

Dampar, one of the last stations opened by the S. U. M., is a Jukun village on the right bank of the Benue, distant between five and six hundred miles from the mouth of the Niger. The village is situated in a grassy plain, about a quarter of a mile from the river, which, when the rains are heavy, overflows its banks at this place, and swamps the village, so that native canoes can sail through the town. The population, I suppose, does not exceed five hundred, all told.

When I passed through here in November of last year, on my way to Wase, the king was away at Amar erecting mud huts. He came to Wase in January, bringing taxes. He is tributary to the king of Wase. I returned to Dampar during his absence at Wase, and he followed me about three weeks after. He came in great pomp and ceremony—amid clapping of hands, singing, shouting, leaping, beating of drums, dancing, and, in short, every means of expressing joy which the people knew of.

Some time after the festivity was over, and they were all once more in their right mind, I went to visit the king, and explained the object of my stay in Dampar. He received me kindly, and expressed much satisfaction, telling me in conclusion that he had a son who was away, age about fourteen, and that on his return to Dampar he would give me the boy to teach, so that he could, after a time, explain the Gospel to his father. I had then acquired only enough of Hausa to make myself vaguely understood.

The boy came, stayed with me a few days, was mulish, went away without ceremony, and I was happy. If every man could get rid of his burden as easily as I got rid of this boy, he may well think himself specially favored of Providence.

In the meantime, I had busied myself with

acquiring a knowledge of colloquial Hausa. I had only a copy of Mark's Gospel, and a grammar. By May I had acquired enough of Hausa to go from house to house telling the people of a Saviour who died for all mankind. I told the message as plainly as I could. They said they were glad to know it, but as far as I could see they received and regarded it only as an ordinary piece of news. It is next to impossible to convince a people, amongst whom tribal distinctions are so pronounced, that the human race is one, and that whatever is of lasting good to any one people is equally so to all, as will be more clearly brought out subsequently.

Going from house to house, I could reach but few of the people. If I went at night, they were not prepared to hear. The men and boys went to the farms at daybreak, and returned at nightfall. On returning from the farms, they eat their dinner about seven o'clock. It is the only solid meal the Jukun eats. During the day the men and boys from four years up to a hundred drink giya, an intoxicant made from the guinea corn, and the women and girls drink kunu, something like oatmeal water, or thin porridge, made from the same grain. It is good food, but "not strong enough for men." After they have gorged themselves with food, each man eating enough to satisfy two average eaters, what with the fatigue and the gorging, they are fit for nothing else than to go to sleep, and in a few minutes all are fast asleep.

This being the case, I visited the houses by day, but found only a few men and women, more or less advanced in age, or temporarily unfit to go to the farm.

The older women for the most part do not understand Hausa, and some of the younger women but imperfectly. This placed me at a disadvantage, and impelled me to seek opportunities to address the people in gatherings. But there is a bugbear to be met, something like the fear which usually attends a public speaker, either from his having nothing to say, or having something to say, but which is not worthy saying, or delivering a part of his speech, forgetting the rest, or remembering all, but doing violence to his country's language.

I was glad, however, that no one disconcerted me during the discourse by laughing at my distortions of Hausa. I was much encouraged, for by continually speaking in this way I hoped to acquire facility in the language.

I went from quarter to quarter of the village, and addressed men wherever I saw them gathered, and when it became known, I was able to get a gathering here and there in the evening, when farm work lessened and men came home earlier. Sometimes I would

go to one house, and having gained the confidence of the owner (by house I mean a collection of huts under the ownership of one man, with his dependents and their wives, etc.), I then told him that I desired to declare to them the Word of God, so he would collect his household, and send around and get the neighbors to attend. In this way I often had a pretty large gathering.

One day, when the king came to see me, I told him that I wished to proclaim the Word of God to him, as I had mentioned some time before, but which my knowledge of Hausa did not permit me to do then. He was quite willing to hear, and said he would gather his people in front of his house towards sunset, and I could there speak to them. He kept his word. He came out and sat in his folding canvas chair, and sent and collected a goodly number of his subjects, all males, for you must know that among these natives an assembly of persons of both sexes, is quite unusual.

Assembled in front of the king's house, a spacious plot of ground kept free from rubbish, I declared to them the will of God towards us, their demeanor meanwhile being quite comely. I emphasized the love of God to us; the fact that sin does exist; His hatred of it, the remedy He has provided for it: individual acceptance of Jesus by faith; a future life, with rewards and punishments, to all which they listened with marked attention, broken now and then by the frivolity of the little boys, who assemble with the men on all occasions, unless it be when the king is in council with his elders on serious business. What seemed to make the deepest impression on their minds, and filled them at once with amazement and gladness, was, not the love of God, nor God becoming man, nor the promise of the forgiveness of sins—it is the life hereafter.

Not quite sure that they all clearly understood me, at the close of each address I invited those who thought they did not understand distinctly anything I said, or those who wished to ask any questions, to say so. They all sat in a circle. It is one and the same thing to them whether they are in front of you, or behind you, when you speak to them. No one came asking questions as yet, but they, with the king, would hold a long discourse, unintelligible to me, and when all was over, the king would thank me for having come from so great a distance "to make us men," recounting the ills they suffered at the hands of the Fulani, and saying that God had sent the white man to deliver them. He said that they would accept and follow the Word of God, and that I must continue to teach them little by little, and slowly, slowly. "You must not get tired of us."

One Sunday afternoon, after having spoken to the king and his men, we went to another quarter of the village to hold a meeting, for though the village is small, yet some in one part don't know what is going on in the other part of it. There are no bells to signal with. When the king wants any piece of information communicated to all concerned—*e. g.*, he wants all men to turn out and weed his farm to-morrow—he sends round a man about nine o'clock at night, who gives a long, high-pitched note to attract attention, and then proclaims the king's will. If it occurs to him that he wishes anything done, the same day, he sends men to the several houses and informs the landlord, who communicates the message to his dependents. We returned a little after nightfall, and found the king and his elders standing outside my compound. He approached us, followed by the elders. Their countenances gave evidence of internal agitation. The king told us that after the discourse the elders held a conference, desiring to know whether it was meant that the dodo, which was the subject of the discourse, should be given up root and branch, or branch only.

By "root and branch," you know, is meant the thing in its entirety, but "branch" needs some explanation, which will be given later. We told him that the root is what we meant, and nothing less.

We instructed them, prayed with them, and they went away and promised to come again.

Two or three nights after, the party returned. I reminded them that God is a Spirit, and the Maker of us all, the Giver of all things, and that He needs neither food nor drink to refresh or to propitiate Him. For our sins He had Himself, unsolicited, become man, and died that we may have life; that He has declared to us His will, which is for all men; and that He is opposed to, and positively forbids, any medium through which we may approach Him, save Jesus Christ, whom He has appointed.

After some debate among themselves, in which I could discern agreement among the elders, but between them and the king dissension, the king finally said to me: "I am the chief of the Dodo. It is mine. No other man owns it. What I say must be so. From this day I part with Dodo, and shall follow the Word of God. Those who will may continue with it." A short prayer and they went away.

In every discourse I make it a special duty to warn the people that inasmuch as God holds out a reward for those who love and obey Him, and punishment for the disobedient, every man's action is acceptable to Him only in so far as it is voluntary, and required of him. "Ba ya yi maka tilas ba"—He does not compel you.

The king told me, not long after, that the elders had been besieging his house daily, commanding and entreating him not to renounce Dodo, for on his (Dodo's) good-will depends the well-being of them all; that deserting him will incur his displeasure, and as a consequence there will be deaths, barrenness, famine, and every species of physical calamities they could think of.

The king was not easily moved. Having lived at Ibi for twelve years, and in constant touch with the white man, his faith in fetish weakened in many particulars, he had managed to turn his back on some of his superstitious beliefs. For, said he, no greater calamities could have befallen them than the evils brought upon them by the Fulani, to put an end to which they fled from their town, three miles hence, twenty years ago, and sought the protection of the white man.

Lincoln's Education Christian.

The only way to make education Christian is to teach the Christian religion to the student. This is the natural duty of the parents. But when the parents are incompetent through ignorance, or are prevented by the necessity of protracted and exhausting toil, it is the province and duty of the Church to lend a helping and a guiding hand.

The heart of Lincoln University is the Ashmun Church, in which are concentrated all the ordinances of religion—daily public morning and evening prayers, with reading of the Scriptures; the midweek lecture; the Y. P. S. C. E.; the Y. M. C. A.; Sabbath preaching services; the Lord's-Supper; and the Sabbath School. These are all features of University life.

The Bible is taught as one of the courses of study in every class. One professor devotes his whole time to the instruction of the students in the Authorized English Version of the Bible. It is a part of the duty of every professor to exemplify in himself, and to teach and enforce upon the intelligence and conscience of his classes, the principles and moralities of the Word of God. In the history of Lincoln University, the baptism of the Spirit has often accompanied the faithful teaching and preaching of the Gospel.

The Christian features of University life have been strongly manifested in the subsequent life work of the students. These gratifying and satisfactory results are multiplied all over our country in Christian homes, in all departments of business and professional life, in schools of manual and mental industry, in a thousand churches and communities where they have justified the bounty of God, and the good-will of their higher friends.

Lincoln University Herald.

VOL. XII.

LINCOLN UNIVERSITY, APRIL, 1908.

No. 6.

Theological Commencement.

The Theological Commencement of Lincoln University occurred April 7th. The day was fine, and the ride from Philadelphia to the University through the charming dales and valleys of Delaware and Chester Counties was greatly enjoyed by those attending the commencement exercises. The beautiful grounds and lawns and campus of the University are ever an attraction to visitors, and the hospitable welcome extended by the faculty enhances their enjoyment. To the twenty-one buildings that adorned the grounds at the last commencement, another has since been added, viz., a steam plant for heating the buildings. This is a very important acquisition.

The exercises were held in the afternoon in the Mary Dod Brown Memorial Chapel. Rev. H. D. Lindsay, D. D., President of the Pennsylvania College for Women, had preached, the preceding Sunday, the annual sermon. Fourteen young men constituted the graduating class. Two of them took an English and one a special course. The others took the regular classical and theological course. Four were natives of North Carolina, two were from South Africa, two from British Guiana, and one each from South Carolina, Georgia, Mississippi, Tennessee, Pennsylvania and the West Indies. Five delivered addresses at the commencement exercises, as follows: Lewis H. Smith, of Georgia, had as his subject: "A Plea for An Educated Ministry;" Joel W. Nxiweni, of South Africa, "Whom Shall I Send?" Henry C. Cousins, of North Carolina, "Build Thine Own Structure;" Theodore T. Pollard, of British Guiana, "The Evangelization of Africa;" and Henry H. Mantanga, of South Africa, "The Power of Sympathy."

These addresses were very practical in their character, and earnest pleas were made for the evangelization of their race, and especially for the millions of the Dark Continent. It was recognized that the Christian Negroes of this country were not doing as much as they could for missions to their people.

The alumni address was delivered by Rev. Daniel G. Hill, D. D., of Washington, D. C., of the Class of 1889.

The charge to the class by President J. B. Rendall, in presenting the diplomas, was impressive and eloquent. Among other things, he said: "This is not the end of your work, but the beginning, when you take up the heat and the burden of the day. This is not the goal of your hope, for the goal of

all is on the other shore. In all human probability this will be your last reunion as a class until you meet again on the other side of the great river. You will likely be separated widely by sea and land, but you need not be depressed, for a brother will ever be with you. We bid you God-speed as you go from here to your new work in California, in Missouri, in West and South Africa, in South America and elsewhere, and may you carry the Gospel with you. May God's richest blessings be ever with you. May you find diamonds, and may God bring you at last to the Father's home."

Announcement was made by Prof. Galbraith, Secretary of the Board of Trustees, of the degree of D. D. conferred upon Rev. John W. Lee, Pastor of the First African Presbyterian Church of Philadelphia, a graduate of the theological class of 1898.

Dr. R. L. Stewart announced the following award of prizes:

First prize of ten dollars in gold, for proficiency in the study of sacred geography, presented by Miss Lafie Reid, of Mt. Pleasant, Ohio, to Middleton J. Nelson, of Columbia, South Carolina.

The second prize, five dollars in gold, offered by Miss Reid for the same purpose, to Arnold H. Malone, of Trinidad, West Indies.

Honorable mention was made by Dr. Stewart of the excellent work by James W. Botts, of Mt. Sydney, Virginia, who, however, was not in the competition, and George F. Ellison, of Beaufort, N. C.

The Robert Scott prize of fifteen dollars in gold, offered to the senior class for study of the Bible, was divided equally between Henry C. Cousins and Franklin Gregg.

Each member of the graduating class received a copy of Matthew Henry's "Commentaries," the generous annual gift of Mrs. H. H. Houston and her son, Mr. S. F. Houston, of Philadelphia.

The Students' Glee Club furnished enjoyable music for the occasion. A song by the African students in their native tongue drew forth hearty applause, as did also "The Sweet Bye and Bye," sung by the University Quartette as a closing selection.

Quite a number of visitors were present, including Rev. Dr. Robert Watson, of Cincinnati, who made the opening prayer; Rev. Dr. Sheldon Jackson, of Washington, D. C., who pronounced the benediction; Rev. Drs. Dance, Halmes, Reeve and White, of Philadelphia; Rev. W. T. L. Kieffer, D. D., of Milton, Pa.; Rev. Lorenzo Clark, of Lancaster;

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and Messrs. W. H. Vail, M. D., of New York; William H. Scott and H. C. Gara, of Philadelphia; and J. N. Woods, of Gap, Pa.

The Graduates' Future Work.

In the following is set forth what most of this year's graduates in theology have in prospect:

John A. Alexander, of North Carolina, expects to work in the South with the "Christian" denomination.

Henry C. Cousins, of North Carolina, has offered himself to the Presbyterian Board of Foreign Missions, and, if accepted, will work in German Kamerun, West Africa. The sum of \$600 has been raised by faculty, trustees and students to send him.

Felton T. Dick, of North Carolina, has received a call from an A. M. E. Zion church in Los Angeles, California, and expects his conference to send him there.

Franklin Gregg, of South Carolina, expects to work within the bounds of Knox Presbytery, in the State of Georgia.

C. M. Lonistal, of British Guiana, hopes to open work in Deanwood, one of the new suburbs of Washington, D. C., in connection with the Presbytery of Washington.

Harry H. Mantanga, of South Africa, sails in June for his home, to engage in missionary work among his people, the Kaffirs. He was sent to Lincoln University, not by any Mission Board, but by an independent native Presbyterian Church.

Van Horne Murray, of Pennsylvania, expects to go South to engage in pastoral work. Mr. Murray is the son of the late Rev. Daniel Murray, A. B., Lincoln '73, and a graduate from Seminary in the class of '78.

Asa C. Norfleet, of North Carolina, has accepted a call to a Baptist church in the South.

Joel W. Nxiweni, of South Africa, was, like Mr. Mantanga, sent to us by the native Presbyterian Church of South Africa. His pa-

rents and grandparents were Christians, and his father, George Nxiweni, is a Presbyterian clergyman. He sails in June to engage in work among his people.

James W. Pennington, of Tennessee, is making arrangements to take up work in Macon, Georgia, under Knox Presbytery.

Theodore T. Pollard, of British Guiana, hopes to return to Lincoln University to do some special work.

Lewis H. Smith, of Macon, Georgia, a member of the M. E. Church in connection with the Philadelphia Conference, is waiting for a letter of dismissal to some Southern Conference.

Henry P. Whitehead, of Mississippi, has received a call to an A. M. E. Zion church in Jefferson City, Mo., and expects the Conference to send him there.

Extracts from Graduates' Addresses.

From "A Plea for an Educated Ministry," by Lewis H. Smith, of Georgia, we give the following:

"The colored population in the United States numbers ten millions. There are now sixteen thousand Negro preachers. Six hundred are required each year to supply the need and the demand—and generally six hundred respond. Of these six hundred men that enter the Negro ministry yearly, only fifty are graduates of a theological seminary, and the ratio between the trained and the untrained is one to twelve. Each year for every one trained man that enters the Negro ministry, eleven untrained men follow in his train.

"Now, when we say 'trained' men, we wish to use the word in its most liberal and most charitable sense—on an average fifty Negro men are graduated from various seminaries throughout this country, and of these fifty men, it is very safe to say that only twenty-five have a college education or its equivalent. And should we use the words, 'thoroughly trained,' to better designate our meaning, the ratio jumps from one to twelve to one to twenty-four—for every one man that leaves this platform to-day and enters the Negro ministry, twenty-three normally or untrained men enter at the same time.

"The Negro ministry is attractive; it offers power and influence, and too often the desire for influence and the greed for power have been misinterpreted as a Divine call to the sacred ministry. And this one fact might go a long way to explain the number, quality and results of the Negro ministry.

"For every one hundred thousand of the colored population, there are one hundred and seventy-one Negro preachers; and for every one hundred thousand of the white popula-

tion there are one hundred and forty-one white preachers.

"In the last ten years the number of Negro preachers increased more than twenty-seven per cent.; while within the same time the number of educated ministers increased less than eighteen per cent.

"In the year 1904, fifty-nine Negro men were graduated from various seminaries throughout this country, and it will be gratifying for you to know that twenty-four of this fifty-nine were from our own Lincoln University.

"Now, what do all of these figures mean? They mean that there are now sixteen thousand Negro preachers; they mean that there are now one thousand six hundred trained; they mean that there are now fourteen thousand four hundred untrained; they mean that the most complex, the most intricate religious, social and industrial situation in this country to be met, has the most deficient, most incompetent priesthood to meet it."

In speaking on "The Evangelization of Africa," Theodore T. Pollard said:

"Our age is one of the greatest missionary ages the world has ever seen. The tendency is to fix attention on the far East, and yet Africa, with its 150,000,000 of pagans, is one of the most needy fields. With the exception of the Coptic Church in Abyssinia, the vast majority of these people have never heard of God's redeeming love in Jesus Christ. It seems as if the 11,500,000 Negroes in the United States and the West Indies, the only considerable body of the black races won over to Christianity, ought to do more than they are doing for Africa's evangelization. In Africa there are 1,500 Protestant missionaries to 150,000,000 people, or one preacher to every 100,000 persons. In the United States there are 16,000 preachers to about 10,000,000 Negroes, or about one to 625. If every 625 colored persons were to take one of their number as a missionary and give one dollar per year for his support, the African field would be reinforced with a band of 16,000 workers. But one dollar per year does not represent what the churches are doing per member. The last annual report shows that the colored Baptists, the largest denomination, with 1,700,000 communicants, gave for foreign missions \$18,000—a little over one cent per member per year. The colored Presbyterians in connection with our Northern Assembly number 23,000. They raised \$63,000 for congregational expenses, and only \$400 for foreign missions, *i. e.*, it took 1,000 members a year to raise \$15. These figures are an index, not of lack of ability, but of want of interest. It is the duty of the Afro-American to send the Gospel to Africa."

Henry C. Cousins, of North Carolina, had as his theme: "Build Thine Own Structure." We give the following brief extract from his address:

"It is time for the Negro in the United States to do more for his own education. The race can advance, provided those who have received advantages will use them to help others. The Anglo-Saxon race has built itself up by its own efforts. The Japanese, small in stature, but mighty in battle, command the respect of the world because of what they themselves have done. The Negro may also prove it true and he ought not to complain of injustice and ill-treatment. No race can claim more of God's grace than he can. He stands with the foremost in muscle and endurance. He has magnificent opportunities. Then the educated ought to help the uneducated, and not to skulk behind a hotel table nor don a porter's uniform. The call is: 'Build thine own structure,' and if we do, men will exclaim, 'What hath God wrought!'"

From the address of H. H. Mantanga, a Kaffir of South Africa, on "The Power of Sympathy," which appeared in full in *The Westminster* of April 11th, we quote the following:

"See the exhaustless treasures of Africa, where every prospect pleases and only man is vile; where hundreds of millions of savage and barbarous clans, born and educated under pagan influences, are hastening to the close of life, ignorant of life's great end and seeing nothing before them but an impenetrable darkness.

"Will you think seriously over their condition, or will you cause it to flee from your remembrance as the morning dew vanishes before the rising sun? With you remains the honor of making glad the solitary places, of emancipating those who are bowing down to wood and stone, of instructing and leading the spiritually blind; yea, of establishing hope in those who are without God and without hope in the world. On all these, if you would stop a little to meditate, that God made you in His own image; that God, through love and sympathy for the world, sent His only begotten Son into the world to die for you and for me; that Jesus, the Man of sorrows, wept at the grave of Lazarus in sympathy with human bereavement, you would not only feel a lively sympathy for them, but you would find expression by your counsels, by going to them as a missionary, and if you cannot reach them personally, by your pecuniary contributions to those who would; in a word, by bringing about the advent of that glorious time when Ethiopia shall stretch forth her arms unto God."

Oratorical Contest.

Six members of the Junior Class of Lincoln University engaged in an oratorical contest in Coatesville, Pa., under the auspices of St. Paul's African Methodist Episcopal Church. The program was as follows: "Peril in Centralization of Wealth," Massilon M. Alexander, of New York; "Labor Until the Evening," Pinkney E. Butler, South Carolina; "Restricted Immigration," Cyrus T. Green, North Carolina; "A Menace to America's Progress," William H. Russell, North Carolina; "Prerequisites of Modern Civilization," Walter W. Jackson, South Carolina; "Fill Your Place," Jesse T. Williams, North Carolina.

The speaking called forth vigorous applause. The first prize was given to Cyrus T. Green, and the second to Massilon M. Alexander.

A Responsible Position.

Rev. Charles P. McLurkin, who graduated from the Theological Department of Lincoln University in 1906, was selected last fall to take charge of the Bible department in the Colored Cumberland Boarding School at Bowling Green, Ky. He was advised to change his ecclesiastical connection and unite with the Colored Cumberland Presbytery and cast in his lot with this people, in order that he might have their full confidence and increase his influence for good among them. His salary is paid by the Presbyterian Board of Missions for Freedmen for the entire year, and during the sessions of the school at Bowling Green he is expected to remain at the head of the Bible department. He is expected daily to drill the whole school in the knowledge of the Bible, but his main object is to aid in the fitting of the young men in that Church who have the ministry in view for their life work. As at present the training of men for the ministry in the Cumberland Colored Presbyterian Church is very much limited, the training of these young men under the instructions given by Mr. McLurkin will be of incalculable value to them as they go forth to minister to their own people. His aim will be to give them a thorough knowledge of the English Bible, and ground them in the general doctrines of the Presbyterian Church as we find them set forth in the Word of God.

Mr. McLurkin reports to the Freedmen's Board the nature and extent of his work from month to month, and the tenor of these reports is such as to assure the Board that he is not only doing a good work for the Cumberland Presbyterian Church, but also for the cause of Christ at large.

While not engaged in school work, Mr. McLurkin will be expected to travel among the Cumberland colored churches as a missionary at large, preaching wherever he goes the simple Gospel of the Son of God, strengthening and encouraging his Cumberland brethren in the good work they are trying to do in the face of so many obstacles and hindrances.

Notes.

Rev. E. G. Hubert, D. D., of the Class of 1888 in theology, for some time stationed at Wayne, Pa., is now a pastor at Lewes, Del. His church was blessed with a revival at the beginning of the year, and a number of new members were added to it.

Rev. John E. Tice, of the theological class of 1890, is now a pastor of three churches in Kentucky belonging to the Cumberland Colored Church. He is in the district of the night riders, and his people, who are poor, suffer also from their raids. He is in great hope that the Colored Cumberland churches will be received into the Presbyterian body and come under the care of its Board for Freedmen.

On March 10th, Mr. W. A. Hunton, a Secretary of the Colored Branch of the International Y. M. C. A., and a delegate to the World's Students' Missionary Conference at Tokio, Japan, in May, 1907, lectured on Japan with the stereopticon in the chapel.

On March 26th, the Rev. Samuel D. Price, Pastor of the Calvary Presbyterian Church, Camden, N. J., and Recording Secretary of the New Jersey State S. S. Association, addressed the students on "The Sunday School Teacher a Co-worker with Jesus Christ."

Rev. J. W. Brown, of the Class of 1903 in theology, is pastor of the A. M. E. Zion Memorial Church, Rochester, N. Y. It is a historic church. It had its beginning in 1827. During the days of slavery, it was a station in the Underground Railroad. The voice of John Brown was once heard from the pulpit of the old church. Dr. Douglas spoke many times from its pulpit and did some of his newspaper work in its basement. The last public address made by the late Susan B. Anthony to colored citizens was made in this church. Since Mr. Brown was installed, in June, 1905, a new church edifice, costing \$21,000, has been built and paid for with the assistance of friends. The front window is a memorial to Frederick Douglass. Major Charles R. Douglass, his son, spoke at the dedication of the church. Another window is a memorial to Susan B. Anthony.

Lincoln University Herald.

Vol. XII.

LINCOLN UNIVERSITY, MAY, 1908.

No. 7.

Faculty of the University.

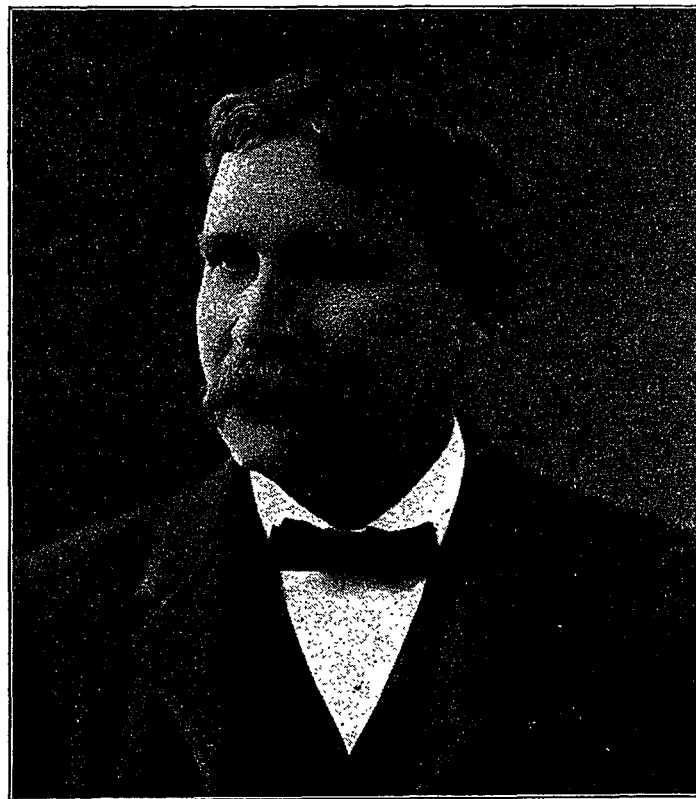
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At a dinner given to members of the Presbyterian Historical Society in Witherspoon Hall, Philadelphia, by Mr. William H. Scott, one of the Trustees of Lincoln University, on the evening of May 1st, among the papers that were read was one by Prof. James Carter, of Lincoln University, on "The African in History." It was much enjoyed. Had we been enabled to procure it, we would have been glad to have inserted it in the LINCOLN UNIVERSITY HERALD.

Collegiate Commencement.

The Collegiate Commencement, the first week of June, is being looked forward to with much interest. It is the occasion of the year, which draws the largest number of visitors to the University. The grounds then are most attractive, and the elevated view is the admiration of all. We trust that the friends of Lincoln will favor us this year with a large attendance.

A new improvement will be beheld—the Heat Plant, a substantial and well equipped building, that is admirably answering the purpose of its construction, viz., the heating of dwellings, dormitories, recitation halls, etc. It has been a regret that funds sufficient were not received to obtain dynamos and complete the Light Plant also. The University is still confined to the use of kerosene as an illuminant. It is very much hoped that the friends of the University will not allow the summer to pass without furnishing the means for the introduction of electric light into all the buildings.

Licensure and Ordination of Students.

At a meeting of the Presbytery of Chester, held at Lincoln University, Thursday, April 23d, seven recent graduates of the University in Theology, Messrs. Henry C. Cousins, Franklin Gregg, James W. Pennington, Van Horne Murray, Harry H. Mantanga, Joel W. Nxweni, and Campbell M. Louistal, were licensed to preach, and the first three named also received ordination at the hands of the Presbytery as evangelists. Messrs. Mantanga and Nxweni, natives of Africa, were granted letters of dismission as licentiates to the Presbyterian Church of South Africa, that they might be ordained by the native Church on the field where they are to exercise their ministry. Mr. Cousins is also looking forward to the African mission field. Mr. Gregg expects to work in Florida; Mr. Pennington and Mr. Murray in South Carolina, and Mr. Louistal in Washington, D. C.

The Rev. Samuel J. H. David was dismissed to the Presbytery of Knox; and Rev.

Sailsman W. Weller, having permanently entered the ministry of the Methodist Episcopal Church, was dropped from the roll of Presbytery. The Presbytery appointed Rev. I. N. Rendall, D. D., and Hon. John H. Converse and Hugh DeHaven, its official delegates to the centennial celebration of the Pennsylvania Bible Society at the Academy of Music, in Philadelphia, on May 7th.

African Missionaries.

As announced in the April number, two of the Kaffir students graduating at the Theological Commencement will return to Africa to engage in missionary work among their people. We learn that one of them has funds sufficient, between what he has saved and what his folks will send him, to reach his field of labor. It takes about \$175 to get there—\$40 from here to England; \$80 from England to Capetown, and \$40 from Capetown to their inland region. They go from Capetown by boat to East Soudan, on the Indian Ocean, thence by railroad inland, and then by freighters, etc.

The second will only have \$70 or \$75. His folks are very poor. It seems a pity to have him wait until he can earn enough to go over, when a church is waiting for him. Are there not those among our readers who will aid in making up sufficient, say \$100 or \$175, to enable him to start at once?

A third, J. B. Tokufa, is also going to a school in Africa, as a teacher, and needs from \$75 to \$100 to enable him to reach there.

These three young men have never given the Institution one anxious thought while in this country, and will do splendid work among their own people in Africa. Once on the field, their own churches will support them. Who will find pleasure in assisting to send them out?

Secretary Taft on the Negro.

Before a large audience, in Plymouth Church, Brooklyn, N. Y., Secretary Taft recently spoke on the race problem.

He expressed in most optimistic terms his belief in the successful future of the Negro race.

The proposed deportation of the race he declared chimerical. The fear of Negro domination in the South, he said, was a dream and a nightmare of the past. With the advantages of education and opportunity the Negro, he said, would take a proper place in the political affairs of the nation.

Nevertheless, the Secretary, though condemning unfair disfranchisement of the Negro, said: "In a population where illiter-

acy is proportionately very large, no one can object certainly under the Federal Constitution to the establishment of electoral educational or property qualifications, and I do not understand that the intellectual colored men of the country object to the passage and enforcement of such a law, but they do object, and have the right to object, to the partial enforcement of such a law in such a way as to exclude the ineligible black men and allow to vote the white men who are equally ignorant and ineligible."

Lincoln University and the General Assembly.

The Assembly will soon meet, and to it the University will make report of its Theological work, as it has done annually ever since organized.

The Assembly has again and again, during the past forty years, placed on record its endorsement and commendation of the University. These may be found in the printed minutes of its proceedings.

In 1871 it said: "We believe that this young theological school is of great importance and blessed promise in connection with the work of the Church for the colored race; and recommend that the Assembly bestow upon it an assiduous and nourishing care; and commend it to the general and needed benefactions of the Church."

In 1877 the following was adopted:

"Resolved, That Lincoln University has special claims upon the benevolence of the Church, and is earnestly commended to the consideration of the friends of Christ."

In 1880 it said: "Lincoln University is doing a work for the education of colored ministers and teachers which ought to command the deepest sympathy and the most cordial support of every Christian and patriot. The success which has marked its history should prove an incentive to greatly enlarged efforts for its support. Is it not time for the great Presbyterian Church to arouse to the commanding importance of training a largely increased number of pious and consecrated colored young men for the work of the Gospel ministry according to our faith?"

The following was the minute adopted in 1882: "Assuredly this Institution (Lincoln University), which has already sent forth one hundred and one ministers and missionaries to the destitute South and to Africa, has a claim upon the hearty sympathy and co-operation of the entire Presbyterian Church."

Passing over some intervening years, in which appear similar recommendations of the University, we find upon the Assembly's minutes for 1904 the following:

"The Theological Department of Lincoln University has a special claim upon our benevolence. Money is needed at once for the erection of a refectory for the better boarding of the students. This Assembly commends this Institution to the Church, and hopes that the friends of the colored people who believe in an educated ministry for them will generously endow this department of work."

One year ago the General Assembly at Columbus placed on record this minute concerning Lincoln:

"This seminary has been doing splendid work up to the limit of her funds. As the action of this Assembly has already indicated, the ministry and its work is to be the great factor in solving the race problem. This Institution has no rich alumni, and no prominent ministerial alumni to influence their rich parishioners to contribute to its work. It must depend entirely upon the liberality of the Church. It has never been in greater need than now of this liberality. They report this year fifty-one theological students, with sixteen graduates, all of whom are instantly swallowed up among the 10,000,000 of the colored race."

Surely in these strong and unqualified commendations of the Institution by the highest court of the Church benevolent Presbyterians ought to exhibit a more free and generous spirit in their contributions to it. If they but would, its influence for good might be greatly increased.

The Race Question.

Mr. N. O. Nelson is a wealthy man, who has established a profit-sharing business in St. Louis, and also a model village, and is a practical man of beneficence.

He has the following to say on "The Race Question:"

"I have lived all my life in the slave States, with Negroes about me; I never owned one, but I have hired many; I think I know them and their attitude better than the writers and politicians. I am at home with Southerners and know some of the intellectual Negroes. Both sides overestimate the existing difficulties and prophecy falsely of the future.

"My neighbors are about half of them white and half of them black. A few of the blacks own their farms, most of them rent on shares, some of them for cash. They are a little poorer than the whites, work about the same, are intelligent, peaceable and take life easy. The whites are very vigorous in their denunciation of the Negro in the abstract, but the Negro neighbor they treat as well and think as well of as they do white men. They are insistent that the abstract Negro shall keep his place; the actual Negro never gets

out of his place or disturbs their equanimity in the least. This is what I have found everywhere—the abstract Negro, the imaginary social conglomerate, fiercely assailed, the individual Negro treated just like any other man. The hue and cry about Negro domination, diluting the Anglo-Saxon blood with the African, the irrepressible conflict between these races, springs from such diseased imaginations as those of Thomas Nelson Page, Rev. Thomas Dixon and Governor Vardaman. These men would do immeasurable harm were it not that the real people of both races never hear of them, and the fact that the great mass of both races live neighbors and friends together, need and want each other. The white man keeps to himself anywhere, so does the Jew and the Hindu and the Jap, and so does and ever will the Negro, of his own choice."

The Colored Episcopal Brethren.

We quote the following from the *Church Standard* of Philadelphia. It appeared under the head of "The Work of Our Colored Brethren."

"There is an impression in the minds of some Churchmen that the colored race has not produced religious leaders, that there is no 'available timber' for the Episcopate. This is largely due to the fact that there are few opportunities to see the Negro at his best, and unfortunately advantage is not taken of these few opportunities. The Negro clergymen, even in those dioceses where they are admitted to equal privileges with the white brethren, are naturally modest. As one of the speakers of the conference at Asbury Park put it, 'They sit in the posterior seats and look very wise when the profound discussions are going on, but, like sages, savants and philosophers, sit still and listen while the other fellows discuss the questions at issue.' There are, of course, exceptional cases, such as occurred during the past year, when the question of bishops for the colored race was under discussion in the diocesan conventions. Then notable and impressive speeches were made by many of this race, some of which have been widely spoken of, as the address of the Rev. Henry L. Phillips before the Diocesan Convention of Pennsylvania, and the address of the Rev. Mr. Bennett before the Council of East Carolina. Nevertheless, under the best conditions, the colored preacher is seldom heard; his work is largely unknown by his white brethren, and many of those who think that the colored race has not produced leaders do not take the trouble to get personal knowledge of their leadership, their ability to preach the Gospel, and their influence over those committed to their care."

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VOL. XII.

LINCOLN UNIVERSITY, JUNE, 1908.

No. 8.

The College Commencement.

The June Commencement season usually sees Lincoln as one of this year's graduates put it in his speech, "The fairest spot on Pennsylvania's sunny hills." We were again favored with beautiful weather, and campus and buildings, new and old, under the bluest of skies and with fields and woods green in their summer dress, made a picture long to be remembered.

Commencement week opened on Thursday, May 28th, with the anniversary of the Philosophian Society. The orator of the day was the Hon. John C. Dancey, LL.D., of Washington, D. C.; who took for his subject: "Joseph Charles Price." Mr. J. C. Price was a graduate of the College in 1879, and of the Seminary in 1881. He was one of Lincoln's most distinguished sons, the founder of Livingstone College. In the afternoon, the oratorical contest for the Sophomore members of Philo was held. It was won by John Benjamin Isaacs, of Georgetown, British Guiana, first, with his oration on "True Service;" and by Samuel T. Berry, of Birmingham, Alabama, second, with his oration on "The Negro Soldier."

Friday, May 29th, was devoted to the Forty-second Anniversary of the Garnet Literary Association. The orator of the day was the Rev. Henry L. Phillips, D. D., Rector of the Church of the Crucifixion, Philadelphia, Pa. His theme was: "Mind Guidance in Race Development." In the afternoon, the oratorical contest for the Sophomore members of Garnet produced some creditable speaking. The first medal was awarded to Clarence A. Brown, of Chester, Pa., for his oration, "Advance;" and the second to Herbert E. Millen, of Strasburg, Pa., for his oration, "The Essential Requisite."

On Saturday evening, May 30th, there took place in the Chapel the First Annual Inter-Lyceum Debate. A silver shield is given to the Society winning the debate, to become the permanent possession of the Society winning it first three times. In addition, first and second medals are offered to the two best individual debaters. The question discussed was: "That the welfare of the United States requires an increase in the Navy." The affirmative was supported by Messrs. Felix B. Cooper, Walter W. Jackson, and Richard M. Fowler, of the Garnet Literary Association; and the negative by Messrs. Richard A. Rice, James E. Munchus, and Willard M. Lane, of the Philosophian Soci-

ety. The debate was most creditable, and bids fair to become one of the most interesting features of the Commencement season. The judges awarded the prize to the negative, and the medals to Messrs. Felix B. Cooper and Richard A. Rice.

Sunday, May 31st, was Baccalaureate Sunday. President John B. Rendall, D. D., preached a helpful sermon from John x: 10, "I am come that they might have life, and that they might have it more abundantly." In the evening, there was a prayer and praise service, conducted by professors and students.

Monday, June 1st, morning and evening, was devoted to the class day exercises. The evening session attracted the usual large audience to see the "Senior Processional," one of Lincoln's original features, to listen to the class songs, and to hear the prophet and the donor ring the changes on the ever old and ever fresh witticisms appropriate to the occasion; while the "Mantle Oration" proved that the old time eloquence, with its classic allusions and soaring periods, has not as yet died from among us.

Tuesday, June 2d, was Commencement Day proper. It was a perfect summer day. At 10.30 came the Junior Orator Contest, participated in by the following:

George Washington Cash, North Carolina, "Why Not Awaken the Sleeping Giant?"

Walter Wade Jackson, South Carolina, "Turn the Trend."

Richard Anderson Rice, Tennessee, "America's Duty to Her Immigrants."

Cyrus Theodore Greene, North Carolina, "America's Opportunity and the Crisis in the Far East."

Massillon McLoud Alexander, New York, "The Peril in Centralization of Wealth."

John Henry Tripp, Georgia, "One of America's Evils."

After consideration of the matter and composition of the speeches, management of voice and manner of delivery, the judges awarded the first medal to Mr. Richard Anderson Rice, of Russellville, Tenn.; and the second medal to Mr. John Henry Tripp, of Augusta, Georgia. In the opinion of all, this was one of the best and most even contests of recent years. A pleasing feature was the variety of subject matter treated in the speeches.

At two P. M., the Commencement exercises were held in Livingstone Hall. There were about eight hundred persons present. The invocation was offered by the Rev. R. A. Hunter, of Coleraine, Pa. Then followed the honorary addresses by members of the gradu-

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ating class. The Latin Salutatory was delivered by Mr. John Clinton Downs, of Baltimore, Md. Mr. James Daniel Ellis, of Oakville, North Carolina, spoke on "One Phase of Japanese Exclusion." Mr. Richard Mark Fowler, of Atlantic City, N. J., gave us a rousing speech on "Local Option," and Mr. Herbert Williams Smith, of Phoenixville, Pa., spoke on "John Cecil Rhodes." The announcement of prizes was then made, the Bradley medal in Science being awarded to Mr. Willard M. Lane, of Washington, D. C. The Rev. William A. Creditt, D. D., Class of 1885, College, and President of the Downingtown Industrial School, presented, in behalf of the Alumni, a contribution towards the Heating and Lighting Plant. The Rev. Tilghman Brown, A. B. '83, S. T. B. '86, of San Francisco, Cal., was then introduced by the President as a recipient of the degree of D. D. Mr. Willard M. Lane then concluded the exercises with the valedictory address, and the Rev. T. M. McDowell, of Elk View, Pa., then pronounced the benediction.

The names of the graduates are as follows: Henry T. Alexander, West Indies; David I. Armstrong, Maryland; Henry J. Austin, New Jersey; Frederic R. Barnwell, South Carolina; *Thomas C. Boyd, Arkansas; Paul A. Collins, California; Hardee Q. Davie, North Carolina; John C. Downs, Maryland; James D. Ellis, North Carolina; Richard M. Fowler, New Jersey; Lilburn Hurdle, Virginia; Willard M. Lane, District of Columbia; James E. Munchus, Texas; James V. Pritchard, Georgia; Allen W. Rice, South Carolina; Herbert W. Smith, Pennsylvania; Clifford E. Terry, Georgia; Jesse A. Walden, Florida.

As illustrating the growth in extent and efficiency of the public schools for Negroes, it is worth noting that of the thirteen honor men, all but two received their preliminary training, before entering Lincoln, in the public schools. Of the four men graduated magna cum laude, all are graduates of high

*Special course.

schools, and one of them had thirteen years of preparation before entering Lincoln, and the other three had twelve years of preparation each. Of the other honor men, one had twelve years of preliminary work, and four had ten years; none fell below seven years of such work.

One feature of Commencement this year was the large number of Alumni present. Dr. William A. Creditt, '85, President; and Rev. French M. Hedgman, '04 and '07, Principal of the Downingtown Industrial School; Eugene L. Youngue, '04, who has just graduated first in medicine from Shaw University, and who will now take up work with the Douglass Hospital, Philadelphia; Rev. Geo. L. Davis, '99 and '02, of Philadelphia; E. B. Terry, M. D., '98, of Atlantic City; Charles H. Trusty, D. D., '89 and '92, of Jersey City; Rev. Charles G. Cummings, '95, of Baltimore, Md.; Rev. A. A. Collins, '01 Sem.; Rev. Reuben H. Armstrong, D. D., '80 Sem., of Philadelphia; Rev. Melford H. Hagler, '88 and '91, known for his good work in the Welsh Mountains; and Rev. McLain C. Spann, '00 and '03, now connected with the work of the Dutch Reformed Church in North Carolina.

Of the graduating class, eleven expect to study theology, four medicine, and two expect to become teachers. The rest are undecided as yet.

The Summer Evangelistic League

The long vacation is usually a time of trial and temptation for our students. It may also be looked upon as a time of great opportunity for Christian work. It is to make some systematic use of this opportunity that the Y. M. C. A. of Lincoln University established this spring "The Summer Evangelistic League." The nature and purpose of the League may be seen by reading its plan:

NAME—The name of this organization is "The Summer Evangelistic League of the Young Men's Christian Association of Lincoln University."

OBJECT—The object of this League is the organization of the students of Lincoln University, wherever they may be and in whatever occupation engaged, for work during the summer vacation in:

Evangelism—Persuading men to accept Christ as their Saviour and Lord.

Temperance—Urging men to abstain from the use of intoxicating liquors as a beverage.

Purity—Influencing men to lead lives that are pure, not only in the sight of men, but also in the sight of God.

METHODS—The object of the League shall be accomplished chiefly by the personal word of the individual to the individual, by the

distribution of appropriate literature, and by public addresses.

MEMBERSHIP—Any student of Lincoln University who is in sympathy with the object of the League, who desires to make himself a personal force for Christianity during the summer vacation, and who agrees to fulfill the requirements of members as herein stated, may become a member of the League.

OFFICERS—The officers of the League shall be the Cabinet of the Young Men's Christian Association, together with a Summer Secretary, to be chosen by them.

DUTIES OF MEMBERS—Each member of the League must send to the Secretary his summer address as soon after leaving Lincoln University as possible, and, in addition, must report monthly to the Secretary concerning his work in pursuance of the three-fold object for which the League is organized.

BULLETIN—These monthly reports shall, so far as possible, be printed in a bulletin, copies of which shall be sent to the members of the League and to their friends.

The following students have enrolled themselves as members of the League for the summer season of 1908. So far as now known, we give their addresses, with the nature of the work in which they are engaged, in order that one of the purposes of the League may be accomplished, viz.: intelligent prayer for one another.

From the Seminary, the following students are enrolled:

James W. Botts, Pullman dining service between Philadelphia and Pittsburg.

Matthew S. Branch, hotel work at Narragansett Pier, R. I.

James B. Brandon, pastoral work with the Union Tabernacle Baptist Church, Ocean City, N. J. The white Methodist church building has been bought, moved over to the section where the colored people live, and Mr. Brandon is now "making the work go."

William D. Burgess, hotel work at Cape May, N. J.

Roger G. Canady, helping his father raise cotton near Oxford, N. C., and on Sundays preaching in the country chapels.

John R. Custis, hotel work at Atlantic City, N. J. Is addressing public gatherings and helping in the local Y. M. C. A. work.

George F. Ellison, will work with the Summer Evangelistic Movement in Philadelphia.

John Q. Evans, hotel work at Atlantic City, N. J.

Floyd D. Francis, hotel work at Cape May, N. J.

Abraham Kendrick, employed in the Waterbury Hospital, Waterbury, Conn.

James A. Kiah, Pastor of the Methodist Church, Ocean City, N. J.

James M. Montgomery.

Van Horne Murray, hotel work at Lake Mahopac, N. Y.

Middleton J. Nelson, hotel work at Wayne, Pa.

Allen Newman.

Quinton E. Primo, colportage work under the American Bible Society in the South.

John E. Robinson.

Josiah J. Thomas.

William W. Todd, hotel work at Wayne, Pa. Is working with the Rev. I. H. Ringgold (A. B. 1900, Seminary 1903), in his Sunday school, and preaching in the neighboring churches, as well as engaging in work with the literary societies.

William Wolfe, will be at Lincoln University all summer.

William A. Monroe Young, church work at Tuscaloosa, Alabama.

From the College, the following students are members of the League:

Henry T. Alexander, hotel work at Mt. Pocono, Pa.

Frederic R. Barnwell, hotel work at Atlantic City, N. J.

John B. Bell.

Ernest O. Berry.

Samuel T. Berry.

Frank E. Boston.

Joel P. Branch, work on steamers between New York and New England.

Monro G. Chandler.

Ellis A. Christian.

William H. Coulson.

Richard M. Fowler, hotel work at Atlantic City, N. J.

John A. Franklin.

John E. Garnett.

Benjamin F. Glasco, tent and evangelistic work in New York City.

John B. Isaacs, hotel work at Mt. Pocono, Pa.

Walker K. Jackson.

Walter W. Jackson.

Perry L. Jacob, hotel work at Buck Hill Falls, Pa.

John V. Kinkle.

Lewis S. Lemus, hotel work at Narragansett Pier, R. I.

J. Norvin Lukens.

William C. A. Martien.

Theophilus T. Nichols.

Josiah E. Peterkin.

Joseph S. Price.

George I. Read.

J. Walter Rhetta, hotel work at Manhattan Beach, N. Y.

Allen W. Rice, hotel work at Thousand Islands, N. Y.

George C. Robinson.

George H. Shea.

Charles J. H. Walker, work in printing office at Asbury Park, N. J.

The W. C. T. U. of Lincoln University, Pa., has been kind enough to supply the League with an assortment of temperance

tracts. From the Chicago Society of Social Hygiene we have received 1200 Purity tracts. Any friend of the work who desires to help us with evangelistic literature along the lines of Evangelism, Temperance or Purity, may do so by sending the tracts to Mr. William Wolfe, Lincoln University, Pa., who will see that they are forwarded to the members of the League.

Through the kindness of the editors of the LINCOLN UNIVERSITY HERALD, a notice of the League's work will appear in the numbers for July, August and September. Hence, members of the League are urged to address communications concerning their work to the Summer Secretary.

Sketch of the Life and Labors of Rev. W. R. Templeton, of Reading, Pa.

BY REV. REUBEN H. ARMSTRONG, D. D.

The Rev. William Reynolds Templeton, the son of Rev. Benjamin Franklin and Sarah Reynolds Templeton, was born in Philadelphia, Pa., November 23d, 1847. When not more than thirteen, he was deprived of both father and mother, and became the foster son of the Rev. John B. Reeve, who had succeeded his father as pastor of the Lombard Street Central Presbyterian Church.

When but a young man, he made a profession of faith, and lived a most consistent Christian life.

Feeling that God had called him to the ministry, he entered Lincoln University, and graduated therefrom in 1869. He then went to the Western Theological Seminary, from which he graduated in 1874. This same year he was called to the pastorate of the Washington Street Presbyterian Church, of Reading, Pa. This field had its difficulties, discouragements and burdens, but in his own modest way Mr. Templeton surmounted the difficulties, faithfully faced the discouragements, and meekly bore his burdens. One of the greatest rewards of his labors came to him at his last communion, in March, 1898, when twenty-six united with the church, among them being his only son and youngest daughter. All of his children, four in number, sat at that last supper, with the only people and congregation he was permitted to minister to.

For thirty-four years he had gone in and out before his congregation, preaching the preaching bidden him by God, being "instant in season and out of season." At his last service, he preached from Psalm xcii: 13, 14, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing."

On Easter Sabbath he sat and listened to

his young people sing praise to God for the last time on earth. He was then sick. All that medical science could do to arrest his disease failed. He departed this life May 25th, at 9.30 P. M.

The funeral services were held May 28th, in the Washington Street Presbyterian Church, crowded by an audience that loved him and highly prized the work he had been permitted to do. The Rev. Reuben H. Armstrong, a brother presbyter of the Philadelphia North Presbytery, which had honored the Rev. William Reynolds Templeton by sending him to the General Assembly, and a warm friend, had charge of the funeral services. The first hymn, "Asleep in Jesus," was announced by the Rev. S. W. Johnson, Pastor of the Second Presbyterian Church of Oxford, Pa.; prayer was offered by Rev. Ford Temple, of the A. M. E. Church of Reading, Pa.; the Scripture lesson (ninetieth Psalm) was read by Rev. Harry Ecker, Pastor of the Olivet Presbyterian Church of Reading, Pa.; a solo was rendered by Rev. J. R. Reed, Pastor of the Bethel A. M. E. Church of Reading, Pa.; Rev. Reuben H. Armstrong gave a sketch of his life and labors, using as a text: "Well done, good and faithful servant." Resolutions were read from the Reading Ministerial Association, of which Mr. Armstrong had been Secretary for seventeen years, by Mr. J. H. Edwards, Secretary of the Y. M. C. A., and from the Ministerial Union by Rev. H. C. Shindle, D. D., Pastor of St. Peter's Lutheran Church of Reading. Addresses were made by Revs. John B. Reeve, D. D., Pastor of the Lombard Street Central Presbyterian Church, Philadelphia; Rev. Matthew Anderson, D. D., Pastor of the Berean Presbyterian Church of Philadelphia; Benjamin Bausman, D. D., of the St. Paul Reformed Church, Reading; Robert M. Blackburn, of the First Presbyterian Church, Reading; and A. H. Semhower, of the Baptist Church of Reading.

The respect and reverence shown for the deceased was also manifested by the offer of the pastor and session of the First Presbyterian Church to rest his body and to conduct the last sacred rites due him therein; and by the audience and general public, which visited the parsonage and looked upon his face for the last time.

He was borne to the Charles Evans Cemetery, where his body rests, among the honored and beloved dead of Reading, until the trumpet shall sound and the dead in Christ shall rise. As to his future, I am sure he would have us apply the words of Paul Lawrence Dunbar:

"When all is done, say not my day is o'er,
And that thro' night I seek a dimmer shore;
Say rather that my morn has just begun;
I greet the dawn and not a setting sun,
When all is done."

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LINCOLN UNIVERSITY, JULY, 1908.

No. 9.

Alumni Notes.

H. H. Mantanga and J. W. Nxiwani, graduates of the Seminary 1908, sailed from New York, June 13th, on the "Caronia," for Liverpool, en route to their home in South Africa. On June 27th, according to advice sent from Liverpool, they sailed from London.

T. T. Pollard, Seminary '08, is assisting Dr. J. W. Holley during the summer in Macon, Georgia.

F. W. Means, Seminary '07, is in charge of the Baptist Church, Scranton, Pa.

Edward R. Martin, College '06, who for the past two years has rendered the University valuable assistance as tutor in classics, expects to teach next year as Principal of the Curry School, Urbana, Ohio.

James W. Pennington, Seminary '08, is stated supply of the Presbyterian Church, Marion, S. C.

Harvey G. Knight, Seminary '04, has been assigned to missionary work under the M. E. Zion Church in Liberia, Africa.

P. J. A. Coxe, Seminary '04, has been called to the Second Presbyterian Church of West Chester, Pa.

Emery L. Raun, College '05, Principal of the Colored Graded School, Bluefield, West Virginia, has been engaged to teach algebra, physics and history, during July, in the summer Normal School for Teachers at the Christiansburg Industrial Institute, Cambria, Virginia.

Several recent graduates of the Seminary have been assigned to work in the West under the M. E. Zion Church. S. W. Weller, Seminary '07, is in Southern Illinois; W. J. Winfield, Seminary '07, is assigned to St. Louis, Mo.; F. T. Dick, Seminary '08, to Jefferson City, Mo.; H. P. Whitehead, Seminary '08, to Warren, La.; J. A. Alexander, Seminary '08, to a station in Northeastern Missouri.

The Colored Branch of the Young Men's Christian Association, Montclair, N. J.

[William F. DeBardeleben, College '03, has for five years devoted himself to the Association work in Montclair, N. J. We believe that the following account of his work will prove both interesting and suggestive.]

The town of Montclair lies on the eastern slope of the Orange Mountains, about fourteen miles northwest of New York City. Express trains on the Lackawanna and Erie

Railroads make the run to New York in twenty minutes. Montclair is thus a favored place of residence for those doing business in the city.

According to the census taken in 1905, the population of Montclair was 16,500. Of that number, 2,500 were Negroes and 1,800 were Italians. It was also stated that for the entire population the ratio of females to males was about two to one. Among the Negroes the reason for this is obvious, since in Montclair, as in all the northern cities, they are engaged chiefly in domestic service. This naturally invites the women. Negro domestic servants in Montclair, if women, receive, on the average, \$4.50 per week; if men, \$9.00 per week. It is interesting to know that 97% of the Negroes in Montclair were born in the South: Virginia (Loudoun and Fauquier Counties), 65%; North Carolina, 25%; South Carolina, 7%.

Montclair is well supplied with churches. There are also many secret societies and benevolent organizations. The Negroes maintain three churches and something like ten of these other organizations just mentioned. About 60% of the women may be considered church goers. On the other hand, 70% of the men never enter a church, except on special occasions, like funerals or entertainments.

About ten years ago, hardly 2% of the Negroes owned their homes. Now 5% of them own or are buying homes. Rent is exceedingly high. Accommodations are very poor. Hence the question of better homes is a very perplexing one. The Colored Branch of the Y. M. C. A., organized February, 1905, is trying to meet three important needs of the Negroes of Montclair—better homes, education, ethical training.

We firmly believe that a well equipped Y. M. C. A. is one of the most efficient means of satisfying these three necessities of the Negro young man in the cities of the North. If the Association had a large building, provided with home-like rooms, that could be rented to young men at reasonable rates, a standard of living much higher than the one now prevailing would be set. Many would learn, for the first time, what a home ought to be.

Again, the Y. M. C. A. is especially adapted to the ethical training of Negroes in Northern towns and cities. It teaches ethics by means of living, personal, Christian example, clean amusements, physical training, the bath, social and religious clubs, reading rooms, and

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 or PROF. R. L. STEWART, D. D.,
 LINCOLN UNIVERSITY, PA.

social service. The saloon, with its lounging room and free lunch, and the various clubs, are very busy making things enticing for men. Especially do these places attract the young Negro boy, just arriving here from some small Negro settlement or hamlet in the South. The Y. M. C. A. is, however, able to attract also. Three years ago, when the Y. M. C. A. was organized, there were two colored base ball teams in the town, which played principally on the Sabbath and for money. Now there is no organized team that plays on the Sabbath, and the young men who played on these Sunday teams are now playing on the Y. M. C. A. team. The young man who was the real spirit and leader of the Sunday teams is now a member of our Bible class and Vice-President of the Debating Club.

In closing, notice the following extract from the report of the Y. M. C. A., published in May of this year: The enrollment shows 176 members, with an average daily attendance at the rooms of 61. During the year, 8 socials were given for men, with a total attendance of 259; and three for boys, with a total attendance of 120. There were 46 Gospel meetings for men only, with a total attendance of 1,061; and 32 sessions of the Members' Bible Classes, with an average attendance of 15. Forty men were aided in securing positions through the Employment Department.

It is the earnest and sincere conviction of all who know that the Y. M. C. A., with little money, can be made a most efficient agent in remedying many of the ills prevailing among the Negroes in Montclair. Already it has yielded results out of all proportion to its present equipment. We already see forces at work which are acting like leaven, and which, if multiplied, must, under God, result in the moral, social and physical betterment of the young men of color in our town.

WM. F. DEBARDELEBEN.

Montclair, N. J.

The Summer Evangelistic League.

In the June number of the HERALD was published the "Plan" of this League. We are glad to publish the following extracts from letters received from members of the League.

Under date of June 25th, John Q. Evans writes from Atlantic City:

"Concerning my work here, I must say with regret that I have been unable to accomplish very much, owing to my being closely confined in my duties at the hotel. What little time I have had off has been spent in the Presbyterian Mission Chapel. This is a fast growing work. I have also been able to do some personal work in the hotel, and from it I can see good results. Individual work for individuals is much needed among the students working here, since some do not seem to realize the responsibility resting upon them nor the light in which they live here."

George F. Ellison wrote from Philadelphia on June 24th concerning the "Tent Work:"

"Since our work does not open until July 5th, we are not able to do more now than mention our plans. We hope to meet with the children every evening from 6.30 to 7.30, to instruct them, using the Christian literature and catechism provided by the Evangelistic Committee, and to organize them into a Children's Choir. At eight P. M., the regular evening service of the tent begins, and I shall be engaged in the music, which, it is hoped, will be a feature of the work, and in personal work with individuals. We all ask your prayers that success may attend our efforts."

Benjamin Glasco on July 1st wrote from New York as follows:

"I have been very busy working in three different places. One of them is the Quaker Mission on Thirtieth Street, between Seventh and Eighth Avenues. I have charge of the young men there, and have a meeting for them every Sunday evening from 6.30 to 7.30. The first half is spent in a social way, and the other in Bible study. I also have charge of a very nice class of young men in Englewood, N. J. Tuesday nights I address a meeting at the Quaker Mission Hall. I received my appointment as one of the evangelists under the direction of the Evangelistic Committee of New York, and have been again assigned to that dreadful district known as 'Hell's Kitchen.' Just before I got there the other night, two policemen were badly cut in the face and head by some one throwing bottles from the roof of a house. I have held three meetings, and the interest seems great. A number of the gamblers told me

they were glad to see me, and the police also seem glad. There are to be ten tents here this summer, and many open air meetings."

Charles J. H. Walker wrote from Asbury Park, June 28th:

"On Sunday, I attended service in the church for our people here, and spoke to the Sunday school in the morning and to the Young People's Society at night. On Tuesday evening I again addressed the Society. I also spoke at Mount Moriah Church, and the pastor has invited me to assist him in organizing a Young People's Society. I have also begun personal work with my neighbors, and two young men have promised me that they will not indulge in alcoholic liquors nor keep company with those who do. They were not, however, willing as yet to sign the pledge."

William A. Young, who is in connection with the Presbyterian Church, South, informs us that Tuscaloosa, Alabama, is to be his summer headquarters, and that during June he has been holding evangelistic services in Selma, Alabama.

* * *

From Charles Gallaudet Trumbull's book on "Individual Work," we copy the following, which we earnestly commend to the attention of every member of the League:

"What shall we say of equipment for the work of individual soul-winning before one dares begin, and of the danger of doing harm by making serious mistakes? Shall one hold back for fear of doing harm? What are the essentials of equipment? What brings effectiveness? Shall one wait until he has an expert knowledge of the Bible? Of theology? Power in argument and discussion?"

"To get a decisive answer to these questions, stop and consider what 'individual work' is. It is simply a telling others of our experience of Christ's love, so that they may share it. This does not call first for an expert knowledge of the contents of the Bible; or of theology, nor for skill in discussion and power in argument. It does call for unshaken, unshakable knowledge of what Jesus Christ has done for us, and for a deeply rooted purpose to share that knowledge with others.

"That is all. We must know Christ, and we must know the one to whom we would make Christ attractive. There are certain ways which are more likely than others to win persons to us. The best way to begin is to begin; and the best time to begin is now."

The following hymn by W. Spencer Walton, of the South African General Mission, expresses the aspiration of our League:

O touch mine eyes, that I may see
In cloudless rapture Thy dear face,
And in that calm serenity
With patience run my glorious race!

O loose my tongue, that I may tell
With burning words, to sinners lost,
That Thou didst come to seek and save,
To purchase them at such a cost!

Unstop my ears, that I may hear
The softest whisper of Thy love,
To draw my heart from earthly things,
And fix it on Thyself above.

Release my feet, that I may run
The way of holiness Divine;
Held by Thy hand, I cannot fall;
Filled with Thy life, I'll brightly shine.

Gospel Work at Fairmount Heights, N. E. Washington, D. C.

C. M. Louistall, of this year's graduating class in the Seminary, writes from Washington, D. C., June 18th, that about a month after being licensed by Chester Presbytery, he began his ministry in a tent 16x28 feet, at Fairmount Heights, N. E., Prince George County, Md., *three feet* from the district line. Fairmount Heights is an attractive colored settlement, five miles N. E. of Washington. It is three years old, and there are now about three hundred families, who have acquired property, lots and houses to the value of over \$60,000. Missionary work has been carried on here, but without permanent result. Since my arrival, I have held service regularly at 11 A. M. and 8 P. M. Sundays, and at 8 P. M. Thursdays. June 14th, I organized a Sabbath school, with one teacher and 37 scholars. We have an offer of \$1,000 from friends if we can raise \$500 among ourselves. The owner of the few remaining lots has reserved a most attractive one as a site for the church. We hope that "St. Andrew's Presbyterian Church" of Fairmount Heights will soon be a reality.

Mission Work in Nigeria

Bishop Tugwell, of British Equatorial Africa (in connection with the Church Missionary Society), reported in April last that \$60,000 was raised from natives alone for church purposes. All the native teachers were being paid by funds contributed solely by the natives. The Bishop was most enthusiastic over the development of Nigeria.

In the Central Sudan, the Church Missionary Society has considerably enlarged its work, and is carrying on its operations at six stations—Lokoja, Bida, Mokwa, Kuta, Zaria and in the Angas district. (Get an up-to-date map of Nigeria and find these places.) The Sudan Interior Mission, whose Secretary, Rev. Mr. Bingham, visited us and gave us a delightful evening with the stereopticon, with headquarters at 262 Delaware Avenue, Toronto, Canada, is working at Patagi and Wushishi.

The Mennonite Brethren in Christ—another society with its headquarters in Canada—is, under the direction of Mr. Banfield, doing good work at Shonga.

The Sudan United Mission, whose Field Secretary, Dr. Kumm, visited Lincoln, and under whose auspices Mr. Joseph W. Baker, of the class of 1906 Seminary, is working, has been carrying on work at six stations—Bukurn, Langtang, Rock Station, Dampar (Mr. Baker's station), Donga and Wukari.

We hope to give information about this work from time to time.

Booker T. Washington on Sunday Schools.

On June 22d, at the International Sunday School Convention in Louisville, Ky., Booker T. Washington made an address on Sunday School Work Among Negroes, in which he said:

"The blacks and whites are here to remain, in my opinion, for all time. Whatever affects the one race, affects the other. We are fast learning in every part of America that one man cannot hold another man down in the ditch without remaining in the ditch with him.

"The whole future of the relations of the two races in the South hinges largely upon our being able to inculcate into the young minds of black and white children proper ideas of justice and a spirit of toleration and friendship. If we fail to teach these lessons in the Sunday school, in that degree the future relations between the races becomes a matter of speculation and danger.

"I grant that there is far too much crime committed by the Negro youth, but, in considering this phase of Negro life, we must remember that it is the young that gives trouble.

"Two years ago, 1,400,000 children of my race entered no public school, and a large proportion of those who were in school attended only four or five months during the year. There are hundreds of thousands of black children who enter no Sunday school or church on the Sabbath day. What has

already been accomplished justifies further efforts.

"This country owes a debt of gratitude already to a group of brave, unselfish, courageous Christian white men and women in the South, which it can never repay. It has been largely owing to the influence of this group, working in co-operation with the educated Negro, that peace and harmony and good will prevail in the South to the extent that they do."

Can You Spell These Words?

A feature of June 29th at the meeting of the National Educational Association in Cleveland, Ohio, was a spelling contest between eighth grade pupils, in which a team of fifteen, representing each of four cities entered. The Cleveland schools challenged the schools of the country. Pittsburg, New Orleans and Erie, Pa., accepted. Cleveland won. Two girls, Mae Thursby, of Pittsburg, and Marie Bolden, a Negro, of Cleveland, had perfect scores. Gold badges were given to these victors.

The one hundred words given out for the test were as follows:

which	iron	admittance
separate	together	irrelevant
develop	beginning	foreigner
whether	surprise	deceit
February	thorough	hygiene
benefited	Negroes	siege
grammar	fulfill	niece
accommodate	principal	alley
embarrass	professor	ceiling
business	descendant	chimney
acquiesce	government	necessarily
privilege	analyze	partition
parallel	detached	capitol
judgment	governor	muscle
until	cleanse	preparation
management	vertical	victuals
analysis	prejudice	disease
lettuce	regretted	millinery
elm	noticeable	sovereign
precede	restaurant	mischievous
occasion	curiosity	several
divisible	miniature	laboratory
chargeable	poem	balloon
supersede	reverend	geography
occurrence	umbrella	cistern
committee	persevere	misspell
disappear	Arctic	equipage
mischievous	particular	cemetery
character	adjacent	conscience
pursue	pumpkin	architect
origin	except	stationery
exercise	recognize	athletic
handkerchief	similar	convenient
potato		

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LINCOLN UNIVERSITY, AUGUST, 1908.

No. 10.

The Present Number

of the HERALD is composed chiefly of records of what the members of our Summer Evangelistic League are doing. We call attention to the article, "Making the Most of a Vacation Season," as expressing the aim and method of our work. We then request you to read carefully the articles on the conditions among the colored people in Atlantic City, N. J., and in Waterbury, Conn., in order that the surroundings which face our students during the summer season may be appreciated. We believe that a study of the facts in these and the other articles of this issue will help you to understand better and so to sympathize with the work of Lincoln University.

Making the Most of a Vacation Season.

To the follower of Christ who has learned to ask with the beginning of each day, "Lord, what wilt Thou have me to do?" the summer vacation is a time of opportunity for service, as well as a time for enjoyment and money-making.

In one sense it is right to ask, how much can I get out of this vacation *financially*, and to do one's best to secure as much as possible in a legitimate way. If this be made the *dominant* purpose, however, it will run away with much that might be secured which is of inestimable value. "Remember the words of the Lord Jesus, how He said, It is *more blessed* to give than to receive." This principle applies to the vacation time as well as the time of study. It applies to all the activities of life as well as to the giving of money for the extension of Christ's kingdom. It means that *giving* should take the precedence of *getting* in the long run; that it should be the dominant purpose of our lives everywhere and at all times. The man who slights his work or fulfills a contract grudgingly, thinking only of the money that is in it, has failed to comprehend or to put into practice one of the first principles of the Gospel of Christ.

To do our work faithfully and well, as in the Master's sight—not as men pleasers, but as servants of Christ—is an obligation which cannot be put aside because of insufficient payment or lack of appreciation. In no other way can the Christian disciple do more to honor his Master and commend the religion he professes than in the rendering of just and honorable service in full measure and with a willing mind.

The acceptance of a gratuity as a token of

appreciation for work well done is not objectionable in any way, but it is a very different thing to work for gratuities or to limit the degree of service to the frequency or value of the "tips" which may be given. The cringing spirit which one of God's children must assume who works on this principle is belittling and demoralizing. It is always and ever the man who *gives*, whether it be of service or of money, that *receives*.

This is the law of the kingdom—"Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the *same* measure that ye mete it shall be measured to you again."

The vacation season also affords to those who are on the alert for service of a more positive character, abundant opportunity to reach and influence those who are not Christians in life or profession.

The only form of Christianity which will stand unflinchingly in the face of ridicule or temptation, is that which is boldly aggressive. Temptations fall away from the man who seeks to win souls to Christ. Men instinctively take knowledge of such a one that he has been with Jesus. Those who are vacillating and hesitating are an easy prey to the tempter, but those who are known to be loyal to Christ are allowed to pass on their way unchallenged. To this form of service every disciple of Christ is called. It is in this way the world is to be brought to Christ. Happy will be the man who can return from a well spent vacation with the consciousness of *loyalty* to his Master amid every environment and trial. And thrice happy the man who has been used of God in bringing the brother or friend by his side out of darkness into God's marvellous light.

To do these things in the hour of opportunity is to make the *most* of the vacation time.

R. L. S.

The Condition of the Negroes in Atlantic City, N. J.

This popular summer resort, as is well known, is in the southeastern part of New Jersey, situated directly upon the Atlantic Ocean. The principal avenues, running east and west, are named after the important oceans of the world, while those running north and south are named after the States of the Union. Atlantic Avenue is the dividing line between the north and south sections of the city.

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LINCOLN UNIVERSITY, PA.

The bulk of the Negroes live on the north side of the city, on land made by filling in the meadows with refuse matter. In this section there live permanently between ten and eleven thousand colored people, one-fourth of the total winter population of the city and about one-ninth of the summer population.

The Negroes are housed in tenements from one to five stories in height. Some are built in cottage fashion, *i. e.*, apart from other buildings, but the majority are in rows like city houses, with little yard space. In many instances the sanitation is very poor. Nevertheless, portions of Arctic and Baltic Avenues and some blocks on Kentucky, Illinois, Indiana and Ohio Avenues, present a clean and somewhat picturesque appearance. All the houses, however, are built with as many rooms as possible, in order to accommodate those who come merely for the summer months.

The Negroes of Atlantic City come mostly from other sections of the country, and, bringing with them their domestic, religious and social customs, they form by no means a homogeneous community, however much they may appear to be so from the outside. Let us notice the family life. This is becoming better and purer yearly. Nevertheless, its surroundings are far more favorable during winter and spring than during the summer. The reason is that during the last-named season the pleasure-seeking, money-greedy outside element overruns the whole community. Physical cleanliness is a characteristic of the home life. Indeed, as Dr. Terry points out, this is the one factor that counteracts many noxious diseases which might arise from the poor sanitation and the crowded dwellings.

Many of the Negroes own their own homes. The total amount of taxable property is put at \$100,000, and is constantly increasing. What do the Negroes do for a livelihood? The bulk work in hotels, restaurants and laundries, while some few are employed in educational, professional and ministerial work. There are five practicing physicians, gradu-

ates of medical schools. Among these are the following Lincoln men: E. B. Terry, '98, has a wide practice, both among white and colored, and recently was elected physician of the Garibaldi League of Italians. S. L. Morris, '92, combines with his medical practice a drug store. W. H. Vick, '94, is also a physician and a druggist. R. E. Harris, '00, has but recently come to the city, and is engaged in building up a practice. The only Negro dentist in Atlantic City is James A. Wimbish, '01.

There are eight colored public school teachers assigned to the rooms occupied by Negro children in the Illinois Street Public School, whose work is productive of great good.

There are five real estate agents, two magistrates, two notaries public, and one lawyer. Eighteen colored men are employed on the police force. Thirteen work as letter carriers for the Post Office Department. One hundred work in the Highway Department. The majority of the largest hotels employ Negro chefs. Among these are the Marlborough-Blenheim, Traymore, Royal, Palace, Haddon Hall, and the Chelsea. The majority of the hotels also employ Negro head-waiters. A host find employment as side waiters, bellmen, second cooks, etc., etc.

The hotel is the place where the student on his vacation finds employment. Here you will find men from all the leading schools of the race all over the country.

Intellectually there is no lack of stimulus. The school building is well equipped and the teaching is efficient. The graduates of the grammar school may attend the high school and then the State Normal School at Trenton. In addition, there are the literary societies of the churches, where the students of the colleges constantly take part. Mention should also be made of the two colored weekly newspapers.

It will thus be seen that there are many evidences of honest diligent work and advancement. At the same time, we must not forget the powers that make for demoralization: Money-making and worldly pleasure are the chief attractions that bring the Negro to Atlantic City. Then the power of the saloon must be reckoned with. It is greater here than in many cities. Each provides a "Ladies' Parlor," so that men and women may debauch themselves in company. Many of the saloons have gambling rooms annexed. They are all brilliantly lighted, comfortably furnished, and provide attractive music. It is sad to see how many young men fall victims to the seductions of these places. Many a student has ruined his career in these houses of death. In a way, the city protects these resorts by not suppressing them, and the worst feature of all is that they are wide open

on Sunday. There are one and often two of these bar rooms on every block. They are responsible for the greatly increased criminality of the Negro during the summer months. Then there is hardly standing room in the jail, and the record of fines is very heavy. During the nine other months of the year, not more than eight or ten prisoners are to be found at a time in the jail and the fines are very light. This is because of the large number of undesirable and worthless persons who drift in during the summer.

We must now sketch the religious forces at work among the Negroes of the place. There are four colored Baptist churches, three Methodist, one Episcopalian, and one Presbyterian. During the spring and winter months, the attendance is very good. About fifty per cent. of the people are deeply religious, and about ninety per cent. are churchgoers. In the summer, the attendance drops, owing to the irregular hours of work in the hotels, where, as was said above, the mass of the colored people work. Yet the summer is the time for evangelistic work, for then the people flock in, and yet this work is not systematically carried on.

For those who do not attend church services there is provided a nightly meeting, conducted by the Salvation Army, a mixed company of both races. There is also a Gospel service conducted by street preachers. The need, however, is for an aggressive summer evangelistic campaign, and we believe that students from the various schools could carry it on with small financial backing.

Some of the ministers here are graduates of Lincoln University. Dr. J. P. Gregory, Sem. '93, is pastor of the Union Baptist Temple, and is doing much for the moral and spiritual uplift of the people. Rev. W. W. Walker, Sem. '00, pastor of the Presbyterian Church, has just begun his work. The outlook is most favorable, and Mr. Walker bids fair to become a great leader of his race to better things. Among the other clergymen we may mention Dr. A. L. Murray, of St. James' A. M. E. Church, who was very kind in supplying much information used in this article. Dr. Batchelder, of the A. M. E. Zion Church, is a strong, intelligent preacher of the Word. Dr. F. J. Handy, pastor of Asbury M. E. Church, was formerly Professor of Philosophy in Morgan College, Baltimore. Dr. Deaver, of St. Augustine's Episcopal Church, is in a quiet but forceful way standing for the strongest religious principles.

The Young Men's Christian Association, though young in organization, is meeting a long-felt need in Atlantic City. It has just been put on a good financial and spiritual basis, and has enrolled 450 members. The rooms, on Arctic Avenue, below Illinois, are too small for the work, but they are highly

esteemed by the many students who gather there during the week and on Sundays. Mr. W. R. Brooks, of the letter carriers' force, is President. He is a popular officer, and has won the respect of all, owing to his zeal for the welfare of the members. This Association is a shelter for many students while waiting for work, and is for all a powerful offset to the attractions of the saloon. But this work needs enlargement.

What is needed here is more organized effort against the saloon, with its gambling den and dance hall accompaniments; a thoroughgoing evangelistic campaign among the people, especially during the summer season; an advancement of work for civic righteousness and a constant increase of proper educational facilities. With these needs met, there is a bright future for the Negroes of Atlantic City.

J. R. CUSTIS.

Atlantic City, N. J.

Gospel Work in Waterbury, Conn.

As regards my work for the League, while I have done something, I have not been able to accomplish all I desired. This has, in a measure, been due to the change of my hours of employment at the hospital. Since the fifteenth of June, I have been working at night, and trying to sleep during the day (the regular night orderly being away for the summer). For this reason, I have less opportunity to come in contact with the people than I had the few weeks previous. But whenever I have an evening off, I always try to use it to the best advantage.

My work has been connected with the A. M. E. Zion Church. On several occasions I have given short addresses in the Monday evening literary, Wednesday evening prayer meeting, and Thursday evening class meeting. The pastor, the Rev. Mr. Fairfax, has invited me to preach for him as soon as affairs are better arranged for the new conference year.

As soon as opportunity will permit, I hope to read a paper before the Young People's Forum on "Temperance;" and, some weeks later, another on some phase of "Purity." The Forum is a society just organized, whose object is the spiritual and mental development of the young men and women of Waterbury. Its meetings are held at four o'clock Sunday evenings, which hour is very inconvenient for me, yet I shall manage to be off on those occasions.

You asked me to say something about the condition of the colored people of Waterbury in general. Of the seventy or more thousand inhabitants of Waterbury, one thousand are colored, mostly from the Southern States—North Carolina having the largest representation. Their moral condition is hopeful and encouraging, considerably above that of many

of our larger Northern cities. Although there are quite a number of saloons here, it is very, very rare to find a man on the street intoxicated. As a matter of fact, I myself have not seen one.

There are only two churches here exclusively colored—the Baptist and the A. M. E. Zion. Both are in charge of well educated, thoroughly consecrated, energetic men, who live in their daily lives what they preach in the pulpits, who put the cause of the Master first, and have the general welfare of the people at heart.

Dr. Fairfax, pastor of the A. M. E. Zion Church, is a Howard University man, has been in the ministry for several years, and is a very able divine. This is his second year in charge of the work here. I have not learned where Dr. Reed, pastor of the Baptist Church, received his preparation. But I must say, however, that I have never met a more earnest and deeply spiritual man. I have visited his church on several occasions, and have been impressed with his interesting and practical presentation of texts, and with the spirituality of the services in general.

The larger number of the colored people of Waterbury own their own homes, and are making efforts to accumulate more property. About two years ago they organized a Negro Business League, whose object is to purchase lots and build homes for colored people. The League is capitalized at \$10,000, and has interests represented in Waterbury, Ansonia, Hartford, Naugatuck, Beacon Falls and Seymour. A nine thousand dollar building has been erected here in Waterbury, which provides homes for six families of the stockholders. The men receive fairly good wages in the mills and factories, and the women are largely employed in domestic service.

I was much pleased to find that the people are interested in the education of their children. One family has two sons and one daughter in Livingstone College, while quite a number of young men and women from here are attending other schools in the South. Of course, this is spoken of aside from their interest in the very efficient public school system in Waterbury. I am told that the colored pupils make very good records in the grammar and high schools.

Perhaps one of the greatest drawbacks to the general development (certainly the spiritual development) of the people, is the antipathy that exists between the two churches, Baptist and Methodist. So far as I have been able to observe, there is no common ground whatever between them, at least they recognize none; and while this spirit exists, there can positively be no union for moral and spiritual development. Indeed, I did not expect to find here in New England the denominationalism so prevalent in the South. If some thing could be done to cause the people to

worship God with more sincerity instead of continually harping on denomination, we can scarcely imagine how much good would be accomplished.

What I have said in reference to the churches does not, in the least, reflect discredit upon the present pastors. I firmly believe them to be broad-minded, sincere men, and faithful servants of their Lord and King. While they are, in a degree, changing the sentiment, the tide is still against them.

While I have briefly related a few phases of the general condition of the people, I would have you know that there are individual interests that might be mentioned if space would permit. For example, I could mention J. E. Kefford, a real estate dealer, who also conducts an up-to-date employment office. I am pleased to say that Waterbury does not have a more spirited and energetic man than Mr. Kefford. He is a credit to Waterbury, and is well thought of by both white and colored people.

ABRAHAM KENDRICK.

Waterbury, Conn.

Notes.

Josiah J. Thomas informs us that he has been doing evangelistic work on the streets in Atlantic City twice on midweek evenings and three times on Sunday.

J. Alexander Franklin wrote on July 27th, from Tate Springs, East Tennessee: "I received the tracts some time ago, and distributed them among the young men with whom I was working. They seemed to take great interest in reading and discussing them. The place where I was working did not agree with me, so I decided to give it up, and since work was scarce in the North, to come South."

Allen W. Rice wrote on July 15th, from the Crossman House, Alexandria Bay, N. Y.: "I have been very successful in distributing the temperance tracts among those who most needed them. I find quite a number of young men here among whom I can work this summer."

Middleton J. Nelson wrote on July 15th, from Sumter, S. C.: "During the month of May I was with the Rev. J. B. Brandon in Ocean City, N. J., engaged in religious work. May 28th I left for the South, and attended the commencement exercises at Biddle University. Since then I have been at home. Sumter is a lively centre for the colored people, and is in the heart of Presbyterian work in this State. Among the colored people there is held weekly a meeting similar in character to the Y. M. C. A. It was a great pleasure to preach to this meeting on Sunday last."

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VOL. XII.

LINCOLN UNIVERSITY, SEPTEMBER, 1908.

No. 11.

Some Notes from the Field.

J. B. Scott, Sem. '08, reported July 23d from East St. Louis, Mo., that he had found his church (A. M. E. Zion) ready to receive him. As the Mississippi had, however, overflowed its banks and partially inundated the lower part of the city, many of the members had fled to St. Louis, and it was some time before the work of the congregation could begin. A splendid site for a new church, costing \$2700.00, has been secured, \$800.00 has been paid down, and plans are under way to raise the rest by September.

The First Presbyterian Church, Oxford, Pa., has sent two boxes of hymn books and library books (for Sunday school) to the Rev. C. M. Louistal, a notice of whose new work in Washington, D. C., appeared in the HERALD for July.

Franklin Gregg, Sem. '08, is in charge of the Presbyterian Church and Mission School, Palatka, Florida.

Vanhorne Murray, Sem. '08, reported on July 30th as to the Gospel work carried on in the Forest House at Interlaken, Lake Mahopac, N. Y. Two Sundays each month were given to preaching and two to general talks on selected topics. John E. Robinson, of our Theological Department, and several Biddle University students, are also employed in the same hotel, and have helped greatly in the work.

Charles J. H. Walker (College Department) has been pushing forward his temperance work in Asbury Park, with good results. Twelve young persons have taken the stand for total abstinence.

William W. Todd (Theological Department) has acted as supply, during July, in the Washington Street Presbyterian Church, Reading, Pa. During August he has been assisting Dr. J. B. Reeves at the Central Presbyterian Church, Philadelphia.

J. Alexander Franklin (College Department) wrote on July 27th from Tate Springs, Tenn., that he had been able to do some good personal work among his fellow-employees in furtherance of the objects of the Evangelistic League.

Theo. Nichols (College Department) has been working for the summer in Twilight Inn, Haines Falls, N. Y. Christian work began July 1st. The manager of the hotel allowed meetings to be held in one of the rooms, and the colored help from neighboring hotels responded gladly to the invitation to attend.

The majority were professing Christians, many of them members of Dr. Credit's Church in Philadelphia. Meetings were held on Sunday and on Wednesday evening.

Ernest O. Berry (College Department) spent the summer at Conowingo, Md. His work has kept him closely confined, but he has been active in distributing the Temperance and Purity tracts and has addressed the C. E. Society on "Mission Work in India," together with a sketch of Henry Martyn's life work.

The last Sunday in July saw the dedicating of the Tabernacle Baptist Church, Ocean City, N. J., of which J. B. Brandon (Theological Department) is pastor.

Louis S. Lemus (College Department), together with Mason, '06 (now a medical student at Howard University), Branch, '07, Munchus, '08, Clemons, '08, and Davie, '08, has been working in The Imperial, Narragansett Pier, R. I. He reports that he has been able to carry on the tract work to some advantage.

George F. Ellison has been employed in the Summer Evangelistic Work in Philadelphia. He informs us that an excellent tent, with a seating capacity of four or five hundred, was put at their disposal. Each night from seven to twelve hundred persons, not only colored, but white, have crowded in to hear the Gospel message. The efforts to reach the gambling districts of South and Lombard Streets have been especially successful. Mr. Ellison's special work has been with the children, he doing the singing and so helping Mrs. Howard (a white lady), who has been doing the speaking. Both white and colored children are thus reached. One notable case was that of a Jewish boy who heard the story of the resurrection and asked for the book containing it. He was given a New Testament. Visits were made to his family and soon his parents and brothers and sisters were brought in.

At Point Pleasant, N. J., is Berea Cottage, maintained by a friend of the colored people and of Lincoln University for the use of those who desire rest and recreation during the summer in the midst of surroundings that improve and do not demoralize. Each week during August a lecture program is followed out. During the first week, Prof. George Johnson gave three lectures on African Missions, illustrated with stereopticon views. During the second week, Prof. James Carter lectured on Sociology; and in the third week, Prof. W. L. Wright gave three illustrated addresses on Astronomy.

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Street Preaching by Megaphone.

(The following account of the work of Benjamin Glasco (College Department) and Rev. C. F. Butler, Sem. '99, appeared in *The Christian Herald* for August 19th.—ED.)

"You're saving us a lot of trouble over here," said a policeman as he welcomed a group of workers from the Evangelistic Committee of New York City who came one hot August day to conduct an afternoon meeting in that section of the city formerly known as Hell's Kitchen, but now called by the less objectionable yet more characteristic name, "San Juan Hill."

In the four blocks bounded by Sixtieth and Sixty-fourth Streets and Tenth and Eleventh Avenues, live about 16,000 people, black and white, mostly black. The atmosphere of the place is discord. Race riots prevail, fierce and bloody. Each street has its "gang," which will not allow boys from other streets to enter or even to cross its special territory. Into this district have come preachers and singers, speaking in no uncertain tone as to the wages of sin and the need of salvation. Street meetings are held every night, all the evening long, during the summer. An earnest young colored evangelist, Benjamin Glasco, and the Rev. C. L. Butler, pastor of the St. James' Presbyterian Church (colored), preach and exhort and plead with sinners, both black and white.

Occasional afternoon meetings have been held from four to six o'clock. Even at that hour of day, a great crowd gathers. Waiters, coal heavers out of work, bartenders, thieves, pickpockets, loafers, colored women, the poor and shabby and vicious and criminal, huddle in a solid mass of pitiful humanity, pressing close to the speaker, who hurls his words so loudly through a megaphone that the hundreds of men and women leaning from the open windows cannot fail to hear the Gospel texts and the ringing words of denunciation of sin and the hope of salvation.

Following the work of last year, a union Bible class was organized, with Mr. Glasco as leader, Miss Beatrice Baisden as instructor, and Mr. Hebson as president. All of the officers are tent converts, as well as Mrs. Cain, who opens her home to the class for their meetings.

The Oldest Theological Student in the World.

He is seventy-two years old. He has been preaching for fifty years. His two sons graduated from Lincoln University, and next year his "baby" girl hopes to graduate from Fisk University. He comes to chapel each morning leading his grandchild by the hand, and, in the class room, when some point in theology or exegesis is explained, he often says: "That is the light for which I have been praying for more than sixty years."

This "oldest" theological student is in the Academy at Bowling Green, Ky., the institution maintained by the Presbyterian Church for the benefit of the Colored Cumberland Presbyterians. There are about 45,000 to 55,000 of them in the States of Texas, Alabama, Tennessee, Kentucky, Illinois, and Missouri. They were *not* included in the union of Cumberland and Presbyterian North, when the Assembly sang "Praise God from whom all blessings flow." They *are* included, nevertheless, in the missionary responsibility of the united Church, and the Academy at Bowling Green is one way of meeting this responsibility. To the head of this work was called Charles P. McLurkin, Col. '02, Sem. '05. Those who knew the earnestness and diligence displayed in Mr. McLurkin's own career from railway section hand to ordained minister through every step of a *complete* college and seminary education, were sure that no mistake had been made. The "Colored Cumberlands" have but a few prepared ministers to fill their pulpits, to lead and organize, to be in each community a centre of morality, civilization and diligence in the work that ennobles and uplifts. The institution at Bowling Green is to prepare such men. As yet in Mr. McLurkin's ten months there, only six students have entered. His "field work," however, during vacations, is gradually covering the various States where this Church exists. Mr. McLurkin is now a minister of the Colored Cumberland Church. The ignorant and fanatical reactionaries among them declaim against him as one who has come to unite them to the Presbyterian Church North. But his aim is not this, but something far better. We can all guess what it is. But we had almost forgotten our "oldest theolog." Here

is what he is studying, and Mr. McLurkin is teaching *all of it*:

JUNIOR YEAR.

Homiletics—Sermonizing, Analysis of Tests. English Bible—History of Version; John's Gospel.

Systematic Theology—Blake's and Lectures. Archæology—1, Biblical Antiquities (Bissel's); 2, Sacred Geography (Stewart).

Bible Training Course—Pentateuch (John C. Martin).

Apologetics—Introduction to; Philosophy of the Plan of Salvation (Walker).

MIDDLE YEAR.

Homiletics—Broadus; Sermonizing.

English Bible—The Prophets.

Systematic Theology—Blake; Anthropology. Pastoral Theology, Pastoral Epistles and Lectures.

Apologetics—Historical Evidences drawn from Recent Exploration.

Church History—Mediæval and Modern Periods (Fisher).

Church Government—C. P.

Bible Training Course—N. T., J. C. Martin.

SENIOR YEAR.

Homiletics—Sermonizing; Extempore Exercises; Vocal Expression (Curry).

English Bible—Apostolic History; Life of Christ and Paul.

Church Government—C. P., supplemented by Lectures and Practice.

Systematic Theology—Blake, Soteriology and Eschatology.

Pastoral Theology—Text Book (Hoppin), and Lectures.

Church History—The Protestant Reformation to Present Time.

Polemics—Papal Claims; Education by the Church; Lawful Amusement.

Any one desiring the Biblical languages, Greek and Hebrew, and are able to take up the studies, can pursue the same in extra class work. And having completed the course, may, on recommendation to the Board, be graduated with degree of B. D.

Sabbath School Work in Georgia.

The Rev. A. B. McCoy, graduated from Lincoln University's Collegiate Department in '01, and in '04 from the Theological Department. Through a plea for the colored students at Lincoln made by the late Rev. Robert F. Sample, D. D., of New York City, Mr. McCoy was led to return to the South, where most of his people are. He felt that if a white man could be so much interested in colored people, much more should a young col-

ored man be interested. So in '04 he entered the employ of the Sunday School Board and came to Georgia. Let us, however, hear his story from his own lips: "I have made a

SPECIAL STUDY .

of two phases of my people in this section: their religion and their morality. The results have not made me a pessimist, and yet at times I find my optimism considerably strained. My territory covers seventy-six counties—more than half the State of Georgia—and I have personal charge of twenty-five Sabbath schools. Knox Presbytery is practically a mission field, and our aim is to reach the helpless irrespective of their denominational connections. The motto of the Sabbath school missionary is:

THE CHILDREN FOR CHRIST; A BIBLE FOR EVERY HOME; A SABBATH SCHOOL FOR EVERY DESTITUTE COMMUNITY.

"God's method of saving children is sometimes wonderful. A few days ago I was in a town conducting some meetings, and when on my way to the Sabbath school I discovered a boy of eight years in a ditch making mud pies. At my invitation, he accompanied me, and was assigned to a class. Monday night he came to service. Tuesday night he confessed Christ in his childish way. Wednesday night he became a Gospel worker and brought a playmate with him. An appeal was made to the unconverted to hold up their hands, in order that we might pray for them. We could see Johnnie pleading with his chum to raise his hand. Seeing that he refused to be persuaded, Johnnie slipped his own hand under his friend's elbow and raised it for him. It was but the reasoning of an eight-year-old, but didn't it show faith in Jesus, who regards the way of the child, and love for his playmate?"

"In a recent

FARMER'S CONFERENCE,

out of seventy-five men who were subscribers to a farmer's paper, only thirty-one had Bibles in their homes, and only ten had family prayers. To-day all of them have been supplied with Bibles and a goodly number of the sixty-five who have no family prayer have responded to the appeal to conduct family devotions if but once a week.

"A letter from a

YOUNG WOMAN WHO IS TEACHING A DAY SCHOOL in connection with our mission Sabbath school says: 'It has been raining all the week, and we have to sit very close together under our umbrellas when the showers come.' She teaches in a cabin about 14 feet by 14 feet. It is the only day school within twelve miles of the place. It is a private school, and runs only two months in the year. About \$200.00 have

been given, however, for a chapel and school building.

"Our greatest hindrance in the way of religious and moral progress is the

COMMUNITY PREACHER.

He is one of the people in occupation, farmer, turpentine or lumber cutter; he is one of them in morals, there being no law of the moral code he hesitates to break. A large number of these so-called leaders are not fit to enter a decent man's house. To overcome their influence, another must be established, and this is the aim of our Freedmen's Board and Board of Sabbath School Work. In the Gospel of Jesus Christ extended to the *entire life* lies the only hope of these people."

Some News from West Virginia.

In Bluefield, in the southern part of West Virginia, Lincoln University has three recent graduates engaged in public school work—Messrs. Emery L. Raun, '05; Irvin C. Tull, '06; and Isaac W. King, '06. The facts below are supplied by Mr. Raun.

Southern West Virginia is very rich in coal and other natural resources. In order to exploit these, colored laborers were brought in from various parts of the country. They had no interest except their daily wages and a good time. They were constantly shifting, and soon the names of the towns in this section became synonyms for lawlessness and immorality. Like people, like priest. The pastor of the leading church could neither read nor write, and was grossly immoral. There were school teachers also, but they were incompetent and immoral, securing their places through political corruption. But conditions have changed and are still changing. The people are trying to become a part of the community by owning property. The clergymen are better educated, and there is an increasing demand for men of strict morality. It is worth while mentioning some Lincoln men who have contributed to this advance. Dr. Nathaniel L. Edwards, '94, is practicing medicine in Bluefield. He has built up a good practice and lives in a comfortable home. He also owns Central Hall, a large building in the business part of the city. The first floor is occupied by one of the finest drug stores in the State, the second floor is devoted to offices, and the third to the various secret societies.

Dr. George M. Marshall, '94, is doing similar work in Keystone; and the Rev. J. V. Whittico, Col. '98, Sem. '01, is the pastor of the only colored Presbyterian church in West Virginia at Kimball. There are other Lincoln men in the district who are doing good work, but space forbids their mention at this time.

A word now about our own

BLUEFIELD COLORED GRADED SCHOOL.

When we first took charge, the school had a six months' term. It is now nine months. The 260 pupils are now more than 375. The teachers were six, and are now eight. A modern four-room brick structure is being erected for use this fall, and we are abundantly equipped with maps, globes, blackboards and all apparatus needed for school purposes. Last June a class of four was graduated in the grammar grade; the first class to finish in the history of the school. Both parents and pupils are thoroughly interested in the work. Many colored people are moving here to get school advantages, and on all sides are heard expressions of surprise at the rapid growth and great change for the better that is taking place in the "coal field."

The Dutch Reformed Church in South Carolina.

Shortly after emancipation, most of the Protestant Churches of the North began missionary work among the ex-slaves. It was not until recent years, however, that the Dutch Reformed Church decided to take up Gospel work among the colored people of South Carolina. Since the work began, five churches have been organized. Three have been provided with church buildings, and two with parsonages. At a recent meeting, the Board of Domestic Missions appropriated \$1000.00 to aid in erecting a church at Florence, S. C., where a mission has been organized and successfully operated for nearly four years. There are now four ministers on the field. Three of them are graduates of Lincoln University. The Rev. W. L. Johnson, '69 Sem., is pastor of the church in Orangeburg, S. C.; Rev. J. T. Colbert, '04 Sem., is at Florence, S. C.; and the Rev. M. C. Spann, '03 Sem., the writer of the present article, is at Timmons-ville, S. C.

Since the work began, 150 persons have been received into full communion in the church. Over 600 have been gathered into the Sunday schools, and an equally large number are under instruction in the parochial schools. If we consider that the Dutch Reformed Church was wholly unknown in the South five years ago, these results are very encouraging. One important feature of the mission is the school work. The Gospel cannot be preached in full effectiveness to an ignorant people. Knowledge and belief must accompany each other. Yet not enough has been done to develop this part of the mission. The parochial schools need special care, and we need, in addition, a normal and industrial school.

Lincoln University Herald.

Vol. XIII.

LINCOLN UNIVERSITY, OCTOBER, 1908.

No. 1.

Who Will Help?

Few, if any, of our important educational institutions are sustained by the income received from students' payments. All of them are constantly appealing for gifts to meet current expenses, to endow chairs, and to erect buildings.

If this is necessary in the case of those engaged in educating white students, it is much more so in the case of those established for the education solely of the colored or Negro race. That race is comparatively poor. The parents of young men are not often able to give much pecuniary assistance, and the earning capacity of the young men themselves is not generally as great, owing to unfavorable circumstances, as that of white young men.

Hence, if young Negroes are to be given an advanced education and fitted for useful positions as leaders and instructors and moral and religious guides to their people, the institutions engaged in the work must be encouraged and sustained in it by the gifts of the benevolent.

That there is a call for such education and training there can be no doubt in the minds of the thoughtful and unprejudiced. No race has ever been elevated and improved without it. There must be those of high ideals, with established convictions of truth, an earnest sense of duty and minds trained to enforce these upon others, to go in and out among their fellows and by example and influence and precept inspire and mould them to higher and better lives.

It is recognition of this fact that influences Lincoln University in its work. Encouragement has also come to it in the character of the young men it has educated and in their great usefulness as a rule wherever they have been placed.

Colored young men are anxious to receive the benefits of the training given at Lincoln, and from far and near they apply each year for admission. The number admitted must necessarily be limited to the number for the support of whom sufficient funds have been contributed. Every year some must be refused on account of a lack of funds. Hungering and thirsting after knowledge, anxious for an education, ambitious to rise, that they may be more useful to their race, they have to be turned away because funds are not in hand to meet the bills which their presence and course in the University necessitate.

Such is the situation which influences Lincoln University to ask for assistance in its work from the benevolent and especially from the friends of education. Who among those

who realize the importance of the elevation and improvement of ten millions of their fellow-citizens through means of moral and religious instruction and training will come to their help?

Send contributions to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa.

Annual Report of the Theological Department of Lincoln University to the Last General Assembly.

This was made by the President in May last, and appears in the recently published Minutes. We give the following extract from it.

"The prospect for the next year's entering class is pleasing, most of the best men in the Senior College Class, both intellectually and spiritually, having expressed their purpose to prepare for the ministry, and their purpose to take their course here. Among those not graduating from this Senior College Class is John Haywood, from Texas, who graduated from our College five years ago with the highest grade given for quite a number of years, who has been a very successful teacher since, but who believes he can be more useful in the ministry.

"We have been impressed with two facts: first, that many men, good men in college, who had not exhibited any special strong moral purpose in college, after entering the Seminary have been greatly quickened; and second, that some, who on account of early disadvantages labored and struggled intellectually, have so gained the mastery of their rudely trained mental powers, that they have stepped to the front, and the tongue has ceased its stammering and the mind its stumbling.

"The feature that marks this graduating class is the missionary interest and the widening of the fields to which they are called. One will be sent to Los Angeles, California; another to Jefferson City, Missouri. Several are going to the far South. One, God willing, will go to the West Coast of Africa. Perhaps more than a passing word should be said of Henry C. Cousins, the man proposed for West Africa. Seven years he has been with us, and he has been absent but three times from any exercises of recitation or chapel, and these times on account of illness. During all this time his influence and activity in good things has been positive and earnest. For three years his eyes and heart have been steadfastly fixed on Africa. He is engaged to a young lady just about to graduate from Scotia Seminary.

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The faculty and students are so much interested that pledges amounting to about \$600 annually for five years have been secured, so that he will virtually be the University missionary. His own church from which he came in the South proposes to give \$25 a year toward his salary. The Board of Foreign Missions is now securing testimonials as to health and other matters relating to him and his intended wife, and it looks altogether probable that the Board will send him.

"Harry H. Mantanga and Joel W. Nxiweni came, selected and sent by the native Presbytery, from South Africa eight years ago. Harry Mantanga is probably the best foot ball player on our team; he is also the best basso that we have had in our choir for years, with a deep, rich, mellow voice. These qualities are, however, only incidental, for both he and Nxiweni are men of the finest types of character. During the entire eight years they have been with us, there has never been a question or whisper of anything doubtful and suspicious. They will go back to their homes where churches of their own people are awaiting them. No Board or agency of any kind will help in their support. They will be maintained entirely by their own people. They will be a tower of strength over in their native land. Three more men from South Africa will follow in the next Senior Class.

4. Property and Funds under Control of the General Assembly.

Professorships	\$168,000 00
Scholarships	39,981 00
Pierce Estate	172,000 00
Buildings	54,000 00

Total\$433,981 00

The Theological Department shares in some of the general improvements of the University. A central heat and light plant warms and lights the Theological as well as the College buildings.

Wants of the Theological Department.

A Dormitory for Students.....	\$25,000 00
A Recitation Hall	25,000 00

Endowment of Chair of Polemics and Evangelistic Work	30,000 00
More adequate Endowment of existing Chairs	60,000 00
Forty-five Scholarships, each \$2,500.	112,500 00

Total\$252,500 00

Such an institution as this depends, in a peculiar sense, on the good will of consecrated Christian men and women. National and State appropriations do not come in these directions. The princely funds and foundations recently established do not look this way.

Lincoln University does not have a wealthy body of alumni to sustain her work and enlarge her sphere of usefulness. God's peculiar people, who believe that the Gospel is the greatest moral force in the world, is our reliance. Whether a race of 10,000,000 human beings within our borders shall become a menace or a safety to this nation, is one of the great questions staring us in the face.

There are many answers being given to this question. Such institutions as this is the answer of the Church. Instead of fourteen ministers a year going out of her doors to the moral wastes of this and other lands, fifty would be but a whispered answer to the clamorous need. J. B. RENDALL, *President*.

A Word to Graduates.

We address you in reference to the LINCOLN UNIVERSITY HERALD, copies of which you have at times received, but to which many of you have failed to subscribe. We are anxious that you should do so, and this not only for the advantage of the paper, but that you may be kept in touch with your Alma Mater and its work. While the paper is not a student publication, exploiting ordinary affairs and occurrences in connection with the student body, it does aim to chronicle all the important events and happenings of the University, its progress and its claims and needs as they arise. You should be interested in knowing these.

The main purpose, however, of the paper, is to keep the public, and especially the contributing friends of the University and those it would win as such, acquainted with its work as carried on, and as exhibited in the useful and oftentimes fruitful labors of its graduates.

To the latter end, it is the intention to publish in each issue of the paper, as heretofore, but it is hoped to a greater extent, reports from the field, in the shape of letters from graduates, telling of the work in which engaged, its needs, its difficulties, its discouragements and successes. The opportunity of reading of fellow-graduates' experience and work ought to be another inducement to all to subscribe for the paper. It may prove a stimulus and aid to them in their own work, and encourage them, also, to communicate

facts connected with it to THE HERALD, for publication.

Will not all who read this appeal at once subscribe for THE HERALD? The price of subscription is certainly within the reach of all. It is only twenty-five cents, which may be sent in postage stamps. The regular reception of the paper will be evidence that the subscription has been received.

Letter from South Africa.

The Rev. T. Chalmers Katiya, of South Africa, who five years ago graduated from the Theological Department of Lincoln University and at once returned to his native land and entered upon missionary work among his Kaffir race, writes us, under date of August 3d, from Fordsburg, Johannesburg, Transvaal, South Africa. We give the following from his letter:

"I am still engaged in my work. Undoubtedly it would be a good thing if the people could always do what you tell them, but it so happens that in the majority of instances they do the opposite of what you tell them. It is disheartening at times to see grown-up men and women utterly unconcerned about their own salvation. However, the Lord does not allow us to become low-spirited for any length of time, for out of these unconcerned people. He causes others to feel the indispensable need of a Saviour.

"To be a pastor of a native congregation in a city in Africa is an unenviable distinction. Here, all sorts and conditions of people are congregated, and have set themselves to do what they think is right in their minds, regardless whether it is right or wrong; and as is often the case, they are prone to wander astray from the old paths of righteousness. To tell them that their course will eventually lead them to ruin, is considered as an impertinence on your part. Have not their fathers and grandfathers been leading the same lives, and why should they adopt a different course? Furthermore, they took no part in crucifying Jesus of Nazareth; it was the work of white people. White people must not, after committing a crime, try to implicate them, and thereby make them accessories to their crime.

"Yet notwithstanding the untractableness of most of these people, the stumbling-block, the rock of offence, in the speedy extension of the Kingdom of God in the hearts of men is found amongst those who profess Christ. There is much of the merest lip-loyalty to be found amongst them; much credulity; much unbelief; much ignorance; much inconsistency; divisions apparently incurable; hatreds apparently irreconcilable; murderous contentions; blackest deceit. This, no doubt, arises from the fact that there are persons inside the Church—the true Church—who ought not to be there at all. They are a people who appear to be never weary of giving wounds to them-

Selves. Surely, if Christianity had been capable of destruction, Christians themselves would have destroyed it centuries since. Their own treacheries, their own inconsistencies, their mutual conspiracies and conflicts, their divided fronts, their internecine campaigns, would have shattered its life long since.

"I am not exaggerating the true state of things. This is a true representation of the state of things in my own congregation. I have been going on for two years trying to better things, but up to the present have not succeeded very well.

"All your prayers and sympathies are indispensably necessary to me. I am doing my best to create a church worthy of the name, but whether my object will be attained remains to be seen."

The Negro in Philadelphia.

The Chicago Inter-Ocean, under the head of "Hopeful Sign of the Negro's Future," publishes the following:

"Philadelphia, third largest city of the United States, has a Negro population of 83,000, according to a census just taken under private auspices. In Negro population, Philadelphia is exceeded only by Washington, Baltimore and New Orleans.

"Among the most interesting facts shown by the "colored directory" of Philadelphia, just published, are these relating to taxation:

Total taxable value of real estate owned by Negroes	\$2,438,675
18 properties assessed at less than \$500 each	4,725
52 properties assessed between \$500 and \$1,000	412,500
529 properties assessed between \$1,000 and 3,000	948,200
116 properties assessed between \$3,000 and \$5,000	426,150
64 properties assessed between \$5,000 and \$7,500	388,100
11 properties assessed between \$7,500 and \$10,000	89,500
12 properties assessed at \$10,000 or over	169,500

"The cash value of Philadelphia real estate owned by Negroes is conservatively estimated at over \$10,000,000.

"In the year 1800 there were 6,800 Negroes in the Quaker City. To-day it has over 20,000 Negro voters, of whom 2,190 are classed as illiterate. There are about 53,000 Negroes between the ages of ten and twenty-one years of whom one-tenth are illiterate.

"According to the latest census, the workers are thus divided: Agricultural pursuits, 214; professional service, 585; domestic and personal service, 26,646; trade and transportation, 4,727; manufacturing and mechanical pursuits, 3,051.

"Classed as 'professionals' are 14 lawyers,

11 dentists, 1 druggist, 28 physicians, 6 artists, 4 chiropodists, 2 oculists, 2 electrical engineers, 50 public school teachers, 4 private school teachers, 18 graduate nurses, and 22 music teachers.

"Thirty-two incorporated business concerns in Philadelphia are operated by Negroes. They control five insurance companies and publish twenty newspapers, mostly weeklies. Their charitable and philanthropic organizations number thirty-five. There are three day nurseries for Negro children, thirteen missions, eight social settlements, and four associations for the protection of civil rights of the Negroes. There are over eighty churches, with a membership of nearly 30,000. More than half of these church members are Baptists.

"Of fraternal societies, the Negroes have twenty lodges of Odd Fellows, one lodge of Elks, nineteen Masonic lodges, with six chapters of the United Grand Chapter, four commanderies of Knights Templar, and three divisions of the Scottish rite. There are two Grand Army Posts of colored members exclusively, and also two camps of Sons of Veterans. There are four political clubs, all Republican, two religious and social organizations, four literary societies, and twenty-six social, beneficial and industrial organizations, ranging from an auxiliary day nursery club to one of Pullman car porters."

Letter from Rev. J. W. Baker.

Mr. Baker, a graduate of Lincoln University, is engaged in missionary work in North Nigeria, Africa, at a place called Dampar.

Some time since we gave extracts from his letters. In the following he tells of his efforts to secure the attendance of the women at his meetings and their behavior.

"Meetings continued to be held. The attendance was very good. I told the men that the message of salvation is for every human being, there being no sexual distinction, nor racial, for Christ did not die for any one people, or for any one sex; and that they should invite their wives and bring their female children to the place of worship, where they might hear the message which God so kindly sends them. A few women came, but sat so far away, from fear of approaching too near the men in public, that they could not conveniently hear me, and what is more, they don't all understand Hausa language. I therefore suggested to the king that as the women were somewhat retiring, and felt embarrassed in a promiscuous gathering of this nature, it would be well to have a separate meeting for them in the entrance to his compound, where he and the interpreter would be the only males in the audience. He readily adopted the idea. Sunday morning at nine o'clock was the hour appointed. The women are far less prompt

in attendance than the men. For about the space of an hour and a half they came, one by one, two by two. They were so tardy that for more than half an hour after dismissal a few of them might be seen moving slowly along to the place of worship, only to turn back without regret on learning that preaching was over. One has as much trouble in securing the attention of the women during an address as he has with the boys. Some of them don't hear a hundred words of the discourse, their time being taken up in criticizing the dressing of their neighbor's hair, a thing which with them receives no small attention. Indeed, they seem to take more pride in the hair than in any other personal endowment, except beauty, a quality to which the proper dressing of the hair among women of all races is of inestimable service. Some would be noting the handkerchief on another's head. Those whose beauty receives reinforcement from a nicely-colored handkerchief rather than from the hair, tie the handkerchief around the head so as to display it; those who are conscious that there is 'beauty in the hair,' which will be obscured by a piece of cloth, go bareheaded. Another would be glancing at the piece of cloth wrapped around her neighbor's body up to the armpits, which forms at once her skirt and bodice. Skirt and bodice, handkerchief, dressing of the hair, beauty of teeth, the proper dyeing of the nails, all these and many other things are subjects of criticism and envy, just as much as silks and feathers, and perfumes, and diamonds, are among their sex in the Christian lands.

"In one corner a child by its noise would disturb the peace of the house, when it is found useless to continue the discourse until the mother goes out with it, and when she is going out they all stare at her as though she were a locomotive they were seeing for the first time; or there may be a few sharp words over domestic or other affairs; or the interpreter may misinterpret an idea, when the king would correct him, an instance which never fails to afford laughing matter for a minute or two.

"You will readily see that during an hour's address, with women as hearers, one does not say as much as he would addressing men for a space of time twice as long.

"At every meeting the women never fail to express their gratitude to God for having sent them His Word, and for having provided a place of rest for their souls after death. It is scarcely possible for us who have had the root doctrines of Christianity taught us positively from childhood, especially the doctrines of the forgiveness of sin and of a future life, to realize the relief and satisfaction it brings to the souls of those who all their lives 'walked in the land of the shadow of death,' and to whose minds these doctrines were nothing more than mere speculations, if indeed they were ever thought of at all."

Lincoln University Herald.

VOL. XIII.

LINCOLN UNIVERSITY, NOVEMBER, 1908.

No. 2.

University Notes.

The Rev. R. H. Nassau, D. D., for many years a missionary in West Africa of the Board of Foreign Missions of the Presbyterian Church, U. S. A., and author of "Fetichism in West Africa," a book which has become a classic in its department, was a visitor to the University on October 4th, and made two missionary addresses to the student body.

On Sunday, October 11th, the opening address, so-called, was made to the students of the Theological Department by the Rev. George Johnson. The evening service was given up to hearing the reports of those engaged in work during the past summer under the Summer Evangelistic League of the Y. M. C. A. of Lincoln University. The reports were deeply interesting and exceedingly encouraging.

On October 12th, Mr. S. L. Moier, of Glasgow, Scotland, with his wife, visited the University and addressed the student body. Mr. Moier is the Manager of the African Lakes Company, and, with his wife, has travelled extensively in the region of Lake Tanganyika.

The first lecture of the usual winter course at the University was given on the evening of October 22d, by William T. Ellis, of Swarthmore, Pa. Mr. Ellis has for years been connected with Christian Endeavor and Sunday School life, and prepares comments on the International Sunday School Lessons for a large number of prominent secular papers. He was for a time religious editor of the *Philadelphia Press*, and while occupying this position made a journey to the Orient for the purpose of investigating mission work. The theme of his lecture was "China and America: The Old and the New."

On Sunday evening, October 25th, the University was addressed by Dr. Sheldon Jackson, of Washington, D. C., well known for his work in the interests of civilization and Christian education in Alaska. His subject was, "Some Clouds on the Horizon of Our Country." He took up the immigration, the Indian and the Mormon questions.

Prof. Walter L. Wright was the University representative at the celebration of the Seventy-fifth Anniversary of the Founding of Haverford College, October 16th and 17th. On Sunday evening, October 18th, Prof. Wright addressed the students on the impressions received at Haverford. One matter em-

phasized was the strong plea of George Wharton Pepper, of the University of Pennsylvania, on the absolute need of the Christian religion for the college student of to-day.

The University Opens.

Lincoln University opened for the Fifty-fourth Academic Year on Thursday, September 24th, at five P. M. The returning students were able to notice not only the beauty of the surrounding woods and fields, but also some material improvements in the University's equipment.

At the Power House, a new coal bin, built of concrete and roofed with slate, capable of holding more than five hundred tons, has been erected, and a new boiler installed. The two already there have proved insufficient during extremely cold weather. In front of the Library, a concrete walk has been laid, the first of others which, it is hoped, will soon follow, and so save us in winter from ploughing through the mud of Chester County, and in summer enable us to keep our shoes and tempers from the damaging effects of cinders—our only road material at present.

In the Prayer Hall, the interior walls are now an immaculate white. The wood work has been freshly varnished. The lamp chimneys have been artistically decorated with the monogram of the institution, and it is proposed to replace the stained glass windows at the east end of the hall with plain glass, less satisfying aesthetically, perhaps, but more practically useful than

"Stained windows richly dight,
Casting a dim religious light."

In the Library, our Librarian, Professor James Carter, has worked industriously all summer, and has introduced various improvements for the convenience of the faculty and students. The consulting library has been placed in the large reading room. A new card catalogue has been prepared, by which it is possible to tell at a glance what books the Library contains in any given subject.

The teaching force remains as it was, with the exception of the usual changes in the tutors, who, as is known, are composed of students pursuing either Post-graduate work or Theology. This year, Messrs. Wolfe and Downs continue, but Mr. Martin, who has gone to the Curry School at Urbana, Ohio, is replaced by Mr. J. W. Haywood, who graduated from the College in 1903, and, after spending some years in public school work in Texas, returns to pursue a theological course.

Last spring it was decided to discontinue

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the sub-Freshman Class, and to insist that all applicants meet the requirements for admission to the Freshman Class. The Collegiate Department wishes to avoid two dangers, either of which would be detrimental to the work. One is to advance the standard so far as to make the institution practically beyond those whom we wish to serve. The other is to expend energy and funds (given for the chartered purpose of the College, viz., to provide *higher* education) in doing the elementary work, for which there are already in the country nearly 250 schools. A beginning has been made in the affiliation of schools which will prepare for Lincoln. Notably among these may be mentioned the Downingtown Industrial School, at East Downingtown, Pa.

This year there are sixty-six applicants for admission to the College. All will not be admitted, but it is interesting to notice some facts concerning them. For one thing, they offer to pay towards their own support about \$2600.00. This from men who are dependent on their own work for self-support and in one of the slackest work years our students have ever known. Again, no class of applicants ever came offering more in algebra, Latin and Greek, the crucial subjects in our entrance requirements; nor did so many ever show before so many years of previous schooling. In denomination, 13 are Baptists, 12 are Methodists, 11 are Presbyterians, 10 are Episcopalians, 3 are Congregationalists, 1 is Christian, and 16 are not members of any church. In regard to profession, 17 expect to be ministers, 8 doctors of medicine, 3 dentists, 8 teachers, 3 lawyers, 27 are miscellaneous or not decided. In geographical location, 36 are from the South, 21 from the North, 8 from the West Indies, and 1 from South Africa.

Matriculation in the Theological Department is always slower than in the College, but we hope to give some facts about this in our next issue.

In the Theological Department, 19 new students have matriculated. Of these, 11 have pursued a full Collegiate course preparatory to the study of theology.

The President of Lincoln University Honored.

To be elected Moderator of the Synod of Pennsylvania is an honor next to that of being elected Moderator of the General Assembly of the Presbyterian Church.

This honor was conferred upon President Rendall at the late meeting of the Synod in Beaver, Pa., and in such a way as to cause great gratification to his friends and the friends of the University. It was recognized as most deserving, and the fact of its being so spontaneous and in no wise the result of previous effort on the part of his friends, made it much the more gratifying.

The editor of the *Presbyterian Banner* of Pittsburgh alludes to the action of the Synod and to the character of Dr. Rendall, and the ability with which he presided over the Synod, as follows:

"It was an unexpected turn of events that put Rev. Dr. John B. Rendall in the Moderator's chair of the Synod of Pennsylvania. Two other nominations had been made, and one of the nominees, whose election seemed certain, was permitted to withdraw, when Rev. Dr. W. P. White arose and said he felt constrained to nominate Dr. Rendall, though he had not thought of doing so, and no one, least of all Dr. Rendall, had any knowledge of his action. The name of Dr. Rendall swept the Synod like fire, and he was elected by a large majority. The chances that a nomination thus made on the spur of the moment, without any conference and upsetting all slates, would win, are few, but on this occasion the success was instant and complete. Such an election was all the greater compliment to Dr. Rendall and amounted to a personal triumph. The great work he has been doing without any blowing of trumpets as the President of Lincoln University, the largest University for colored men in the world, stamps him as a man of unique gifts and power. A big man mentally and spiritually as well as physically, a man of rare charm of personality and modesty of spirit, he is almost the idol of his colored students, and is not less loved by his white brethren. It was fitting that such a man should preside over the Synod of Pennsylvania, and he did it with wisdom and courtesy and grace."

The editor of *The Westminster*, Philadelphia, under the head of "Quite Inexplicable," says in part:

"One of those occurrences which surprise people and which are quite beyond the realm of logical analysis, happened at the last meeting of the Synod of Pennsylvania. A delegate was elected Moderator who, on leaving home to go to Synod, had no thought that he would be chosen to that office. We doubt if he even had the ambition. The humming-bird whose beak probed the recesses of trumpet-creepers

blossoms on our porches last summer had just as probable chances of some day being an angel.

"The expectation of Synod had been that a member of Lackawanna Presbytery would be chosen, and when for personal reasons he withdrew and named a co-presbyter of Lackawanna in his own stead, no one doubted this candidate would be at once elected. But 'a certain man drew a bow at a venture,' and named another candidate without premeditation, without prejudice, and within his parliamentary privilege. Then came the surprise. The last in this case became first. It was a spontaneous tribute to Dr. John B. Rendall, that showed him what he may not have known before, that he is one of the most popular men in the Synod. He would make an equally good candidate for Moderator of the General Assembly. Only let no one nominate him beforehand. Let no one ever attempt to tie John B. Rendall to the 'Moderator evil.' . . .

"We are glad that Dr. Rendall was chosen, because it diverts attention very emphatically to the institution of which he is the President. Lincoln University deserves better and more at the hands of the Presbyterian Church than it receives."

Death of a Trustee.

The death of John Miller Cresson Dickey, Esq., on October 28th, in Philadelphia, whither he had gone some time before on account of broken health, removed from the Board of Trustees of Lincoln University the one who had been longest in continuous service and had for many years taken very active, personal interest in its welfare.

He was a son of the founder of the University, Rev. John Miller Dickey, D. D., and a grandson of the Rev. Ebenezer Dickey, an early pastor of the Oxford Presbyterian Church. His mother was a member of the well known Cresson family of Philadelphia. He was seventy years of age, was educated at Harvard University, and studied law in the office of Samuel C. Perkins, Esq., of Philadelphia, and settled soon after in Oxford. He served two terms as its Burgess and several terms as a member of the Town Council. He was identified with every movement for the improvement of the place. He was also an elder of the Presbyterian Church and ever alive to its interests. He was twice married; the first time to Miss Anna B. Rendall, a sister of the Rev. John B. Rendall, D. D., President of Lincoln University. She died about thirty years ago, leaving a daughter, Miss Jennie Dickey, still living. His second wife was Miss Arnot, a daughter of the well known Rev. Dr. William Arnot, of Edinburgh, Scotland.

Lincoln University owes much to his generosity and thoughtfulness. He donated the hospital building, and made numerous con-

tributions for urgent needs. He was ready at all times, even beyond his ability, to minister to its wants and to advance its usefulness.

The funeral services were held in the Oxford Presbyterian Church, Monday, November 2d. They were in charge of Rev. Dr. I. N. Rendall, to whom the deceased was so tenderly devoted. Prayers were offered by Rev. R. H. Taylor, Pastor of the church, and by Rev. Robert Watson, D. D., of Cincinnati, a former pastor. A letter of condolence was read by Rev. M. W. Jacobus, D. D., of Hartford, Conn., also a former pastor. The address was by Rev. Dr. I. N. Rendall. Among the selections sung by the quartet was one entitled, "Beyond the Tomb," which Mr. Dickey had composed in his early youth.

Report of Committee of Visitation of the Synod of Pennsylvania.

The Chairman of the Committee appointed by the Synod of Pennsylvania of 1907, was the Rev. Henry S. Lindsay, D. D., Principal of the Pennsylvania College for Women at Pittsburgh. His report, made to the Synod meeting at Beaver, October, 1908, was as follows:

"The Chairman of the Committee appointed to visit and report on Lincoln University found it impossible to get together the other members of the Committee, that their visit might be made in a body. He takes great pleasure in reporting that he visited Lincoln University at the time of the Theological Seminary Commencement, and was honored by being permitted to preach the sermon to the graduating class. Synod confers a special favor on any of its members who may be appointed to perform an equally delightful task.

"Lincoln University, as an institution for the higher education of Negroes, I, of course, knew; and I also knew that our big-hearted friend, Dr. John B. Rendall, was its President; but of its atmosphere I knew nothing, nor of the vigor and hopefulness with which its work is done.

"I arrived at Lincoln after dark, and my first impression of the institution came from an evening spent in company with that man who is an inspiration and a benediction to all who meet him, the Rev. Isaac N. Rendall, D. D., the President *ex honore* of Lincoln University. Old in years he is, but strong in body and young in heart, and with a mind quickened to keenest interest in all the affairs of the Church he has loved and served so well.

"The next morning I was pleased to be greeted by many personal friends who are in the faculty of this institution. I looked at Lincoln University from three viewpoints.

"*First*, as a Christian minister interested in an institution fostered by our Church and designed to make for the coming of the Kingdom of our Lord.

"*Second*, as a college president interested in

all educational institutions and desiring to know how a university of this peculiar type would measure up with other institutions for the higher education of men and women, irrespective of race or color.

"Third, I was interested in Lincoln University because I am a member of the Freedmen's Board, and many of the alumni of this institution are working under our supervision in Southern fields.

"As a Christian minister, one could not but be impressed by the distinctly religious atmosphere of the institution. There is a missionary spirit at Lincoln which pervades not only the Seminary, but the College as well; they have their missionary societies, their Young Men's Christian Association, their Young People's Society of Christian Endeavor. Strong efforts are made to make the institutional life distinct, separate and apart from any comingling with the colored people who live round about Lincoln. This, of course, is not arbitrary and mandatory; it is just a very strong influence used to shut the students in among themselves, and the effect of it in deepening and broadening Christian principles and in giving a background of developed character for the active life in the world, which will follow, is distinctly good.

"I was pleased to find that Lincoln has set itself to the distinct work of education and Christian development. It does not attempt to solve the race question; it does not prophesy as to the future of the Negro. Lincoln believes in education; Lincoln believes in religion, and tries to give its students as much of both as they are willing to receive. Beyond this, we have a right to trust God and believe that this race will, under His guidance, work out its own destiny; and to help the Negroes by giving them education and a pure spiritual Christianity is the best that their friends can do for them.

"As a college president, I was pleased to note

"First, the wide range of country reached by Lincoln University. There were students in attendance from nineteen States, from the West Indies, from Africa, from South America and from Canada.

"Second, that the curriculum measures up very fairly, both in the Seminary and in the College, with institutions of a similar class where white students alone are received. Seminary and College faculties are composed of earnest men, who are masters in their departments. I was pleased to note the establishment of a lecture course, which brings the students into direct contact with the living thought of living men. I was also gratified to see that the friends of this institution have arranged for a complete preparatory department, that students may be better prepared when entering upon their college duties. The courses of the curriculum in English Literature, Philosophy, Natural Science, Mathematics, History, Greek, Latin, German, Span-

ish, French and English Bible show that no allowance is made for the fact that the students are Negroes.

"As a member of the Freedmen's Board, I was particularly pleased to see the thorough work done by an institution from which we draw a considerable number of our preachers and teachers. I liked its atmosphere; I liked the singleness of its aim. I believe that a man who is educated at Lincoln will, if he has an open mind and heart, go away from that institution a stronger man, a broader man, and, just because he is strong and broad in his intellectual development, he will be earnest, conservative, and a patient worker for the race which has suffered so much and calls so loudly for the help of Christian men and women."

Visit of Woman's Synodical Home Missionary Society.

The Women's Synodical Home Missionary Society of Pennsylvania, which held its annual sessions in Oxford the last week of October, honored Lincoln University by an afternoon visit, and its members left pleasant memories behind them. The unfavorable weather, however, marred to some extent the enjoyment of the occasion.

An assembly meeting was held in the chapel, the students being present in a body. Songs were sung by the Glee Club; President Rendall in his usual felicitous manner addressed the ladies of the Society; and Prof. R. L. Stewart also spoke. Mrs. Bailey, of Harrisburg, President of the Society, responded in a brief address; Mrs. Lowry read the report of the Freedman's Bureau; and Mrs. Jackson, of Georgia, a missionary, told of her remarkable work among the colored people of the black belt of the South. Luncheon was served the Society in the Refectory of the University.

It is hoped that the ladies of the Society were favorably impressed with what they saw was being done at Lincoln, and that their visit will be to the advantage of the University.

Lincoln Men in the Republican Convention.

When Massachusetts was reached in the last Republican Convention, and Chairman Lodge wished to nominate Governor Curtis Gould, Jr., of Massachusetts, for the Vice-Presidency, he called Franklin A. Denison, of Illinois, to the Chair. Mr. Denison is a graduate of Lincoln University, '88 College, and is now practicing law in Chicago. In this connection, we remember that Harry S. Cummings, A. B., '86, made the speech seconding Roosevelt's nomination to the Presidency in the last previous Republican Convention.