

# Lincoln University Herald.

VOL. XIV.

LINCOLN UNIVERSITY, PA., JANUARY, 1910.

No. 1.

## Larger Funds Needed.

Holland, the New York correspondent of the Philadelphia *Ledger*, writing of the wealth of Columbia University, and the large gift recently left it by Mr. Kennedy, says:

"All the great leaders of American university life recognize the necessity of obtaining larger and larger funds. A university cannot stand still financially. If it grows as Columbia or as Harvard has, until each of them contains approximately 6,000 students, there is a relative need of additional facilities, and this planning for the future and the providing of the financial ways and means are among the most difficult of the duties of the administrators of American universities."

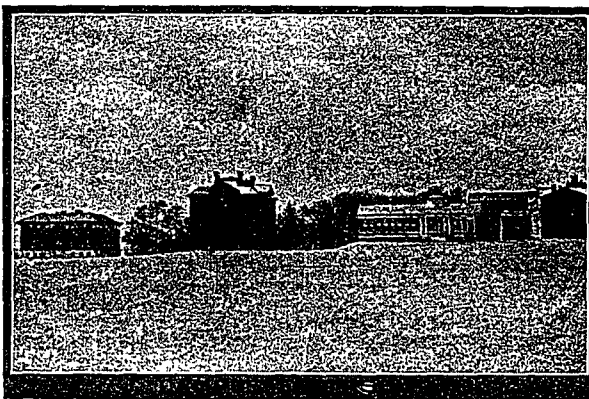
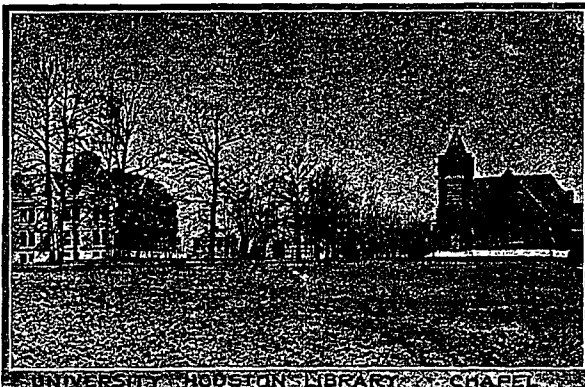
What is true of a white university is equally true of a colored.

Lincoln University, as an institution for the higher and professional education of the ten millions of Negroes in this country, ought to be greatly enlarged and enabled to accommodate and instruct at least 500 students instead of 200. Additional facilities ought to be provided for it and greater plans made possible for the future. Wealthy men and women can do no greater or more beneficent act for their country and for humanity than to give or bequeath to Lincoln University a million dollars. It would accomplish untold good for the Negro race both in America and Africa.

After the above had been written, there was announced in the papers bequests from two friends of Lincoln University. Miss Susan E. Benson, of Reading, Pa., who had been an

annual contributor for years, left it \$5,000; and J. Agnew Futhey, of Parkesburg, Pa., who had been acquainted with the University and its work from the start, made it his residuary legatee, by which it is expected that ten or fifteen thousand dollars may come to the institution.

It is hoped that others may follow the example of these and remember in making their wills the needs and the deserts of Lincoln University in Chester County, Pa.



## For a Negro Jubilee.

Said President Taft in his annual message:

"The year 1913 will mark the fiftieth anniversary of the issuance of the Emancipation proclamation granting freedom to the Negroes. It seems fitting that this event should be properly celebrated. Already a movement has been started by prominent Negroes, encouraged by prominent white people and the press. The South especially is

manifesting its interest in the movement. It is suggested that a proper form of celebration would be an exposition to show the progress the Negroes have made, not only during their period of freedom, but also from the time of their coming to this country. I heartily endorse this proposal, and request that the Executive be authorized to appoint a preliminary commission of not more than seven persons to consider carefully whether or not it is wise to hold such an exposition, and, if so, to outline a plan for the enterprise. I further recommend that such preliminary commission serve without salary, except as to their actual expenses, and that an appropriation be made to meet such expenses."

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or PROF. R. L. STEWART, D. D.,

LINCOLN UNIVERSITY, PA.

### Words in Behalf of the Black Man by President Ethelbert D. Warfield, D.D., LL.D.

Dr. E. D. Warfield, President of Lafayette College, in his most admirable memorial address on Abraham Lincoln, in Witherspoon Hall, Philadelphia, February 12th, 1909, referred, near the close, to President Lincoln's immortal address at Gettysburg and to his allusion to the "new birth of freedom that this nation under God shall have," and then said:

"We may well count it a specific charge to us to see that the black man, no longer slave or freedman, but free born and with free born aspirations, shall share the privileges of this great people once more united in prosperity under the good providence of God. It is for us to see that his ignorance is replaced through systematic education, that his passions are subdued by moral training, that his capacities of mind and heart are called into activity by a generous sympathy, and that his manhood is challenged by a helpfulness worthy of the man who gave his life that this Union might be all free."

Now this "specific charge," to which Dr. Warfield refers, Lincoln University, the first institution to bear the honored name of the martyr President, has for many years been endeavoring to fulfill.

It invites others to share with it the fulfilling of the charge. With more help, its success must necessarily be greater. It can no more sustain its work on its fixed charges than can colleges for white students.

Contributions will be most thankfully received by the Financial Secretary, Rev. W. P. White, D. D., 1338 Chestnut Street, Philadelphia, who will also be glad to furnish any information desired concerning the University and its work.

## Negroes in the South.

A writer from Raleigh, North Carolina, to the *Charlotte Observer*, says:

"A Connecticut man, now living here, went with the writer to the Negro State Fair. To him a Negro is yet something of a curiosity, though he employs many of them and has been here several years. In New England he employed people from Southern Europe, and he makes bold to say that his experience here with black men has proved to him conclusively that they are better laborers, will do more in a given time, that they bear no malice and are not imbued with that terrible spirit of vendetta which makes not a little of the labor of Southern Europe something to be feared. We walked about among the Negroes; they were very well dressed indeed, polite and proud of their fair and the fact that they were alive and participating. There was a smile, in fact, all along the midway quite a genial ripple, for this writer has many good friends among the blacks and thanks God for their friendship. Off went many a hat and there were bows quite worthy of any race, coupled with kind words. Of course, we must have a bite of barbecue, for there was a pig scorched to a turn, with red pepper set about in charming fashion here and there on the brown carcass, with cornbread which would cure pellagra, and a bowl of very hot 'sop,' to be put upon the meat; on a side dish being Irish potatoes and onions put together in exactly the right proportion. My Connecticut friend vowed that Wake County barbecue was a prince among dishes."

Not far from Raleigh is Durham, a city of 30,000 inhabitants, with a large Negro population. A movement has been started to establish here the National Religious Training School and Chautauqua for the colored race. Mr. Duke, the tobacco millionaire, is interested in the project, and it is thought will contribute largely towards it.

The President, James E. Shepherd, wants to give students for the ministry, Y. M. C. A. workers, and other religious work students, the first preference, but others may apply, especially those who can pay their own car fare and present the best credentials of character and scholarship, and who propose to remain in school long enough to complete a course. No objection will be made to young men already in the ministry or other religious work to pursue an advanced course.

Lincoln University draws many students from North Carolina, and its graduates are among the most influential ministers and religious workers in the State.

### Some Peculiar Conditions.

The Rev. John A. Savage, D. D., of Franklinton, N. C., a graduate of Lincoln University, writes of the above, in *The Afro-American*, with regard to the Negro's growth in material, religious and mental development. He finds that this differs materially among them in respect to certain belts or zones. As, for instance, he says:

"The growth of the Presbyterian Church is marked along the lines dividing North and South Carolina. Beginning at Wilmington and going along the Seaboard Air Line Railroad to Charlotte and farther west, it is easy to meet large Negro Presbyterian congregations. The men working in fields north, east and west of the line passing through Raleigh are put to their wits' end to secure, hold and mold a Presbyterian constituency. If we consider a line running north and south through the capital and dividing the State into east and west, then we cannot but notice that all of the large schools for whites and blacks, both State and denominational schools, are west of the eastern boundary of Raleigh. In this district or belt or zone, whatever we may be pleased to call it, we find among the whites a large majority of the mills and manufacturing establishments. The Negro is catching inspiration and business tact here, but his opportunity is not so great as that of the eastern Negro, who dwells among the masses of his people. The Negroes' business possibilities are much greater in eastern Carolina than elsewhere. In that section one would naturally expect large companies and partnerships engaged in profitable business. Why this is not true is due to several things. The rags and tags incident to the house of bondage still cling to the modern Negro as well as to his less favored forbears. There are localities where the old master class were honest and confiding and trustworthy. Those noble white men and women taught their slaves to observe those principles and to-day the sons of those old slaves are honest and trustworthy and prosperous. The white people had confidence in each other and the Negroes had confidence in each other. Eastern Carolina seems to have suffered before the war in many places and in many ways, and so the masses of Negroes are distrustful and each one endeavors to push his way as an independent operator. Baronial life was peculiar to eastern North Carolina one hundred years ago. Combinations outside of family ties are almost out of the question among the whites of that section. The same is true of the poor Negroes. This defect could be remedied if there were more character and

confidence among the real thrifty. We mean business integrity when we speak of character.

"Now to succeed one must study the environment and adapt himself. Some men succeed despite conditions. They are the real men. But not all are blessed with an indomitable will. Where can the average man succeed best? If he is an average preacher and desires to build up a Presbyterian church, he should put himself where the Calvinistic air pressure is great. Just follow the Isobars. If he desires an education, he will find the best schools in a certain zone. If he wants to succeed as a business man, then let him watch the trend of things in certain localities. There are places in this State where Negroes can secure property that in a generation will make its owner independent. Why not think and try?"

### 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, are 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 the 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.

### Negro Land Owners.

The Negroes in Virginia own 1,464,648 acres of land, and in Georgia they own a tract equal in area to the State of Delaware. Not only are the Negroes increasing in number as land owners, but they are improving each year in their methods of cultivating the soil. Improved methods of cultivation mean increased production, and this means greater prosperity and greater independence.

### A Negro Poetess.

The first of the Negro race, on American soil, to write poetry, is said to have been Phillis Wheatley. She was also one of the most remarkable characters in early American history. She came to this country, a slave, about 1760, at the age of only seven or eight, totally ignorant of the language, customs and religion of Americans. In less than ten years she had so mastered the English language as to be the marvel of literary Boston. As early as 1768, when she was certainly not more than sixteen years of age, she wrote verses in English; and in 1773, at the age of about twenty years, a volume of her poems was published in England. It is this first edition of her poems which is now republished by R. R. Wright, Jr., the editor of the *Christian Recorder*. The book contains thirty-nine poems of a religious and moral nature. A reading of these shows that the writer was possessed of a very serious religious nature, with a strong conviction as to the reality of life after death. Her poems of consolation to persons who had lost their dear ones by death are both beautiful and pathetic, and give much insight into the real tenderness of her nature. The range of her reading, as indicated by her poems, was quite as broad as that of most young women of our own day, even those of education. They reveal intimate and appreciative acquaintance with the classics, and a familiarity with ancient mythology rarely found among the graduates of our leading colleges and universities to-day. On the other hand, her frequent reference to Biblical incidents and names shows that, in keeping with the customs of her time, she had delved deep into the mysteries of the sacred book. Nor had she neglected the study of nature, and current politics. Her familiarity with the thoughts of liberty-loving Americans is quite explainable by her Boston residence. Her allusions to nature are, however, among her most charming lines. Her description is vivid, strong and dignified. Miss Wheatley never descends to the light and frivolous. She

is indeed often austere, and many of her writings would have done credit to Jonathan Edwards and others of that serious thinking age.

Rev. Eugene A. Mitchell, of the College class of 1902, and late of Big Stone Gap, Va., has charge of our Presbyterian school and church work at Little Rock, Ark.

"From a philanthropic, a social, a moral and a religious point of view, there is a loud call for measures which will elevate the black man, and make him a source of strength and not of weakness in the social fabric."—*Southern Paper*.

There is neither denominational nor religious test for admission to Lincoln University, but all students are required to conform strictly to the laws of morality and of gentlemanly conduct, as well as to the special rules laid down by the Faculty.

"Let us stop trying to make white men out of the Negroes. God has not done it. Why should we? Let us stop asking, what shall we do with them? Let us ask, rather, how may these fellow-citizens achieve their destiny? Whatever will help the black man become the best black man the world ever saw, will help this nation."

Dr. J. G. Snedecor, writing in the *Presbyterian Standard* of North Carolina, says: "Only the reckless and thoughtless spend their time abusing the Negroes for their crimes and worthlessness. The sober, thoughtful, Christian people of the South feel that God in His providence has permitted these people to increase in our midst in order that they might be civilized and evangelized, that through them light might be sent to Africa."

"I have heard some people say that they were not willing to educate the Negro because it will dissatisfy him with his condition, and he will not be a good servant. May God grant that that discontent may grow and enlarge till it shall occupy every part of him—soul, mind and body. I would not give a fig for a man who is content with what he is. If you are satisfied with what you have done and do not intend to try to do better, go higher and accomplish more, you would better give up your place to some one else. I believe in people being satisfied; that is the object of education."—*J. L. M. Curry, LL.D.*

Prof Geo. Johnson

# Lincoln University Herald.

VOL. XIV.

LINCOLN UNIVERSITY, PA., FEBRUARY, 1910.

No. 2.

## Day of Prayer.

The Day of Prayer for Colleges was observed at Lincoln University on Thursday, February 10th, when the Rev. J. Kinsey Smith, D. D., of the Shadyside Presbyterian Church, Pittsburg, gave two thoughtful and stimulating addresses. In the evening, speaking on the need of educated Christian leadership, he showed how Germany and Japan have won the position they hold to-day by progress in education. In the evening, the address was on the meaning of the Christian life, and was a call to self-examination and service. Dr. Smith is the Chairman of the Committee of Visitation of the Synod, and his visit on the Day of Prayer, it is believed, has left a lasting impression for good.

## Lincoln Day Celebration.

The celebration of Lincoln's Birthday has become an established custom at Lincoln University. The exercises, held this year on the afternoon and evening of February 12th, consisted of patriotic orations, recitations and music by the students, and an address by the Rev. Dr. Henry C. McCook, of Philadelphia. Dr. McCook's theme was "Lincoln and Emancipation," and he showed that the President had to contend for a time with a large minority in the North which favored the cessation of hostilities and the dropping of the issues of the war, and that against this opposition he sustained the Union, and saw a growing Union sentiment upon the basis of the liberated slave. As contributing to the growth of emancipation sentiment, he mentioned the work of women's anti-slavery organizations, the conviction that the Union could be preserved only by emancipation, and the feeling, developed by the popular Negro melodies of the period, such as those of Stephen C. Foster, of Pennsylvania, that the Negro was in the fullest sense a man, sharing

in the common joys, hopes and aspirations of humanity.

A letter of regret was read from Justice John M. Harlan, of the United States Supreme Court, Washington, who had hoped to be present, but was prevented from coming by the severity of the weather.

## A Letter from Liberia.

Following are extracts from a letter recently received from Rev. Harvey G. Knight, of the Class of 1905, who is now laboring in Arthington, Liberia:



THE PRESIDENT'S HOUSE.

"I have been busy ever since I arrived; only one Sunday have I failed to lift up the ensign of the cross. Our first sermon preached on African soil was delivered New Year's night in the new A. M. E. church at Sierra Leone. The seating capacity of the church is 800, but there were easily one thousand persons in and

around the building. It was not the large number, however, that appealed to us, so much as the fact that more than ninety per cent. of those in attendance were Christianized natives. O, how inspiring it was when the choir, composed of native boys, assisted by the congregation, sang, "What owest thou?" and the "Gospel bells are ringing." The bishop, his wife and myself could not refrain from tears of joy when we considered what God has done for these people.

"We like Africa, not because it is a beautiful country, and a place where the Negro is not humiliated on account of the color of his skin, but because there is so much to do for God—good fighting to be done all along the line. We have been working in a double capacity, preaching and teaching; every day, every Sabbath, finds us busy. The work is very inspiring. It is glorious to know that one has been sent with good tidings to a people who so

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badly need them. It is inspiring to hear the people tell of the men and women who came here, endured hardness as good soldiers, and finally went down through the ravages of the fever.

"The Mulenburg Mission is about six miles from ours, on the banks of the St. Paul's River. This mission is operated by the Rev. Mr. Beek, of the Lutheran Church, and he has a splendid lot of workers. These are the only white men within twenty-five miles of us. They are doing an admirable work there. Many of the missionaries of the Lutheran Church repose in their little grave yard, having given their lives for the good of the work; and yet others step right into their places. I often think of the things you told us during the time we were studying. God is to be praised for the missionary spirit that is prevalent in this age.

"Attorney Dunbar, who went to school at Lincoln, is doing a great work among his people here, and is regarded as the best lawyer in the Liberian Republic. Rev. Mr. Massey is also regarded as a star of the first magnitude at the Liberian College. I saw Rev. Mr. King, and he spoke of the old days at Lincoln, and the benign influence those days had upon him. Every Lincoln man here is doing something."

Mr. Knight has a picture of the faculty in his study. He says that Liberia greatly needs more educated men and more capital for the development of its resources. He has a bright little boy in his school, named Thomas Doeka, who could be supported and educated for twenty-five dollars a year.

Benevolent friends wishing to aid the Negro through the agency of Lincoln University may address their contributions or their inquiries to Rev. W. P. White, D. D., Philadelphia, Pa.; or to J. Everton Ramsey, Esq., Treasurer, Swarthmore, Pa.; or to Rev. Dr. Richard S. Holmes, Philadelphia, Pa.; or to the President, Lincoln University, Pa.

## A Friend of the Negro.

Mr. John McGill, whose death occurred at his home in Philadelphia, January 30th, was a warm friend, for many years, of Lincoln University, and attended a number of its Commencements and contributed at times to its work.

He was much interested in the advancement and improvement of the colored people, and aided very materially in the establishment of the Berean Presbyterian Church in the northern part of Philadelphia.

It was largely through his instrumentality that the Berean Building Association, connected with the church, was organized, and so successfully conducted for a term of years as to enable more than a hundred families of colored people to possess their own substantial and comfortable homes.

Since the last issue of the LINCOLN UNIVERSITY HERALD, two \$2,500 scholarships have been founded in Lincoln University by that well known Presbyterian elder and philanthropist, Mr. Louis H. Severance, of New York, formerly of Cleveland, Ohio.

## A Man and His Work.

The editor of the LINCOLN UNIVERSITY HERALD found recently among clippings made in years gone by one with the above heading. It was written by the Rev. Matthew B. Grier, D. D., for the paper of which he was the editor, *The Presbyterian*. We quote the following portion of it as interesting to the friends of Lincoln University:

"In the early youth of the writer there was a well known and prominent family in the southern part of Chester County, by the name of Dickey. We do not know much of its history or how long the family had been established there, or what its previous history had been, but the first day we heard the name was during a meeting of the Presbytery of New Castle, held many years ago in the old church at Brandywine Manor. It was then impressed on our youthful mind that the man of all others who was a leader in the Presbytery was Dr. Ebenezer Dickey, who was pastor in the early years of the century in the church at Oxford, where, we believe, he had a serious contest in his efforts to lead the church from one of the seceding bodies into the larger fold of the Presbyterian Church. He was successful, but not entirely so, for to this day there is in Oxford a United Presbyterian Church, which is the successor of those who in the past generation stood firm against the wiles of hymn singers, and the calm judgment of the trusted pastor as well.

"In the manse where Rev. Dr. Ebenezer Dickey dwelt for thirty years, a son was born who was called John Miller Dickey. He was a Princeton student, and after a few years' ministry elsewhere, became the successor of his father in the pastorate at Oxford. In Chester County, in the days of his early ministry, there was a strong anti-slavery feeling, which did not rest in feeling, but passed into constant action. There were stations on the Underground Railroad in various parts of the country. Eastward, some miles from his home, was 'Longwood,' and to Longwood came every year orators from New York and New England, who thundered against wrongs and made very strong claims for rights withheld and tyrannies borne. We do not know that Dr. Dickey ever rode from his home to hear any of the noted men and women whose sharp harangues drew great companies of people to Longwood. But he was already possessed with an idea concerning the welfare of the Negro race which came at length to dominate his life, and direct his thoughts and plans for the years which remained to him. It came to him, it is said, as a chance thought at an ordination of a missionary to Africa. But it secured lodgment in a fertile brain, and it grew as he mused upon it. It prompted him to seek companionship in the practical working out of the idea which ruled him. But whether with others or alone, he held on to his thought; he transmuted it into a purpose; he set it definitely before him and worked up to it steadily. His educational efforts for the Negro, always with the underlying thought that the Negro might be fitted to evangelize Africa, began with Ashmun Institute, nearly fifty years ago, with few scholars and fewer teachers, but with the invincible thought in the heart of its founder that he was establishing a needful institution for the scientific, classical and theological education of colored youth. The seed sown in weakness has developed into the institution which bears the honored name of Lincoln.

"We are persuaded that any one who knew Dr. Dickey thoroughly could point out the particular traits in his character which passed into his work, and gave it success. He was tenacious of purpose, we believe, to an extraordinary degree. He held on quietly, but steadily, through the dark days which were so numerous and so very dark, and did not bate a jot of heart or hope. Down at Longwood they had men of fine gifts, who charmed and quickened the multitudes at times gathered there. They were eloquent and inspiring, and they were sincere haters of wrong and upholders of right. But they are gone, and no one comes now to awaken the echoes of their splendid oratory. The man from the manse, who heard the call of God in his soul and gave himself up to an

ennobling purpose, has beaten them all in the race for immortality. His work will abide when theirs has faded out of men's minds, and its fruitfulness will increase as the years pass on. When a century is gone, it will still show how wisely he laid foundations, and how finely those whom he called to his help have built thereon in the years when he has been sleeping in the churchyard."

### Lincoln Graduates.

Rev. James M. Boddy, M. D., a native of Wrightsville, Pa., received the degree of A. B. from Lincoln University in 1890. He afterwards studied two years in the Theological Department, and then went to Princeton Theological Seminary and took the three years' course, graduating in 1895. He was ordained the same year to the Gospel ministry by the Presbytery of Elizabeth, and for two years served as stated supply of Siloam Church in Elizabeth, N. J. From 1897 to 1906, he was pastor of Liberty Street Church of Troy, N. Y., and during this time received the degree of M. D. from Albany Medical College. During the year 1906, he taught at Cotton Plant, Ark. During 1907-08, he was stated supply of Allison Church, Little Rock, Ark.; and for the past two years has been the stated supply of Zion Church, St. Paul, Minn.

Dr. Boddy has been a student of ethnology, especially in reference to the Negro, and has written considerably for the press on this as well as other subjects. As the result of his investigations, he claims a Hamitic origin for powerful nations not heretofore so regarded, including the Japanese as well as the Egyptians. He aims to show that there were "Negroes of antiquity belonging to a powerful family of peoples;" "that they were the first men in the world to institute religious worship, sacrifices and solemn assemblies."

His most recent article appears in the *Afro-American Presbyterian*, and is on "The Negro in Authentic History." In it he claims that Negro soldiers formed an important part of the legions with which Julius Cæsar conquered Gaul and invaded Britain. He confuses, however, the Numidian throwers and slingers of Cæsar's cohorts with the Nubians mentioned by Gibbon and Millman, who were a very different people from the Numidians and inhabited a country distinct and widely separated from Numidia.

The Sunday school missionary of Cape Fear Presbytery writes that "Rev. T. T. Branch, A. M., of Fayetteville, is making things move down there. He is an able and earnest worker, a graduate of Lincoln University (Class of

1904), and Auburn Seminary. Several days were spent on this field, and in the country. Dr. J. A. Savage (Class of 1882), Rev. Mr. Branch and the missionary, organized a mission school. Perhaps the most encouraging part of the little organization for that afternoon was the gift of one acre of land by Mr. Monroe, that the school might have a permanent home. Two hundred and fifty dollars will erect a little building for these anxious minds out there in the country, and we trust funds will be forthcoming to meet the growing demands of our new work."

### Lincoln University Education.

The education imparted at Lincoln University is both liberal and technical. The aim of the course of studies is to cultivate and develop the whole man, to qualify him for the practical duties of life, and to dispose him to be a helper to his fellow-men.

The Christian features of our University life have been strongly manifested in the subsequent life work of our students. These gratifying and satisfactory results cannot be exhibited in an article or in a catalogue. They 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 benevolent friends.

The graduates of Lincoln University have been at the front in the fields both of industrial and higher education, and in all forms of religious work. An honor roll might also be made out of physicians and lawyers and those in other professions who have risen to positions of honor and usefulness among their people. In its more than half century of history there has been a total of 1,318 students in its Collegiate Department, 826 of whom have received the degree of A. B.; and 476 students in the Theological Department, 260 of whom have received the degree of S. T. B.

The wisdom of the policy of raising up men of thorough intellectual training and strong Christian character to be leaders of their race has been emphasized of late by prominent statesmen of the nation.

Said President Roosevelt at the laying of the corner-stone of the colored Y. M. C. A. Building in Washington, in November, 1908: "It is to the great interest of the white people no less than of the colored people that all possible educational facilities should be given to the colored people."

Similarly President-elect William H. Taft said in a speech in New York, December 7th, 1908: "Primary and industrial education for

the masses, higher education for the leaders of the Negro race, for their professional men, their clergymen, their physicians, their lawyers and their teachers, will make up a system under which their improvement, which statistics show to have been most noteworthy in the last forty years, will continue at the same rate." He also spoke strongly, in Augusta, Ga., January 5th, 1909, in favor of the maintenance of excellent universities for the education of Negro ministers, because of the remarkable influence which such men exerted over their people.

To the same effect, Dr. William T. Harris, late United States Commissioner of Education, declared in a public address that the greatest need of the Negro race to-day is an educated Christian ministry. It is this need that the Theological Department of Lincoln University is attempting to supply, and its work is commended by the highest ecclesiastical authorities.

In accordance with the recommendations of the General Assembly, each applicant for the full theological course in Lincoln University shall produce evidence that he has good talents, is prudent and discreet, is in full church communion, and has had a collegiate course or its equivalent. An English course of three years has been provided for a few students whose preparation and time necessitate a more limited course. It embraces, also, a few courses of study in the Collegiate Department. Any applicant for the English Theological Course, who is less than twenty-five years of age, shall be required to take the College Course.

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

The topics which engage the attention of the students are:

The Idea of Evangelism as gathered from the Bible.

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

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

The Gospel alone efficient and sufficient.

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

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

In the preparation of wills, when it is intended to make bequests to Lincoln University, care should be taken to use the exact corporate name as known and recognized in the courts of law, viz.: "Lincoln University," and to add its location—in Chester County, Pennsylvania.



# Lincoln University Herald.

VOL. XIV.

LINCOLN UNIVERSITY, PA., MARCH, 1910.

No. 3.

## The Theological Department.

At the opening session of the Theological Seminary, twenty-six students were enrolled in the Junior class. This is the largest number which has been received at any time in the history of this school of the prophets. The total enrollment for the year, including the students advanced to the Middle and Senior classes, was sixty-two, an increase of thirteen over the enrollment of the former year.

The attendance during the current year has been exceptionally regular, there being but little in the way of sickness or other hindrances to interrupt the general course of prescribed study.

The Senior class has recently lost one of its faithful and highly esteemed members, Albert B. Hazard, of Kennett Square, Pa., by death. He was called away suddenly as the result of a disease against which he battled bravely in the hope that he might be permitted to serve the Master, to whom he had given the allegiance of his heart, a little longer in the work of the Gospel ministry.

The present membership of the Senior class is sixteen. Of this number, three are from North Carolina, three from South Carolina, two from Virginia, three from Pennsylvania, one from Georgia, three from the West India Islands, and one from Tennessee.

In the Senior class of 1909 were three representatives of the native Presbyterian Church of South Africa; and for several years preceding there have been one or more from this mission field in each successive class. All of these men have returned to their native land, and are now at work in the needy fields of South Africa, to which they have been cordially welcomed.

For the first time in several years we do not have the names of any African students on the roll of our Theological Seminary, but in the College classes there are still four young men from Africa with us, three of whom are from Cape Colony.

The examinations in the Theological Department commence on the 11th of April, and continue until the evening of the 15th.

The Rev. Dr. John B. Laird, of Frankford, Pa., has been chosen by the Faculty to preach the annual sermon before the graduating class of the Seminary on the 17th of April.

The Theological Commencement will take place at two P. M. on the 19th of April. The speakers selected to represent the class are: James William Botts, Mt. Sidney, Va.; George

Fernie Ellison, Beaufort, N. C.; Floyd DeLos Frances, Danville, Va.; Middleton Joel Nelson, Sumpter, S. C.; and William Wolfe, Johnson City, Tenn.

The Rev. William S. Miller, of Hollidaysburg, Pa., will be present at the examinations or on the day of Commencement, as a representative of the Committee of Visitation appointed by the Synod of Pennsylvania.

The Easter vacation begins March 18th and extends until March 28th. R. L. S.

Rev. James G. Carlile, now pastor of a church in Troy, N. Y., graduated from the Theological Department of Lincoln University in 1902, having spent seven years in the Institution. He was a native of New Jersey. He preached and taught for some years in the South. There appeared in the *Troy Record* of February 23d, 1910, a sermon preached by him before the People's Forum, on the theme, "A Tremendous Experiment."

## Distinguished Visitors.

On Sabbath, March 13th, Lincoln University was favored with the presence of two distinguished visitors, who addressed the students at both morning and evening services. One was the Rev. Samuel A. Martin, D. D., formerly a professor in the Institution, and one greatly beloved. He is now the head of the State Normal School at Shippensburg, Pa.

The second was the Rev. John Van Ness, formerly pastor of the Holmesburg Presbyterian Church, Philadelphia, and now Secretary of the Pennsylvania Bible Society. Both of these divines were listened to with much gratification by faculty and students.

## Our Work for the Negro.

President King, of Oberlin, in writing upon "The Ethics of Jesus," gives expression to a very significant thought, which will bear reflection upon. He says:

"There is a great work we have to do for these people (the Negroes). But has it ever occurred to you to turn it about the other way? God has given these people to us to teach us service, to teach us humility, to teach us brotherly love, to bring us back to the foundation principles of the Gospel. And the solution of the Negro problem is more important, not for its effect on them, but for its effect on us."

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LINCOLN UNIVERSITY, PA.

### Ignorant Ministers.

There are many of these among the colored people of the South, who are utterly incompetent as instructors, even if possessed of the necessary piety. A letter was recently received from one of these which gives such plain evidence of this fact that we here publish it just as received, omitting names:

\_\_\_\_\_, Ala., 2-25-1910.  
Rev. \_\_\_\_\_ Phila. Pa.

der Sir and Bro i seen one of yur Book and i feld in love With it and Want you to let me No the charges on them and will you Send me a copy of it as i am a young preacher and Need a Book lik that let me hear from you by the Return mail or Send me one C. O. D. My ExeSpress office \_\_\_\_\_, Ala. My St\_\_\_\_\_

Revre. \_\_\_\_\_

### Fight Your Ancestors.

BY PROF. YORKE JONES, D. D.

(Dr. Yorke Jones took his full course in Lincoln University, graduating from the College Department in 1882, and from the Seminary in 1885. He has for many years been a professor in Biddle University. The following article appeared in the *Afro-American*, and as evidencing the striking contrast in ability between a preacher educated at Lincoln University and the one whose letter from Alabama appears above, we quote it entire.)

The way to reform a man, says some one, is to begin the reform with his great, great, great grandparents. That is to say, that each of us, bodily, mentally and spiritually, is the resultant of all our ancestors.

Into these time-honored words, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me"—into these sacred words what meaning do you read?

Now, some say these sacred words teach that we are not responsible for how we behave since no one can be any better than he or she

was born; that blood will tell and that heredity is destiny.

Charlotte Walsingham was a handsome matron in life's June, with a bright, handsome family of two boys and two girls. Her husband was a man of sense, character, public worth; but her parents! Her father was a rogue, a drunkard and a libertine, who had deserted Charlotte's mother. But, oh, that mother! She became a street walker after her husband's desertion. She was a highly mixed blood and very fair; but she had children all colors! And Charlotte's sisters—they walked in the ways of their mother. They, too, became notorious street-walkers.

Now, people said such a career was what was to be expected of Charlotte's sisters, seeing what their father and mother had been. Moreover, though Charlotte was one of the most honored matrons in her community, there were those who prophesied that she would eventually tread in the ways of her mother. "Blood," they said, "will tell." The mother ran, the daughter is bound to pace. The sins of the father shall be "visited upon the children unto the third and fourth generation," quoted they.

Well, evil prophets uttered their doleful predictions and closely watched Charlotte to see her verify these evil prophecies by a life of unchastity; but they waited for years and are still waiting; for Charlotte has not fulfilled their predictions, and at this writing gives no evidence that she ever will, for she is one of God's own.

Now, the cases of Charlotte and her wayward sisters illustrate perfectly the commandment just quoted. Those words do not mean that the sins of parents are visited upon the children, whether or no; but those words mean that the sins of parents are visited upon the children, if the children walk in the sins of the parents—those sins are visited upon sinning children "unto the third and fourth generations of them that hate Me." But if the children turn from the sins of the parents as Charlotte shunned the iniquity of hers, then those sins are not visited. Just as Charlotte was enabled by God's grace to do right, so by the same could her sisters have done right.

No, it is not true that we are not responsible for our conduct when our ancestors were bad. We can by the grace of God become better than we were born. True it is, that blood will tell; but the grace of God is stronger than blood. The Holy Spirit can give us the victory over our blood, over our ancestors; and it is the duty of each of us to fight against our evil ancestors and never give up the fight.

And here is encouragement to fight not only against our ancestors, but to do battle for our posterity. That encouragement is in these time-honored words: "Showing mercy unto

thousands of them that love Me and keep My commandments."

"Thousands" refers to generations. The promise is, that if parents serve God they hand down a legacy of blessing that shall extend to thousands of generations of their posterity.

Let us not, then, give up the fight against our ancestors and for our posterity. The blood of our ancestor is, indeed, a mighty power; but, thank God, the Holy Spirit is a still mightier power. No matter what you are by nature, there is no limit to what you may become by grace. Christ's first miracle, the turning of water into wine, is His continuous wonder work. He, in all the ages, has been performing that first miracle, the turning of water into wine, the changing of the natural man into something newer, nobler!

### Hard Work, But Good Work.

This is what is said in the *Assembly Herald* of one prepared for his mission in Lincoln:

"Rev. W. H. Mitchell located a few years ago at Allendale, S. C., and after much hard work and patient waiting, has succeeded, through the help of the Board and other friends, in securing for his work a commodious school building, and establishing a day school and boarding school of considerable influence and power in the community in which it is located. Mr. Mitchell deserves much credit for what he has accomplished in the face of many discouragements. A recent letter gives some idea of the kind of work he is doing. He writes as follows:

"This is a hard field and there is a lot of hard work to be done. Students are still coming in from the backwoods rural districts off those large cotton and rice farms, and if you were to see some of them you would think by their actions and talk that they were from the center of Africa. But these are the kind I am looking for, for when they are properly trained, although it is hard work, they make far better citizens and more sincere Christians than those who are born and reared in the cities and towns, for I am happy to say they are to a great extent free from, and ignorant of, the city tricks and vices. Some of the best workers we have in the field to-day were boys of the type to which I have alluded. If you will allow me to say so, we have in our work some of those once rural district boys who are now our best men. When they are either called or appointed to a field, they stay there. They show by their Christian character and manhood that they are worthy of the positions which they are filling, while we have others who are always on the move. So we are laboring here to train good men who will not be afraid of hard work and are not looking for an easy place."

### A Lincoln University Graduate in Arkansas.

The Rev. W. D. Feaster, who left Lincoln University in 1902, after the full seven years' course in the College and Seminary, has been engaged most of the time since in Arkansas, laboring both as a preacher and teacher. He wrote us recently from Arkadelphia as follows:

"We have been wonderfully encouraged with the evidences of God's blessing upon our efforts during this present season. The power of the Holy Ghost has been clearly demonstrated and we have been witnesses of the same. There were thirty-four to confess Christ as their Saviour during the Week of Prayer. Twenty-four of this number have joined the Presbyterian church. This makes thirty-one during this ecclesiastical year.

"When we came here three years ago, the church was represented by about a dozen members, including the children; now it is represented by eighty-six members, and many of them permanent families of the city and surrounding country. There have been added gradually to the church year by year such as should be saved, but this year has witnessed a greater ingathering than any of the previous years. All departments of the church are organized and in good working order. Our handsome church building, which was completed last year, is proving a blessing to the work.

"We have completed and moved into our \$5,000 school building, and everything is moving along in a high spirit. It may be of interest to you to state that the entire community around Arkadelphia seems to be filled with joy on account of the completion of such an undertaking. We have, indeed, an excellent building for the money and for such an insignificant people as the Negro Presbyterians are supposed to be by some—to be able to construct and operate the same is to work a miracle before their eyes. I am sure our building speaks well for us as a denomination. Perhaps some of our good friends of the North might realize a little of the value or results of their gifts and prayers for us if they could drop in our school and church during these seasons of prosperity. We are still planning to dedicate the church April 17th, the last day of the session of Presbytery. We are still hoping to have you and Dr. Rendall present.

"Our white friends of this city are raising money with which to supply us with a shop of iron and wood work for boys. Our farm of 163 acres affords us ample opportunity for experimental farming, also settles the question concerning fuel, etc.

"I am convinced by some of my experiences of the past few years of what it takes to make the Presbyterian Church a success where people are even hostile toward it. Almost every

colored man you may chance to meet in Arkansas is a 'Baptist or Methodist,' direct or indirect, and if you chance to meet one that is neither of these, he is 'sanctified' from the crown of his head to the sole of his feet. I am told by those who have studied the make-up of Arkansas that every fifth man is a preacher. That, I suppose, is a way of saying that a large percentage of the Negro men try to preach. Only one who has tried has any idea how difficult it is to lead such people. A man coming to a people like this needs more than he would likely get in college or seminary. It is a grand thing to know and make demonstrations of what we know, but we need to learn, if we have not learned, that men will not love and follow us for what we know. They did not follow Christ for His knowledge, but sought rather to kill Him. But when He sympathized with the needy, when He fed the hungry multitude and healed the diseases of the sick, they were wonderfully impressed that He was the man they needed. I think that we need to be able, somehow, to impress hostile, self-righteous people in like manner.

"What we have been able to do at this point, I am sure, has gone much further toward impressing people that the Presbyterian Church stands for what they need, than what I have said."

### Missionaries Needed For Africa.

Rev. W. C. Johnson asks, in the *Assembly Herald*, "What Place is the Church Going to Occupy in Africa as it Comes Under the Influence of the Civilized World?" We quote the close of his answer:

"Will the Church advance and once more take her place with those at the front, or will she be content to remain in the rear? It is thirteen years since we have opened a new station in Africa. This year we open another 110 miles east of our last station. But this is 200 miles behind where the trader is at work.

"Those people can be given the Gospel in the same language and with the same methods employed where we are now at work. There is no other society at work there. It is Presbyterian territory. The question is not whether we are going to do it, but *when*? The people will continue to wait for us; if we do not get there to see this generation we will find the next still waiting. Waiting! did we say? Yes, they will be waiting, but there is little doubt but that they will be much less susceptible to the Gospel message.

"A few years ago there were no Mohammedans in this section of Africa. Now the Haussa traders are coming down from the north by the score. They have done but little as yet to

propagate their religion, but it is only a question of time.

"These people are very susceptible to the Gospel message to-day. Reports from Africa of more than 800 persons coming to the minister at Ffulen in the last eleven months saying that they wanted to be Christians, and of more than a hundred a month for six months at Elat, and of a still more wonderful religious awakening at Lolodorf show that the Spirit of God is working mightily in the hearts of the African to-day.

"The methods employed by the native Church of sending out their own members, supporting them with their money and their prayers, to evangelize the heathen villages about them, make it comparatively easy to do great things in Africa, if we have courage to undertake great things.

"Both men and women are needed for Africa. The Church must face not only the question of financing the work, but of giving more generously of her sons and daughters for the evangelization of these people."

Says *The Interior*, of Chicago:

"Rev. Quincy Ewing, of Napoleonville, Louisiana, a born-and-bred Southerner who is exhibiting remarkable independence of thought on the Negro question, writes thus concerning the higher education of the colored race in the South: 'If the Negro is a human being, he has as much right as I to everything that is humanly uplifting. A denial of the Negro's essential humanness is involved in every argument I have ever seen against his higher education—a denial equivalent to the affirmation that the Negro should not be what he wants to be nor what he is capable of being, but what other people, his superiors, find it agreeable to themselves for him to be. The untrammelled education of any subordinate race must be a painfully uphill work until the spirit of true democracy becomes dominant among us—until the mark of true aristocracy among us shall be scorn of the idea that one man is born to serve another of a different kind, and love of the idea that every man is born to serve every other of every kind.' We doubt if there has been worked out before quite so felicitous a definition as this last sentence contains of the essential difference between aristocracy and democracy and the essential contrast between servitude and service. It is a sentence that deserves perpetuation in literature."

A fourteen-year-old colored girl was awarded a gold medal, the first prize, at the Hoboken, N. J., graduating exercises last week. She had the highest average among the ten thousand pupils in the public schools, 99 1-3.

# Lincoln University Herald.

VOL. XIV.

LINCOLN UNIVERSITY, PA., APRIL, 1910.

No. 4.

## Theological Commendement.

The 1910 Theological Commencement of Lincoln University occurred April 19th. On Sunday, the 17th, the Rev. John B. Laird, D. D., pastor of the First Presbyterian Church, of Frankford, Philadelphia, and a trustee of Lincoln University, preached the annual sermon. On the Saturday evening previous, Dr. W. H. Vail, of New York, also a trustee, addressed the students and faculty of the institution on the subject of Tuberculosis.

On Tuesday forenoon, the 20th, the Trustees of the University held a meeting, and after a sumptuous luncheon had been furnished the invited guests, the Commencement exercises were held in the Mary Dod Brown Chapel, the exercises being opened with prayer by Rev. John M. MacInnis, pastor of the Gaston Church of Philadelphia.

The graduating class consisted of the following young men: James William Botts, Virginia; Matthew Stewart Branch, North Carolina; William David Burgess, South Carolina; \*James B. Brandon, Pennsylvania; \*Roger George Cannady, North Carolina; George Fernie Ellison, North Carolina; Floyd DeLos Francis, Virginia; \*Joseph Alwyn Kelso, West Indies; \*John Haven Middleton, South Carolina; Middleton Joel Nelson, South Carolina; Allen Newman, Pennsylvania; \*John Ernest Robinson, Georgia; Jonathan Fitzherbert Robinson, West Indies; \*Josiah Johnston Thomas, West Indies; †Charles Nickles Walker, Pennsylvania; William Wolfe, Tennessee.

The addresses of five of these were as follows: "A School for Christian Thinkers," by James William Botts; "The Institutional Church a Necessity," by George Fernie Elli-

son; "The Conservation of Our Spiritual Resources," by Floyd DeLos Francis; "Education a Check to Crime," by Middleton Joel Nelson; and "The Man for the Crisis," by William Wolfe. The addresses were, as usual, carefully thought out and well delivered, and closely listened to by a large audience. The speakers are chosen upon their merits, and this year they all happened to come from the South and to be all Presbyterians, although quite as many of the class belong to other denominations.

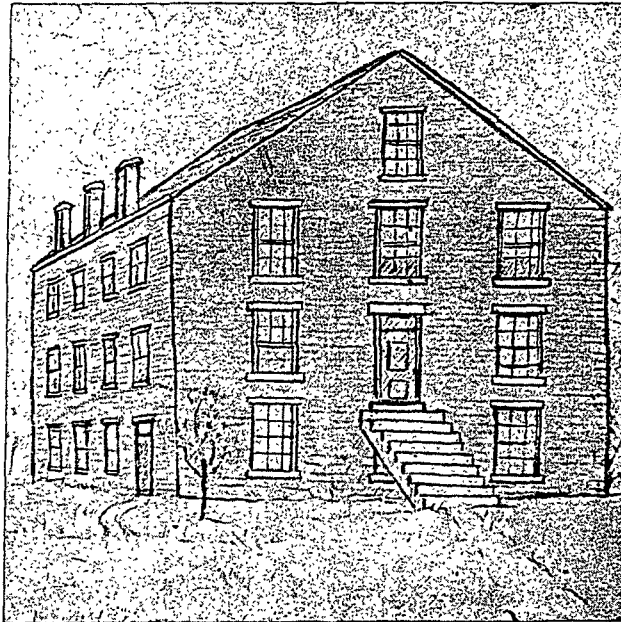
Before the graduates were given their diplomas, President Rendall addressed them as they stood before him on the platform.

### PRESIDENT'S ADDRESS TO GRADUATES.

Young gentlemen of the graduating class, this is a grand age in which to live. It is characterized by intensity. Christianity was never more aggressive, and yet never more attacked. Missionary movements were never more out-reaching or far-reaching. And

yet it is a cynical age. The charge is frequently heard that the quantity and the quality of the ministry is deteriorating, and their influence is not as potent as it once was.

The appeal to the ministry is neither to cupidity nor to ambition. I know that most of you are going to fields where your salary will be less than the common day laborer's. You will experience what it is to be an "attic guest." You will run little risk of dyspepsia and other ills that come from faring sumptuously every day. I have no fear of your catching the "regius morbus" mentioned by Horace, or, in other words, the ills that are acquired at royal tables. I cannot look ahead and see your wives wearing much silk or satin; and with the present tariff on wool your own suits will have enough cotton soon to make them shine and glisten. Nor can I see honors trooping out to crown you with garlands.



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\*English Course. †Special.

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The Lord keep you humble and I have great confidence that your people will keep you poor.

You will see prosperous Lincoln doctors riding by while you walk. They will own substantial and spacious homes, while you rent out of a meagre salary a scanty cottage. All this I know, for I know the terms of the call "to free you from worldly cares and avocations."

But the appeal to you is to heroism. When I first came here, the minister went forth at least to almost assured leadership. Now you will be more like your Master, "the servant of all."

May I not be charged in this parting word with discouraging and dispiriting those who ought to be heartened and cheered? Nay, verily, the appeal to heroism is to the best that is in man. Christ risked it when He said, "Behold, I send you forth as sheep among wolves."

I take off my hat to those who are enlisting in this warfare as I never did before. If I did not know Him who will suffer with you, who will walk at your side and cheer you, who will pay you your wages, and who will crown you when the warfare is over, I could not rejoice as I do to-day.

The Lord bless you and keep you, and make His face to shine upon you, and give you His peace which passes all understanding.

Each member of the class was presented with Henry's Commentary in six volumes by a friend in Philadelphia, and with a work on "Preventable Diseases," by Dr. William H. Vail, of New York.

The Robert Scott prize of \$15 for excellence in the study of the English Bible was given to Middleton J. Nelson.

The first prize for the best recitation in Sacred Geography was given to Pinckney E. Butler, of the Senior Class; and the second prize to George Washington Cash.

It was announced that the Board of Trustees had elected the Rev. William P. Finney, of Moorestown, N. J., Professor of Rhetoric and English Literature, in the Collegiate Department.

Brief addresses were made by Rev. William S. Miller, of Hollidaysburg, Pa., a member of the Visiting Committee of the Synod, and William A. Creditt, D. D., pastor of the First Colored Baptist Church of Philadelphia, and an honored graduate of the University. Dr. Creditt is also head of the Downingtown Industrial School, which prepares boys for entrance to Lincoln University.

The exercises of Commencement were closed with the benediction by Rev. H. Alford Boggs, pastor of Princeton Church, Philadelphia.



### Modern Africa.

The Rev. S. A. Martin, D. D., formerly a professor in Lincoln University, and later President of Wilson College, at Chambersburg, Pa., and now at the head of the State Normal School at Shippensburg, Pa., recently delivered at Lincoln University and also before the Presbyterian Ministerial Association of Philadelphia, an address on the above subject. It was most interesting and instructive, and we regret that the size of our paper forbids the giving it in full to our readers. The close of it was as follows:

"It is high time we were inquiring what is to be our contribution to the redemption of this continent. No other country is so deeply in debt to Africa. It matters not whether the spoil we ravished from those shores proved poor investment, nor whether after all God meant it for good to the race which with wicked hands we brought here in chains to serve in bondage. That does not relieve us of the obligation. The account is open on the books of God, and in the records of eternal justice there is entered up a heavy judgment due from us to Africa.

"Moreover, I verily believe that God in His long-suffering mercy is just now giving us a chance to square the long account and make atonement for our sin. But whether this is so or not, there is a hand of Africa stretched out to us which we alone can fill.

"On the west coast of Africa there is a little State, not quite so large as Pennsylvania, a republic, foster child of the United States. Excepting Abyssinia—the only part of that whole continent that is independent of European government, Liberia, known vaguely if at all to most of us as the relic of a forlorn hope, the melancholy monument of a sentimental scheme to make bricks with straw, a silk purse of a sow's ear.

"I am not much concerned just now to prove that this impression of Liberia is utterly erroneous and unfair. I think I could convince you that, all things considered, that feeble folk have made a creditable record. But the point I wish to make is that the day of opportunity has come to us—has come as opportunity is ever wont to come, in the cry for help, for I

hold it as a universal truth that 'the people's need is the hero's opportunity.' The commission recently sent by our government to inquire into the condition of affairs in Liberia have reported distinctly on three points. First, Liberia is in sore need of help. Second, she looks to the United States to help her. Third, the United States ought to help her and that right early.

"France on the west and England on the east are crowding the very life out of the poor 'piccaninny State,' and will soon wipe it off the map unless Uncle Sam comes to the rescue. Let us read a few lines from Mr. George Sale, one of the Commission which have recently reported to our President:

"And so Liberia, the Black Republic of the Dark Continent, looks across the ocean to the rich and powerful neighbor out of which her national fathers came, after whose government her own is patterned, whose ideals and forms of thought singularly abide among her people, asking the aid of that nation's wisdom and experience in the solution of her problems. And the ground of her plea is all contained in the good bishop's words, 'We are here because you sent us here.'"

"All that is implied in this claim of the bishop has been fully recognized by the United States, notably in the able letter of Mr. Root to President Roosevelt, on the basis of which the President asked for the appointment of a commission to investigate Liberian conditions on the ground. Mr. Root declares 'that the conclusion reached by the State Department is quite clear that Liberia is very much in need of assistance, that the United States can help her substantially, and that it is our duty to help her.' 'Liberia,' he says, 'is an American colony,' and he further says, 'It is unnecessary to argue that the duty of the United States toward the unfortunate victims of the slave trade was not completely performed by landing them upon the coast of Africa, and that our nation rests under the highest obligation to assist them so far as they need assistance toward the maintenance of free, orderly and prosperous civilized society.'

"But I have already detained you too long; yet, as you see, I have only sketched in briefest outline the story of Africa's redemption. It is a vast and splendid story. But only the preface and first chapters have been written yet; only a beginning has been made. Ethiopia has only begun to stretch out her hands to God, but she is stretching them out in haste and the people of God must not send them away empty.

"Fifty years of progress such as the last ten have promised will put large parts of Africa in the front rank of civilized nations and redeem the whole vast continent from the reproach of savagery.

"Meanwhile, the Church must gird herself for effort on a scale proportioned to this opportunity. This challenge of the business

world must be met and answered by a like enthusiastic enterprize. It is the call of our great Captain.

'He has sounded forth the trumpet that shall never know retreat;  
He is sifting out the hearts of men before His judgment seat.  
Be swift, my soul, to answer Him—be jubilant, my feet.'

### Rev. Dr. I. N. Rendall.

Rev. Dr. Isaac N. Rendall, Ex-honore President of Lincoln University, now in his eighty-fifth year, is on a visit to the Southwest. He was invited to Arkadelphia, Ark., to aid in the dedication of a church and school building in which graduates of Lincoln University are much interested, an account of which appeared in our last issue. He also spent a week at Hot Springs, Ark., and took the famous baths, with good effect to his bodily system. He then visited a brother, three years his senior, at Shreveport, Louisiana. He returns in time to attend the General Assembly at Atlantic City, to which he was elected a Commissioner by the Presbytery of Chester.

### The Collegiate Commencement.

This event this year at Lincoln University will be given unusual prominence by the promised presence and address of President Taft. The time for it is usually the first Wednesday of June. It may be fixed a week earlier this year to suit the convenience of the President. If so, the fact will be made known to the public in good time, as also the arrangements for the occasion. It is felt by its friends that no other institution of its kind in the country is more deserving of a visit from the President of the nation.

### Harrison College Burned.

The burning recently a second time of one of the buildings of Harrison College at Abbeville, S. C., and an attempt to burn the President's home also, is another outrageous result of the race prejudice shown by certain elements in the South. Three Negro men were burned in the fire—one from Charlotte, one from Anderson, and one from Carlisle. Several of the students received broken limbs jumping out of the windows.

There was no doubt that the fire was of incendiary origin. Kerosene oil was found poured in the front hall and veranda of the President's home. It is very gratifying to know that the best citizens held a mass meeting and denounced the outrage. Five hundred dollars was subscribed by the town council of

Abbeville, and \$1000 was asked from the government as a reward for the capture of the guilty party or parties who fired the building.

### Presbyterians and the Negro.

Rev. J. M. Boddy, of St. Paul, Minn., a graduate of Lincoln University, writes at some length in the *Afro-American Presbyterian* of the "Influence of the Presbyterian Church Upon the Colored Methodist, Baptist and Episcopal Churches." He gives the names of many prominent leaders in these churches who were educated in Presbyterian schools with Presbyterian money, and says:

"So that the Presbyterian Church has not only helped to build up the numerical strength of the Negro Methodist and Baptist churches, but our Church money and our Church schools have helped to give these sister denominations ministers whose educational qualifications are second to none, and in many instances far above those in the denomination in which they serve the Lord; saying nothing about the business and professional men who are influential laymen in these other denominations, who have been educated in Presbyterian schools and colleges."

Speaking of the loss of many colored Presbyterians who come North, he ascribes it to the lack of interest shown in them by white Presbyterians. He says:

"White men as a rule compose the Home Mission Committee in our various Presbyteries and the Committee on Freedmen in many Presbyteries simply consider it their duty to give an 'annual report,' while the interest in the oncoming Freedmen lags. Just like many of our 'chesty' churches hand over the real work of the Church to the Salvation Army or settlement worker, so also do many of our Home Mission Committees in our various Northern and Western Presbyteries hand over the work that lies before them to the colored Methodist and colored Baptist Churches—anything to get the responsibility off their hands."

"Other influential white Presbyterians will tell you: 'I see no opening for a colored Presbyterian work; they will always be a drain on our treasury; they won't become self-supporting, but always lean over on the whites.' This statement is, likewise, unsophisticated; because the 24,334 members of our colored churches, as reported to the Assembly in the last annual Freedmen's report, raised for all purposes \$143,466.64; while the 5,000 colored Presbyterians in the North and West raised last year, for all purposes, \$41,043. The total number of communicants of color in our denomination is 31,348. Including the money raised by the native Negroes in Corsica, West Africa, the Negro Presbyterians gave last year \$11,032.70 to the Boards. All of the colored churches, put together, raised a total of \$190,355.64.

Our colored people raised last year \$15,000 more than they did the previous year; 31 churches became self-supporting, and over 1000 new members joined the Church.

"Many of the Presbyterians of the Southland, migrating to the North and West, are lost to our Church because of the race feeling in the white churches, and their desire to be with their own race somewhere. Our Church would thrive in the several Synods North and West of the Potomac River if the Home Mission Committees in our various Presbyteries would 'take up the white man's burden,' as Kipling says.

"Let the mission committees in our various Presbyteries, and all hands together, put our shoulders to the wheel and push the general Church work among the Negroes, the same as the white Episcopalians are doing, who in the Southland have two or three archdeacons in every State organizing churches of from two to six members, to begin with, and the white Episcopalians are endeavoring to plant a church in all populous centres in the North."

### The Southerner's Race Problem.

"The race problem," says the Rev. Quincy Ewing, a Southerner of Southerners, "is not the Negro as an objective burden to civilization. It is not his economic inefficiency, for the South wants him as a laborer; nor his excessive criminality, for he is not more criminal than whites of corresponding social status; nor his ignorance, for according to Governor Vardeman, at least, it is the difficult, educated Negro, not the docile, ignorant one, who is the burden. Neither has the Southerner any personal aversion to the Negro race."

On the other hand, Mr. Ewing asserts the race problem is distinctly subjective. It originates in the white man's mind, in his convictions that the Negro is "not human in the sense that he is human, not entitled to the exercise of human rights in the sense that he is entitled to the exercise of them." It is not what the Negro man is or is not, but "how to keep him what he is in relation to the white man, how to prevent his achieving or becoming what would justify the belief on his part, or on the part of other people, that he and the white man stand on common ground." In Southern usage, then, "bad nigger" means not the criminal Negro, but the one who shows signs of achievement and thus gets out of focus with the traditional view.

"The problem arises only when people of one race are minded to adopt and act upon some policy more or less oppressive and repressive in dealing with peoples of another race. It is the existence of such a policy, become traditional and supported by immovable conviction, which constitutes the race problem of the Southern States."



# Lincoln University Herald.

VOL. XIV.

LINCOLN UNIVERSITY, PA., MAY, 1910.

No. 5.

## Commencement Exercises.

The exercises of the graduating class will be held this year on Saturday afternoon, June 18th. President Taft has promised to be present.

It is expected that a special train will be run from Philadelphia, leaving there a little before noon, and that many will attend.

The other exercises of Commencement will occur the previous week.

## Lincoln University.

The foundations of Lincoln University were laid before the Civil War, when slavery was yet in the land. It was first known as Ashmun Institute, and entered upon its formal work with four students on the first day of January, 1857.

Its first President was Rev. John

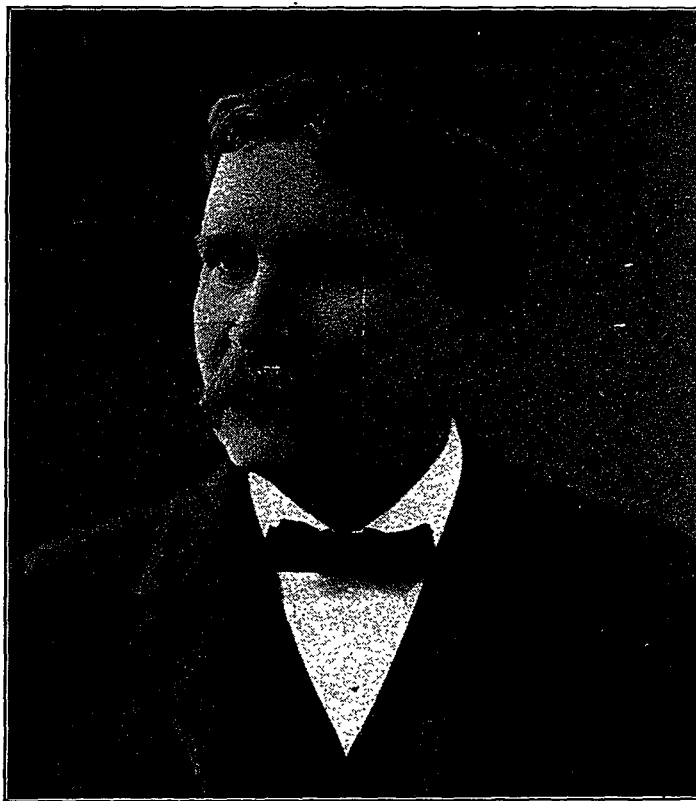
Pym Carter. He was succeeded by Rev. John Wynn Martin, D. D. In 1865, after the close of the war, the Rev. Isaac N. Rendall, D. D., became President, and continued as such for forty years, being still President ex-honore. He saw the Institution grow from one professor to twelve, and from one building to twenty-two. The four acres of ground have grown to one hundred and forty, and the endowment from nothing to half a million.

More than 1,700 students have gone from the College, and more than 600 from the Theological Seminary. Thirty-one of the latter have gone as missionaries to the Dark Conti-

nent, to teach their African brethren the Way of Life.

It has been well said that "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.



REV. JOHN B. RENDALL, D. D.; President of Lincoln University.

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."

In addition to the special Commencement train, the time of which will hereafter be announced, trains leave Broad Street Station, Philadelphia, for Lincoln University, at 7.15 and 11.04 A.M. Returning leave the University at 2.15 and 5.17 P. M.

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### Negro Attainments.

A magazine writer has outlined these in the following:

"A large city could be formed without a single white man in it, and yet lack for no trade or profession. There are 21,268 Negro teachers and college professors in the United States, and 15,530 clergymen. The Negroes could finance a railroad through their 82 bankers and brokers; lay it out with their 120 civil engineers and surveyors; condemn the right of way with their 728 lawyers; make the rails with their 12,327 iron and steel workers; build the road with their 545,980 laborers; construct its telegraph system with their 185 electricians and their 529 linemen; and operate it with their 55,327 railway employees.

"Colored people complain that they have to sit in the gallery in white theatres, but their 2,043 actors and showmen might give them theatres of their own in which they could occupy the boxes in solitary grandeur. They have 52 architects, designers and draftsmen; 236 artists and teachers of art; 1,734 physicians and surgeons; 212 dentists; 210 journalists; 3,921 musicians and teachers of music; and 99 literary and scientific persons. The colored baby can be introduced into the world by Negro physicians and nurses, instructed in every accomplishment by Negro teachers, supplied with every requisite of life by Negro merchants, housed by Negro builders, and buried by a Negro undertaker.

"There are Negro bookkeepers and accountants, clerks and copyists, commercial travellers, merchants, salesmen, stenographers and telegraph operators. Negroes are in every manual trade—carpenters, masons, painters, paper hangers, plasterers, plumbers, steam fitters, chemical workers, marble cutters, glass workers, fishermen, bakers, butchers, confectioners, millers, shoemakers, turners, watchmakers, gold and silver smiths, book binders, engravers, printers, tailors, engineers, photographers, glove makers—everything that statis-

ticians think it worth while to count. And the curious thing is that in whatever line a Negro man is at work, there is also a Negro woman. The only occupation which the colored women have allowed their menfolk to monopolize are those of the architect, banker and broker, the telegraph and telephone lineman, the boiler maker, the trunk maker, and the pattern maker. You can hire a Negro civil engineeress and an electricienne. There are 164 colored clergywomen, 262 black actresses, and 10 Afro-American female lawyers. One Negro woman works as a roofer, another as a plumber, and 45 of them are blacksmiths, iron and steel workers and machinists. Three are wholesale and 860 retail merchants. Others are journalists, literary persons, artists, musicians, government officials and practitioners of an infinite variety of skilled and unskilled trades.



### The Negro's Association with the White.

One of the most striking and interesting things about the American Negro, and one which has impressed itself upon my mind more and more in the course of the preparation of these articles, is the extent to which the black man has intertwined his life with that of the people of the white race about him. While it is true that hardly any other race of people that has come to this country has remained in certain respects so separate and distinct a part of the population as the Negro, it is also true that no race that has come to this country has so woven its life into the life of the people about it. No race has shared to a greater extent in the work and activities of the original settlers of the country, or has been more closely related to them in interest, in sympathy, and in sentiment, than the Negro race.

In fact, there is scarcely any enterprise of any moment that has been undertaken by a member of the white race in which the Negro has not had some part. In all the great pioneer work of clearing forests and preparing the way for civilization, the Negro, as I have tried to point out, has had his part. In all the difficult and dangerous work of exploration of the country, the Negro has invariably been the faithful companion and helper of the white man.

Negroes seem to have accompanied nearly all the early Spanish explorers. Indeed, it has even been conjectured that Negroes came to America before Columbus, carried hither by trade winds and ocean currents, coming from the west coast of Africa. At any rate, one of the early historians, Peter Martyr, mentions "a region in the Darien district of

South America where Balboa, the illustrious discoverer of the Pacific Ocean, found a race of black men who were conjectured to have come from Africa and to have been shipwrecked on this coast."

It is said that the first ship built along the Atlantic coast was constructed by the slaves of Vasquez de Ayllon, who, one hundred years before the English landed there, attempted to found a Spanish settlement on the site of what was later Jamestown, Virginia. There were thirty Negroes with the Spanish discoverer Balboa, and they assisted him in building the first ship that was constructed on the Pacific coast of America. Cortez, the conqueror of Mexico, had three hundred Negro slaves with him in 1522, the year in which he was chosen Captain-General of New Spain, as Mexico was then called; and it is asserted that the town of Santiago del Principe was founded by Negro slaves who had risen in insurrection against their Spanish masters.

In the chronicles of the ill-starred Coronado expedition of 1540, which made its way from Mexico as far north as Kansas and Nebraska, it is mentioned that a Negro slave of Hernando de Alarcon was the only member of the party who would undertake to carry a message from the Rio Grande across the country to the Zufis in New Mexico, where Alarcon hoped to find Coronado and open communication with him.

Negroes accompanied De Soto on his march through Alabama in 1540. One of these Negroes seems to have liked the country, for he remained and settled among the Indians not far from Tuskegee, and became in this way the first settler of Alabama. Coming down to a later date; a Negro servant accompanied William Clark, of the Lewis and Clark expedition, which in 1804 explored the sources of the Missouri River and gained for the United States the Oregon country. Negroes were among the first adventurers who went to look for gold in California; and when John C. Fremont, in 1848, made his desperate and disastrous attempt to find a pathway across the Rockies, he was accompanied by a Negro servant named Saunders.

Matthew Henson, a Negro, accompanied Peary in his famous expeditions in search of the North Pole, and was his companion on his last and successful journey.—Booker T. Washington, in *The Outlook*.

Says the *Afro-American Presbyterian*: "One of the greatest disgraces that the Negro race has tied to it nowadays is the brute Jack Johnson, who has no control of his appetites and passions. No less a brute, however, is that other fellow, Jeffries."

### Preachers Wanted.

McClelland Presbytery is unfortunate in the number and character of its vacant churches. For years this Presbytery has been running short of ministers, although one of the best in the Synod of Atlantic.

Fully a half dozen of our churches are vacant. Some or most of these churches are financially and spiritually good and have good possibilities. The membership is small in some instances, but new recruits can be secured as the result of wise management and spiritual power. There are good, in some cases new, church buildings on every vacant field.

We want preachers this spring to take these churches, men who are alive and hustling and not afraid of work. Our theological schools will graduate some men and some men may desire a change of fields. Let these men write to me at Columbia, S. C., and I feel sure we can arrange things all right. Don't write if you are looking for Fifth Avenue Church, New York, or if you despise the day of small things. If you are converted, a child of God and anxious for a place to serve God and His people, we will be glad to hear from you. These vacant churches are anxious for such preachers and will pay you all they can and make you welcome. Angels would be glad of the opportunity involved in this advertisement to preach the Gospel. G. T. DILLARD.

### Let the Academic Sermon be the Old Story.

The Rev. Dr. Yorke Jones, a graduate of Lincoln University, and a professor in Biddle University, in the following, taken from the *Afro-American Presbyterian*, gives some advice which may be wisely heeded by white as well as colored preachers:

"Have you noticed how the academic sermon is often not worth two cents, because the preacher seeks to be tremendously learned—dealing in technicalities? It is very unwise to make a sermon to a school a means of showing off one's learning. Why? For three reasons.

"It is unwise to make an academic sermon a means of exhibiting one's learning, because to show off is small, puerile business in any sort of address or on any occasion, and to do this before young people (and there are no keener critics than students) is to discredit oneself as being vainglorious. If some preachers that try to show how learned they are could only hear students' criticisms, such ministers would see how far wide of the mark they go in attempting to impress young men and women with their (the preachers') tre-

mendous, awful, profound learning! To make a display of what one knows is to lower oneself in the estimation of young people.

"Then, too, to attempt to make the academic sermon erudite and technical is unwise, because so to do is to talk shop—to discuss what the young people toil over daily in the class room; consequently they do not want to hear that. Such a discourse is too much like what engages their attention every day.

"Added to the two foregoing, is a third reason why it is a mistake to try to make the academic sermon tremendously learned, and that is, that unless the preacher is an expert, usually the students know more than he does about the scientific, philosophical or literary truck with which he hopes to dazzle them; the consequence is, that many a preacher has made himself a fool by talking with a smattering of knowledge about something that his hearers know better than he does.

"No, brother; the next time you are invited to preach before an institution of learning, whether in term time or at commencement time, you get your Bible and get out of it a helpful, Gospel message; then deliver that message with all the force and simplicity with which you can.

"If you will get a helpful, Gospel message, and, with a heart full of love for souls, deliver it in sincerity and simplicity, your visit to that institution of learning will be a benediction to both pupils and teachers. But if you go there to show off, you will succeed in doing so; you will succeed in showing that you have not as much sense as you ought to have, and that the school has thrown away money in paying your fare to get off that ashy, fruitless discourse."

### Mission Work Among Negroes.

The Presbyterian Church reports the following statistics in connection with the work it carries on among Negroes through its Board, which does not include colored churches in Northern States:

Three Colored Synods—including sixteen Colored Presbyteries—243 ministers, 399 churches, 24,324 communicants, 371 Sabbath schools, 23,323 scholars.

\$67,670 raised on the field last year by the colored people for the support of their own churches—average, \$168 for each church; average from Freedmen's Board to ministers under its care, \$20 per month, or \$240 per year.

Added to the churches last year on confession, 1,879 new members.

Colored churches gave to the Freedmen's Board, \$1,039.52; to the other Boards, \$2,342.95.

### Americanizing the South.

H. Paul Douglas, in his valuable work on "Christian Reconstruction in the South," says that "in admitting that the Americanizing of the South is primarily the Southerner's problem, one must not forget the Southerner most deeply concerned, namely, the Negro himself. The rise of this unprivileged race to bring salvation with its own arm is an unparalleled phenomenon. Beyond all its helpers, it has helped itself. It has expended nearly ten million dollars for education, besides its share of taxation. It has multiplied schools almost beyond number. The result in many details show great crudity and inexperience, though in inadequacy and wastefulness the educational policy of the Negro churches is scarcely worse than that of sectarian education throughout the country at large. They have simply been imitating their supposed superiors. Both in bulk and in worthy accomplishment, the Negro's successes in elevating himself rise to colossal dimensions. If the South is to be praised for rapid progress in public education, how much more the Negro for the zeal which has built his hundreds of schools! In the division of labor between co-operating forces, he bears not the least honorable and responsible part."

### Negro Population.

(Based on U. S. Census of 1900)

Alabama .....	961,236
Arkansas .....	418,813
Delaware .....	32,774
District of Columbia.....	96,613
Florida .....	288,455
Georgia .....	1,192,599
Kentucky .....	299,663
Louisiana .....	733,161
Maryland .....	252,440
Mississippi .....	1,056,008
Missouri .....	171,105
North Carolina .....	681,345
South Carolina .....	866,338
Oklahoma .....	86,407
Tennessee .....	524,956
Texas .....	740,255
Virginia .....	683,528
West Virginia .....	53,080
All other States.....	916,013
Total .....	10,054,789

"There are three Negroes in the Cabinet of the President of the Cuban Republic. The course of these three men and that of the Negroes generally will be watched with interest by their friends in the United States."  
—Selected.

# Lincoln University Herald.

Vol. XIV.

LINCOLN UNIVERSITY, PA., JUNE, 1910.

No. 6.



HON. WILLIAM H. TAFT,  
President of the United States.  
*Courtesy of Public Ledger.*

## Collegiate Commencement.

### Visit of President Taft

Part of the exercises of Commencement were held at the usual time, but in order to suit the convenience of the President of the United States, who had promised to pay the University a visit, the graduating exercises of the Class of 1910 were fixed for Saturday afternoon, June 18th.

In order to accommodate the numbers who were expected to be present, it was decided to hold them in the open air. A platform was accordingly erected in front of the Vail Memorial Library, and seats constructed on the campus, sloping to the south, capable of accommodating between three and four thousand. The front of the Library was decorated with flags and bunting, and an oil portrait of Abraham Lincoln. The colors, orange and blue, and a row of ferns, fringed the platform.

The exercises were begun with prayer by one of the Trustees, Rev. William A. Holliday, D. D.

The members of the graduating class selected to deliver the honorary orations were

introduced by President Rendall. They were as follows: Latin Salutatory, Clarence Augustus Brown, of Pennsylvania; "The Effaced Image," Augustus Eugene Bennett, Georgia; "Condition and Needs of South America," Hampton Bennett Hawes, Georgia; Valedictory, David Miller Scott, Georgia. Excellent music was furnished by a band and by the University Glee Club.

The following prizes were announced:

Obdyke Prize Debate awarded to the Philosophian Society. Their debating team composed of David Miller Scott, Theophilus Nicholls, Aiken Augustus Pope.

The medal for the best individual debater to Theophilus Nicholls.

The Junior Orator Contest medals awarded: First, to Alexander Dennee Bibb; second, to Aiken Augustus Pope.

The Bradley Medal in Natural Science awarded to David Miller Scott.

The Class of '99 Prize in English awarded to Louis S. Brock Lemus.

The degree of Master of Arts was conferred upon Matthew S. Branch, Allen Newman, James S. Botts, George F. Ellison. The degree of Doctor of Philosophy was conferred upon Prof. Thomas A. Long, of Biddle University.

An enthusiastic welcome was given President Taft and those who accompanied him upon their arrival by the audience, and the band played "My country, 'tis of thee."

The first thing that followed was the granting of diplomas to the graduating class. They were handed to each of the twenty-eight members by President Taft as they passed before him. They were as follows:

Veo Beck, Texas; Augustus Eugene Bennett, Georgia; Samuel Timothy Berry, Alabama; Harry G. Bragg, Maryland; Clarence Augustus Brown, Pennsylvania; Henry Cashen Collins, California; Gordon Sprigg Dana, Africa; Reid Sumner Gibson, New Jersey; William Henry Glover, South Carolina; Terry Mitchell Hart, Georgia; Hampton Bennett Hawes, Georgia; John Benjamin Isaacs, British Guiana; William Randolph Jones, Pennsylvania; Louis S. Brock Lemus, Virginia; William McCloud, South Carolina; Herbert Edward Millen, Pennsylvania; Edward Imbrie Miller, Pennsylvania; Alonzo Bond Persley, Georgia; Josiah Emanuel Peterkin, West Indies; Walter Roscoe Pettiford, Alabama; Emile Edgar Raven, West Indies; George Edward Sanders, North Carolina; David Miller

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Scott, Georgia; Isaac Edward Showell, New Jersey; Frederick Grant Slade, Pennsylvania; Harry Daniel Tunnell, Delaware; Charles John Herbert Walker, Virginia; George Roscoe Whitfield, North Carolina.

### PRESIDENT RENDALL'S ADDRESS.

President Rendall, in introducing President Taft, said:

"Lincoln University considers herself unusually fortunate to-day in having with us the most distinguished and honored citizen of our land. We all know how the cares and burdens and hopes of the nation are pressed down on his broad shoulders. And he always carries them with a smile. And the world loves the man who can *smile* and at the same time work. I doubt whether in the history of this country there ever has been a period when life has been as intense, when the world, and especially the new world, has been as restless; and it is an occasion for profound gratitude that God has given us a man with calmness to lead in the van and prevent possible excess to which all kinds of enthusiasm may sometimes lead us. The welcome must be very brief, and I want to unite with Lincoln University in giving this welcome to a man to whom I acknowledge my obligation this day for his tact and his earnestness, Congressman Butler. Now he is a Quaker, and a Quaker is supposed to have a quiet spirit, but I do not know of any man with more energy than Congressman Butler. He is the hardest man for any one to say 'No' to, if he asks a favor (I don't know but what our President can testify to that); and he is the easiest man to say 'Yes' when you go to him and ask for anything, and I don't know any man who will work harder to accomplish the 'Yes.' We are all proud of our Congressman, who so well represents this district. I want him to add a word of welcome, and I want also our good Governor to add his word of welcome. He is the best Governor of the best State in the Union! And I want him to add a word of welcome for the whole State."

Mr. Butler spoke as follows:

"My spirit moves me to say only this, that I will appreciate the friendship which we have had uninterrupted all these years, if you will not ask me to say anything. The President of the United States has graced us with his presence on this occasion. I know, in a small way, of the labors he has to perform being great and mighty. The demands made upon him every day and all night, make the compliment to us the greater that he came to Lincoln to-day."

Governor Stuart said:

"My friends, I am just here as a guest of Dr. Rendall. It has been a great honor to accompany the President on his trip to this place. I cannot say anything to welcome him to Pennsylvania, for he is welcome here at all times. If you had been with us since we left Philadelphia, and seen the reception that the people of Pennsylvania gave him upon the hills and the mountains, you would agree with me that that is a greater tribute than any other. I am glad to be here to welcome him to Pennsylvania, not only as a President, but as a man."

President Rendall then introduced President Taft with these words: "It is the pleasure of my life to introduce our honored Chief Executive to this audience at Lincoln University."

### PRESIDENT TAFT'S ADDRESS.

"My friends, after what you have heard, do you wonder that I came? The day has been full of pleasure. I have had the honor of accompanying the Governor of Pennsylvania and the Representative of this district in Congress, and I have seen the most beautiful part of nearly the most beautiful State, and certainly the best Governor and Congressman. I thank Dr. Rendall for giving me the opportunity of speaking here. I do not have much opportunity to speak, and I am criticized for saying what I do. But, nevertheless, this is an occasion that awakens the interest of every lover of his country, and of every man who has studied the problems that we have to solve in this country. This institution stands as one of the best exemplars of the higher education of the Negro. We have in this country a race problem, presented in a little different form from that in which it has been encountered in any other country in the world. Four million slaves freed forty years ago have developed into ten million citizens, most of them living in that section of the country where their ancestors were in bondage. When the statistics are examined, it will be found that the progress they have made in that forty years in education, in economic development, and in prosperity, ought to be the marvel of historians and students of history. The problem has not been

solved as yet; but I believe with those who look at it with a proper optimism, that it is in the process of successful solution.

"In the first place, these four million slaves were, all but five per cent. of them, absolutely illiterate. To-day the illiteracy is less than fifty per cent. And I think that the census will show that it is less than forty-five per cent. of those of educational age. It will also be seen in the statistics that the colored men have gathered to them property, through the Southern States, where they are in great numbers, and that a large part of the agriculture of the Southern States is carried on by Negroes, and is being carried on from year to year with greater success and profit. The problem is to carry on this work of progress in such a way that the illiteracy shall be reduced to nothing, and that the knowledge of the industries in which they are to be engaged shall be imparted in the best way known to the modern science of pedagogy, by the system of industrial education for the great mass of the Negroes, as it is best adapted for the great mass of the white people.

"Severe criticism has been made in times past (I think it is growing less), as to the uselessness of spending large sums of money on the higher education of the Negro, when what ought to be done should be directed toward the primary, secondary and industrial education of the race. I agree that we ought not to educate all the Negroes with a university education. I am willing to grant that premise. But I would like to add, what prospect is there for our ever doing so? How much capital is now invested in the plant for the university education of the Negro as compared with the number of Negroes in this country? Add up the hundreds of thousands of dollars and find how small, how pitifully small, is the total of the capital invested in that kind of education, as compared with the total number of the race. There is no need that economic students should be sitting up at night worrying about giving the Negro too much university education.

"We are told that it is impossible for two races to live together, get along well and prosper, and that in some way we have to get rid of the Negro and get along with the whites only. Well, there are a number of answers to that proposition. First, we have been living with the Negro for more than a hundred years; for more than forty years he has been in freedom, and we have got along fairly well. Secondly, we are getting along better each decade than in the previous one with the race problem. The education Hampton gives to her graduates has furnished a lesson, not only for Negro education, but has led the way to the adoption of the best industrial education for the whites. It was in the desire to learn what

was the best education for the colored man as he was found after the war, and for the Indian, that led General Armstrong to adopt the system of industrial education that is spreading all over this country, and will be furnished to both whites and blacks. In the third place, the Negroes and whites, while they live together, do not amalgamate, and it is not necessary that they should. They conduct themselves independently as a people, and if they are to live independently as a people, they must have their leaders among them, as every other people have. They must have their physicians, their lawyers, their teachers and their clergymen, in order that they shall have the benefit of having leaders as well prepared to meet the responsibility of leadership as every other race. And if you would have suitable leaders, you must give those leaders the best education, not only professional, but also academic, on which to found the professional.

"I am glad to come here, and to an institution like this, to testify to my interest as President of the United States, in an educational institute that is doing God's work in that regard. It has fallen to my lot to give a good deal of attention to the education of the Negro. I am a member of the Board of Trustees of Hampton Institute, of the Jeanes Trust Fund, created by a noble, charitable woman, a Hicksite Quaker, of Philadelphia, for the purpose of making better the rural, primary education of the Negroes in the South. I have had the honor of being at Tuskegee, and seeing that tremendous work of the greatest Negro of the century, Booker T. Washington. And I know from the spirit that is in all these institutions, that it is work of a permanent, thorough character. And it is working out the race problem in a legitimate, logical way, by preparing the Negro to meet his responsibilities as leader or follower, as agriculturalist or mechanic, as the clergyman who will lead his fellows, as the physician who will teach them the hygiene of life, or as the teacher who shall spread education through the Negro ranks.

"My friends, I have said more than I ought to say. I didn't come here to make a speech, but to respond to the spirit as if I were a Quaker. I have responded. The advantage of Quaker meeting, which those of us who do not belong rarely appreciate, is that when the spirit stops, you sit down. I have been through the district of Member Butler. The evidences of prosperity of the good people who live here, whom he represents, have been so many to-day, that I understand what a good man he is. I can see how his constituency has made him. He says, and it is true, that there isn't an office-seeker in his entire constituency of two hundred thousand people. He says that his postmasters live until they die in office.

He came into my office the day after the inauguration, and said that he was going to stand by me to the end (and he didn't know then how much that might mean). He said he would never ask me for an office, and he has kept his word. I don't wonder, when I see these good men and women here, that when they get one in office they keep him until he dies. I hope you will keep your Congressman until he dies, and he gives every evidence of living a long life."

The exercises were closed with the benediction by the Rev. Dr. J. W. Holley, of Albany, Ga., a graduate of the University; and then followed a private reception to the President at the residence of the Rev. Dr. Rendall.

Among others of distinction present at the afternoon exercises were Chief Justice Fell and Mayor Reyburn of Philadelphia.

#### Forty Years Ago.

Forty years ago a body of prominent statesmen came up from Washington and attended the commencement exercises of Lincoln University. Hon. Washington Townsend, of Chester County, accompanied them. The following account of it appeared in the *Oxford Press* of June 22d, 1870:

##### COMMENCEMENT AT LINCOLN UNIVERSITY.

The commencement exercises of this institution took place on Wednesday of last week, and passed off to the satisfaction of all present. The graduates acquitted themselves very creditably, reflecting much credit on the faculty and those having charge of the University. After the graduating exercises were concluded, the visitors from Washington were introduced, amongst whom were the following gentlemen: Senator John Scott, Pa.; Representatives John Covode and C. W. Gilfillan, Pa.; G. W. Whitmore, Texas; W. F. Prosser, Tennessee; W. Townsend, Pa.; First Assistant Postmaster-General John W. Marshall; Gen. John S. Eaton, U. S. Superintendent of Education; J. R. Garrison, Educational Bureau; O. O. Howard, President of Howard University; John M. Langston, Law Professor; Joseph Add Thomson, of the Consular Bureau; William J. Wilson, Cashier of the Freedmen's Bank, and Colonel Richards, U. S. A.

Hon. Washington Townsend made a brief speech, and then introduced Senator Scott, General Eaton, General Howard, Professor Langston, and Honorable M. Prosser, to each of whom he gave five minutes in which to make their speeches, remarking that this rule was a powerful condenser—at least it had been found so in the halls of Congress. The speeches, in obedience to the order of Mr. Townsend, were necessarily short, but to the point, and met

with a hearty reception. The number in attendance was variously estimated from 1,500 to 2,500, but the former figure is probably nearest correct. Two brass bands were present—the Reading and West Chester—which furnished music suitable for the occasion.

#### Letter from South America.

INTABETEMBA, ALICE, April 20th, 1910.  
REV. J. B. RENDALL, D. D.,  
Lincoln University, Pa.

Dear Dr. Rendall:—It is with the greatest pleasure that I convey to you, as Principal of Lincoln University, the thankfulness of our people and gratitude for educating our African students. They have returned to us a great success. Six of them are ministers. The following are with us, and have charge of congregations and have opportunities of preaching to the heathen: T. C. Katiya in Johannesburg; L. N. Mzimba in Tyumie in the District of Alice; J. W. Nxiweni at Cala Tembuland; H. Mantanga at Tumbu Grigwaland East; and S. T. Mantanga at Tsomo Fingoland. We have been so much encouraged that we desire to send another group, and I would be very glad to know if they would be received as the others were.

We would not trouble you were there a college for natives of Africa in South Africa. At present it seems very difficult, or even impossible, to try a school of our own. Our people have an idea that a school which is independent from the white man is not worth the name of a school. It can give no education. This is because our schools have always been supervised by white men, and this has been preached to them from childhood. I speak this knowing that it has been tried several times, and is even now at a place called Sheshegu. These efforts are not very promising. People are not inclined to support them with money and children. Still, we look forward with hope, for success is much sweeter through difficulties and opposition.

Remember us in your missionary prayers and services, for it is still midnight, though the dawn of day approaches.

With hope and sincerity yours,

P. J. MZIMBA.

The writer of the above letter was the one who brought the former native Africans to this country and to Lincoln University to be educated. He is the founder of the Native Presbyterian Church in South Africa. Fifteen years ago the Presbytery of Kaffraria was organized. To-day it has 13,335 members, over 30,000 adherents, 27 ordained ministers, and 42 churches. This is entirely native work and self-sustaining. The members are Zulus, Kafirs, Bechuanas and Fingoes.



# Lincoln University Herald.

VOL. XIV.

LINCOLN UNIVERSITY, PA., OCTOBER, 1910.

No. 7.

## Opening of Fifty-sixth Year.

The entrance examinations for the University took place on September 21st and 22d, and quite a large number of students were admitted to the Freshman Class of the College and the Junior Class of the Theological Department. Others are arriving, and still others expected, at this writing.

The University grounds present an attractive appearance, and the faculty look forward to a successful year.

The new pipe organ secured for the chapel, through the kindness of friends and Mr. Carnegie's generosity, is being constructed by C. S. Haskell, of Philadelphia. Having waited for some time on account of lack of funds to introduce the electric dynamos and other accessories to the steam heating plant, so as to provide electric light for the grounds and buildings, it was resolved to wait no longer. Hence it is expected that modern and greatly superior illumination will soon be enjoyed by the University. Several generous contributions toward the expense were made by friends, but there is still needed about \$3,000 to cover it. Appeal is hereby made for this to the readers of the HERALD and all those who would help our work along.

## Report of Lincoln University to the General Assembly.

This is made each year by the President. In addition to facts given concerning the faculty, the graduates, finances, needs, etc., two observations were made under the head of general remarks. They were as follows:

1. The call to the ministry. Since the days of Emancipation there has been no dearth in the Negro ministry such as there is now. We have repeated it over and over, that nine-tenths of their ministers are unfitted to be real leaders and guides. They can scarcely read intelligently, and their moral standards are low. The Southern white Baptists have just held their annual meeting in Baltimore, and the Northern Baptists sent a committee to confer with their Southern brethren, especially as to how they can co-operate in the better training of the Negro Baptist ministry, asserting that 9,000 out of the 10,000 Negro Baptist ministers are deplorably unfit to be the religious leaders and teachers. Perhaps no other Theological Seminary has turned a stronger or steadier stream of the best educated and most consecrated men into the ministry than ours. We press for the man that has had the preceding college training, especially with Presbyterians, and the large

majority of Presbyterians in the Seminary are college men.

But it will be many years before we can say "no" to those who have been religious workers and are no longer young, but desire to have at least the English branches of the theological course. In this way, we have sent into the Methodist and Baptist and Presbyterian ministry a considerable number that have been most useful in the world.

There is no door more open than that of the medical profession. There is great need, and the doctor and dentist and druggist can find inviting fields.

Many of our college graduates that have taken medicine have maintained their Christian character and activities, becoming elders and Sabbath-school workers. One doctor, an elder, was recently elected Moderator of his Presbytery.

The ministry never required more self-denial. The salaries, especially in the villages and rural fields in the South, are very meager, and the brave men endure hardness as the apostles of old. We never felt greater respect for any group of men going out into the harvest field than for those going this year, knowing the terms of the call "to free them from worldly cares and avocations."

Every man of them, if they had become a doctor, would have secured a competency of this world's goods. The appeal today to the ministry is to the heroic, and they go as their Master before them went, each being the "servant of all."

## A Graduate of the Last Seminary Class.

Middleton J. Nelson, of Sumter, S. C., who graduated from the Seminary with honor last June, and who had pursued previously his college course in Lincoln, was ordained and installed pastor of the Greenleaf Presbyterian Church, Keeling, Tenn., July 31, 1910. He has become pastor of a historic church, where worship has been held for nearly a hundred years. It was at first occupied by whites with their slaves. In the later sixties it was proposed to sell the church, but an old colored man, who afterwards became an elder, contended for it in the Presbytery and won, and it became a colored Presbyterian Church. Rev. D. L. Donnell was its pastor when he died. He is buried in its churchyard. Mr. Donnell was born in Africa, where his father and grandfather, both graduates of Lincoln, were missionaries. Living later with his grandmother, Mrs. Amos, he may be said to have grown

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LINCOLN UNIVERSITY, PA.

upon the campus at Lincoln, finishing college at 15 and the Seminary at 22. He died at the early age of 25.

### Mark Twain and the Negro.

W. D. Howells, in "My Memories of Mark Twain," in *Harper's Magazine*, says: "He held himself responsible for the wrong which the white race had done the black race in slavery (he was a Southern man), and he explained, in paying the way of a Negro student through Yale, that he was doing it as his part of the reparation due from every white to every black man. He said he had never seen this student nor wished to see him or know his name; it was enough that he was a Negro.

About that time a colored cadet was expelled from West Point for some point of conduct unbecoming an officer and a gentleman, and there was the usual shabby philosophy in a portion of the press to the effect that a Negro could never feel the claim of honor. The man was fifteen parts white, but, "Ah, yes," Clemens said, with bitter irony, "it was that one part black that undid him; it made him a 'nigger' and incapable of being a gentleman. It was to blame for the whole thing. The fifteen parts white were guiltless."

### Lincoln University Losses.

The Institution is continually losing, by death, the friends who have stood by it and encouraged it for many years. The past year its loss has been unusually heavy. Mr. John H. Converse had long been a generous contributor. Rev. Dr. S. W. Dana, of Philadelphia, had been a trustee for 36 years and had secured, during all that time, offerings for it from the Walnut Street Presbyterian Church, of which he was the pastor. The Rev. Charles A. Dickey, D. D., was also for a time a trustee, and Dr. Charles P. Turner, an elder in the Arch Street Presbyterian Church, of Philadelphia, was also an old friend of the University, and contributed

to it before it was so well and widely known. It is a great gratification to enjoy Mrs. Turner's continued interest and share in her generous beneficence.

### Lincoln Graduates in the South.

One has but to look over successive issues of the *Afro-American*, of Charlotte, N. C., which is the leading Presbyterian weekly of the colored people of the South, to learn of the prominence and usefulness of the graduates of Lincoln University. Recently the first and leading article of an issue of the paper was by the Rev. R. Mayers, D. D., of Knoxville, Tenn., of the Class of '93. Its theme was, "Miracle and Prophecy Compared." The second article was on "Keeping of the Sabbath Day," by Rev. R. H. Armstrong, D. D., of Germantown, Pa., of the Class of '80. Another article on "Thou Hast Left Thy First Love," was by Prof. Yorke Jones, D. D., Professor of Theology, in Biddle University, of the Class of '85. In another article account was given of the work of Rev. C. H. Uggams, of Ferguson, S. C., of the Class of '90. The writer says:

"Ferguson is a large lumber mill settlement on the Santee River, about midway between the cities of Columbia and Georgetown, and contains 1,500 people, most of whom are Negroes. In the colored settlement the company has built a beautiful church—unsurpassed by any in the section—which has a seating capacity for 500 persons. It is sad to say, however, that notwithstanding the vast number of people about here, only a few, comparatively, attend the church. The highest ambition seems to be gambling, drunkenness and adulterous living. There is ample need for five active missionaries. Ignorance and superstition here are as befogging as any Egyptian darkness.

"But in the midst of this barbarous and ungodly people I find a very good, strong and capable man—Rev. C. H. Uggams, with his family—sending out beams of Christian light and intelligence in the unselfish interest of humanity. Though he is struggling hard with indefatigable zeal and accomplishing much good, he is in sore need of assistance. The hard sacrifice he and his family are forced to make will soon exhaust his physical force. The people, happily, are beginning to recognize and appreciate in him a leadership second to none, for its exemplary Christian life, its willingness to suffer with and for them and its patience to teach. No night is too dark, no camp too unclean, and no gambler's retreat too fierce for this man of God to leave his loving home on errands of duty to minister to the sick, to advocate peace or to enforce good order. He also enjoys the respect and esteem of the whites."

The friends of Mr. Uggams will deeply

sympathize with him in the death, the past summer, of an accomplished and beloved daughter, 16 years of age.

Another item spoke of the strenuous efforts being put forth to build a church at Mt. Tabor, Tenn., by Rev. D. S. Collier, of the Class of '95.

In another issue of the paper allusion is made to a layman who graduated from the College Department in the Class of '84, Samuel H. Vick, of Wilson, N. C., who has acquired considerable wealth. He was formerly postmaster of Wilson. He owns 108 houses in Wilson of an assessed valuation of \$30,000.

He also owns 71 acres of land just outside the town limits, valued at \$5,000, and also owns property in Raleigh, Charlotte, Goldsboro and Rocky Mount. In addition Mr. Vick and George H. White, who sent two sons to Lincoln, former member of Congress, own the colored settlement of Whitesboro, in New Jersey. Mr. Vick is a ruling elder in the Presbyterian Church at Wilson, and has always identified himself with active work.

### Progress of the Negro.

Says Booker T. Washington, in *The Outlook*:

"The story of the American Negro has been one of progress from the first. While there have been times when it seemed the race was going backward, this backward movement has been temporal, local or merely apparent. On the whole, the Negro has been and is moving forward everywhere and in every direction.

"In speaking of his experiences in the South, Mr. Ray Stannard Baker, whose articles on Southern conditions are in many respects the best and most informing that have been written since Olmsted's famous 'Journey in the Seaboard Slave States,' said that before he came into the South he had been told that in many sections of the country the Negro was relapsing into barbarism. He, of course, was very anxious to find these places, and see for himself to what extent the Negro had actually gone backward. Before leaving New York he was told that he would find the best example of this condition in the lowlands and rice-fields of South Carolina and Georgia. He visited these sections of South Carolina and Georgia, but he did not find any traces of the barbarism that he expected to see. He did find, however, that colored people in that part of the country were, on the whole, making progress. This progress was slow, but it was in a direction away from and not toward barbarism.

"In South Carolina he was told that the people in that part of the country had not

gone back into barbarism, but if he would go to the sugar-cane regions of Louisiana he would find the conditions among the Negroes as bad as in any other part of the United States. He went to Louisiana, and again he found, not barbarism, but progress. There he was told that he would find what he was looking for in the Yazoo Delta of the Mississippi. In Mississippi he was told that if he went into Arkansas he would not be disappointed. He went to Arkansas, but there, also, he found the colored people engaged in buying land, building churches and schools, and trying to improve themselves. After that he came to the conclusion that the Negro was not relapsing into barbarism.

"The Negro is making progress at the present time as he made progress in slavery times. There is, however, this difference: In slavery the progress of the Negro was a menace to the white man. The security of the white master depended upon the ignorance of the black slave. In freedom the security and happiness of each race depend, to a very large extent, on the education and the progress of the other. The problem of slavery was to keep the Negro down; the problem of freedom is to raise him up.

"The story of the Negro, in the last analysis, is simply the story of the man who is farthest down; as he raises himself he raises every other man who is above him.

"At the present time the Negro race is, so to speak, engaged in hewing its path through the wilderness. In spite of its difficulties there are a novelty and a zest as well as an inspiration in this task that few who have not shared it can appreciate. In America the Negro race, for the first time, is face to face with the problem of learning to till the land intelligently; of planning and building permanent and beautiful homes; of erecting school-houses and extending school terms; of experimenting with methods of instruction and adapting them to the needs of the Negro people; of organizing churches, building houses of worship, and preparing ministers. In short, the Negro in America today is face to face with all the fundamental problems of modern civilization, and for each of these problems he has, to some extent, to find a solution of his own. The fact that in his case this is peculiarly difficult only serves to make the problem peculiarly interesting. We have hard problems, it is true, but instead of despairing in the face of the difficulties we should, as a race, thank God that we have a problem. As an individual I would rather belong to a race that has a great and difficult task to perform than be a part of a race whose pathway is strewn with flowers. It is only by meeting and facing manfully hard, stubborn, and difficult problems that races, like individuals, are in the highest degree made strong."

### The Negro in Business Life.

Over a thousand Negro delegates from all parts of the country attended the eleventh annual meeting of the National Negro Business League, which began its session in New York City, on August 17th. Among them were bankers, farmers, editors, insurance men, dry goods merchants, doctors, ministers, and representatives of many other professions and industries. The sessions were enlivened by stories and incidents, were dignified by serious presentation of what has already been achieved by the race, and were inspired by hearty hope and purpose for the race's future. Dr. Booker Washington, with real tact and skill, and also with invariable good humor, brought out the best that the delegates had to give, and his own address abounded in stimulating influence. He urged his people not to make the mistake of dwelling over-much on the things they have not, but rather to glory in the opportunities they possessed, and he declared that in this country "the Negro enjoys freedom of opportunity to get education, freedom of religious worship, to a degree not afforded any similar group of our people in the world." Dr. Washington did not, however, neglect to hold up to shame the blot cast upon civilization by the continuance of lynching; he referred to the fact that within the present summer no less than twenty-six colored men have been wantonly murdered by mobs without wrongdoing on their part. He pleaded for equal and exact enforcement of the law, in the interest not alone of the colored race, but of all races. As an evidence of the prosperity of the Negro race, Dr. Washington stated that the Negroes of the country are adding from twelve to fifteen million dollars a year to their holdings of land, and that he believed that they are now worth in the aggregate not far from six hundred million dollars. When, he added he spoke of this great advance to President Eliot, of Harvard, Dr. Eliot declared, "No race in the world has made such progress in the same time." On the last day of the convention the delegates received ex-President Roosevelt with immense enthusiasm, and listened to the first general public address he had made since his return from Africa. This address was strong in appreciation of what the Negro has done and in practical encouragement and advice. A few sentences may be here quoted to show the trend of Mr. Roosevelt's suggestion of the right line of conduct for the Negro in America:

"When your neighbor likes and respects you, you have won your battle. The white man of the North does his worst work in interfering between the two peoples of the South, and his best work when he improves their relations. This League represents general constructive work for the race. It

teaches you not to whine and cry about privileges you do not happen to have, but to make the best of opportunities at your doors.

"Every tumbled down and slatternly Negro cabin is a reflection upon the race. The colored man who lives an idle and vicious life is doing badly, not alone for himself but for his people. If in any community the Negro quarter is wretched and one of potential criminality, there is as much of menace to the white man in that condition as to the black.

"You colored men and women, set your faces like flint against those who would preach to you only the gospel of hate, envy, and bitterness. Realize that the only way to help your race is not by preaching vindictiveness and hatred, but by leading your people up to prosperity through good citizenship. . . . An ounce of performance is worth a ton of complaint.

"It is the duty—the pre-eminent duty of the white man to render aid to good citizenship. No man that is a good American but recognizes that the only safe motto for our future is, 'All men up and not some men down.'"

### The Negro's Love for the South.

Prof. George E. Davis writing of this says:

"The Southern born Negro loves the South. It is the place of his birth. He wants to be proud of his State—her mountains and wooded hills are dear to him. The dear Southland holds all on earth that he loves. Here are buried his dead. Here are all the traditions of his people. Here are those friends of his youth with whom he has grown up into manhood. We are going to work out our destiny here. I verily believe that whatever may be the storms that ruffle the surface, there is a general regard and interest on the part of the educated and thoughtful white people of the South for the Negroes who are striving day by day to rise above the tyranny of low birth and iron fortune."

### The Prize Fight.

The Rev. Solomon Porter Hood, one of the early graduates of Lincoln University, now pastor of Mt. Zion A. M. E. Church, Trenton, N. J., expressed in a Philadelphia paper his feeling in reference to the above as follows:

"I feel that fight was a disgrace to our American civilization, and I do not feel any more glory nor as much in a victory as I would if one bulldog had beaten another."

In this we have, no doubt, the feeling of a great majority, if not all, of Lincoln University graduates.

# Lincoln University Herald.

Vol. XIV.

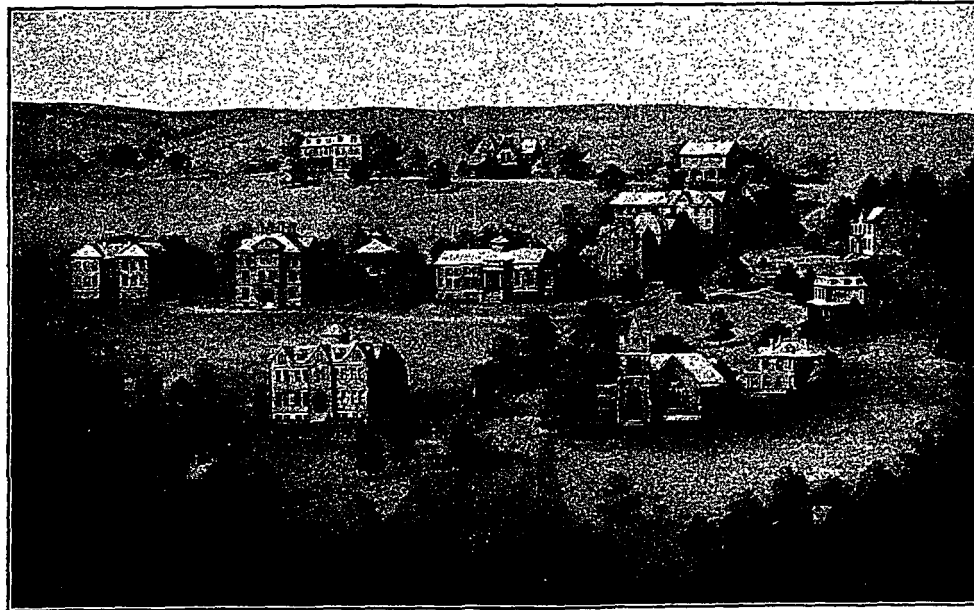
LINCOLN UNIVERSITY, PA., NOVEMBER, 1910.

No. 8.

## Help a Little.

The Financial Secretary of Lincoln University appeals to readers of this little paper for contributions in aid of students endeavoring to secure an education which will fit them for the ministry. Their services are greatly needed among their people. Educated ministers are far too few. Contributions of one or two or five or ten dollars from a number of readers of this paper would support a young

man through his course. He could be known as the LINCOLN UNIVERSITY HERALD Student, and givers could be kept in touch with him, during his studies, and after entering upon his life work, for which they had prepared him, through the columns of THE HERALD. How many readers will send a contribution for this purpose to the Financial Secretary, who is also editor of THE HERALD? Address Rev. W. P. White, 1328 Chestnut Street, Philadelphia, Pa.



BIRD'S-EYE VIEW OF LINCOLN UNIVERSITY.

## The Freshman Class.

There are thirty-five men enrolled in the Freshman Class. Of these, nine are from Pennsylvania; five from Georgia; four from North Carolina; four from New Jersey; three from Delaware; two from Maryland; two from Virginia; and one each from New York, District of Columbia, South Carolina, Oklahoma, Texas, Arkansas.

This is the best prepared Freshman Class ever matriculated. Entrance requirements were raised last spring, and it was resolved to admit no applicant who had not completed a course of preparatory training. In consequence, all but two, who are special students, have completed a course of preparatory study in some preparatory school.

The purpose of Lincoln University is to recognize as a requirement for admission to

the Freshman Class of the College the course of study, with the addition of Greek, as at present pursued in the better equipped preparatory and high schools. Each candidate for unconditional entrance to the Freshman Class must pass satisfactory examinations in fourteen units of preparatory work selected from the following list of subjects: English, Bible, History, Latin, Greek, Elementary French, Elementary German, Elementary Spanish, Mathematics, Science.

A unit of preparatory work represents a year's study in any subject in such a school as those mentioned above.

Of the fourteen units, each candidate must present three in English, one in Bible, two in History, one and a half in Latin, one and a half in Greek, and two in Mathematics. Thus nine units are specified. The other three may be chosen by the candidate from any of the subjects in the list.

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### Hon. J. Smith Futhey.

At the Union A. M. E. Conference, which met in West Chester, Pa., in October, the Rev. Dr. Albert Price, of Wilmington, Del., was one of the speakers. Dr. Price is a graduate of Lincoln University. In the course of his remarks, he said:

"I remember many years ago, when a boy, attending Lincoln University and very poor, J. Smith Futhey, who afterward became President Judge of the Courts of Chester County, and also published a history of the county, materially assisted me. He has long since gone to his reward, in a land of peace, where cares cease to trouble."

### Going and Coming.

Last July, Samuel B. Kuenene, of Burnshill, South Africa, a native Zulu, returned to his home. The following letter, just received, speaks of his homeward journey and reception:

BURNSHILL,

VIA MIDDLE DRIFT,

CAPE COLONY, September 26th, 1910.

REV. J. B. RENDALL,

Lincoln University, Pa.

Dear Sir:—I arrived safely, after a rather stormy journey; although my health was not impaired, I felt the strain of a six weeks' journeying after arriving.

I had a short interval of rest in England, lasting four days, during which I took the advantage of visiting places of interest and note, which I enjoyed very much.

I left England on the 20th of August for Cape Town, calling at Las Palmas, Ascension Island and St. Helena. The accommodations were far better than on the American steamer, notwithstanding that the steamer was crowded. At St. Helena I went ashore to visit the war prison and Napoleon's grave; at the prison we saw twenty Zulus serving a twenty-year sentence; five of their original number are dead. The sentence is likely to be repealed, for they

were partakers in the late Zulu uprising under Chiefs Bambata and Dinizulu.

I did not have much time in Cape Town, because we arrived late in the afternoon; and I had to transfer to another boat, which left early the following morning.

On the 15th of September, we arrived at Port Elizabeth, and I went ashore immediately. I also went to my old home at Vitenhage, twenty miles from Port Elizabeth, to visit my aunt, who reared me from a little boy. None of my friends recognized me when they saw me; not even my aunt. After stopping over for the night, I left in the morning for Port Elizabeth, and spent the rest of the forenoon visiting friends.

Leaving, we arrived at East London on the 17th; from thence I went home. I received a very welcome reception.

The whole week I spent at home, receiving friends and cutting timber for fencing, so I have had no time for anything. I am now endeavoring to take a much needed rest. My health is improving, and I hope it will continue to improve, God willing, for we are in His hands to order for the best.

On Sunday, the 25th, I was called to speak in the afternoon. There was a large gathering, Mr. Albert Kwatsha officiating. In the address I dwelt largely on "the missionary effort in America," and the need of a like one in South Africa. The people expressed great pleasure in the address; and resolved to support the movement here with all their might.

I have not met any of the other boys as yet, but I will do so in the course of a week or two.

Allow me, in conclusion, to tender, in behalf of my mother and friends, their most sincere thanks and gratitude for the care you have bestowed on us while at Lincoln University, both personally and as the head of the University. We hope and continually pray that the seed which you have sown will produce abundant fruit. Many are the prayers that we have sent up for aid such as we now receive through Lincoln University. Your memory is cherished.

Concerning the money, I shall write to you again. I shall be pleased to receive an answer to this letter.

Please give my tenderest regard to Dr. I. N. Rendall, also to the rest of the faculty.

Yours respectfully,

SAMUEL B. KUENENE.

In October, James James, another native Zulu, reached Lincoln University. He was sent by the Scotch Free Church missionaries, to be trained for the ministry and then go back to Africa. His father is the government teacher of the young King of Swaziland, and young James was the court interpreter until he started to this school of the prophets.

Still needing a year of training before entering the Freshman Class, James has been sent to the Downingtown School, where he enters a class being fitted for our course. Thus is Ethiopia stretching out her hands. And thus is the Gospel being placed in the outstretched hands.

### The Negro North and South.

Prof. George E. Davis, Ph.D., writing in *The Afro-American* of "The Negro in the New Era," says:

"Some of the best colored people of the South have gone into the cities of the North seeking better protection under the law; superior advantages for their children, and better homes in which to live. They have found unsympathetic judges and hostile juries; prejudice and ostracism in the schools, and homes available only in noisome alleys and unsanitary quarters of the city, where the white plague walks on stilts. They have sought honorable employment, only to find themselves opposed by hordes of recently arrived peasants from Europe—Russians, Italians, Hungarians and Poles—who, seeing in the Negro an industrial rival, have sworn eternal enmity against him. There are certain quarters in New York City where a Negro dare not go alone for fear of being stoned by these barbarians from the other side of the Atlantic. Discouraged by these unexpected obstacles, many of these people drift into crime. The young girls become a ready prey to the vultures of the tenderloin and sell their virtue as the price for bread. The young men in a few short months sow their crop of wild oats and then come back to the South to rest upon the charity of kith and kin until consumption lays its ghastly banner on their form.

"But it is not the better class that leave the South in large numbers. The property-holding and industrious Negro in the South is a good citizen, and the hands of the best white people are ready to help and encourage him. To such as these it is a source of poignant regret that at the present time there is an influx of irresponsible and shiftless colored people from the South into the larger cities of the North, such as Pittsburgh, Philadelphia and New York, and into the smaller manufacturing towns. Many of these people are criminals, and others, seeking larger freedom, take liberty for license.

"The results are disastrous to the better class who remain in the South, bound by family ties, property interests and real patriotism.

"The conduct of these people in the North has curtailed the benevolences that flowed Southward since the war through the channels of the Church Boards and Missionary Societies. It is also true that the better class of Negroes who have homes in these cities have felt most acutely a gradual and in some places

a sudden change of sentiment, due to the bad conduct and criminality of these stragglers.

"The result is most disastrous to both the social and political status of the Negro in the Northern States. Cut off from industrial opportunity in skilled labor, he is only tolerated when he tacitly accepts a position of permanent inferiority, which dooms him to a position as a mass lower than that he occupies in the Southern States."

### Evangelization of Colored Race.

Mr. W. T. Ellis, writing of this in the Philadelphia *Evening Bulletin*, said:

"On the day that the Southern Methodist Conference, in session at Asheville, N. C., announced the assignments of bishops for the current year, the *Atlanta Constitution* published a stirring editorial on the duty of white Christians of the South with respect to the evangelization and Christian uplift of the colored race. It said: 'Japan, Korea, Brazil, Mexico and a few other foreign stations are provided with bishops. That is admirable. It is a scriptural injunction that the Gospel of Christ should be carried to the heathen. But we look in vain through these allotments for bishops to minister to the more than 10,000 semi-heathen at our doors—the mass of colored men, women and children who to-day constitute one of the greatest sources of potential menace to the welfare of the Anglo-Saxon in the Southern States.' It proceeded to point out in plain language that lingering race prejudice was responsible for keeping the white people of the South from doing what ought to be done for the 'brother in black.'

"The editorial was notable, but more noteworthy was the number of responses which it drew forth from readers of the paper, commending it for its words and endorsing the view that more should be done for the religious welfare of the colored race. This incident illustrates the new concern of the Christians of the South for the race which in many sections constitutes more than half the population. The conviction prevails that plain Christian duty has been neglected and strong leaders in the white churches are pleading for a more aggressive and better organized campaign for the evangelization of the colored man.

"Strange as it may seem to people of the North, the spiritual welfare of the colored race in the days of slavery received far more consideration from white neighbors than it does to-day. The colored people then had the benefit of the teachings of white clergymen and white Sunday school teachers far more generally than these are had to-day. Many of the old churches still stand, with their galleries built especially for the colored people. Here they sat in the same house with their white

masters, listened to the same sermons, joined in the singing and participated in the sacrament of the Lord's supper. At the altar colored men and colored women were united in marriage, and they felt that the church was not merely a 'white folks' church,' but their church as truly. Now they have their own churches, but they do not have, as a rule, the same kind of help from the whites. Those familiar with the situation in the South are convinced that it is better for all concerned that the colored folks should have their separate congregations—better for the colored as well as for the whites; but all Christians who pause to think about it are also convinced that the 'brother in black' needs the counsel and assistance of his more intelligent white neighbor, and that, further, there are great stretches of country inhabited by colored persons almost exclusively, which are as truly mission fields as any foreign country."

### The Negro and the Presbyterian Church.

BY R. H. ARMSTRONG, D. D.

Within the territory of New York, New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia, there are thirty-five churches and missions of the Presbyterian Church doing work for the Master among the colored people. In the same territory there are, at least, 800,000 colored people.

The South is daily coming North, and places of service are demanding more servants, and a larger influx from the South. Among those coming North, there are many Presbyterians, who have been trained in the churches of the South, and a large number of sinners to be evangelized. The Presbyterian Church has but one minister and one church building to every 23,000 already at our doors.

Seventeen years ago, the Rev. Horace G. Miller, of New York City, and the writer, were so impressed with the great need of more aggressive work in the North, that they called together the colored Presbyterian ministers in the above-named territory, that the situation might be discussed, and the needs, in a measure, be met. Since then eight or nine missions have been organized and are doing efficient work. This is an inadequate effort in view of the spiritual needs of the race for a Christian education and development.

But by no means is this all that has been done during these years. The First African Church of Philadelphia has been saved, and sent forward to greater and to better service; St. James' of New York City, which the Presbytery pronounced dead twenty years ago, has put on new life and now leads in a numerical membership of more than six hundred; the

Plane Street Church of Newark, which the Presbytery was ready to disorganize and drop from the roll five years ago, is now self-sustaining, has a parsonage worth four thousand dollars, and a sixty thousand dollar church building, all free of debt.

For some cause, for a time, many Presbyterian friends of the colored people grew indifferent to work among them, leaving it to the Methodists and Baptists, and turned their attention to work among Italians, and their giving to industrial schools. But we are encouraged to think that they are again awaking to the most pressing needs of the times and of the race; for they are erecting parish buildings where they can help to solve this great problem. The good people of Paterson and of Princeton have about completed such buildings respectively for the St. Augustine and Witherspoon congregations and communities. We also learn that the Presbytery of Pittsburgh is contemplating the erection of a suitably situated and equipped church building for Grace Memorial, to which the Rev. Charles H. Trusty, D. D., of Jersey City, has been called. The Synod of New Jersey is considering the advisability of putting a man in the field to seek out places where Sabbath schools can be organized, which may grow into churches.

What are the Synods of New York, Pennsylvania and Baltimore contemplating in reference to this most needy people? The Board of Publication and Sabbath School Work might be asked to consider the question of appointing a Sabbath school missionary and colporteur in this territory. The Presbytery of Philadelphia North has its first and only mission among the colored people located on West Coulter Street, Germantown. Surely the call of God to this work is most imperative, in view of the needs and claims of the race.

### The Color Line.

In a recent issue of the *Local News* of West Chester, Pa., Rev. Matthew Anderson, D. D., a Presbyterian minister and educator of Philadelphia, very highly respected and esteemed by leading citizens, on account of character, ability and usefulness, relates how he was refused lodgings late at night in two of the leading hotels of West Chester. The reason for it, although not given, was evidently on account of his race. One of a different race, no matter how devoid of character, of purity and uprightness, would have been admitted without hesitancy. The action of the hotels, in addition to being unreasonable, and the result of a belittling prejudice, was also, we opine, in violation of the legal conditions upon which they hold their right to maintain a public house. Dr. Anderson received his degree from Lincoln University.