

Lincoln University Herald.

VOL. XV. LINCOLN UNIVERSITY, PA., DECEMBER, 1910, AND JANUARY, 1911. NO. 1.

Contributions for the work of the University and for aiding worthy students, limited in their resources, to obtain an education to be used in helping their race to a higher level, are always thankfully received. They may be sent to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa.

Rev. William Hallock Johnson, Ph.D., Professor of Greek and New Testament Literature in Lincoln University, has been selected by Princeton Theological Seminary to deliver the Stone Lectures for 1913. This is a distinguished honor, and one in which the University takes pride in having bestowed upon its professor. Dr. Johnson's able article on "Miracles and History" in *The Princeton Theological Review* for October, 1910, has been published in pamphlet form.

Rev. John W. Lee, D. D., pastor of the First African Church of Philadelphia, and a graduate of Lincoln University, in his report to the Presbytery on the work among Freedmen stated that "in addition to the natural increase, Philadelphia was receiving five thousand Negroes every year from the Southern States."

The American Negro Question.

An important conference on this question was held recently in the Young Men's Christian Association, Philadelphia, at which Bishop Mackay-Smith presided, and prominent religious leaders of the denominations were present.

Professor Carl Kelsey, of the University of Pennsylvania, pointed out "the shortcomings of the Negro as seen through friendly eyes." He spoke of Negroes as "unreliable as a group," and said that the \$300,000,000 of property owned by 10,000,000 of Negroes was not as good a showing as the \$90,000,000 obtained by Italians who have come to the United States since the Civil War.

"We must fill the Negroes," said he, "with a profound dissatisfaction with themselves before a beginning toward their improvement is made. There has been too much coddling of the Negroes by a certain class of whites, who pitied the race because they were formerly slaves."

Mr. Stemons, a Negro, entered a scathing indictment of the dissolute, lazy and politically dishonest Negro. He said: "It is a deplorable fact that almost the entire performance of Negroes with the ballot has been to stroke the fur of the political cat in the wrong direction. A distinguished citizen of this country has re-

ferred to Negroes as a race of political children. Colored people generally took great umbrage at this pronouncement. But I desire to say that the political performances of the race, especially during recent years, more than justify this characterization."

The Rev. Dr. C. Albert Tindley, who has been called the "Demosthenes of the Negro pulpit in America," made an eloquent appeal for his race. He took encouragement from the fact that many Negroes have become excellent citizens, inferring from this that many others would follow suit. But he warned his hearers that the process of uplifting the race would require time. The speaker pointed out that every door was flung wide along paths on which his race might sink into corruption, whereas the doors along the upward paths were in too many cases shut against them.

Bishop Mackay-Smith, in a brief address, expressed his interest in the Negro race. "I have a great deal of feeling of brotherhood for these people," said the Bishop. "I have always been engaged in work for their betterment. I know there is an enormous amount of ignorance and ingratitude among the Negroes, but the same thing exists among the whites. God bless this movement, and may it help us to live closer together than we have in the past."

Rev. C. J. Trusty, D. D.

The Rev. Dr. Fisher, of Pittsburg, writing to the *Herald and Presbyter*, says:

"It is reported that Grace Memorial Church, the main colored Presbyterian organization of this city, will extend a call to Rev. C. J. Trusty, of Jersey City, who was at one time pastor in Chattanooga under the care of the Freedmen's Board. He is regarded as a very well-fitted man for this work, and Grace Church only needs a wise and earnest leadership to do a great work among these people."

Dr. Trusty is a graduate of Lincoln University, of the Seminary class of 1892. Dr. Fisher further says:

"Many a member of the colored churches in the South comes northward, and especially to this city, in search of larger wages and greater privileges, and should be reached and counseled by the pastor and people of such a church. It is not always a wise movement, this pilgrimage northward, lured by hopes of greater comforts and gains, for remuneration or wages is relative, and there is often as great a loss as gain—a giving up of unappreciated advantages for hopes not always gratified. The slower progress in the old and familiar regions is often more desirable. But there are some things which must temper our judgment."

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LINCOLN UNIVERSITY, PA.

*Another Letter from Samuel Kuenene.

Samuel B. Kuenene, of South Africa, a native Zulu, was for a time a student in Lincoln University, but for health reasons was advised by a physician to give up his studies and return home.

In our last issue we gave an interesting letter from him to President Rendall. A second has since been received, which we give in part. He writes from Burnshill, Cape Colony, under date of November 4th, as follows:

"I have been prompted to write to you so soon by circumstances relative to our work here. As you know, my sole object while at Lincoln was preparation for the ministry. I have not relinquished the idea of entering the ministry; instead, I have redoubled my resolutions and energies, and if God so wills it, I intend to carry them out the best I know how.

"On meeting Rev. P. J. Mzimba, who brought that lot of young men there, I was advised, after explaining the conditions over there and here attending my departure, and my present qualifications, to write to you, asking you to send me a letter of membership in the Ashmun Presbyterian Church. I was also counselled to ask you to send me a letter of recommendation and certification as to my being a candidate for the ministry while at Lincoln University. This I am now doing.

"You may find this a sort of dilemma. I offer this reason in explanation. The harvest is truly great and plenteous, but the workers are few. There are a number of large circuits, some of them containing eight, ten and twelve stations, without ministers; and it is extremely necessary that they be looked after. Most of the ministers have not sufficient time to look after their own circuits, because these stations are far apart; you will therefore understand the peculiar position in which we are placed. The letters are to be presented before the Synod, which meets in January, 1911; it is of the utmost importance that they should arrive before that time.

You will no doubt be gravely concerned re-

specting my qualifications and the wisdom of granting such a request. In answer to such fears, if you happen to have any, I would beg you to dispel them. I do not say this egotistically, but rather because I have been preparing myself privately while in America, for I was aware that my health might not allow a prolonged residence there. Besides missionary work among our people calls more for Christian piety and experience than it does in civilized countries, for they follow more by example.

"Some of us suffered greatly while in America on account of our people, but we reckon that suffering as nothing providing we are enabled to serve them here at home by endeavoring to blot out that indelible stain termed heathenism.

"My health has improved greatly since my arrival, and it continues to do so. I have been very busy since I last wrote to you. I have been ploughing and doing other work at home. I dare say you know that Rev. L. N. Mzimba is pastor of the circuit around my home. I have not seen him as yet, because he has been away on a trip through eastern Cape Colony; in the meantime, I have been busy every Sunday preaching at some one of his stations. About a week ago I was asked to deliver an address before the Women's Auxiliary meeting, comprising two or three circuits. The meeting was a success in every way; you would be surprised yourself to see the religious enthusiasm which prevails here, especially among the women. The people are simply overjoyed when they see us return, for some predicted when we left home that the experiment of sending young men to America would be a failure. I have not had more than a day's rest to myself, but I am taking good care of myself.

"My mother sends her love to you. Give my regards to all the professors. With sincere respect,

Yours truly,

"SAMUEL B. KUENEENE."

Race Friction on Surface.

Booker T. Washington, speaking on a December Sunday in the Fourth Presbyterian Church of New York, told the congregation "that the friction between the white race and the black race is all on the surface, and that at the bottom the Southern Negro has the sympathy of the Southern white man in his efforts at honest self-betterment." He said:

"When I see a successful Negro banker, and ask him where he got his start, he will usually point to some Southern white man and say: 'That white man lent me the money and helped me with his advice.'

"That sort of relation shows that the problem is on the way to solution. I know what

race prejudice means; I know what poverty means; but there is a spirit of fair play in the American people that will reward success, whether of a white man or a black man."

There are many who will incline to question his assertion.

A Visit to Lincoln University.

REPORT TO SYNOD OF PENNSYLVANIA.

BY REV. J. KINSEY SMITH, D. D.

Your Committee appointed by the last Synod to visit Lincoln University would report that they performed this pleasant duty, two of them in February last, the other attending the Commencement of the Theological Department some weeks later. The Chairman was invited by President Rendall to speak to the students twice on the "Day of Prayer for Colleges," and he found this one of the most interesting and stimulating episodes in his life.

The President, faculty and their families and the student body gathered in the commodious and pleasant chapel belonging to the University, both morning and afternoon. There was the fine rhythmic, sonorous, melodious singing by the students, led by a most excellent quartette of young men, which one who knows something of the instinctive musical ability of the colored race might reasonably expect to find. It was an audience of strong, intelligent, self-respecting, manly men, mostly of the usual youthful age of college students, but interspersed with older faces, just as interesting and with often an added touch of that deeper earnestness which comes to men who have seen the Vision later in life. It was an audience of quiet, orderly, cultivated Christian students, whose color and race did not seem in the least to shed on them any disparaging influence. They looked like men who had seen the face and heard the voice of Duty, who had none of the foolish vanity and sentimental ambition which is often imputed to those members of this race who are found in our schools and colleges.

Their superior advantages over the great mass of their people, the torch of learning placed in their hands and the garlands of knowledge which they so modestly wore, seemed here to have failed to produce those disastrous results which are so often predicted by those who fear the influence of higher education on black men. Indeed, both in their passive aspect as an audience of listeners and in their freer conduct in class room, library, dormitory, refectory and campus, the terrible ogre of the demoralized, college-bred Negro seemed to be strikingly absent. Indeed, while

the speaker was addressing these earnest, young men in the highest themes of knowledge and life he could summon, he had a strange absence of any feeling peculiar to the audience and the fact that he was addressing men of a different color from his own. He forgot he was speaking to "black men," and remembered that he was only speaking to men, and a more evidently intelligent, quickening, sympathetic and responsive company of listeners he never before addressed. Let no one go before the students of Lincoln University with the idea that they cannot appreciate the best he can give to them with as much facility and discrimination as the white students of any college in the land. If, also, he will lay aside for the time being his superior "race consciousness," and address them as equals in the republic of knowledge and character, he will not receive any moral or social detriment to himself, and be greatly respected for his good manners.

As a body regarded physically, sartorially, physiognomically, intellectually, morally and religiously, the students of Lincoln University are a splendid society of men. They come from all over this country and are the very best representatives of their race. In their general deportment and behavior they are a model community and present an example of courtesy, self-respect and self-control which would put to the blush many of our highly endowed and aristocratic white colleges. They are reported by presidents and professors as up to the intellectual average of white students and as apt, diligent and excellent in their studies. The graduating classes send out into the country, and especially into the Southland, where they are so much needed, a recruiting force of education, character and religion, which is among the chief assets of the colored race. Lincoln University is doing a work among and for the colored people of the United States which is beyond computation in its widespread effects for individual and national good.

The institution needs a larger endowment and some new buildings are needed, especially dormitories. Its present equipment is up to a fair average, and is remarkably efficient, considering that it has had no large benefactors, like so many of our modern colleges, and has had to struggle along content with its modest progress.

This may not be an unmixed evil, as it has developed among both professors and students a spirit of frugality and self-sacrifice which is one of the greatest forces in the exertion of influence and the building of character—something which seems to be notably lessening in so many of our highly endowed educational institutions. Nevertheless, friends are much needed at Lincoln, and their gifts, smaller or larger, will receive a grateful and wise use.

Of Dr. Rendall's work and influence it is

unnecessary to speak. In his office the man and the place have met, and he is recognized as possessing ideal fitness for the head of this great enterprise. The members of the faculty are able, earnest and competent men, and the greatest harmony and mutual kindly feeling exists between them and the students and throughout all the various departments of the University, both collegiate and theological. Of this latter department of the University, one of the members of the Committee who attended the Commencement of that department writes to the Chairman that he was much impressed by the exercises and with the ability displayed by the speakers of the graduating class. The addresses were of a "high order and showed a careful training."

Lincoln University is one of the strategic centres of our modern educational life; it is one of the necessary solvents of the so-called race problem; it is Christian in its spirit, national and patriotic in its aims, and it has already made an honorable history for itself among the institutions of the land, and it is rapidly rising to an ever larger place and power in the life of the nation and the Church.

The Synod is asked to commend it to the prayers, gifts and sympathies of the whole Church, and to the whole nation, for whose higher welfare, as well as that of the colored race itself, its foundations were laid and its walls were built, amid the prayers and tears and hopes of far-sighted, courageous, patriotic, Christian men.

Mission Work among Negroes by the South.

BY WILLIAM T. ELLIS.

There is no longer any doubt that the white Christians of the South are getting thoroughly awake to the duty and the opportunity which are theirs. Indeed, self-interest dictates that it is a serious blunder to be indifferent to the moral condition of the colored people; but it is a clearer conception of Christian duty rather than self-interest which is awakening concern. A few prominent leaders, particularly in the Southern Presbyterian Church, have been for some years holding before the Christians of the South their duty to the race. One eminent Southern Presbyterian minister even took this duty as the theme of his sermon when retiring from the office of Moderator of the General Assembly, and at its last meeting the Southern General Assembly made the work of colored evangelization a part of the task committed to its Executive Committee on Home Missions, in order that the subject might have the prominence that it deserves in the thought of the Church. In an increasing number of instances white Southern Presbyterians are teaching in colored Sunday schools and otherwise seeking

to reach the colored population with the Gospel and train the colored children in Christian principles.

One of the most interesting illustrations of the work they are doing is to be seen at Louisville, Ky., where the Rev. John Little, a white Southern Presbyterian minister, is in charge of two flourishing colored missions. This work was begun in 1898, when six students from the theological seminary organized a colored Sunday school of twenty-three pupils. This work has grown until now there is a regularly organized church, with its own colored pastor, a graduate of Stillman Institute. But the work is not left to the colored pastor. Each week nearly nine hundred colored pupils receive instruction in Gospel truths at the hands of forty-nine white teachers from representative homes of the city. At many other points in the South, white Presbyterians of the Southern Assembly are carrying on similar work on a smaller scale.

A plan for a far more extensive work by all Presbyterians working unitedly has been on foot for several years, but has not yet been put into successful operation. The movement is being fostered by the Council of the Reformed Churches in America holding the Presbyterian System, which embraces practically all Presbyterians, and it grows out of the conviction expressed by the first meeting of the Council in 1907 that "the principle of co-operation which has worked so admirably in the foreign field should be applied, as far as possible, to work among the colored people of our country, as conducted by the constituent bodies of this council." It is felt that the work can best be conducted by Southerners; who understand best the "brother in black," but that all Presbyterian churches should unite in supporting the enterprise. The United Presbyterian Church and the Presbyterian Church in the United States of America have long been engaged in this work, the former beginning in 1863 and the latter in 1865, and they have spent large sums, yet the results have not been large. The United Presbyterians have but seventeen colored churches, with 3,725 members, and the Presbyterians in the United States of America report but 399 colored churches, with 23,325 members. The Southern Presbyterians began their work in 1891 and report seventy-five colored churches, with 3,000 members. It is thought that by working together the effort will be much more effective.

According to the Rev. Dr. W. G. Parks, Vice-President-at-large of the Negro National Baptist Convention, which met recently in New Orleans, there are 2,382,000 Negro Baptists in America, having 18,895 churches and 17,652 ministers. The church property of the denomination is valued at \$24,692,000. There are 12,500 mission circles, 10,000 B. Y. P. U., and 660 district associations.

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VOL. XV.

LINCOLN UNIVERSITY, PA., FEBRUARY, 1911.

No. 2.



THE FACULTY, 1910.

THE members of the Faculty are as follows: In the lower row, reading from left to right, Rev. George B. Carr, D. D., William E. Dodge Professor of Homiletics; J. Craig Miller, M. D., William A. Holliday Professor of Natural Science; Rev. Isaac N. Rendall, D. D., Mary Warder Dickey President ex-honore, and Professor of Evangelism and Polemics; Rev. John B. Rendall, D. D., President, and John H. Cassidy Professor of Classical and Ecclesiastical Latin; Rev. Robert L. Stewart, D. D., Professor of Pastoral Theology, Evidences of Christianity and Biblical Antiquities; Rev. John M. Galbreath, D. D., Mrs. Susan D. Brown Professor of Instruction in the English Bible. In the upper row, from left to right, are Rev. James Carter, A. B., Isaac N. Rendall Professor of Church History and Sociology; Rev. George Johnson, A. B., John C. Baldwin Professor of Systematic Theology; Rev. William Hallock Johnson, Ph.D., Professor of New Testament Literature and Exegesis; Rev. William P. Finney, D. D., Professor of Rhetoric and English Literature; Walter L. Wright, A. M., Reuben J. Flick Professor of Mathematics; Rev. Frank H. Ridgley, A. M., Henry A. Kerr Professor of Hebrew.

Campus Notes.

BY A MEMBER OF THE FACULTY.

The concomitants of student life are generally recognized as most valuable factors in the character development of college days. Lincoln University is always ready to take advantage of this fact, and her importance and influence have ever drawn men of the highest type in departments widely varied,

and often gone far beyond the fields covered by her immediate curriculum. We have been favored by a number of such visitors during the past months. Among other privileges thus afforded may be named a lecture presenting the Oberammergau Passion Play, illustrated by some very interesting stereopticon views, also a vivid portrayal of the present crisis in the Far East, and a most timely and thoroughly authentic presentation of the dangers and encouragements in

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dealing with the great problem of tuberculosis. A recent visitor was Mr. Earl W. Clark, who brought an impressive and uplifting message of the power of Christian enthusiasm and faithful prayer, as illustrated by the various activities of the Christian and Missionary Alliance and especially his own peculiar work in Bolivia. The Rev. George H. Trull, Sabbath School Secretary of the Presbyterian Board of Foreign Missions; paid us a flying visit, and left us a most suggestive charge emphasizing the importance of extending mission information and enthusiasm among the rising generations of our Sabbath Schools. All such visitors add untold force to the more systematic and routine labors of the class room and study, and we cannot too highly estimate the obligation we owe those who come from far and near to bring us such messages of encouragement and incentive.

Our driveway and public buildings are brightened by the glow of electric light, and a few more weeks will probably see the homes of the professors enjoying the same radiance. All who were familiar with the past condition of the campus will join in gratitude to those who have made possible this advance step, and that gratitude will be only the more complete when other friends lift from the light and heat plant all burden of debt.

A new organ has been installed in the Chapel, and its simple beauty adds to the adornment of the house of worship, and its sweetness of tone and charm of melody add their own touch to the power of the service of song and sacred music. This acquisition was made possible through the well-known liberality of Mr. Andrew Carnegie, who met half the expense, and the quiet labor and offerings of a number of good friends of the University.

Among the new books of the Holiday Season, was a collection of poems, "Lays of the Lake," which comes from one of the homes of the campus. Among many of its choice bits which breathe the charm of nature and touch the chords of human sym-

pathy, one contains a couplet which may well represent the spirit of this University in the years gone by:

"Steady and strong it did its part,
 And kept its hold on the world's great heart."

That that spirit may prevail in the days to come, we must keep our feet firmly planted upon the solid ground of an ever advancing practical problem demanding patient toil and ready devotion, but with the vision broad and the guidance from above:

"As sailors through the long night keep
 Upon the stars a watchful eye
 And guide their bark across the deep,
 Reading their pathway in the sky."

A Gratifying Bequest.

By the will of Mrs. Emily H. Moir, of New York City, recently deceased, Lincoln University is made a beneficiary, along with several other educational institutions, of her large estate and will receive, it is believed, quite a large sum of money for its work. Mrs. Moir was the widow of William M. Moir, the jeweler, who for a number of years had a store on the corner of 6th Ave. and 23d street. He was a contributor to Lincoln University, but not to as great extent as Mrs. Moir became after his death. She endowed a scholarship a few years since and also gave a number of yearly contributions of considerable amounts to the financial secretary, who felt assured that Lincoln University was remembered in her will.

She attended a commencement at the University, the year, unfortunately, of the railroad accident. She very highly esteemed the Rev. Dr. I. N. Rendall and was much interested in work for the good of the Negro. She had a number of colored people in her employ, and it is gratifying to note that she left bequests to all who had been with her a year or more. She also left her pastor, the Rev. Dr. Duffield, who is a trustee of Lincoln University, \$5,000 and his church \$50,000 and remembered the Boards of the Church.

Dissolution of Pastorate.

The Presbytery of New York recently dissolved the pastorate relation of Rev. Concie L. Butler, D.D., with St. James Church, one of the two Negro churches in the city to take effect March 1st, and gave him permission to labor outside the bounds of the Presbytery. Dr. Butler graduated from Lincoln University in the class of 1899. He was pastor of St. James Church for twelve years and it grew steadily under his ministry reaching a membership of between six and seven hundred.

Pastor Installed.

Rev. M. J. Nelson, a talented and promising graduate of the last class of the theological department of Lincoln University, was recently installed by Birmingham Presbytery, pastor of the Greenleaf Presbyterian Church, Keeling, Tenn. The installation sermon was preached by Rev. T. R. Machio. Rev. E. M. Clark gave the charge to both pastor and people, the third member of the committee appointed failing to be present. Mr. Nelson was invited by several fields to cast in his lot with them, but he chose a most needy one where he felt his labors would tell, and his congregation rejoices in him.

Need of Religious Teachers.

Writes Rev. Dr. S. J. Fisher in *The Assembly Herald*:

Today the separation between religion and morality is one of the greatest evils of the Negro character. Religious they are, or can be. Prayer is easy—faith is easy—religious enthusiasm is easy. Quotations from the Gospel are ready on the tongue, and men and women grow rapturous over the songs of heaven, the comforts of salvation, the "Swing Low Sweet Chariot," and even of the nearness of Christ. Yet side by side with this is an indifference to the Seventh Commandment among that large class yet unreached by a pure Gospel. Purity of heart and life is by many of those descendants of the slaves utterly unknown; and it seems unnecessary in the Christian and even in the minister. There is a wide-spread opinion among many Negroes that this sensuality is a venial fault, and in a few instances some of the older ministers and elders connive at it. No wonder the editor of the *Atlanta Constitution* said: "The darkest shadow that sits upon our destiny today is the menace of the encroaching disease, the intruding vices of this race so inextricably embedded in our social structure." And wisely did he add: "The greatest problem of the day is the permanent reclamation through evangelization of the race." But it must be a complete evangelization.

And here is where our Christian boarding schools, with such earnest, intelligent and consecrated men and women as teachers and examples and guides, are so necessary and are doing such a useful work. Say what we may of industrial training—and it should be carried on even more thoroughly than we are yet supported in doing—say what we may of giving these people any education, little or much, and this also we believe to be a great necessity; a little acquaintance with this race, and its ideas of sin and purity and morality, will convince any one that of most importance is the teaching these people the

purity of the home, the holiness of life, the cleanliness of body, the guilt of adultery. Nothing that these Christian teachers are doing is of so much importance as the personal example, the watchful oversight, the advice and warning they give concerning this crime or tendency which the past has made so prevalent, and which the present encourages. For the sin is everywhere apparent, and its very circumstances make its rebuke or warning difficult. I have seen in one of our useful boarding schools half a dozen girls whose fathers are white men, and of course unmarried to their mothers. Those fathers send their children where they may receive a good Christian education. What a task to induce those children to understand God's law, to face the fact of this sin in their own homes, to realize it is a crime against God and man, and learn to keep unspotted from the world! The whole of life as they have been taught from infancy is to easily violate this law. And where this is thus sanctioned concerning the white race, can it be easily opposed or uprooted among themselves? Far more important is such a deep religious training, than to make good farmers, or mechanics, or cooks, or seamstresses, or workers in a home. Immorality eats the heart out of all material prosperity or learning. Indifference to purity cannot be atoned for by skill, or industry, or religious emotions.

Need of Trained Leaders.

From an address before the Eastern Student Conference, at Silver Bay, Lake George, by Frank S. Woodworth, President of Tongaloo University, Mississippi, we quote as follows: "The training for leadership among the Negro race is a most important thing. No saviour of a race was ever of alien blood. The Lord Jesus Christ was a Jew, but he was the Son of Man, and as such the Saviour of all mankind. The great thing to do with the colored people is to train up leaders who shall be of their own blood, and shall transform them. So the higher education of the Negro is absolutely justified. It is said that out of the ten thousands and hundred thousands of colored people who go in for a college training, only about two per cent. gain in college work. That may be true, but is it true of the colored people only? Many a Yale man would be better behind a counter! When we speak of the higher training of the colored people, we do not mean that every boy and girl is to go to college, but that somewhere or other there shall be a place where those who are competent can get a collegiate education. There are schools in the South now which give a very full collegiate training. Young women, if you need a college education to fit you for the best work in

life—you who were brought up in the atmosphere of education, with education in the air—how much more do those need it, who have been brought up in no such atmosphere? And they have justified this need. An increasing number of colored men and women of the colored race have shown evidence of it, men of great importance as physicians and lawyers and teachers of renown. Mr. Booker Washington is one of the great men of this country, and we hear a great deal of him, but he is not the only colored man by any means who deserves fame. There are hundreds of men who are leaders of their people as truly as he, who are managing institutions as truly and as well as he, who are giving their lives for their people in the truest and highest way; and there are women, too, of the same cast of character. Do not let Mr. Washington so fill your mind that you forget that army of other men and women. It is useless to say that you cannot educate a Negro; there are too many evidences on the other side. You cannot say the Negro is not human, although books have been published which tried to prove that he is not. A man once said, "Booker Washington is just a great imitator." Some of us would like to be as great imitators as he!

There is perhaps some truth in the saying that education spoils them, that they won't work any more for the same wages. But why should they? Why should a Negro work for seventy-five cents a day, if he can earn a dollar and a half? There was an article in a paper recently about the conditions of service some years ago—how beautiful the mahogany was kept, how the cook brought in the dinner, with a smiling face, and so on. It is true that you do not now find so many good cooks among the colored girls, and it may be that the mahogany is less shiny in your homes than it used to be. Why? Because they are cooking for their own husbands, polishing the mahogany in their own homes!

The Negro is improving day after day. He needs just what all other men need, common school education for all, industrial schools for all, technical schools for all, higher school education for those who are competent to take higher school education, and infused through all the spirit of our Lord Jesus Christ.

Commendable Action.

At last a church has been found which bars chewing gum, at least during service. This is a colored congregation in Lynn, Mass., whose pastor, the Rev. W. A. Williams, insists upon this rule—and his official helpers back him up. The church has adopted eleven rules in all, governing the conduct of the church, one of which is that a pitcher of

cold water shall be kept beside the pulpit during service. Another rule forbids whispering and talking during service, and a third says that nobody will be permitted to enter or leave the church during service. There must be no slamming of doors and no intoxicated persons are to be admitted. It is hoped that some white churches might learn something from the revised procedure of this colored congregation.

Help Sought.

The Rev. Q. E. Primo, of the class of 1909, Theological Department, Lincoln University, located at Limerick, Ga., writes to Rev. George Johnson that since coming there, "he has found out the great need of the people especially in church and school work." "The building in which divine service is held," he says, "is in a very dilapidated condition. We are at work for a new one so we kindly solicit your help in this matter. We are expecting to have a rally and raise ourselves about \$500. It will take \$2500 to complete a building. Will you please inform me of some kind friends who will help us out with our work?"

Negro Education in the South.

We are told by a member of the Freedmen's Board that large numbers of Negroes and many communities have no true public school, except as the Board provides it. He says:

Recently in Virginia, where one of our congregations has, by their unassisted efforts bought and paid for ten acres of ground and erected a little church, not yet finished inside, a school has been carried on by one of our Presbyterian colored women, despite the fact that she has nine children. This school is seven miles from any other of the least thoroughness, and recently, as this earnest woman felt unable to carry on the school because of her family demands, she sought an appropriation for a teacher from the public school authorities of the district, of course, being willing to conform to the public regulations. She was informed that no appropriation would be made unless the building and one acre of ground should be deeded over by the congregation to the county. Naturally these people, having struggled to provide a house of worship and ground for a manse, do not feel like handing over these possessions in order to obtain a teacher for the school. This school is the only attempt to meet the needs of the Negroes of that region and now this woman turns to the Board for aid for a six months' term at \$20 per month, and in the midst of numerous similar appeals the Board hopes some hearts will be moved and some purses unclasped.

Lincoln University Herald.

VOL. XV.

LINCOLN UNIVERSITY, PA., MARCH, 1911.

No. 3.

The Gift of a Friend.

One who makes the sole and simple proviso that the only name in connection with the gift shall be "A Friend," has sent \$6,000 to Lincoln University. Such givers, though hiding from the ken of men, are known to God, the Giver of every good and perfect gift.

A Recent Publication.

Professors of Lincoln University have been wont in the past to honor the institution by their publications. To these the wife of one of them is now to be added.

The following, from a recent issue of *The Continent*, will explain:

"LAYS OF THE LAKE." by Mrs. Emma Smuller Carter. This is a book of lyric poems by the gifted wife of Professor James Carter of Lincoln University. It is illustrated, several of the cuts being from photographs of the striking scenery at Lake Mohonk, which dear old Dr. Cuyler was wont to call "Smiley Land." There are two divisions to the book. Part I is entitled, "Lays of the Lake." Part II, "Musings and Memories." The poems are on many themes, in various meters, and appeal to almost every sentiment of the heart. Lovers of Mohonk, and they are legion, will find here suggestion of first experiences among these enchanting mountains, and memory will recall hours when a new sense of the majesty and power of God broke upon their souls. Of Mrs. Carter's thoughtful poems, here is a sample. It is called "The Divine Tragedy—Personæ."
The King—of a condemned and rebel race.
The High Priest—entered in the Holy Place.
The Atoning Victim—on the stone.
A Man—to intercede before the throne.
One—Jesus Christ."

Day of Prayer at Lincoln University.

The Day of Prayer for Colleges was observed at Lincoln University on Thursday, February 9th, with public meetings morning and evening, and other exercises among the students.

In the morning, the Rev. John Wythe Lewis, of the Union Presbyterian Church, Coleraine, Pa., gave an excellent and helpful address on the theme, "What Is Your Life?"

In the afternoon, the Rev. George A. Johnston Ross, of Bryn Mawr, preached from the text, Isaiah xix: 24, 25, which he called the "high-water mark of Old Testament prophecy." He said that foreign tribes or nations were

first regarded as enemies to be feared, then as a prey to be despoiled, then as forced members of a confederation, then as a mission field, and finally as contributors to the welfare of the world, "a blessing in the midst of the earth." His conclusion was a stirring appeal to the students to do all in their power to promote the progress of the Church and of civilization.

Lincoln Day at Lincoln University.

Judge Charles V. D. Joline, of Camden, N. J., was the principal speaker at the annual celebration of "Lincoln Day" at Lincoln University, on Saturday, February 11th. Judge Joline was a contemporary with President J. B. Rendall at Princeton College, and reminiscences of student days and mutual compliments were the order of the day. The address, which was greatly enjoyed by students and visitors present, was an interesting and thoughtful resumé of the causes which led up to the Civil War, of the preparation of Lincoln for his task, and of the part he had to play in the great struggle. The student body was represented by Pinkney Ernest Butler, of the Seminary Class of 1911, who gave a short address on "The Unfinished Task." In the evening there was a popular concert by the student orchestra and quartet.

Following closely the exercises of the Day of Prayer and of Lincoln Day, came a visit from Rev. John Mayhew Fulton, D. D., of the General Assembly's Temperance Committee, on Monday, February 13th. Dr. Fulton gave a strong and earnest plea, well fortified by facts and logic, for the suppression of the liquor traffic and for abstinence on the part of the individual.

Rev. Beverly M. Ward, of the Class of 1901, has resigned the pastorate of Hope Presbyterian Church, Chambersburg, Pa., and accepted the pastorate of Faith Presbyterian Church, York, Pa.

Rev. Humphrey J. Rendall, third son of President J. B. Rendall, who took the college course in Lincoln University, and afterwards graduated from Princeton Theological Seminary, recently resigned the pastorate of Marple Church, Chester Presbytery, and accepted the pastorate of the church at Irwin, Pa., Presbytery of Blairsville. He will now be in the same Presbytery as his brother, Rev. John B. Rendall, Jr., who is pastor of the Westminster Church of Greensburg.

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Rev. E. G. Hubert, D. D., of the Class of 1888, has been transferred from his former charge in Asbury Park, N. J., to Woodbury, N. J.

Early Recollections of Lincoln University.

In the recently published address of Rev. W. P. White, D. D., Financial Secretary of Lincoln University, at the Seventy-fifth Anniversary of the Honey Brook Presbyterian Church, he says: "My first knowledge of Lincoln University (then Ashmun Institute) came from hearing Rev. W. W. Latta, early in the fifties, tell of Dr. Dickey's effort at Oxford, Pa., to found a school for colored men, that they might be prepared as missionaries for Africa."

Dr. White's recollections of Lincoln thus, doubtless, antedate those of any other now connected with the University.

Give Us Your Help.

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

Its plant is entirely free of debt. Its professorships are mainly endowed, but the expense of board of students amounts to over \$10,000 yearly. Its coal bill is about \$3,000. Its laundry bill over \$1,000. Nearly \$3,000, on an average, is called for every year for repairs and improvements. Several thousand dollars are needed for salaries of Treasurer, Superintendent and Assistant, and smaller incidental expenses. It will thus be seen that some twenty or more thousand dollars must be provided yearly for the institution.

A few thousand dollars are obtained yearly from the students; a few thousand from the Board of Education, and about four thousand from permanent scholarships. Without taking into account any advance or improvements,

there is left to be raised every year for the support of the Institution from religious and benevolent sources, even while its number of students is limited to two hundred, nearly \$15,000. Unless this is secured, a deficiency will appear in each year's accounts and a debt be incurred.

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

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

The Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa., will be glad to enter into correspondence with interested parties or to visit them if so desired.

Pennsylvania's Gifts for the Negro.

The following is quoted from the report of the Standing Committee of the last Synod of Pennsylvania:

"Our Synodical contributions are far in excess of any other Synod, though of the eighteen Presbyteries reporting, nine have fallen behind in their gifts in comparison with last year. The average contribution in our Synod is about forty-four cents per member. If we exclude the large gift from the Women's Societies of Pittsburgh Presbytery, the average is lowered to about fourteen cents per member. In only three Presbyteries (Westminster, Beaver and Butler) have all the churches contributed. Take off your hats to these three. In the average gift per member, Pittsburgh leads, Northumberland coming next, Butler occupying third place. In the total amount contributed, our Synod not only leads, but gives more than all other Synods combined. The Board received from all Synods \$207,797. Of this amount, about \$116,164.64 came from the Synod of Pennsylvania. The Presbytery of Pittsburgh is deserving of special mention and honor, reporting \$13,568 contributed by the churches, \$58,746 contributed by the Women's Societies, \$5,264 from the Sunday schools, and \$9,285 from the Young People's Societies, making a total of \$86,862, practically three-quarters of the amount given by the Synod, and more than

one-half the amount given by the entire Church.

"We most heartily commend the work that is being done by our Freedmen Board. Especially do we commend the Women's Societies for their splendid support. We believe that the race problem is one of the biggest that we face to-day. The Gospel of Jesus Christ is its only solution. We believe that the Negro needs industrial and intellectual training, but above all the Gospel and 'a white man's chance.' He is entitled to it. He ought to have it. Let us give it to him."

The Negro Question.

This was discussed at a recent mass meeting of the "National Association for the Advancement of Colored People." The Rev. R. C. Ransom, of New York, said:

"This great American nation has a greater opportunity to demonstrate its Christianity by its treatment of us. The Negro question is general and national in scope. I see it everywhere and when I come to Philadelphia I have a hard time finding a place to lay my head. This leads me to ask a question, Is the North sincere? The North has the Negro in its midst in ever-increasing number. It upholds high standards of Christianity, education and morality; it pours out millions to uplift the yellow man, but it has the Negro at its elbow. Is it willing to lift him up?"

He said the Negro was always willing to take his share in everything in the running of the country, be it important or menial, and added that one even went up to the North Pole so the Negroes could at least claim half of that.

He pleaded for an equal opportunity for the race in every walk of life. He placed the blame of many of the abuses of the Negro in the South to the Northern people, who, he said, were guilty in depriving them of justice.

From Liberia.

Rev. Harvey G. Knight, of the Seminary Class of 1905, writes to one of the faculty from Arthington, Liberia:

"The financial condition of affairs here is indeed deplorable, and there is great need of clothing, foodstuffs, etc. We have to bear hardness as good soldiers of Jesus Christ, but none of these things have moved me from my determination to preach the cross of Christ. During my stay at Arthington, what I have seen of the manifestation of the Spirit in the school and church, and the good influences of the Gospel upon the boys and girls, has more than compensated me for the affliction and poverty I have endured. Last October I baptized two Gholor men, who are now members of our church; and a few days ago I baptized a Kroo boy by the name of Peter. This boy is in our school, and has learned to read, write

and spell well. He wants to come to Lincoln. I have another boy for you, a Congo boy by the name of William.

"The Republic is in quite an unsettled state at this time, although the war with the Gerboes is ended. American occupation seems imminent, and I believe this will make conditions better for our people here, and conduce to the spreading of the Word."

Mr. Knight says that his good wife had a serious accident to her hand, which led to blood poisoning, but that "Dr. Luke Anthony, an old graduate of Lincoln University, very skillfully lanced the hand, and saved the life." He is planning to build a boys' dormitory for his school at Arthington, and wishes help in order to secure "one hundred sheets of zinc to cover us in from the rain."

The Treatment of the Negro.

SOME DIVERSE VIEWS.

A short time ago, there appeared in the public press an "Appeal to England and Europe," aiming to controvert what it described as an attempt to assure England and Europe that the condition of Negro Americans in America is satisfactory. It was thought to have been written by Dr. Burghardt DuBois, and was signed by some thirty prominent American Negro representatives of this country. Of these, at least three were graduates of Lincoln University—Archibald H. Grimke, Esq., N. F. Mossell, M. D., and J. Milton Waldron, D. D. We quote a portion of this appeal:

"To-day in eight States, where the bulk of the Negroes live, black men of property and university training can be and usually are by law denied the ballot, while the most ignorant white man votes. This attempt to put the personal and property rights of the best of the blacks at the absolute political mercy of the worst of the whites is spreading each day.

"Along with this has gone a systematic attempt to curtail the education of the black race. Under a widely advertised system of 'universal' education, not one black boy in three to-day has in the United States a chance to learn to read and write. The proportion of school funds due to black children are often spent on whites, and the burden on private charity to support education, which is a public duty, has become almost intolerable.

"In every walk of life we meet discrimination, based solely on race and color, but continually and persistently misrepresented to the world as the natural difference due to condition.

"We are, for instance, usually forced to live in the worst quarter, and our consequent death rate is noted as a race trait, and reason for further discrimination. When we seek to buy property in better quarters, we are sometimes

in danger of mob violence, or, as now in Baltimore, of actual legislation to prevent.

"We are forced to take lower wages for equal work, and our standard of living is then criticised. Fully half of the labor unions refuse us admittance, and then claim that as 'scabs' we lower the price of labor.

"A persistent caste proscription seeks to force us and confine us to menial occupations, where the conditions of work are worst.

"Our women in the South are without protection in law and custom, and are then derided as lewd. A widespread system of deliberate public insult is customary, which makes it difficult, if not impossible, to secure decent accommodation in hotels, railway trains, restaurants and theatres, and even in the Christian Church we are in most cases given to understand that we are unwelcome unless segregated.

"Everywhere in the United States the old democratic doctrine of recognizing fitness wherever it occurs is losing ground before a reactionary policy of denying preferment in political or industrial life to competent men if they have a trace of Negro blood, and of using the weapons of public insult and humiliation to keep such men down. It is to-day a universal demand in the South that on all occasions social courtesies shall be denied any person of known Negro descent, even to the extent of refusing to apply the titles of 'Mr.,' 'Mrs.' and 'Miss.'"

DISSENT FROM THE ABOVE.

J. C. Asbury, a colored member of the bar of Philadelphia, published a reply to the aforesaid appeal, in which he defended Dr. Booker T. Washington, who had been referred to in it. We quote the following from it:

"Doctor Washington is an apostle of peace and industry. When he became prominent, he found the Negro of the South disfranchised, in fact; and a spirit of distrust and enmity existing between the races of that section. The white man of the North was not disposed to make further effort to protect the Negro of the South in the exercise of his right of franchise. He wisely decided that the best way to help the Southern Negro become a useful citizen was to teach him to be industrious and moral.

"The American Negro cannot succeed without the good will and assistance of the American white man. Dr. Washington believes in helping others in spite of their hindrances; his critics believe in bewailing their condition. The difference between them is the difference between honest effort and complaint.

"The records of the successful men who signed this appeal are the best evidence of the American white man's willingness to encourage the deserving, worthy and competent Negro:

"C. E. Bentley, of Chicago, is a wealthy colored dentist, whose patrons are almost exclusively of the white race.

"W. Justin Cater, of Harrisburg, Pa., is a colored lawyer who could not exist six months on the fees paid to him by colored clients.

"Frederick L. Magee, of St. Paul, Minn., is a lawyer with a white clientage.

"Edward H. Morris, of Chicago, makes more money at the practice of law than any other colored man in America, and it is his boast that not five per cent. of his fees come from colored people.

"Clement G. Morgan, of Cambridge, Mass., is a colored lawyer with white clients and was elected Alderman by white voters.

"James F. Needham was for thirty-one years clerk in the office of the Receiver of Taxes of Philadelphia.

"James H. Williams is a colored Philadelphian whose business is supported by white people.

"The salvation of the American Negro must be found, if found at all, in following the plans laid down by Booker T. Washington, the greatest Negro who ever lived and one of the foremost men of the present age."

VIEW FROM A WHITE'S STANDPOINT.

Miss Elizabeth Lloyd, in *The Friends' Intelligence*, says:

"Professor Du Bois is entitled to a hearing. He is for the higher education of the Negro, and he believes that obstacles are purposely placed in the way. Booker T. Washington believes that the way to elevate the Negro and bring him to his best possible development is to make him independent by teaching him to support himself, not to be dependent on others.

"Members of the Society of Friends are quite as much divided on this point as are the leaders of the Negroes, yet it must be evident to any person that it is highly important that the Negro be taught to work skillfully, to master the economics of daily life, to be able to transact his own business, as the white man does, and to be perpetually industrious.

"The making of money is not the chief aim in life, and the critics of Booker T. Washington have found fault with him because he has placed the emphasis on the industrial side; yet he has not minimized the importance of training the minds and hearts of his people.

"I feel that Professor Du Bois is a great leader and has done much for his race, yet he constantly chafes under the attitude of the white people toward the blacks. He is of Northern birth, was educated in the North, played with white children, and had a white father. He was treated as an equal in the North, and cannot reconcile the methods of the South with his contention for social and other claims."

B. W. S.
above

Lincoln University Herald.

VOL. XV. LINCOLN UNIVERSITY, PA., APRIL, 1911. No. 4.

Death of Mrs. Prof. Carr.

The numerous friends of Prof. George B. Carr, D. D., of the Faculty of Lincoln University, will learn with much regret of the recent death of Mrs. Carr. The sad event occurred at the University Hospital, Philadelphia, Sunday night, March 26th, after a few weeks' illness. We feel sure that the readers of the HERALD will deeply sympathize with Prof. Carr and his bereaved family, of whom Mrs. Prof. Wright is one.

Calendar for University.

The Easter recess will occur from April 7th to 17th.
The theological examinations, the present spring, will close on April 21st.
The annual sermon to the Theological Seminary will be preached April 23d.
The Theological Commencement will occur April 25th, 1911.
The events preceding the College Commencement, which occurs June 6th, will be given in our next issue.



UNIVERSITY HALL.

THE BROWN MEMORIAL CHAPEL.

Lincoln University Work.

It cannot but be perfectly evident to every thoughtful man and woman in our country that the only solution for what is known as the race question lies in a right and broad education, and that this must be along the various lines which the want of the Negro suggests. He came out from slavery the veriest child, and with unmoral trend, and almost without an idea of how to use his own abilities in the support of his own life. Primary education in the rudiments of learning is, for the whole mass of our Negro population, absolutely essential. Industrial education for the great middle class, who must do the work of the South especially, is also an absolute essential. And a Christian education in schools and colleges of high grade, to fit teachers and leaders, directors and guides for their own people, cannot be overlooked. This latter work Lincoln University has been trying to do for fifty years. About two thousand students have been trained; nearly five hundred

have become ministers in the Presbyterian, Baptist, Methodist, Episcopalian and other denominations; and the very large majority of them all have met the expectations of the institution. If the Church and the public would give the money necessary for added endowment and buildings for the institution, three hundred could be taught as easily as the present two hundred.

The instructors are men of high grade. The facilities offered by the buildings and other appliances are hardly equal to the present demand. All it needs is added endowment, and for this the institution appeals to the Christian public, with the confident hope that liberal-minded men and women will see here a great opportunity for doing good and will embrace it. Twenty-five hundred dollars invested at five per cent. will support a student constantly in Lincoln University.

The Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa., will be glad to enter into correspondence with interested parties or to visit them if so desired.

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A Southern Pastor.

Rev. Samuel T. Redd, who graduated from the Seminary class of 1900 in Lincoln University, is now pastor of the Butler Presbyterian Church of Savannah, Georgia. A picture of this church appears in the *Assembly Herald* of April, 1911. It was formerly known as the Ezra Presbyterian Church, but Mr. Robert Butler, an Elder in the Independent Presbyterian Church of Savannah, interested himself in so many ways in the securing of a new site and the remodeling of the building for church and school purposes, that it was decided to rename the church after him. It has a membership of 94. The Sunday school numbers 225. \$729 was contributed last year toward self-support. The church is connected with Knox Presbytery. Of the thirteen ministers in this Presbytery, eight were students in Lincoln University.

Large and Enthusiastic Meeting.

A meeting in the interest of the 75,000 Negroes in Philadelphia was held under the auspices of the Lemon Hill Evangelistic Association in the large and prominent Arch Street Methodist Episcopal Church, on the evening of March 2d. The house was filled to its utmost capacity by an intelligent and interested audience, a large proportion of whom were whites.

Rev. Dr. James B. Ely presided. The Rev. Mr. Moore, of the Baptist Church, read the Scriptures, and prayer was offered by the Rev. W. P. White, D. D., Financial Secretary of Lincoln University. The address of the evening was made by Rev. Dr. William A. Credit, a distinguished graduate and a very loyal son of Lincoln University, who is also President of the Downingtown Industrial and Preparatory School for Colored Young Men. The address, which was very eloquent and forcible, had as its theme: "Christianity for Negroes."

An interesting feature of the meeting, which was much enjoyed, was the music by the Negro Choral Society of one hundred members:

Y. M. C. A. and C. E. S. in University.

A Young Men's Christian Association has been in existence for many years in Lincoln University, and it is in full and vigorous activity. The local Association is in organic connection with the Pennsylvania State Associations, and in friendly co-operation with the Association in the Southern States. In addition a Summer Evangelistic League is maintained, whose aim is to enlist students of the University in personal effort for evangelism, purity and temperance during the summer months.

There is also a Young People's Society of Christian Endeavor connected with the Ashmun Church. The Society meets every Saturday evening. The first Saturday evening of every month is a consecration meeting. Delegates are sent to the State and National conventions. The members unite with other Christian students to welcome the incoming students to the privileges of the University, and to throw around them the safeguards of religion.

Missions.

The missionary work of the Church is also officially recognized by the University. One of the chairs of instruction in the Theological Seminary is in part devoted to this object. In addition, a class for mission study and prayer meets under the auspices of the Missionary Committee of the Y. M. C. A. Missionaries from the field are from time to time invited to address the students.

Many graduates of the institution have gone as foreign missionaries.

Aid and Self-support.

The income from endowment, together with the annual contributions of the benevolent, enable the trustees to keep the necessary charges for instruction and for living at such a figure that all worthy young men who are willing to make the effort, may enjoy the educational advantages here offered. The student must also be prepared to defray cost of traveling, to provide his own clothing, and to meet all incidental personal expenses. Those who are unable to pay the entire bill in money can, by special arrangement, defray part of the cost by work on college grounds and in buildings and refectory.

Scholarship Aid.

Deserving students who cannot pay their full bill are aided to a limited extent from the scholarship funds of the University. No earnest young man of good abilities and good moral character should be discouraged from seeking the advantages which this college offers.

Every student is under obligations of fairness and honor and honesty, and also of benevolence, to do all he can to support himself, and thus share the benevolent aid, supplied through the University, with others who are equally deserving of encouragement.

Theological Lyceum.

The "Theological Lyceum," of which all theological students are members, meets every week for the discussion of evangelistic and theological questions. The room occupied by the Lyceum is supplied with a library of general and special commentaries, and is furnished with religious periodicals.

Rules for Attendance and Conduct

All students of the University are required to attend daily prayers in the Prayer Hall, and public religious services in the Chapel on the Lord's Day, and to attend the exercises of instruction and recitation punctually and regularly.

There is neither denominational nor religious test for admission to the college, 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.

Cigarette smoking is prohibited.

All smoking in the halls and public rooms is forbidden.

The whole tobacco habit is discouraged.

The use of distilled or fermented liquors is prohibited.

No firearms or weapons of any kind are allowed to be carried by students or kept in their rooms.

The advancement of a student to the higher classes depends on his success in scholarship, and on his worthiness in character, and on his disposition to use his education for the benefit of all whom he can influence for good. Advancement to each successive class and recommendation for graduation depend on the vote of the Faculty. Any student whose general influence is not regarded as desirable may be dropped from the roll, even though no particular charge may be made against him. The Ten Commandments are laws of the University.

Prizes.

The Robert Scott Prize in English Bible, consisting of fifteen dollars, is given to that member of the Senior Class who passes the best examination upon the course in English Bible of the Senior year.

The Miss Lafie Reid Prize in Sacred Geography, consisting of a ten dollar gold piece, is given to that member of the Junior Class who maintains the best standing in the course in Sacred Geography and passes the best examination. A second prize of a five dollar gold piece is also given in the same subject.

The Mrs. Catherine M. McKnight Memorial Prizes in Missions, the first to consist of fifteen dollars' worth of books, and the second ten dollars' worth of books, are awarded to the two students in the Senior Class who shall hand in the best essays (consisting of not less than two thousand words each) on some assigned missionary topic. The topic for 1910-1911 is "African Missions."

Dr. Booker T. Washington.

Our readers will have noticed the unfortunate incident in which this distinguished educator of the colored race was made to figure recently in New York City. It called forth expressions of sympathy and confidence from leading citizens, including the President of the United States, which must have been exceedingly gratifying.

An editorial in the *Public Ledger* of Philadelphia treats the incident in such a fair and enlightened way, especially in its bearing upon the race question, that we are led to quote it:

"Mr. Taft doubtless expressed the general feeling of serious-minded persons everywhere in his letter of sympathy to Booker Washington in what he speaks of as his 'misfortune,' and it is right that this feeling should be thus unmistakably expressed. It would be a misfortune, not for Mr. Washington alone, nor for his own people only, but for the whole country, if a man who has so well earned the public respect should be allowed to suffer in the general esteem, or to think that he so suffered, through the curious chapter of accidents or coincidences that brought him into undesired publicity in New York.

"It is Mr. Washington's good fortune to stand as a useful, helpful, unassuming representative and leader of his race, laboring consistently to guide the Southern Negroes especially into habits of industry, sobriety and morality. He has never wished to separate himself from his race. He has sought no distinction except what attached to his work. The prominence he has attained among those practically concerned in popular education has been due to his simplicity and integrity of

character, which is something much deeper than the color of his skin.

"But Mr. Washington remains a Negro, and he shares the misfortune that the ignorant or unthinking white man makes no discrimination of personal character, but classes all black men alike as objects of hostility or suspicion. It is altogether probable that the man who attacked Washington in New York believed fully that a Negro who was apparently loitering about an apartment house could be there for no good purpose and that he was justified in pursuing him with violence.

"This is really the pathetic feature of the incident. When we know who the Negro was, the suspicion appears, as the President says, 'insane.' But this man did not know and did not stop to inquire, and the dignified character of the college president was no defense against the inherent prejudice of race. The assailant, in this case, was more truly representative than the assailed. He is a type of the men who make our social problems difficult, the other of the few who labor intelligently to lighten them, and many Americans, North and South, will be glad for the cheering word the President has sent him."

Rev. Edward F. Eggleston, D. D., of the Class of 1886 in Lincoln University, is now pastor of a Presbyterian church in Newark, N. J. His church gave him a reception recently on the occasion of his third anniversary as pastor, and presented him with a gold watch as a token of appreciation. Previous to his going to Newark, Dr. Eggleston was for some years a pastor in Baltimore.

The Negro and Religion.

President Frank S. Woodworth, of Tongaloo University, Mississippi, in lecturing before the Student Conference at Silver Bay, Lake George, had the following to say:

"The religion of any people, any nation or race, is of vital importance; those who have been most truly religious have effected the largest strides in civilization. The Negro is naturally religious; he is religious in Africa—superstitiously so; he was religious in slavery; he is religious now; and it is probable that ultimately his religion will be one of special richness and beauty. The religiousness of the colored people is true and real, though often grotesque.

"Their religion had a great and profound power during the time of Negro slavery. Without it, it seems impossible that they could have gone through the war as they did, remaining loyal to masters and mistresses, al-

though they knew that if the South conquered, it would mean continual slavery for them. Since that time, in all that they have suffered, they have been full of a great and noble forbearance. If the colored people had been vindictive, the South would have been a scene of continual bloodshed.

"The Negro songs are quaint and queer, but often there is a profound wisdom hidden in them. The colored man believes in Satan, not in an abstract way, but as having a very vital connection with us, and like a snake in the grass, always lying in the Christian's path.

"If you want to see old Satan run,
Just pull the trigger of the Gospel gun!"

"Paul says the same thing in other words: 'Take the sword of the Spirit, which is the Word of God.' In his time the sword was used; the Negro knows the gun better, that is all the difference. There is a lot of practical wisdom in this rhyme:

'Old Satan wears a hypocrite's shoe,
And if you don't mind he'll slip it on you!'

"In slavery days, when all was as dark and sad as it could be, they said, 'My Lord delivered Daniel; He will deliver me.' Sometimes they sing, 'Steal away, steal away, steal away to Jesus.' It is not only the words, but also the melody of such a line, which goes straight to one's heart. Here is another line, often in the times of slavery, when the men and women worked in the plantations under the hot southern sun, sung to the sound of the driver's lash: 'Swing low, sweet chariot, coming for to carry me home'—home, where there was no slavery, no driver.

"'Lord, I want to be a Christian in my heart,' is pathetic in its music, real in its meaning. 'You may have all this world; I have my Jesus.' They say it deeply, truly. Here is another one, full of a deep thought:

'If your sister treats you wrong, don't carry
her name abroad,
But take her in your bosom and carry her
to the Lord.'

"Through all these religious songs there runs a vein of deep and profound faith. Faith is not necessarily connected with great knowledge; faith may be deep where the knowledge is very limited. Often this religious faith was not co-ordinate with morality, therefore it was said, 'There is no truth in it, for see what he does.' The lack of co-ordination is not confined to the Negro race. A white business man in Albany who was noted as much for his church-going as for his double dealings in business, said, when reproved by his pastor, 'Why, religion has nothing to do with my business!'"

Lincoln University Herald.

VOL. XV.

LINCOLN UNIVERSITY, PA., MAY, 1911.

No. 5.

Collegiate Commencement.

✓ This will occur the first week of June.

On Thursday, June 1st, the members of the Philosophian Society will hold their anniversary; and on June 2d, those of the Garnet Literary Association will hold theirs. On June 3d will occur the Obdyke Prize Debate. On June 4th, the Baccalaureate Sermon will be preached by the President. Monday, June 5th, will be Class Day, and the Annual Meet-

ing of the Board of Trustees will also be held.

The Junior Orator Contest will take place in Livingstone Hall the forenoon of Tuesday, June 6th; and in the afternoon will be held, in the same place, the exercises of the College Commencement. At these it is hoped that there will be a large attendance of the friends of the Institution and of Negro education. It is expected that a special train will be run, as usual, from Philadelphia.



The pictures are those of two South Africa missionaries—Rev. William N. Bottoman, of Port Elizabeth; and Rev. Thomas Chalmers Katiya, of Johannesburg, Transvaal. Mr. Katiyah was educated at Lincoln University, graduating in 1903. He was a native of South Africa, belonging to the Kaffir tribes, and when he entered the University could speak only broken English. During his seven years' course, he gained complete mastery of it, as also of his studies therein, graduating with honor, and delivering at Commencement an address which awakened the enthusiasm of all present. He was highly admired as a student by the faculty of the University for his humble, sincere and earnest Christian character. Since his return to his native land, he has constantly been engaged in missionary work among his people, and occasional letters from him have appeared in the LINCOLN UNIVERSITY HERALD. There is anticipated for him, if his life is spared, a career of great influence and usefulness.

The Theological Commencement.

This occurred April 25th. It is fixed thus early in order that students in the Seminary department may undertake supply and mission and school work for the summer.

On Sunday, April 23d, Rev. John McDowell, Pastor of the Park Church, Newark, N. J., preached morning and evening to faculty and students, and greatly delighted them by his very practical and forcible presentation of Gospel truth.

On Monday evening, April 24th, there was an Organ Recital on the new pipe organ, recently installed in the Mary Dod Brown Chapel, by Ralph Kinder, organist and choir-master of the Church of the Holy Trinity, Philadelphia, assisted by John Owens, tenor soloist of the Church of the Holy Trinity. It included the most popular compositions of most prominent musical artists, and was a great treat to the University audience.

On Tuesday, the 25th, Commencement

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guests, of whom there were quite a number from Philadelphia and surrounding towns, were entertained at lunch at the University Refectory or Boarding Hall. The Board of Trustees met at the President's house at two P. M., and at three the Commencement exercises were held in the Chapel.

The opening prayer was made by Rev. Dr. William Courtland Robinson, Pastor of Northminster Presbyterian Church, Philadelphia. Four members of the graduating class delivered addresses as follows:

Alfred Ernest Dyett, of the West Indies, had as his theme: "The Gospel in the West Indies."

Benjamin Franklin Glasco, of West Chester, spoke on "Slum Work in the Great Cities."

John Walker Haywood, of Waxahackie, Texas, on "The Call of the South Land to the American Church."

Herbert Williams Smith, of Phoenixville, Pa., on "The Influence of Personal Character in the Ministry."

The addresses were practical, and indicated maturity of thought, and were earnestly and forcibly delivered. None present but felt that these young men had been efficiently trained to be competent and useful religious instructors to their people.

The graduating class consisted of the following: Frederick R. Barnwell, South Carolina; Richard F. W. Benjamin, Haiti, West Indies; Thomas C. Boyd, Arkansas; Robert J. Butt, Virginia; Hardie Q. Davie, North Carolina; John C. Downs, Maryland; Alfred E. Dyett, West Indies; Benjamin F. Glasco, Pennsylvania; John W. Haywood, Texas; Lilburn Hurdle, Virginia; John B. Kirby, Maryland; Allen W. Rice, South Carolina; Fitz O. G. Robertson, British Guiana, S. A.; Herbert W. Smith, Pennsylvania.

The degree of S. T. B. was conferred on most of them by the Board of Trustees, and to these a diploma was given. To four was granted a certificate of having completed an English course.

In presenting diplomas and certificates, President Rendall addressed the graduates as follows:

ADDRESS OF PRESIDENT RENDALL TO THE GRADUATING CLASS.

GENTLEMEN OF THE GRADUATING CLASS:—

Three hundred years ago, as unheralded and unsung in the world's pæans as was the birth of Christ in Bethlehem, was published a Book in London. Fifty-four men as the full complement, in three groups, one at Westminster, one at Oxford, and one at Cambridge, with their splendid libraries, had been meeting for three years, preparing a complete Bible in the English language, known ever since as the Authorized Version of the English Bible.

It is an interesting coincidence that the apostles spent three years in what might be called their theological course under the great Master, that three years were spent in the preparation of this splendid version of the Bible, and that three years to-day is usually taken for the theological curricula for the Gospel ministry.

That Book, containing the account of redemption by Jesus Christ, as predicted and accomplished, and because of its vital content the Book of books, in this version is the finest and purest English ever written. It is the great classic of the language. Shakespeare and Milton did not write in as chaste and perfect English.

Its lofty and precious thoughts ennobled the thoughts of Abraham Lincoln. Its language purified and chastened into finest mould Lincoln's utterances. He was a great Master of the English language, and his text-book was this Book, sent forth in its present form three hundred years ago.

During the intervening three centuries, on the desks of many ten thousands of pulpits and on the tables of many millions of homes, all over the English-speaking world, are not a Hebrew or Greek or Latin Bible, not other older versions, or even the revised version of later years, but this same matchless version. It is God's eternal truth, not in words strange and hard to understand, but in the language of the heart and the home, so that all can understand and "he that runs may read."

Let me refer to one more event, for it was an event rather than a passing incident in more recent history.

Twenty-five years ago, a Christian lady, who read the Hebrew Bible regularly, endowed in this school a chair of the English Version of the Bible, the first, so far as we have been able to discover, in any school. We were the pioneers. Since that time, many colleges and seminaries have established this chair, and the Presbyterian General Assembly has made the English Bible an essential part of trial for licensure and ordination.

You and the people think in the language of this Book. This is the language which you must speak and which they will understand. This Book contains the mind and the will of God concerning salvation as certainly and suf-

ficiently as the very ultimate original Hebrew or Greek manuscript.

On your bended knee the Spirit of God will teach you the depth and riches of His truth.

When you go forth to proclaim it in His name, He will put a live coal on your tongue.

Believe this Gospel in this Book from lid to lid. The world never needed the message more. Proclaim it as if you would die if you could not tell it.

We commend you and your flocks to which you shall minister confidently to the word of His grace and to Him who is able to keep you from falling. God bless you.

Following the conferring of diplomas was an impressive piece of music by the University Glee Club, after which the Rev. Herrick Johnson, D. D., LL.D., ex-Moderator of the General Assembly and formerly pastor of the First Presbyterian Church of Philadelphia, and for years a prominent professor in Auburn and McCormick Theological Seminaries, made a brief pleasing address, in which he alluded to a visit made to the University many years ago, and to a graduate of the College Department, Moses Aaron Hopkins, who took his theological course in Auburn Seminary and made there such a favorable impression upon faculty and students.

The Commencement exercises closed with the benediction, pronounced by Rev. John Calhoun, D. D., of Mt. Airy, Philadelphia, a member of the Board of Trustees.

It will be of interest to present and former students of the University to mention that a match game of base ball was played Commencement Day on the University campus between students of Lincoln and those of the colored institute at Cheney, Pa., in which the Lincoln students were winners.

FUTURE OF THE GRADUATING CLASS.

F. R. Barnwell will take charge of a Presbyterian Church in Macon, Ga., relieving Dr. J. W. Holley.

R. W. Benjamin will return to his home in Hayti to engage in Gospel work.

T. C. Boyd will probably enter Sunday school work in the South.

R. J. Butt has a church in Winchester, Va., under the A. M. E. Church.

H. Q. Davie will go to California, to engage in church work.

J. H. Downs will probably teach for a time at least.

A. E. Dyett returns to his home in the West Indies to take up Gospel and teaching work.

B. F. Glasco will do mission work in New York City.

J. W. Haywood has charge of a Methodist Church in Brooklyn.

L. Hurdle has charge of the Baptist Church in Princeton, N. J.

J. B. Kirby will receive an appointment at

the next A. M. E. Z. Conference. The same is true of A. W. Rice.

F. O. Robertson returns to do Gospel work in British Guiana.

H. W. Smith will be appointed to a church when his conference meets in May in Philadelphia.

Of the West Indians who graduated in 1910, J. F. Robinson is pastor of the Presbyterian Church in Arouca, Trinidad; J. J. Thomas has charge of a Presbyterian Church in Jamaica; A. Kelso is pastor of a Baptist Church in the Bahamas. These men have caught the spirit of self-denial and loyalty, and are laboring to uplift their people. The West Indies form a field that is crying loudly for men.

Prizes.

A first prize of ten dollars and a second of five dollars, given by Miss Reid, of Mt. Pleasant, Ohio, to members of the Junior Class maintaining the best standing in the course in Sacred Geography, was found impossible by Prof. R. L. Stewart to be awarded, as between H. B. Haines, of Macon, Ga., and W. H. R. Powell, of Amburg, Va., and hence to each was awarded a ten dollar prize.

The Robert Scott Prize in English Bible of fifteen dollars, given to the member of the Senior Class passing the best examination in the English Bible studies of the Senior year, was awarded to J. W. Haywood, of Texas.

Scholarship Endowments.

There has been received by the University the bequest of Miss Susan Benson, of Reading, of \$5,000, less the five per cent. collateral inheritance tax. It has been used to found two scholarships, the income of each of which will support annually a student in the University. Thus Miss Benson's generosity to the Institution and its work while living is to be continually perpetuated.

We trust that many other friends will be as kind and thoughtful as she was in remembering Lincoln University in their wills. The Institution needs larger endowments, if it is to be enlarged and built up and made a still greater power for good in the elevation and improvement of the Negro population of our land.

The Bible and Manual Training Institute at Albany, Ga., established by Rev. Joseph W. Holley, D. D., a graduate of Lincoln University, met with a sad loss in October last in the destruction by fire of their boys' dormitory. Dr. Holley is making an effort to raise \$4,000 to replace it.

Educate the Negro.

At the combined anniversary of the Freedmen's Aid Society and the Board of Sunday School Work of the Methodist Conference, the Rev. Dr. Mayeety, Corresponding Secretary of the Freedmen's Aid Society, made a plea for more extensive medical, theological and other education of the Negroes.

"The black man would have stayed in his home in Africa," he said, "if he had had his way. We forced him to come to this country and compelled him to serve us for more than two hundred and fifty years, and with but scant supply, even of food and clothing. We taught him most of his bad habits, and now we want to avoid the responsibility of our acts. If we put him aside socially and politically, let us at least give him the spiritual leadership of God. Left to himself, he will fall back into savagery. We must go to him as we would to his brothers in Africa."

"The Negroes of this country must have Christian leadership. If they do not, they will be destroyed, and in their destruction we will suffer."

He said that the problem of educating the Negroes, of extending Christianity among them, is just as important, if not more so, than the evangelization of heathen races; and in educating them, it needs to be remembered that a race that has spent two hundred and fifty years in slavery must necessarily be slow in development.

Sentiments of President Taft.

In the address that President Taft made at Lincoln University Commencement the summer of 1910, he said, among other things:

"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 of 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 agriculturist 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."

A Graduate's Work.

We have received the Bulletin of Arkadelphia Presbyterian Academy, a co-educational institution, located at Arkadelphia, Ark., and designed to give a thorough graded, normal and industrial training to colored youths. It is presided over by Rev. and Mrs. W. D. Feaster, who are assisted by several teachers. Mr. Feaster is remembered at Lincoln University as a very diligent, faithful and earnest student. His great desire was to be useful to his race, and his desire is being gratified. He graduated from the Seminary course in 1902, and after teaching and preaching for a year or two in South Carolina, his native State, went to Arkansas, where he has since been actively engaged, preaching and teaching. The academy is a fine building, erected by the Board of Missions for Freedmen, where the work of the school is carried on, and accommodations afforded for students, and a home for teachers. A limited number of boys are accommodated in a six-room cottage. West End Church is a handsome structure adorning the grounds, which consist of twenty-six acres.

On a fine farm of one hundred and twenty-six acres, a mile from the school, is raised almost everything needed for the boarding department. Says the Bulletin:

"We kept two boys last summer and raised the following products—corn, 800 bushels; oats, 500 bushels; 30 bushels of peas; wheat, 30 bushels; potatoes, 50 bushels; onions, 12 bushels; canned goods, 25 gallons; molasses, 250 gallons; pork, 1,500 pounds; beef, 500 pounds, and a splendid quantity of poultry.

"Beside the course outlined in books, we teach the girls plain and fancy sewing, vocal and instrumental music, and domestic science. The boys are instructed in blacksmith, carpenter and shoe work, and experimental farming; also vocal and instrumental music and typewriting.

"It is impossible to estimate the influence that has been exerted for good by our school and church on this community during the past four years. The church membership has grown from less than a dozen to over a hundred; the school from a small parochial, with one teacher, to a first-class boarding academy, with six instructors.

"Our very best friends are among the white people, and they are planning and working for the best good of all concerned."

Mr. Feaster's work is but a sample of that of many another young man sent forth from Lincoln University.

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LINCOLN UNIVERSITY, PA., JUNE, 1911.

No. 6.

Board of Directors.

The Board of Directors of Lincoln University, at their last meeting, chose, to fill vacancies in the Board, the following well known gentlemen: Rev. C. C. Hays, D. D., Johnstown, Pa.; Henry L. Davis, Esq., Germantown, Philadelphia; Mr. James B. Alexander, New York City. These will make the Board to consist of twenty-three members. The President is Rev. Isaac N. Rendall, D. D.; Vice-President, Rev. J. B. Rendall, D. D.; Treasurer, J. Everton Ramsey, Esq.; Secretary, Rev. John M. Galbraith, D. D.

Rev. John B. Reeve, D. D.

Congratulations are extended to Rev. John B. Reeve, D. D., pastor of the Lombard Street Central Presbyterian Church of Philadelphia, who has just completed fifty years as pastor, and recently celebrated his golden anniversary. The Presbytery met in his church and took luncheon. A number of congratulatory addresses were made by its members. Rev. William A. Credit, D. D., LL.D., pastor of the First Baptist Church of the city, and one of Lincoln's loyal graduates, being present, was called upon, and thrilled the audience by his very eloquent remarks.

Lincoln Graduates at the General Assembly.

These were as follows: Rev. M. Thompson, Atlanta, Ga.; Rev. E. A. Houston, Milledgeville, Ga.; Prof. J. McC. Tutt, Augusta, Ga.; Rev. J. W. Holley, D. D., Macon, Ga.; Rev. W. J. Starks, Oklahoma; Rev. H. W. Campbell, Danville, Tenn.; Rev. D. S. Collier, Columbia, Tenn.; Rev. John A. Savage, D. D., Franklinton, N. C.; Rev. C. E. Tucker, Chattanooga, Tenn.; Rev. W. E. Carr, Danville, Va.; Rev. C. H. Williams, Mocksville, N. C.; Rev. A. A. Jones, McConnellsville S. S.; Rev. T. S. Williamson, Vineland, N. C.; Rev. F. T. Logan, Concord, N. C.

Among the eight speakers at the Popular Meeting of the Freedmen's Board on the Steel Pier, were the following six Lincoln graduates: Rev. A. A. Jones, Rev. Milton Thompson, Rev. W. E. Carr, Rev. C. E. Tucker, Rev. T. G. Williamson, Rev. F. T. Logan.

At the Lincoln Alumni reception, about forty graduates were present.

Collegiate Commencement.

The various exercises connected with the above occurred between June 1st and 6th. On the afternoon of the first named date was held the Sophomore Oratorical Contest. On Friday evening, June 2d, the Garnet Literary Association held its anniversary exercises. On the evening of June 3d, the Inter-Lyceum Debate for the Obdyke Prize was held. The question debated was: "Should United States Senators be elected by direct popular vote?" The affirmative was supported for the Garnet Association by W. J. McLean, of North Carolina; M. R. Perry, Jr., of Arkansas; J. B. Bell, Arkansas; Alternate, Charles L. Emanuel, West Indies. The negative for the Philosophian Society by J. St. Clair Price, of West Indies; Brooks Sanders, of North Carolina; Theophilus Nichols, of British Guiana; Alternate, A. A. Pope, Georgia. The prize, as later announced, was awarded the Philosophian Society.

On Sunday, June 4th, the Baccalaureate Sermon was preached by President Rendall.

On Monday, June 5th, forenoon and evening, occurred the Class Day exercises. The Board of Trustees also held their annual meeting in the afternoon.

June 6th was Commencement Day. The condition of the weather was disappointing to many, and affected the attendance, which, although quite large, was much less than usual. The special train from Philadelphia was not largely patronized.

The Junior Orator Contest was held in the forenoon. It was opened with prayer by the Rev. J. G. Carlile, of Troy, N. Y., of the Seminary class of 1902. Six young men spoke. Joseph St. Clair Price, of the West Indies, had for his theme: "A View of the Industrial Unrest;" Brooks Sanders, of North Carolina, "The Problem of Municipal Government;" Marion R. Perry, Jr., of Arkansas, "An Appeal to the Inert;" Joseph W. Rhetta, of Alabama, "Pass On;" James A. Norris, of Pennsylvania, "The Ills of War and the Outlook for Peace;" Charles L. Emanuel, of West Indies, "A Plea for the Helpless."

Each spoke well and handled their subjects with ability.

The first prize was given to Joseph W. Rhetta; and the second to Brook Sanders, a son of the late Dr. Sanders, President of Biddle University.

After a bounteous lunch, prepared by the caterer of the University in the Boarding Hall, the students acting as waiters, the Com-

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mencement exercises proper were held in Livingstone Hall, President Rendall presiding. They were opened with prayer by Rev. William K. Foster, of Jenkintown, Pa. The Salutatory was delivered by Willard J. McLean, of South Carolina. Honorary orations were delivered as follows: John B. Bell, Arkansas, "The Mastery of the Pacific;" John H. Bougs, Georgia, "Is It Worth While?" Theophilus Nichols, British Guiana, "The Land of Raleigh's Dream."

An extended and able address on "The Right Vision and the Duty of Pursuing It," was then delivered by Hon. Frank M. Nye, of Minneapolis, who was introduced in a few words by his fellow-Congressman, Hon. Thomas Butler, of West Chester, Pa.

The degree of A. B. was then conferred upon the graduating class by the President, and their diplomas presented them. They numbered twenty-seven, as follows: Granville W. Adger, Pennsylvania; William M. Ashby, Virginia; Charles W. Barnett, West Indies; Thomas J. Batey, Georgia; John B. Bell, Arkansas; Archibald J. Berry, Georgia; John H. Bougs, Georgia; *Joel P. Branch, Jr., North Carolina; Thomas J. Bullock, North Carolina; Robert F. Coley, North Carolina; Louis G. Cuthbert, Georgia; Duvall B. Evans, Virginia; John E. Garnett, Georgia; James A. Gilbert, Bermuda; Leroy A. Hinkins, Alabama; *Frederick D. Hooks, Georgia; Charles A. Johnson, South Carolina; Willard J. McLean, North Carolina; Richard Morris, Jr., South Carolina; Theophilus Nichols, British Guiana; Arthur Nixon, West Indies; Aiken A. Pope, Georgia; George I. Read, Tennessee; George H. Shea, Pennsylvania; Henry D. Taylor, Canada; John H. Walker, Pennsylvania; George H. White, Jr., Pennsylvania.

It was announced that the Bradley Science medal had been awarded to George I. Read; the Class of 1899 prize in English Literature to Aiken A. Pope, with honorable mention of Theophilus Nichols; and the medal to the best individual debater each year to Brooks Sanders.

* Special Course.

The degree of A. M. was conferred on John C. Downs, of the Class of 1903; and John W. Haywood, of the Class of 1907. The degree of D. D. was conferred upon Rev. F. M. Hyder, of Bristol, Tenn., of the Class of 1897, and on Rev. W. D. Feaster, of Arkadelphia, Ark., of the Class of 1902. The degree of LL.D. was conferred upon Rev. William A. Creditt, D. D., pastor of the First Baptist Church, of Philadelphia, of over 2,000 members, and Principal of the Downingtown Industrial, of the College Class of 1885.

Following the announcement of the above, the Valedictory was delivered by Aiken Augustus Pope, of Georgia; and the exercises closed with the benediction by Rev. William A. Creditt, D. D., LL.D.

The Alumni Association of the University met during the day and chose Rev. Edward F. Eggleston, D. D., of Newark, N. J., President.

Of the graduating class, three attained "Magna Cum Laude," viz.: Willard J. McLean, Arthur Nixon, and Aiken A. Pope. Eight graduated "Cum Laude," and five "Cum Honore." Nearly half of the class have in view the study of medicine, five or six theology, and four or five agriculture.



Lincoln University's Hindu Missionary.

Abraham Richard Tulsie, whose parents were converted to Christianity in India, and emigrated to the West Indies, came from Trinidad to Lincoln University in 1901. He graduated from the Collegiate Department in 1905, and after one year in the Seminary Department, spent two years in Auburn Seminary. He then returned to his parents' home in Trinidad, and was married to one of his own race, and went to British Guiana, South America, to labor as a missionary among the 140,000 Hindus of that country. He was for over a year in the employ of the Canadian Presbyterian Church, but has felt called to make an effort to establish a Christian church among Hindus, for which many of them are very anxious. He sees great encouragement in his labors among them, and believes that their conversion to Christianity in South America does not meet with the same obstacles as in India. He has, however, no church building in which to gather the people, and comes to this country to obtain help to build a church. He is highly recommended, and pastors need not hesitate to ask him to address their people. He is commended to all friends of foreign missions. Any willing to aid him can send contributions to Dr. John B. Rendall, Lincoln University; or Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa.

McClelland Academy.

We have received the Commencement program of the above institution, located at Newnan, Ga., of which one of Lincoln's graduates, Rev. Lawrence Miller, is Principal. The baccalaureate sermon was preached by another Lincoln graduate, Rev. A. B. McCoy, of Americus, Ga. Rev. W. S. Alexander, D. D., Dean of Morris Brown College, Atlanta, Ga., made the annual address. Three young ladies graduated.

Concerning Two Lincoln Graduates.

The following clippings are from the *East Tennessee News*, of Knoxville, Tenn., of recent date:

REV. C. LEROY BUTLER, D. D.

Dr. Butler has been conducting meetings for the past ten days at East Vine Avenue Presbyterian Church. Crowds have attended his meetings, and many souls have been brought to Christ. The most prominent feature of his meetings is the great number of men converted, old men and young men. Strong men bowed their heads and wept under the power of his preaching.

The afternoon meeting on Sunday was attended by more than three hundred men. It was a scene most transporting—three hundred strong voices ringing out in Gospel singing, with great enthusiasm. Dr. Butler held up before those men Christ and Satan, and asked for a choice; and one by one those men came forward and chose Christ. What a glorious day it was in their lives.

Wednesday afternoon was the Gospel meeting for young people. A large and enthusiastic crowd of young people were out, and Dr. Butler preached a most interesting sermon to them.

Friday afternoon, the greatest of all, Dr. Butler's great sermon to women only, on the subject, "The Old Fashioned Home." Well might mothers and daughters weep while the scenes of the old home were brought before them in such a realistic manner as Dr. Butler is so able to do. He is a great preacher, indeed, and God honors his labors with the conversion of souls. He has made a wonderful impression upon the city of Knoxville.

On May 3d he begins again a ten days' meeting at Madison, N. J., followed by a fifteen days' meeting at Charlotte, N. C. Some years ago Lincoln University conferred upon him the degree of D. D.

REV. W. F. KENNEDY.

Rev. W. F. Kennedy, of East Vine Avenue Presbyterian Church, has been its pastor about two years. Under his administration, the new church was planned and built. It was a tremendous undertaking, but being supported by a loyal congregation, success was assured.

Prior to his coming, Rev. Mr. Kennedy pastored in South Carolina, Florida and Georgia. While a pastor at Pendleton, South Carolina, he occupied the Chair of Latin and Rhetoric in Ferguson-Williams College, Abbeville; in Florida he erected a church, bought a manse, and built up a large school; in Georgia he erected a manse valued at \$2,000, while pastoring the largest Negro Presbyterian church in the South.

Rev. Mr. Kennedy is a native of this section, born and reared only a few miles out in the country from Knoxville. He is a graduate of Lincoln University, Pa., and pretty widely known in the Presbyterian Church. His present church—East Vine Avenue Presbyterian—where the Rev. Dr. Butler is holding his meetings, is young, having been organized only a few years ago, but is wide awake and is rapidly coming to the front in church life in Knoxville. It is well organized for aggressive work.

The new church building is substantially built and handsome in appearance, and has many conveniences for church work. It stands as a credit to the people, who are loyal to their pastor, Rev. W. F. Kennedy.

Letter from a Recent Graduate.

QUMBU, EAST GRIQUA LAND,
CAPE COLONY, SOUTH AFRICA,
April 7th, 1911.

DR. J. B. RENDALL,
Lincoln University, Pa.

Dear Professor:—It is to-day exactly three years since I was graduated from the Theological Department of Lincoln University, and during all this period only one letter have I written to my worthy professors, and that was the one telling of my safe arrival home. My long silence does not mean that I have forgotten you; no, Lincoln University can never and will never be forgotten by me. The memory of that name can never be erased from my mind. My long silence originated from the sorrowful life I have been living these three years. I thank my God that Jesus Christ was a man of sorrows, that I, in my sorrows, poverty, hunger and thirst, labors and peace-making, could be a participator in His comfort and peace, a receiver of mercy and be called a son of God.

I was never settled in my work; the Synod kept me in the hottest part of the fire. They appointed me to a congregation that was split into three parties, and each of these wouldn't have anything to do with the other, not as much as to say "Good morning." But, Professor, I am glad to-day that the fruit of all my sorrows has been the union of these three parties. The schism has existed for eleven years; two ministers sent before me couldn't unite the congregation. Honors are given me by the native ministers for having accom-

plished this union. But I say it is not I, but God, who has done it, for He it is that accomplishes such good things for His kingdom. Now I am able to write as that Roman general, "Veni, vidi, vici." On the 29th of March the whole congregation agreed to unite, and are to-day one body.

On the 31st of March, we had a revival meeting. In opening it, I read only three verses—St. Luke 12: 51, 52, 53—and my preaching was from these three verses. Great and good results were obtained, many came professing Christ. It was a grand work.

Now I am changed to the King William's Town and East London Districts, a circuit between Messrs. L. Mzimba and S. Mantanza, so I am getting ready to go there at the end of this month.

I have this to ask from the University, and I am sure it will be granted: I ask that the University pray God for the Lincoln graduates in Africa. They need to be prayed for. They are in the heart of all troubles, opposed by both whites and blacks, only because they are educated.

Please make mention of me to all the professors and their families, and a special remembrance to Dr. I. N. Rendall.

I beg to remain,

Yours faithfully,
HARRY H. MANTANGA.

Provision for Negro Schools.

Dr. Yorke Jones, in writing of "Home-making the Finest of the Fine Arts," says: "Some friends of Negro education (not many) maintain that it is a mistake in institutions for youth of color to provide up-to-date equipments—fine buildings, elegant class rooms, dining rooms with table linen and ware such as white people use, and bath rooms and toilets such as are provided in many Negro higher institutions. The contention is that colored young men and women do not need such things because they have not been used to them. The view of those philanthropists who provide these appointments, however, is, that because Negroes have never had such things is the very reason that there is more need of such appointments for colored than for white youths and maidens, if the scions of Cush are to be civilized and uplifted. Where, indeed, except in the school is there a chance for the majority of maidens of African descent (majority, mind you), to get those ideals they must have to make the neat, refined homes the race needs to have made? One of the marvels of the age is the improvement colored people have made in home-making since Appomattox; and while

it is true that this improvement is due in a measure to colored people's contact in a domestic capacity with the dominant race, let it not be forgotten that the majority of young Negroes do not, because they cannot, get ideals such as are needed from contact with the white people for the simple but sufficient reason that they do not come in contact in a domestic capacity with them.

"Now, as it is the unwritten law that the races shall stay apart socially, if the young Negroes do not get the needed ideals in institutions for higher learning, where will they get the ideals they need to make home-like homes?"

Rev. J. Elijah Tice, of the Class of 1899, who was for a time engaged in ministerial work in Marion, Ky., has removed to Southern California, where he hopes to build up a church among his people.

Work Among the Colored People.

From the report of the Standing Committee on the Board of Education of the late General Assembly, we quote the following:

"Of no secondary importance is the work among the colored people. The need of a trained Presbyterian ministry among the Negroes of the South is imperative. No words can do justice to the pressing need of this part of our population. The evangelization of the Negro in the Southern States is our largest hope. No mere industrial or economical efficiency can solve the problem of the Negro in his Southern home. Without religious education, industrial efficiency only intensifies the problem. To meet this situation thrusts upon our Church a peculiar responsibility. We are glad to note, therefore, that while large attention is being given to the economic uplift of the colored people, the Board of Education is seeking to provide a trained ministry of that race, who shall press the claims of the Gospel according to the principles of our Church."

A writer in the *New York Observer* says:

"To many students, the most important mission field before the churches of the South is that of the Southern Negro. Rightly cared for, he is likely to yield better returns for what we invest in his moral and social uplift than any other of the races on whom we expend far more of our sympathy and money. Every particle of improvement we put into him will contribute directly to our own security and advancement, and help to advance the cause of Christ at home."

B. F. W.'s
Speech

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., JULY, 1911.

No. 7.

Summer Evangelistic League.

One of the active Christian agencies of Lincoln University is the Y. M. C. A. During the months of the year when the University is in session, it carries on its work among the students in attendance. Its aim is to reach every man in the University and bring before him the Gospel of salvation in its widest application—physical, intellectual, and spiritual. Not only so, but the Y. M. C. A. endeavors to maintain its work during the vacation period by means of the Summer Evangelistic League, which is simply the Y. M. C. A. of Lincoln University scattered far and wide in the land, but endeavoring to do the same kind of work as is carried on during the school term in a more restricted district. Most of the members are at work in various capacities during the summer. This work brings them into contact with their fellow-workers in hotels, on boats, etc. Here is a splendid opportunity to put into practice those things for which the University and the Y. M. C. A. stand—evangelism, temperance, purity, social uplift as wide as the purpose of the Master Himself. During the months of July and August, the *HERALD* will pay special attention to this work, and will publish from time to time some information as to what is being accomplished.

At Work in the Brickyards.

Moses L. Collins, '13 Col., has his summer work in that great centre of the brickmaking industry, Haverstraw, N. Y. He writes concerning his surroundings as follows:

"Through the summer, nearly a thousand colored people live in Haverstraw. Only about three hundred are permanent residents. Those who come seeking employment are from the Carolinas, Virginia and Maryland. Only a few are students working during vacation to get money to carry them through the next school year. The religious needs of the colored people are very great. There are two churches—a Methodist, with a seating capacity of 130, and a Baptist, with a rented hall able to seat 115. The Methodist church has no pastor at the present time. With a few exceptions, the colored people have as yet made no economic advance. The exceptions are one merchant, one real estate dealer, and one keeper of a restaurant. The majority of the men are day laborers in the brick yards. Many of them spend a large part of their earnings for intoxicating liquors and for many other things not necessary for their welfare.

This is the class that on Sunday are never found in church or Sunday school. If they are to be reached, some other way must be found. My own personal efforts have been in helping the church services and teaching in the Sunday school."

On the Boats.

During the past few years, not a few students have secured employment on the various steamboat lines running out of New York City up the Hudson and down the Sound to the New England cities. Some idea of this work and the opportunities it affords for social service may be derived from the following letter from P. E. Butler, '12 Sem.:

"We have in the steward's department seventeen colored men. About twelve of these are students, and are employed as waiters, hall-men, cooks and in the various other departments which go to make up the equipment of a boat for passenger service. The boys are from Howard, Shaw and various other Southern institutions, as well as from Lincoln. One is from the University of Maine. The food furnished us is not as good as that given in the schools, but will compare favorably with the usual provender provided for the 'help' in hotels. Our sleeping room is in what is known as the Men's Steerage, and is above the water line, and has fresh air blowing through it all the time. We make three round trips per week, as follows: leaving New Bedford, Mass., on Sunday evening, at seven o'clock, we reach New York at seven o'clock Monday morning. We leave New York at six that evening, and reach New Bedford at six next morning. So it goes until we reach New Bedford Saturday morning, where we lay over until ready to sail on Sunday evening. The average wage is less than five dollars per week. All the boys on my boat are, with few exceptions, members of some evangelical church. We attend the churches of New Bedford, and find opportunity to help in various ways: by taking part in the Sunday school as teachers or scholars, in the choirs and in the prayer meetings. Often we are invited by the pastors to preach. We thus have a good opportunity of meeting the people and seeing their needs. Church services, especially in the morning, are sadly neglected. The people seem inclined to go to a place of amusement rather than listen to a sermon. On the other hand, the Sunday schools are, as a rule, very well attended, many, not only children, but also adults, com-

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ing to Sunday school, even when they do not attend church services of another kind."

To much the same effect writes John T. Cuff, '12 Sem., who is employed on another of the boats. "Our boys here on the boat attend church at least once a day, and find plenty to do assisting the pastors. I generally go to the Congregational Church in the morning, and the Baptist at night. In the latter, I have preached once for the pastor, as well as making an address on Children's Day. The churches here in New Bedford seem to be in a decline. The people do not take any interest in going to church, but frequent the parks and attend clam-bakes, etc., instead. The young people especially are out of church, and one of the problems is how to win them back. New Bedford, as you know, is a large manufacturing town, situated on the shores of Buzzard's Bay."

Emmanuel Presbyterian Church, Atlantic City, N. J.

B. F. Glasco began work with the congregation of Emmanuel Presbyterian Church, 21 North Ohio Avenue, April 30th, 1911, with an attendance of about ten persons. The congregation is worshipping in a hall, with a seating capacity of not more than eighty persons.

The congregation is growing rapidly in numbers and in interest. Seven persons have professed faith in Christ recently, and one of this number has already led another to Christ. The work is being reorganized, with good success, but one of the greatest difficulties that confronts the congregation is that they have not adequate room for the people. Last Sabbath morning, the hall was almost filled, and at the night service people stood outside, while others left. All of the night services are evangelistic, and much interest is being manifested.

One of the new and interesting features of the work is the organization of a splendid choir of sixteen persons, two of whom are Fiddle University students, who sang at the

last General Assembly. Prof. Geullum, noted for his musical ability, has taken charge of the same, and is assisted by Dr. Giles, a dentist and a graduate of Howard University. Dr. Giles will be remembered as the one who led the Howard University band that came so many years with their foot ball team to Lincoln University. With the marked ability of such men, the choir will be one of the best in Atlantic City.

Another feature of the work is the organization of a Literary Society. Its members and officers are students of Lincoln, Howard, Biddle and other institutions. The interest is growing, and a most delightful summer is looked for along literary lines. Drs. Terry, '98C., Lewis, '05C., Harris, '02C., Bowen, and others, will speak on some phase of medicine during the summer.

The congregation is working hard to raise \$600 by the last week in August, in order to get into a larger place of worship. The future outlook for Emmanuel Church is very bright.

The Whiteville Mission and Industrial School.

This work is conducted by the Rev. T. G. Williamson, '95 Col., and '00 Sem., and was founded in May, 1909, and is situated at Whiteville, N. C. It is for the special training of the colored youth of Columbus County. It runs twelve months in the year, with a few weeks' vacation, "according to the exigencies." Mr. Williamson has sent an account of his school, from which we take the following:

"This school is connected with the Second Presbyterian Church of Whiteville, and is its creation. Its idea and construction are purely Presbyterian. For more than twenty years ago the Rev. Henry C. Malry, D. D., put into the minds of the colored people of Columbus County the idea of such a school. Its prime purpose is to lift the colored boys and girls to acceptability, usefulness and citizenship, by training them to be intelligent, manly, obedient, decent and industrious. One means of fostering this aim is 'The Little Folks' Financial Society.' This society grew out of the idea that too much sweets are not good for the system; save some of the pennies, and they will save you from cold and hunger.

"The school is located at the county seat, on the Atlantic Coast Line Railroad. Like the sun, it occupies a central point, and may it shine all over the county. It carries seven grades, and has three teachers and eighty pupils. Many of the children come from homes in which the parents are compelled to be away most of the time. The school is thus in a very real sense in the place of the parent. The course of study includes the Bible, catechism, reading, writing and spelling, arith-

metic and algebra, English, geography, history, elementary physiology and physics, civics. We also give lessons in agriculture; and for the girls, nursing, sewing, basket making, cooking. We teach all how to sing and also how to behave.

"To encourage the study of Scripture, we offer a prize of five dollars for the best examination on the Old Testament. We also encourage good cooking by giving two dollars for the one who is most proficient in the science and the art of this essential accomplishment.

Aside from the current expenses of the school, the trustees have bought eleven acres of land, at a cost of \$1,200, for an experimental farm and as a site for a suitable building. One-half of this tract is woodland. The other half lies within the corporate limits of Whiteville, and has a good house on it, which rents for \$70 a year. The school needs a building, with recitation rooms, library, dining room, assembly hall, laundry and kitchen. This could be built for \$5,000. The colored patrons of the school have subscribed \$2,000, which they are gradually paying in in small sums according to their ability."

Mr. Williamson has the endorsement of his white neighbors, and in particular that of *The News-Reporter*, published in Whiteville. His sorrow is that he has done so little and has had so little equipment with which to do it in a field of such rare opportunities. His joy is the marvellous effort the people are making to help themselves. Those who may wish to help this good work may do so through the Board of Missions for Freedmen, 513 Bessemer Building, Pittsburg, Pa.

Gifts for Negro Education.

That the stream of money for the education of Negroes is not entirely drying up, may be seen from the following notes, taken from the reports made from time to time in the daily press and representing the benefactions reported since January, 1911:

As State aid, over and above the current appropriations for school purposes, we notice the following: Tennessee is to erect a Normal School Building in Nashville, at a cost of \$80,000, and a building for an Agricultural and Industrial School in Davidson County, at a cost of \$80,000. North Carolina agreed to give the Slater Industrial School at Winston-Salem, \$12,000, if the colored people would show their interest by raising an equal amount. Virginia made a grant of \$25,000 to Hampton Institute. Pennsylvania gave \$20,000 to the Downingtown Normal and Industrial School; \$5,000 to the Cheyney Institute, and \$5,000 to the Industrial School conducted by the Rev. Matthew Anderson in Philadelphia.

Ohio granted the sum of \$137,000 to Wilberforce University. Finally, at Howard University, Washington, D. C., the Science Hall, for which the Federal Government gave \$90,000, was dedicated. An appropriation of \$60,000 was also made to purchase a new site for the M Street Colored High School.

The General Education Board appropriated \$60,000 to Fisk University, on condition that \$300,000 be raised. Of this amount, there has been secured \$100,000, of which Andrew Carnegie gave \$10,000. The General Education Board also gave \$10,000 each to the following: Hampton Institute, Tuskegee Institute, Lane College at Jackson, Tenn.; Spelman Seminary, Atlanta; Howe Institute, Memphis, Tenn.; Thompson Institute, Lumberton, N. C., and the Florida Baptist Academy, Jacksonville, Florida.

The Mississippi Conference of the Colored M. E. Church gave \$11,000 to the College at Holly Springs, Miss. Miss Alice M. Curtis, of Massachusetts, left \$5,000 each to Hampton Institute, Tuskegee Institute, and Atlanta University. Miss O'Hagan gave \$10,000 to the Negro Catholic Schools of Baltimore. Miss Virginia McCormick gave \$4,500 to the A. and M. College for Negroes at Normal, Alabama. A colored man gave ground worth \$7,000, the income from which is to be used for maintenance of students, to Campbell College, Miss. An unknown donor gave \$10,000 to Curry Industrial School in Champaign Co., Ohio. Andrew Carnegie gave \$10,000 to Cheyney Institute, Penn., for the erection of an agricultural building. Wilberforce University received \$2,000 to found a scholarship in memory of Paul Lawrence Dunbar. Under the will of Emmet Densmore, Tuskegee Institute will ultimately benefit to the extent of several hundred thousand dollars, while under the will of Mrs. Moir, Lincoln University may receive \$45,000.

These sums aggregate not far from \$900,000. They show that so far from it being impossible to raise funds for the education of the Negro, large and increasing sums are being given.

It is proposed to erect a \$50,000 building in Montclair, N. J., for the colored Y. M. C. A., as a memorial to the late Rev. Amory H. Bradford, who was always a great champion of the cause of the colored people, and as President of the Congregational Council for many years did much for them.

Professor E. L. Rann, '05 Col., was married June 14th to Miss V. M. Free, at Bluefield, West Virginia, where Mr. Rann is engaged in educational work as Principal of the Colored High School.

A Speech by Booker T. Washington.

One of the striking Commencement speeches of the year was that delivered by Booker T. Washington at the Commencement of Wilberforce University, June 16th. We give extracts from this address. It was a memorial occasion, being the one hundredth anniversary of the late Bishop Daniel A. Payne, the founder of Wilberforce University, and a leader in the establishment of the African Methodist Episcopal Church.

"I sometimes fear that we, as a race, do not rightly appreciate the advantages and opportunities which we enjoy in this country.

"In numbers, we constitute, as it were, a nation within ourselves. We are 10,000,000 strong. . . . We must learn to use the strength of numbers and improve our condition.

"This means that we should cultivate in an increasing degree in every part of the country, pride of race. If there is any one human being whom I detest, it is the man or woman who is ashamed of the race to which he or she belongs; who is all the time trying to get away from the race; who would rather be a third-rate white man than a first-rate black man. The Negro in America must learn to have as much pride in his race as the Frenchman or German or the Irishman has in his racial identity.

"The foreigners who are fast flocking into the Southern States see visions, and the Negro must see them or the time will come when he will be shut out from the many opportunities now offered him in the Southland. We have a right by inheritance, a right by the labor of our forefathers, to share in the riches of the South, and we must not let prejudice nor inconvenience frighten us away from sharing in this birthright of to-day.

"While men from all parts of the world are seeing their opportunity and getting land, I want the Negro to do the same thing, and I am glad to see that many of our best colored men throughout the South are seizing this opportunity and are buying large tracts of land. A landless race means a poverty-stricken race; a landless race means a dependent race, with uncertain employment, one that lives by picking up odd jobs here and there; a landless race means a non-tax-paying race, an unsettled race, a thriftless race. Everywhere let us encourage our people to enter into the possession of soil of this country, North and South.

"There is only a small territory, so far found, where cotton can be profitably produced. That territory is in our Southern States. The black man can get this land. He can share in the immense profits of the present and the still greater profits of the future, in

cotton growing. Cotton is being consumed in larger quantities every year throughout the world; that means an increase in price, that also means that it will be harder in the future to get cotton producing land than it is now.

"We must remember that the forces of nature draw no color line. Sunshine and rain are as helpful to the black hand that tills and owns the soil, as the white hand that tills and owns the soil. The history of the civilization of the world teaches that the people who own the soil are the people who are going to grow in independence, grow in education, grow in moral and religious strength.

"I know of no one influence, no one element that would add more to the independence and the progress of the 9,000,000 of Negroes in the South, than for us to have, within the next twenty years, 100,000 to 200,000 more intelligent, successful, independent farmers, scattered throughout this country; and these farmers should not be composed of the ignorant element of our race, but should be composed of the educated of our race.

"Our vision need not be limited to owning and cultivating the soil. There are great opportunities in the direction of manufacturing: cotton manufacturing and furniture manufacturing. . . .

"If we do not want to go into either agriculture or manufacturing, there is a vast field open for the educated colored man in the direction of merchandising.

"If none of these openings suit the ambition of our educated colored men and women, there is another field that is ripe for the harvest—that of education. There are a million and a half Negro children of school age who do not enter any school in the South, and there are hundreds of thousands of others who are in school only three months out of the twelve months. We need 30,000 additional school houses built in the South, and we need at least 20,000 additional Negro school teachers. There are individual locations in the South for at least 2,500 additional doctors and 3,000 additional pharmacists, 2,000 additional dentists, and 1,000 surgeons."

"Wherever in any community there are 2,500 or more colored people, they are capable of supporting a Y. M. C. A. building. There are 56 cities in the country at least where Y. M. C. A. buildings could be established and supported.

"We must not become discouraged by racial relations. True, we have prejudice to contend with in the South, as elsewhere. The color line is often unjustly drawn throughout the country. We have to endure injustice; we have to contend with injustice; but instead of letting prejudice discourage us, we should use it as a spur to urge us on to higher efforts, to renewed enterprise."

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LINCOLN UNIVERSITY, PA., SEPTEMBER, 1911.

No. 8.

George Isaac Read, A. B. '11, has been appointed Principal of the Colored School just established in York, Pa.

Rev. Thomas H. Lee, a Lincoln graduate of the class of 1887, recently resigned the charge of the church at Richmond, and will in the future labor as a city missionary in Baltimore. The church in Richmond, which is now vacant, is an important one, and it is hoped that very soon a suitable man for the place and people will be found. Richmond is a large city, with a large colored population.

Help.

The friends of Lincoln University and those interested in the uplift of the colored race through the provision for it of competent religious instructors and ministers, are asked to remember that funds are needed for accomplishing efficiently what is aimed at. The address of the Financial Secretary, Rev. W. P. White, D. D., is 1328 Chestnut Street, Philadelphia, Pa.

Letter from Oklahoma

The Rev. H. C. Cousins, A. B. '05, S. T. B. '08, is now at Lima, Oklahoma. He writes as follows:

"We are all well and getting along as well as could be expected. I am working very hard, but I take pleasure in it, for it is pioneer work. I have two small churches and one mission. The churches are 112 miles apart, and I walk eight miles to preach at the mission. This spring we organized a Presbyterian church at Lima. Thus the Lord is blessing the work of our hands. We are in great need of good men out here. Encourage all the good young men you can to come to this field. The people are as spiritually inclined as those of the east."

Alumni Notes.

We regret to record the death of John H. Flipping, A. B. '03, in Atlantic City, N. J., on July 7th. The following account of his life is quoted from one of our exchanges:

"Mr. Flipping came to this city with his parents from Fishersville, Virginia, the place of his birth, when quite a lad. He attended Lincoln University, and after his course in that institution, he took a course of undertaking and embalming in the Ecels School of Embalming in Philadelphia, from which he

graduated. Since that time he has followed his profession in this city with very marked success, and was one of the best thought of and respected young colored men in the city, and greatly loved by the members of his race. The success with which he met in his business is exemplary of what can be accomplished by a young man, though handicapped by the odds of circumstances and disadvantages.

"Mr. Flipping died in the beginning of his young manhood, his twenty-ninth year. He was well connected in church and other charitable work, and was prominent in benevolent fraternities of the city."

Downingtown Industrial and Agricultural.

Lincoln University has been the mother of schools. Not a few of her graduates have organized schools and colleges in various parts of the land, which have proved of great blessing to the people for whom they were intended. Here in Pennsylvania is one of the most notable. It was established by the Rev. William A. Credit, A. B. '85, D. D. and LL.D. '11. He is now Principal of the school, and though pastor of a church in Philadelphia, Pa., whose membership exceeds two thousand, and closely connected with other interests of great importance, he has kept from the start in closest touch with the work done by the faculty. Principal Credit is ably seconded by the Rev. French M. Hedgman, who graduated from the College in '04, and from the Seminary in '07. Mr. Hedgman acts as Assistant Principal, and resides at Downingtown.

The Downingtown Industrial and Agricultural School is situated near Downingtown, Pa., on the main line of the Pennsylvania R. R., thirty-two miles from Philadelphia.

This school has made great progress since its organization in the year 1905. While its name would seem to indicate that only industries are taught, this is by no means the case. Great emphasis is put on industrial work. A trade or a working knowledge of a trade is expected of every one who graduates from the course of instruction given.

The trades are correlated with literary work. A student who desires to fit himself for the College Department of Lincoln University, to which institution Downingtown serves as a fitting school, may at the end of the second year academic work enter a class known as the "Lincoln Preparatory Class," and remain in that class two years. At the expiration of that time, he may, if he has done creditable work, receive a certificate of his standing,

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which certificate admits him to the Freshman Class of said University. Special attention is given those in the Lincoln Preparatory Class, that they may be properly fitted to take up the work as outlined for the Freshman Class of Lincoln University. To become eligible to a certificate, one must have done satisfactory work in English, Bible Study, History, Geography, Botany, Physiology, Latin, Greek and Mathematics.

The Race Problem in South Africa.

We quote from the Halifax, Nova Scotia, *Witness* the following:

"One of the greatest blots upon the American Republic is its treatment of the black population. To the great crime of the slave traffic, with its unspeakable cruelties, there has been added the almost equally great wrong of casting out this people in their ignorance and weakness, and leaving them to become a prey to indolence and vice. To this neglect and its inevitable consequences have been added from year to year a long list of the most barbarous killings, lynchings, burnings, etc., provoked by race hatred, and in which the innocent as well as the guilty often suffered.

"We have been accustomed to chide our American neighbors for their cruel and inhuman treatment of the Negro. But unless our own government in South Africa takes a firm and wise stand on the race question in that dominion, we shall not long be in a position to read lectures to others. The race situation in South Africa is one of the most difficult problems with which this new federation has to deal. There are about six times as many blacks in this colony as there are whites, and they are multiplying very rapidly since their inter-tribal wars have been ended by the white man's rule. The blacks have always been treated with contempt and cruelty by the Boers, and while the British have always shown a disposition to befriend and protect weaker races, yet of late years the tendency even among the British population has been to keep the black man in his place. And now

we hear of mobs attacking prisons, of attempted lynchings, and other manifestations of hate toward the blacks, which only serve to increase the tension between the races. The future of the newest dominion of the British Empire depends upon amicable relations among its diverse peoples, in which the lower races may be elevated and trained for good citizenship."

A Message from Tennessee.

The Rev. Middleton J. Nelson graduated from Lincoln University, the College in '07, and the Theological Seminary in '10. He at once took charge of the church at Keeling, Tenn. He writes:

"The Presbytery of which I am a member covers all the States of Alabama, Mississippi and half of Tennessee. In all this vast region we have only seventeen Presbyterian churches among our people, and these not properly supplied, for in some cases one man has three churches under his care. Of the twelve ministers, three are graduates of Lincoln, three are graduates of Biddle, and the rest can hardly be said to have enjoyed any systematic theological training.

"The greater part of this section lies in the river basin, and is very fertile. During February and March, great fields of vegetables are planted, and these without any cultivation or fertilizer yield during May and June thousands of bushels of produce, which are shipped directly to the Northern markets, and bring from fifty cents to three dollars per bushel.

"Just as soon as the money reaches the shippers, the Sunday excursions begin on the railroads, on which the poor, ignorant colored people throw away the greater part of this easily made money. After the vegetables are gathered, the fields are planted in cotton and yield in many cases a bale to the acre. The country is rich not only in its vegetable products, but also in minerals. Birmingham, Alabama, is full of foundries, where many able-bodied colored men work. They lack religious, moral and scientific teaching.

"Our work is in a small country village, owned largely by colored people. Our church is a historic one, dating back over one hundred years, but at the close of the war it was given over to the colored people. It was under the control of the Southern Presbyterian Church until about eight years ago. During the past fifty years it has been served by twelve different men, but not one was pastor until the writer was installed as the first pastor at the jubilee July last.

"On reaching this field, I found a great deal to do. I soon realized that I was religious, moral, civil and medical director for a host of people. Our church building was scarcely suitable as a place of worship. Our parsonage

was not finished. The school only ran during August and September, January and February, the months in which the children could not be used in the fields.

"My first task was to repair and paint the church. This was easily done, for the hearts of the people desired it. The money was collected, the materials bought, and by personally assisting and directing, we soon repaired and painted the building throughout, making it the prettiest church in this section. This work being finished without debt, we turned our attention to the parsonage, and repaired and painted it, in order that we might be in a position to set an example of cleanliness and sanitation at home. We could see the effect at once, for many who aforesaid lived in huts aroused themselves and prepared themselves better homes.

"The school now came in for attention. In this matter, the people had been so abused, disappointed and disgusted, robbed so many times by dishonest and ignorant men, who collected money and promised months of school that they never gave, that the people refused to hear us. To show them that we meant to help them, we opened school and taught 112 children two months for nothing. At the end of those two months I called the parents together to see if they had noticed any good being done. At this meeting great interest was shown, and they had us keep on teaching until May, at which time we had a school exhibition, an unknown thing in this section. If you had seen the great host coming up on this occasion, you would have thought that John Robinson's or Sells Brothers' big circus was in town; but with all this host, the greatest of good order prevailed. They were surprised that children could be taught to act as those did who sat on the stage.

"We are distant from the centres of culture and refinement. Forty miles from Memphis, two hundred miles from Nashville. The nearest colored Presbyterian church is 250 miles away. It is twenty miles to the nearest graded school. In fact, we live in the wilderness. With all the fertile land, the people are poor; the families are large; the average home is a two-roomed log house. Father, mother and daughters sleep in one room, the boys' dormitory, kitchen and dining room are in the other. There is not much chance for common decency. On the Sabbath hundreds of the young roam the fields and woods, associating with and assimilating the habits of the beasts. Why do they do this? Because they have nothing to wear to go to Sunday school. The people are ignorant. Few men can take a dollar to a store, spend part of it and know that they have the right change. It is common to see young men and women about to marry who can neither write a letter nor read one. All their business having to be entrusted to merchants, they are like free slaves

under the yoke of hard taskmasters. The people are wicked. Gambling, drunkenness, adultery and even idolatry are all here. Every Sabbath, as one passes on his way to God's house, he sees gambling in various forms, in the groves, under the green trees. God's name is profaned, and dice, cards, betting on horse races and even on the amount of money that will be contributed in the church, is observed.

"With all this, there are many inducements for educated men to come here. The most wicked even give reverence to the leader and contribute to his support. They consider it their duty to keep the leader from manual toil to support himself. The first and best of every harvest field is brought as a gift. The good white citizens are kind and do all possible to aid one who tries to make better people out of this great host. O that these conditions might impress the hearts of those young men who have been educated at our best schools, but who, on account of greater comforts and attractions elsewhere, will not come back home to bring the good news. A great multitude is waiting in ignorance and sin, waiting for the example and precept which alone can save them. Would that the great multitude of trained men of color who settle in the Northern cities might heed this call, see the great need, and be able to give answer to the King of kings as Paul answered King Agrippa, 'I was not disobedient to the heavenly vision.'"



After Fifty Years.

BY REV. R. S. HOLMES, D. D.

There are signs in the national sky that real freedom is coming to the Negro in America. Freedom by proclamation broke shackles, but did not break the bonds that had held him in mental and spiritual subjection. Abraham Lincoln made merely a race possibility. Only the Negro himself can make that possibility real. Freedom by reclamation is the demand of the hour, and if the American Negro ever achieves an honorable place in the nation, it will be by self-reclamation from the conditions imposed by the past.

Almost half a century of legal freedom has been required to convince a few of the colored race that the colored man himself is to be the shaper of his destiny, and not the bettering, buttressing, bolstering power of Mr. Lincoln's historic proclamation. Here and there one, sometimes a man, sometimes a woman, begins to realize that the race to which he or she belongs must be lifted to a plane of recognized worth and power from within and not from without. To General Armstrong and his Hampton School, first, and to his disciple who has founded Tuskegee, next, the race owes this idea.

Emancipation meant opportunity to do, and freedom from being done for. Slavery was to the Negro a condition of irresponsible childhood. Only now, after fifty years, does the Negro begin to understand that freedom means individual responsibility for individual uplift. The next half century will see the Negro making for himself cleavage from the whites, on the ground that he is black and not white. And he will say generally what one has recently said, "We are black, of a different race from the whites, and do not wish the whites to think that we want to be what they are, or to be dependent upon them. What we want is an equal chance to be what we want to be. We want the same pay for the same work that the white laborer gets, if it is done as well, and we want the same privilege of choice of occupation that the white laborer enjoys."

The Negro already is beginning to recognize that color separates absolutely the two races, and that his largest independence lies in the full development of this idea that between white and black peace and harmony is to depend on their living together in separation, but each recognizing the other's rights. Altruism has not yet reached the point where a white man will give to another white man an equal chance with himself, if the giving is to cost anything worth while. The other white must see or take or make his own chance. And the black man's difficulty in the struggle for what may mean to him the power to rise is multiplied many times by the strength of the bond that binds him—his color. No white man can understand that limitation. No white man was ever black. The Negro understands it, and would accept it, were it not used by the white man to make unfair discrimination against him. That unfairness fills him with bitterness. His only escape lies in his power to mark out for himself a separate, independent way, and to pursue it to its end.

In a Pennsylvania town is a Negro plumber. He is the product of an institution for juvenile reform. In it he learned his trade. There was no work for him in the city where the institution is located, when he went out free. No labor union would have him in its membership. The boy was wise beyond his kind. He sought a country locality where several hamlets centered, and where there was no representative of his trade. There, by himself, away from all competition, he has become a well-to-do, independent citizen. When the black man can supply a need, out of all competition with white labor, his problem is solved. This man's only relations with the whites are those of supply and demand. He makes no other claim.

In Atlanta there is a large population of cultured, educated, prosperous colored people, who understand that they cannot be, will not

be, received with even a semblance of equality by Atlanta's abundant white citizenship, and to the credit of these people, be it noted, they do not expect or care for any such thing. They are sufficient unto themselves. In the midst of this great Southern city they are solving the problem of separate-togetherness in praiseworthy fashion.

Mound Bayou, Mississippi, is a village of two thousand inhabitants, more or less, all of whom are Negroes. No white man owns a foot of land there, we are told. Perhaps no white man would if he could. The village is prosperous, with houses of good style, stores, shops, banks, a railway station, an express office, churches, school houses, offices for lawyers and doctors, and a good hotel. The village is the outgrowth of the far-sightedness of two men who had been slaves. Here is a concrete illustration of the possibility of Negro development when right opportunity is given. Here in a white county is a black town, making a complete presentation to the United States of the practicability of separate existence without enforced segregation.

One of the most hopeful signs of an awakening realization of the value of separatism is the enthusiasm with which in Chicago, Philadelphia, Dayton, and other cities, the idea of colored Young Men's Christian Associations has been received. There will be buildings for the Negro Associations in these cities ere very long. In Dayton, the Negroes have given \$13,000 toward the cost of the building to be erected. In Chicago, one black man, whose salary is \$1,300 a year, has subscribed \$1,000 toward their building, and has already paid one-quarter of the amount. Besides this, a movement is on foot to organize a training school for Negro secretaries for their Associations. The purpose is to have it connected with Howard University at Washington.

All these are hopeful signs. A real freedom will come to the colored race in America when once it has, as a whole, broken from dependence for initiative on the white race in the midst of which it must live. In a Negro decently dressed, industrious, sober, provident, law-abiding and courteous, without swagger and without debasing vices, the white man will find no cause of offense. The high road to character of such sort is up the hills, along ways which the individual man, black or white, must make for himself. Abraham Lincoln gave the Negro the right to the open road. After fifty years the recipient of the gift is beginning to show that he can walk it as an independent citizen. There is no such thing as a citizenship trust. The man who becomes a man becomes so by building on such foundation as life has given him the best replica of—the great model of manhood, Jesus Christ, as he is able to build from the block that he himself is.

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No. 9.

The University Opens.

Lincoln University opened for the Fifty-seventh Academic Year on Thursday, September 21st, at five P. M. As usual at this time of year, the Campus is most beautiful, and the surrounding woods and fields offer to the gaze one of the most attractive landscapes to be seen in this favored part of one of the most charming districts of Pennsylvania.

Up to date, twenty-eight men have been enrolled in the Freshman Class. This represents a selection from the sixty or more who made application. Each of the applicants accepted was able to meet to the satisfaction of the Faculty the fourteen units of preparatory work demanded as a condition of entrance. It may be remarked that these units are those adopted by the Carnegie Foundation as the standard for an institution of Collegiate rank, and that they represent a four years' high school course or its equivalent.

Of the twenty-eight enrolled, seven are graduates of well equipped, up-to-date high schools, mostly in the Northern States; six are from academies; eight are from Downingtown Normal and Industrial School, where a Lincoln Preparatory Class is trained each year, under the efficient management of Dr. Creditt and Professor Hedgman; three completed the college preparatory course at Haines Institute, Augusta, Ga.; and four were privately prepared. The States and countries represented are: Pennsylvania, 5; Virginia, 4; North Carolina, South Carolina and Georgia, 3 each; New York, New Jersey and South America, 2 each; Delaware, Maryland, Oklahoma, South Africa and Canada, 1 each.

It is now four years since Lincoln University discontinued all sub-freshman work, and resolved to confine the education given to work of a collegiate order. This is the only institution for the higher education of the colored man in the United States that has taken this step; the bulk of the work done and the majority of the students enrolled in all the other similar institutions is of grade equivalent to that in the grammar and the high school. This means that the faculty is hampered in the attempt to carry on work both in the Preparatory Department as well as in the College. Sooner or later, however, all will doubtless have to come to the adoption of that part of the constitution of the College Entrance Examination Board which says, "There shall be no preparatory department under the government or instruction of the college faculty."

The teaching force remains as it was, with

the exception that Mr. Maurice Picard, a recent graduate of Columbia University, New York City, has been engaged to give instruction in Greek and Latin. A course in Biology, with laboratory work, for those preparing to study medicine, will also be given. Of the professors, Dr. R. L. Stewart passed the summer on the Pacific coast; Dr. G. B. Carr was in Great Britain, and Professor James Carter on the continent. Professor Carter was given leave of absence in March, and expects to return about November 1st. He has been engaged in research work in Italy and France, and represented the University at the meeting of Archæologists held in Rome.

Alumni Notes

Rev. W. A. Creditt, D. D., LL.D., of Philadelphia, of the class of '85, President of the Downingtown Industrial and Agricultural School, was re-elected the past summer President of the New England Convention of Colored Ministers and Laymen, by acclamation. The convention is composed of representatives of the ten Northern and Eastern States, and outnumbers any other like body of Negroes in the section.

Rev. Lawrence Miller, Principal of McClelland Academy, of the class of '80, received the degree of D. D. the past summer from Morris Brown College, Atlanta, Ga.

The Synodical Sabbath School Convention of the Synod of Catawba met in September with Rev. John A. Savage, D. D., of Franklinton, N. C., of the class of '82. Among the alumni of Lincoln University taking part in the proceedings were Prof. Thomas A. Long, Ph.D., of Biddle University, of the class of '92; Dr. York Jones, also of Biddle University of the class of '85; Dr. G. C. Shaw, of Oxford, N. C., of the class of '86; Dr. L. E. Fairley, of Raleigh, N. C., of the class of '92; and Rev. A. B. McCoy, of Americus, Ga., of the class of '04.

University Notes.

Professor Frank H. Ridgley was elected Assistant Librarian.

A course of four lectures on "The State and Religion," were delivered to the student body during the opening week by Dr. Coleman, of the Reformed Presbyterian Church.

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1328 CHESTNUT ST., PHILA., PA.

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

At the thirteenth annual session of the National Medical Association (composed of colored physicians), held at Hampton, Virginia, in August, the following Lincoln men had prominent places: Austin M. Curtis, '88, was President; William M. Stowe, '97, was Dental Vice-President; George E. Cannon, '93, was Chairman of the Executive Board; and N. F. Mossell, '79, and George C. Hall, '86, were members of the Board. J. S. Outlaw, '88, was State Vice-President of California; while Norman Lassiter was a member of the Program and Censor Committee. On the program were the names of the following: Thomas H. Slater, '87, read a paper on "Pelagra;" A. M. Brown, '88, conducted the discussion on "The Practical Surgical Importance of Extra-uterine Pregnancy;" E. P. Roberts, '91, read a paper on "Infantile Gastro-Enteritis;" James A. Wimbish, '01, read a paper on "Some Aspects of Dental Surgery;" H. F. Gamble, '88, as Chairman, presented the report of the Committee on Medical Education; W. G. Alexander, '99, read a paper on "Rickets." In the Dental Section, R. G. Baker, '97, was the Chairman of the Section Meeting, and Norman Lassiter gave a demonstration in electrical gold fillings.

Anti-Tuberculosis Work Among Negroes in Philadelphia.

Charles A. Lewis, after graduating from Lincoln University, studied medicine in the University of Pennsylvania, graduating therefrom in 1910. He became interested in anti-tuberculosis work among Negroes in Philadelphia. The following interesting account of the work is from Mr. Lewis:

"Upon the completion of my medical course, the desire came to me to attempt to do something for the unfortunate members of my race afflicted with tuberculosis. While the means of cure were within the reach of most, yet there were great obstacles in the way—the peculiar habits of the Negro, his indifference, ignorance, the superstition of the masses with regard to this disease, resistance to sanitary measures, avoidance of fresh air, 'night

air, cold water, etc. All this demanded special means and trained men to spread abroad the information needed if this curse is to be wiped out.

"Dr. Allen J. Smith, Dean of the Medical School of the University of Pennsylvania, gave every encouragement and finally secured for me an appointment for a time with the Phipps Institute, where an opportunity was afforded to study the conditions. The first two months were spent in visiting the colored patients in their homes, trying to persuade the other members of the household to come and be examined, to see whether they had contracted the disease, and if so, to take remedial measures at once. At the clinics from 8.30 A. M. to 10.30 A. M., I had charge of these patients. Afterwards I was assigned the study of a block of houses inhabited by colored persons. This was under the direction of Mr. Neuman, Executive Secretary of the Philadelphia Housing Commission. The conditions found were most depressing. The one room cabins of Georgia have at least fresh air and sunshine. These one room homes, where whole families often live, are frequently cut off from both sun and air, all the air coming through another room already occupied and often saturated with tobacco fumes, in addition to exhaled gases. The children born in such surroundings are often deformed physically, and how can they grow strong fed at the breasts of mothers not seldom saturated with brewed hops or bad rum?"

"Although tuberculosis is far more prevalent among the colored population of Philadelphia than it is among the white, yet not one-tenth of the patients treated at the Phipps Institute are colored. The reasons, found out after a house-to-house visitation, are interesting: Ignorance of the existence of the Henry Phipps Institute for the Study, Treatment and Prevention of Tuberculosis in Philadelphia; fear of going to a hospital; because tuberculosis is not accompanied by pain. Most of those questioned seemed to be perfectly indifferent to the progress of the disease and to care little that there was at their doors almost an institution of the most advanced kind, where every one is welcomed to the clinics conducted by the most competent physicians, and where the best advice and treatment are freely given."

"It is most distressing to find the large number of colored young people affected with this preventable and curable contagious disease in the wards of the Philadelphia Hospital. They are, however, merely representative of the large number of Negroes throughout the country who have tuberculosis. In Africa, the Negro is not nearly as much affected. Why, then, is he so subject to the disease in the United States? The explanation seems to be that tuberculosis is a disease of 'civilization,' a 'house' disease, and its cause is the

Negroes' housing condition in the large cities, which, coupled with the intemperate and unhygienic habits of so many of the race, puts a heavy strain on his constitution."

Colored High Schools.

Professor Kelly Miller is Dean of the College of Arts and Sciences, Howard University, Washington, D. C. He is an office bearer in the Fifteenth Street Presbyterian Church, Washington, D. C., of which the Rev. Francis J. Grimke, D. D., a graduate of Lincoln, class of '70, is pastor. Prof. Miller has just completed a trip of six thousand miles, during which he visited fourteen States, paying particular attention to the Colored High Schools. In an account of his observations in the *New York Age*, he says:

"There has grown up within recent years almost without public notice a series of high schools with courses and facilities comparable with approved standards of secondary education. These schools are to be found mainly in the tier of the Middle States reaching from Maryland to Kansas and dipping southward including Arkansas, Oklahoma and Texas. In the southern part of Indiana and Illinois, as well as in the State of Kansas, there are separate high schools in towns of sufficient colored population to justify their establishment. These schools everywhere take the same grade as white schools of the same class and are carefully supervised by the local superintendent of schools.

"The Sumner High School building in St. Louis is the largest and best appointed structure devoted to the education of the Negro to be found anywhere in the world. Its cost and equipment amount to something like \$500,000. By reason of the liberal provision made for these high schools, they are able to secure well trained and experienced teaching staffs. In this regard they are in a much better position than the vast majority of Negro colleges and universities.

"During the year, I addressed twelve such high schools. The graduates are distributed between the sexes in the ratio of something like three to one in favor of the girls. To meet this contingency, courses in household economy, technically known as domestic art and domestic science, are being established and conducted according to the best approved methods in these branches. Such courses are calculated to furnish an outlet for young women either as teachers of these subjects or in their own household management, or as wage earners in the households of their employers. The technical courses for boys such as are usually listed in schools of this order lead to no such immediate opportunity as those for girls."

What Professor Miller says concerning the Negro ministers is also interesting:

"On every Monday morning during my six weeks' tour, I met with the ministers' meeting, involving representatives of the various denominations in the different cities. They are almost without exception men of intelligence, understanding and probity of life. In the cities, the general character of the pews is such that it demands a corresponding intellectual and moral quality in the pulpit.

"I am extremely anxious to turn the attention of our educated young men to the Christian ministry as the best available field for the outlet of their talent. My latest pamphlet, entitled, 'The Ministry as the Field for the Talented Tenth,' is devoted to this purpose. The ministry furnishes a wide, open field for the exercise of the best character and intelligence and power which the race can produce."

Colored Y. M. C. A. Work in Baltimore.

W. F. DeBardelaben, who, since his graduation at Lincoln in 1903, has been engaged in the Colored Y. M. C. A. work, formerly in Montclair, N. J., and latterly in Baltimore, writes of the surprise and gratification which the colored men's department of the Y. M. C. A. of Baltimore heard of the generous gift of Mr. Julius Rosenwald, the wealthy Hebrew of Chicago. \$25,000 is offered by him to the colored people of any city in the United States for the purpose of establishing an Association and equipping it, provided the people of that city or community raise \$75,000.

Baltimore has a colored population of over 90,000. The males constitute 45 per cent. of that number. Yet no modern, well-equipped Y. M. C. A. building is possessed for their use. It is believed that within the next three years one may come to be enjoyed.

"In our present building, we are trying to accommodate 150 men and 30 boys, an extremely difficult thing to do in small quarters. The opportunities offered our membership are—religious meetings, Bible classes, educational classes, reading room, billiards, bowling alley, shooting gallery, shuffle boards and other features of a social nature."

The physical training phase of Association work is almost entirely neglected.

"During the summer season, a base ball league is organized, through the efforts of the Association, among many of the Sunday schools, which has meant much to quite a number of the young men so inclined.

"The religious influence of the Association has been felt among the men of the city. At the session of the Bible class on last Sunday afternoon, two young men who are now superintendents of large Sunday schools in two of the most influential Methodist churches here remarked that they owe their training and inspiration for the special work that they

are doing in their churches to the Young Men's Christian Association.

"Every year (February, March, April, May) large evangelistic meetings for men only are held in halls and churches, and at these services many men are led to accept Jesus Christ as their Saviour.

"Last fall and winter, three different Bible classes were conducted—one in the building (taught by a well known Lincoln graduate, Rev. L. Z. Johnson), and two outside (extension work). One of the classes held outside the building is known as the 'Home Social' Bible Class. It bids fair to be one of the best classes conducted by the Association. It meets alternately, once a week, at the homes of the members of the class. After each session, the member serves a light supper. The sessions run from four to five months, and with twenty or twenty-five members, the class visits each member's home only once. The third class was conducted in a Social Settlement house in South Baltimore.

"The Employment Department of our Association is also making itself felt. Many of our boys and men come to the city ill prepared for the demands of the city life. They have but few acquaintances, if any, and very little money; hence so many are thrown on the mercy of the public. The Association in many cases takes the young man, gets him a position (gratis), and acquaints him with the men of the Association, and some member takes him to church and introduces him there, and in this way throws around him protection that would be hard to get otherwise. It is true, the employment agencies in the large cities seek positions for such men, but they do not guarantee a place, and care absolutely nothing for the individual, and hence he seldom gets the job he seeks and for which he has paid. Then, too, the young man coming into the city for the first time, needs more than the mere job.

"Our Associations are serving our men and boys splendidly in this capacity, but we must make advancement or other agencies will leave us far in the rear. That we may be able to do better work and serve the community more efficiently, we have secured an Assistant Secretary."

The Color Line.

The Cumberland Banner objects to the announcement of "no color line" at the Christian Endeavor Convention at Atlantic City. It says:

"If the Scriptures inhibit the yoking of unlike animals, why should nature be challenged with impunity in disregarding her marks in distinguishing colors and traits of character?"

If the Scriptures said: "Thou shalt not yoke

two kinds of oxen or two horses of different breeds or colors," there would be force in *The Banner's* comparison, but they do not say this. The command is to not yoke together "an ox and an ass," animals of different genera. Or if the black man did not belong to the genus homo, but to some inferior order of creation, there might be force in it; but the Scriptures say that "God has made all men of one blood."

There is something in human nature which protests against yoking a man and a beast. We have seen a man and a cow yoked together pulling a plow. We have seen a woman and a dog hitched to a milk cart. This did not seem to us the proper thing, though we should not quote Deuteronomy xxii: 10, to condemn it. There was a special reason for keeping the ox and ass apart. We certainly should not quote it to forbid white men and Negroes working together, either in the field or in the church. Christians in the early Church were "yoke fellows," but they were not all white-skinned. They were men of Palestine and Greece and Rome and Arabia and Ethiopia. They were not all free men; some were slaves, but they were brethren and saints. Philemon was a fellow-laborer, and so was Onesimus, his slave, who was received not as a servant, but as a "brother beloved."

The Cumberland Banner does not represent the best sentiment of the South when it quotes Deuteronomy xxii: 10, as an argument for the color line in religious work.—*Herald and Presbyter.*

Says Negroes Came First.

The following is quoted from *The Christian Work and the Evangelist*—

"Were Adam and Eve black? Maybe. The question has long been discussed, and new interest in the problem has been aroused. In the hope of proving his theory that Negroes inhabited this earth anywhere from 3,000 to 4,000 years before the birth of Christ, and that the ancient Greeks and Egyptians were Negroes, Bishop Easton, of the Diocese of Pittsburgh and Cleveland of the African Church, sailed to make researches in Rome, Naples and throughout the Holy Land. The Bishop bore letters from Secretary of State Knox, Speaker of the House Champ Clark, and other well known men. 'It has always been my belief,' said Bishop Easton, 'that Negroes were on this earth 3,000 or 4,000 years before the birth of Christ. Researches that I have conducted lead me to believe that Negroes were the first humans on this earth, and that the Greeks and Egyptians were at one time of our race. I am sailing to make further researches along this line, in the hope of demonstrating to the world that my theory is correct. I hope to demonstrate to the entire world that the Negroes were God's people.'"