

# Lincoln University Herald.

VOL. XVII.

LINCOLN UNIVERSITY, PA., JANUARY, 1913.

No. 1.

## Appeal.

Lincoln University appeals to the friends of Negro education, and especially to all those who know the need of an educated Negro ministry, for financial assistance in its work. Few of the students who attend it are able to meet the full expense of their course, and the current expenses of the institution can only be met by outside benevolence. Said the last Synod of Pennsylvania: "We would recommend to the generosity of Christian people the great and urgent claims of Lincoln University." Contributions may be sent to the Financial Secretary, Rev. W. P. White, D. D., 923 Witherspoon Building, Philadelphia, Pa.

## Dr. Isaac N. Rendall.

Dr. Isaac Newton Rendall, the venerable President Emeritus of Lincoln University, who recently died, was called by his friends the "Chesterfield of the Presbyterian Church." His manner was distinguished by a most courtly dignity, and he reserved the finest touches of his courtesy for the black students of his school. Many of the alumni of the institution credit their self-respect still to the respect which Dr. Rendall showed them. One of them has said he was "born again" the day that he entered Dr. Rendall's study, and was greeted by the title of "Mister." There are those who fear that the courtesy of a gentleman paid to a colored man will make the colored man a bully or a boor, but Dr. Rendall's experimentation certainly is strong evidence to show that the actual effect is simply to make the colored man also a gentleman.—*The Continent*.

## Fifty Years of the Freedom of a Race.

*The Continent*, writing editorially of the above, says:

"This is as sure as any fact in history: Never did another race show such progress in fifty years as have the Negroes under American freedom. The very odds have been made favorable. Numerically, the rate of increase has been greatly lessened, yet in the past decade the increase was nearly 1,000,000. January 1st, 1863, there were in the whole country only four and a half millions; there are now 10,000,000, though the death rate is still much higher than among the whites.

This is easy to understand when it is remembered that the Negroes are forced to live generally in the poorest parts of our cities, where sanitary conditions are of least concern, that the toil of parents often leaves the children with insufficient care, and that so many of the race are still ignorant of the commonest laws of health.

"The economic gain cannot be fully expressed in figures, though these are encouraging. The Negroes are going back to the farm. In the South, while Negro population has increased only ten per cent., Negro farms have increased twenty per cent. Nearly a million Negroes own or rent farms for themselves, one-quarter of these being owners. Where they were slaves fifty years ago, they now own and cultivate over 15,000,000 acres of land, which, with the buildings on them, are worth almost \$1,000,000,000. This is a solid foundation for racial development. 'The king himself is served by the field.' Every strong race has started at the soil, and no race remains strong which leaves it too far or for a long time. Other industrial progress is familiar also. There is increasing hope as the race becomes master of itself physically.

"The intellectual progress of the half century has been so marked that it is easily deceptive. Schools, headed by whites or blacks, are seen everywhere. Names famous, from General Armstrong and Dr. Rendall down, are coupled with a movement which is inspiring. Private enterprise has been most noticeable, especially in the great 'funds' for Negro education, but public provision is increasingly made. Sentiment has divided needlessly regarding the line which education should follow; higher education has been scouted in the interests of industrial and 'practical' education. Manifestly adherents of both sides are right. If the race is to come to itself, it must have its own intellectual leaders; they must be highly trained. For the great mass of the race at this time a simpler education, with a practical turn, is obviously the need.

"The religious progress of the race has been the concern of the churches for more than this half century. Most of the denominations have had their separate agencies to provide for education in industry and also in morals and religion. Every Presbyterian ought to look with pride upon the results of the work of our own Board of Freedmen. It has been true that the religion of the Negro is emotional, and exerts but a moderate influence on

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his morality, but it is decreasingly true. It has been the task of the Church to give substance to the emotional faith of the Negro race, without robbing it of its warmth and earnestness.

"The past half century challenges us to a deep and abiding concern with the future of a race whose advance increases the complication of adjustment of racial relations. As the Negro race finds itself, it grows increasingly important that both races take toward each other the Christian attitude of sympathy and co-operation.

### A New Publication.

Rev. Yorke Jones, D. D., one of Lincoln University's most distinguished graduates, and for many years a professor in Biddle University, Charlotte, S. C., is the author of "The Climbers: A Story of Sunkissed Sweethearts," issued by the Glad Tidings Publishing Company, Chicago, Ill. Says *The Afro-American*:

"The book is a tale of love. It has been written with a serious purpose, and is intended to be an interpretation of the feelings of the heart of the educated and cultured Negro. The leading characters are men and women who have had college training.

"Dr. Jones has chosen to feature the aspirations and ambitions of this class of Negroes because in present day writing in newspapers, magazines and books, so little is said about them. Most writers choose rather to portray the character of the weak and criminal or the generous-hearted old souls of a former civilization and of a generation that is swiftly passing away.

"The author puts into the book his philosophy of the race question. He thinks that the rage of passion, which often expresses itself in efforts on the part of certain white men to block Negro progress, are due to the fact that the Negro is climbing and the white man is not used to seeing him climb. He thinks when the white man gets used to seeing the Negro go forward he will regard the

Negro differently. He thinks that while there is much of opposition to Negro progress in certain quarters, principally among the politicians, who want to ride into power by abusing the Negro, there is a 'better conscience' that is working for Negro uplift.

"Dr. Jones has put into the book much of wisdom, wit, humor and pathos. There are passages that will make the reader stop and shake with laughter; others that stir the heart. Sit down to read the book at night, and the interest aroused will so grip your attention that you will forget the hour to retire. It is one of those books which, if you begin to read it, you can't break away from it until you have finished it. No description which we can give here will do the book justice. You must read it for yourself.

"We have known Dr. Jones as an eloquent preacher and a fine teacher, but now he appears in the role of a novelist, and he suffers no loss by the new appearance. He preaches as eloquently in 'The Climbers' as in the pulpit, and, we believe, to a larger audience."

### What Some Negroes Are Doing.

Mr. Samuel Powell, a colored man, sold about \$1,600 worth of cotton in Charlotte last week. Mr. Powell illustrates what can be done on the farm if a man is intelligent and industrious. Why should young, able-bodied Negro men crowd the cities and work in hotels and carry hash in cheap restaurants, when the farm offers such fine opportunity to make money and be independent? Why should Negro men go North to look poverty in the face, and be made victims of consumption and other diseases, when health, wealth and independence can be found on the farm?

The Negroes of Mound Bayou, Miss., launched a cotton seed oil mill recently with much enthusiasm. Mr. Booker T. Washington was present and delivered an address to a large concourse of people who had come from all over Mississippi and from other States.

A new printing plant has been opened in Toledo, Ohio, by Messrs. B. Harry Lasher, W. H. Harrison and Howard Kirk.

Allensworth, California, a Negro colony, is completing a new grammar school, "one of the best colony schools in the State," the neighboring papers say.

In a recent ten days' campaign, the Negroes of Baltimore, Maryland, pledged \$31,000 toward a Young Men's Christian Association building. This is another one of the cities to cover the \$25,000 offered by Mr. Julius Rosenwald, the Chicago philanthropist.

*The National Reflector*, Wichita, Kansas,

has an interesting article on George M. Fox's steam laundry. Mr. Fox runs five delivery wagons and one automobile. During the past year he has installed four thousand dollars' worth of improved laundry equipment.

The Negroes of Guthrie, Oklahoma, support a wide-awake library. It was established by Negro club women in 1908. In a city of fewer than 2,500 Negroes, this library has had 2,200 visits in one month; has loaned 750 books in the same length of time, and has added to its shelves 765 volumes. The library maintains a Young Men's Christian Association, a children's story hour club, and a lecture course on domestic science and home-making for women.

Rev. J. D. Stanback, who preaches for the church at Fountain Inn, S. C., in McClelland Presbytery, is doing very acceptable work. He has been on this field several years, and so pleased are the members of his church with the service he gives them that they increase his salary each year. These people not only raise the salary of the preacher each year, but they pay him in full for the year's work in the month of November.—*The Afro-American*.

#### Funeral Address of Dr. Credit.

The address at the funeral of Rev. Dr. I. N. Rendall, by one of his students, Dr. W. A. Credit, of Philadelphia, was greatly appreciated by those present. We give herewith the latter half of it, regretting that our space will not permit us to give it all.

"He brought to his young men a positive belief, which he himself had in God as the Father of all mankind. He had us to believe that God would not make in His own likeness a race of men totally without capability. He had us to believe that all any race needed was inspiration, training and opportunity. He had us to know that he believed in us and inspired us to do as much and as well as any set of men under similar conditions; and he himself believed that his young men could do more than average young men. He made us believe that there are no purposeless creations in God's universe. Everything that is, is for a purpose. Each man is called upon to accomplish something worthy and noble in life. He did not allow us to believe that one of us had been born without a noble purpose. This purpose of God he ever held before us, and urged us on to its accomplishment. We believed all he told us and acted upon it as best we could.

"Can you imagine what such training meant to us? His very life entered our life. He became our inspiration, our example, our ideal. He was more to us than a college president. He was in the truest and fullest sense our father and our guide.

"No sons were his by nature's tie, perhaps in order that he might become father to his nephew and father unto us. The nephew-son became brother to us older men, while he became father unto us all. The student-sons and nephew-son caught the spirit of their noble sire. Other noted men, now of sainted memory, came and went, but he remained until the entire university became an expression of his noble life; and until scores of other institutions were brought into existence through the efforts of his men; until hundreds of churches of the several denominations were pastored by his men; so he could spend his closing years in viewing with pleasure what God had permitted him to accomplish during his many years of loving service.

"See the joy that was his. Never man had greater satisfaction in his life's work. What anguish would have come to him had he been compelled to see any change in the real Lincoln spirit, which spirit was the expression of his own soul. This should not be, such could not be. Our younger brethren needed this same inspiration, this same training, this same spirit; and so he, the nephew-son, became the honored President of Lincoln University, while Dr. I. N. Rendall became President-Emeritus, remaining as a veritable Elijah, in order that Elisha might know best how to direct the school of the prophets. This was to him a satisfaction beyond expression.

"Next to this was the pleasure he found in later years of going from place to place to visit his men, to inspect their work, to give the word of encouragement, of council, of caution, and to rejoice in what was being accomplished. All the new institutions we started were his institutions; all the new churches we built, of whatever denomination, were beloved by him; all the congregations pastored by his men were dear to him; our homes and our families were simply so many homes and families that Lincoln had established for the good of the race and for the glory of God.

"Shall we believe that he is no longer with us? Shall it be that we shall not see his kindly face, nor hear his fatherly voice, or feel the hearty shake of his hand when annually we shall come to Lincoln's Commencement?

"And shall we think that he is no more?

"In a sense, this is sadly true, and the Alumni Association has brought an empty chair, in silent token of his absence from us; but see, the chair is made of flowers of purest sort. Sweet scented flowers of the vacant chair! you tell us that our noble father, friend and guide has gone; but behind is left the sweet fragrance of a noble life, and that fragrance shall remain ours, to ever sweeten and to cheer us in the tasks of life which he taught us to perform.

"And to-day, standing over this noble form, now asleep in Jesus, we, the representatives of Lincoln's alumni, pledge ourselves as never before to those lofty principles of manhood and to those sacred principles of the Christian religion that characterized your noble life and which you imparted unto us.

"We consecrate ourselves anew to Lincoln, to our race, to our nation, and to God, even as you would have us do. We shall never forget you. We shall by faith ever see your noble form, we shall ever see your gentle smile, and we shall ever hear your kindly voice.

"These faith encouragements shall ever cheer and inspire, until, like your noble self, our race is run, and may the Heavenly Father grant that one by one your sons of Lincoln may come unto you and spend eternity in beholding Him, our Saviour and our Lord, whose angel spirit now thou art and whose humble servants we are."

#### ••The Colored Man's New Freedom.''

Under the above title, the Philadelphia *North American* published in December an extended editorial. It was intended to expose a former scandalous political leadership of the colored race in Philadelphia, and to exalt a new leadership coming into prominence. We quote from it as follows:

"The old leadership had not reckoned with the awakened spirit and intelligence of the colored people. The Bass Emancipation Celebration Commission has done the Negro race a service unwittingly by making of itself a background against which the new genius of the Negro race shines in brilliant contrast.

"Since the facts about the Bass Commission have been made public, many meetings of Negroes have been held to denounce the outrage which the Commission has perpetrated. Some of these meetings have been notable examples of determined and intelligent action to promote the public good, even at a sacrifice to individual fortunes if necessary.

"This new leadership understands the immeasurable value which a genuine celebration of the achievements of the Negro would be in stimulating him to greater endeavor. There have been few, if any, examples in all history of a race having made in so short a time such strides in civilization as the American Negroes have made since Lincoln set them free.

"That giant of intellect, Frederick Douglass, foreshadowed the progress of his race before its shackles had been struck off. The list of its eminent men in our own day tells some-

thing of the story. And yet we would not rest its claims on its painters, such as Tanner; or its poets, such as Dunbar; or even on its great teachers, such as Booker Washington. But, rather, on the solid, steady, substantial achievements of its humbler men and women in agriculture and industry and the useful arts. The increase in the material wealth of the colored man is one of the marvels of the age. And he has the honorable distinction of the fact that the wealth he has is the wealth he has created by his own labor, skill and intelligence.

"It is this race that is now entering a second and a larger freedom. As half a century ago it ceased to be an industrial chattel, so now, under a new and wise leadership, it shows that it intends to be no longer a political chattel.

"It is a happy sign that the fiftieth anniversary of Lincoln's proclamation finds the race reaching out for that genuine political freedom which Lincoln would have given it, not only for the sake of the race itself, but because he recognized that the political and industrial liberties of the white race must inevitably be influenced by the degree of industrial and political liberty shared by the black man who dwells within our gates."

#### Lincoln Graduates.

A writer in *The Afro-American* speaks of the encouraging work of Rev. J. M. Morton, a graduate of the Seminary class of 1904, in Salisbury, N. C. At the recent rally day of the Sunday school, over 150 new members were added. Mr. Morton is said to be held in high esteem by all the various denominations of the city. He has just finished a neat and attractive home.

Mention is made in *The Afro-American* of the death of Elder Junius Gregg, of Congruity Church, Sumter Co., S. C., in his eighty-second year, active in church work, and a progressive farmer, holding the confidence of the whites as well as colored. He had four sons in the Presbyterian ministry, two of them, at least, graduates of Lincoln University—Rev. E. J. Gregg, of Newberry, S. C., and Rev. Frank Gregg, of Newnan, Ga. A fifth son, a farmer on his own land, is an Elder of the Presbyterian Church. Two other sons own farms. Says W. L. Metz in the *Afro-American*—"Elder Junius Gregg's worn-out frame of eighty-two years is to-night reposing beneath a new-made grave, but he shines out in three pulpits, on three model farms, in two devout daughters, and in the community of Congruity." The first son to enter the ministry died July, 1911.

# Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., FEBRUARY, 1913.

No. 2.



**REV. ISAAC NORTON RENDALL, D. D.**

**LATE PRESIDENT HONORE OF LINCOLN UNIVERSITY, AND PREVIOUSLY  
PRESIDENT FOR FORTY YEARS**

The above portrait was the latest of Dr. Rendall. It was taken in his study a year or two previous to his death, when past eighty-five years of age. It will be prized by former students. Many testimonials of love and devotion have been received from these. "His works do follow him." Generations to come will bless him for influences felt in their lives.

His efficient administration of the University is perpetuated by his nephew, who succeeded him, Rev. John B. Rendall, D. D., and four grand-nephews, reared under his fostering care and greatly influenced by his noble character, are in the ministry of the Church he so much loved.

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### Lincoln's Birthday.

At the annual celebration of Lincoln's birthday, at Lincoln University, on the afternoon and evening of February 12th, the principal speaker was Hon. Robert K. Young, of Wellsboro, Pa., Treasurer-elect of the State of Pennsylvania. A feature of the exercises was a Sophomore oratorical contest for prizes aggregating \$25 offered by the Presbyterian permanent committee on Temperance. There were ten contestants, some of whom spoke in the afternoon and some in the evening, and all upon topics connected with temperance reform. After the contest in the evening, there was an hour's program of vocal and instrumental music and recitations rendered by visitors to the University. The day was highly enjoyed.

### Dr. Charles H. Trusty.

Dr. Trusty graduated from the Theological Department of Lincoln University in 1892. After a successful career elsewhere he took charge a few years ago of Grace Memorial Church, Pittsburg. Concerning his work there we quote the following from the *Herald and Presbyter*:

"Our more important colored church in this city, Grace Memorial, has taken on new life and vigor under the pastoral care of Rev. Dr. Charles H. Trusty, who, from his work in Chattanooga and Jersey City, came hither, succeeding one who was lacking in the essentials of preacher and pastor. Our Presbytery assisted it in its strenuous efforts to make some improvements in its building, and the year closes with a small debt, while the church has become self-supporting. Best of all some 250 additions have been made to the membership and the meetings and services are very largely and interestingly attended. The Presbytery, through this church, desires to establish missions which shall develop into churches in other parts of the city."

### Day of Prayer for Colleges.

This is always observed at Lincoln University with much profit to the students. A speaker from abroad is generally obtained to address them. This year it was Rev. D. S. Kennedy, D. D., Editor of the *The Presbyterian*, Philadelphia. He preached afternoon and evening and his eloquent and instructive sermons were much appreciated. Prayer meetings each day among the students have followed, and deep interest, resulting in the conversion of several, has been manifest.

### Memorial Service.

A memorial service in memory of Dr. Isaac N. Rendall was held at the Washington Avenue Presbyterian Church, Macon, Ga., on January 8th. Rev. A. B. McCoy presided, Rev. T. T. Pollard offered the invocation, and introductory remarks were made by Dr. Joseph W. Holley, pastor of the church. Addresses were made by Lincoln graduates as follows: "Dr. Rendall As Seen by the Students in the Sixties and Seventies," by Dr. E. E. Green; "Dr. Rendall As a Teacher," by Rev. A. T. Clark; "Dr. Rendall As a Preacher," by Rev. L. H. Smith, and "Dr. Rendall As President of Lincoln University," by Rev. E. A. Houston and Rev. George F. Ellerson. Short addresses were also made by Dr. C. L. Butler, the New York evangelist, and other Lincoln men.

### Work of Graduates.

The Mississippi Industrial College at Holly Springs, Miss., has as principal of the Normal Department and preceptor of the boys' dormitory, Mr. Robert J. Douglass, a graduate of the College Department of Lincoln in the class of '06. The institution is doing a good work for the colored youth of the district, and in addition to funds is in need of books for the library, clothing for the destitute and carpets and pictures for the dormitories.

A writer in the *Afro-American* says:

"About six years ago the Rev. S. T. Redd, an alumnus of Lincoln University, went to Savannah, Ga., to take charge of Butler Presbyterian church. He was sent there from Philadelphia, Pa., where he did his first ministerial work.

"The church was in its infancy. The membership was small, and the frame building in which the congregation worshipped on Sundays was used on week days for a parochial school, the enrollment of which was also

small. The future progress of the work looked dim, but Mr. Redd took hold of his task with courage, the result of which is clearly seen today. A complete reformation has taken place. The old frame building has been replaced by a modern brick edifice, with all necessary conveniences. The membership is 150, and the enrollment of the parochial school is 275.

"Mr. Redd is a godly, energetic and industrious man. He is surrounded with a sympathetic congregation who hold up his hands. The present conditions are not only pleasing and encouraging to the members of Butler Church, but also to the citizens of Savannah, and those who knew the former conditions."

From the same paper we learn that Mount Olive Presbyterian Church of Okmulgee, Oklahoma, has now as its pastor, Rev. J. Q. Evans of the class of '09 in Lincoln University. Says a writer:

"At his coming last July, the church work was at a standstill, as we had not had a pastor for some months, but soon after his coming the church took on new life, and now we feel that we are on the road to secure a building that will reflect credit on all concerned. Mr. Evans has organized a choir, with himself as chorister.

"Our Sunday school is progressing nicely. Lawyer D. J. Wallace, our Superintendent, is a great leader, and is truly a power in the church and community. Misses Ledsinger and Christman, teachers in the city school, have organized a young men's class in Sunday school. These ladies are taking an active part in the general work of the church.

"The Home and Foreign Missionary Society is endeavoring to do its part.

"Lincoln University has quite a number of young men in this part of the vineyard who are working for the Master. We have been favored this year with visits from Messrs. Branch, of Muskogee, Okla., Cousin, of Lima, Okla., and our State Missionary, Bethel, of Oklahoma City. Their addresses will be remembered as the most inspiring and helpful of the year."

### Negro Progress.

A colored population of about 25,000 in Seattle, Washington, owns and supports five churches, and has two physicians, two lawyers, one newspaper, four apartment houses and six fraternal organizations.

Among the business plants of Nashville, Tennessee, operated by negroes, are listed two banks, three undertaking establishments, two photographers, two hospitals and two publishing houses.

Of the 23,000 inhabitants in Meridian, Mississippi, 10,000 are negroes. Fifty per cent. of these 10,000, it is estimated, own their homes. There are among the negro business men one photographer, one fruit dealer, one firm of undertakers, one milliner, one blacksmith, two drug stores, two doctors, four dentists, three shoemakers, two restaurants, six barber shops, four contractors, two markets, four men running hack lines, ten tailors and twelve grocers.

Says *The Christian Advocate*:

"The first half century in the education of the negro furnishes a record unmatched in the history of any race. More than six out of ten can read the Bible, as compared with seven out of ten emancipated Russian serfs yet in illiteracy. Thousands of trained ministers now give their lives with efficiency and a high sense of consecration to Christian service. Forty thousand churches built at a cost of over \$50,000,000 are a standing testimony to the religious life and moral earnestness of the negro race. More than 2,000 well-equipped physicians are giving higher vitality to the race and ethical uplift to home and personal life. A host of Christian teachers trained in our colleges have become centers of intellectual energy. Multitudes have acquired homes and farms, giving every assurance of an ever-advancing economic future for the race.

"The strategic opportunity of the Methodist Episcopal Church, with its nearly one-third of a million colored members, is immeasurable. Here is the only remaining point of contact on higher levels, in any large way, between white and black in America.

"Born in the Church; loyal to its doctrines and polity; a people of simple and unyielding faith; American in spirit and ideals; not atheists nor agnostics; not strikers nor avengers; there are no Black Hand societies among black men. We need these forces in the fight for Protestantism and prohibition, in which faith the colored preachers in our Church have never faltered."

### Ungrammatical.

The habit of affixing "Rev." as a title to a minister prevails largely among colored writers and colored people generally. It is very objectionable, for grammatically it is incorrect. "Rev." is not a title. It is an adjective, intended to describe the character of a man. He is "the Reverend So and So." Along with the "Rev." should always be associated the man's given name, as "Rev. Charles Davidson." If his given name is not known, then let "Mr." be used as "Rev. Mr. Davidson."

### The Problem of an Educated Ministry.

According to the *Howard University Record* the following is the status of the negro ministry in this country: There are 30,000 preachers among the colored people. Sixteen thousand are ordained and 14,000 are local preachers; about 3,000 are educated and 27,000 uneducated. There is a need of 1,500 preachers each year to supply the demand, but there are only 150 graduated from the schools, North and South, each year. There are 1,350 preachers going into the ministry each year who have had no training for spiritual leadership. Commenting upon this condition *The Record* says:

"This appalling situation can never be naturally changed by present forces and methods. The task is too large and all present plans for training the mass of colored ministers are entirely inadequate. The few seminary graduates are hardly doing more than filling the ranks being depleted by those of a similar class, while most churches are now, and must be, pastored by men who are unlettered and untrained in the fine art of preaching the Gospel."

Among the Methodists and Baptists there has not been given much attention to the training of preachers. They are making a beginning now. They are beginning to put more emphasis on theological education. Among the negroes there are three or four fairly equipped theological schools, such as Howard University, Lincoln, Biddle and Gammon, but they have far too few students preparing for the ministry. Neither of these schools perhaps has as many students as it can care for. The larger number of men who go into the ministry without training, go because the churches do not insist on an educated ministry.

Men who have money and want to use it in a way to bring large returns could not invest it in a better place than in some of these theological schools.

### Presbyterian Colored Missions.

Our own church began its work in 1865, under the direction and supervision of a Committee of the General Assembly. It organized its Freedmen's Board in 1882. It has now among the colored people in the South 240 churches and missions, 386 Sunday schools, 240 ministers, 24,863 communicants and 22,978 Sunday-school scholars. It received last year for its work from churches, Sunday schools, societies, etc., \$255,418.

There was contributed from the people on the field \$68,838.

The Southern Church has a few over 3,000 colored members, 75 churches, 55 ministers, 2,500 in Sunday schools and 600 pupils in the schools and academies conducted by the church. On this work the Southern Church spent a year ago about \$23,000. The United Presbyterian Church began its work among the negroes in 1863. It has 1,107 negro members, with 17 churches, 11 ministers, 3,752 in Sunday schools, 18 other schools with 3,931 pupils, the work being conducted for the year closing March, 1910, at a cost of about \$90,000. The Cumberland Presbyterian Church, colored, an independent denomination, began its separate existence in 1870. It has probably 22,000 members, with 200 churches, 160 ministers, 8,000 in Sunday schools, with only four other schools and about 400 pupils. The financial assistance received is about \$3,000. They have school property worth about \$20,000, and church property worth about \$100,000.

Such a showing in behalf of a needy race is not very creditable for the two millions of Presbyterians in this country.

Rev. James G. Carlile, of the class of '02 in the Lincoln Theological Seminary, pastor of the Liberty Street Presbyterian Church of Troy, N. Y., was married in the Berean Presbyterian Church of Philadelphia on January 1, 1913, to Miss Lily M. Anderson, niece of Rev. Matthew Anderson, D. D., pastor of Berean Church.

Hawley Rendall, the youngest and fourth son of President Rendall to enter the ministry, now a senior in Princeton Theological Seminary, has accepted a call to a new Presbyterian church at Clark's Summit, near Scranton, Pa. His father, Rev. J. B. Rendall, D. D., preached and conducted a communion service in the above church on February 9th. In his absence from the University his place for the day as chapel preacher to faculty and students was taken by the Financial Secretary, Rev. W. P. White, of Philadelphia.

### 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.

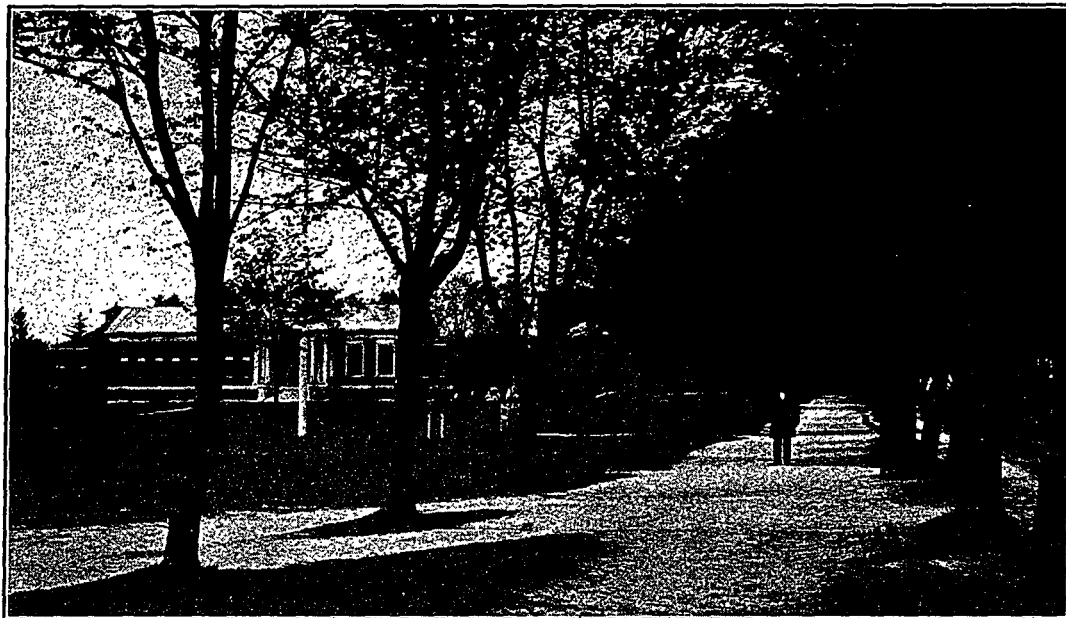


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Vol. XVII.

LINCOLN UNIVERSITY, PA., MARCH, 1913.

No. 3.



VAIL MEMORIAL LIBRARY FROM MAPLE AVENUE.

DR. I. N. RENDALL.

## Grounds and Buildings.

The campus of Lincoln University covers one hundred and thirty-two acres of land, upon which have been erected five dormitories for students, a chapel, a recitation hall, a library, a refectory, an infirmary, a commencement hall, a lavatory and gymnasium, an observatory, a central heating plant, and ten residences for professors.

### BUILDINGS.

*The Mary Dod Brown Memorial Chapel*, the gift of the late Mrs. Susan D. Brown, of Princeton, N. J., contains an audience room for Sabbath services capable of seating four hundred persons, and a Prayer Hall for daily use, communicating with the larger room by sliding frames.

The organ, built by C. S. Haskell, of Philadelphia, Pa., at a cost of \$2,000, was new in 1911. Some time ago, Mr. Andrew Carnegie generously offered \$1,000, on condition that an additional \$1,000 be raised. Kind friends of the institution gave this additional amount, and the organ is now in place in the Chapel, where it contributes materially to the attractiveness of the services of divine worship.

### UNIVERSITY HALL

is a modern recitation building, containing sixteen large and well-ventilated class rooms.

The chemical laboratory is in the basement, and there are chemical and physical lecture rooms well supplied with apparatus for instruction in these departments. This hall was built with undesignated funds.

### LIVINGSTONE HALL,

the gift of Miss Susan Gorgas, of West Chester, Pa., is for Commencement assemblies, and will seat one thousand persons.

### THE HARRIET WATSON JONES HOSPITAL

is for the use of students in cases of illness or accident. It was the gift of the late J. M. C. Dickey, of Oxford, Pa.

### ASHMUN HALL AND LINCOLN HALL

are dormitories for college students, and were built with undesignated funds.

### CRESSON HALL,

a dormitory for college students, was the gift of the Freedmen's Bureau, under the late General O. O. Howard.

### HOUSTON HALL

contains sleeping and study rooms, occupied at present by the Theological students, and a room for the Theological and Missionary Society. It was the gift of the late H. H. Houston, of Philadelphia, Pa.

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### LAVATORY AND GYMNASIUM.

Through the liberality of several friends of Lincoln University, a Lavatory, with Gymnasium features, has been erected, and some apparatus for the Gymnasium has been supplied by contributions from the students and faculty.

### THE M'CAULEY REFECTORY.

A bequest from the late Rev. Dr. Thomas McCauley and Mrs. Mary D. McCauley has been applied to the erection of a commodious Refectory on the grounds of the University, for the better and more convenient boarding of the students.

### CENTRAL HEATING AND LIGHTING PLANT.

A central heating and lighting plant has been erected and is in successful operation.

There are also ten residences for professors on the campus.

### THE VAIL MEMORIAL LIBRARY.

This beautiful structure, precious as a memorial and doubly precious as a testimonial of the good-will of living friends, comprises a stack room, with a capacity of thirty thousand volumes; a consulting room, with encyclopædias and other books of reference; and a reading room, with daily papers and current periodicals. The number of volumes now in the Library is eighteen thousand, of which ten thousand, eight hundred and three are catalogued. The library is the gift of William H. Vail, M. D., of Newark, N. J.

For the regular increase of the Library, the University has no special fund. Until such a fund is established, we must depend, for the increase and improvement of the Library, on the thoughtful liberality of our friends. All books on all subjects have a worth in a library greater than their market value. Contributions of books will be thankfully received.

During the year 1912, there have been added to the Library by gift and purchase 734 new and second-hand books.

DONORS TO THE LIBRARY, 1912.—Mr. W. W. Auchincloss, Morristown, N. J.; Mr. Charles N. Boyd, Pittsburgh, Pa.; Mrs. S. J. Carson, Charlotte, N. C.; Professor James Carter,

Lincoln University, Pa.; Mrs. Stephen W. Dana, Philadelphia, Pa., annual addition to the Stephen W. Dana Library; Mrs. John T. Duffield, Princeton, N. J.; Rev. A. C. Gabelein, New York, N. Y.; Bishop Anson R. Graves, Kearny, Neb.; Estate of Rev. Edward B. Hodge, D. D.; Mr. Samuel F. Houston, Philadelphia, Pa.; Professor George Johnson, Ph.D., Lincoln University, Pa.; Rev. H. Huntington Kellogg, Lakeville, N. Y.; Rev. James S. Kemper, D. D., Dayton, Ohio; The Lakeside Company, Manitowoc, Wis.; Mr. George V. Leverett, Boston, Mass.; Miss Julia R. Livingston, Nutley, N. J.; Mrs. F. G. Mason, Montclair, N. J.; Rev. David G. Montfort, Colorado Springs, Col.; Rev. Philip H. Mowry, D. D., Chester, Pa.; Estate of Rev. Henry C. McCook, D. D.; The National Association for the Advancement of Colored People, New York, N. Y.; President John S. Nollen, Ph.D., Lake Forest University, Ill.; Mr. John H. Paynter, Washington, D. C.; Mr. Robert P. Porter; Mr. D. R. Rosston, Camden, N. J.; Mrs. Russell Sage, New York, N. Y.; Professor Augustus H. Strong, D. D., Rochester, N. Y.; Mr. Clement R. Thompson, Joliet, Ill.; William H. Vail, M. D., Newark, N. J.; Rev. W. P. White, D. D., Philadelphia, Pa.; The Misses Williams, Philadelphia, Pa.

## University Notes.

On Sunday, February 23d, the Rev. Walter H. Waygood, of the Pennsylvania Bible Society, spoke in the College Chapel in behalf of the Bible Society. A collection of \$17.21 was taken for the work.

The Rev. Samuel A. Martin, D. D., Principal of the State Normal School at Shippensburg, and formerly a professor in Lincoln University, delivered, on March 5th and 6th, the first two of a course of lectures on Pedagogy which he is to give to the students of the University.

On March 6th, Mr. Henry Tatnall Brown, of Moorestown, N. J., gave an illustrated lecture in the Chapel on "Quebec and Its Environs." The remarks were most interesting and instructive, and the pictures were beautiful.

On March 14th, the Young Men's Christian Association of the University held a meeting in remembrance of the hundredth anniversary of the birth of David Livingstone. The speaker of the meeting was Mrs. Paul Laurence Dunbar, widow of the well known poet, who is now associated with Miss Kruse in the

conduct of the Howard High School for Colored Youth in Wilmington, Del.

The Alumni of Lincoln University have resolved to raise a permanent scholarship of \$2,500 among them as a memorial to Rev. Dr. Isaac N. Rendall. They will also place a memorial tablet on the wall of the Mary Dod Brown Chapel. They hope to unveil the latter at the time of the Collegiate Commencement in June next.

Rev. B. F. Glasco, of the Class of '11 in the Seminary, is pastor of the Washington Street Presbyterian Church of Reading, Pa. He is meeting with much encouragement in his work. Over thirty new members were received the past year, bringing the membership up to 116.

#### Appreciative Words.

Two prominent men, visiting Lincoln University some time since, afterwards wrote as follows:

"Lincoln University is doing a great work for the colored race, and deserves all aid and encouragement from the friends of liberty and religion. How could an American millionaire make for himself a happier life and death than by endowing to a full support every chair and providing scholarships for the indigent candidates for the ministry in this famous school of learning and piety. Let us hope and pray that such a worthy benefactor will appear in due time."

"The University was a great surprise to me. I had a very vague and incorrect idea of its extent and character. It is certainly worthy of the support of the Presbyterian Church, and also of all those who are looking for a solution of the vexed Negro question."

#### Y. M. C. A. Progress.

W. F. DeBardelaben, of the Class of '03 in the College, is Secretary of the colored Y. M. C. A. of Baltimore. The effort is being made by colored citizens of the city of Baltimore to erect for the Association a \$100,000 building. They have already subscribed \$31,000 towards it. The Secretary reports \$3,000 of the first installment paid in the first week of March. To a reporter he said:

"I have always had faith in the integrity of Baltimoreans, and the willingness with which many have paid their subscriptions has heightened that belief. I feel confident that, by the end of this month, the first installment will be paid in.

"The spirit shown by the subscribers makes it certain that we are going to have that new building. Tell all the folks that we are much pleased, but that all must 'come up,' so that

Baltimore will not lag behind any other city, but will set the pace for those that are now contemplating similar efforts."

#### The Climbers.

BY PRESIDENT J. B. RENDALL.

Some of the literature of recent years that has spoken to the heart most, has described in life and spoken the tongue of special regions and classes.

"The Bonnie Brier Bush" was a pathfinder of such literature. Since that time, the Scotch heart and dialect, the Rugged Mountaineer, the Roving Western Cow Boy, and Lumber Jack, the Chivalrous Southerner, have all been admirably portrayed.

And now the latest is the heart of the Negro, and by a Negro, and much of it in his own idiom. "The Climbers," by Rev. Yorke Jones, D. D., is a distinct and worthy addition. It is fiction, and yet each personage is from real life. It is full of religion and moral ideals, and yet it is not a theological commentary. It is brim full of quaint humor, which seems spontaneous. It has pathos and tragedy, without being mournful.

It is written by a scholar and a Christian, and yet is devoid of pedantry. It is well worth reading. This reviewer knew him when he didn't look as if he would climb far, but it has been a joy to see him bravely, hopefully, smilingly, climbing higher and higher, and especially to see him such a helper of other "climbers."

#### Free Scholarships.

Most, if not all, educational institutions have a number of these, the benefits of which are awarded to worthy students, and without which they would find it difficult to obtain an education.

Some have, from time to time, been established in Lincoln University, and many more are urgently needed. As stated in another column, the Alumni propose to raise among their number \$2,500 to establish a scholarship as a memorial to Rev. Dr. Isaac N. Rendall, so long the President of the institution. This is very gratifying, and we trust the effort will be successful.

Some months since, the Financial Secretary announced that a similar effort was in progress to raise a scholarship as a memorial to the late Rev. R. S. Holmes, D. D., who had labored for some years in the interests of the institution, and shown himself such an eloquent advocate of ministerial education for the Negro. A number of Dr. Holmes' friends and of the institution have contributed to this, but much yet remains to be raised to make the income of the scholarship sufficient for the

support of a student. Further contributions are solicited. They may be sent to the Financial Secretary, Rev. W. P. White, D. D., 923 Witherspoon Building, Philadelphia, Pa.

### A Worthy Graduate.

There is no man in all of our field doing any better work than is being done by Rev. W. E. Carr, D. D., at Danville, Va. Dr. Carr is a graduate of Lincoln University. He is a man with an ideal, and with constancy, persistence and patience he is moving toward his goal. He has been at Danville for a number of years. During this time he has built up a strong church and a fine school. His church is a moral and spiritual force in the community, which is telling in its effect in the life of the people; and from his school there are going out each year men and women with such equipment of head, heart and hand as will make them good and useful citizens. Mr. Carr found the best equipment for the work he is doing when he found his wife. Mrs. Carr is a strong helper, and it is through her co-operation that her husband has been able to do the great work that he has done. Dr. and Mrs. Carr are Presbyterians, and they are giving the Presbyterian Church standing in the community, but better than being Presbyterians, they are working to make the world better. They are really and earnestly engaged in uplifting the people, and any persons who are doing that will have God's blessing upon them.—*Afro-American*.

### Remove the Scar.

"May Heaven's rich blessings come down on every one, American, English or Turk, who will help to heal the open sore of the world."

These words of David Livingstone are inscribed on the stone which marks his grave in Westminster Abbey. Their reference was to the cruel slave traffic of Africa, which wrung his heart. It seemed to him the world's great sore. It has been outwardly healed in our land, but, as has been truly said, "The inflammation and scar remains. Ten millions of Negroes, great numbers of them illiterate, superstitious, quite uncivilized and easily led into vice and immorality, form an unhealthy portion of our national life."

It is scarcely more than fifty years since the great sore began healing. In our devout thankfulness to God that He has ended this reproach upon our civilization, we must not forget that much remains to be done. Our responsibility is great toward these long-repressed, enthralled and burdened natures. We have in the past shut them out from religion, from education, from the character of

growth which liberty alone can produce, and now, if we have given them freedom, we must help and prepare them for its right use. The scar of slavery is the superstition, ignorance and immorality which characterize this people and hinder their civilization and make them a menace to our land.

Even their religious tendencies are a snare and weakness, and their religious teachers, so ignorant and immoral, are blind leaders of the blind.

Is there no physician here? Can we heal that sore and remove that scar? We who have faith in the Gospel of Christ and have seen barbarians become civilized and heathen turned to a true Christianity, believe there is.

We have faith in education, in a training which teaches industry and the dignity of labor, and above all, in the true knowledge of the Bible and the Redeemer to transform these ignorant and often depraved characters into worthy citizens and disciples of Christ.

Education will do much, industrial training a great deal, but along with these must go the faithful preaching of God's Word.

To this work in all its best forms the Presbyterian Church, through Lincoln University and other educational institutions, is giving increased attention. It will give more as its members aid it by their purses and prayers. These are very much needed, and we make earnest appeal for them. Send us your gifts and follow them with your prayers.

### Educated Leaders Needed.

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

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

# Lincoln University Herald.

Vol. XVII.

LINCOLN UNIVERSITY, PA., MAY, 1913.

No. 4.

Hon. Henry M. Hinckley, of Danville, Pa., was the guest of his former pastor, Dr. Robert L. Stewart, at Lincoln University, over Sunday, April 13th. His addresses to the students at both morning and evening services were helpful and inspiring, and were filled with interesting anecdotes and illustrations. Judge Hinckley showed himself a master in touching the chords alike of humor and of pathos, and his eloquent addresses, or sermons as they really were, were greatly enjoyed by the students and by many friends of the neighborhood who were present.

## Collegiate Commencement.

This will occur Tuesday, June 3d. It is expected that a special excursion train will be run from Broad Street Station, for the accommodation of visitors, between 8 and 9 A. M.

An interesting feature of the Commencement this year will be the dedication of the Memorial Tablet in the Mary Dodd Brown Chapel, in loving memory of Dr. I. N. Rendall, by the Alumni Association of Lincoln University.

The Junior Orator Contest will occur in the forenoon. From two to three P. M., the exercises of the graduating class will take place, consisting of three addresses by the young men and the conferring of diplomas. These will be followed at three P. M. by the Alumni Association's memorial services.

The program will be as follows:

"Dr. I. N. Rendall as an Educator,"

Mr. A. B. McRary

"Dr. I. N. Rendall a Benefactor to the Negro,"

Attorney William T. McGuinn

"Dr. I. N. Rendall a Christian,"

Rev. Walter H. Brooks, D. D.

"The Alumni's Devotion to Dr. I. N. Rendall,"

Rev. Solomon P. Hodd, D. D.

"The I. N. Rendall Alumni Memorial Scholarship Fund,".....Rev. John W. Lee, D. D.

"Response," Rev. John B. Rendall, D. D.,

Lincoln University

Unveiling Tablet.....Rev. John T. Colbert

Dedicatory Prayer...Rev. Wm. A. Credit, D.D.

Benediction.....Rev. W. H. Thomas, D. D.

George E. Cannon, M. D.,

Master of Ceremonies.

Committee of Arrangements—Dr. George E. Cannon, President; Rev. John T. Colbert, Secretary; Rev. John W. Lee, D. D., Dr. E. P. Roberts, Dr. William T. Carr, Dr. A. M. Curtis, R. B. McRary, Charles W. M. Williams, Dr. George C. Hall.

## Closing Exercises of the Theological Department.

BY W. H. R. POWELL.

The annual Commencement of the Theological Department of Lincoln University took place on the 20th and 22d of April, and was in every way a great success. The weather was delightful, balmy and temperate, after a seven days' rain.

On Sunday, the 20th, at eleven A. M., the annual sermon was preached to the graduating class by the Rev. Herrick Johnson, D. D., of Philadelphia, Professor Emeritus of the Science and Art of Preaching in the McCormick Theological Seminary of Chicago. Dr. Johnson is a venerable man, past the allotted span of three score years and ten, but his powers of mind and body are still intact. His theme was "The Communion of the Holy Spirit." He spoke for nearly an hour, and his words of instruction were listened to with close attention. The text was 2 Corinthians xiii: 14; and in his treatment of the passage he mentioned the neglect of the Spirit in our devotional life; emphasized the fact of His being a person, and that as such He is entitled to our full respect, honor and worship equally with the other Persons of the Godhead. The choir rendered a notable anthem. The diligent and indefatigable labor of Professor Carter in training them was very evident. Mrs. George Johnson accompanied them on the organ.

At 7.30 P. M., the University heard an address on "Missionary Activity in India," by Dr. W. H. Vail, of Newark, N. J., an honored member of the Board of Trustees. Dr. Vail's son is a medical missionary in that land, and the address was a description of his work.

The Commencement proper was held on Tuesday, the 22d. At 12.30, the graduates and their friends were entertained by the Trustees at luncheon in the McCaulay Refectory. This occasion was, as ever, one of the most enjoyable events of Commencement Day. The thanks of the graduates are extended to Professor Wright and the Refectory staff, especially Messrs. Glenn and Skerrett, for their kindness.

At three o'clock, the academic procession formed, and the Trustees, faculty and graduates took their places upon the platform in the Mary Dod Brown Memorial Chapel. The Rev. G. H. Turner, of Oxford, Pa., pastor of the First Presbyterian Church, opened the exercises with an earnest prayer of invocation.

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After a beautiful anthem by the University choir, the President, J. B. Rendall, D. D., introduced the first speaker, Mr. J. N. Bridgeman, of the West Indies, who spoke on "Individual Responsibility." Mr. Bridgeman was followed by other speakers from the class—Mr. J. B. St. F. Isaacs, of British Guiana, addressed the audience on "The Minister in Politics;" Mr. W. H. R. Powell, of Virginia, spoke on the theme, "The Source and Power of Social Progress;" and Mr. H. B. Hawes, of Georgia, chose as his theme "The Cry of the Rural South."

The most impressive part of the service was the solemn charge given to the graduates by the President, J. B. Rendall, D. D., in awarding the diplomas. Each was made to realize the deeper meaning of graduation and the responsibilities entailed.

The class consists of fourteen members. W. E. Berkeley, of the District of Columbia, will take charge of a Baptist church in Hagerstown, Md. J. N. Bridgeman, of the West Indies, will return to take up some special work in the Collegiate Department. J. H. Brown, of South Carolina; H. C. Collins, of California, who expects to take Post Graduate work in Yale Divinity School; G. S. Dana, of South Africa, who returns in a few months to engage in educational work among his own people; J. R. Gardiner, of North Carolina, who will teach and preach in his own State; W. A. Hall, of South Carolina, who goes to Clarksburg, W. Va.; H. B. Hawes, of Georgia, who has accepted a call to Los Angeles, California; J. B. Isaacs, of British Guiana, who is in charge of a Presbyterian church in Wilmington, Del; C. W. Lawrence, of North Carolina, who is to get his appointment in the Philadelphia and Baltimore M. E. Conference; W. H. R. Powell, of Virginia, who will return in the fall to do special work in the Collegiate Department; F. H. Quinn, of Maryland, who is to travel as field agent for the St. Paul Normal and Industrial School at Lawrenceville, Va.; E. Sparks, of Louisiana, who is to be appointed by his conference in May. These young men are looking forward to a bright

future. They are filled with hope and determination for success. In addition, the degree was awarded to J. M. Nyangi, of South Africa, who had completed what was lacking in his Seminary course, and who is to go to East London, on the east coast of Africa, as pastor of a Congregational church.

*Lincoln University, Pa.*

Rev. W. P. Finney, D. D., Professor of Rhetoric and English Literature in Lincoln University, is a member of the Presbytery of Monmouth, N. J. At its last meeting, he was elected Moderator, and at the evening session delivered an address on "The Honored Pastor of Twenty-five Years," the allusion being to Rev. Thomas Tyack, D. D., pastor of the church of Hightstown, N. J., whose twenty-fifth anniversary was being celebrated, and to whom valuable testimonials of esteem and favor were presented. We congratulate Dr. Tyack and his church, and tender to them the best wishes of Lincoln University, of which they have each been long time friends and helpers.

### A Lincoln Graduate Making Good— Dr. George C. Hall, of Chicago.

No graduate of Lincoln University has made a greater success in his profession or won to a higher degree the respect of the people of his community, than has Dr. George C. Hall, '86, the distinguished surgeon and head of the Provident Hospital of Chicago. Not only has Dr. Hall, by his work in his profession, won recognition among his professional brethren as a surgeon of the very first rank, but he has been engaged in wide activities for the benefit of his race and of the people of Chicago. He has been instrumental in founding well-equipped and much-needed hospitals for colored people in several of the cities of the South, the latest of these, at Birmingham, Ala., being opened several weeks ago.

Dr. Hall was the first speaker at the annual meeting of the Board of Directors of the Chicago Young Men's Christian Association, in January last. In introducing him, President William P. Sidley, alluding to his services in securing a new Y. M. C. A. building, said:

"Our first speaker is Dr. George C. Hall, physician and surgeon, chairman of the Provisional Committee of the Wabash Avenue Department, and a man to whom, more than any other colored man in this city, the colored men are indebted for this beautiful building that is going up on the South Side."

The reply of Dr. Hall (we quote from the

*Official Bulletin*, February, 1913) was as follows:

"I understood from the chairman that we are to talk to-night upon what the Association has personally meant to us. I want to say that I had professed Christianity a long time before this Association work came to me, but at no time had it ever appealed to me as it did when Mr. Moorland came and asked me to take part in the subscription for the Y. M. C. A., and I am going to tell you why I took that part.

"In the first place, this Association appeals to me, as the chairman has said, as the great Burbank of humanity. It is bringing together a large number of people in that kind of an association that this Association derives its name from, the spirit of Christianity. It is taking the place of a large field in this country that no other association called by a Christian name is taking. If I were to rename the Young Men's Christian Association, I would call it the Young Men's Association of Christian Activities, because it is applied Christianity, and that is what appeals to me. The theoretical part of it is all right, but when it gets down to the practical application of Christianity, I know of no other agency in the city of Chicago that has appealed so strongly, not only to me, but to the colored people generally, because it is teaching the practical democracy of Christianity; it is teaching that men can be brothers in Christ without being brothers-in-law. It is breaking down that spirit of prejudice and of personal contempt that has been forbidding men to touch the hem of Christ's garment because of the difference in race, and the difference in color, and the difference in country. It has come to the point where men can get together upon one common ground and really appreciate each other through their Christian activity. It has done more to increase the number of men taking part in practical Christian religion than any other agency or any church. It has brought into the churches in active participation fifteen or sixteen men to my positive knowledge, and our building is not open yet, and we have young men coming there who are taking part in this organization that have taken no part in any other Christian activity.

"Another thing as to this Association. It is bringing men to see the absolute necessity of doing things from an altruistic standpoint. We have been so busy in economic and other lines that we have almost become self-centered, in doing things for ourselves and for no other people, but this Association has taught the Negroes of the city of Chicago, and is teaching more and more every day, that abiding altruistic vision that means the right thing to do for his fellow-men."

### Alumni Notes.

Rev. John L. Link, of last year's Seminary class, is pastor of the A. M. E. Church at Shippensburg, Pa. He succeeds Rev. Harvey G. Knight, who has returned to his former work at Arthington, Liberia.

Since our last issue, we have learned of the death of Rev. A. S. Gray, of John's Island, S. C. He graduated from the College in 1893, and from the Seminary in 1896. For eighteen years he faithfully served the Master in the churches of the South. He was for some years Stated Clerk of the Presbytery and the Synod of Atlanta. His funeral was held at Salem Wodmalaw Church, S. C., April 17th.

### The Cry of the Rural South.

GRADUATION ADDRESS OF H. B. HAWES.

Just half a century ago, our forefathers were emancipated from slavery.

A small portion, realizing their capabilities and the opportunities afforded for improvement, grasped the extended hand of the stronger race and began the upward march. Since that time these few have made remarkable progress in many fields of activity.

But, sad to relate, the greater number, perhaps less fortunate, less ambitious or less courageous, have failed to advance. After fifty years of liberty, they remain practically the same as when the chains which bound them were loosed. And to-day, if we but pause and listen, we can hear them calling to us to give them our hand of service and lift them as we climb.

Whither shall we turn to behold these our benighted brothers? Surely not to the million who are surrounded by such liberal advantages in the Northland; nor to the two million who dwell in the midst of the more limited privileges in the cities of the South. But, rather, to the isolated and neglected thousands who inhabit the rural districts of the Southern clime.

Below the hill country of the South, which is the traditional home of the "Poor Whites," there is a district, reaching from lower North Carolina to central Texas, which constitutes the principal cotton fields of America. Because of the fertility of the soil and the density of the Negro population, this region is commonly termed the black belt. In that section there are nearly seven million, or seventy per cent of our Afro-American race. There counties are to be found in which there are from ten to one hundred times as many colored inhabitants as whites. From that region the masses of our people come crowding into

the slums of the large cities of the land. While there are some signs of progress among them, there is little hope of any appreciable social transformation, unless we deny ourselves and give them our help and service.

Let us notice a few of the conditions. The assertion so often made that the Negro is not industrious is easily refuted by rural observation. Go into any section throughout the South, and to-day the colored countryman, and often his wife and children, will be seen diligently toiling in the fields.

But the social, the educational and the religious life of those peoples is very crude. The most common residence is a one-room house, without a glass window, set in the midst of a barren and unfenced waste. On a tolerable plantation in Georgia there are about fifty Negro families, and at least twenty-five of them live in one-room cabins. One of those families comprises eleven children. There is scarcely any family life in the homes. The parents toil all day long in the fields, and the children are left alone from morning till night. And yet in the midst of such abject circumstances, the contentment and happiness of those people, the devotion and love which exist between the members of the families, are almost unique among the races of men.

The educational advantages are lamentable. Some personal knowledge of Southern country schools suggest several reasons why the attendance is so small. The wayside school in the heart of the pine woods near Macon, Ga., is a wretched one-room building, with six broken glass windows. The sky is easily visible between the weather boards. There is one desk in the room—that of the teacher. The floor is rough and uneven. The teacher is sadly inefficient, and receives a meagre compensation of twenty dollars per month. The school term is four months long, but because of the pressing duties of the farms and the distances some of the children have to walk, many do not attend half the time. This is a first-class Negro country school. But to-day thousands of those children are growing up in absolute ignorance, because the commissioners simply refuse to grant them schools in their districts.

Mr. John M. Gaston, the Associate Secretary of the Board of Missions for Freedmen, that organization which is doing such effective work for our people in the South, recently said, "Of the three million colored children of school age in the Southland, the States have provided schools and teachers for only two-thirds."

This means that one million of those children cannot receive an education, even though they desire it. And of these three million, two and a half million live in the country,

where they are almost unprovided with any school facilities. Is it strange, my friends, that these ignorant boys and girls should grow up and migrate into our large cities and there fall victims to their vices?

Considered in their religious life, these people possess much in which to rejoice. The colored countryman is by nature very religious. Of the three million colored communicants in America, the vast majority live in the country. The strength of the Christian religion among a people is determined by the piety of its devotees, and in this respect these are not very far advanced. Conversions among them are violent and relapses are frequent. This lack of piety is not due to any inherent immorality among the church members themselves, but, rather, to the ignorance of their ministers.

Of the thirty thousand Negro ministers in the South, twenty-seven thousand, or ninety per cent., are almost absolutely illiterate. And because of pecuniary advantages, the remaining three thousand prefer city churches, leaving the country pulpits to be occupied, for the most part, by the ignorant ones.

There was a time, immediately after the Civil War, when such ministers had an appropriate work to perform, but as the years roll by and our race continues to rise, both their demand and their desirability are decreasing. And along with this, the cry for us to step forward and take their places becomes imperative.

Fellow-students, we who are receiving the benefits of a Christian liberal education in this Institution, are singularly privileged. But remember this—opportunity means responsibility. To-day over six million of our belated and despised people in the far away South look to us to lift them out of their present vale of ignorance and superstition to a higher plane of living.

Our Alma Mater stands as a beacon light of service to us. Its founder, Rev. John Miller Dickey, gave time, toil and means to our interests. The cry of the rural South had rung in his ears as a home missionary in southeastern Georgia and Florida.

The one whose name it bears died the death of a martyr in the cause of our emancipation.

And that dear one who has lately been summoned from our midst to his glorious reward in the world beyond, sacrificed his life simply to fit us for honest Christian service among our people.

If we are loyal sons of Lincoln University, if we have imbibed the spirit and principles of these noble men, we shall find our greatest joy and happiness in denying ourselves and in trying to lift our less fortunate brothers to the higher social, intellectual and moral plane of living to which we ourselves have climbed.



# Lincoln University Herald.

VOL. XVII.

LINCOLN UNIVERSITY, PA., JUNE, 1913.

No. 5.

## The College Commencement.

The celebration of the Fifty-eighth Commencement of the Collegiate Department of Lincoln University began on Thursday, May 29th, with the Sophomore Oratorical Contest of the Philosophian Literary Society. Six contestants took part, as follows: H. H. Cain, of Georgia, "A Voice of the Times;" W. D. Carson, of North Carolina, "The Birth of a Nation;" J. B. Cooper, of Georgia, "The Advantage of an Ideal;" N. A. Holmes, of New Jersey, "The Age of the Specialist;" F. P. Stewart, of British Guiana, "The March of Mohammedanism in Africa;" C. W. Wood, of Virginia, "The Centenary of David Livingstone." The first prize was awarded to J. B. Cooper, and the second to N. A. Holmes.

The Garnet Literary Association held a similar contest on Friday, May 30th. The speakers were: H. E. James, of Pennsylvania, "Looking Optimistically Towards the Future;" A. S. Beckham, of South Carolina, "The Helping Hand;" L. R. Commissiong, of Trinidad, B. W. I., "The Winning Force;" A. M. Willis, of Washington, D. C., "Our Social Unrest." The prize was given to L. R. Commissiong.

Both contests were creditable. Perhaps the only adverse criticism that could be offered would be that the tendency to treat remote and abstract subjects rather than concrete and present day themes, was not entirely absent.

The feature of Saturday, May 31st, was the Obdyke Prize Debate. This is usually the most interesting and instructive feature of the Commencement season. The gold medal awarded to the best individual debater is given by Mr. W. A. Obdyke, of Radnor, Pa., a friend of the University. The cup, to become the permanent property of the Society first winning it three times, is donated by the Faculty. The question was, "That the principle of a minimum wage should be enacted into law." The Garnet Literary Association defended the affirmative. Their team was composed of J. E. Thompson, of North Carolina; C. L. Jefferson, Jr., of Illinois; H. D. Cooper, of North Carolina; and, as alternate, F. C. Shirley, of Mississippi. The negative was upheld by the Philosophian Literary Society, represented by W. F. Jerrick, of British Guiana; J. T. Reid, of North Carolina; J. W. Muir, of Kentucky; and J. C. Bryant, of Georgia, as alternate. The cup was awarded to the Philosophian Literary Society, and the medal to W. F. Jerrick. While the contest

was close, it was nevertheless felt that the better team won. The representatives of Garnet in their opening speech neither defined the question advantageously to their side, nor stated the issues, while they uncovered their whole plan of attack. Mr. Jefferson's speech was logically convincing, but lacked persuasiveness. Mr. Cooper was intense in his main speech, but faltered somewhat in rebuttal. At the same time, Garnet displayed considerable team work. The Philosophian debaters were all ready speakers. What they lacked in logic they made up in persuasiveness of presentation and adroitness of attack.

This was the sixth annual debate. It was the fifth victory for Philosophian. As usually happens, the negative side has won oftener than the affirmative. Of the six debates in the present series, the negative side has won four times and the affirmative twice.

The judges were Professor Samuel Dickey, of Chicago; Mr. Milton C. Pyle, of West Grove; and A. T. Johnson, of Philadelphia.

June 1st was Baccalaureate Sunday. In keeping with the memorial character of the Commencement, President J. B. Rendall read a sermon by Dr. I. N. Rendall, preached to the graduating class of thirty years ago, on the topic of the Friendship of David and Jonathan. It was a brief discourse, full of lofty and original thoughts, nobly expressed in the late President's best manner. The choir, with Professor Carter at the organ, sang in an acceptable way the duet and chorus, "I waited for the Lord," from Mendelssohn's "Lobgesang." The evening service was a parting meeting for prayer with the graduating class, conducted by the Y. M. C. A.

Class Day Exercises occupied all of Monday, June 2d. The attendance was large and the mingled wit and wisdom of the graduating class met with a friendly reception.

Tuesday, June 2d, was Commencement Day proper. In the morning the annual Junior Orator Contest took place. After the invocation by Professor Samuel Dickey, of the McCormick Theological Seminary, Chicago, the following members of the Junior Class delivered their orations: C. L. Aiken, of Delaware, "Internationalism;" W. V. Brown, of Maryland, "The Progress of a People;" J. C. Bryant, of Georgia, "A Comparison of Nations;" C. L. Jefferson, Jr., of Illinois, "A Point of Co-operation among Negro-Americans;" J. T. Reid, of North Carolina, "The Blending of the Bible with the Stars and Stripes;" J. H. Waller, of Virginia, "The Power of Imagination." The first medal was

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awarded to J. H. Waller (Philosophian), and the second to C. L. Aiken (Garnet).

The Commencement Exercises took place in Livingstone Hall at two P. M. The prayer of invocation was by the Rev. W. H. Foulkes, D. D., Secretary of the Board of Ministerial Relief of the Presbyterian Church. The Latin Salutatory was delivered by F. A. Myers, of New York. Mr. W. F. Jerrick then addressed the gathering on the topic of "Society in the Christian Church." The degree of Bachelor of Arts was conferred on the following members of the Senior Class: J. T. Anderson, of North Carolina; W. G. Anderson, of Kentucky; H. E. Bouden, of Pennsylvania; G. H. W. Bullock, of North Carolina; H. E. Caldwell, of South Carolina; M. L. Collins, of North Carolina; J. C. Cooper, of South Carolina; U. S. Dunn, of West Virginia; M. D. Eggleston, of New Jersey; C. V. Freeman, of Pennsylvania; T. M. Galbreath, of Pennsylvania; R. N. Gardiner, of South Carolina; E. E. Green, Jr., of Georgia; C. M. Hayes, of Ohio; R. L. Holley, of North Carolina; F. T. Jamison, of Pennsylvania; W. B. Jamison, of Pennsylvania; W. F. Jerrick, of British Guiana; R. L. McWhirter, of South Carolina; R. W. Manning, of Georgia; A. D. Maxwell, of South Carolina; J. W. Muir, of Kentucky; F. A. Myers, of New York; J. D. M. Nyangi, of South Africa; F. P. Raiford, of Georgia; W. C. Redd, of North Carolina; F. D. Roseboro, of Georgia; J. F. Shedrick, of Georgia; F. C. Shirley, of Mississippi; W. J. Townsend, of Arkansas; D. E. Wallace, of Oklahoma; O. E. Williams, of Georgia.

The degree of A. M. for work done in residence was conferred on the following: H. C. Collins, A. B. (L. U.), 1910; J. R. Gardiner, A. B. (Shaw University), 1909; H. B. Hawes, A. B. (L. U.), 1910; J. B. St. F. Isaacs, A. B. (L. U.), 1910; and for the completion of assigned work to Charles A. Lewis, A. B. (L. U.), 1905, M. D. (U. of Pa.), 1911.

The honorary degree of D. D. was conferred upon the Rev. J. G. Walker, of Greensboro, N. C.; the Rev. W. H. Thomas, of Boston, Mass.; the Rev. Charles E. Tucker, of

Chattanooga, Tenn.; the Rev. J. C. Alston, of Winston Salem, N. C.; the Rev. C. G. O'Kelly, President of Kittrell College, N. C.; the Rev. A. B. McCoy, of Americus, Ga.

The honorary degree of LL.D. was conferred upon the Hon. R. B. McCrary, of Lexington, N. C.

The Bradley medal in science was given to F. T. Jamison, of the graduating class.

Immediately following the Commencement exercises, the alumni conducted a service in dedication of the memorial tablet to the late President, Dr. I. N. Rendall. Mr. George E. Cannon, M. D., of Jersey City, N. J., a graduate of the Class of 1893, acted as chairman. Mr. R. B. McCrary, of the Class of 1885, now residing in Lexington, N. C., spoke on "Dr. I. N. Rendall as an Educator." Attorney W. T. McGuinn, of Baltimore, Md., a member of the Class of 1884, spoke of "Dr. I. N. Rendall, a Benefactor to the Negro." The Rev. Walter H. Brooks, D. D., of Washington, D. C., one of the "old guard" representing the Class of 1872, gave a touching address on "Dr. I. N. Rendall, a Christian." He was followed by the Rev. Thomas H. Amos, D. D., of the Class of 1886, now a pastor in Harrisburgh, Pa., on the "Alumni's Devotion to Dr. I. N. Rendall." The Rev. John W. Lee, D. D., Class of 1901 Seminary, spoke on "The I. N. Rendall Alumni Memorial Scholarship Fund." President J. B. Rendall made a brief response, and then the Rev. John T. Colbert, of Chambersburg, Pa., of the Class of 1901, unveiled the tablet. Prayer was offered by the Rev. Solomon P. Hood, D. D., of Trenton, N. J., of the Class of 1873; and the exercises were concluded by the Benediction, pronounced by the Rev. W. H. Thomas, D. D., of Boston, Mass., a member of the Class of 1869.

The tablet is of bronze, of appropriate design, with a bas-relief of the face of Dr. I. N. Rendall at the top. The inscription is:

In Memoriam

REV. ISAAC N. RENDALL, D. D.

Sept. 30th, 1825-Nov. 15th, 1912

President of

Lincoln University, 1865-1905

President ex-honore, 1905-1912

With firm faith in God, he labored for the salvation of men, and consecrated his life to the higher education of the Negro, whose highest capabilities he always recognized and inspired.

"His works do follow him"

Dedicated by the

Alumni Association of Lincoln University

June 3d, 1913

The exercises of the week were brought to a close by the Senior Recital on Tuesday night.

This Commencement was notable for the large attendance and the excellence of the exercises. Particularly was the latter true of the alumni celebration. The speeches were all of a high order, and embodied in a remarkable way what some are pleased to call the "Lincoln spirit." This is a union of liberal culture with wide and sympathetic serviceableness.

PROF. GEO. JOHNSON.

**Senior Honor Men.**

FOR GENERAL EXCELLENCE.

With names arranged alphabetically.

*Magna Cum Laude.*

Clinton V. Freeman Franklin A. Myers

*Cum Laude*

Harry E. Bouden	Roland L. McWhirter
Thos. M. Galbreath	J. D. Mbengo-Nyangi
Francis T. Jamison	Frank P. Raiford
William B. Jamison	Wesley C. Redd
Walter F. Jerrick	Frank C. Shirley

*Cum Honore*

John T. Anderson	Robert L. Holley
Walter G. Anderson	Robert W. Manning
Moses L. Collins	James W. Muir
Miner D. Eggleston	Fred. D. Roseboro
Robert N. Gardiner	James F. Shedrick
Eustace E. Green, Jr.	Wm. J. Townsend
Charles M. Hayes	David E. Wallace
Oriton E. Williams	

*For Excellence in Special Departments*

LATIN AND GREEK

Clinton V. Freeman Thos. M. Galbreath

MODERN LANGUAGES

Harry E. Bouden Thos. M. Galbreath  
Frank P. Raiford

ENGLISH

Franklin A. Myers Frank P. Raiford

ENGLISH BIBLE

Miner D. Eggleston Wm. B. Jamison  
Clinton V. Freeman Wesley C. Redd  
Thos. M. Galbreath Frank C. Shirley

NATURAL SCIENCE

Francis T. Jamison Wm. B. Jamison

PHILOSOPHY

Franklin A. Myers Frank P. Raiford

HISTORY AND POLITICAL SCIENCE

Clinton V. Freeman

**Gifts of Books.**

To each of the graduates of the Theological Class of 1913 were given, by Mr. S. F. Houston and mother, of Philadelphia, a copy of Henry's Commentary on the Bible in six

volumes; by Mr. George Q. Tyson, of Philadelphia, a copy of Dr. Jowett's "The Preacher;" and by Dr. W. H. Vail, of Newark, N. J., a copy of "The Man Inside," by Dr. Davidson.

**Rev. John W. Lee, D. D.**

Among the colored commissioners to the late General Assembly in Atlanta, was Rev. John W. Lee, D. D., pastor of the First African Presbyterian Church of Philadelphia, and a graduate of Lincoln University, Class of 1898. Dr. Lee was heard with gratification by the Assembly in his statements as to the need of greater effort on the part of the Presbyterian Church in behalf of the colored population of the Northern States and the Boards of Home Missions and Freedmen were directed by resolutions of the Assembly to take the subject up in conference and devise means by which religious work among the Negroes of the North may be extended.

**Lincoln University Alumni Sheet.**

We have received the first number of this, which is edited by Rev. John T. Colbert, of Chambersburg, Pa., Secretary of the Alumni. It is to be published annually. In size and appearance, it is a fac-simile of the LINCOLN UNIVERSITY HERALD. A cut of Dr. I. N. Rendall appears on the front page. Facts of interest to the alumni and friends of the institution appear in its columns, and its aim will be to keep track of each graduate as to his whereabouts and work.

The following items are quoted from it:

"The Rev. Dr. William L. Johnson, Class of 1869, Presbyterian minister of Orangeburg, S. C., died recently at his home at the above named place. He was for many years connected with the Reformed Church in America. He was a man of no little means, acquired by hard toil and sacrifice, and for forty-four years he labored for the salvation of the most lowly in his city."

"There is hardly any profession or occupation for Negro development along the line of higher moral and Christian education wherein Lincoln men are not found; namely: There are 153 practicing physicians; lawyers, 56; business, 161; professional teachers, 150; 600 ministers who have completed the full course, beside those who have taken the prescribed English course, which possibly, all told, would be about 800 Lincoln has given to the ministry. 'There are 30,000 Negro ministers,' says Howard University Record; only 3,000 of this vast number are educated, which makes Lincoln University give to 10,000,000 Negroes

nearly one-third. Other Lincolmites are holding governmental positions; and, also, others are in Y. M. C. A. work and the like. From 1868 to 1912, there have been 1,021 students who have received the degree of Bachelor of Arts, 252 who have received the degree of Bachelor of Sacred Theology. In all, there are over 1,400 graduates from the Collegiate and Theological Departments."

"The Alumni Association is also making an effort to raise enough money to endow an I. N. Rendall Alumni Memorial Scholarship. We are appealing to the patriotism of the Alumni to contribute the funds. The sum needed, including the cost of the Memorial Tablet, is \$2,750. We hope that every Alumnus will contribute something to this worthy cause. Dr. Rendall loved us, and we loved him, and this appeal should go straight to the heart of every loyal son of Lincoln. Act at once, so that both of our plans may be consummated on Commencement Day. Remember these two important duties that now stand out in such bold relief: Contribute at once to the Rendall Memorial Fund, and identify yourselves with the Alumni Association, thus adding to its influence."

### The Negro Minister.

Rev. John M. Gaston, Associate Secretary of the Freedmen's Board, in his address before the late General Assembly, reviewed some of the striking phases of the Negro problem as the Board sees it, and told in a general way of the work the Board is doing. He said the Negroes have had only fifty years in which to become civilized and Christianized, because, "under slavery, they received only some incidental blessings." He said the Negro minister is the keynote of the whole Negro problem. In short; as the Board views the Negro problem, the hope of the race lies not in the uplift of the masses, but in trained and educated Christian leaders, and that the duty of the Church is to furnish these leaders.

### The Southern Church and the Negro.

*The Presbyterian Standard*, of Charlotte, N. C., in its report of the Southern Assembly, said:

"Dr. Snedecor, who has given so many years of his life to the colored work, next addressed the Assembly. We confess that we never hear Dr. Snedecor without being ashamed of our Church in its treatment of this important work.

"We give thousands to the heathen away from us, yet these heathen at our door, many of whom are in our homes, are left unnoticed and unhelped, and this devoted brother, whose

record of self-denying labors upon a meagre salary, we would rather have as our own than that of many who are drawing twice his salary. By his good management in buying land for Stillman Institute and re-selling it, that Institute is \$20,000 richer, but that money goes into new property. Dr. Snedecor had to teach in the Institute, as they could not afford another teacher.

"When a man with a small salary, giving himself to uncongenial work, makes an appeal, it reaches us as none other can, and we have never been able to understand how our own people can hear him, and still do no more for his cause."

### A Sermon.

THE LINCOLN UNIVERSITY HERALD has received a bound pamphlet, entitled, "GIDEON BANDS." "*For Work Within the Race and for Work Without the Race.*" A message to the colored people of the United States. A discourse delivered in the Fifteenth Street Presbyterian Church, Washington, D. C., Sunday, March 22d, 1913, by the pastor, Rev. Francis J. Grimke, D. D. Dr. Grimke is one of the most distinguished graduates of the Collegiate Department, Lincoln University, Class of '70. He has for many years been a pastor in Washington. "Gideon Bands" is a clear and earnest unfolding of Scripture truth, with faithful application of it to the condition and needs of the colored race.

### Memorial Services.

Memorial services in tribute to Rev. Isaac N. Rendall, D. D., ex-President of Lincoln University, were held by the Baltimore alumni in the Madison Street Presbyterian Church, the evening of March 27th. The invocation was by Rev. C. W. Mossell, D. D. After remarks by President William T. Carr, Jr., M. D., the following addresses were delivered: "The Man: His Life—A Biographical Sketch," W. F. DeBardeleben, M. A.; "The Man: His Personality—A Characterization," W. T. McGuinn, LL.B.; "His Work: Lincoln University," Rev. D. G. Hill, D. D.; "His Significance: The Alumni," G. W. Anderson, M. A.; "His Lesson: An Interpretation," Rev. L. Z. Johnson, D. D. There was then an unveiling of memorial by Rev. G. R. Waller, D. D.; a hymn, and benediction by Rev. C. G. Cummings, B. D.

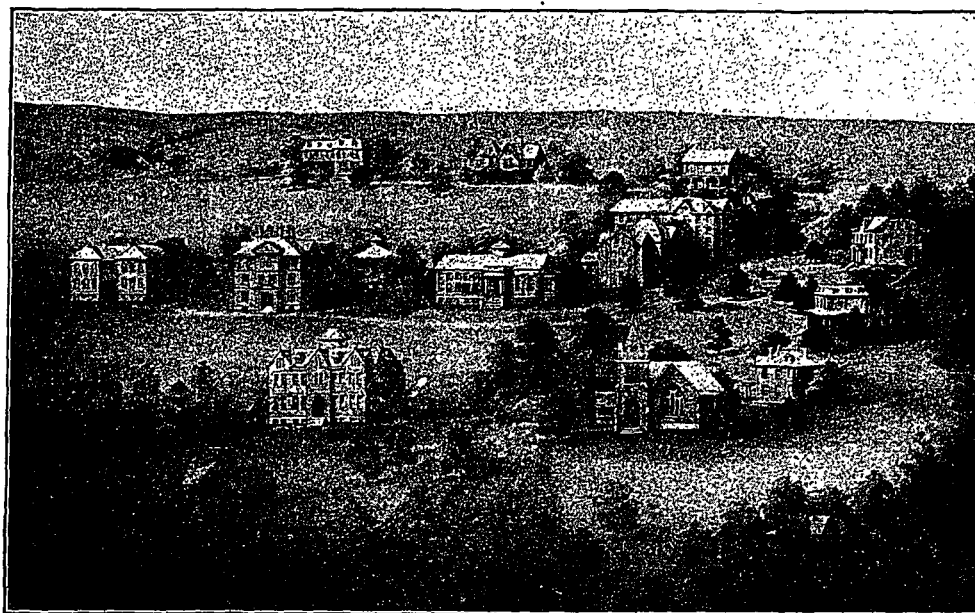
Joseph W. Rhetta, College '12, has been granted a six months' leave of absence from his work as Y. M. C. A. Secretary at Princeton, N. J. His place is being filled by C. M. Cain, now a Junior in the Seminary.

# Lincoln University Herald.

Vol. XVII.

LINCOLN UNIVERSITY, PA., OCTOBER, 1913.

No. 6.



BIRD'S-EYE VIEW OF LINCOLN UNIVERSITY

## Opening of the University.

Lincoln University opened for its new year of work on September 23d, with encouraging prospects. Its entering class in the College is the largest for many years, numbering 47 members. Of these 18 are graduates of Downingtown School, 3 of Haines Institute, Augusta, Ga.; 3 of Mary Potter School, Oxford, N. C., and 10 are graduates of high schools in various parts of the country. Of these 2 are from the Baltimore High School and 1 from M Street High School, Washington.

One of the entering students won a scholarship in Amherst College, but chose to come to Lincoln University. Another stood fourth in a class of nineteen in a New Jersey high school. In religious connections of the class, the Methodists come first, followed by the Presbyterians, Baptists and Episcopalians. Eight of the class are from North Carolina, 6 from New Jersey, 5 from Virginia, 5 from Georgia, 4 from Pennsylvania, 3 from Arkansas, 2 from Tennessee, 2 from West Indies, 2 from South Africa, and 1 each from British Guiana, Alabama, District of Columbia, New York, South Carolina and West Virginia.

The intended occupations of the entering students, so far as expressed, are: Medicine, 12; ministry, 8; teaching, 5; dentistry, 3; pharmacy, 2; law, 2; agriculture, 1.

The entering class in the Theological Seminary numbers 12 at present, and several more are expected immediately.

Of last year's graduating class in the College, so far as known, 7 men are now studying medicine in New York, Philadelphia or Washington, and 4 more intend to take up the study later. Five are studying theology, 4 in Lincoln University, and 1 in the General Theological Seminary, New York. Five are engaged in teaching, 3 are looking forward to dentistry and 2 to pharmacy; 2 are preaching, 1 in South Africa and 1 in Virginia; 1 is continuing his studies in Yale University, 1 is taking agriculture in Cornell and 1 studying art in New York.

## Faculty Notes.

Vacancies in the organization of the Faculty caused by the resignation of the Deans of the University Faculty and of the Faculty of Theology have been filled by the election, respectively, of Dr. J. Craig Miller and Prof. Frank H. Ridgley.

Mr. Harold F. Grim, besides giving instruction last year in classics and biology, is conducting a course in laboratory physics.

President John B. Rendall spent a Sabbath recently at the Lafayette Presbyterian Church, Jersey City, of which Rev. Charles S. Freeman, Seminary, '06, is the faithful and effi-

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cient pastor. This church is one of special prominence and influence in the community. One of its elders is Dr. George E. Cannon, president of the Lincoln University Alumni Association. Doctor Cannon is a physician, who is regularly in his pew at Sunday services unless prevented by special emergency. In the afternoon Doctor Rendall addressed the Sunday-school of the First Presbyterian Church, of which Dr. Charles Herr is pastor, on the work of Lincoln University.

### Campus News.

Mr. Dan Crawford, author of "Thinking Black," whose missionary addresses on his work in Africa created a deep impression at Northfield last summer, has promised to come to Lincoln University to address the students on Saturday, November 1st.

President John Grier Hibben, of Princeton University, has also promised to give a lecture at Lincoln University some time during the present session.

The beautiful tablet to Dr. Isaac N. Rendall, presented by the alumni last June, has been placed in the chapel on the right of the pulpit.

Dr. George B. Carr has returned from his summer trip to England and Scotland. He was a delegate to the Pan-Presbyterian Council at Aberdeen.

Dr. Robert L. Stewart gave the opening address to the Theological Department on Sunday, October 5th. He has also promised, at the desire of faculty and students, to lecture on his experiences during the war and at the Gettysburg encampment last summer.

In view of Dr. John M. Galbreath's temporary inability through illness to return to his duties this fall, the faculty passed a minute expressing their earnest sympathy and sincere hope for a speedy and full recovery.

Rev. Henry Forman, D. D., of Jhansi, India, who has been for many years a missionary in that country, gave an interesting address in the chapel on the evening of October 1st on the religions of India.

The campus families and the wide circle of her other devoted friends were saddened by the death of Miss Adelaide M. Smuller, in Philadelphia, October 3d. Miss Smuller was a sister of Mrs. James Carter, and the sympathy of friends will go out to Professor and Mrs. Carter in their loss.

The collections of the "Ashmun Church," which is connected with the Chester Presbytery, in the chapel of the University during the academic year, from September, 1912, to June, 1913, amounted to \$216.54.

The following contributions were made:

Board of Foreign Missions.....	\$40.00
Board of Home Missions.....	30.00
Board of Freedmen.....	25.00
Board of Education.....	15.00
Board of Sabbath School Work.....	10.00
Board of Ministerial Relief.....	10.00
Board of Church Election.....	10.00
Board of Colleges.....	15.00
Home Missions in Pennsylvania.....	25.00
Temperance Committee of Presbyterian Church.....	10.00
American Bible Society.....	17.21
Presbyterial Assessment.....	7.00
Presbyterian Hospital in Philadelphia..	13.92

### Rev. Robert Laird Stewart. D. D.

Greatly to the regret of the authorities and friends of Lincoln University, Prof. R. L. Stewart, for twenty-three years a professor in connection with it, has felt compelled to offer his resignation. The state of Mrs. Stewart's health demands a milder climate, and in November Doctor and Mrs. Stewart will depart for California and make their home at Alhambra. Doctor Stewart has led a very useful life. As a soldier he gave faithful service to his country throughout the Civil War. For some years he was a home missionary in Colorado under Dr. Sheldon Jackson, whose biography a few years since he prepared.

He came to Lincoln University after a ten years' pastorate in Danville, Pa. His course of instruction has been highly appreciated by the students of the University, and his influence upon their lives has been most beneficial and helpful. As a preacher and author he has been well known throughout the Church. His vacant chair of Pastoral Theology, Evidences of Christianity and Biblical Antiquities has been filled by the election of Rev. W. T. L. Kieffer, D. D., for eighteen years pastor of the Presbyterian Church of Milton, Pa., and previously of Washington and Mercersburg, Pa., and Churchville, Md. He is a native of Pennsylvania and a graduate of Princeton Theological Seminary.

**Prof. J. M. Galbreath, D. D.**

Students and friends of the University will be pained to learn that the summer's rest has not sufficiently restored Professor Galbreath to justify his entering upon the work of the new term. He is still at Longport on the New Jersey coast, and the Board of Trustees of the University have kindly granted him leave of absence for six months or a year, as circumstances may require. In the meantime the University is to be congratulated on having secured Rev. John Wyeth Lewis, pastor of the Union Presbyterian Church, at Coleraine, as a substitute to give instruction in "The English Bible." We feel sure that the prayers of many will be offered up for the restoration to health of Doctor Galbreath and his speedy return to the duties of his professorship.

**Alumni Notes.**

Rev. John B. St. Felix Isaacs, of last year's theological class, was installed as pastor of the Gilbert Presbyterian Church, Wilmington, Del., on the 8th of September. Dr. William P. Finney preached the sermon.

Rev. John R. Custis, Seminary, '09, was recently elected to the principalship of one of the largest schools in Norfolk, Va. He will have eleven assistants, and continue his pastoral duties in connection with his school work.

Rev. Hampton B. Hawes, Seminary, '13, in his pastorate of the Westminster Presbyterian Church, Los Angeles, Cal., has been encouraged by additions to the church and by congregations each Sabbath as large as the building would hold.

**Needs of Lincoln University.**

In his report to the last General Assembly President Rendall said: "Instead of enumerating the needs, and they are many, we would lay emphasis on one. And in a certain sense we accept it as a parting charge from him who presided over the destinies of this School of the Prophets for nearly fifty years. Shortly before his death, Dr. I. N. Rendall repeated his longing for a building in which the religious and social life of the students might find scope. They need a place where the missionary societies, and other gatherings for the advancement of religious activity, can meet and work. In connection with it there might be also, with advantage, some of the features of a gymnasium, especially for exercise in the winter months. Such a building could be erected for \$40,000."

We trust that the above may meet the eye and touch the heart and influence the will of

some benevolent individual or individuals who have the means of giving it material form. The work of Lincoln University is as worthy, and as greatly needs, such a building as the many institutions which have been provided with it.

**The Emancipation Proclamation.**

The fiftieth anniversary of this event was celebrated recently by the colored people of Philadelphia, in an exhibition for some weeks of the individual and mental progress of the negro, as shown by the products of his skill. Hon. Harry W. Bass, a member of the Pennsylvania Legislature and a graduate of Lincoln University of the Class of 1886, was the head and chief promoter of it. Dr. Wm. M. Slowe, of Philadelphia, a Lincoln graduate in 1897, also assisted in the administration of it. An exhibit was made of Lincoln University and of the African Presbyterian Churches of Philadelphia by Rev. J. W. Lee, D. D., and the Freedmen's Board of the Presbyterian Church represented the progress that had been made by it in its work among the colored people of the south.

**Professors Wright and George Johnson at Haines Institute.**

Lincoln University remembers Augusta, Ga., because it is the home of the Haines Normal and Industrial School—a school notable for the excellent work it has done, in connection with its many other activities, in preparing students for Lincoln University. Professor George Johnson, who preached the baccalaureate sermon on May 11th, reached Augusta, Saturday morning, May 10th, and we quote from his description of the school: "Haines occupies about half a city block. It is built on ground somewhat higher than the older part of the city along the Savannah River. The street car lines that pass the front door give convenient access to the business center of Augusta. Fronting the street are two large buildings, Marshall Hall and McGregor Hall; the former erected in 1890 at a cost of \$20,000, given by the Thompson-Bell estate, Pittsburgh, Pa., the latter erected in 1906 at a cost of \$18,000, contributed by Mrs. Tracy McGregor, of Detroit, Michigan. In the rear are several frame buildings, one of which is used for manual training and the other for the music department. The ground between the buildings is used for play and for the systematic outdoor setting-up drill, in which all of the 750 students are required to take a daily part. On the opposite side of the small street that runs by McGregor Hall are the modest dwelling of the principal, Miss Lucy Laney, a wooden cottage for the teachers and a small

plot, called the school garden, in which a succession of vegetables is raised.

"Baccalaureate Sunday was on May 11th. It was a dazzlingly clear day, cloudless sky and intense sunlight. The exercises were held on the lower floor of McGregor Hall, in a large auditorium made by throwing into one the various classrooms. About 800 people were present. The front of the platform was covered with great masses of fragrant sweet peas and the most exquisite roses. The center aisle had been transformed into an avenue of palms, the leafy fronds of which met seven or eight feet overhead. Only three persons were present whom the United States Census would refuse to classify as of African descent; of these one was Mrs. Mitchell, of Detroit, who was present as Mrs. McGregor's representative, another was a New York business man, the third was the preacher of the day. The music was under the direction of J. W. Lillard, a former graduate of Lincoln University. The good work he is doing was manifest in the splendid singing of the school led by orchestra and choir. One was impressed by the good looks and good physique of the graduates. Their appearance indicates good health and care. They stand up straight and have an eager, alert look, none of that hopeless, helpless, dull discouragement, the product of the hunger of generations, which is at times so dismaying."

Commencement came on Monday evening, May 12th. McGregor Hall was filled to the doors. Only one citizen of Augusta belonging to the white race was present—the policeman at the door. Professor Wright's address on "Education" was most helpful and inspiring. The two addresses by the members of the graduating class were most creditable. One interesting feature of the evening was Miss Laney in action. She could not avoid making a speech, much as she might have desired it. In what she said she showed her power. She was wise and she was witty, and in this last is a saving grace, because this work is not all sadness but also an increasing joy.

Haines is a mighty force in Augusta. This is the third city in Georgia and one-half of its 60,000 population is colored. The schools for the colored children are inadequate in accommodation and curriculum. The authorities of the present are sowing a crop which their children will reap in sorrow by this neglect. Haines, however, although restricted in accommodation, has no restrictions on its curriculum; it offers kindergarten, grammar, high school, college preparatory, teacher training, domestic science and art, manual training and, in addition, a thorough Christian teaching and an efficient discipline. The teaching staff contains several Lincoln men, in addition to those mentioned: John M. Tutt, W. W. Jackson and Doctor Harper. All the teachers are well trained for their work. We met them all,

except Miss Jackson, the very efficient vice-principal, who was absent in Chicago, and can testify personally to their worth. Haines is also a reconciling power between the races. The leaven of fraternity is spreading in the minds of those who are really shaping the course of events. Haines is the embodiment of the charity that suffereth long and is kind, that does not behave itself unseemly, that is not easily provoked, that beareth all things, that hopeth all things—and so Haines does not fail.



### Dedication of Chicago Y. M. C. A.

Among those who took part in the dedication of the Wabash Avenue Branch of the Y. M. C. A. at Chicago on June 15th were Mr. Julius Rosenwald, Dr. Booker T. Washington, Secretary J. E. Moorland, and two Lincoln graduates, Dr. George Cleveland Hall and Rev. Dr. Moses H. Jackson. In his address Doctor Hall, who has been called the "father of the Y. M. C. A." in this branch of its work in Chicago, said, in part:

"The opening of the Wabash Avenue Department of the Y. M. C. A. will give the negro of Chicago an opportunity to assist in solving some very pressing problems; here is the place he can demonstrate to the world that what he desires is not an opportunity as a negro, but as a man.

"Here policy gives way to principle, things are to be done with the negro, rather than for the negro; the preaching that ends with the exhortation; the prayer that ends with the amen; the doing that ends with a check; a committee, and a secretary—all agencies that are at a distance from the ones in need are helpless agencies.

"Help, to be fruitful, must be co-operative; there must be a bond of union that links the helper and the helped.

"We could not accept this building as a substitute for our self help and individual development; nor could we hope to succeed without your constant co-operation.

"You are reaffirming the mission of Christ, whose life on earth was devoted to rear a world-wide home for the tribes and races of the earth under one father—one divine law—that they might be one."

"Here, my friends, the self-same opportunity shall be given the negro youth that is offered the white youth of this city; to attain self-respecting manhood, with a well rounded-out mental, physical and moral development.

"Let us demonstrate our worth as citizens and our usefulness to the communities in which we live, so that this quotation in Revelation may come to pass in the case of many of our young men, to whom it may be said:

"Behold, I know thy work—an open door I set before you and no man can close it."



# Lincoln University Herald.

VOL. XVII. LINCOLN UNIVERSITY, PA., NOVEMBER, 1913.

No. 7.

## Farewell Meeting to Dr. and Mrs. Stewart

An impressive farewell meeting, arranged by the students of the Seminary, was held in the Chapel, November 4th, in honor of Dr. and Mrs. Stewart, on the eve of their departure for their home in California.

Mr. J. N. Fraser, of the Senior Class, presided, and spoke of the affection of the student body for Dr. Stewart, and their desire to express their appreciation for his years of devoted service. He then called on Dr. George Johnson, who voiced, in some happily chosen remarks, the regret of the faculty at Dr. Stewart's departure.

Mr. C. M. Cain, of the Middle Class, then read a set of resolutions, signed by all the students of the Seminary, and on their behalf presented to Dr. Stewart a beautiful loving-cup, with the following inscription: "Presented to Robert Laird Stewart, D. D., by the students of the Theological Seminary, Lincoln University, in appreciation of many years of useful service, November 5th, 1913." Dr. Stewart expressed his surprise and thanks with evident emotion, and emphasized the evangelistic note always heard in his preaching.

The paper, given below, was then read on behalf of the faculty. All the speakers expressed the wish that Dr. Stewart might visit the University again in the near future, and the meeting closed with the singing of "God be with you till we meet again."

### FACULTY PAPER ON DR. STEWART'S RESIGNATION

After a term of service equalled by but three other professors in the history of Lincoln University, Rev. Robert Laird Stewart, D. D., Professor of Pastoral Theology, Evidences of Christianity, and Biblical Antiquities, has felt

it necessary to resign, and is on the eve of his departure for his new home in Alhambra, California. It seems fitting that the faculty, on its record book, should make some note of this event; and by this action we wish to express our affection for our beloved friend and colleague, our appreciation of his twenty-three years of faithful and fruitful service among us, and our desire that health and happiness and many useful years of service may await him. and

Mrs. Stewart in their home on the Pacific coast.

Dr. Stewart has taken an active part in some of the most important and stirring events and movements of his time. Giving the opening years of his life to the defense of his country, Dr. Stewart, after completing his collegiate and theological studies in Washington and Jefferson College and Western Seminary, and serving a brief pastorate in Conneautville, Pa., moved to Colorado, and had a part in the great movement of the "winning of the West" for Christ. After a trip to Europe and the Holy Land, Dr. Stewart



REV. ROBERT LAIRD STEWART, D. D.

was for ten years pastor of the Presbyterian Church in Danville, Pa., and then came to Lincoln University, where he has devoted the longest period of his life to the training of young men for the work of the ministry. For most of this time he served as Dean of the Faculty of the University.

By the activity of a singularly gifted and graceful pen, Dr. Stewart has left a permanent record of several lines of his work. His visit to the Holy Land and his teaching of sacred geography has borne fruit in two notable volumes, "The Land of Israel," widely used as a text-book and a popular classic in its field, and "Memorable Places Among the Holy Hills." His first-hand knowledge of home mission work and his friendship for

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Sheldon Jackson fitted him peculiarly to write the biography of that pioneer home missionary and apostle to Alaska.

The "Life of Sheldon Jackson" is not only a biography of thrilling and romantic interest, but will doubtless remain the standard history of the great missionary movement in the West and in Alaska, of which Dr. Jackson was the leader.

As the fiftieth anniversary of the battle of Gettysburg approached, Dr. Stewart's thoughts turned back to his war experiences, and at the request of his comrades in the regiment, he prepared the "History of the One Hundred and Fortieth Pennsylvania Volunteers," a volume which abounds in graphic description and interesting incident.

Dr. Stewart's success as a pastor in winning the lasting affection of his people has been abundantly evidenced to us here. His monument as a teacher of Pastoral Theology in Lincoln University is in the gratitude and affectionate esteem of a generation of theological students, whom he has inspired by his instruction and counsel, and by his faithful and earnest exposition of the Word in the class room and in the pulpit.

As Dr. Stewart and the companion who, with rare and beautiful devotion, has shared for many years in his toils and triumphs, are now turning their faces toward the West, we assure them of our sincere regret at their departure, of our continued interest in all that concerns their welfare. It is our wish and prayer that they may be spared to each other for many happy years to come, that Providence may open before them a door of opportunity for further usefulness and service, and that the sunset years of life may be their best years and may be crowned with continued tokens of the favor and blessing of God.

By special request, Dr. Robert L. Stewart gave his lecture of war reminiscences, "Times That Tried Men's Souls," in the Chapel, October 29th. Dr. Stewart's regiment, the One Hundred and Fortieth Pennsylvania Volunteers, was recruited in one of the darkest hours


of the war, after the failure of the Peninsula campaign, and Lincoln's call for 300,000 additional troops. Dr. Stewart told a number of interesting incidents, humorous and pathetic, of army life, and his descriptions of the battles of Chancellorsville and Gettysburg, in both of which his regiment took part in the fiercest of the fighting, were very thrilling and dramatic.


**Campus Happenings.**

Rev. Richard P. Daubenspeck, D. D., of Huntingdon, Pa., Moderator of the Synod of Pennsylvania, and Rev. Ebenezer Flack, D. D., of Scranton, ex-Moderator, were the Synod's visitors to Lincoln University on October 9th. Both visitors addressed the student body, Dr. Daubenspeck taking as his text the three S's in the word "Success"—Sense, Sand and Sobriety."

International Secretary W. A. Hunton, of the Y. M. C. A., visited the University and addressed the students on October 15th. Mr. Hunton is always warmly welcomed by students and faculty, and always brings an inspiring message. He spoke of two "mountain-top experiences," describing the students' conference at King's Mountain, N. C., last summer, and urging that a delegate from Lincoln be sent next year; and then telling of the recent convention of the World's Student Christian Federation at Lake Mohonk, N. Y. Thirty-five nationalities were represented, and the watchword of the convention was: "Christ the Great Satisfier of Human Need."

Rev. James Primrose, M. A., F. S. A., author of "Mediæval Glasgow," who has been on a lecturing tour in Canada and the Northwest, gave his very interesting and instructive lecture, illustrated with stereopticon views, on "Old Glasgow, with Some of Its Characters," in the Chapel, Tuesday, October 21st. Mr. Primrose was the guest of his friend, Dr. George B. Carr.


**Alumni Notes.**

Rev. William H. Jackson, '01, of New Bern, N. C., is Sabbath School Missionary, under the Presbyterian Board, for the Presbytery of Cape Fear.

Prof. George Isaac Read, '11, of York, Pa., was married last August to Miss Rosa Ethel Bradley, of Royersville, Tenn.

Richard A. Rice, '09, has completed the law course in Cornell University, and is now practicing law in Princeton, N. J.

Charles L. Emanuel, '12, is a student in the P. E. Divinity School, Philadelphia.

Rev. B. F. Glasco, Sem. '11, has renovated and improved his church, the Washington Street Presbyterian, Reading, Pa., during the summer.

Rev. Nash J. West, Sem. '12, is pastor of the Zion Baptist Church, of the same city.

Rev. Mr. Glasco assisted Rev. John B. Isaacs in successful evangelistic meetings in the latter's church in Wilmington, Del., during the week of October 20th.

Rev. G. Lake Imes, '04, is in his fourth year of teaching and his second year as Dean of the Phelps Hall Bible Training School of Tuskegee Institute, Alabama. He wrote last summer: "Martin L. Bethel (Sem. '04) joins our staff in the fall—a valuable acquisition. During July and August, I conduct a campaign for students for this department in Alabama and Mississippi. I make use of our Bible School quartette."

Rev. Harvey G. Knight, Sem. '05, writes of his arrival at Arthington, forty-five miles from Monrovia, Liberia, after a furlough in this country. He says: "We are down hard at work in our mission land, and are trying to do all we can for the extension of Christ's Church. We need plenty of books, slates, cloth for children, a half dozen Wentworth's Elementary Arithmetic, and one dozen Reed's Speller or Grammar. Liberia has had an infusion of new life since I was last out here. The obnoxious slave system is gradually fading, and the people by necessity are becoming more industrious. We are making several industrial branches special features of our school work."

Rev. Joel D. M. Nyangi, '13, who was ordained by the Presbytery of Chester, April 24th, was recently installed as assistant pastor of the Native Congregational Church, East London, U. S. of Africa. Some of the difficulties of the field are shown in a letter just received: "I am on the firing line. I have seven outstations, with few Christian natives and thousands of Red Kafirs. It is a hard problem to convince them that Jesus, the Son of God, came to save them. They say, if Jesus and His Father were so good, why did they allow Englishmen to steal their land and all their possessions?"

### Negro Population of United States.

Although there are 908,282 negroes in Alabama's total of 2,138,093, yet no city in this State has as many negroes as New York. That city has 91,709 negroes, while Birmingham has 52,305.

In each of 12 cities there are more than 40,000 negroes. This dozen is headed by Washington, which has 94,446, making it the

leading city in the world in negro population. The other cities, in order, are New York, New Orleans, Baltimore, Philadelphia, Memphis, Birmingham, Atlanta, Richmond, Chicago, St. Louis and Louisville. Memphis has the largest percentage, 60 per cent. But Montgomery has 19,322 negroes, or over 50 per cent. of its total. Mobile has 22,763 negroes, or about 43 per cent. The only cities in which the negroes outnumber the whites are Charleston, Savannah, Jacksonville and Montgomery.

Just about 1,000,000 negroes live in the northern States. Pennsylvania has 193,000, Oklahoma 137,000, New York 134,000, and Ohio 111,000. All States have them. The 1,000,000 up north will become 2,000,000 in the course of about 20 years, and in the long run the race will be widely dispersed over the entire country. Today the percentage of negroes in the 29 cities that have more than 25,000 inhabitants is 5.7 per cent.

### Dan Crawford at Lincoln University.

It was a great privilege to the students of Lincoln University, and to a large number of friends gathered from Oxford and elsewhere, to look into the face of Mr. Dan Crawford, the noted missionary and author of "Thinking Black," and to listen to the thrilling story of his twenty-three years of missionary work in the interior of Africa.

Mr. Crawford motored over from Haverford on Saturday morning, November 1st, accompanied by his host, Mr. Harold Pierce, of Haverford, President Isaac Sharpless of Haverford College, and the Rev. Andrew Mutch, Pastor of the Bryn Mawr Presbyterian Church.

In introducing the speaker, Dr. Rendall said that Lincoln University had sent out about one man for every year of its history as a missionary to Africa. He took off his hat, he said, to a man who had looked into the mouth of a cannon, or into the mouth of a cannibal who was arranging to make a meal of him, as Mr. Crawford had done.

Mr. Crawford interspersed thrilling narratives of adventure, and stories of lions and elephants, which made the children as well as the older people in the audience sit up and take notice, with remarks of a deeply spiritual and at times poetical tone. Taking his text from the representation of the cross in the stained glass window opposite, he said that an African, Simon of Cyrene, for a few moments bore the cross of Jesus, but that the burden was quickly exchanged when the Saviour bore the cross of shame and of pain for him.

There was an interval of two years and nine months, he said, when he received no letters or word from the outside world. He was "shut off from books, but shut in with *the Book*—the Book with a million eyes, which search the heart and find out its sin. Oh, the tragedy of an unread Bible!" He told of his construction of roads and bridges, and of six miles of house fronts to replace the slum huts of the natives. Sometimes upon a journey it would take six days to build a bridge over a stream for only three minutes of use. On one such occasion, a philosophical native who was with him remarked, "This world is only a bridge; we are passing over."

Here are some characteristic Dan Crawfordisms: "Self-aggression is the law of the beast." "You can have a good time on the back seat, if God calls you there." "If you want to go up, you must go down." "The trouble with modern preachers is that they preach commentaries, not the Bible." "All ill is well, all bad is good, the very very worst is the very very best in the victory of Golgotha—at the cross where I first saw the light, and the burden of my heart rolled away."

Mr. W. R. Moody, of East Northfield, Mass., arranged Mr. Crawford's itinerary, and felt that Lincoln University could not be omitted.

### The Church's Responsibility for the Negro.

The above is the title of an article in *The Churchman*, by Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina, who claims to represent in efforts to evangelize the negro early in the seventies the oldest missionary work of the American Church, with possibly one exception—the work among the North American Indians.

Having described what his Church is doing in the south today for the education and evangelization of the negro population, he concludes, under the head of "A National Problem," as follows:

"The time was when men spoke of the negro problem as distinctively a southern problem, but it can no longer be regarded so. You have as many negroes in New York City as we have in New Orleans, and more are coming north every year. The problem is, therefore, more widely diffused, and for that reason more serious and acute. It is also true that there is less interest taken in the negro than formerly. Your gifts are less generous than they once were. There is certainly less sentiment and sentimentality regarding the negro.

"Those of you who have read Jane Addam's last article in *The Survey* for February will be impressed with what she says about the

widespread national indifference to the condition of the negro. This, to my mind, is the most serious feature of the situation. And yet since the problem has become national, rather than local, I feel more hopeful of its ultimate solution, because we are now in a position for the first time since the war to co-operate with sympathy and mutual understanding as to the difficulties of the situation.

"We are able to deal with the problem more intelligently than ever before because we understand it better. We need you, and you need us in its ultimate solution. Indeed, it will take nothing less than the united strength of a united Church bringing to bear upon this mighty problem the impact of a united Christianity.

"Let us stop, therefore, talking about the negro problem as though it were something peculiar or insoluble. The discussion of the negro problem is often only an excuse for doing nothing. The country is full of problems. The negro is not our only problem. We have the immigration problem, the labor problem, the Mormon problem. What is a problem but a challenge to the manhood and womanhood of the nation to rise and to apply the principles of our Lord's kingdom to its solution?

"I plead not only for the salvation of the negro race, but I am pleading for my own race, for the safety of your child and mine.

"Why despair of the negro more than of any other race? Look at his wonderful progress since the war! But we need not speak of what he has accomplished since the war. Let us go back to the days of slavery and recall what he did for us and what he was to us during that trying period when our fathers and brothers were at the front, fighting their country's battles.

"Let me tell you a little incident which will illustrate this: Recently I passed through the town of Fort Mill, South Carolina. As I looked out of the window of the railroad train I saw a monument near the depot which attracted my attention. When I asked what it was, I was told that it was the monument erected by an old Confederate soldier, which bore this inscription, 'To the faithful slaves of the Confederacy.' I believe it is the only monument of the kind in the world, and I am glad that it stands upon the soil of my native State.

"Let us, therefore, ask God to forgive our lukewarmness and indifference, and let us as a Church consecrate ourselves to this great task to which we have been called."

The entering class in the Seminary, with several additions since the opening, now numbers seventeen.

# Lincoln University Herald.

VOL. XVII. LINCOLN UNIVERSITY, PA., DECEMBER, 1913.

No. 8.



## In Memoriam.

TRIBUTE TO THE MEMORY OF THE LATE DR. I.  
N. RENDALL, LINCOLN UNIVERSITY.

BY MRS. JEAN CARR WRIGHT.

A year ago we watched him come and go  
Along these woodland paths and campus  
green,

That stately form, with footstep firm and slow,  
That noble head, with brow and smile serene.

The blessing of his presence hovers still  
O'er chapel service, class and daily pray'r;  
With us abides that deathless hope and will  
To raise a race of men from deep despair.

For all who knew his aim and purpose high  
Will strive to follow in his footsteps blest,  
And count naught sacrifice, nor e'er pass by  
The call to labor among souls oppress'd.

O Lincoln's sons, all eyes are turned to you!  
By lives devoted, hearts with love aflame;  
Thus shall ye keep his noble life in view,  
A living monument to praise his name.

Far in the sunny south men call to mind  
These buildings, bathed in sunset's ruddy  
glow,

That home where they, down-trodden, learned  
to know

The uplift of his hand-clasp warm and kind.

## Items of General Interest.

Chester Presbytery met at the University, November 13th, in its regular adjourned fall meeting. It was gratifying to see nine students of the University present themselves as candidates for the Gospel ministry in the Presbyterian Church. Four of these men are already in the Seminary, the other five being in the College.

A rare treat was granted us Tuesday morning in an unexpected and flying visit from Mrs. Almira S. Steele, for nigh unto thirty years the heart and stay of the "Steele Home for Needy Children," of Chattanooga, Tenn. During all these years she has been a mother to some 1,300 homeless colored children, left as poor, helpless waifs save for her love and devotion. In a simple story of marvelous power, she pictured her work, and revealed her spirit. A Christian lady of purest New England Yankee culture, and of but moderate means, she has devoted over thirty years and her all of fortune and talent to this great work. In the face of untold difficulties, with an upward look and a forward step, she has followed her Master in seeking "these little ones."

The regular Thanksgiving service was held in the Mary Dodd Brown Chapel, conducted by Prof. Johnson. According to custom, the offering was for the Presbyterian Hospital, and amounted to \$9.39.

The Y. M. C. A. Bible classes are much interested in the book they are using this year—Dr. Sell's "Studies in the Life of the Christian." Over fifty books have been purchased by the students, so that it is safe to say that at least seventy-five men are in touch with this Bible study work. There are two classes, one of the College men, and one of the Seminary men, each meeting Sabbath evening just before preaching. The Seminary group is led by Prof. Ridgley, and the leaders of the College group meet with him each Friday evening.

The Junior Class of the Seminary is composed of eighteen men, five of whom are from the Class of 1913 of the College. Of this new class, six men are Presbyterians, seven are in Methodist churches, and six in Baptist churches.

## Alumni Notes.

Of Rev. Solomon Porter Hood, D. D., '73, of Trenton, N. J., the *Philadelphia Tribune* says editorially in a recent issue:

"We cordially suggest to the Publication Board of the African Methodist Episcopal Church the name of Dr. Hood as Manager of

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its publishing department. Dr. Hood is eminently well fitted for this place. He graduated with high honors from Lincoln University. He has filled many important charges since then, his executive ability was fully demonstrated in the manner he mapped out the work of the recent Emancipation Celebration. He will bring to the work before him a renewed interest that will be for the welfare of this great department of church work, and make it a financial success."

At the chapel service November 16th, a special offering of \$10.15 was taken for the purchase of school supplies asked for by Rev. Harvey G. Knight, Seminary '05, for his mission school at Arthington, Liberia.


**Lincoln University Needs.**

The Institution is far from being provided with the educational facilities and equipments commensurate with the importance of the work before it and for which designed. Its endowments are not sufficient to meet its expenses, and the contributions of churches and individuals are besought.

Many of the worthy and promising young men who come to it for the education which will fit them for greater usefulness, need to be aided. They cannot meet to the full extent the bills for tuition, room rent and board, low as these are, which the Institution is forced to present them.

Many churches and individuals in past years have been pleased to aid such, and appeal is still made on their behalf by the Financial Secretary of Lincoln University, Rev. W. P. White, D. D., 923 Witherspoon Building, Philadelphia, Pa. He can assure those who give for this purpose the very great gratitude of the recipients. Good winter clothing sent to the Institution can be used in certain cases, and will be greatly appreciated.

**Sabbath School Missions in the South.**

Tuesday and Wednesday, November 18th and 19th, were Sabbath School Mission days here. Tuesday afternoon, Rev. Alexander Henry, D. D., Secretary of the Board of Publication and Sabbath School Work, addressed the students and faculty on the ever-present opportunities of active and effective Christian work in the Sabbath School. He sketched in an interesting and instructive manner the history and mission of our Board, calling especial attention to the work being done in the South. The Board employs thirteen colored Sabbath School missionaries, of which number, eight are Lincoln University men.

In the evening of the same day, Rev. Albert B. McCoy, '01, Sem. '04, D.D. '13, of Americus, Ga., one of our most successful Sabbath School missionaries, began a series of three addresses on the work. After a touching reference to the late President, whom "we loved as a father, and trusted as a brother," Dr. McCoy expressed his gratification in noting that Lincoln men had dropped their old resentment against the man who ventured to mention the race problem. He was rejoiced to hear the manner in which the Commencement speakers last June showed their willingness to face squarely their great life-work, and, bearing their own burdens, to accept bravely their own allotment of life service. Men say prejudice has limited the educated Negro to three callings—preaching, teaching and healing. Why not say Providence is opening to the Negro these great fields, which are closing so rapidly to the white missionary? If the Negro youth of the future are to be trained for the great social and practical responsibilities of the coming generation, they must look to the educated Negro. Are Lincoln men prepared to meet the opportunity? With unusual power in the use of pathos, Dr. McCoy called upon us to show ourselves brothers to the helpless and needy in the Southland.

In the afternoon of Wednesday, he pictured the conditions in the Sabbath School mission fields in the South, with their crying need for fully equipped and truly fit men of all denominations. They need the best and they know their need—so none but the best need apply with the hope of ultimate success. They need such men as Lincoln can produce.

The evening address sealed his message by showing that the method of work was the old one of becoming all things to all men, for the salvation of some. He summed up the whole message of the two days' conference in the thought: Oh, favored sons of Lincoln, in heeding all other worthy calls upon your best talents, "never forget the outstretched hands beyond Mason and Dixon's line."

We are deeply indebted to the Board of Publication and Sabbath School Work for

sparing to us this busy secretary to bring us into touch with this widely open field for our men. We are indebted to them for returning to us one of our own to tell us, in all the eloquence of true simplicity and personal devotion, the story of the little hands stretched out toward the big brothers at Lincoln.

### Work of the Summer Evangelistic League of the Y. M. C. A. during the Summer of 1913.

As in past years, this useful organization of the Young Men's Christian Association of the University was able to present an interesting report at the Sunday morning meeting devoted to this purpose. For the benefit of those who were unable to attend the meeting, we give the following abstract:

A. M. Willis, '15 C., was employed during the summer in the Pullman service on the N. Y., Ontario and Western. He had finally succeeded in beginning a magazine devoted to the interests of the Pullman porters, in which nearly all the departments of the Pullman service are now represented. The purpose of the paper is to inculcate better ideas of service. The need of serving well the public, the company, and the other employees, is very pressing.

J. H. Waller, '14 C., was employed on the steamers running from New York to New Bedford. His Sundays were spent in the latter city, in which he had opportunity to assist in the church services, and also to do personal work among the employees of the company.

C. L. Aiken, '14 C., spent the summer in hotel work at Narragansett Pier. Here there is a small colored church for summer services only. The minister was a young, aggressive man. There was a debt of \$263, and the summer's task was to pay this debt and raise the money for the salary. This was accomplished. On August 25th, the mortgage was burned, the minister's salary was paid in full, and he was given a bonus of \$25.

J. T. Reid, '14 C., worked on the boats between Toronto and Lewistown. He reported 1,800 colored people in Toronto. His work was in the churches. In Buffalo he found great religious need among the colored colony. There was a great demand for the personal purity tracts.

H. H. Cain, '15 C., was employed as a waiter in the Y. M. C. A. at Erie, Pa. In this town there are only about 300 colored people. His service consisted in tract distribution, and in the making of temperance speeches. He reported a cordial feeling between the races, so much so that "he almost forgot his color, but he never forgot himself."

J. B. Cooper, '15 C., was employed in Baltimore as a book agent. His Christian work was in a district that bears the expressive name

of "Pigtown." Here there are saloons, pigpens and a congested population. Mr. Cooper's work was with the neglected children.

R. B. Thompson, '14 S., spent the summer in Oxford, Pa. His report is interesting: "I was given a class of seven boys in the Second Presbyterian Church. 'No one can do anything with them,' was the remark. They were for the most part 'aid' children. Their testimony of themselves was that they were not liked by anybody, and that they did not care. The class grew to ten and became tidy, reverent, and studious." Mr. Thompson also helped to raise the money to pay off the mortgage on the A. M. E. Church. It amounted to \$200, and, in six weeks, the twenty-seven members who undertook it, paid it off.

N. A. Holmes, '15 C., spent the summer in Baltimore. He worked selling books, and was thus brought into close contact with the home-life of the colored people. He found them for the most part hospitable and progressive. Most own their own homes, and many own several buildings. There are many colored churches; soem of them large, costly, buildings. There are ten colored drug stores. Of the doctors, lawyers and dentists, most of those who have had a collegiate training are from Lincoln. The colored schools of the city employ 400 colored teachers. In June, the colored high school graduated seventy-seven. The address was made by Hon. Henry Cummings, and the prayer was offered by the Rev. D. G. Hill, D. D., both Lincoln graduates. Every Sunday Mr. Holmes taught in the Sunday School of the largest colored Baptist church in Maryland, the Union Baptist. At four P. M., came the B. Y. P. U. meeting. Wednesday evening came a Bible class. There was opportunity also to address Sunday Schools and churches on various phases of Christian work.

F. P. Stewart, '15 C., also spent the summer in Baltimore, and was, like Mr. Holmes, employed in selling books. He aided in the Sunday evening Bible class at the colored Y. M. C. A. The book work brought him curious experiences. He met an old Spanish woman who claims to be approaching her one hundred and fifteenth year, and who had many interesting stories to tell about her experiences as a slave. Mr. Stewart worked in the morning at Union Baptist Sunday School, and in the afternoon in Grace Presbyterian Sunday School. In August, when the various pastors took their vacations, there was opportunity to do supply work—two services at Madison Presbyterian Church, four services at Grace Presbyterian, three services at St. Luke's U. M. E. Church.

Clarence W. Wood, '15 C., spent the summer in Chicago, Ill. The colored Y. M. C. A. formed his headquarters, and gave an opportunity for work. Each Sunday afternoon there was a meeting for the discussion of

selected topics. Mr. Wood was engaged in railroad work, and managed to give away many tracts on gospel and purity topics. These were much appreciated.

T. W. Patterson, '15 S., spent the summer in Cranbury, N. J., where, in the Second Presbyterian Church (white) he had the opportunity of engaging in Sunday school work.

Altogether, the summer of 1913, although not showing perhaps as varied activity as some previous summers, yet demonstrated anew that the student who wishes to do service for God need not wait for any organization to employ him. There is abundant opportunity in his daily work. The movement needs tracts, evangelistic, purity, social. If any friends have literature of this kind to donate, they may send it to Professor George Johnson, Lincoln University, Pa.

### Work of the Provident Hospital, Chicago.

*The Survey*, of November 8th, contains a photograph of Dr. George C. Hall, '86, of Chicago, and an account of the work of himself and his associates in Provident Hospital, especially in the training of young women as nurses. For the work of nursing, the writer says, "nature has endowed the Negro woman, and race experience laid sound foundations. Add to natural qualifications the discipline of scientific training, and there results for the colored woman a means of skilled employment. Such an aim possesses both a human and a patriotic aspect; and its accomplishment is a fact of interest and significance."

Started in its endowment by the gift of a colored woman, the hospital "is really and distinctively a Negro enterprise. Founded twenty years ago with the purpose of affording colored women the nurse's training, it was then the only institution of its kind in this country, except the government hospital, Freedmen's, at Washington. Through its earlier years it was managed by colored people, and even to this time members of both races are on staff and board of trustees. It has graduated over 118 nurses, and has now in training 25 colored women."

Of the efficiency of the graduates, a recent visitor to the hospital has said: "From the standpoints of order, dignity and technical skill, the nursing force of this hospital seems to compare more than favorably with hospitals of the same size and class in other cities, where the nursing service is composed of white women."

The writer in *The Survey* asks, in conclusion: "What is, after all, the deepest significance of Provident Hospital—the actual work within its wards, the skilled employment which

its scientific training places within the reach of colored women, or the influence it radiates, through the association of races in its work upon one of the very grave problems of this country?"

### Formal Opening at Downingtown.

Upon invitation of Rev. William A. Credit, D. D., who is so deeply interested in the Downingtown, Pa., Industrial and Agricultural School, Professors Wright and Finney, of the University faculty, attended the formal opening exercises of the school on Tuesday, October 28th. The school had actually begun its fall session five or six weeks earlier, but on this occasion, according to custom, a large number gathered to show their interest, and hear of new plans, and see for themselves the character of the work which is there being carried on.

The enrollment of students has now reached one hundred and forty, of whom ninety-five are boys and forty-five girls. The teaching force numbers nine, and of these Professors Butler and Cuff are graduates of our College Department in 1910, and of our Theological Seminary last April. The trustees announced their hope and expectation of soon being able to open a Manual Training Department. Many messages of congratulation and good-will were spoken by visitors from Downingtown, Chester, Philadelphia, Pittsburgh, and elsewhere, while the formal and inspiring address of the occasion was delivered by Professor E. B. Pollard, of Crozer Theological Seminary. A visit to this school could scarcely fail to convince any one that a work of such present worth and future promise is deserving of all needed encouragement and support.

### Negro Church Statistics.

From Bishop C. S. Smith, of the African Methodist Episcopal Church, come these statistics of the colored churches in the United States. They include all but a few small independent denominations whose members are negligible, and a few others, like the Episcopal, Presbyterian or Congregational churches, which do not separate their churches by color, and for these figures are not available.

Denominations.	Preachers	Congregations.	Members.
Regular Baptists .....	12,622	16,725	1,912,219
Primitive Baptists .....	1,980	797	35,076
African M. E. ....	6,674	5,630	630,273
African M. E. Zion .....	3,448	3,298	547,216
Colored M. E. ....	2,901	2,857	234,721
Union Amer. M. E. ....	138	255	18,500
African Union M. E. ....	200	125	4,000
M. E. (colored branch) ....	2,293	3,474	282,724
Cumberland Presbyterian ...	375	198	18,066
Grand total .....	30,961	33,417	3,682,756