

Lincoln University Herald.

VOL. V.

LINCOLN UNIVERSITY, JANUARY, 1900.

No. 4.

Notes.

Since the last issue of THE HERALD, the Trustees of Lincoln University have established the Chair of English Literature and Rhetoric, and elected the Rev. J. Linn Reed, formerly pastor of the Leetsdale Church, Presbytery of Allegheny, to fill it. Mr. Reed has assumed the duties of his position, and thus relieved Prof. Carr, of the Chair of Sacred Rhetoric, of an over amount of work.

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

In the recent death of Captain J. J. Vandegrift, of Pittsburg, Lincoln University loses a valuable friend and helper of many years' standing. He began the support of a student while residing in Oil City, and kept it up year by year until his death. He evinced his interest and confidence in the University's work by the cheerfulness with which he ever gave, and the inquiries which he made concerning the students. We trust that the Lord will raise up some one to take his place now that he is gone.

It has been well said, in connection with the effort to magnify the need of industrial education for the Negro, and a training of him for labor, "that if he is ever to learn that intelligent labor is an honor; that the rewards of honest labor are a prize to the industrious; that God blesses the faithful workman, and that it is the law of labor that the hand of the diligent maketh rich: it must be by the instructions of religion, confirmed by the Word of God, and conveyed by competent and faithful ministers of the Gospel." It is to the training of such ministers that Lincoln University is especially devoted.

Lincoln University as a training school for the Negro has been in successful operation for more than thirty years. The excellence

of its work is exhibited in the hundreds of students it has sent forth. They may be found in every part of the land, and, with few exceptions, are noted for their reliability in character, their tact in meeting and over-reaching the difficulties of their work, their competency in practical affairs, and the comparative thoroughness and symmetry of their education; and what so valuable as these to those who would be the successful leaders of a race; upon whom devolves the task of lifting multitudes to a higher plane of thought and action?

No other institution in the land has superior facilities to Lincoln University for accomplishing the great work so urgently demanded for our country's good, viz.: a race's education and Christianization. The preparation and equipment of competent leaders is Lincoln University's especial task. With this in view, the co-operation and help of a Christian and benevolent public is earnestly desired. Most of the students attending are poor, and unless aid for their support is received, will be obliged to discontinue study. One hundred and thirty dollars a year will entirely support a student. Lesser sums will supplement what a student is enabled to pay himself. Gifts of any amount for the purpose are welcomed from churches, Sabbath schools, Christian Endeavor Societies and individuals. These may be sent to the Financial Secretary Rev. W. P. White, D. D., whose address is 1328 Chestnut Street, Philadelphia. They will be promptly acknowledged.

The Voice of the Synod of Pennsylvania.

"It would testify its appreciation of the faithful and much-needed work that Lincoln University is doing for the higher education and moral improvement of the Negro, and especially for the many carefully trained and devoted young men that it sends forth annually to preach an intelligent Gospel to the benighted of their race.

"The Synod regrets to learn that many worthy young men applying for admission to the institution cannot be received, owing to lack of needful funds for their support, and it hereby commends to our churches and benevolent individuals the appeal that is being made by Lincoln University for additional scholarships and increased funds for student support."—Erie, Pa., October 10th, 1899.

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1328 CHESTNUT ST., PHILA., PA.
or PROF. R. L. STEWART, D. D.,
LINCOLN UNIVERSITY, PA.

A Plea for Lincoln.

The following recently appeared in the *Presbyterian Journal*:

Hampton Institute and Tuskegee Institute, both colored institutions, are making earnest appeals for larger endowments, and prominent religious papers are endorsing and urging such appeals as if these were the only institutions doing a great work for the Negro and in need of larger help. But this is not the case. No institution of the kind in the country occupies a more important position, is doing a grander or nobler work, and needs and more richly deserves larger gifts, than Lincoln University. We trust that Presbyterians, especially, will remember this. These other institutions roam the country over in their efforts to collect money. They have free access to different denominations, of varying types of belief. In their management, Congregationalism is the ruling force. We would not depreciate the work they are doing. But it is the duty of Presbyterians to seek to advance their own institutions to greater usefulness and larger influence. This will be done by increasing the endowments of Lincoln University.

Possibilities of the Negro.

A writer in *The Interior* having stated that "When the Negro has white blood in his veins he may rise pretty high—but the simon pure Negro has gone about as high as you can expect," the Rev. J. Boddy, of Troy, New York, a graduate of Lincoln University, answered him as follows:

"I would like to call attention to the fact that the pure black man has risen to eminence when he has been given an opportunity. For example: Edward H. Blyden (an LL.D. of Oxford, England), of Liberia, Africa, a noted linguist and author of international fame; the late Bishop Samuel Crowther, of the Niger

Territory, Africa, elected a prelate in the Episcopal Church; the Rev. Dr. J. C. Price, of North Carolina; the Rev. Dr. Cromwell, of Washington, D. C.; the Rev. Dr. J. B. Reeves, for forty years pastor of the Central Presbyterian Church, Philadelphia, Pennsylvania; the poet and author, Paul Laurence Dunbar, of Washington, D. C., and others; these certainly evidence the fact that the 'simon pure' Negro has and will continue to make his mark in the world."

Electric Light, Laundry and Steam Plant.

A plea was made for this a year or so ago, but it has not yet been secured, and it is repeated in the hope that it may influence some of our readers to make it an accomplished fact.

Kerosene lamps are still obliged to be used in the dormitories and lecture rooms and professors' residences at Lincoln University. Electric light would be an inestimable convenience and would add greatly to the security of the property. The one who can be prevailed upon to establish a plant to furnish it will prove a great benefactor to the institution. Should the engine power for it be made sufficient to run a laundry, and to pump the supply of water, now dependent upon the action of the wind, still greater benefit would result. From it also steam might be secured for heating the buildings. It is estimated that by such a method of heating several hundred dollars could be saved annually in coal, and that several hundred dollars could be saved, also, by possessing a laundry. It costs the institution now twelve hundred dollars a year for laundry bills.

Fifteen or sixteen thousand dollars is named as the amount that would establish an electric light and laundry plant, with engine power sufficient to run each and also to pump the institution's supply of water and furnish steam to heat all the buildings. This would indeed be an acquisition in which the friends of the University would greatly rejoice.

A Student's Recommendation.

Applications for admission to Lincoln University are frequently sent from the South by pastors. Here is part of a letter written on behalf of a young man in Georgia. There may be some among our readers willing to help such a one to fit himself for greater usefulness:

Here is a young man who desires to enter Lincoln, and is in doubt as to whether or not he shall be able to do so for want of a sufficient support.

He is a young man of *energy, thrift, push* and *pride*.

His parents died when he was a very small boy, and he was left to make it alone, without any help. Thus for years he has struggled to get an education, and thoroughly fit himself to become a teacher and benefactor of our people. He early put himself in _____ University, this city, where he would remain as long as his money would last, then go out and work, make more, enter again, stay until his means were exhausted, go out and work again, thus repeating his efforts for years, until he passed through the freshman class, or has mastered some of the subjects of both the freshman and sophomore classes; and he can therefore easily make the freshman class in Lincoln, and probably the sophomore if he be conditioned in the languages.

He is an active and useful member of my church, a young man of exceptional piety, strong moral and spiritual character; and one whom I hope to put at the head of our educational work in this place, which is an urgent desideratum. And, therefore, I am very anxious for him to finish up in Lincoln as soon as possible, and return to us. He will have but \$50.00 to enter with in the fall, D. V. With this I want to send him to you at the beginning of the term, and want you to put him through, supplementing it with a partial scholarship or matriculating him in any way possible.

He is absolutely honorable and trustworthy, and willing to do any honest work that may enable him to complete his studies without being a burden to any one.

Execute Your Own Will.

A contemporary recently gave this advice, and we trust that those following it will not fail to remember Lincoln University. It said very wisely:

"People who desire to give money or property to benevolent institutions, should give it while they live, and not leave it to the caprice of courts or the selfishness of heirs to execute their wills. It is difficult to account for the fact that the civil courts seldom let a will take the course its maker intended if they can find any excuse for changing it. Good men and women who toil hard all their lives to make money to bestow upon educational or other worthy enterprises, die leaving their last will and testament in the hands often of people who seek every means of defeating their life-long plans. Lawyers and prejudiced judges sit in counsel upon the sanity of the man who through a long lifetime planned and toiled to perpetuate his name and to live on doing good until the end of time, and they find it

easy to reach the conclusion that such a man was either mentally unsound or else he was over-persuaded by designing parties. A good man, a minister in the Cumberland Presbyterian Church, who was blessed with large means, and who, during his life time had always been a liberal giver, long before his death made provision in his will that a handsome sum of money should be given to his local church, and to several benevolent enterprises of the denomination. The heirs of this unusually wise and prudent old man are now seeking to have the courts set aside that provision of the will. Of course, if they succeed, the cherished plans of that venerable man of God will come to naught. He is not here now to resent the interference with his right to do as he pleases with his own. Dead men's wishes have no power to check the impertinence of the selfish. The lesson in this case is plain to all who can read. It clearly says to all who wish to give money to any good cause, not to do it by a will. The uncertainty of giving to a college or a church enterprise by means of a bequest is so great that none who wish to be sure that their desires are fulfilled should ever risk it. It is better to convey property by deed, retaining a life interest, than to run the risk of a contested will. The best and wisest way to give is to give during life. It is the only absolutely sure plan of getting one's will executed. It is a fact that even the greatest lawyers cannot always draw a flawless will. It is very difficult to write a contract so that nobody can pick it to pieces. Almost anybody can convey money or property while he is living, but no man can superintend the execution of his will when he is dead. A man's remotest heirs will hover about the court house when he is gone to get even a small share in his estate. Heirs to property seem to spring up out of the ground when there is a chance to break a will. If you want to be sure that your gift is properly bestowed, place it where you want it with your own hand."

Negro Census Figures.

One of the most interesting revelations the national census of next year will make will be the facts given as to the condition of the colored people in the South. The data to be collected will relate largely to the ownership of real estate by the colored race, whether it is mortgaged or free of debt and how the figures compare with the returns made in 1890, and with State reports collected since. In this way it is expected to show what material progress the colored people have made during the present decade, and what neighborhoods have advanced more than others.

Some hints of the situation have been given in Virginia, one of the Southern States which have collected and published separately the assessment returns of the two races. The figures show in that State at least that the colored race is making steady progress in the accumulation of property at the same time that its percentage of the population is decreasing. In 1892, according to State returns, the colored people of Virginia owned 2.75 per cent. of the acres in that State assessed for taxation, and 3.40 per cent. of the buildings, and comprised about 44 per cent. of the population. In 1898, they owned 3.23 per cent. of the acres assessed and 4.64 per cent. of the buildings, while they did not comprise more than 37 per cent. of the population. Taking lands and buildings together, the colored people in Virginia were assessed in 1892 for 2.72 per cent. of all similar property, and in 1898 for 3.62 per cent.

This is a relative gain of nearly one-third in six years, and shows that the colored race in Virginia has made satisfactory progress in accumulating property. But the figures show a decided difference in the rate of increase in the city and country. In the former the real estate holdings of the colored people are decreasing relatively, while in the latter they are increasing. The census of 1890 showed that there were more colored men owning homes in the cities than in the rural districts. Now it is the other way. This fact is made evident by comparing the State returns of 1898 with the State returns of 1892, or with the national census returns of 1890. In the small towns particularly the increase in the real estate holdings of the colored people is marked, showing that in these places the race has found one of its best fields for improvement and accumulation. The advance made in farm property holdings is also much greater than the gain made in residence property holdings in the large cities, though the comparison is not so striking as between the gain in residence holdings in small towns and in large cities.

The lesson to be learned from these Virginia figures is that in the South, at least, the most favorable fields for the colored man are the farm and the small villages. It is there that he has his best chance for improvement and for accumulating property. In the large cities he too often adds to the idle class. This should be an indication to the colored man in what direction to turn his efforts if he desires to elevate his race. It is the opinion of trustworthy census officials that if the colored people maintain the same relative rate of increase for a century to come they have made in Virginia during the past six years, that they will, in proportion to numbers, equal the whites in property holdings. But the same

authorities are sure that this result depends largely upon whether the race makes its home in the cities or in the country.

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The Rev. Malcolm J. McLeod, formerly pastor of the Third Church, of Chester, sometime since elected to the Chair of Greek and New Testament Literature in Lincoln University, has removed to the University, and is fulfilling the duties of the professorship.

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VOL. V.

LINCOLN UNIVERSITY, FEBRUARY, 1900.

No. 5.

Help Our Work.

To provide intelligent, consecrated ministers and teachers for the Negro is the work of Lincoln University. They are greatly needed. Those who have been heretofore sent forth have honored the institution. Wherever found, in the different denominations, all over our land, they are looked up to and their influence is shown in the advancement of their people in intelligence, in industry, in purity and piety.

Our General Assembly and our Synod have both highly commended the work of Lincoln. To carry it on it needs funds. Nearly two hundred students are in attendance. They need to be boarded and provided with fuel and light. Their friends are not able to contribute very much. They themselves can earn but little. The endowment of the institution for the purpose is small. We are dependent upon the assistance of the benevolent for the support of these bright and worthy young men. None except those of this character are received.

Many former friends of Lincoln University and liberal givers to it have passed away in the last few years. Without those to take their place the work of the institution will be crippled. And yet it is more needed than ever. We appeal to those who would have the Gospel preached to the millions of benighted ones in our land, to those who would have the hundreds of thousands of colored children growing up among us taught of Jesus and His love, to send a contribution for the support of the young men being educated at Lincoln University as ministers and missionary teachers to their race. Address Rev. W. P. White, 1328 Chestnut Street, Philadelphia, Pa.

A Voice from Africa.

Our readers will remember mention made in our columns some months ago of Rev. W. F. Hawkins, a graduate of the class of 1899 in Lincoln University, who, with his wife, left this country for a mission field in Africa.

We have recently received a letter from Mr. Hawkins, written at Granger Mission, Liberia. He says: "The Lord has marvelously led and preserved us. We find the people here like lost sheep. They were so glad to see Mrs. Hawkins again, and asked if she had come back with a new 'daddy' to preach to them and teach their children.

She told them she had, and they said, 'Thank you, mammy; thank you, daddy.' There have been over seven hundred men and women and children to see us, and the mothers and fathers of these children have said, 'We go bring we children to you to teach, and we go come to your little church.' They are all heathen people, yet their hearts are open to the Gospel. They have nothing to give us but themselves. They have no clothes or money. When these boys have been taught how to do, they will be willing to do. They simply don't know. Pray that the Lord may enable me by His Spirit to be steadfast and unmovable in this work of love, and pray that His Spirit may touch the hearts of Christian people to remember Mrs. Hawkins and me as we labor here, wholly depending upon the Lord. We had very nice meetings last Sabbath. There were about fifty out both times. All of them were heathen with the exception of six professing Christians. They told me they were coming to church, but they had nothing to put on. I told them to come anyhow, and so they came, and they left, saying, 'Thank you, mammy, and thank you, daddy.' Pray for us."

Mr. and Mrs. Hawkins went out without the promise of help or support from any board or church. They are trusting in the Lord. We hope that the friends of mission work will remember them and not allow them to suffer for the necessities of life.

The Day of Prayer for Colleges is always an interesting occasion at Lincoln University. It was observed this year on Thursday, January 25th. Three regular services were held in the chapel. At the forenoon service, Profs. J. B. Rendall and J. Linn Reed made addresses; in the afternoon the Rev. Robert Watson and Mr. Samuel Dickey, of Oxford, spoke, and in the evening the Rev. Prof. Malcom J. McLeod preached. All the services were well attended.

There was also a noonday prayer meeting, which had continued to be held since the week of prayer. At this a number of students not before professing Christians came out on the Lord's side, greatly decreasing the number of the unconverted, which, at the beginning of the year, was eighteen. A native of India, with a singular history, full of love for the Sav'our, as well as with remarkable Biblical knowledge, and anxious to be trained for usefulness in missionary work, has recently been received into the institution.

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Students' Classification.

Of the one hundred and eighty-four students in attendance at Lincoln in December (a few have been added since), the following classification was made:

RESIDENCE:

North Carolina.....35	New York.....	3
Virginia.....27	Massachusetts.....	3
Pennsylvania.....27	Florida.....	2
South Carolina.....22	Texas.....	2
Georgia.....16	District of Columbia.....	2
Maryland.....9	Rhode Island.....	1
New Jersey.....6	California.....	1
Arkansas.....6	Connecticut.....	1
West Indies.....6	Louisiana.....	1
Africa.....5	Kentucky.....	1
Tennessee.....4	Indiana.....	1
Delaware.....3		

ECCLIASTICAL BELONGING:

Presbyterians.....80	Episcopalians.....	11
Baptists.....40	Congregationalists.....	1
Methodists.....34	Not Church Members.....	18

PURPOSE IN VIEW:

Ministry.....113	Teaching.....	11
Medicine.....28	Other Pursuits.....	7
Law.....10	Not Decided.....	15

An Independent Presbyterian Colored Church.

The Rev. E. W. Williams, of Abbeville, S. C., Principal of the Normal and Industrial School at that place and also the Moderator of the Afro-American Presbyterian Synod, and Secretary of the Committee on Home Missions of the new Independent Presbyterian Church for the Colored Race, recently spent some days at Lincoln University, and preached to faculty and students on the Sabbath.

Mr. Williams made a good impression. He has in him the elements of a wise and stable

educator and leader for his race. He is convinced that many of the friends of the colored Presbyterians have long felt that such a movement as this in which he is at the head would be conducive to the development of Presbyterianism much more rapidly among them.

"They have felt," he says, "that efforts along this line have been lacking in force and power, because they have sought to engraft the colored Presbyterian brother into an unnatural vine instead of the natural one, which is the Negro race itself, which must form the basis of his moral and social life."

There have been two regular meetings of the Synod since the organization two years ago, and he thinks there is every reason to hope for growth and a lively and aggressive work. Mr. Williams has strong endorsements and commendations from leading Presbyterians in both the Northern and the Southern Presbyterian Churches.

Certainly no subject is of greater concern to those who are desirous of rendering substantial and permanent assistance to the colored Presbyterians. Those rendering such assistance must desire to give it in such a way as to put the Negro in position to help himself, and in such relation to his own race as that he will at the earliest moment possible reach the point of self-support. This we can say without endorsing at this stage the movement for an independent Presbyterian Colored Church. In reference to it, benevolent givers need to be fully persuaded in their own mind.

Industrial Education for Everybody.

J. L. M. Curry, LL.D., is well known as the Secretary of the Peabody and Slater Funds, from which are expended such large amounts for Southern education. He was a Confederate soldier, and after the war a Southern Congressman. Writing on the above topic recently in the *Independent*, he says:

"When I began, shortly after the surrender, to survey the desolation which prevailed, to see if I could find something which, in the Providence of God and by the energies of our people, would lift us up from our bankruptcy and ruin, I felt that there was no agency which could possibly transform the condition of our people, revolutionize it, bring us back to our ancient regime and prosperity, except universal education. And when I say universal, I mean the education of all, black and white, men and women, to the fullest extent of their moral and intellectual possibilities. I regarded that as the lever to lift us up from the slough of despond, and I believed that it should be provided by the State, and that the most legitimate tax on property

which statesmanship could devise was the tax for the education of every human being.

"The great change that has been wrought in my day, has been in reference to education. Away back yonder, in 1853, I was a member of the State Legislature of Alabama. In 1855, I went again, and in those days I was on a committee to frame laws to establish a common school system for the State of Alabama, and it passed and was on the statute books when the war came on. But it did not include the Negroes. It was that deformed system. But now I would take them all in if all are citizens and producers.

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

"Manual training ought to be introduced into every school, even into the theological seminaries. I would put it into every school from the university up to the kindergarten, and I would include women as well as men, girls as well as boys. You remember that at the World's Fair there was a great educational exhibit, and as one of the learned German professors was going through he saw something that women had made, and he read about the institutes and schools for girls in the United States, and he was so angry that he almost swore—in German, of course. This man was incensed at the idea that a woman should have a high education—the same advantages as a man. And what do you think he said? He became very pious, after swearing, and said, 'May God have mercy on that Columbus who discovered America!' He thought that was the sin of sins, the root of all evil, that a woman should be educated. But I think a woman should be trained in every direction. She should know how to cook, and to wash, and to do many other things, just as a man ought to know how to rock a cradle, to help his wife, and to make plows and construct houses, and sometimes write poems and sometimes go to the legislature. Industrial training should go through all education. The processes of nature should be learned; something of the principles of art should be taught. Massachusetts has demonstrated that the best investment a State can make of its money is to put it into the brains of the children. This pays the best

interest and makes the best returns. To-day, in Massachusetts, with its large school appropriation, the wealth-producing power of each person per day is 73 cents; in the nation at large, 40 cents."

The Negro Problem.

A southern paper, in calling attention to a conference to be held for the study of race conditions and problems, says:

"There is occasion for such studies. There are causes at work seriously to the injury of the colored people as a race. The census furnishes some suggestive figures. In the year 1810 there were 1,337,808 Negroes in the United States; in 1840 they had increased to 2,873,648—more than doubled in thirty years. Compare again the number in 1820, viz.: 1,771,656, with the number thirty years later, in 1850, viz.: 3,638,808, which is a little more than twice as large. The law of increase among them before the Civil War was a doubling of their numbers in thirty years. But during the last thirty years, under their changed conditions, they have increased only about 45 per cent. The census of 1860 showed 4,441,830 colored people in the United States. Had they continued to increase at the same rate as one or two generations ago, there would have been in 1890 more than eight and a half millions of them; but the census of 1890 gives their numbers as 7,470,040, less than seven and a half millions—about a million less than would have been their numbers had the old ratio of increase prevailed. Slavery may not have been an ideal condition. Yet the stern fact confronts us that in the last thirty years there have been ten hundred thousand more deaths among them than would have been normal during the same period even in a state of slavery.

"The conditions which tell so fearfully upon their longevity are very injurious upon their whole being. Morally and religiously they are on a lower plane than one or two generations ago. Insanity was almost unknown among them fifty years ago. The number of insane Negroes is rapidly increasing year by year. A murder by a Negro was formerly a rare occurrence. Drunkenness was not a prevalent vice. They had their faults, but they compared favorably in morality with the servants and laborers in any land. A severe test was put upon them during the war, when they were offered their liberty and urged to strike for it and pledged the support and protection of the army and navy of the United States in any effort they might make to secure it. The able-bodied men were all away in the Confederate armies. Only women and children were at home on the plantation, powerless to oppose them, yet there was not a

single massacre or murder, no destruction of property—but a marvellous loyalty and faithfulness.

"There are now many noble types of Christian character and a notable improvement in some of them—but there has been a fearful increase of insanity, and drunkenness, and immorality, and lawlessness, including crimes which have inflamed communities and led to the lynchings which are a blot on our civilization. The Negroes now furnish a large percentage of the criminal class. In proportion to their numbers, there are nearly three times as many colored people as whites in our prisons. No man liveth to himself. The increase of vice threatens the welfare of everybody in the communities in which it occurs. The facts as to the degeneracy of this race as a whole during the last thirty years as indicated by the census reports are startling.

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

Negro Education.

Those who are convinced that without education there is no hope of the elevation of the Negro, view with alarm the movements in parts of the South to deprive them of it or to cripple his advantages for obtaining it.

We believe that, as asserted by Mr. T. Thomas Fortune, in the *New York Sun*, "before the end of the chapter is reached, it will be discovered that it is vastly cheaper to build school houses than to build jails; to support school teachers than to support constables and a militia force to put down the criminals reared in the school of illiteracy and State illiberality."

Says *Harper's Weekly*:

"Mr. Fortune points his moral with statistics, which show that education has already worked wonders for the race that was in slavery and in the blackest compulsory ignorance thirty years ago. The Negro has never had a perfectly fair proportion of the school moneys. For example, while the blacks constituted 26 per cent. of the average attendance in the Southern States and the District of Columbia in 1896-97, only 20 per cent. of the total school expenditure was devoted to them. Since 1870, the blacks, according to Mr. Fortune, have received about \$100,000,000 of the \$515,000,000 expended on the Southern public schools, and yet of the 27,435 teachers employed in the Afro-American schools, 99 per cent. are Negroes who have been brought out of the bondage of darkness and educated in the very schools where they now teach.

"When the differences in heredity, home and social influences are considered, and when we remember the condition of the blacks at the end of the Civil War, these statistics, marshalled by Mr. Fortune, indicate an enormous intellectual advance. These are facts that cannot be wiped out, any more than can the existence of the children of slaves, who are preaching, practicing law and medicine, conducting business enterprises, writing for and editing newspapers, cultivating farms, and, what is becoming of greater and greater importance in the South, carrying on skilled trades. The instructed Negro may be only half educated, it is true, but the race is marching upward. The storm and stress period of the South is still upon it. The curse of slavery has not yet been removed. But it is clear that the schools are sending the light into the dark places and that anything that shuts off or reduces the brilliancy of the light is inimical not only to the Negro, but to the whites themselves, to the South and to the whole country."

Faculty of Lincoln University.

REV. ISAAC N. RENDALL, D. D.,
Mary Warder Dickey President of Lincoln University.

REV. JOHN B. RENDALL, A. M.,
John H. Cassidy Professor of Classical and Ecclesiastical Latin.

J. CRAIG MILLER, M. D.,
Wm. A. Holliday Professor of Natural Science

REV. ROBERT LAIRD STEWART, D. D.,
Professor of Pastoral Theology, Evidences of Christianity, and Biblical Antiquities.
Dean of the Faculty of the University.

REV. J. ASPINWALL HODGE, D. D.,
Mrs. David Brown Professor of Instruction in the English Version of the Bible.

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REV. MALCOLM J. McLEOD,
Charles Avery Professor of Classical and Hellenistic Greek and New Testament Literature.

REV. J. LINN REED,
Professor of English Literature and Rhetoric.

Lincoln University Herald.

VOL. V.

LINCOLN UNIVERSITY, APRIL AND MAY, 1900.

No. 7.

The Collegiate Commencement at Lincoln will occur Tuesday, June 5. It is expected that a special train will leave Broad Street Station at 8 A. M. on that day, on which tickets at a reduced rate of fare can be obtained by applying to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut St., Philadelphia.

We deeply regret the loss of one of Lincoln University's warm friends and generous contributors of many years' standing, Mr. Henry L. Young, of Poughkeepsie, N. Y. He died April 7, aged 82. He was formerly a member of the Presbyterian Church, but for some years had been connected with the Reformed body, and a member of its consistory.

Theological Commencement.

This occurred April 17th. The examinations took place the previous week. The annual sermon was preached Sabbath morning, April 15th, in the Chapel, by the Rev. Samuel C. Logan, D. D., of Scranton, Pa., and was much enjoyed. Dr. Logan was the first Secretary of the Freedmen's Board of Missions. Although past three score and ten, he preaches with all his aforetime force and vigor.

The forenoon of Commencement Day was devoted to Alumni addresses. Owing to President Rendall's engagement in a meeting of the Board of Trustees, the Hon. Prof. John B. Rendall presided. After music by a large and well organized choir of students, and a prayer by the Rev. L. J. Coppin, of Philadelphia, Prof. Rendall said:

"Twenty-nine years ago Rev. Wm. R. Coles went out from Lincoln University, and instead of drifting about, he has stayed from that time until the present in one place, Aiken, South Carolina. The roots have sunk down deeply, and the work is being felt. He is here to-day to speak upon the subject of 'The Field and Its Needs.'"

Rarely have we heard a better address of its kind than followed. Besides being forcible and eloquent, it abounded in common sense. The speaker confined his observation chiefly to the Southern field. He said some people have declared that the Negro's religion has degraded him. Unless it shall be shown that the Negro has some religion peculiarly his own, that cannot be true, for the religion of Christ never degraded any man. There are those who say that what the colored man

needs is manual and industrial training. It is true he does need such training, but he needs also moral and religious culture. It is only this which can give him the necessary qualities for success in life. It is in order to fit you for this kind of work that you have been trained in the theological course at Lincoln University. He described somewhat humorously his coming to Lincoln University after having graduated in the Second Reader, and his early days in the institution. "When I came," said he, "in 1866, we landed at Buttonwood Station, walked a mile and were at Lincoln University. There were three buildings then and woods all around them. Now we get off at Lincoln University, walk a mile and see houses and great piles of buildings all around us. Notwithstanding we have walked a mile, we still see all around us: Lincoln University."

He declared that inasmuch as "the highest Christian culture has made the white man what he is; the highest Christian culture is needed to make the colored man what he should be."

After a selection of music by the choir, the Rev. Wm. A. Creditt, pastor of the Cherry Street Baptist Church, of Philadelphia, was introduced as one of whom Lincoln University was proud, because of his work. His address was a powerful presentation of the value of a true education in fitting man for work for his fellow-man. The educated man he described as standing on a mountain top, with one hand lifted toward God and the other reaching down and drawing his fellow-man upward. Lincoln University stands for education; for training men to think and making them a power. "We must have good farmers and good tradesmen, but we must also have leaders. Lincoln stands for the training of leaders. Men who study for the ministry, train for the ministry, not for a race. Who knows who I shall preach to before I die? God gave the Gospel for humanity. He knew that some of the African race would come under its influence and some Chinamen would receive it. He said, 'Go, preach the Gospel to every creature.' A high standard is required of the man who desires to practice law or medicine; then why should we lower the standard of the ministry? Lincoln stands for a fully equipped ministry. When a few years ago General Armstrong came here and asked President Rendall if the colored people could take in an education, President Rendall arose

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1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

and said, 'Sir, they take in all I have to give and call for more.' We love Lincoln because she gives us not only a liberal education, but a moral and religious training that fits us for usefulness."

Both the speakers of the morning were vigorously applauded, and when Dr. Credit had concluded, the applause was very enthusiastic and prolonged.

The noon recess was a busy time with everybody. The Alumni had spread a dinner in Recitation Hall, and thither those entitled to participate repaired. The time passed pleasantly around the banquet board. The repast was followed by speeches and pleasant conversation.

The Faculty of the University divided their special guests around among them and entertained them at their homes.

The attendance in the afternoon was very much larger than in the morning. Among the distinguished visitors were Rev. J. Addison Henry, D. D., pastor of Princeton Presbyterian Church, Philadelphia; Rev. Robert Watson, pastor of Oxford Presbyterian Church; Rev. William R. Coles, Aiken, South Carolina; Rev. Wm. A. Credit, D. D., Philadelphia; Rev. William P. White, D. D., of Philadelphia, the Financial Secretary of the University; Rev. John M. Galbraeth, Chestnut Level, Pa., the Secretary of the Board of Trustees; Rev. Wm. R. Bingham, D. D., President of the Board of Trustees, Oxford; Rev. J. B. Reeve, D. D., Philadelphia; Rev. L. J. Coppin, Philadelphia; Rev. Robert F. Sample, D. D., New York, a member of the Board of Trustees, and the Moderator of the General Assembly; Rev. Thomas McCauley, Philadelphia, a member of the Board of Trustees; John M. C. Dickey, Esq., and J. E. Ramsey, Esq., Oxford; and Messrs. W. H. Scott, H. C. Gara, and J. R. Reading, of Philadelphia.

The exercises were opened with prayer by the Rev. Dr. J. Addison Henry. Six graduates made addresses. The first was Samuel J. Comfort, of Philadelphia. His theme was "Happiness is the Reward of Service." In the

course of his remarks, the speaker referred to the harmony of the universe, in which all parts move on without friction or jarring. The law impressed upon the human mind by the Divine is the law of love, and only he who moves obedient to that law can be supremely happy. Whether we waste our energies in idleness or expend them upon ourselves, the result is the same. When, in disinterested love, we labor for others alone, we secure the largest measure of blessing. Give a poor man who is a slave more money and you make him more a slave than before. Educate him without improving his morals, and you only increase his power for evil. He must be made to conform with the Divine law if he is to be happy, and his service must be according to the Divine purpose.

The second speaker was James M. Ewing, of Virginia. His theme was, "Man's Possessions Are God's Gifts." The speaker gracefully and with full self possession proceeded to present his thoughts along this line in admirable style. In part, he spoke as follows: "Man shows his appreciation of what the horse is by putting a bridle upon him, to guide and direct him. He shows his appreciation of his boy by placing books and libraries before him, endowing schools and furnishing him with instruction, that he may fill properly the sphere of usefulness to which he has been called. So God has endowed man with powers and given him blessings that show His appreciation of him. The fish is given fins for water and the bird wings for air, but man is endowed with hands. Instinct guides the fins of fishes and the wings of birds, but behind the human hand is reason. Man made in the image of God was especially endowed for the duties and responsibilities committed to him."

Harvey A. Onque, of New Jersey, spoke on "The Power of the Twentieth Century Pulpit." In the course of his remarks, the speaker said: "The power of the twentieth century pulpit must be the power of Christ. The minister who speaks for Christ must be endued with His power. He does not need to proclaim anything new. He must rather get back to the teaching of Calvin, Whitfield and Wesley. Yea, verily, he must get back to the primitive truth which Jesus intended His Church should proclaim. Woe to the pulpit when, instead of preaching the simple Gospel, it begins to give lectures upon political economy and discusses the powers, endowments and teaching of unregenerate philosophers. The twentieth century pulpit must preach the old Gospel if it would usher in the golden era of the kingdom of Christ."

William W. Sanders, of Pennsylvania, was the next speaker. His theme was, "Scope of Our Mission." After a few words of intro-

duction, the speaker said: "Religion is a Divine institution. It is for the race. Without it the institution of the home and of the nation will crumble to decay. Unless the minister can see the relation of religion to the individual, to the home and the State, he does not comprehend the scope of his mission. Man may have skill to make the finest and most delicate machinery, he may have such knowledge of some process or business as to be continually sought after by his fellow-man, but that knowledge will not admit him to heaven. He must be regenerate."

William M. Walker, of Florida, discussed "The Equipose of Education in Human Development." The speaker was very eloquent, and, like all the rest, showed careful training in the line that gives one confidence without assurance and knowledge without self-exaltation. The presentation of the attainment of truth as a means of usefulness and the using of one's powers for the good of others, were ideas that shone out in the discourses of all the speakers of the day. Mr. Walker spoke of the great importance of educating hand and heart and head. To make the perfect man, Christian education for the heart, intellectual education for the mind, and industrial education for the hand is needed.

The last of the six speakers was John A. White, of Virginia, and his theme, "A Century of Christian Conquest." In the course of his remarks, he described the struggles of the nations in the throes of paganism until the Christian religion came to enlighten them. It was but little before the beginning of the nineteenth century that the work of modern missions began. India, China, Japan and Africa have felt the awakening power of the religion of Christ. Schools have been established, multitudes of souls have been brought to Christ. Idols are neglected and decaying, old systems are giving way to the new and yet all-powerful influence of the religion of which Judson and Moffitt were among the pioneer missionaries. Let us remember that in this conquest we must bear our part.

The Secretary of the Board of Trustees, Rev. John M. Galbraeth, read the names of the graduates, fifteen in number, and as the names were called the young men arranged themselves across the platform, with their backs to the audience, and facing Dr. Rendall, who addressed them briefly before presenting them with their diplomas. He reminded them that Lincoln University had done all for them that she could do. They were now to go forth as ministers of the Gospel. He urged that they should ever be mindful of the necessity for the Lord's help, instruction and guidance, assured that they would ever be followed by the prayers of the faculty, that the Holy Ghost might be upon them in their work. He then

handed them their diplomas and permitted them to return to their seats.

The graduates were as follows:

Samuel J. Comfort, Philadelphia.

James M. Ewing, Rose Hill, Va.

Wm. Drewry, Martinsville, Va.

John B. Gardiner, Cobham, Va.

Emmet D. Gully, Hot Springs, Ark.

Wm. F. Kennedy, New Market, Tenn.

Charles H. Male, St. Kitts, W. I.

Harvey A. Onque, Newark, N. J.

Samuel T. Redd, Martinsville, Va.

Lewis W. Richie, Abbeville, S. C.

Wm. M. Sanders, Martinsville, Va.

Jeremiah C. Swann, Lothian, Md.

Wm. W. Walker, Palatka, Fla.

John A. White, Suffolk, Va.

Turner C. Williamson, Wilson, N. C.

In addition to the degree of Bachelor of Theology, the degree of Master of Arts was conferred upon a number of them. The degree of D. D. was conferred upon the Rev. William R. Coles, of Aiken, S. C., who so ably addressed the Alumni in the forenoon.

The Rev. J. Addison Henry, D. D., being called upon, spoke as follows:

"I don't know what I can say that can add to the interest of this occasion. These young men have acquitted themselves so well that there is nothing but praise to be given them. I remember that I was here once a long time ago on an occasion like this, when a class was graduated in theology. That day we met in a building out there some place. It seems to be it was something like a tent. I want to tell you young men that more than forty years ago I was taught by Dr. Rendall, who has been your instructor here so long. He trained me for entrance to what was then the College of New Jersey, now Princeton University. I then formed a very high opinion of him as a man, and I have had no occasion to change it since. I wish to say to you young men who are students in Lincoln University, don't get the idea that as soon as you receive your diplomas you are to proceed to turn the world upside down. These are trying times in the Presbyterian Church, to which I suppose most of you belong. Some men come into the Presbyterian Church from other denominations and then give trouble afterwards. I am not saying anything against other denominations, but I wish to say it is a man's duty to either accept the teaching of the church to which he attaches himself or else quietly withdraw from it and go where he is better suited. I am here to-day because I was acquainted with one of the young men who has just been graduated. His father and grandfather before him lived in my father's family. They were good men and I am not surprised to hear the young man well spoken of and highly esteemed by the faculty of the University. I allude to Harvey A. Onque."

Rev. L. J. Coppin, of the A. M. E. Church, of Philadelphia, also made some brief remarks, after which the exercises were closed with prayer and the benediction by the Rev. Robert F. Sample, D. D., of New York.

An Interesting Occasion.

Under the above heading, the *Presbyterian Journal* thus wrote of the event more fully described in this issue of the HERALD:

The theological commencement of Lincoln University, held on Tuesday of last week, was a most successful affair, and impressed all present, as usual, with the great and useful work being accomplished by the institution. Lincoln is growing in its equipments and in its efficiency with the years, and now possesses eleven professorships, all well and ably manned. Seventeen buildings dot its beautifully located grounds. It is most unfortunate that owing to limited scholarship endowment and limited yearly contributions for the support of students, more of the latter cannot be received. About one hundred and ninety have been present the past year, but quite an additional number could be accommodated. The graduating class numbered fifteen this year. The annual sermon in connection with the close of the theological seminary, was preached by that veteran friend of colored education, the Rev. Samuel C. Logan, D. D., of Scranton, Pa., who has been in the harness for fifty years, but who preaches with the same fire and force as he did two-score years ago. His sermon was much enjoyed by all who heard it.

On the forenoon of Commencement Day, the Alumni meeting was held in the chapel, and two addresses, equal in merit and in delivery to those of the distinguished alumni of any of our white colleges, were given by the Rev. Wm. R. Coles, of Aiken, S. C., of the class of 1871, and the Rev. Wm. A. Credit, of Philadelphia, of the class of 1889. Upon each of these graduates Lincoln worthily bestowed the degree of D. D. Of the six young men who spoke in the afternoon, two were from Pennsylvania, one from New Jersey, two from Virginia, and one from Florida. In the opinion of all with whom we conversed, they acquitted themselves in a way to bear comparison with those who appear upon commencement platforms anywhere.

At the close of their addresses, the Rev. J. Addison Henry, D. D., the popular and beloved pastor of the Princeton Church, Philadelphia, paid a well merited tribute to President Rendall, of Lincoln, his instructor at Princeton forty years ago. He testified to his own interest in Lincoln University, to its honored and useful career, and his pleasure in being present to listen to the address of

one of the graduates whose father and grandfather had lived in his father's family, and were both good, godly men.

The closing exercises of a day full of enjoyment and encouragement was a prayer by the Rev. Robert F. Sample, D. D., Moderator of the General Assembly and a trustee of Lincoln University.

One of the graduates, Charles H. Male, who comes from the West Indies, will go as a missionary to Africa; Samuel T. Redd goes to a Presbyterian mission in Decatur, Ga.; J. C. Swann will teach in Zion Academy, Md.; T. G. Williamson undertakes a Presbyterian mission in Coatesville, Pa.; W. F. Kennedy goes to the Presbytery of Knoxville, Tenn.; James M. Ewing will become pastor of the First African Presbyterian Church, Philadelphia, and J. Comfort, of Mt. Calvary Baptist Church, in the same city.

The Collegiate Department of the University continues in session until June 6th, when its commencement will occur, and to which all its friends and those interested in colored education are invited.

A Much Needed Improvement.

We feel constrained to repeat the appeal made in our March number, in behalf of a need most urgent, and an improvement necessary to the comfort and health of the students of Lincoln University. It is facilities for washing and bathing—lavatories and bath rooms. None of these exist in the dormitories. The only means the students have for heating water are by the small oil stoves which are possessed by a few of them. Owing to this, anything like regular baths by the students are almost out of the question.

It is felt by the Trustees that an additional building, provided with above conveniences, should be erected at once. A Committee has secured a plan for a small two-story building, in the first story of which may be placed lavatories, bath tubs, etc., and provision be found in the second story for social meetings, assemblies, etc.

It will cost about \$7000 to erect it and adapt it to the purpose intended, and place in it the conveniences required. Part of the estimated amount will be needed to increase the present water supply of the Institution and construct tanks and arrangements for heating water.

Appeal is made for contributions to accomplish the object, which may be sent to Rev. W. P. White, D. D., Financial Secretary, 1328 Chestnut Street, Philadelphia; or to J. F. Ramsey, Treasurer, Oxford, Pennsylvania.

For further particulars, any member of the following Committee of Trustees may be addressed: Wm. H. Scott, 1211 Clover Street, Philadelphia; H. C. Gara, 23 South 17th Street, Philadelphia; J. E. Ramsey, Oxford, Pa.

Lincoln University Herald.

VOL. VI.

LINCOLN UNIVERSITY, OCTOBER, 1900.

No. 1.

Notes.

Mr. Richard Shelton, of Madura, India, of whom mention was made in our paper last year, was not readmitted to the classes this year, and is no longer a student in Lincoln University. We wish our patrons to take note of this.

The article upon "Manual Education," by a Lincoln University professor, is called for, we think, by the exigency of the times. It is part of a paper read some time since before the Presbyterian Ministers' Meeting of Philadelphia. We took the liberty of omitting the introduction and condensing portions of it.

Many of our readers have doubtless heard, through the public prints, of the very serious accident that happened to Mrs. Prof. John B. Rendall, of Lincoln University, in falling down an elevator shaft at Atlantic City. We are very happy to report that, although a shoulder bone and a hip bone were broken, and severe contusions suffered, yet she seems in a fair way to recover, and her friends feel very hopeful, which is cause for devout thankfulness to God.

The Forty-fifth Academical Year of Lincoln University opened September 20th. About sixty new students, of very promising character, were admitted. Of these, thirty-seven entered the Freshman class. The Junior Theological Class numbers twenty. The whole number falls a few short of two hundred. The applications of quite a number had to be declined, owing to lack of funds to support them, at least in part. Other applications may be favorably considered, provided the friends of those making them agree to contribute to their help.

The much needed improvement at Lincoln in the way of a building containing facilities for washing and bathing—lavatories and bath rooms—is still being urged and planned for by the Trustees. More than half of the amount needed to erect it has been pledged, and friends of the Institution and of colored education are appealed to in behalf of additional funds. The only means the students now have for heating water are by the small oil stoves which are possessed by a few of them. Owing to this, anything like regular baths are almost out of the question. Health and cleanliness demand the improvement asked

for. Contributions may be sent to the Rev. W. P. White, D. D., Financial Secretary, 1328 Chestnut Street, Philadelphia; or to J. F. Ramsey, Treasurer, Oxford, Pennsylvania.

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Valuable Acquisition.

Lincoln University has secured the services of the Rev. Robert F. Sample, D. D., ex-Moderator of the General Assembly, and recently pastor of the Westminster Presbyterian Church, New York City. Dr. Sample is well known and of eminent ability and wide influence. He will fill the Chair of Christian Ethics, and at the same time will exert effort in certain parts of the country to secure a much needed additional endowment for Lincoln University.

New Professor.

Since our last issue, Prof. Malcolm J. McLeod resigned the Chair of Greek and New Testament Literature, in order to accept a call to the pastorate in Passadence, California. While much regret was felt at losing him, it is a source of much gratification that a highly acceptable and worthy successor was so soon found. Mr. Samuel Dickey, of Oxford, who filled the chair so satisfactorily the year previous to Prof. McLeod's assuming it, was elected by the Board of Trustees, and has accepted and entered upon his duties. He was ordained by the Presbytery of Chester on October 10th, and is now the Rev. Samuel Dickey. He is the nephew of the founder of the Institution, and son of one who for years was President of its Board of Trustees. There is hoped for him a long and useful career in connection with Lincoln.

Lincoln University.

In the early fifties, a Negro in south-eastern Pennsylvania went daily to a certain spot to pray for the education which should fit him for missionary work in Africa. It was in the heat of the anti-slavery agitation, and all doors were closed; but, through the exertions of a wise minister, his prayers were answered. The stone which had been

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LINCOLN UNIVERSITY, PA.

his altar is the corner-stone of the first building of Lincoln University, whose achievements are as truly founded on his need. The institution met bitter opposition until after the war, but proved its rights by its work. Since emancipation, its scope is limited only by its resources. The expenses of study are made very low by careful management of a small endowment, and some worthy students are helped by private generosity. But the University gives no assistance, wisely stimulating industry and self-control, while confining its benefits to young men of purposeful character. "He who will not endure trial is not worth the help." Since applications always outnumber vacancies, it can choose the best material; the incapable or indolent are not retained. There are now over two hundred students, from the Southern States, the West Indies, and African mission stations. They are thoroughly trained for professional or distinctively religious work, and cannot fail to carry tremendous uplift to their people. Many of the alumni hold important positions in educational work in the South, and others are missionaries, teachers, or government officials in the West Indies, Liberia, or South Africa.

The Commencement exercises, held at Lincoln University, near Oxford, Pa., on June 5th, attracted many guests from Philadelphia and Washington. They found attractive and well-equipped buildings in a natural park, a fine body of students, and a throng of Negroes to whom the day must have taught object-lessons. Indeed, the change from year to year in the appearance and manner of the Negro audience is convincing witness to the influence of the University. Besides the various dormitories and recitation halls, the group of buildings includes a chapel, a small but good hospital, and a fine new library. The trustees announced arrangements for a much-needed gymnasium. The Negro is a natural orator, and the speeches on the programme were very creditable. Most interesting and timely were the pleas for Chris-

tian unity in our new possessions, by Joseph Creagh, a West Indian, and for the Gospel, as the hope of Africa, by Thomas Chalmers Katiya, of South Africa. The latter is preparing for missionary work among his people, the Tecubu tribe, to whom the war is bringing brighter prospects. His command of English is extraordinary. He won the prize for the best essay on "Personal Responsibility for Character." This year the University first honored a woman, giving the degree of M. A. to Miss Lucy Laney, Principal of Haynes Memorial School in Alabama. In addition to her regular duties, she has, by gratuitous night-work, prepared a number of young men for advanced classes in this and other colleges.—*Caroline D. Smith, in The Outlook.*

Manual Education.

BY PROF. JOHN B. RENDALL.

Manual education is regarded as a panacea for the ills, not of the human race, but of the Negro race; as the solution, not of a general problem, but of the special Negro problem.

This kind of education is clamoring for prominence, not in the high schools and academies and colleges at large, but is restricted to the schools of this one race. It seems to be regarded as meeting the peculiar demands of a peculiar people.

It has come to be the fad, and the school that does not have this feature as the principal course, and the other features as accessory and subsidiary courses, is out of the swim and is behind the times.

For them, what is really meant by an education must be kept in a very subordinate position.

Now we do not propose to disparage the course and the training of such schools as Hampton, and Tuskegee, and the S. C. Agricultural and Normal College, and others that have been conspicuous in the grand work they are doing. Instead, we would that they were multiplied many fold, and that their capacities were increased.

Nor do we disapprove the introduction of the industrial feature in most all of the schools that have not until recently made the industrial feature so prominent; nor do we say aught against the appeals that are made to philanthropy chiefly on the ground that this kind of education is emphasized.

It is important that the masses should have a training in the trades. With trade unions limiting the number of apprentices, with the closing of so many doors to so many of the trades, it is a grand thing that manual skill in so many schools is taught in the different trades and pursuits. It may be a question

whether brick making and bricklaying can be as well taught in a school as by a practical mason, whether carpentering and shoe-making can as thoroughly and quickly be learned from professors as from builders and shoemakers. It is also true that, down South, most of the firemen on the engines and many of the masons and carpenters and mechanics of all kinds, are colored men. The doors, therefore, to these trades and occupations are open to them. They can learn the trades and they can practice them in the South at least. And they can learn them both in the workshop or in the schools. If what they learn in the schools is not as practical as what is learned in the factory, and shop, and engine, there may be a compensation that along with it they do some real education, and still better, a certain amount of moral and religious training; and yet on the last point we are not sure that, in the effort to avoid the appearance of narrow sectarianism, more of the formality than the vitality of morality is not inculcated, and whether religion does not stand on a very liberal and sometimes materialistic platform.

It is well known that Presbyterians are the most generous philanthropists, and more Presbyterian money is sought and secured for such work than from any other source. We do not stay this generous flow, nor divert it to other channels, but we would say, remember also the distinctive work which has been the boast and glory of the Presbyterian Church. These things ought ye to have done, but not leave the other undone.

The great mission of the Presbyterian Church is to teach not merely vague truth, but exact truth.

Manual skill is an elevating influence, but an enlightened conscience is the great uplifting force in the world. Without this, the highest development of industrial skill may mean only Babylon, or Nineveh, or Greece, or Rome. We quote the words of one who has had the widest observation, and who has spent a generation in this work.

"The Christian Church cannot end its work for the Negro by securing merely his industrial prosperity. The Negro laborer is in a family which needs to be made a Christian home. If his home is Christian, it will be a blessing in the community where he lives. And even his skill as a laborer needs to be made honest and faithful in the workshop by the motives of religion.

"Every thousand mechanics and farmers need a pious, well educated, competent minister. And every intelligent, benevolent Christian man knows that the highest skill in trades and other manual industries, though no disadvantage to any man, will not qualify any one to be a preacher to a congregation or the pastor of a flock.

"Christian benevolence will never stop at the limit of manual industry, while it desires the *salvation* of the Negro. They must seek the highest well being of the *man* in the mechanic, of the family in the community, and of the *immortal* in this present life."

Let me give a few statistics. Of the eight to ten million Negroes in this country, six million may be said to belong to the submerged class, the others have felt the breath of our Christian civilization. There is, therefore, a tremendous task still before us as patriots and Christians.

If they are divided denominationally, one and three-fourth millions, nearly, are Baptists; one and one-half millions, nearly, belong to the three Methodist branches; and between one-fourth and one-half million belong to the Episcopalian, Congregational and Presbyterian Churches. This makes only about three and one-half millions who have the form of religion. These nominal Negro Christians have about 27,000 churches. These churches at least ought to be manned by a thoroughly trained, consecrated, godly ministry. We omit saying anything of the need of trained and skillful physicians, and we could say much on this point, or of other professions, but restrict ourselves to the ministry alone.

If we appreciate the need of the piety and high scholarship of the Duffs and Scudders in India, of Judson in Burmah, of John G. Paton among the cannibals of the South Seas, of Moffat and Livingstone and Bishop Hannington in Africa, shall we make light of its need at our own doors?

Having had the privilege of being connected with an institution whose crown is the sending of missionaries and ministers across the water and all over our own land, having heard all these years the low, unconscious cry for spiritual help that comes up on the night air, I claim to speak from some observation and experience.

We follow closely those who go from us into the field. Until the millennium comes, there will be no grouping of men without some Judas, no matter what is the spirit and purpose of the group. And so here and there there may have been one who has gone from our walls who has been an idler, or with vaporous ambitions, as Mr. Warner says, but the percentage is remarkably small. They go down and modestly do their work, and are a blessing in the communities in which they live, and there is no blaring of trumpets nor waving of banners.

In their flocks are found the most honest and industrious and faithful artisans, and the most peace-loving and orderly citizens. Fully one-half who go from our walls go into the ministry in the different denominations. And they are called to the strategic positions and

places of responsibility. They become the leaders of moral ideas and religious thought.

I might mention, if I had time, the names of the Secretaries of Education, and bishops, and presidents of their denominational schools.

Now the majority of the preachers of the 27,000 Negro churches are lamentably ignorant and lack the best elements of character, and yet, through these churches, are to be taught the truths of the Bible which alone can give integrity of character. To meet the necessities of these churches, and twice as many more when the wandering sheep can be gathered, there must be some schools like Lincoln University, where all the resources and all the time are needed for the training of the mind and the conscience. There is, necessarily, much for the hand to do even here; every furnace is fired and fed, every lamp is filled and trimmed and lighted, every hall and corridor is swept and cleaned, every table of every club is spread and waited on by student hands; but we exact ten full hours of study and recitation every day, and find this none too much for four years of college and three years of seminary training to preach the Gospel and to feed and minister to a flock.

In such schools, we claim that sacred money would be misused and precious time lost to teach the trades. In all the schools where the manual feature is systematically taught, it is the costliest part of the training. Instead of being in any sense self-supporting, it costs far more per year to train an artizan than to train a minister, and we know whereof we speak on this matter.

Manual industry for the millions, but for those who are to train the consciences and to lead into the truths of Scripture, the most careful and thorough training is a necessity. The blind cannot lead the blind, and the Presbyterian Church has done more than any other in training the real leaders of these masses. And she cannot and will not, in this dawning of the new century, with all its awakening and missionary triumphs, lower the qualifications of those who are to lead.

Letter from Africa.

The following letter, from Rev. W. F. Hawkins, who graduated from Lincoln University in 1899, and, with Mrs. Hawkins, went out to West Africa as a missionary, will be read with interest:

"It has been some time since your readers have heard from Granger Mission and the heathen children whom it has pleased God to place under our care and instruction. I am glad to say that the work steadily progresses. I do not feel discouraged in any

branch of it. The church and Sabbath school are well attended, and the children with us manifest a deep interest in their studies, and are learning rapidly. Mrs. Hawkins, who teaches the girls to sew for themselves and the boys, says they are doing very nicely. Wednesday and Thursday afternoons are set apart for sewing. Monday and Tuesday mornings are devoted to the training of the boys in simple carpentry, and I am sure many will soon be able to build a respectable civilized dwelling. The intervening time, when they are not in school, is well utilized. The girls are employed in washing, ironing, cooking—when there is anything to cook—and cleaning house, while the boys do their part with the axes and the hoes, Mrs. Hawkins being captain for the girls, and I captain for the boys. The training we are seeking to give we believe will enable them to help themselves and to help others. It is encouraging and inspiring to labor among these who are so anxious to learn. Our great drawback in the work is the need of a five or six hundred dollar building, in which, if we had it, we could have separate dormitories for the boys and girls, and a comfortable room in which to teach, and at the same time accommodate many other day scholars who would come from their towns in the morning, and go back after school. At present we are using the church for all our purposes. It leaks very badly during these very hard rains which last for six months. And it is very small, too—only about 12 by 12 feet. If some of our good LINCOLN UNIVERSITY HERALD readers would sympathize with us, and send the amount we need, they would help us to lead many of these erring ones into the path of life, and thereby incur Divine favor and blessing upon themselves forever. We would appeal in the name of the Master on behalf of helpless humanity for this building. The amount is small, and I am sure if many of our able Presbyterians who are assisting other denominations knew our needs, they would give us the building at once willingly; and I do trust their eyes may fall upon these lines which tell of our pressing needs, and that they may help us for the love which they bear for the Master, and the ingathering of heathen souls into the fold of Christ. Mrs. Hawkins and I have much to bless the Lord for. We have had very little sickness that has kept us from our work, and have realized the Lord's hand in our efforts to elevate and Christianize those around us. We do not forget to remember the readers of the HERALD before the one throne of grace, that God might bless them and make them a blessing to others, and keep them from the evil that is in the world. We ask them to pray for us over here in dark Africa among the heathen."

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Charles R. Webb.

Lincoln University, in the recent death of Mr. Charles R. Webb, of Philadelphia, has been called to mourn the loss of one of her staunchest and most liberal friends. For many years he supported a student in the Institution. The chapel bell was also his gift. He attended the Commencements and found much enjoyment in them. He interested the church and Sabbath school (All Saints' Protestant Episcopal, Philadelphia) with which he was connected in the work, and found great gratification in forwarding their gifts. He was a devout Christian and loved to tell of the many evidences of the Lord's goodness to him. His sickness was of short duration. He was never married. The two sisters with whom he made his home mourn a thoughtful and devoted brother. He rests from his labors, and his works do follow him.

The Colored People.

There is a growing conviction that the Gospel of Christ will do more than all other agencies combined, to solve the problem of the Negro race. Industrial education is important. It furnishes a solution for some existing difficulties, and should be urged to its utmost capacity; but this does not reach the root of the matter. There are eight millions of colored people in this country, and we are sorely perplexed as to what should be done with them.

We know what cannot be done with them. They cannot be colonized. Liberia invites them, but they will not go. The South of this country is the only land they know and here they propose to stay. It is therefore our duty to make the best of them where they are.

They are receiving little religious instruction: less, perhaps, than before their emancipation. Most of their teachers sadly need to be taught. With all high appreciation of the many nobly good and eminently moral men and women among them, it is still true that many of their teachers are as immoral as they are ignorant. Now if the Gospel is the power of God unto salvation, if it is this that is to save men from sin and from themselves, if it is this which is to make them pure, law-abiding, peaceable and an element of strength in the civilization of America, then we must give them the Gospel. Churches must be planted and sustained throughout all the black belt, and men must be sent who know the truth,

who are intelligent enough to teach it and who will illustrate its principles in their lives.

There are a few institutions, such as Lincoln University, in the vicinity of Philadelphia, Biddle in South Carolina, and others, which are educating a competent colored ministry to labor among the colored people of this country, especially in the South. We must support these institutions more generously, we must provide others. Morally and religiously we must care for the millions of Negroes, seeking above all things to bring them under the influence of the Gospel, or we may illustrate in our history the story of the Trojan horse. The great commission stands: "Preach the Gospel to every creature," beginning at our own doors; piety, philanthropy and patriotism appealing.—*The Evangelist.*

High Standing of Colored Students.

The Rev. E. B. Hodge, D. D., Secretary of the Board of Education, some time since wrote, under this heading, in *The Assembly Herald*, as follows:

"We had occasion, in a recent number of the magazine, to call attention to the large proportion of the candidates under the care of the Board whose scholarship marks during the year were of a satisfactory character; that is, so good as to be either high or at least above mediocrity.

"At the recent commencement of the College Department of Lincoln University, five young men under the care of the Board, as candidates for the ministry took the degree of Bachelor of Arts. We were greatly gratified to find, on examining their marks, that they all, without exception, stood exceedingly well. One was marked 83.4, another 87.6, another 90.4, another 96, and the fifth "very high," the exact grade not being given because the young man, whose work during his college course had put him among the best, was called away from the final examinations by sickness or death in his parents' family.

"When we can place confidence, as in the case before us, in the careful accuracy of the marks given, we take great encouragement from such a report as that which we have just quoted. Only industry, united with natural ability, could produce so favorable a result. Men and women of the Negro race are daily giving evidence of their capacity, not merely for the rudimentary branches of a plain education, but also for the culture and influence which come from prolonged study in higher departments of learning."

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1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

The students of Lincoln are enjoying a series of lectures from eminent members of the legal fraternity in Philadelphia. The first, on October 25th, by Robert H. Hinckley, Esq., was on "International Law." The theme of the second, by T. Elliott Patterson, Esq., on November 8th, was "Chief Justice Marshall." The third, on November 22d, was by Wm. H. Staake, Esq., on "The Necessity of Greater Uniformity in the Law." The fourth will be given on December 6th, by T. Willis Martin, Esq.

On October 23d, the University was favored with the presence of Ex-Congressman White, of North Carolina, and Mrs. Palmer, of the Freedmen's Board. The latter and her husband were missionaries at Madura, India, at the same time with the brother of President Rendall, who was also the father of Prof. John B. Rendall.

The usual Thanksgiving service was held at Lincoln. It was conducted by the Rev. Prof. R. L. Stewart, D. D. A collection was taken for the Presbyterian Hospital in Philadelphia. A concert was given in the evening by the students, as in past years.

The new building to contain bathing facilities and other like conveniences for the students, has its foundations and stone basement completed, and the bricklayers are at work upon the first story. Appeal has heretofore been made in our columns for funds for its erection, and contributions from our friends will be greatly appreciated.

The friends of the Rev. Dr. Robert F. Sample, a Trustee of Lincoln, and recently elected to a new chair in the Institution, that of Christian Ethics, will be saddened to learn of the death, on November 22d, of his beloved wife, who had walked the path of life with him and shared its joys and sorrows for forty-seven years.

Help Our Work.

To provide intelligent, consecrated ministers and teachers for the Negro is the work of Lincoln University. They are greatly needed. Those who have been heretofore sent forth have honored the institution. Wherever found, in the different denominations, all over our land, they are looked up to and their influence is shown in the advancement of their people in intelligence, in industry, in purity and piety.

Our different ecclesiastical bodies have all highly commended the work of Lincoln. To carry it on needs funds. Nearly two hundred students are in attendance. They need to be boarded and provided with fuel and light. Their friends are not able to contribute very much. They themselves can earn but little. The endowment of the institution for the purpose is small. We are dependent upon the assistance of the benevolent for the support of these bright and worthy young men. None except those of this character are received.

Many former friends of Lincoln University and liberal givers to it have passed away in the last few years. Without those to take their place the work of the institution will be crippled. And yet it is more needed than ever. We appeal to those who would have the Gospel preached to the millions of benighted ones in our land; to those who would have the hundreds of thousands of colored children growing up among us taught of Jesus and His love, to send a contribution for the support of the young men being educated at Lincoln University as ministers and missionary teachers to their race. More annual contributors are desired and much needed—those who will give to this work the same as to the Boards a regular gift, even if it be but small. Send to the address of Rev. W. P. White, Financial Secretary, 1328 Chestnut Street, Philadelphia, Pa.

The Education Needed.

Charles Dudley Warner's views on the education of the Negro do not find ready acceptance on the part of those acquainted with the subject. The President of Fiske University, the Rev. Dr. J. G. Merrill, challenges him "to find in the list of the alumni of any Northern college a larger per cent. of men and women who are actively engaged in the pursuit or calling for which their college training has fitted them than is to be found in the alumni lists of the Negro colleges." Dr. Merrill holds, as we do, says *The Congregationalist*, that so long as members of the African race are human beings, they will need doctors, law-

yers and preachers, and this, of course, implies higher education for the ambitious few who desire to lead. Dr. Merrill invites Mr. Warner to visit Fisk University at Commencement time, and promises him that if he does he will learn "that there is not a scintilla of truth in the allegation on which he has based a theory un-American, unphilanthropic and unchristian."

A Need of the Negro.

The Rev. James Boddy, of Troy, New York, a graduate of Lincoln University, has an extended article in *The Presbyterian Herald*, of New York, edited by the Rev. P. Butler Tomkins, also a graduate of Lincoln. His subject is, "The All-Conquering Destiny of the Tents of Shem." We quote the closing words of the article:

"The race needs money, so that her members may give their sons and daughters the best technical training in the land. With money one can make and enjoy home comforts. The colored people earn plenty of money, but they are spendthrifts. And the sad thing about it is, the German, Jew and Italian saves his money and puts it in the building loan or savings bank, while the colored people, if they are of the upper class, dress and sport their money away; the middle class eat it up in extravagant living, and the lower classes gamble or drink their money away. The Negro's most pressing need now is a training to enable him to enter the business pursuits of life; to stop being a spendthrift and to deposit little savings in the bank, instead of spending them over the counter of some rich merchant. The Negro's religious faculties have been developed; but to join in the march of the all-conquering destiny of the tents of Shem he has yet to learn how to handle and save his shekles."

Other Training than Industrial Needed.

It has been well said, and will also be readily conceded, that where there is a sufficient basis of intelligence and culture, industrial training has an intellectual side, and may result in what might be termed, by way of accommodation, higher education; but the tendency of so-called industrial training is steadily and strongly toward mechanical expertness, without necessarily developing any considerable thought-power or any special preparation for work outside of the limits of the trade that is learned. It may produce farmers, housekeepers and mechanics; but it does not furnish men and women with breadth of culture, preparation for professional life and fitness for leadership.

The Negroes are pre-eminently a religious

people, and probably a larger percentage of them are members of Christian churches than can be found among any other distinct class of American people. There is need among them of tens of thousands of pastors, men capable of instructing and wisely guiding their flocks. In many of the cities of the South are found churches numbering one and two thousand members, who require of their pastors large administrative ability, no small degree of learning, and who make increasing demands upon them for intelligence in their preaching. Who shall provide these preachers? By what process of training shall they be prepared for their work? They certainly do not require a knowledge of blacksmithing, of carpentering or of farming, but a knowledge of language, history, rhetoric, logic, theology and other branches of learning, the same as those which have proven so useful among white pastors of white churches. It seems to us that any system of education for Negroes which fails to take into consideration the wants of this large body of pastors, is radically defective, and we do not believe that any system of industrial training will compass the end of furnishing competent pastors.

The Black Men of Our Republic.

What is to become of them? was the theme of the distinguished Professor of the Boston School of Theology, Prof. L. T. Townsend, D. D., in an address before the Methodist Preachers' Meeting of Boston last summer.

In referring to a visit to a theological school at Atlanta, he said:

"It has been what I esteem a rare life-work that I have had to do with the training of scores of the leading young men now in the Methodist ministry. The men who have gone from the Boston School of Theology are such as to give it, among any schools in Christendom, an enviable reputation; and yet in ability to give ready and accurate answers to questions, I care not how profound, if stated not in the abstract and if put into plain English speech, those black students in Atlanta, the blackest of them, I found to be the equals of the young men of our Boston School of Theology; and this statement means no disparagement to the splendid intellects that have graduated from that school. Nor am I alone in this judgment. A professor from Chicago University visited Atlanta the past winter and gave a lecture before the Theological School on the subject of bicotomy and tricotomy. After he was through, he asked the students if they had any questions. Somewhat to his surprise, they began their questions and objections and kept them up until he was obliged to excuse himself in order to reach his train.

But just before his going I asked this question: 'Have you ever met any keener questioners?' His reply was, 'Never anywhere on God's footstool.' And these students, bear in mind, were the children and grandchildren of slaves who could neither read nor write."

After quoting the sentiment of the Southern white men and of a few Northern against "the college-bred Negro," he continues as follows:

"But let us look at a few facts. Statistics gathered by the Atlanta University and published the past week, show that year by year there is a steady increase of Negro college graduates, and that they are an honor to the University; it is also especially gratifying to learn that, while a few of these graduates become lawyers, physicians, pharmacists, dentists, civil engineers, business men and government employees, the great majority become teachers, preachers and missionaries; and, too, it is found that ninety per cent. of the blacks who graduate from Southern colleges remain in the South, and at least fifty per cent. of the blacks who graduate from Northern colleges return to the South and cast in their lot with the people of their own race. There are, too, nearly a thousand black pupils who graduate every year from the normal schools of the South and become teachers in Negro schools. Those who oppose the higher education of the black man are also confronted with other facts that make against their views. For instance, in our late General Conference there were nineteen doctors of divinity, sixteen teachers, two lawyers, five merchants, two contractors, two government clerks, and four physicians, who were educated black men, and the Conference at no time had occasion to be ashamed of these representatives. From our Medical School in Tennessee there already have gone out more than five hundred graduates who are proving themselves as successful in the practice of medicine as are the white physicians in the same communities. Seven hundred of the graduates of Atlanta University have just answered the question as to the amount of real estate held by them. The answers show that these seven hundred graduates are paying a tax on \$1,500,000 worth of real estate.

"Now, are not these facts a sufficient reply to the Southern white man, and to Charles Dudley Warner, and to W. Bourke Cockran, when they substantially reiterate the charge that the college-bred Negro is "a worthless, shiftless parasite?" The facts in the case do not support any such accusation, and we beg these men not to discourage any more the efforts that are making in our various Methodist schools for the higher education of the black men. There is, up to the present time, only one Negro college graduate for every sixty thousand of Negro population. Is there,

therefore, any danger of a surplus of Negro college men? It is found that in almost every instance this one college man has become the centre of the culture and refinement in the locality where he lives. Shall we, therefore, break up these centres?

"Notwithstanding the attitude of white men in the South and of some leaders and reformers in the North, we cannot believe the time is near when the higher education will be denied the black man, or be voluntarily given up by him. There is too much momentum in that direction, and the black man will not stop nor turn backward whatever Warner or Cockran may say to the contrary. And, too, we are confident that the providence of God that has made provisions in the past for the higher education of the black men, will continue to make them in the future. White teachers from the North will not abandon the field, but will remain there, face the criticism and ostracism of the Southern white man, and for Christ's sake devote their lives to the elevation of an unfortunate and degraded race.

"And you will pardon me for adding that if I had a few more years than I probably have to live, and did I not feel called to other work, I would not hesitate a moment to go into the darkest belt of the Southland and work there the rest of my life for the higher education of the black man. We believe that, on the ground of patriotism, on the ground of philanthropy, and on religious grounds, a grander field of usefulness cannot be found in this or in any other land."

Death of a Lincoln Graduate.

The Rev. F. C. Potter, of Cotton Plant, Ark., a graduate of Lincoln University of the collegiate class of 1877 and the theological class of 1880, died at his home on November 6th.

After graduation, he assumed charge of the Presbyterian Church at Salisbury, N. C., and remained there till 1886. He was sent by the Presbyterian Board of Missions for Freedmen in that year to Cotton Plant, where there was no organized church, and the outlook was anything but encouraging. He took hold of the work, actively assisted by his able and devoted wife, with that enthusiasm born of the true missionary spirit, and to-day the people there have a beautiful church building and a growing congregation, and the Cotton Plant Industrial Academy, which stand as monuments to his perseverance.

He was a native of Philadelphia, and was raised in the Central Church, the Rev. J. B. Reeve, D. D., pastor. His body was brought to Philadelphia, and funeral services were held on November 10th in the Central Church.