

Lincoln University Herald.

VOL. IX.

LINCOLN UNIVERSITY, FEBRUARY, 1905.

No. 7.

We give on our last page a picture of the Synod of Pennsylvania of 1904, arranged in front of the Vail Memorial Library of Lincoln University. It was taken on the occasion of the visit of the Synod to the University, October 22d, 1904. As it appears in our issue, it is much reduced in size from that furnished by the photographer to those ordering it of him.

Last year a student for the ministry was supported in Lincoln University by the contributions of ministers, some twelve or fifteen uniting to make up a ministerial scholarship. It is desired that the same thing be accomplished this year. Ministers willing to contribute five or ten dollars towards it are invited to send the same to the Financial Secretary, 1328 Chestnut Street, Philadelphia, Pa.

In answer to inquiries often addressed us, we here state that Lincoln University receives no help for its work from the Freedmen's Board or other agency of the Church. It is dependent upon contributions received directly from individuals and congregations. A number of these give regularly to it each year, the same as they do to the Boards of the Church and other benevolences. We are anxious to add to the number of our annual givers, and the Financial Secretary would be glad to hear from those willing to become such.

Financial and Personal.

One of the highly esteemed trustees of Lincoln University, and for a few years past employed to solicit for its Endowment Fund, the Rev. Robert F. Sample, D. D., we regret to announce, has been laid aside by bodily infirmities, aggravated by the unfortunate railroad accident met with two summers ago. He has removed from New York City to the home of his son-in-law, the Rev. John B. Donaldson, D. D., Davenport, Iowa, where, we are glad to learn, he has somewhat improved in health.

The Rev. Richard S. Helmes, D. D., of Philadelphia, has been engaged to raise Endowment Funds for the University, and is endeavoring to secure from friends one thousand pledges of \$100 each.

The Rev. W. P. White, D. D., for thirteen years connected with the University, first as Associate of the Financial Secretary, the Rev. Edward Webb, and for the past seven years as his successor, continues to give attention

to its financial interests. He presents its work, claims and needs, in the churches of Pennsylvania, New Jersey and New York, visits individuals, secures the publication of articles in its interest in the public press, prepares the LINCOLN UNIVERSITY HERALD and attends to its publication and circulation, arranges for excursions and visits to the University, etc., etc. Funds for the University will be received by him and promptly acknowledged and receipted for. His address is, as it has been for some years, 1328 Chestnut Street, Philadelphia, Pa.

Bequests.

Quite a number of the friends of Lincoln University who have passed away in the last twenty-five or thirty years have remembered it in their wills. A bequest of the distinguished Rev. J. C. Lord, D. D., of Buffalo, N. Y., who died over twenty years ago, is about to come into the possession of the Institution through the death of those who were to enjoy its benefits during their life time.

Appeal is hereby earnestly made to friends of Lincoln University, whether now assisting it or not, to so remember it in their wills that it may enjoy the benefits of their generosity, and perpetuate their memories long after they have ceased to live. Some, we are glad to say, are doing this. The Financial Secretary received a letter within a few days from a long time generous contributor, asking for the exact wording for a bequest to Lincoln University, and saying that she would like to endow a scholarship, so that what she is doing now may be continued into the future.

For the benefit of others who may desire to follow her example, we would say that the exact corporate name of the Institution, as known and recognized in the courts of law, is: "Lincoln University, Lower Oxford, Chester County, Pennsylvania." The minimum for a scholarship is \$2500.

There is much misunderstanding on the part of many in reference to the overture now being voted upon in the Presbyterian Church on the subject of separate presbyteries for white and colored. It is thought by some that it is intended, if carried, to force these to be established. Not so. It is intended, simply, to permit them to be established by a Synod, in the same territory, where desired by either white or colored. At present this is not considered constitutional, although it has been done in certain cases.

Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to REV. W. P. WHITE, D. D.,

1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

Appreciative Words.

The Rev. David Wills, D. D., LL.D., of Washington, D. C., thus writes the Financial Secretary, Rev. W. P. White:

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

"Wishing you great success in your laudable efforts in the cause of education and religion, I am,

"Yours fraternally,

"DAVID WILLS."

A member of the last Synod, a distinguished layman from the interior of the State, who was among those who visited Lincoln, also writes the Financial Secretary as follows:

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

Mr. Thomas Nelson Page would solve the Negro problem as follows: "The Negro race shall remain in this country, a people within a people, separate and distinct, but acting in amity with the stronger race and trying to minimize rather than magnify contentions upon those points as to which the stronger race is most determined."

Upon it *The Congregationalist* remarks: "This conviction logically rests, of course, upon the absolute and unchangeable superiority of the worst white man to the best man who has a traceable drop of African blood in his veins."

An Urgent Need.

As Lincoln University's needs have developed from time to time in its history, and been made apparent to its friends, provision has been kindly made for them. It was thus that additional dormitories came to be erected, an auditorium for commencements, a hall for lectures and recitations, "Brown Memorial Chapel," "Vail Memorial Library," the hospital, the Lavatory Building, and the recently completed "Thomas McCauley Boarding Hall." New professorships and additional residences for professors have thus also come to be possessed. There has often been several years' delay in the provision for the need, but it has finally been made, until the University rejoices in the possession of eleven chairs of instruction and twenty buildings for use in carrying on its work.

For the further development and success of its work, a number of needs are now pressing, but none are more necessitous and urgent than that of an electric light and steam heating plant.

This is needed, not only on the score of convenience and comfort, but of safety and economy. At present, both students and faculty, in dormitories, in lecture hall, and in residence, are confined to the use of kerosene oil as a method of illumination. So many lamps in use in the dormitories is a constant source of danger, and increases the rate of insurance on property.

There has been increasing call of late years on the part of students for medical treatment of eyes, suggesting a defect in the quality of light used in study.

In the matter of heat, the different dormitories and halls, chapel, library and residences, have each their separate furnaces and boilers, necessitating, it is believed, a much larger amount of fuel and an additional amount of labor to what would be required in a central plant. The heating could also be made more efficient.

The same engine that would operate a dynamo might be used also to run the machinery for a laundry, if established, and the expense to which now subjected in that direction might be decreased by the Institution doing its own laundry work.

The need thus endeavored to be outlined has been very much felt for some time. It is hoped that the University will not be compelled to suffer very much longer from it. Surely some one, or some three or four, will soon be moved to come to its relief and supply the urgent need.

The Financial Secretary will be glad to correspond with any one on the subject or meet any for conference. Address, Rev. W. P. White, D. D., Financial Secretary, Lincoln University, 1328 Chestnut St., Philadelphia, Pa.

The Scar Remains.

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

These words, from a letter to the New York *Herald* to appeal to American zeal to stop the East Coast slave trade, are inscribed on the stone which marks the grave of their author—David Livingstone—in Westminster Abbey.

To that noble and sympathetic missionary, his heart wrung with the slave trade of Africa, the cruel traffic seemed the world's great sore.

In our land that sore is outwardly healed. But the inflammation and scar remain. Nearly nine millions of Freedmen, great numbers of them illiterate, superstitious, quite uncivilized and easily led into vice and immorality, form an unhealthy portion of our national life.

It is not fifty years since slaves were bought and sold in this country, not fifty years since the great sore began its healing. In our devout thankfulness to God that He has ended this reproach upon our civilization, we must not forget that much remains to be done. Our responsibility is great toward these long-repressed, enthralled and burdened natures. We have in the past shut them out from religion, from education, from the character of growth which liberty alone can produce, and now, if we have given them freedom, we must help and prepare them for its right use. The scar of slavery is the superstition, ignorance and immorality which characterize this people and hinder their civilization and make them a menace to our land.

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

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

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

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

To this work in all its best forms the Presbyterian Church is giving increased attention. It will give more as its members aid it by their purses and prayers. It believes in education, for it seeks intelligent believers, and so it has established schools. It believes in preaching and religious schooling, and all over the South it is planting churches and Sabbath schools, and not only sending mis-

sionaries, but installing educated Negroes as preachers to their race.—*Rev. S. J. Fisher, D. D., in The Assembly Herald.*

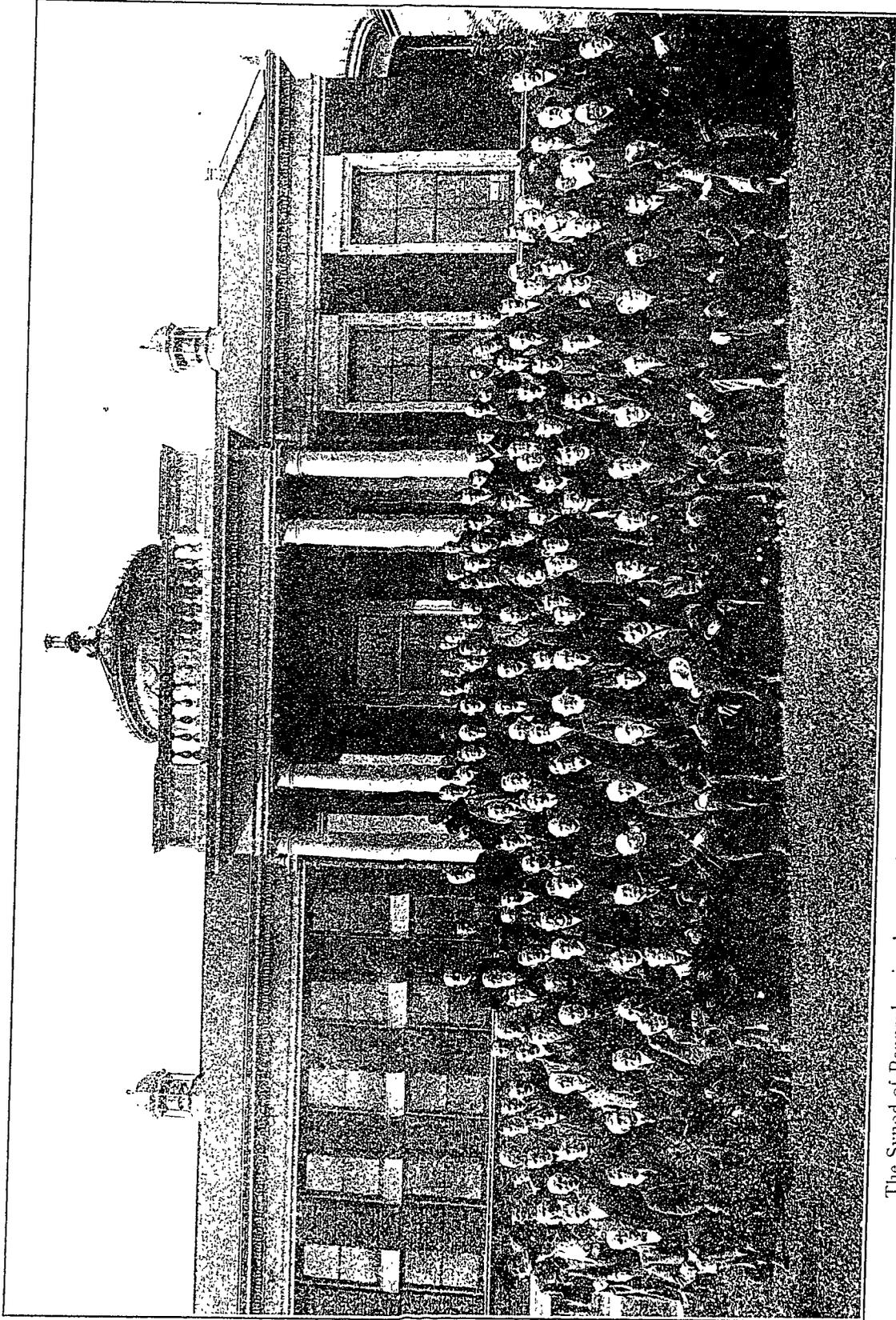
Settling the Problem.

The many articles appearing in the public press, and in magazines and reviews, upon various aspects of what is termed "the Negro problem," evidences the very great importance it has assumed in the mind of the nation. A most threatening menace to the country, it is felt, exists in the ignorant and immoral blacks who have their homes amongst us. Says the *Baptist Commonwealth*:

"We have this problem thrust upon us. Some solution of it must come. Evading it is solution, but not a very manly one. Declaring against Negro education is suicidal. States that have pronounced for the practical disfranchisement of the Negro may fancy there is no longer any need of grappling with the problem, but they are mistaken. Permanent disfranchisement might reduce its immensity, but it could not dismiss it. But permanent disfranchisement is not possible in this country. The dial of progress cannot witness such a retrograde movement as that. But if it could, education for this people is a necessity. One would as well live in a powder magazine as in a community where such an uneducated mass is dominant. Such a condition is alike unsafe and absolutely hostile to the spirit of our institutions. We do well, then, to consult how best to remove it.

"The future is not hopeless in this direction if we will follow the light. Lincoln University, at Oxford, Pennsylvania, recently celebrated its fiftieth annual commencement. It is the pioneer of its class. Its founders saw no hope for us or the colored people, save in this education. For half a century they have been at it, and its results are more than beginning to tell. They have not ignored manual training, but have not made a fetish of it. They have realized that true manhood demands the head educated as well as the hand. So they have essayed the task. The result is full of hope."

"While the universal suffrage is a failure, universal justice is the perpetual decree of Almighty God, and we are entrusted with power, not for our good alone, but for the Negro as well. We hold our title to power by the tenure of service to God, and if we fail to administer equal and exact justice to the Negro whom we deprive of suffrage, we shall in the fullness of time lose power ourselves, for we must know that the God who is love trusts no people with authority for the purpose of enabling them to do injustice to the weak."



The Synod of Pennsylvania photographed in front of the Vail Memorial Library, Lincoln University, October 22d, 1904.

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VOL. IX.

LINCOLN UNIVERSITY, MARCH, 1905.

No. 8.

During February, the Financial Secretary of the University, Rev. W. P. White, D. D., visited in the interests of the work Catasauqua, Pa.; Belvidere, N. J., and Trenton, N. J., and preached in two different churches in each place. Friends were made for the University who will, it is believed, hereafter contribute to its work. More annual givers are sought, who can be relied upon for its constant support. The work is one which must appeal to the individual as he becomes fully acquainted with it.

Electric Light and Steam Heating Plant.

In answer to the appeal in the February number of the LINCOLN UNIVERSITY HERALD for a plant to light the University buildings and grounds and heat the buildings, there has been received by the Financial Secretary two subscriptions: one of one thousand dollars, and one of five hundred. The cost of erecting the plant will be about \$20,000. We trust that many more friends of the Institution will subscribe towards it. It is very much needed and will prove a great boon to the Institution. Its property is imperilled by the use of so many lamps, and the eyes of many students are being injured by the poor light used in studying.

Young Men's Christian Association.

The Young Men's Christian Association of Lincoln University has issued the following card:

EXPENSES FOR YEAR 1905.	
Committee Work:	
Bible	\$10 00
Missionary	10 00
Social	15 00
	\$35 00
Conferences and Conventions:	
President's Conference ..	\$10 00
State Conventions	20 00
	30 00
Advisory Agencies:	
State Committee	\$10 00
International Committee.	5 00
	15 00
Furnishing of Association Room.....	75 00
	\$155 00

N. B.—Any contributions forwarded in the name of the Association will be gratefully acknowledged.

Negro Teachers and Ministers.

The following facts are taken from the United States Census Report:

The number of Negro teachers in continental United States in 1890 was 15,100; in 1900 there were 21,267, an increase of 6167, or 40.8 per cent., which was more than twice as rapid as the increase of Negro population. The increase in the number of white teachers during the same period was from 332,187 to 424,269, or 27.7 per cent. Negro teachers constituted in 1890, 4.3 per cent., and in 1900, 4.8 per cent. of the total number of teachers, showing a slight increase in the proportion of Negroes. In the South, the number of non-Caucasian teachers increased during the decade from 13,317 to 19,188, or 44.1 per cent., the corresponding increase for the whites being from 59,544 to 80,970, or 36 per cent. In the South, the non-Caucasian teachers constituted in 1890, 18.3 per cent., and in 1900, 19.2 per cent. of all teachers, showing an increase in the proportion of Negro teachers slightly higher than that for continental United States.

Probably the number of Negro teachers in the South is at least an approximate measure of the amount of teaching furnished Negro youth. Assuming this to be true, the ratio of Negro teachers to Negroes five to twenty years of age has some significance. The number to each 10,000, together with the corresponding figures for whites, is given below:

	1900	1890
Negro, Indian and Mongolian.....	59	46
Whites	129	115

The increase in the relative number of teachers 1890 to 1900 has been about the same for the two groups, and as a result the difference between the races has declined. In 1890, 10,000 Southern white children had about 2.5 times as many teachers as 10,000 Negro, Indian and Mongolian children; the corresponding ratio for 1900 being about 2.2.

MINISTERS.

The number of Negro clergymen in continental United States in 1900 was 15,528, as compared with 12,159 in 1890, the increase being 3,369, or 27.7 per cent. White clergymen increased somewhat less rapidly, from 75,972 in 1890, to 94,437 in 1900, or 24.3 per cent. With both races the number of clergymen increased more rapidly than the population.

In the South, the number of non-Caucasian clergymen rose from 10,159 in 1890, to 12,841

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in 1900, the increase being 2682, or 26.4 per cent. The increase in white clergymen was from 17,688 in 1890, to 21,387 in 1900, or 20.9 per cent. Of the total clergymen in the South in 1890, 36.5 per cent. were non-Caucasian, and in 1900, 37.5, a gain of 1 per cent. Clergymen of all races increased somewhat more rapidly in the North and West than in the South. In both continental United States and the South, the increase is greater for Negroes than for whites, but only in the South has the proportion changed appreciably.

The assumption already made in the case of teachers, that in the South the number engaged in the profession is a rough measure of the amount of service furnished the Negro, may be made with greater confidence regarding clergymen and may be extended to the whole country. In continental United States the number of clergymen of each race to each 100,000 persons of the same race was as follows:

	1900	1890
Negro, Indian and Mongolian.....	171	160
White	141	138

The foregoing figures indicate that Negro clergymen are more numerous than white clergymen per unit of population; that the increase in this occupation for both races has been more rapid than the increase of population, and that among Negroes the increase has been more rapid than among whites.

In the South the number of clergymen of each race to each 100,000 persons of the same race was as follows:

	1900	1890
Negro, Indian and Mongolian.....	160	150
White	129	135

Corresponding figures for the North and West were:

	1900	1890
Negro, Indian and Mongolian.....	239	234
White	145	139

The foregoing figures indicate that Negro clergymen in each division of the country, but

especially in the North and West, are much more numerous per unit of population than white clergymen. They show also that the relative number at the North is much greater than at the South. Whether this is due to the larger proportion of city residents at the North or whether it indicates a better economic position of the Northern Negroes cannot be determined from the figures.

The Race Problem.

BY PRESIDENT ROOSEVELT.

In his address on Lincoln Day at New York, February 13th, President Roosevelt said:

"All good Americans who dwell in the North must, because they are good Americans, feel the most earnest friendship for their fellow-countrymen who dwell in the South, a friendship all the greater because it is in the South that we find in its most acute phase one of the gravest problems before our people—the problem of so dealing with the man of one color as to secure him the rights that no one would grudge him if he were of another color. To solve this problem, it is, of course, necessary to educate him to perform the duties, a failure to perform which will render him a curse to himself and to all around him.

"Most certainly all clear-sighted and generous men in the North appreciate the difficulty and perplexity of this problem, sympathize with the South in the embarrassment of conditions for which she is not alone responsible, feel an honest wish to help her where help is practicable, and have the heartiest respect for those brave and earnest men of the South who, in the face of fearful difficulties, are doing all that men can do for the betterment alike of white and black. The attitude of the North toward the Negro is far from what it should be, and there is need that the North also should act in good faith upon the principle of giving to each man what is justly due him, of treating him on his worth as a man, granting him no special favors, but denying him no proper opportunity for labor and the reward of labor. But the peculiar circumstances of the South render the problem there far greater and far more acute.

FOR JUSTICE AMONG ALL MEN.

"Neither I nor any other man can say that any given way of approaching that problem will present in our time even an approximately perfect solution, but we can safely say that there can never be such solution at all unless we approach it with the effort to do fair and equal justice among all men, and to demand

from them in return just and fair treatment for others. Our effort should be to secure to each man, whatever his color, equality of opportunity, equality of treatment before the law. As a people striving to shape our actions in accordance with the great law of righteousness, we cannot afford to take part in or be indifferent to the oppression or maltreatment of any man who, against crushing disadvantages, has by his own industry, energy, self-respect and perseverance struggled upward to a position which would entitle him to the respect of his fellows, if only his skin were of a different hue.

"Every generous impulse in us revolts at the thought of thrusting down instead of helping up such a man. To deny any man the fair treatment granted to others no better than he, is to commit a wrong upon him—a wrong sure to react in the long run upon those guilty of such denial. The only safe principle upon which Americans can act is that of 'all men up,' not that of 'some men down.' If in any community the level of intelligence, morality, and thrift among the colored men can be raised, it is, humanly speaking, sure that the same level among the whites will be raised to an even higher degree; and it is no less sure that the debasement of the blacks will in the end carry with it an attendant debasement of the whites.

SOLUTION MUST BE SLOW.

"The problem is so to adjust the relations between two races of different ethnic type that the rights of neither be abridged nor jeopardized; that the backward race be trained so that it may enter into the possession of true freedom, while the forward race is enabled to preserve unharmed the high civilization wrought out by its forefathers. The working out of this problem must necessarily be slow; it is not possible in offhand fashion to obtain or to confer the priceless boons of freedom, industrial efficiency, political capacity and domestic morality. Nor is it only necessary to train the colored man; it is quite as necessary to train the white man, for on his shoulders rests a well nigh unparalleled sociological responsibility. It is a problem demanding the best thought, the utmost patience, the most earnest effort, the broadest charity of the statesman, the student, the philanthropist; of the leaders of thought in every department of our national life. The Church can be a most important factor in solving it aright. But above all else we need for its successful solution the sober, kindly, steadfast, unselfish performance of duty by the average plain citizen in his everyday dealings with his fellows.

"The ideal elementary justice meted out to every man is the ideal we should keep ever

before us. It will be many a long day before we attain to it, and unless we show, not only devotion to it, but also wisdom and self-restraint in the exhibition of that devotion, we shall defer the time for its realization still further. In striving to attain to so much of it as concerns dealing with men of different colors, we must remember two things:

NEGRO MUST RELY ON HIS OWN EFFORTS.

"In the first place, it is true of the colored man, as it is true of the white man, that in the long run his fate must depend far more upon his own effort than upon the efforts of any outside friend. Every vicious, venal or ignorant colored man is an even greater foe to his own race than to the community as a whole. The colored man's self-respect entitles him to do that share in the political work of the country which is warranted by his individual ability and integrity and the position he has won for himself. But the prime requisite of the race is moral and industrial uplifting.

"Laziness and shiftlessness, these, and above all, vice and criminality of every kind, are evils more potent for harm to the black race than all acts of oppression of white men put together. The colored man who fails to condemn crime in another colored man, who fails to co-operate in all lawful ways in bringing colored criminals to justice, is the worst enemy of his own people, as well as an enemy to all people. Law-abiding black men should, for the sake of their race, be foremost in relentless and unceasing warfare against law-breaking black men. If the standards of private morality and industrial efficiency can be raised high enough among the black race, then its future on this continent is secure. The stability and purity of the home is vital to the welfare of the black race, as it is to the welfare of every race.

SOUTHERN WHITE MEN CAN HELP HIM.

"In the next place, the white man who, if only he is willing, can help the colored man more than all other white men put together, is the white man who is his neighbor, North or South. Each of us must do his whole duty without flinching, and if that duty is national it must be done in accordance with the principles above laid down. But in endeavoring each to be his brother's keeper, it is wise to remember that each can normally do most for the brother who is his immediate neighbor. If we are sincere friends of the Negro, let us each in his own locality show it by his action therein, and let us each show it also by upholding the hands of the white man, in whatever locality, who is striving to do justice to the poor and the helpless, to be a shield to those whose need for such a shield is great.

THE CRUSADE AGAINST LYNCHING.

"The heartiest acknowledgments are due to the ministers, the judges and law officers, the Grand Juries, the public men and the great daily newspapers in the South, who have recently done such effective work in leading the crusade against lynching in the South; and I am glad to say that during the last three months the returns, as far as they can be gathered, show a smaller number of lynchings than for any other two months during the last twenty years. Let us uphold in every way the hands of the men who have led in this work, who are striving to do all their work in this spirit. I am about to quote from the address of the Rt. Rev. Robert Strange, Bishop Coadjutor of North Carolina, as given in the *Southern Churchman* of October 8th, 1904:

"The Bishop first enters an emphatic plea against any social intermingling of the races; a question which must, of course, be left to the people of each community to settle for themselves, as in such a matter no one community—and, indeed, no one individual—can dictate to any other; always provided that in each locality men keep in mind the fact that there must be no confusing of civil privileges with social intercourse. Civil law cannot regulate social practices. Society, as such, is a law unto itself, and will always regulate its own practices and habits. Full recognition of the fundamental fact that all men should stand on an equal footing, as regards civil privileges, in no way interferes with recognition of the further fact that all reflecting men of both races are united in feeling that race purity must be maintained. The Bishop continues:

QUOTES NORTH CAROLINA BISHOP.

"What should the white men of the South do for the Negro? They must give him a free hand, a fair field and a cordial God-speed, the two races working together for their mutual benefit and for the development of our common country. He must have liberty, equal opportunity to make his living, to earn his bread, to build his home. He must have justice, equal rights and protection before the law. He must have the same political privileges; the suffrage should be based on character and intelligence for white and black alike. He must have the same public advantages of education; the public schools are for all the people, whatever their color or condition. The white men of the South should give hearty and respectful consideration to the exceptional men of the Negro race, to those who have the character, the ability and the desire to be lawyers, physicians, teachers, preachers, leaders of thought and conduct among their own men and women. We should give them

cheer and opportunity to gratify every laudable ambition, and to seek every innocent satisfaction among their own people. Finally, the best white men of the South should have frequent conferences with the best colored men, where, in frank, earnest and sympathetic discussion, they might understand each other better, smooth difficulties and so guide and encourage the weaker race."

"Surely, we can all of us join in expressing our substantial agreement with the principles thus laid down by this North Carolina bishop, this representative of the Christian thought of the South."


 Some Facts.

Figures from the Census Report show: That the Negroes of Southern birth living in the North increased more than twice as fast as the Negro population of the country. In consequence, in 1890, about one-thirtieth of Southern-born Negroes were living in the North; in 1900, nearly one-twenty-fourth were in the North.

While there was a slight increase between 1890 and 1900 in the number of whites of Southern birth and Northern residence, it was less than one-fourth as rapid as the growth of the white population. The figures show that the Northward migration of Southern-born Negroes is going on faster than that of the Southern-born whites. The facts may be put in this way: In 1890, one-fifth (20.3 per cent.) of the natives of the South living in the North were Negroes; in 1900, the proportion had risen to more than one-fourth (26.0 per cent.).

These figures seem to show that the migration of Negroes from the South is increasing both absolutely and relatively, while that of the whites from the South is increasing absolutely, but decreasing relatively.

Among Negroes at least ten years of age, 44.5 per cent. are illiterate—that is, unable to write, the great majority of them being also unable to read. The per cent. illiterate has decreased rapidly since 1890, when it was 57.1 per cent.

If the per cent. of illiterates should fall in succeeding ten years by as great an amount as it did between 1890 and 1900, an improbable assumption, it would become zero about 1940.

In the Southern States, the increase of the Negroes in each decade between 1800 and 1840 was more rapid than that of the whites; since 1840 it has been less rapid.

Between 1860 and 1900, Southern Negroes increased 93.4 per cent., and Southern whites 134.9 per cent.

Lincoln University Herald.

VOL. IX.

LINCOLN UNIVERSITY, APRIL, 1905.

No. 9.

Theological Commencement.

This will occur April 18th, 1905, beginning at 1.30 P. M. Friends of Lincoln University and of colored education are cordially invited to attend.

Trains leave Broad Street Station, Philadelphia, at 11.12 A. M.; and Union Station, Baltimore, at 7.55 A. M. Excursion tickets at reduced rates can be obtained at ticket offices. Returning, trains will leave the University for Philadelphia at 5.12 P. M.; and for Baltimore at 6.20. The distance from Philadelphia is forty-six miles, and from Baltimore, sixty-three.

COMMENCEMENT EXERCISES.

The preceding Sabbath, April 16th, the annual sermon will be preached by the Rev. Richard S. Holmes, D. D., LL.D., Editor of *The Westminster*, Philadelphia.

On Commencement Day, the Alumni address will be by the Rev. Joseph W. Holley, A. M., of Albany, Ga., a graduate of the class of 1900.

Graduating addresses will be delivered by Samuel J. Branch, of Farmville, Va.; Mortimer B. Burgess, of Jamaica, West Indies; Samuel J. Ross, of Demarara, Guiana; Irvin W. Taylor, of Danville, Va., and Walter O. Taylor, of Johnson City, Tenn.

In connection with the bestowal of diplomas and the conferring of degrees upon the graduating class, there will be an address by the President of the University.

THE GRADUATING CLASS.

The following are the names and addresses of the graduating class, and the name of the institution in which college course was taken:

James C. Allen, Bruington, Va.; Virginia Union University.

Philip A. Boulden, A. B., '01, Wilmington, Del.

Samuel J. Branch, A. B., Farmville, Va.; Lincoln University, '02.

Mortimer B. Burgess, Buff Bay, Jamaica, W. I.; Mico College.

George S. Burton, A. B., York, Pa.; Lincoln University, '02.

*Archibald Cruickshanks, Fellowship Br. Guiana; Fellowship Church School.

Russell D. Golding, A. B., Limerick, Ga.; Lincoln University, '02.

John H. Green, A. B., Lumberton, N. C.; Lincoln University, '01.

* Special Course.

° English Course.

Elmore C. Hames, A. B., Atlanta, Ga.; Lincoln University, '02.

William N. P. Harris, A. B., Lexington, Va.; Lincoln University, '02.

°Samuel H. Holdman, Mebbane, N. C.; Lincoln University.

*John H. Holland, Washington, D. C.

°Harvey G. Knight, Maricetta, Pa.

Julius W. Mallard, A. B., McIntosh, Ga.; Biddle University, '02.

John W. Martin, A. B., Johnson City, Tenn.; Lincoln University, '02.

John I. Miller, Anderson, S. C.; Howard University.

Samuel J. Ross, Demarara, Br. Guiana; Cockett Collegiate.

Irvin W. Taylor, A. B., Danville, Va.; Lincoln University, '02.

Walter O. Taylor, A. B., Johnson City, Tenn.; Lincoln University, '02.

*William H. Washington, Wilmington, Del.

William T. Wilson, Shelby, N. C.; Biddle University.

The Theological Course.

The theological course in Lincoln University is a post-graduate course, requiring the degree of A. B. or an equivalent in preparation for its successful prosecution.

The curriculum of study includes thirteen courses, distributed through three years, as follows: English Bible, Homiletics, Apologetics, Archaeology, Christian Ethics, Systematic Theology, Pastoral Theology, Church Government, Polemics, Church History, New Testament Greek, Hebrew, Ecclesiastical Latin.

The following course of studies, distributed through three years, has been arranged for a few students whose preparation restricts them to the English language: English Bible, Homiletics, Apologetics, Sacred Geography, Biblical Antiquities, Christian Ethics, Systematic Theology, English Literature, General History, Pastoral Theology, Church Government, Church History, Polemics.

The English Bible is so taught that no student shall be graduated from the Theological Department without acquiring a thorough knowledge of both the Old and New Testaments. The students are required to read the whole Bible carefully and to commit to memory such passages as may be assigned to them. The Authorized English Version is the textbook of this course. Emphasis is laid on the life of Christ and the Epistles of Paul. The Historical and Prophetic Books of the Old and New Testaments are assiduously taught.

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1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

The study is conducted in a devout and practical form, that it may be of service to the graduates as teachers, preachers and pastors. This study has a sensible effect in quickening the spiritual life of the theological students, and in qualifying them for evangelistic work. Our most scholarly and efficient graduates, writing from their fields of ministerial and professional labor, often testify that their course of study in the English Bible has proved to be in fact and relatively of the highest value to them in their school and church and pastoral work.

One writes: "For the good of my race, to which Lincoln is a great benefactor, my hope and prayer shall be that the English Bible shall always be a part of her curriculum, and that she may ever live to send forth her sons deeply imbued with its heavenly knowledge and spirit."

Faculty of Theology.

Rev. Isaac N. Rendall, D. D., President, Polemics.

Rev. Robert Laird Stewart, D. D., Professor of Pastoral Theology, Evidences of Christianity and Biblical Archæology.

Rev. William Deas Kerswill, D. D., Henry A. Kerr Professor of Hebrew Language and Exegesis, Dean of the Faculty of Theology.

Rev. John B. Rendall, D. D., Professor of Ecclesiastical Latin and Missions.

Rev. John M. Galbreath, A. M., Mrs. Susan D. Brown Professor of Instruction in the Authorized English Version of the Bible.

Rev. George B. Carr, D. D., William E. Dodge Professor of Homiletics.

Rev. George Johnson, A. M., John C. Baldwin Professor of Systematic Theology.

Rev. William Hallock Johnson, Ph.D., Professor of New Testament Greek and Exegesis.

*Rev. David A. McWilliams, B. Sc., Isaac N. Rendall Professor of Church History and Sociology.

*Deceased.

Prize Speaking.

The Annual Senior and Junior "Speaking" began on Saturday, February 25th, and continued every Saturday until and including March 25th. "Speaking" is the popular name for the delivery of an original oration by each member of the Senior and Junior Classes before the Faculty and students of the University, during the second session of the school year. The members of the Faculty testify to the special excellence of this year's orations.

A contest for two medals takes place on the forenoon of Commencement Day, the competitors—three from each lyceum—being chosen by the Faculty after hearing the orations of the Junior Class. Those selected were: From the Philosophian Literary Society, James L. Brown, James L. Jamison, Jr., and Edward R. Martin; from the Garnet Literary Association, Isaac W. King, Alvin S. Mason, and Charles S. Rice, Jr.

Lectures.

Special lectures, beyond the curriculum, have been given at the University this winter, as during the four previous academical years. The course this year has been shorter than usual, because of the change made in the time of closing the first session—from Christmas to the end of January. These lectures, which are open to all who may desire to attend, as well as to the students, are a free contribution to the University by the lecturers.

The lecturers and their subjects have been as follows:

Dr. Matthew Woods, the literary physician, who is President of the Philadelphia Browning Society—"The Present Status of Poetry in America." The students were, of course, especially interested in his appreciative notice of Paul Lawrence Dunbar, of whom they are naturally and justly proud.

R. H. Hepburn, Esq., Avondale—"Mining." This lecture proved exceedingly interesting, both from the clear narrative and exposition, and from the helpful illustrative views.

Rev. Henry E. Jackson, Presbyterian Church, Swarthmore—"Benjamin West." This is the first lecture on art which we have had the privilege of hearing. The story of the life and works of the Swarthmore Quaker boy, who became President of the English Royal Academy of Art, and the friend of George III. was well told, with the assistance of the lantern, by Mr. Jackson, who is the author of the volume on his subject, which was published in connection with the project to erect a monument to the distinguished painter in front of the house where he was born.

Dr. Swain, President of Swarthmore Col-

lege—"A Trip to Egypt." The subject was new to the present body of students, and it was freshly treated and accompanied with excellent lantern illustrations.

Residence of Students.

The students in the University at present are from the following States:

Pennsylvania	33	Arkansas	3
North Carolina	28	District of Columbia	2
Virginia	18	Michigan	2
West Indies	16	New York	2
South Carolina	15	Rhode Island	2
Georgia	14	West Virginia	2
Africa	9	Delaware	2
New Jersey	9	Oklahoma	1
Maryland	9	Alabama	1
Tennessee	8	Texas	1
South America	5	Florida	1

Purpose in Life.

The indications of the students as to their aim in life are as follows:

Ministry	117	Pharmacy	3
Medicine	22	Business	2
Teaching	13	Dentistry	1
Law	4	Undecided	21

Notes

By the will of Mrs. Annie E. Moore, of Altoona, Pa., Lincoln University receives a bequest of \$500.

Mr. J. K. Russell, of Massillon, Ohio, for many years a friend and contributor of Lincoln University, now eighty-two years of age, recently wrote the Financial Secretary as follows: "To assist Lincoln University, I have ever considered not only a philanthropic, but also a patriotic duty."

J. M. C. Dickey, Esq., of Oxford, a Trustee of the University and son of its founder, the Rev. Dr. John Miller Dickey, has presented the University with a fine bell, which has been placed in a handsome belfry on Cresson Hall. The gift is greatly appreciated, and will add very much to the attractions of the University, and prove highly useful.

Since the last issue of our paper, we have learned of the death of the Rev. Daniel Murray, of Anniston, Alabama, of the class of 1878. Previous to becoming a pastor at Anniston, in 1891, he was for eleven years pastor at Columbia, Tenn. A son, Van Horne Murray, is in the present Senior Class of the College Department.

A copy of Henry's Commentary in seven volumes is presented each year to each member of the graduating class by two benevolent friends in Philadelphia.

A contribution, large or small, for the current work of the University, and for the aid of needy students, from every reader of this issue of the LINCOLN UNIVERSITY HERALD, will be very greatly appreciated. If more funds are not received ere the close of the University year, a very grave deficit will have to be faced by the University authorities.

The Rev. L. T. Johnson, of the class of 1901, for a few years past the pastor of the Witherspoon Street Church, of Princeton, N. J., has accepted a call to the Madison Street Church of Baltimore, Md. This is the church that the Rev. Dr. W. H. Weaver, of the Freedmen's Board, formerly ministered to.

The many friends of the late Financial Secretary, Rev. Edward Webb, will be interested to learn that the Webb homestead in Oxford has been sold by the daughter, Dr. Ella Webb, who has given up her medical practice in Oxford, and removed to her brother's in St. Paul, Minn. Another brother, Rev. Samuel Webb, known to many of our readers, is engaged in teaching at Lakehurst, N. J.

The Rev. Martin L. Bethel, who graduated from the Theological Department of Lincoln University in 1904, and to whom was awarded by the Board of Education of the Presbyterian Church, the "Mutchmore Scholarship," entitling the recipient to a year's post-graduate course of study in some approved institution, has been studying the past winter and spring at Princeton. At the close of the course, it is his intention to go to Albany, Ga., and become associated with the Rev. J. W. Holley in the establishment there of an academical, industrial and normal institution.

The Financial Secretary of Lincoln University, Rev. W. P. White, D. D., spent Sabbath, March 12th, at the institution, and addressed the Y. M. C. A. and preached to the students at the morning service.

Dr. White addressed the Presbyterian Ministers' Association in the Witherspoon Building, April 3d, on "The Educational and Religious Needs and Claims of a Race." A vote of thanks was tendered him for the address. He was followed in brief remarks on the subject by the Revs. Drs. J. Calvin Mead and E. R. Craven, of Philadelphia, and David Wills, of Washington City. Both of the latter had at one time been slave holders.

The Negro as an Economic Factor.

The Negro is a very important economic factor in many business, social, political and religious institutions, and we have no sympathy with those who are unwilling to recognize him as anything more than a mere industrial factor. In this article, however, we shall only speak of his importance, first, as a factor in developing the material resources of our country; and second, as a factor in the upbuilding of Christ's kingdom in the world.

First. We look at the Negro's importance in developing the material resources of our country.

The Bulletin recently issued by the United States Census Bureau shows that there are now more than nine million Negroes in this country, and that nine-tenths of these live in the Southern States. About twenty-one thousand are carpenters, twenty thousand barbers, fifteen thousand masons, twelve thousand dressmakers, ten thousand engineers and firemen, ten thousand blacksmiths, five thousand shoemakers, and two hundred electricians. This army of nearly one hundred thousand skilled workmen is certainly a very important economic factor in the industrial world. But it is only when we come to a study of agriculture that we see the real importance of the Negro as a wealth producer. Nearly 750,000 farms, comprising more than 38,000,000 acres, are operated by Negroes. Even the most cynical and skeptical critic of the Negro can hardly fail to see the force of the fact that in the forty years of their freedom, about twenty-five per cent. of all the Negro farmers have become the legal owners of the farms they cultivate. What may we not expect during the first half of the twentieth century?

Nearly four million Negroes in the United States are engaged in gainful occupations. As wage earners, bread winners, and producers of national wealth, they make a better exhibit than the white population. If producers of wealth are more important factors in developing the real resources of our country than the manipulators of stocks and bonds, then the honest Negro, who diligently, patiently and skillfully cultivates his little farm, is a more important economic factor than the millionaire who waters his stocks and looks with contempt on his "brother in black." The Negro is now, and is destined to be, a great force in developing the resources and building up the material wealth of this nation.

Second. We look at the Negro in this country as a part of the Divine economy, and as a factor for the upbuilding of Christ's kingdom in the world.

No one who believes that Divine wisdom

overrules all the affairs of men for the final triumph of righteousness, can fail to see that God has thrown on the Christian people of this country a great responsibility. He has permitted the Negro to be brought here as a slave, and then, in His Providence, has set him free. When we look at these facts in the light of the eternal years, and as they are controlled by the invisible but sovereign God, we can hardly fail to catch a glimpse of the Divine purpose. The establishment of Christ's kingdom in the world is, in God's sight, an infinitely more important matter than the mere development of the material wealth and political power of this nation. The kingdom of God is the greatest thing in the world. Christ's commission is to go into all the world and make disciples of all nations, and He is giving to His people in this country, not only an opportunity to convert the Negro, but an opportunity to use the Negro in carrying out the great commission. The Christian Church has an opportunity of educating and training for Christ's service, the men and women who are best fitted for carrying the Gospel to Africa. If, as every true statesman sees, the welfare of this nation depends on our sympathizing with the Negro and giving him a fair chance in the pursuit of his own temporal well-being, surely every intelligent Christian must see that God will write "Ichabod," in large letters, on the Christian Church, or on any branch of it that fails to recognize the Negro as a brother and a co-worker in the upbuilding of Christ's kingdom. The Negro has a most important work to do in the vineyard of the Lord, and should be given a place in the Lord's army for the world's conquest. If labor organizations are paralyzed, in their efforts to benefit the laboring man, by the exclusion of any race or nationality from their ranks, much more will the Christian Church be paralyzed by refusal to join hands with Christian men of any race or nationality. Cosmopolitanism was born with Christianity, and the Christian Church that excludes any man because he is black or yellow or red, paralyzes its own power for good.

If the Christian Church would develop the Negro's power as an economic factor in Christ's kingdom, it must give to him more than a mere industrial training. The well-being of the Negro here and hereafter, and the potency of our own Church life, depend on our recognizing the Negro as a Christian brother, and joining hands with him for the world's conversion. If we fail to use the Negro in this country for the upbuilding of Christ's kingdom, we paralyze all our missionary efforts in other lands, and especially our missionary efforts in Africa.—*Rev. J. T. Gibson, in Assembly Herald.*

Lincoln University Herald.

VOL. IX.

LINCOLN UNIVERSITY, MAY, 1905.

No. 10.

Commencement.

The Collegiate Commencement of Lincoln University will occur this year on June 6th. A large class will graduate, and the exercises are expected to be of a highly interesting nature. The friends of the Institution and of colored education are cordially invited to attend. A special train, leaving Broad Street Station, Philadelphia, about eight A. M., will be arranged for, as usual. The fare will be one dollar for the round trip, and tickets can be procured from the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut St.

New Pipe Organ.

A new pipe organ for the chapel of the University would greatly add, it is believed, to the attractiveness of Divine worship, and prove a help in developing the latent musical talent of many students. The present small pipe organ was much worn when presented to the University some years ago, and is lacking in power and quality of sound.

Mrs. Johnson, wife of Prof. George Johnson, has been in correspondence with Mr. Carnegie on the subject, and has secured from him the promise to pay one-half of the cost of a \$2,000 organ. It devolves now upon some friend or friends of the University to provide the thousand dollars needed to secure the thousand from Mr. Carnegie. We trust that we may not have long to wait.

Visit to Reading, Pa.

The Financial Secretary of Lincoln University, Rev. W. P. White, D. D., spent the last Sabbath of April in Reading, Pa., and preached on the subject of colored education and the work of Lincoln University in the First Church in the morning, and in Olivet Church in the evening. The congregations of both churches showed much interest in the subject. Their pastors, the Revs. R. M. Blackburn and R. H. Kirk, are both friends of the Institution, and fully alive to the importance of its work. An effort will be made by the First Church to support permanently a student. We were greatly aided in former years by two devoted and generous members of this church, James Jamison and Caleb Wheeler, who are most gratefully remembered. Among those in later years assisting our work may be mentioned Messrs. Sternberg, Zeigler, Mohn, and Miss Susan Benson. We trust that others may be added to these.

An Anniversary.

The Class of 1855 in Princeton Theological Seminary celebrated its semi-centennial at the Seminary Commencement, May 9th. President Rendall, of Lincoln University, was a member of this class, as were also three former professors in the University—Revs. Drs. Bower, Wescott and Woodhull—and a trustee of the Institution, Rev. Dr. Thomas McCauley. Among distinguished members of the class still living, in addition to Dr. Rendall, are Drs. F. F. Ellinwood, Henry B. Chapin, W. Y. Brown and H. S. Hinsdale, and Revs. R. F. Wilson and E. F. Mundy. Among those deceased may be mentioned Drs. E. Kempshall, Joseph Beggs, A. D. L. Jewett, W. J. McKnight, and David M. James.

New Professors.

The Executive Committee of the Board of Trustees of Lincoln University have elected to the Chair of History, Political Economy and Sociology, made vacant by the death of Prof. D. A. McWilliams, the Rev. James Carter, D. D., pastor for sixteen years of the Church of the Covenant, Williamsport, Pa. Dr. Carter is the son of the late Walter Carter, for some years a trustee of Lincoln. He was born in New York City; graduated from Columbia University and Union Theological Seminary, and was pastor of the First Church of Mendham, N. J., from 1885 to 1889, previous to coming to Williamsport. Dr. Carter has intimated his intention to erect a cottage at Lincoln to the memory of his father.

An Installation.

The Presbytery of Chester recently installed over the Fifth Presbyterian Church of Chester, Pa., the Rev. Thomas M. Thomas. Mr. Thomas is a graduate of the class of 1898 in the Theological Department, and has for some years been laboring most faithfully among his people in Chester, and has built up a promising organization. A suitable and comfortable church edifice has been erected, in which the congregation now worships.

In the installation services, the Rev. John B. Rendall, D. D., preached the sermon; the Rev. A. L. Lathem, of the Third Church of Chester, charged the pastor, and the Rev. Alford Kelley, Moderator of Presbytery, the people. It is hoped that Mr. Thomas may exert a beneficent and lasting influence upon the colored population of Chester.

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Testimony to Our Work.

We could desire no stronger evidence of the exceeding value of our educational work than the voluntary testimony sent to us by ministerial brethren in the Presbyterian, Baptist, Methodist and Episcopal Churches of the Southern States. These brethren write in high praise of our graduate workers for their trained competency in instruction, for their honest devotion to the spiritual and moral elevation of their people, and for their peaceful influence along the line of race distinctions. They say, "We attribute the absence of race antagonism in our vicinity to the healthful Christian influence of our students." Also, "Lincoln University, which has trained and sent forth such men (and so long as it shall do so) deserves the hearty and liberal support of the Christian people of the country, who desire to aid in the real elevation and the more thorough evangelization of the colored race."

The Synod of Pennsylvania, which annually sends a delegation of ministers and elders to inspect our work and report their findings, adopted the following:

"Resolved, That Lincoln University stands for all that is evangelical and progressive in the line of fitting men for both preaching and lay Christian service."

The Synod recommends "That Lincoln University be made an object of prayerful interest and of liberal financial support, and that the churches be instructed in its usefulness and requirements."

All men regard the Negro as the proper subject of civil and moral law. Both by his just punishment and by his legal protection he is rated at a full manhood. The judgment of man is corroborated by the Providence of God. He is multiplying their numbers. He enstamps upon them His image. He is not ashamed of His likeness in them. Grace works in them all its saving effect. We are working in the line of God's purpose when we are organizing the agencies which promote their knowledge of saving truth and their fitness to proclaim it. Lincoln University is

a child of the Presbyterian Church and a co-worker with God.

Lincoln University cordially and earnestly invites the Moderator of the General Assembly of 1905, its Stated and Permanent Clerks, and the Secretaries of all its Boards of Home and Foreign work, to fix a date during the Academic year of 1905-1906, when they will meet together in Lincoln University and see for themselves, and as representatives of the Church, how God is working there for the glory of His name in the salvation of the Negro race.

Presbyterianism Among Negroes.

The Rev. William H. Weaver, D. D., a graduate of Lincoln University, now pastor of a Presbyterian church in Atlanta, Georgia, writes of the above in the *Assembly Herald*. We quote from him as follows:

"From the beginning of Presbyterianism in this country, there have been Negroes who have held that distinctive system of church doctrine, order and ecclesiastical polity, and been a part of that regenerate membership which has made the Presbyterian Church what it is, and so peculiarly fitted it for the indefinite extension of the Redeemer's kingdom. These Negro people were connected with the Presbyterian churches that were organized and composed almost wholly of white people. Early in the last century, efforts were put forth to reach with Presbyterian influences free Negro people, in some Northern cities and in cities of certain border States, and in the District of Columbia, who preferred Presbyterian services, separate from those they might enjoy in churches composed of white members. As a result of these efforts, Presbyterian churches among Negro people were organized in certain cities of the States of New York, New Jersey, Pennsylvania, Maryland and in the District of Columbia. In later years the number of the cities in which such Negro Presbyterian churches have been organized has been considerably increased. But the growth or development of Presbyterianism among the Negroes, in local, particular, distinct church life, has been in the South during the last forty years. There are now a large number of Negroes in connection and communion with the several branches of the Presbyterian Church, and a much larger number under the uplifting influence and power of Presbyterianism.

"The Presbyterian Church (North) especially through its present system of educational and evangelistic work, is reaching and helping the Negroes in such a way as commands the attention and respect of all observers, and demands the support of all who love the Lord Jesus Christ, and would do what He commands.

"During these years of effort and endeavor, thousands of Negroes have been gathered, brought under Christian influences, and trained in the ways of right living and doing. Presbyterianism is giving to the Negroes the Gospel of Jesus Christ, and in the doing of this informs and trains them in doctrines that are Biblical, and in a morality that is Christian. It is accomplishing this by preparing and providing for, and sending to these needy people, a ministry so trained and qualified in head and heart as to be able to render the service needed and required of them. And further, it is doing this by giving to the Negroes the benefits of a practical Christian education—an education which trains in that which best fits for the duties of life, which leads up to the highest plateau of thinking and doing, because its first and chief aim is to lead to Christ."

Theological Commencement.

The Annual Commencement of the Theological Department of Lincoln University occurred April 18th. Twenty-one young men were graduated and sent forth prepared to exercise the ministry of the Word. Of these, four were from Virginia, three each from North Carolina and Georgia, and two each from Pennsylvania, Delaware, Tennessee and British Guiana, and one each from South Carolina, District of Columbia and Jamaica, W. I.

Rev. I. N. Rendall, D. D., for nearly forty years at the head of the Institution, presided at the commencement exercises, which were opened with prayer by the Rev. S. W. Dana, D. D., of Philadelphia, for over thirty years a trustee of the Institution.

An alumni address was first delivered by the Rev. Joseph W. Holley, a graduate of the class of 1902, who is now engaged in establishing a normal, industrial, agricultural and literary school in the midst of the black belt at Albany, Ga. His theme was the work which he has in hand, the justification for it, and the encouragements received from the field itself. He said in part:

"The Faculty and Trustees of Lincoln University are interested in knowing what we are doing and whether or not their investment in us has paid. In the Southern States there is a very large percentage of colored people, and the larger part of them are in the rural districts. Many thousands of them have come North and congregated chiefly in the cities and towns. It ought to be remembered that it is not usually the better class of colored people who thus flock to the Northern towns. Surrounded as they are by conditions that are adverse, there is need that something should be done to help them in a forward movement. When it was proposed to estab-

lish a school at Albany, Ga., the movement received the endorsement of the best citizens. A leading banker declared it the most important meeting that had ever been held in Albany. It is not a school for industrial training only that we propose to establish. The great agitation that is going on over manual training is chiefly useful because it brings the North and the South together upon one point on which they are agreed. We have always contended that it is necessary to give the higher education and the religious training that is necessary to prepare teachers and ministers, and that the masses of the people both North and South must be taught the principles of morality and religion."

The speaker related how, with an effort, they secured a tract of twenty-five acres and began their work. "We hold," he said, "that men and women must be trained physically, intellectually and morally. The colored people should be encouraged and helped to learn trades and to enter into business. Many are doing this. There is a very large amount of property owned by the colored people, and their holdings are increasing. One man, who has a place of business on a side street in Albany, Georgia, told me that he did a business of \$25,000 per year. There are many opportunities for those who are willing to enter in and take possession. The teacher and minister in the South are appreciated by the colored people and they make efforts to sustain them. In proportion to their means, they are often more liberal than the whites."

Addresses were made by five members of the graduating class. Samuel J. Branch, of Virginia, spoke on "An Educated Christian Ministry: The Negro's Greatest Need." In treating his theme, the speaker was direct, earnest and positive, and his address was listened to with much interest. He said, among other things: "It is more important that the Negro should be good than that he should be skillful. It is more important that his heart should be filled with the love of God than that his head should be filled with earthly knowledge. In times past the colored people have been ministered to by ignorant men, whose crude teachings imparted but imperfect conceptions of the truth to their hearers. But over four hundred men have gone out from Lincoln University trained for better things, and they are making an impression upon the people to whom they go. It is impossible that men should be led to a higher and better life except through the preaching and teaching of those who are qualified for the work. It is for the preparation of young men to do this work that Lincoln exists."

Mortimer B. Burgess, of Jamaica, West Indies, a tall, squarely built man, who by his earnest, forcible delivery and excellent voice made a most favorable impression,

spoke upon "The Wider Mission Field of Lincoln University." In the course of his remarks he said: "Fifty years ago Lincoln University was founded for the purpose of properly qualifying young Negro men for the Gospel ministry. The need of this was felt in this country. But the field has widened, and her sons have gone also to Africa, Cuba, Hayti, Puerto Rico and the other West Indian Islands, including Jamaica, the land of flowers and spring. If you could make a trip to Jamaica and see the people in their ignorance and superstition, and look upon their wickedness and poverty, you would come back here to Pennsylvania and ask who among the sons of Lincoln will go to Jamaica and take up the work so greatly needed there. You who have given of your money liberally to sustain Lincoln University, take courage. God has called this University to a more extended field of labor than ever before."

Samuel J. Ross, of British Guiana, spoke on "The Privileges of Christianity." He set forth the fact that the human race everywhere feels the need of a regenerating power. "What must I do to be saved?" is the question that humanity is ever asking. "It is Christianity alone," said the speaker, "that gives an intelligent answer to this question. It is Christianity that consoles the sorrowing and bereaved. It is Christianity that gives a hope for the life to come. To the poor man it holds out the assurance of riches untold, to the wealthy man it proclaims a hope of a place where riches do not take wings and fly away. It gives a joy in this world as well as a hope for the world to come."

Irvin W. Taylor, of Virginia, spoke on "The Strenuous Life in the Spiritual Realm." "The great need," he claimed, "is a strenuous Christianity. It should be remembered that it is not only the man who lays down his life for his country on the battle field that is to be honored, but the man who bravely lives for it. The strenuous life requires devotion, love and determination. It requires humility, zeal, purity and determination. Whether we testify with our pens, our tongues, or by our acts, it is necessary that we should be deeply in earnest. John Wesley said, 'Give me one hundred men determined to serve none but God, to hate nothing but sin, and to know nothing but Jesus Christ and Him crucified, and I would set the world on fire.' Paul is the most distinguished example of a strenuous Christianity. Such a life is always and everywhere a power."

Walter O. Taylor, of Tennessee, spoke on "Some Evidences of Christianity." He touched on the power of Christianity in the hearts and lives of men, and said: "We are familiar with the devotion of the missionaries, who have gone into the heathen lands and established the Gospel of Christ among all

nations. Christianity is not only a blessing to the man who possesses it, but to others around him. Christianity is doing what the various systems of reform have failed to accomplish. It is only recently that China has come to recognize the fact that she can safely trust the missionaries with the destinies of her people. Lincoln University is sending out her sons trained as ministers and missionaries. Thus she is becoming a witness for Christianity to all nations. What is it that has characterized Western civilization, of which America claims to be the best? It is this Christianity which is a potent power in the hearts and lives of the people and influences them, from the President down to the least of our citizens."

Both the substance of the addresses and the force and manner of their delivery indicated at least an equal fitness and preparation for the work of the ministry to that of any of the young men graduating from our white seminaries. All present were, as usual on such occasions, most favorably impressed. They came away realizing the importance of Lincoln University as a training school for the ministry of the Negro race, not only in this country, but abroad. The need of it is fully apparent to those who realize that there are ten millions of Negroes in our own land, and that these are but a small fraction of the hundreds of millions in other lands who need to be supplied with the Gospel of Christ by an educated ministry.

Between the addresses, excellent music was rendered by the University Glee Club.

At their close, the degrees were conferred and the diplomas delivered by President Rendall in an appropriate and earnest practical address to the class.

Prizes were awarded students on the Commencement occasion as follows: For proficiency by Juniors in Sacred Geography, a first prize of \$10 in gold was awarded to George L. Imes, of Harrisburg, Pa.; and a second prize of the same amount was divided between F. M. Hedgeman, of Philadelphia, and Samuel H. J. David, of British Guiana. Samuel J. Branch, Senior, of Virginia, was awarded a prize of \$10 for proficiency in the history of the period between the close of the Old Testament Scriptures and the beginning of the New. For proficiency in studies, Mortimer B. Burgess, of Jamaica, W. I., John W. Martin, of Tennessee, and Samuel J. Branch, of Virginia, stood so near together that a first prize of \$20 and a second prize of \$10, given by J. M. C. Dickey, Esq., of Oxford, Pa., was divided equally among them. A copy of Henry's Commentary, in six volumes, was presented each member of the graduating class by Mrs. H. H. Houston and her son, S. F. Houston, of Philadelphia.

Lincoln University Herald.

VOL. X.

LINCOLN UNIVERSITY, JUNE, 1905.

No. 1.

President Rendall.

As is well known, Dr. I. N. Rendall presented his resignation some time since to the Board of Trustees, to take effect at the close of the collegiate year. A committee of the Board was appointed to select and recommend a suitable successor. This committee was not ready to report at a recent meeting, and at the unanimous request of the Board, Dr. Rendall consented to continue to act as President the coming year, or until such time as his successor may be chosen. His decision so to do caused much gratification among the friends of the Institution.

Another Friend Gone.

Since our last issue, the death has been announced of the Rev. F. B. Hodge, D. D., of Wilkes-Barre, Pa. Dr. Hodge was for some years a Trustee of Lincoln University, and deeply devoted to its interests. He was then pastor of the Oxford Presbyterian Church. After removing to Wilkes-Barre, he resigned his trusteeship, but never lost his interest in the institution. He contributed annually to its work. As late as December last, when the Financial Secretary, who had known him intimately for years, paid him a visit and found him very feeble, he inquired affectionately for the University and its beloved President, and sent for his son, that he might make out a check for Lincoln University.

Dear, kind friend, we shall miss him, his gifts and his prayers. Many of our old and tried friends are passing away year by year. We need new ones to take their places. May God give them to us.

General Assembly Expression.

The highest court of our Church has frequently given expression to its convictions of the importance of the work of Lincoln University to the Presbyterian Church, and commended it to the liberality of its members. The following is one of its more recent expressions:

Resolved, That the General Assembly of the Presbyterian Church of the United States of America hereby expresses its deep interest in Lincoln University, and especially in its Theological Department; and that this school of learning for young colored men is hereby commended to the churches and their benevo-

lent members for the liberal support of its whole work, and for the separate endowment of its Theological Department."

Undeserving of Help.

Several years ago we called attention, in the LINCOLN UNIVERSITY HERALD, to the Loyal Young Graham Hospital, sought to be established in Greensboro, N. C., by the Rev. Samuel Sevier. We learn that what was then said is being used still by Mr. Sevier in efforts to secure contributions for this hospital and other enterprises that he professes to carry on.

We regret to be obliged, after investigation, to withdraw all commendation from Mr. Sevier, and to publicly say that we do not regard him or his work as deserving of benevolent aid. The hospital has never been in such shape, or so conducted, as to accomplish any good.

Students in Summer.

As soon as the University closes, the students scatter in search of work for the months of summer. This is the only time they have to earn money with which to purchase their clothing and pay for their books and meet their incidental expenses, and in case of the more fortunate, apply upon the college or seminary bill. Some go South and engage in teaching summer schools. Some find employment in the cities. The most, however, seek summer resorts, and act as waiters, bell boys, etc. Their wages are mostly low, and they must depend upon extras given them for their increase. Such employment is not calculated to develop manhood or independence, and we regret that they are obliged to engage in it.

The Financial Secretary of Lincoln University was permitted the past month to set forth the needs and claims of colored education and the work of Lincoln University in two of our most prominent churches—Arch Street, Philadelphia, and Pine Street, Harrisburg, Pa. In each he was given very earnest attention, and the promise of tangible results. The Secretary will be glad to have the opportunity to speak in other churches. He does not ask for an offering, neither does he make an extended appeal. The facts are set forth for the people to ponder. If moved by them to give, the University is grateful.

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S. P. Harbison.

The cause of colored education, especially in the Presbyterian Church, has met with a great loss in the recent death of Mr. S. P. Harbison, of Pittsburg. He was a very liberal giver, and took a personal interest in the work, being a member of the Board of Missions for Freedmen. Harbison College, at Abbeville, S. C., was named for him. In addition to his other gifts to the institution, he had lately erected for it, at an expense of \$10,000, a chapel, containing a large auditorium, much needed class rooms, and better facilities for carrying on the work of the Young Men's Christian Association.

The President, Rev. Thomas H. Amos, D. D., a graduate of Lincoln University, in writing of it, says: "I feel that the chapel will bless our school more than any gift we have received. It came to Mr. Harbison's mind to build it, and we do not see how we ever got along without it." Harbison College, under the Presidency of Dr. Amos, is doing a grand work for the colored race in the South, and is a noble monument to the thoughtfulness and generosity of Mr. Harbison. It is one of the works which will follow him.

Some Faults in Student Speakers.

These we have often observed and greatly deplored. One is, beginning to speak in too low a tone. Because of it many of the first sentences of speakers, especially in Livingstone Hall, are entirely lost by those in the rear. It is a mistake to think that the speaker should begin in low tones and gradually rise. Far better that his first sentences should be clear and loud enough for every one present to hear. The one that thus begins is most enjoyed. He gains the attention from the beginning, and if reasonably interesting, holds it to the end, if not too lengthy.

A second fault, which we are glad to say not all are guilty of, is an exuberant style, unusual words and flowery sentences. These had better be cut out and common words and plain sentences be made the rule. It was their use to a greater extent than the others, together with their practical subjects and treatment, which won for the fourth and sixth speakers in the Junior oratorical contest the prize medals.

A third fault is length. Some speak too long. If they would prune and condense they could make all their points in much less time and avoid wearying their audience and greatly add to their popularity. We are under the impression that the Junior orators who won the prizes in the last contest delivered shorter orations than the others. They seemed so, at least.

Funds Needed.

The bequests received by Lincoln University from time to time for the endowment of chairs and erection of buildings, in no way relieve it from the urgent need of gifts for current expenses and student support.

The students admitted are mostly poor, and although all are required to make some effort and to do something toward their own support, yet they must be aided to a considerable extent during their course. The cost of supporting two hundred students is about twenty-five thousand dollars per annum. To meet this, we cannot rely upon more than five thousand dollars annually from endowments, and what sums students are able to earn and receive from their friends. Hence the institution is forced to appeal to churches and to individuals for gifts, if its work is to be carried on even upon a moderate scale.

It asks nothing for itself, but for the cause which it represents, and to give effect to the generous intentions of the Presbyterian Church towards needy brethren.

It ought not to be allowed to limit the number of young men regularly instructed to two hundred, when so many more than this, and equally worthy, apply for admission. Its influence and usefulness could be doubled by the friends of the colored race, and the friends of humanity, and of the country, and of Christ, doubling their gifts to it. Every additional and every increased gift for the work means something more done towards lifting nine millions of our American population a little higher in the scale of intelligence and righteousness, and insuring the future safety of our land, and the securing it the more surely for Christ and the Church.

Collegiate Commencement.

This occurred June 6th. The attendance was good, although by no means as great as years ago. It is not so great a gala day for the colored people of the country as formerly, when they would walk ten or fifteen miles in order to be present. The novelty of seeing Negroes graduate and hearing them speak has in a measure worn off. Other public attractions have also increased, and patronage must be divided. Probably ten or twelve hundred were present, of whom about one-third were white.

The University grounds are attractive, and visitors seemed to enjoy wandering over them and observing the various buildings, of which there are twenty.

The exercises of the forenoon were devoted to the Junior orator contest. Prof. J. B. Rendall, D. D., nephew of President Rendall, presided, and six young men delivered orations. Their names, addresses and themes were as follows: Alvin S. Mason, Farmville, Va., "Severing the Gordian Knot." Edward R. Martin, Manassas, Va., "Self-Mastery, the Foundation of True Manhood." Isaac W. King, Allen, Md., "The Bible and Culture." James L. Jamison, Wrightsville, Pa., "Our Answer." Charles S. Rice, Newport, R. I., "The Plea of a Race." James L. Brown, Newport News, Va., "The Present Administration."

The first prize, which was a gold medal, was awarded by the judges to the fourth speaker, James L. Jamison, of Pennsylvania; and the second, also a gold medal, to the last speaker, James L. Brown, of Virginia.

We quote from some of the speakers. Said Edward R. Martin, the second speaker: "Men may earn victories in the field of battle, but until the victor exercises self-control, his victories may be a curse to himself and to mankind. Our acts are moulded in the conceptions of the mind. If thoughts are impure, acts will be immoral. . . . It is important, then, that we cleanse the fountain of our thoughts. If men yield to passion, they not only fail to govern themselves, but fail still more ignominiously in self-control. Self-mastery can only be obtained by Divine help, but when it is attained, it brings with it true manhood."

Said James L. Jamison, the fourth speaker: "It is only when men and institutions stand for right things that they are worthy of honor. The work that Lincoln University is doing in educating young colored men is a great one. Those who respond to her call are pressing upward. Everywhere the graduates of Lincoln University are a synonym for race leadership. If in answer to her call we press resolutely up the narrow way, our names may not be heralded on the roll of fame.

Even if we should go down to our graves unwept, unhonored and unsung, it would still be true that in that day when Gabriel's trumpet shall wake the dead we would come forth to shine in righteousness."

Said Charles L. Rice, of Rhode Island: "What advancement could you expect of a people whose leaders could hardly write their names? What could you expect of a people with hands unskilled, minds unenlightened, and hearts without any true conception of morality? Such was the condition of our race. It has been a few only who have had the privilege of an education, and who have had the enlightenment that is needed. What is it that is not possible to a people who have the advantage of a Christian education? The graduates of Lincoln University come back again and again to tell you of their success, as one of them did this past year. Have you ever heard of one who came back to tell Lincoln University that her work was a failure? You, who have had many generations of culture behind you, bear with us, we beg you, a little longer. Think if you will of the ancestors that the American Negro has to look back to. Wait until that day when it will not only be the Anglo-Saxon who has all doors open to him, but, with no discrimination on account of color, all men shall have equal opportunities. Then judge us as the results shall show we deserve to be judged."

The last speaker, James L. Brown, of Virginia, after allusion to rebates, granted by railroads to the Standard Oil Company, similar favors granted to the Beef Trust, and violations beyond number of the Sherman Interstate Commerce Law, and the results of the same, said: "It was this condition of affairs throughout our country that called forth the declaration of President Roosevelt in favor of a fair deal for every man. The vigorous manner in which he has gone about the work of enforcing the provisions of the Sherman law, the vigorous manner in which he went to work upon the Panama Canal, showed a determination to put the same rule in force, and the probabilities are that President Roosevelt will go down in history as one of the great benefactors of his race."

A bountiful lunch was provided at the middle of the day for invited guests in the new refectory building.

The Commencement exercises in the afternoon were presided over by President Rendall, now in his eightieth year, but with his bow abiding in strength. He is said to be the oldest college president in the United States.

The opening prayer was made by one of the Trustees, the Rev. Stephen W. Dana, D. D., of Philadelphia. The first address was the Latin Salutatory, which was delivered by John McC. Tutt, of Georgia, who was very

black and with decided Negro features, as were the majority of the speakers.

Alphonso O. Dawkins, of South Carolina, spoke of "An Immortal Standard," which, in his view, was Right. He referred to the Civil War in the United States, where, after a long and bloody struggle, the right triumphed. Men have advocated and practiced a standard of expediency, but expediency in the long run fails of success. He said: "A nation may invest its powers in the hands of a tyrant, who may oppress its people or squander its resources, but he cannot destroy the community or nation over which he rules. In time right will assert itself. The time must come when mortal right will triumph, when God's authority will be acknowledged, and immortal right, which is the rule of His throne, will sway the universe."

William E. Hendricks, of West Indies, described "The Goodly Heritage." Our Republic he declared to be the best government that has ever existed upon earth, and this generation God's induction coil, by which He is to transmit the blessings of this goodly heritage to posterity.

Walter D. McClane, of Philadelphia, spoke on the "Centrality of Man," or, in other words, character, which was regarded by the speaker as the greatest thing in man. "It was character," said he, "that made Abraham Lincoln, for which this institution is named, to be the man he was. It was character that made Dr. Dickey, the founder of Lincoln University, capable of accomplishing his great work, and who is there who will not say that it is character that is behind the forty years of service of him of whom we are all thinking to-day?" The allusion to President Rendall called forth a round of applause.

Fairley C. Malloy, of Laurinburg, N. C., spoke on "A Noble Purpose the Index to a Worthy Career."

After the degree of A. B. had been conferred on the twenty-three young men composing the graduating class, Mr. Emery L. Rann, of Brownsville, Michigan, delivered the Valedictory. It was, in style, in appropriateness and in manner of delivery, a most worthy and highly-to-be-commended address.

After the degree of A. M. had been conferred on some graduates of the class of 1892, it was announced that the Bradley Medal for best standing in scientific studies had been awarded to John McC. Tutt, of Georgia.

Before the audience was dismissed, two visitors were called upon to speak, viz., the Rev. A. Pohlman, a Lutheran minister of Philadelphia, and a former missionary to Africa; and Miss Lucy Laney, Principal of the Haines Industrial and Normal Institute, of Augusta, Ga., from which come some of the best prepared students of Lincoln Uni-

versity. Miss Laney is the only woman upon whom Lincoln has conferred a degree, that of A. M. She is a full-blooded Negro, and one of the most capable women of her race. Her address was bright and witty, and highly delighted the audience. Her great usefulness in her sphere shows how well it pays to educate the women of her race.

Rev. Charles H. Trusty, D. D.

Dr. Trusty, upon whom Lincoln University last year conferred the degree of D. D., is a graduate of the Theological Class of 1892. He is Stated Clerk of the Presbytery of Birmingham, and has been laboring for a number of years in connection with our Church work in Chattanooga, Tenn. He first succeeded in getting the basement of a commodious church building finished, so that services could be held in the basement room. Later on a brick superstructure was reared upon this basement foundation. Last year, the ladies of Newton Presbytery, N. J., raised the money with which to start a parochial school in the basement of the church building, which has been called "Newton Parochial School." Dr. Trusty writes a letter, published in the *Assembly Herald*, concerning it to its lady friends in Newton, from which we make the following extract:

"We have had a series of meetings in our church, which was greatly revived and helped, and there were forty professions of faith. The meeting was conducted in the school every afternoon, and a large number of school boys and girls were converted. All made profession of Christ, with the exception of six. Most of the children who made profession were out of families of other religious denominations. Our number has increased and now we have more than we have accommodation for. The two rooms were full with the present arrangement of seats. The parents are delighted with the work being done and the work grows every day in the favor of the people. The Shorter Catechism is taught every day and we have a large class which can recite eighty-four questions word for word.

"The school helps the Sabbath school and gives us a larger number of young people to work among. Mrs. Trusty is in the school room every day, and she really enjoys the work. I did not think that I would have to be in the school room every day when I started, but the attendance has been so large I have not lost a single day since last September, when I started. The children attended through all that bad snowy weather every day. They came, rain, cold or hot, every day."

Lincoln University Herald.

Vol. X.

LINCOLN UNIVERSITY, OCTOBER, 1905.

No. 2.

Professor William Deas Kerswill, D. D.

Lincoln University mourns the loss of this scholarly instructor and faithful servant of Jesus Christ, who entered into rest on the sixth day of September, 1905.

The summons was sudden, but not wholly unexpected. There had been evidences of serious derangement of the heart a few months before, but his recovery during the rest of the vacation season was apparently rapid, and he was looking forward to the resumption of his labors in the coming year with hope and pleasant anticipation.

With his family, he had spent several weeks at Muskoka Lake, and, on his return journey had

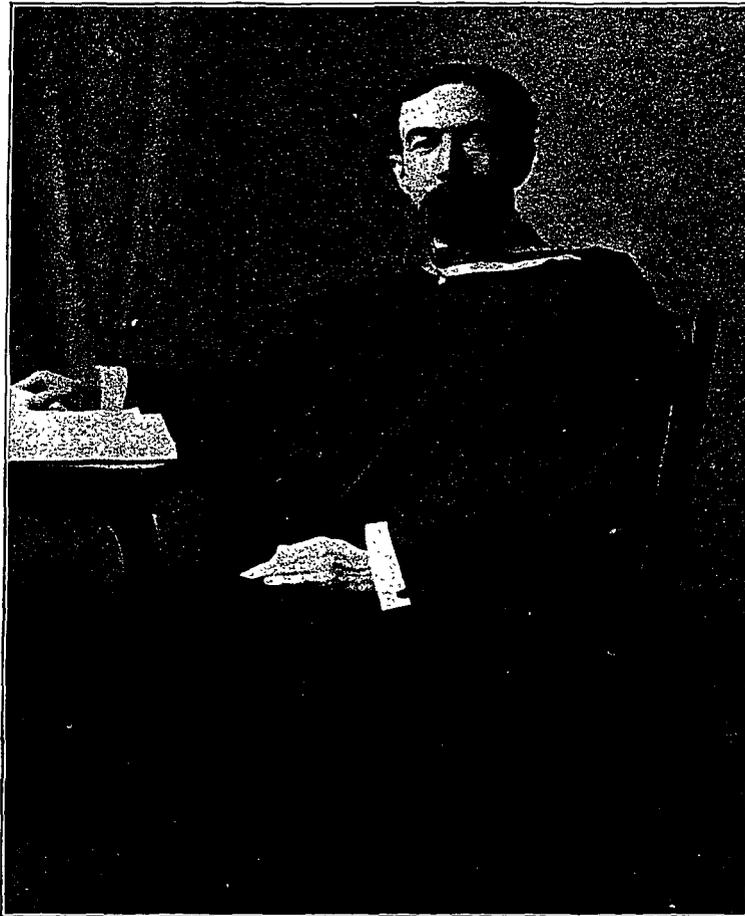
reached the home of his intimate friend and classmate, the Rev. John McNair, of Oakville, Ontario Co., Canada. On the Sabbath preceding his decease, Dr. Kerswill preached at the evening service in the Presbyterian Church of Oakville; and on the Tuesday following attended a meeting of Presbytery, with his friend, at Toronto.

Somewhat wearied with the exertions of the day, he retired to rest that night apparently in good health: and ere the morning dawned, "he was not, for God took him."

Professor Kerswill was born in Adelaide, Middlesex Co., Ontario, May 10th, 1863.

After his graduation from the Strathroy High School, where he had the advantage of a thorough preparatory course, he taught school for four years before he entered the university. It was characteristic of the man to decline all proffers of aid in securing an education; and

hence he resolutely worked his way through the college and seminary courses by teaching in night schools during the several terms, and in mission work during the vacations. Mr. Kerswill was graduated from the University of Toronto in the Class of 1890. He took two honors in the University courses: one in philosophy and the other in Oriental languages. He studied Hebrew during the entire course, and had a fair working



knowledge of the cognate languages—Syriac, Arabic and Armenian.

He was graduated from Princeton Seminary in 1893, and soon afterward was honored with the appointment of Examiner in Oriental Languages in Toronto University. While at Princeton, he won the Hebrew fellowship in his second year, and in the third closely contested this honor with his gifted classmate, George B. Robinson, now the Professor of Old Testament Literature and Exegesis in the McCormick Theological Seminary.

In the summer of 1893, Mr. Kerswill was invited to visit Lincoln University, with a

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view to the acceptance of the Chair of Hebrew and History, to which he had been elected by the unanimous action of the Board of Trustees. Impressed with the importance of the work which was being done in this Institution for the elevation of a needy and long neglected race, he accepted the call, so unexpectedly given him, and soon after entered upon his work. About two years later Prof. Kerswill was happily united in marriage to Miss Harriet Duffield Strawbridge, a grandniece of Dr. I. N. Rendall, President of the University. The new home thus established has been a very happy one. In this home circle there yet remain his widow and two sons, the youngest a babe in arms.

In 1894, Prof. Kerswill received the degree of Bachelor of Divinity from Knox College; and in 1902 the degree of Doctor of Divinity was conferred upon him by the Montreal Presbyterian College. In recent years his sphere of work was limited, by action of the Trustees, to the Theological Department, and the study of History was assigned to another chair. For twelve years he has served this Institution with marked ability and success, and from the first won the respect and confidence of the students. He had the happy faculty of making what is usually regarded as a difficult study comparatively easy; and with blackboard work and the mastery of a short vocabulary of the words most in use, he paved the way for the study of the grammar and the Old Testament Scriptures. In this department of instruction Dr. Kerswill had few superiors, and here he was at his best. His students have done credit to his teaching in every case where they have come into competition or observation with the students of other theological schools. To this work he came thoroughly imbued with the spirit of missions, which is the spirit of Christ; and his one great aim was to qualify those who came under his instruction and influence for efficient service in the wide and needy field from which continually the cry is going up for light and help.

Dr. Kerswill was a man of strong convictions, and was fearless in his avowal of them.

He was faithful in rebukes as well as kindly and sympathetic with those who sought his advice or needed his help. As a preacher of the Gospel, he was grave, earnest and direct, appealing to the heart and conscience as well as to the intellect. He was a reverent, painstaking student of the Bible, and an earnest advocate of its integrity and Divine authority. Some of the results of his studies and investigations have appeared at times in current numbers of the magazines and reviews; and his recent work on "The Old Testament Doctrine of Salvation," has demonstrated his ability in handling a difficult theme, and attracted much attention. Thus along many lines of usefulness our beloved brother and associate was busy to the very end; and like a good soldier of Jesus Christ, fell at the post of duty.

Before the removal of the body, a service was held in Mr. McNair's home. At this service, addresses were made by Professor McCurdy, of the University of Toronto; Revs. D. Milligan, pastor of St. Andrew's Church, Toronto; and Dr. J. B. Rendall, of Lincoln University.

The funeral service at Lincoln University was held in the chapel on Monday, September 11th, at 1.30 P. M. Brief addresses were made by Revs. A. L. Lathem, Ph.D., of Chester, Pa.; Andrew Taylor, of Philadelphia—classmates of the deceased; by Rev. Charles R. Williamson, Ph.D., of West Chester; and by Professor R. L. Stewart, a representative of the Faculty. The President of the University, Dr. Rendall, closed the service in a few words of remarkable pathos and power. The interment was made in the beautiful cemetery at Oxford, where that which is mortal rests in hope. "until the day break and the shadows flee away."

R. L. S.

Death of Students.

Two students of Theology in Lincoln University died during the past summer—Frederick J. Smith and Charles B. Gelling. Both were natives of Jamaica, West Indies. Mr. Smith would have entered the Senior Class this fall. He died in a hospital in Atlantic City, N. J. His body was brought by fellow-students to Oxford, Pa., where it was interred.

Mr. Gelling left Lincoln at the commencement of vacation with the intention of conducting a summer school among the colored people of Germantown, Philadelphia. Before arrangements were completed, he took sick, and was taken to the Presbyterian Hospital, where he died. He would have entered the Middle Class this fall. Both young men were earnest Christians and faithful students, and were beloved by classmates. They gave promise of lives of usefulness. God, however, saw fit to call them to a higher service.

Rev. Robert F. Sample, D.D., LL.D.

Lincoln University has been called to mourn, in the death of Dr. Sample, one of her most faithful Trustees and devoted friends. The event occurred in the Presbyterian Hospital, New York, August 12th. He attended the Collegiate Commencement in June, but was very feeble, and it was felt by his friends that he had not long to live.

Dr. Sample was born in Corning, New York, October 29th, 1829. He was graduated from Jefferson College, Cannonsburg, Pa., in 1849, and

from the Western Theological Seminary, Allegheny, Pa., in 1853.

The same year he was licensed to preach by the Presbytery of Northumberland, and ordained and installed by the Presbytery of Erie as pastor of the First Church, of Mercer, Pa. In 1856 he was called to the church of Bedford, Pa., where he served as pastor for ten years. In 1866 he removed to Minneapolis, Minn., and after serving the Andrew

Church for two years as pastor-elect, was installed pastor of the Westminster Church, and continued as such for nineteen years. "Here he built up," says *The Interior*, "a spiritual house which will continue a stronghold of righteousness for the city as long as the city remains." His influence came to be widely felt in the churches and mission fields of the great Northwest.

In 1887 he accepted a call to the pastorate of Westminster Church, New York City, and removed thither. He continued as its pastor until 1900, when he resigned and was made pastor-emeritus. The same year he under-

took the work of soliciting endowment funds for Lincoln University, of which he had been a trustee since 1892.

He was a frequent member, during his ministry, of the General Assembly, and was sent as delegate to the Pan Presbyterian Councils at Belfast and at Washington City. In 1899 he was chosen Moderator, by acclamation, of the Assembly meeting in Minneapolis in the church he had so long and so successfully served.

In addition to his pulpit and pastoral work, Dr. Sample was also widely known as a popu-

lar writer for the religious press, and the author of a number of publications. For a number of years he wrote regularly for *The Presbyterian*, and later for *The Presbyterian Journal*.

Some of his published works were: "Life of Rev. J. C. Thom," "Early Dawn," "Shining Light," "Clouds after Rain," "Sunset," "Beacon Lights of the Reformation," and "Christ's Valedictory."

Wrote the Rev. H. G. Mendenhall, D. D., in *The*

Presbyterian: "The Church at large knew him as an eloquent preacher and a wise administrator; his friends knew him as the true, loyal, genial, warm-hearted pastor, whose words helped along the rough ways of life, whose presence was a benediction, and whose life was an inspiration."

Said the *New York Observer*: "Dr. Sample did a magnificent work in Minnesota as preacher and pastor and educator. As an officer in the McCormick Seminary in Chicago, the Macalester College in Minnesota, and Lincoln University in Pennsylvania, he has done much to influence the education



of many young men. Sound judgment, earnest zeal and exemplary piety characterized his contact with men. In the pulpit he was thoroughly evangelistic, able, instructive and impressive. He was a graceful writer, both in prose and poetry."

From an extended sketch in *The Westminster* we extract the following: "He was deeply sympathetic by nature, and possessed a winsome personality and attached to himself a wide circle of admiring acquaintances and devoted friends. All over the land, and especially in those churches where he so faithfully ministered, will be found those to mourn his death and to sorrow that they shall see his face no more. He was one, however, who lived in close communion with his Saviour, and death was for him but 'the hearing of the Bridegroom's voice;' was but

"To fling
Aside this sinful dust,
And rise on strong, exulting wing
To live among the just."

Lincoln University will greatly miss his presence from time to time at the Institution, his wise counsels, and his pleas in its behalf. But a few weeks before his death he wrote: "The recent theological commencement at Lincoln University was one of the most interesting that has been known in the history of that noble Institution, which is helping to provide an intelligent, godly ministry to preach the Gospel to the colored race. There is no benevolent work more necessary than that of ministry to the millions of people in the black belt."

For the excellent portrait that accompanies this sketch we are indebted to *The Interior*.

Rev. Thomas Chalmers Katiya.

The above brother was one of the Kaffirs of South Africa educated in Lincoln University. He graduated from the Theological Department the summer of 1903, and soon after sailed for his native land, to enter on missionary work among his people. The following letter will be read with interest by his many friends:

ALICE, SOUTH AFRICA, July 13th, 1905.
REV. DR. W. P. WHITE,
Philadelphia, Pa., U. S. A.

My Dear Sir:—I think you have received only one letter from me all this time I have been here. I hope, however, that you have not counted yourself among the forgotten.

I have thought of doing what I now do, but have found it harder to carry into effect what I wish to do. My time is not mine in the work I am engaged in. So many things need my doing and attending that when the night comes I find myself played out.

School teaching and preaching are not an easy thing, as many of my people seem to think. You hardly get time to prepare yourself for Sundays, but, thanks to Dr. G. B. Carr's advice, "That, as many of you will be both teachers and preachers, you must begin early in the week to prepare your sermons for the coming Sunday." I do not claim to have followed his advice always, but whenever I have tried it, I have found it workable.

The Gospel is accomplishing great results among my people. I am aware that there are large belts in this dark continent where my people know nothing of the consolations of this Gospel. However large these belts may be, I know they will only remain for a time, for God is on His way to redeem Africa from the thralldom of her sin and superstition. When that day, which is not far distant, comes, the sable sons and daughters of Africa, from capped mountains and verdant plains, will shout for joy that God has remembered them in their low estate. Already the signs are visible that the night is far spent, the dawn of the day of spring is at hand.

Our prayer is that the people of God in all countries will not forget to bring our people and cause before the throne of grace, that God may so incline their hearts to make them see their need of the one needful thing—salvation of their souls. . . .

I would like to subscribe for THE HERALD—Lincoln University's HERALD—but do not know how much to send, since I think the distance will have to be taken into account.

My health continues to be all that can be desired. Extend regards to friends.

Very sincerely,

THOMAS CHALMERS KATIYA.

Prof. J. B. Rendall also received a letter, about the same time, from Mr. Katiya, concerning which he writes as follows to the editor:

"I received a delightful letter from Katiya the other day, and am only sorry I did not keep it to forward to you. He is abounding in labors. Besides constant teaching and preaching, he is in continual demand far beyond his own parish, to go to bury the dead and marry the living. The whole tone and account was most gratifying. It is worth while to send out such a man."

The Academic year 1905-1906 of Lincoln University opened September 21st. The number of promising students presenting themselves for admission was large. It is greatly to be regretted that more cannot be received, on account of lack of funds to aid worthy ones. President Rendall has intimated his intention to teach the classes in Hebrew formerly taught by Prof. Kerswill.

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VOL. X.

LINCOLN UNIVERSITY, NOVEMBER, 1905.

No. 3.

President Rendall.

We present to the readers of the HERALD for November the excellent portrait of President Rendall, which appeared in *The Interior* of August 13th. It was accompanied by the following comments:

"A man who, at the age of eighty, when he himself believes that his life-work is done, is nevertheless found too essential in his own place to be allowed to surrender his duties, may well be the admiration — possibly, even the envy — of other men who, at half the age, are already dreading the deadline. But doubtless President Rendall, the head of Lincoln University, the noble Presbyterian college for colored young men near Oxford, Pa., considers himself mildly unfortunate, having been denied the rest that he had previously been promised. At the beginning of the present year he informed the trustees of the institution that, in view

of the fact that the commencement of 1905 would complete the eightieth year of his life and the fortieth of his presidency, he desired at that time to be relieved of his responsibilities. The request was so reasonable that it could not be refused, and a committee was named to nominate a successor. But at commencement the committee reported that there was no one in sight who could be considered capable of filling President Rendall's place,

and on strength of that report, the trustees rescinded their former acceptance of the resignation. The burdens of his office, therefore, still remain on Dr. Rendall's octogenarian shoulders. They are rugged shoulders yet, however, and the load will not be carried staggeringly any more than it has been at any time in these forty years past. In years of life and in length of service alike Dr. Rendall is now undoubtedly the oldest college president in the country. His long career has

been a magnificent discharge of that debt owed by every Christian both to the Greek and the barbarian. He has considered it ample honor to spend himself in behalf of a race that so many other white men superciliously talk of as inferior. The

institution, which he found consisting practically of one building — it had not even a professor at that time — has since been expanded, chiefly through his tireless efforts, to a college of twenty buildings, located

in the midst of 132 acres of land, with eleven endowed professorships and two hundred students under instruction. A thousand young Negro men have been graduated, and their influence throughout our own land and on other continents has told marvellously for the uplift of their race. Especially does our Church owe to the Theological Department of Lincoln University many of those strong and talented pastors who have enabled Pres-



Lincoln University Herald.

PUBLISHED MONTHLY.

Devoted to the interests of the Institution, and to imparting information concerning it to the friends at a distance.

Sent one year to any address for 25 cents.

Sent in clubs of five or more at the rate of 10 cents each.

Entered at Lincoln University as second-class matter.

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1328 CHESTNUT ST., PHILA., PA.

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

LINCOLN UNIVERSITY, PA.

byterianism to elevate so markedly the spiritual tone of colored Americans."

We are glad to report that President Rendall is in good health and manifests his usual vigor of body and mind. He insists on teaching the Hebrew classes until such time as a successor is secured for the lamented Dr. Kerswill, and evidently finds enjoyment in the task.

The Synod of Pennsylvania and Lincoln University.

Lincoln University is one of the educational institutions to which the Synod of Pennsylvania annually sends a committee of observation and inspection. That appointed in 1904 consisted of Rev. James Carter, D. D., Rev. Samuel A. Cornelius, and Elder J. J. Edwards, D.D.S. The following was the report made by it at the recent session of the Synod in Greensburg, Pa.

"Your entire committee visited the University on the occasion of the Theological examinations, beginning April 12th. Every facility for obtaining information was most cordially afforded by the President and faculty; and your committee attended, not only the theological examinations, but also visited the classes of the college in their routine work in their class rooms.

"Your committee was especially pleased with the enthusiasm of the students in their class room work, even in the more exacting studies. Their examination papers, some dozens of which your committee read, would compare favorably with papers in the same departments in our best colleges. It was evident that the young men were taking seriously their college and seminary work, that the problem of self-support had produced a wholesome effect in inculcating an appreciation of the value of time and in stimulating a desire for a broad culture.

"The personnel of the faculty impressed the committee most favorably. A profound sympathy with the Negro race, a keen perception

of the racial characteristics and needs, a self-denying devotion to the task of uplifting the students, and instilling into them the sacredness of the duty of dedicating themselves to the elevation of their race, to fulfill the highest ideals of purity, honesty, industry and spiritual life—such characteristics in the faculty are determinative for high purpose and worthy achievement among the students.

"It was at once evident to your committee that the work accomplished by the institution is far less than it might be were the University quadrupled by a sufficient endowment of scholarships. Few of the students have support from their parents or their friends. The number of those admitted is limited by the ability of the institution to supply gratuitous instruction.

"It was equally evident to your committee that the professors were overworked. The number of weekly hours of instruction given by the individual professors is far in excess of that given by the instructors in our liberally endowed colleges and seminaries. Most of the professors find it necessary to teach in both the college and the seminary. This is manifestly poor economy. Very happily, the subjects of Hebrew and Church History, hitherto taught by one professor, have recently been separated; but many similar infelicities still exist. The Professor of Theology gives instruction in Mental and Moral Philosophy; the Professor of Church History gives instruction in Political Economy. Increased endowment for additional professorships would greatly enhance the efficiency of working.

"Your committee was surprised to observe that the various buildings surrounding the campus were heated by individual furnaces and boilers, whereas economy would advise a single boiler house. It was evident that the use of kerosene lamps, especially in the dormitories, while cheap, was objectionable because of the risk of fire, and should be speedily abandoned in favor of gas or electric lighting. The installation of dynamos would be at the least expense, if accomplished in connection with a heating plant. The addition of a laundry would materially diminish the risk of infection among the students by abolishing the present method of distributing the washing among the houses of the village. The entire cost of such a combined plant for heating, lighting and washing would be about \$10,000.

"Recent years have demonstrated the need of a preparatory school under the auspices of the University, either a specially established institution or an existing school working in connection with the University. The catalogue of the past year reports a sub-freshman class of nearly thirty men, made necessary by the lack of preparatory instruction in the South. Such an additional class is of neces-

sity a heavy drain on the teaching force of the college. It were better that the work should be done nearer to the homes of the students, where the expenses of travel and support would be less than at Lincoln.

"A friend of the University has offered the use of a large and convenient house which may be used for this purpose; and all that is needed to secure this property in perpetuity to the University is that an endowment of \$25,000 be contributed for the purpose of supporting the instructors of the school. This would make practicable such an institution under the supervision of the University, greatly relieving the college of its present burden, and at the same time making it possible for a larger number of young men in the South to prepare for the task of elevating and purifying their race.

"Your committee learned with regret that the venerable head of the University, President Isaac N. Rendall, D. D., who for forty years has ably guided its affairs, had announced his intention to retire from the active duties of the Presidency at the close of the University year. President Rendall has performed a service not to be described in a few words. In the course of the years he has demonstrated his devotion to the work by teaching in emergency in every department of the college and seminary. The extent of his services in obtaining endowments and in wisely administering the affairs of the University requires no telling. To-day his eye is not dim nor his natural force abated; and it may be hoped that he may long be spared to advance the interests of the University as President Emeritus by his mature counsel and wide influence.

"Your committee recommends the adoption of the following resolutions:

"1. That this Synod, learning with regret of the retirement of President Isaac N. Rendall, D. D., from the active duties of President of Lincoln University, offers its hearty congratulations on the forty years of faithful and distinguished service to the cause of advancing the welfare of the Negro race, a service which has brought the University to its present high degree of excellence; and the Synod expresses the hope that he may be permitted to see the fulfillment of yet more of his desire and expectation in the prosperity of the institution to which he has so nobly devoted his life.

"2. That this Synod recommends to the churches a more complete endowment for the professorships and scholarships of Lincoln University, and the contribution of the sum of \$25,000 for the establishment of a preparatory school in connection with that institution.

Respectfully submitted,
JAMES CARTER, *Chairman.*"

Death of James Grant.

In the death, in Philadelphia, the last week of October, of Mr. James Grant, Lincoln University lost a devoted friend and helper. He was a frequent visitor at its commencements in past years, and his eloquent words from the platform were much appreciated by those present. While superintendent of the Sunday school of the Tioga Presbyterian Church, a liberal yearly contribution was sent from the school for the aid of Thomas Chalmers Katiya, the Kaffir student from Africa, in whom Mr. Grant was so deeply interested. For a quarter of a century, Mr. Grant superintended the St. Mary Street Colored Mission School, under the care of the First Reformed Presbyterian Church, of which he was a ruling elder. The last years of his life were spent in Bethany Church and Sunday school, and his funeral was held at that church.

The Financial Secretary, Rev. W. P. White, D. D., during the month of October presented the educational and religious claims and needs of colored education and the work of Lincoln University in seven different Presbyterian churches, and was warmly welcomed in each.

The greatest interest was shown in the facts presented, and substantial aid promised for the institution. The Secretary is open for engagements to visit other churches. He does not ask for collections from congregations, feeling convinced that if the benevolent are awakened to an interest in the cause contributions will be forthcoming.

President Roosevelt and Colored Education.

The President, in his recent trip through the South, took occasion to visit Tuskegee Institute, and in his address uttered some words of deep import to both white and colored citizens. To the former he made this appeal:

"In the interest of humanity, of justice, and of self-protection, every white man in America, no matter where he lives, should try to help the Negro to help himself. It is in the interest and for the protection of the white man to see that the Negro is educated. It is not only the duty of the white man, but it is to his interest to see that the Negro is protected in property, in life, and in all his legal rights. Every time a law is broken, every individual in the community has the moral tone of his life lowered."

On the other hand, he told the colored people:

"You are in honor bound to join hands

in favor of law and order and to war against all crime, and especially against all crime by men of your own race; for the heaviest wrong done by the criminal is the wrong to his own race." The President added that "moral and industrial education is what is most needed, in order that this progress may continue. The race cannot expect to get everything at once. It must learn to wait and bide its time; to prove itself worthy by showing its possession of perseverance, of thrift, of self-control. The destiny of the race is chiefly in its own hands, and must be worked out patiently and persistently along these lines."

"Remember," he said to the students, "that no help can permanently avail you save as you yourselves develop capacity for self-help. You young colored men and women educated at Tuskegee must by precept and example lead your fellows toward sober, industrious, law-abiding lives."

We do not see how any reflecting and thoughtful mind can doubt or fail to be convinced that only as the Negro is trained to higher things in religion, morals, mind and muscle, will the race as a whole, including the black belt of the South, be lifted up.

Location and Growth.

The following was by a writer of the *Philadelphia Press*, and appeared the past summer in that paper:

"Out in the green hills of Chester County, forty-seven miles from Philadelphia, Lincoln University is growing more beautiful and more useful every day. Fulfilling its mission of bringing the benefits of a liberal education within the reach of the worthy colored young man, since 1854 it has been sending its graduates to all parts of the world, equipped with a liberal scientific, classical and theological education equal to that imparted by any of the leading colleges and universities in America.

"Unlike other famous colored institutions, it is not a manual training school, but a mental training school, the only one of its kind in Pennsylvania where the colored youth can equal his white brother in educational pursuits and attain the degree of a 'Bachelor of Arts;' where his moral training receives as much attention as his mental, and where he is equipped to become a leader of a race of 200,000,000 souls.

"The steady growth of the University proves its usefulness. In 1865, Lincoln University had one man who represented the entire faculty. To-day it has eleven professors and four instructors. From one dormitory capable of housing twenty pupils, it has grown to nine dormitories with an increased capacity of two hundred pupils, taxed to its utmost

every year. More than fifteen hundred youths have graduated from the College Department, and five hundred from the Theological Seminary; twenty-three have become foreign missionaries, and one hundred and fifty-one are living ministers to-day on the roll call of the General Assembly. The original four acres of land with which the University began its career have become one hundred and forty acres, and its endowment from nothing to half a million dollars.

"But great as has been the increase, the growing demand has been greater. Two applicants for admission have to be denied for every one accepted. That statement of a fact reveals a grand opportunity for some philanthropist who desires to help humanity and immortalize his name. During the years which have fled since the close of the Civil War, the American Negro has been tried in the balance and not found wanting. Starting without a cent, handicapped with a slave training which made for shiftlessness, brought up in ignorance and superstition, the colored race has fought its battle in competition with the whites, and, against great odds, has won respect. Gradually he is forcing a change of feeling. No longer is he thought to be shiftless because he has proved to be industrious, no longer is he believed to be ignorant, because he is seeking and acquiring education; no longer is he poor, because he is acquiring the just reward for his years of frugality and patient endeavor. If one will look into this matter, one would be surprised to learn how much of this world's goods is in the possession of the colored race in America, which thirty years ago was so poor, so ignorant and so dependent.

"Truly much of this improvement is due to the efforts of Lincoln University and kindred institutions all over the country, which are guided, encouraged and succored by humanitarian impulses."

Synod's Committee for 1906.

The committee appointed by the Synod of Pennsylvania of 1905 to visit Lincoln University and report to the Synod of 1906, consists of the Revs. Drs. W. B. Lower, of Wyncote, Pa., and Robert Hunter, of Philadelphia, and Elder Jenks B. Robinson, of Philadelphia. It might have been better to have had the members distributed more widely over the Synod. Dr. Hunter is not a stranger to the University, having frequently visited it. The committee will be cordially welcomed, and we trust will carry back to their churches an inspiration favorable to the work of colored education and of Lincoln that will be of much benefit to the University.