

Anglo - Saxon

Lincoln University Herald.

VOL. X. LINCOLN UNIVERSITY, DECEMBER AND JANUARY, 1906. No. 4.

The Electric Light and Steam Heating Plant, so urgently needed by Lincoln University on the score of safety, economy and comfort, is not yet in sight. It is hoped that the Institution will not much longer be left without it. Surely there are enough philanthropists among Lincoln's friends having the means to supply this great need. If all anxiously desirous of it will agitate the matter and will work and pray for the consummation of it, it will soon come.

Lincoln University.

BY ISAAC N. RENDALL, D. D.

Lincoln University is by its Charter a school of higher and especially of religious education for the Negro. Its courses of study are higher than the high and normal school courses of the States, and higher than the manual education of the industrial schools. It aims to reach the height of the lofty themes of revealed religion, by all the steps of preliminary study that are auxiliary to it and lead up to it. The Presbyterian Church has taken its stand towards the Negro on an educational policy which recognizes him as a man made in the image of God, and therefore having a dignity which it is a sin to despise; as a fellow-man redeemed by the precious blood of the Son of God, and therefore having a value which silver and gold cannot measure, and as an heir with others of eternal glory and therefore entitled to all the spiritual and providential means of grace. Lincoln University is an agent of the Church to put the Negro into possession of his inheritance. Christian benevolence towards a God-made, a Christ-redeemed, a Spirit-renewed man, dares not stop at the limit of industrial benefits, because it must seek his salvation in the highest.

Lincoln University advertises its success. We have not taught in vain. We certify our Christian brethren that the Negro possesses every talent in which the Anglo-Saxon glories. He is straitened in his human opportunities, but not in his God-given nature. He that helps the Negro to become a Christian helps Christ to reap the reward of His sufferings. He has paid a great price for the Negro. He multiplied them that His glory may be enhanced in their salvation. If the reader will be a helper to that end, we invite him to cooperate with us, and with other like agencies of the Church, in hastening the thorough Christian education of pious colored youth in order to the evangelization of the race.

The Negro Problem.

BY R. S. HOLMES, D. D.

We hear much about the Negro problem, but seldom see it correctly stated. We hear why it is a problem, and what in the conditions surrounding the Negro make it a problem: but what is it?

Problems are solved with pencil on slate or pad; or in discussions between men; or in the quiet of a human soul. With what, or how, or where will this problem be solved?

We heard a Negro speaker before a church full say, "I'm a problem." The audience laughed. Our soul protested and shed tears.

Mr. Booker T. Washington wants to solve the problem on the soil of the fields, the anvil of the shops, and the bench of the joiner, with a hoe, a sledge and a jack-plane for pencils. Dr. Isaac N. Rendall would solve it in the school and college that trains leaders, and his tools are the Bible and text-book. Which is right? Are both?

The Christian's Duty to the Negro.

The duty of Christian people toward the black or Negro race in our land cannot be emphasized too often or too loudly. They must educate and Christianize them, or they will most surely drift into infidelity, vice and social danger to both white and black. It has been well said, "that if it were not for wise men among them, who exercise a restraining influence, while seeking to elevate them, this danger would be so great as to require a standing army to enforce obedience to law."

Forty years of freedom has not done what many expected, but it has done wonders when we consider the preceding two hundred years of ignorance and oppression in which they were held. Citizenship is a vested right that cannot be taken away, and therefore must be treated as a permanent acquisition. The Negro must be made a citizen in fact as well as in name; he must be taught, and his teaching must be by those who desire his elevation. In fact, his education must be a religious education. Nine millions of people cannot be taught by white teachers, for where are these to come from? All Protestant denominations are coming to realize that it is the teachers that must be provided, and so schools are multiplying for the education of colored teachers and ministers, who will go among the Negroes and gather them into schools and churches, and direct civil and religious movements

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LINCOLN UNIVERSITY, PA.

among them. The great need of this is emphasized when we reflect upon the religious inclination of this people. Their traditions and habits for centuries have inclined them to be emotional religionists, without any proper intellectual conception of what religion obligates them to be or do. Well educated and indoctrinated teachers are, therefore, necessary to guide and instruct them in their worship.

The hope of substantial development must lie in the increase of an educated ministry, who will supplant the uneducated ministry. No better equipped or worthier agency for supplying this exists than Lincoln University. It appeals for your assistance. Send contributions to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia. He will address churches and missionary societies upon the subject of work among the Negroes.

Lincoln University is Non-sectarian.

Although Lincoln University is under the protectorate of the Presbyterian Church, it is non-sectarian, and its seminary graduates become ministers in any and all denominations. As an illustration of this widespread policy of education may be cited the men who were graduated this year for Liberia, Africa. They were Kaffir Zulus, and were sent to Chester County by a missionary school in South Africa. After graduation as full-fledged ministers, they went back to their home country to teach their brothers and carry on the missionary work in darkest Africa.

But the University feels that in the South of the United States lies its principal work. There the great population of Negroes still live guided by ministers who have no other qualification than a "gift of gab." Self-ordained, but faithfully followed, they are doing much harm because of their lack of education and moral training. And it is this evil which Lincoln University is striving to correct, knowing that if it can educate the leaders

of the Negro race, it has educated the whole race.

Thomas E. Miller, LL.D.

Thomas E. Miller, LL.D., President of the South Carolina Normal, Industrial and Agricultural College at Orangeburg, S. C., paid a visit to Lincoln University in November. Dr. Miller is one of Lincoln's most distinguished graduates. He belonged to the Class of 1872. He served for a number of years in the South Carolina Legislature, and was twice elected to the United States Congress. For some years he has been at the head of one of South Carolina's most prosperous and useful institutions for the education of colored youth. It contains at present eight hundred students, and we were told that one thousand were refused admission for want of room. All the students pay or work their way through their course. Two of Dr. Miller's sons graduated from Lincoln. One is now a physician in Chester, Pa., having graduated in medicine from Jefferson College, Philadelphia.

A Negro's Unselfish Heroism.

A clipping from a Philadelphia daily newspaper was some time since sent us by a friend, with the following comment:

"This little incident, if truthfully told, shows that unselfish heroism is not confined to people of white complexion; and it makes one glad to read of such noble doing and daring on the part of one of a despised and maligned race."

Following is the incident referred to:

"While a big crowd cheered, Willie Nugent, a Negro, fifteen years old, living on Fitzwater Street, near Twelfth, proved himself a hero one morning recently by crawling up a spout at 704 South Twelfth Street and rescuing a three-months-old baby that was in danger of being burned to death. The third floor front room is occupied by a Negro named Andrew Walker, his wife and the baby. A lamp had exploded in the room just back of Walker's, and the occupants of the room threw it out into the hall, where it blazed up, cutting off entrance into the front room. Walker and his wife were standing on the corner nearby talking to some friends, the baby being alone in the room. When the alarm was sounded, Walker ran into the house, and tried to enter his room, but the hall was barred by a wall of flame.

"He ran out shouting for a ladder, and the Nugent boy started to crawl up the spout.

"The boy entered the room, and, picking up the baby, proceeded to tie it up in a shawl. Seizing one of the knots in his teeth, he

crawled out of the window, and, hanging on like a squirrel, descended the spout just as the firemen arrived."

Negro Preachers.

The Negro race, in order to its successful elevation and improvement, needs professional leaders. Of the four professions now represented, those of law, teaching, medicine and the ministry—the ministry, it is said, contains more ignorance by far than is found in the other three. And at the same time the Negro preacher is the leader of his race. He is able to sway great numbers at his will. The Church is the centre of the Negro race's life—social, political and religious. How important, then, is ministerial education for the Negro!

A ministry is to be provided for over 200,000,000 of Negroes. Lincoln University has for years had this in view. Its Theological Seminary stands fifth in size in the Presbyterian Church. From it is going forth every year into various denominations a large number of young men well fitted to preach an intelligent Gospel to the benighted of their race. It appeals for aid in its work.

To Pastors.

We need to keep Lincoln University before the public, that correct and intelligent ideas of its work and its claims may continually be possessed.

Other institutions of inferior importance, and not Presbyterian, are being represented in the newspapers and before the churches, and in that way their position is magnified and gifts obtained which would accomplish more if given to Lincoln University.

We ask, then, that the Secretary of Lincoln University be given by you an opportunity to be heard in its behalf. He will not come asking a collection or soliciting contributions, but desiring to present facts concerning the educational needs of the colored race and the work that Lincoln is doing to supply those needs.

These are depended upon to awaken interest and lead to assistance from those of responsive heart and ready cash.

There are those who, in answer to a request for a hearing, write of what their churches are doing already for the colored race. In this case, the presentation of certain facts will tend to encourage them in their work.

Others write that they are not in a position to do anything. This is not asked, but simply the opportunity to tell of a phase of Christian work and its claims; so that when

they come to be in a position to do anything, it may be recalled.

Ours is a form of benevolence that strongly appeals to the citizen as well as the Christian, and very warm thanks have been repeatedly expressed for its presentation.

From an experience of several years, we feel confident that no pastor will regret allowing his people to be instructed in reference to it through means of a scriptural sermon.

Be a Means of Good.

You can be, by contributing to the very efficient and much-needed work of Lincoln University.

It seeks to elevate and improve the ten millions of Negroes in our country, and rapidly increasing each year, by providing them with educated ministers, teachers and physicians.

It has already sent forth more than eight hundred who are useful and respected in their fields of labor.

Others are most urgently needed, and loud calls are coming for them from all parts of the land.

The University asks contributions for its work. More annual contributors are desired, so that the institution may have a more reliable and steady income.

To those who give, report will be made each year of what is being done. Catalogues and literature bearing upon the work will also be sent.

Send large amounts or small by check or postal order to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, who will acknowledge receipt therefor on behalf of the University.

Report on Freedmen.

The following is the report of the Standing Committee on Freedmen made to the last meeting of the Synod of Pennsylvania:

"On the mission field it has been a year of blessing. More than two hundred ministers, with training and character much superior to those of other colored ministers in the South, have been at work. Three hundred and sixty-five churches and missions have been supplied with preaching. Some of these churches are small; their members, for the most part, are poor, and they are only forty years up from slavery. The candle power of their light is not in every case as great as we could wish, but our churches are the best churches that have Negro membership in the land, and they are lights that shine. The little Presbyterian church in many a town and country hamlet of the Southland, sets the

standard and furnishes the conscience for neighboring churches that have ten times its membership. The leavening influence of our people on colored members of other churches is not the least of the services they render to their communities. In all we have over twenty-two thousand church members under the care of the Board, and of these nearly two thousand were added during the last year.

"Our schools have grown from 91 to 113, and the number of scholars has increased from 11,763 to 13,852. These schools are of all grades, from the primary parochial schools up to institutions like Biddle University for young men and Scotia Seminary for young women. It has been the policy of the Board to encourage the pastors of the smaller churches to open parochial schools wherever such schools are needed and their establishment is feasible. The policy is working well. Industrial training is given in all our schools as far as the opportunities and equipment will permit, but it is not forgotten that the main purpose of our teaching is to make Christian men and women.

"Once again the Board was able to go to the General Assembly without a debt, and with a small balance in the treasury. The churches gave more to this cause last year than in any previous year of its history, and up to the present date in this year the contributions are several thousand dollars ahead of those given during the same period last year.

"There has been in the country a kind of propaganda against the efforts to educate and elevate the Negro. But while this has undoubtedly hardened some hearts and closed some ears against the great and pitiful cry of the black man's needs, this unchristian endeavor has only deepened the interest and increased the gifts of our Presbyterian people. God is making the wrath of man to praise Him.

"With regard to the support given to the work given in our own Synod, your Committee reports as follows:

"Of the 911 churches in the Synod, 775 contributed to the cause. The total amount was \$39,147, and the average for each communicant was about twelve and one-half cents. Twelve of the Presbyteries increased the amount of their contributions, while in four there was a decrease, and from one we have no report on this matter. A large percentage of the total amount was contributed by the Women's Societies, Mission Bands, and Sabbath Schools. In Lehigh Presbytery, these organizations gave sixty-five per cent. of the total. While we do not have the figures, we have reason to believe that from the churches of our Synod a relatively large number of workers have gone into this Board's missionary field.

"From the several Presbyterian reports, we conclude that, while the migration of colored people into the State has been considerable, no accurate knowledge of their numbers or religious condition is possessed.

"Your Committee therefore recommend that Synod appoint a committee to collect statistics with regard to the number, situation and religious condition of the colored people of the State, and report to the next meeting of the Synod."

Expense in Lincoln.

Lincoln University was founded to bring the benefits of a liberal Christian education within the reach of worthy colored young men.

All the income of the Institution, from endowment and from annual contributions, is used in favor of the students to keep the necessary charges for instruction and for living down to the lowest possible figure.

The benefits provided here are within the reach of all who are willing to combine self-support with aid.

The full college bill is \$121.50. This includes instruction and board and lodging.

Every applicant for admission must present evidence of good moral character; and if from any other institution, a certificate of honorable dismissal from the proper authorities.

'Tis true that Negroes are moving Northward by the thousands, but on the whole their numbers in the South are not decreasing, but, rather, as Professor Kelley Miller shows, they are rapidly increasing. They go North for better pay and because they usually find more respectful consideration, but they dwell and increase in numbers in the South because the South is their natural home. The best way to solve the problem is to lift them up by the power of right education, and by according them the duties and privileges of good citizenship.

The Rev. James M. Boddy, of the Class of 1890 in Lincoln, pastor of the Liberty Street Presbyterian Church, Troy, N. Y., contributes to the *Colored American Magazine* for October an extended and learned article on "The Ethnology of the Japanese Race." His conclusion is "that the Japanese are of African origin, and therefore a part and parcel of the Negro race." Africa is represented as the primitive home of pre-historic man, and from it the world must have been peopled. Pre-historic black savages roamed all over the Eastern world, and as far north as Cape Barrow. Mr. Boddy gives reference to many authorities to substantiate his conclusions.

Lincoln University Herald.

VOL. X.

LINCOLN UNIVERSITY, FEBRUARY, 1906.

No. 5

Mr. James B. Johnson, father of the Rev. George Johnson, Professor of Theology in Lincoln University, died at his home in Philadelphia in the middle of December last. He was the Senior Elder in Chambers-Wylie Church, influential and highly respected. For some years he was Business Manager of the Sunday School Union, Philadelphia.

A letter has been received from the Rev. W. F. Hawkins, of the Class of '99, who some years since went out to Africa as a missionary. He is a member of the Presbytery of Western Africa, and has been appointed travelling missionary and evangelist to the churches within the bounds of the Presbytery. At the next meeting of the Presbytery, its fiftieth anniversary will be celebrated, and it is hoped that it will be a grand spiritual occasion. The sad information is conveyed of the death of Mrs. Hawkins more than a year ago.

Rev. Samuel A. Martin, D. D., for some years a professor in Lincoln University, and now President of Pennsylvania College for Women, at Pittsburgh, has recently succeeded in raising \$190,000 for that institution, thus paying off a considerable debt, which was a serious incumbrance upon it, and securing for it a substantial endowment. It is his intention, we understand, having thus placed the institution upon a solid basis, to withdraw from the Presidency in June next, at the close of the college year.

Mr. Robert C. Ogden, of New York, in a recent address, said: "The best intelligence of the country, North and South, admits the special, peculiar, serious educational duty that is due to the descendants of the African Negro race that are now a part of our population, and especially of our Southern States. The South has done much by public appropriation for Negro education, but the burden is too large for the South to bear alone. The question is national. Other issues crowd hard, but among them all is there any more important than that of the education of the Negro?"

Alluding to the cost in money and effort, he asked, "What were the results to justify?" and answered, "Reduction of illiteracy, acquisition of land, increase of personal property, many communities in which the races are living in harmony and peace, the increasing number of intelligent Negro leaders—all these conditions and more appear."

The new Presbyterian Hymnal was introduced into the worship of Lincoln University on Sabbath, January 14th. One hundred copies were donated by the Presbyterian Board of Publication, and one hundred furnished at a discount on introductory rates. At the morning service, Prof. George Johnson preached the sermon to students and faculty, and in the evening the Financial Secretary, Rev. W. P. White, D. D.

Since calling attention, in the January number of the HERALD, to a contribution in the *Colored American Magazine* for October by the Rev. James M. Boddy, of the Class of 1890, on "The Ethnology of the Japanese Race," Mr. Boddy has sent us two previous numbers of the same magazine, in which are articles by him on "The Ethnic Unity of the Negro and the Anglo-Saxon Race," and "Brain Weight of White and Colored People."

Hampton vs. Lincoln.

The President of Hampton Institute, Va., an institution for the industrial training of Negroes, at a meeting in Philadelphia recently, announced that there were some persons in that city who gave him a thousand dollars every year for his work, and some five hundred dollars. We felt ashamed that the same could not be said in the case of Lincoln University, at least the peer of Hampton, and the pride of the Presbyterian Church. It has, for years been training worthy young Negroes to be competent professional leaders and instructors to their people, and has a record for usefulness second to no other institution of its class. There have been a few who, in past years, have given it at certain times a few thousand dollars, and a few who have given and are giving a scholarship of \$130 yearly. There are none, however, to-day among Philadelphia philanthropists, and wealthy ones, who give it yearly, as to Hampton, \$1000 or \$500, and but one who gives as much as \$250. It ought not to be so said. Lincoln University deserves better things of Philadelphia, and especially of Philadelphia Presbyterians.

There was a time when more of the churches took offerings for it, and more good men and women felt an interest in it. Many of these have been called home, and their places have not been filled. Lincoln University could be much more influential and useful if it had more friends in the great city so near it to extend to it generous aid.

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Light and Heat.

Allusion has been made in previous issues to the great need of Lincoln University of an Electric Light and Steam Heating Plant. It is made more imperative by the giving out of the individual boilers in a number of the buildings. They will have to be replaced before another winter. To do this would cost several thousand dollars. This expense ought to be saved by the establishment of one plant for the institution, which would be much more economical than single furnaces and boilers in each building.

An Electric Light Plant would be a wonderful improvement over kerosene lamps.

What is needed is the money to provide them. It will cost, it is said, \$25,000. There are not a few familiar with the work Lincoln is doing and professing to appreciate it, who could furnish it. May we not hear from some of these? The Financial Secretary would be glad to correspond with them or call to see them in reference to it. His address is 1328 Chestnut Street, Philadelphia.

Lincoln University Work.

This is to train young Negroes to be leaders to their people—to go among them and endeavor to improve and elevate them. The evidence of its success has been manifest for years in what its graduates have been doing. It can point to the schools of Dr. Thomas E. Miller at Orangeburg, S. C.; Dr. Goler at Saulsboro, N. C.; Dr. Amos at Abbeville, S. C.; Dr. Savage at Franklinton, S. C.; Dr. Coles at Aiken, S. C.; Dr. Mebane at Hot Springs, Ark.; Dr. Trusty at Chattanooga, Tenn.; Dr. Waldron at Jacksonville, Florida; and Rev. William E. Carr at Danville, Va., and very many others. They testify grandly to the influence for good of Lincoln University training.

One of the later graduates, whose work is beginning to attract attention, is the Rev. J. W. Holley, of Albany, Ga. The Editor of

the HERALD visited the place at the inception of the work, and wrote concerning the great need for educational advantages. Recently the Rev. Dr. H. C. Minton, of Trenton, ex-Moderator of the General Assembly; has visited it, and writes as follows to *The Interior*:

AN ADMIRABLE SCHOOL WORK.

"Not long ago I had the happy privilege of spending two or three days in visiting a new school for colored youth at Albany, Georgia, and I was very much impressed by some features of its work, which might interest others. I refer to The Albany Manual Training and Agricultural Institute.

"First, this school, which was started only a year or two ago, is situated in the very heart of the famous 'black belt' of Georgia. Daugherty County, of which Albany is the county seat, is, as to population, one of the blackest counties in all the South. The blacks are everywhere in evidence and the white man is almost a mere incident.

"Second, the public schools are plainly inadequate to the needs of the situation. This is frankly admitted by every one. The county superintendent of public instruction, a survivor of the Civil War, is secretary and treasurer of the Board of Directors of the Institute.

"Third, the school is the outgrowth of a work initiated by the white citizens of Albany. It was refreshing to see the friendship and good will on the part of these gentlemen, who are evidently among the leading citizens of the community. The President of the First National Bank of Albany, since deceased, was then the President of the Board.

"Fourth, the colored people of the community are also taking a deep and active interest in this work. After conversation with a few of their leading people, I am confident that they will very soon undertake the entire support of some one department of the school.

"Fifth, the Principal of the school is the Rev. Joseph W. Holley, A. M., an alumnus of Lincoln University and a minister of the Presbyterian Church in the U. S. A. In personal character, tact, scholarship and eloquence, he is finely qualified for the great work which we trust lies before him in behalf of his people.

"Sixth, the school is, and is to be, distinctly Christian. On this point there is to be neither misunderstanding nor mistake. Although the school is not under denominational control, its directors and instructors and patrons are Christian men of the evangelical type; and the study of the Bible and of the fundamental principles of Christian faith and life are held as more important than anything else.

"Seventh, having put itself right on this point, it is the purpose of the school to teach its pupils to work. Principal Holley is no visionary. He believes that his people are to rise, but that for a long time yet they must be content with humble places in this world. He aims to teach them to work in such places efficiently, contentedly and cheerfully."

Lincoln University.

[The following article appeared in a recent issue of *The Westminister* of Philadelphia.]

It bears a good name. Considering all things—origin, opportunity, education and surroundings—Abraham Lincoln was the greatest man America has produced. That his name should be attached to an institution which means the emancipation of the Negro from bonds worse than those with which slavery bound him, is fitting.

Lincoln University, first called Ashmun Institute, is fifty-two years old. It antedates the Civil War. Its founder dared to propose higher education for the Negro when to educate him at all was, in a large part of the Union, a crime. John Miller Dickey conceived a great idea, and carried it to realization with great courage and devotion.

The Presbyterian Church deserves praise without measure for her pioneering in the field of education for the Negro. The South is full of splendid schools for the betterment of this unfortunate race. They are doing splendid work along many lines, but "Lincoln" is the spring from which all these springs have flown. Give General Armstrong such credit as is his due, and let Hampton occupy her high plane with pride, she is only a follower, Lincoln is first. We rejoice that the Presbyterian Church stands thus before the world.

The principles which are the basis of Lincoln are noteworthy: (1) The African, wherever to be found, in America or Africa or in the islands of the ocean, needs salvation, and is one for whom Christ died. (2) The African is the natural one to carry the Gospel of salvation to the African. Race prejudice makes missionary work in all foreign lands difficult, and in no part of the world is it stronger than in the United States. The preacher for the American Negro must be himself an American Negro. (3) The condition of the Negro as he is found among us, North or South, is not favorable to the production of preachers of the Gospel. Some of the worst enemies to the real uplift of the Negro in this country are their own preachers, who have become such without a right training. Dishonesty and immorality are common among them. (4) Selection of the

bright and able men, and segregation, is essential to the making of the sort of preachers needed in the South to-day. (5) A thorough disciplinary education, extending over a period of years in a locality separate from the places where Negroes abound, is absolutely essential to laying the foundation of right moral character.

Lincoln University is a United States Post Office, and a railway station on the line of the Pennsylvania Railroad, running from Philadelphia southwest through Chester and Delaware Counties. It is forty-six miles from Philadelphia. It is a place as free as any place contiguous to Maryland can be from a promiscuous Negro population. The little community is largely composed of the professors and officers of the University, all of whom are white men, and their families. The students live in dormitories belonging to the institution. They eat in the University Refectory. Their association during the period of their university life with the class of Negro men and women which is immoral is reduced to a minimum. The President, Dr. Isaac N. Rendall, is one of the noblest Christian gentlemen of our country. The fourteen professors are able scholars and teachers, selected for their ability and their interest in their Negro fellow-man. The effect of seven years of such life on the young men who have been students there is most salutary.

We have it on the authority of one of the corps of instructors that not one per cent. of the theological graduates from Lincoln has made moral relapse. The influence that such men as Drs. Thomas E. Miller, Francis J. Grimke and Moses Jackson and W. A. Creditt and Thomas Amos, of the older men who have been graduates from the institution, and Dr. Charles H. Trusty, and Revs. J. W. Holley and J. G. Carlile, of the younger men, can never be estimated.

Lincoln University is in great need of the prayers and love and bounty of good men and women. It is reputed to be rich. No such institution can ever be rich. It has a handsome property. It has good buildings, but not all it needs. It has invested funds, but not a tithe of what it needs. It has more than two hundred students. But what are they when compared with the vast need of the Church?

Lincoln University ought to have this year two hundred thousand dollars. It would take every dollar of that, invested at five per cent., to enable the income to meet the outgo for current expenses.

The Westminister offers its help as a true Presbyterian to this great Presbyterian institution. We are read every week by one thousand people who can afford easily to give

one hundred dollars toward the endowment needed. If every one of these thousand readers would read this and say, I will be one of the number, and sit down and write a check for one hundred dollars, and mail it to us, the sum would be raised in a week. We give you a great opportunity. It will be a noble work nobly done. *The Westminster* wishes to be a force in our beloved Church for the upbuilding of the Kingdom of God. If it can accomplish what we are now proposing, it will prove that it had a Divine call to life and power. And, reader, this note is to you. Lincoln wants your one hundred dollars and wants it now.

R. S. H.

“A Word for the Negro.”

Under this heading, the Rev. J. L. Jane-way, D. D., a member of the Presbytery of Philadelphia North, and over ninety years of age, thus writes to the *Public Ledger*, under date of January 31st, 1906:

“Let me premise by saying I never was an abolitionist, for I always thought their course hurt instead of helping the Negro. How did the Negro come to this country? Of his own free will and accord, to better his condition, as many thousands of foreigners do? Oh, no; far from it. The wicked greed of man was the primary cause of his being here. The mother country had ships in the slave traffic. It was profitable—she desired to enlarge the field, so she forced the slaves on the colonies against their will.

“New England embarked in it, her rum bought and ships brought the Negro here, as well as elsewhere. And when the South wanted the slave trade denounced as piracy, she would only consent on the condition that the act should not be enforced till ten years had expired. Then there were but thirteen States—New England six against the other seven—of course, she prevailed. She continued the horrible, cruel trade, making vast sums, till as the end of the ten years drew near, she was able gradually to draw out of it without loss. Here let me say comparatively few owned the ships.

“As slavery became unprofitable in the North, a good many slaves were sold to the South. And here let me say that there is not a Negro here in this country that has not either himself been a slave or whose forefathers were not slaves. So it may be said every Negro was brought here by a cruel force.

“And now to turn against him is both cruel and unjust—for the two things he could not help were his being here and the color of his skin. All the Negroes I have had in my employ, male and female, were good and faithful

servants. In looking back, I cannot remember one who was not. One man was with me for twenty years until he married. I never lost a dollar by fraud through any of the Negroes in my employ, but I have lost thousands by the deliberate fraud of the white man.

“It is the testimony of many an escaping Union prisoner during the Civil War that if he could only reach a Negro cabin he was safe. This Negro would pilot him by night to another Negro cabin, and thus he would be enabled to reach the line. I don't believe one Negro ever proved false to his trust in such a case.

“Congress made a mistake in giving to every Negro a vote, no matter how unfitted and ignorant he might be. This made him the prey of selfish politicians. He held visions of public office. Thus he set himself against the white. The contest then begun has continued, with this result—the poor Negro has lost.”

A Testimony.

Frances R. Bartholomew, of the Eighth Ward Settlement, 922 Locust Street, Philadelphia, under date of January 22d, writes an extended letter to the *Public Ledger*, from which we quote the following:

“For eight years we have worked and lived in one of the worst Negro sections in Philadelphia, where we have seen and studied the Negro in his most degraded state, and we are glad to give as testimony to his better nature the fact that during all the years never once have we been subjected to any annoyance, much less any insult.

“That the race has its faults we agree. So has the white man—with infinitely less excuse. For our experience has taught us that the faults of the Negro are easily traceable to two hundred years of slavery and an exceedingly doubtful example set in some of the virtues by our own people.”

The Nobility of Life.

BY ABRAHAM KENDRICK.

'Tis not the greatest deeds we do—
As the world would call them great—
That makes us noble, grand and true,
And lifts us nearer heaven's gate.
'Tis not the wear and tear of life
That is uselessly wasted in strife;
'Tis not a desire for talents not ours;
'Tis not a longing for sunshine and flowers.
But, rather, an effort to do what we can
To lift and ennoble fallen man.

Class of 1906, Lincoln University.

Lincoln University Herald.

Vol. X.

LINCOLN UNIVERSITY, MARCH, 1906.

No. 6.

Theological Commencement.

This will occur this year April 10th, the Annual Sermon being preached April 8th.

The speakers from the graduating class will be: Joseph W. Baker, Jamaica; Charles S. Freeman, Philadelphia, Pa.; Charles McLurkin, Shelton, S. C.; Moses B. Puryear, Arvonnia, Va.; and Augustus C. Griggs, Farmville, Va.

The friends of the Institution and all interested in its work are invited to the Commencement.

A train will leave Broad Street Station, Philadelphia, at 11.12 A. M.; and Union Station, Baltimore, at 7.55 A. M. Returning, may leave the University at 5.12 and 6.29 P. M.

Gift of Books.

The Library of Lincoln University has recently received a valuable donation of books from the children of the late Rev. Francis B. Hodge, D. D., of Wilkes-Barre, Pa., being a large portion of his library. The Library of Lincoln enjoys the distinction of having in it many books from the former libraries of eminent ministers and distinguished theologians all over the country. Among these may be mentioned the Rev. Drs. M. W. Jacobus and Archibald Alexander Hodge.

Gifts are constantly being made to the Library, and when among them are duplicates of those already possessed, they are given to graduates, who are rejoiced to possess them. There is already possessed an overstock of homiletical and missionary and literary magazine reviews. The present Librarian is the Rev. James Carter, D. D., who is Professor of Church History and Sociology.

Death of Friends.

Lincoln University has recently lost several friends who were accustomed for years to contribute to its work. One of these was Mrs. Mary F. Kemble, of Philadelphia, widow of William H. Kemble, a former prominent citizen. Mrs. Kemble was a member of the North Broad Street Church, and came to know of Lincoln University through her former pastor, the Rev. Dr. R. H. Harper.

Another friend and contributor was the banker, Charles Smith, of Philadelphia, through whose liberality many good causes were encouraged and helped. He did not

wait to be called upon, but sent his check regularly as the time came around.

A third friend and benefactor of our work, as also of others having the good of the Negro at heart, was Mr. Samuel Thomas, the iron manufacturer of Catasauqua, Pa., where he died at his home in February.

These friends will be greatly missed, and we trust that those will be raised up in their families to perpetuate their good work in encouraging such institutions as Lincoln University.

The Glee Club of the University gave a concert in Philadelphia the night of March 5th, which was largely attended and much appreciated. There were addresses made by the Rev. Richard S. Holmes, D. D., of *The Westminster*, and the Rev. William A. Credit, D. D., Pastor of the Fifth Baptist Church. The Rev. J. W. Lee, of the Class of 1898, and Pastor of the First Presbyterian Church, was master of ceremonies.

A Lincoln Graduate.

The Rev. S. W. Dana, D. D., Pastor of the Walnut Street Church, Philadelphia, in an address recently in the new Bethany Tabernacle, established by Mr. Wanamaker, alluded to a speech made by a graduate of Lincoln University on a Commencement occasion some years ago. He said he was sitting alongside of Hon. William E. Dodge, of New York, who had contributed so liberally to the work of Lincoln. The address of the student was so forcible and eloquent as to hold his audience spellbound. As he closed, Mr. Dodge slapped Dr. Dana on the knee and said: "That pays for all the money I have invested. It is a good dividend."

And so have many others felt who have aided in educating young men at Lincoln University. The work which they are doing to-day in different parts of the land for the benefit of their race, and for the good of the country, is felt to be ample return for the money invested. The dividend is a satisfactory one.

There is opportunity for others, looking for forms of investment that will give good returns, at Lincoln University. We will be glad to call upon or communicate with any who desire information respecting them. Address Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia.

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

LINCOLN UNIVERSITY, PA.

Buildings of Lincoln University.

These are twenty-one in number, as follows:

THE MARY DOD BROWN MEMORIAL CHAPEL, the gift of the late Mrs. Susan D. Brown, of Princeton, N. J. The chapel contains an audience room for Sabbath services capable of seating four hundred persons, and a Prayer Hall for daily use communicating with the chapel by sliding frames.

UNIVERSITY HALL is designed exclusively for recitation purposes. It is heated by steam throughout. The Chemical and Physical rooms are in the basement. They are furnished with water pipes and chimney ventilation. Provision has been made in them for the preservation of the valuable apparatus of the University, and for experimental instruction in the departments of Natural Science. This hall was built with undesignated funds of the University.

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

THE HARRIET WATSON JONES HOSPITAL is for the use of students in cases of serious illness or accident. The gift of J. M. C. Dickey, Esq., of Oxford, Pa.

ASHMUN HALL is a dormitory for students. Built with undesignated funds.

LINCOLN HALL contains dormitories for students, and the Janitor's apartments. Built with undesignated funds.

CRESSON HALL is a dormitory for students. The gift of the Freedmen's Bureau, under General O. O. Howard.

HOUSTON HALL contains dormitories and study rooms, occupied at present by the Theological students, and the room for the Theological and Missionary Society. The gift of the late H. H. Houston, Esq., of Philadelphia, Pa.

THE VAIL MEMORIAL LIBRARY, the gift of William H. Vail, M. D., formerly of Blairstown, N. J., now of Newark. It comprises a stack room, with a capacity of thirty thou-

sand volumes; a consulting room, with encyclopædias and other books of reference; and a reading room, with daily papers and current periodicals. The number of volumes now in the Library is nearly twenty thousand.

THE McCAULEY REFECTORY, a boarding hall for students, erected through a bequest of the late Rev. Dr. Thomas McCauley and Mrs. McCauley. The basement has in it a store room, a kitchen with ranges, a bakery, a dining room, and the heating apparatus. The first story is occupied as a dining room, having a serving room, a dumb waiter, and a steam table. Part of the second story makes a convenient home for the caterer and his family and staff.

LAVATORY AND GYMNASIUM. This contains bath rooms in the first story. The second story can be used for gymnasium, but as yet has little apparatus.

ELEVEN RESIDENCES for Professors and Superintendent.

Preparatory Schools.

We are often asked: "Where do the young men who come to Lincoln University receive their preparatory education?" Our answer is: "From academies and mission schools throughout the South, and from high schools in the North."

One of the schools in the South that has sent quite a number of very promising and well prepared young men is The Haines Industrial School, of Augusta, Ga. (named for a former President of the Woman's Missionary Society), whose Principal is the accomplished Miss Lucy Laney, well known in Women's Missionary Societies throughout the North. Miss Laney, who is the daughter of a former slave, visited Lincoln University a year ago and made an address and received the degree of A. M., the first woman to be so honored by the Institution.

Afterward there was the following allusion to Lincoln in *The Haines Journal*:

"In response to an urgent invitation from Dr. Rendall, President of Lincoln University, Miss Laney was present at the graduating exercises of that Institution and spoke on the Commencement occasion. Six of our boys were students at Lincoln University, two of whom graduated in June. One of these graduates was John Tutt, who received the highest class honors. He will do post work and also tutoring in Lincoln next term. While here in school, Mr. Tutt was helped by one of our Sunday schools. Who can doubt that it pays to help our worthy boys? The other student, Scipio Johnson, who was helped while here by that same Sunday school, has completed his college course at

Lincoln and has finished two years of his medical course in Washington, D. C."

The Negro.

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

I looked into the faces of six or seven hundred Negro men and women one night lately, when Lincoln University students gave a concert at Odd Fellows' Temple in Philadelphia. They were of various complexions. But as I looked at them and felt the earnestness of their listening, I forgot that they were anything more or less than I was. We were humans there all together. We were God-made, all of us, and no one was any more God-made than any other.

It was my privilege to speak to them about duty and destiny in the Republic. The men and women who were there are not criminals. They are law-abiding citizens, and love the Republic as much as any of our fellow-citizens. It is not fair to call these men and women Africans. They never saw Africa. They are Americans. One might as well call Plymouth Rock descendants Europeans. We are not Europeans. All alike, Negro and Caucasian, we are American, and the flag that floats over us sounds out with every flap of its folds our duty to be the best Americans we can possibly be. The Negro problem is the Negro. The white man's burden is the white man. In the South, one of us will be called a Yankee, and the degree of "D. D." is likely to precede the word Yankee, too. In the South always the Negro is always "a nigger;" and in the two epithets lies the problem of to-day. How shall sectional differences be made to cease? "Yank" and "Johnny" as soldier titles are dead. The problem is how to separate "nigger" from the honest, earnest, industrious, true-hearted black man, and how to obliterate the mark of sectional separation which "Yankee" marks.

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

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

An Urgent Need.

For the further development and success of the University's 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. The grounds cannot properly be lighted at night. 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. A number of the boilers in halls and residences have given out and will have to be replaced before another winter, which will cost several thousand dollars. This will be saved if a common plant can be erected the coming summer. The estimate of its cost is between twenty-five and thirty thousand dollars. Some subscriptions have been secured; one of \$2500 from Mr. John H. Converse. For others appeal is made.

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.

Lincoln's Education Christian.

The only way to make education Christian is to teach the Christian religion to the student. This is the natural duty of the parents. But when the parents are incompetent through ignorance, or are prevented by the necessity of protracted and exhausting toil, it is the province and duty of the Church to lend a helping and a guiding hand.

The heart of Lincoln University is the Ashmun Church, in which are concentrated all the ordinances of religion—daily public morning and evening prayers, with reading of the Scriptures; the midweek lecture; the Y. P. S. C. E.; the Y. M. C. A.; Sabbath preaching

services; the Lord's Supper; and the Sabbath School, are features of University life.

The Bible is taught as one of the courses of study in every class. One professor devotes his whole time to the instruction of the students in the Authorized English Version of the Bible. It is a part of the duty of every professor to exemplify in himself, and to teach and enforce upon the intelligence and conscience of his classes, the principles and moralities of the Word of God. In the history of Lincoln University, the baptism of the Spirit has often accompanied the faithful teaching and preaching of the Gospel.

The Christian features of University life have been strongly manifested in the subsequent life work of the students. These gratifying and satisfactory results are multiplied all over our country in Christian homes, in all departments of business and professional life, in schools of manual and mental industry, in a thousand churches and communities where they have justified the bounty of God, and the good-will of their higher friends.

Higher Education.

There are those who affect not to believe in this for the Negro. They will speak against it when approached for aid for Lincoln University. They say, we believe in industrial education, the kind that Booker T. Washington is doing; not seeming to realize that Mr. Washington could not carry on his work without his graduates from Yale and Harvard, and Oberlin and Lincoln, those who had enjoyed the benefits of higher education.

Mr. Washington, in a recent address at the anniversary of Fisk University, Tennessee, an institution for the higher education of Negroes, expressed his firm belief *in the higher as well as the industrial education of the Negro.*

As showing, also, how some white educators of the South are coming to feel in reference to it, we quote the following, spoken on the same occasion by Chancellor Kirkland, of Vanderbilt University:

"It has my highest respect and sympathy. I believe in that work, and that it will be a distinct contribution to the uplifting of the Negro race, and the establishment of the kindest and friendliest feelings between the black and white races. We have more in common than separates us."

The Negro race is surely in great need of highly intelligent, well trained leaders, including ministers, teachers, physicians, etc. It is such that Lincoln University and the other higher educational institutions are seeking to furnish.

The Negro Physician.

From the four Southern medical schools for Negroes, over 1200 students have taken their degrees, and probably 1000 of these are now in the practice of this profession. These physicians have a chance for great usefulness and power. In no calling is there more scope for the best leadership in reform and true social progress. A people struggling up from such conditions as have enveloped the Negro hitherto, first in Africa and then in America, needs above all things to be taught the simple laws of life—life's physical laws as underlying each religious duty and every moral obligation. A treatment is wanted that will root out voodooism, still emotional excesses, lay a strong hand on beastly ferocities, enforce cleanly habits, and make good homes. Science must slay superstition. The man of science is the physician.

Negro physicians, in their quiet, unostentatious way, are nobly undertaking this service for their people. The evidences of it may be seen in all the larger cities. They are doing more than to follow the routine of a lucrative practice: they are helping to organize associations for improving sanitation and social betterment; they are building up with patient toil, in a score of cities, modest hospitals and nurse schools for their people; and they are giving the vigor of clear-sighted intelligence to churches, schools, clubs, and every sort of movement for popular uplift.—*Southern Workman.*

The Highest Grade.

As comparison of Negro with white in various capacities is often alluded to and discussed, it is interesting to know that, in a recent civil service examination for policemen in Philadelphia, among the fifty-two who were successful, the one who held the highest grade was a Negro—William H. Dicks.

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

Lincoln University Herald.

VOL. X.

LINCOLN UNIVERSITY, APRIL, 1906.

No. 7.

Theological Commencement.

The Theological Commencement of Lincoln University took place Tuesday, April 10th. The preceding Sabbath, the Rev. Dr. Robert Watson, of Cincinnati, a member of the Board of Trustees, preached the baccalaureate sermon to the graduating class.

The forenoon of Commencement Day, the Board of Trustees met to transact business.

The Rev. Dr. I. N. Rendall, for forty years the President of the University, and from which he had resigned a year ago, insisted on being retired from its further incumbency and duties. His wish was granted and he was made President ex-honore and Professor of Polemics and Evangelism, with continuation of salary to the close of life. Rev. John B. Rendall, D. D., nephew of the retiring President, who for thirty years has been connected with the Institution as a Professor, was elected President.

In the afternoon, the exercises of the graduating class took place. The Vice-President of the University, Dr. John B. Rendall, presided. After music by the Glee Club, the Rev. Dr. S. W. Dana, of Philadelphia, offered prayer. The class consisted of thirteen young men. Their names and States were as follows: Joseph W. Baker, Jamaica; Oscar S. Bullock, North Carolina; Henry W. B. Campbell, North Carolina; Nathaniel McP.

Clark, Jamaica; William T. Frasier, Georgia; Charles S. Freeman, Pennsylvania; Augustus C. Griggs, Virginia; Josiah E. Johnson, Jamaica; John T. Kerr, North Carolina; Charles P. McLurkin, South Carolina; Allen H. Montague, Virginia; Moses B. Puryear, Virginia; Milton Thompson, New Jersey.

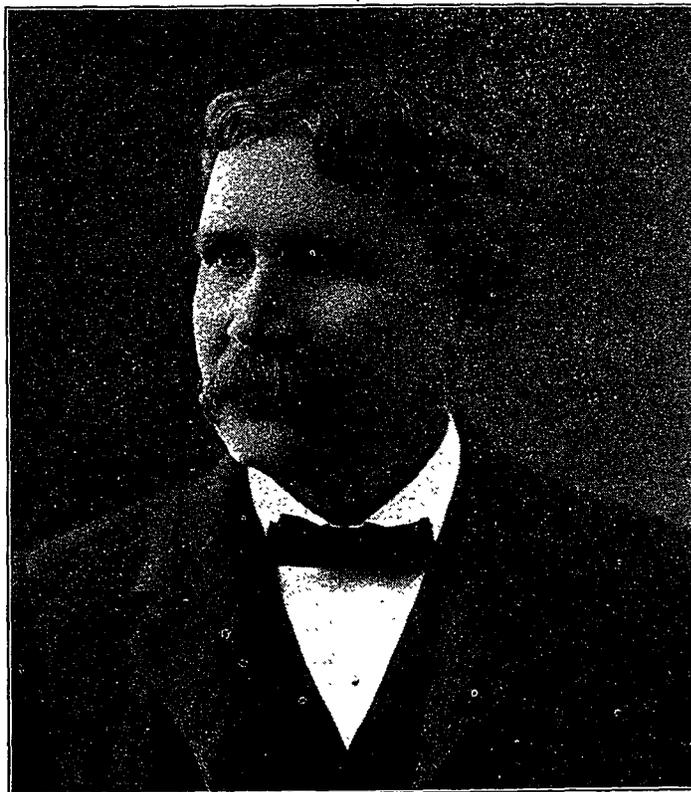
Five of these made addresses. Mr. Joseph W. Baker, of Jamaica, W. I., had for his theme, "Self-denial a Missionary's Requirement;" Mr.

Charles S. Freeman, of Philadelphia, "What the Christian Owes the World;" Mr. Augustus C. Griggs, of Virginia, "The Minister and Politics;" Mr. Charles P. McLurkin, of South Carolina, "How Can We Best Utilize Our Education?" and Mr. Moses B. Puryear, of Virginia, "The Preacher in the Pulpit."

After an address to the class by President Rendall, the degrees conferred upon them were announced

and the diplomas distributed. Then followed the announcement of the following prizes: For excellency in the English Bible, Prof. Galbraith announced a first prize of \$10.00 to Mr. Joseph W. Baker, of Jamaica; and a second prize of the same to Mr. Moses B. Puryear, of Virginia. These prizes are given by J. M. C. Dickey, Esq., of Oxford, a member of the Board of Trustees.

Prof. W. Hallock Johnson announced that a prize of \$10.00, offered by a friend of the



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President-elect of Lincoln University.

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University for proficiency in New Testament Greek, owing to the difficulty of deciding between, was bestowed upon two of the Junior class—Fairly C. Mallow, of Virginia, and J. W. Nxiweni, of Africa.

For proficiency in Sacred Geography, Prof. R. L. Stewart announced a first prize of \$10.00 to Theodore T. Pollard, of British Guiana; and a second prize of \$5.00 to Fairly C. Mallow, of Virginia. These two prizes were given by a lady of Ohio, and were to members of the Junior Class. Lewis H. Smith, of Macon, Ga., and H. H. Mantanga, and J. H. Nxiweni, of South Africa, of the same class, were also honorably mentioned.

The gift of a copy of Henry's Commentary in five volumes to each member of the graduating class, by Mrs. H. H. Houston and son, S. F. Houston, of Philadelphia, was announced.

The announcement, upon the close of the exercises, by the Rev. Dr. Dana, of the Board of Trustees, of the election of the Rev. John B. Rendall, D. D., as President of the University, met with a most hearty and enthusiastic reception on the part of students and alumni. The enthusiasm and applause was highly demonstrative, and could not but be most gratifying to the President-elect and his friends. In a brief address, he declared his deep love and devotion for the University, and pledged himself to give to it in the future faithful, untiring and whole souled service.

The Rev. Dr. Creditt, an alumnus of Philadelphia, was called upon for an address, and thrilled the audience by the appropriateness and humor and eloquence of his words.

The benediction was pronounced by the Financial Secretary, Rev. W. P. White, D. D.

The Electric Light and Steam Heating Plant so essential to Lincoln University for comfort, convenience and economy, will cost, say engineers, \$31,000. About \$9000 is subscribed, and an offer is made by a Philadelphia friend of \$5000, providing four others are secured to give a like amount. We sincerely hope that they may be found.

"How Can We Best Utilize Our Education?"

A Commencement Address

BY CHARLES P. M'LURKIN.

The culture of the moral and spiritual faculties is destined to play the most important part in our future development. Knowledge is power—the great mental lever which has lifted up man in the scale of social and racial life; but a towering intellect, grand in its achievements and glorious in its possibilities, may, with the moral and spiritual faculties held in abeyance, be one of the most dangerous forces in the world.

There is force in the tempest's wrath, when gallant ships are sinking beneath its fury; power in the earthquake's throbbing, when towns and cities are laid in ruin. But when the storm has spent its fury, and the earthquake has done its work of destruction, sunshine and sapphire skies will bend over the desolate city, and the ocean will keep no track of the wrecks that slumber in its hold. Physical forces have their limitations; but who can fix the boundary line of the ideal and unpalpable forces that bring their bane or blessing to mankind? An intellectual and gifted man, who is wicked and improperly trained, may send his influence for evil across the track of unborn ages, and hurl a legacy of corrupting principles to future generations; whereas, from some lowly manger, bulrush ark, or log cabin, may, if properly trained, come the teacher with the Christ of a new era upon his brow, who will bestow upon the centuries the fragrance of his memory.

By education, I mean an education that enlarges the scope of mental vision, invigorates the understanding, confirms the reason, quickens and disciplines the imagination—instilling into the soul the true proportion between the thing of the spirit and the thing of sense, and animating it with ambitions that are safeguards of character not less than motives of actions. Thus the character will be strengthened against the multiform temptations of worldliness, which means selfishness, and against the acceptance of popular standards of judgment, which lead to superficiality. Thus, too, inspiring the soul with a love of what is best in thought and in those arts which are the expressions of the ideal conceptions and aims of men. It is in this sense I use the word education. True, this is not the popular idea, but it needs revival and reinvigoration. Not in the interest of the few, a select and eminent class, but of the many—the whole community. For the condition of a healthy and progressive life in a democracy like ours—the condition on which order, confidence, credit and stability depend—is the

existence of a reasonable correspondence between its spiritual and its physical elements, between its mental and its material development. This correspondence is secured only by means of the highest attainable level of education.

The common school, even if universal, is not enough. Nor can the industrial, scientific or professional school, however excellent, supply what is needed. There must be a higher education still—one that will train men to set a true value on things of the spirit as compared with things seen and temporal, and to seek for wisdom as better than wealth.

Doubtless there are men whose faculties have been disciplined only by the hard experiences of life, and their culture supplied by their own genius. Lincoln was such a man: schooled by nature, circumstances and his own heart, yet the equal of the greatest figures in history, for nature had endowed him with that force of character which enabled him to make the best of life. But such endowment is as rare as it is precious, and it would be as wise to trust to chance scattering of seed to produce an abundant harvest, as to rely on the fortuitous conjunction of favoring elements for the supply of strong, wise men as the helpers and leaders of mankind. Culture is as much needed for man as for the products of the earth.

I do not mean the development of the spiritual and literary at the expense of the scientific or the industrial, for they are important factors from the material side of life. But is there not a danger that America, in her grasp for wealth, should place too much stress on the material, at the expense of the spiritual? Hence the danger of materialism. When you would train the intellect and hands of a people, the moral must keep pace, or the equilibrium of character is destroyed and direful is the result. A circle, if enlarged, must be developed equally at every point. So is it with the circle of embryo powers for good or for evil.

The plastic brain of man uncultivated simply performs its physiological functions—nothing more; but, pass it through the crucible of a Christian education, and it becomes capable of moulding the destinies of nations and solving the mysteries of the universe. Such a man hears the harmonies of nature pealing forth the psalmody of God in the "music of the spheres." Every atom of dust to him is a revelation of God's power, every grain of wheat a token of His goodness, every flower a hint of His surpassing beauty. His soul becomes enchanted, breaks her prison-bars, and dwells in her idealized home—the kingdom of the spirit. She would drink from the crystal streams where purest pearls and sands of gold begem the shining shore. She looks out upon the fields, the vines, and

the flowers with clairvoyant gaze, and calls from them analogies and meanings oracular of truth and beauty. She hears the celestial music of ten thousand instrumental causes, and the melodious orchestra of nature chiming forth the universal chorus of creation. Every wayward breeze, every falling flower, and every thread of life, is ruled by the propensity of law; and that transcendent unity which links all of the parts in the golden chain of gradation is designed by the same Hand that paints the lily and gilds the summer's cloud. In nature's mirror he sees the face of God, in nature's voice he hears the voice of God. By creation he belongs to God. He rests in His arms and leans upon His breast. The aspirations of his soul and the utterances of nature combine with one united voice to teach man dependence on his Maker, and communion with his God. The acknowledgment of this dependence constitutes religion, and its expression makes worship. Man must worship his Creator. The noblest work of God and the crown of creation, he beholds all creatures calling upon him to glorify his God. The chief end of man is the glory of God.

But how can we best utilize such an education? We may have gone through, with honor, the best college, be well versed in ancient lore and modern science; our minds, arsenals of well-stored facts, fully equipped, as we may think, for life's battle. But if we are not noble and upright, if we prefer not integrity to gold, principle to ease, true manhood to self-indulgence, our education is not complete, and we are not moral athletes, armed for the glorious strife, and ready to win on hotly contested fields new victories for humanity.

Self-sacrifice and self-surrender are factors in the development of any people. Moses entreated God to forgive the sins of his people, or blot his name out of the book He had written. What human love and devotion for a people ready to stone him in their disappointed wrath! They caused the late lamented Dr. Barnardo to labor in London's east end slums, and to be "a father to nobody's children." Through that spirit, amidst all opposition, John Miller Dickey planted this school; and his worthy colleague and successor has labored here forty years in obscurity, inspiring the soul of every student with that same Christ-like spirit—a scholar and thinker, yet little known; a preacher, yet contented to preach to his boys; he has labored on, satisfied to do his Master's will.

Dear Trustees, we are stimulated to self-sacrifice also by the lives of those you have so wisely selected as our instructors. If they are moved by Christianity, shall we not be by Christianity, plus a knowledge of our people's condition? For they have taught us

that a totally illiterate peasantry is not less dangerous to itself and the community than one who handles the edged tools of half-knowledge with no idea of their proper use.

We leave you to-day, not with the oft-repeated saying, "I want to make a name for myself," but with the purpose to labor for the extension of Christ's kingdom in the hearts of men, and the development of a needy people, realizing that the river which rolls a heavy burden of water keeps its channel and makes but little noise.

Men cannot help others without helping themselves. The reflex of good deeds is in their own lives. Self-sacrifice and self-surrender form the golden chord that lifts man nearer God, and brings heaven nearer earth. Had Moses preferred the luxury of Egypt to the hardships of his people, should we owe the true life of joy and trust in God to the Jews? Had the noble host of martyrs cared but for self, would they have trodden with bleeding feet those paths since turned to lines of living light? Had John Miller Dickey cared only for ease, would there be a Lincoln University? But she stands a monument to him to-day, more lasting than yon marble on his grave. When the true history of my race is written, our beloved President Rendall will be given one of the highest places on its roll of honor. He has builded a monument in each of our hearts to himself, which time cannot efface.

Self-sacrifice and self-surrender always secure self-elevation. So shall it be with my people! What a field before us, to whom God has committed the sacred trust of leadership! What possibilities are in our hands! As sculptors we stand with our work before us. What will the carving be?

Sirs, there is a law that demands return for services freely rendered. What restitution shall we make unto you? We possess mind, heart and speech. You have a place in them all. Your race are nature's lords and sovereigns. The earth is your palace and dwelling place. Her fruits yield you food, her flowers fragrance, and her shining stores abundance. The wind may not stay you nor the sea. The mountain moves and whirls at your command. Your feet are iron; your hands are steel; your breath steam, and your brain lightning. At your nod, art lifts her angelic features, and like a bright child of morning, sends her beautiful creations over the earth. Science pushes back her multi-colored mantle, seizes the elements, draws lightning from the skies, harnesses it to the car of progress, to be your messenger. Literature throws open her iron-bolted vaults and yields her treasures to your mind. Commerce spreads her snowy wings, with the ensign of freedom at her peak, across the high seas, and empties her boundless acquisitions into the lap of your prosperity. You

have been the mystic prophet to explain the sweet symbolism of nature. Nature's order has spoken to you of purpose, her harmony of praise. Nature's lesson is that she was not made to administer to your material wants, so much as to enable you the better to praise and serve your Maker. And, sirs, when you are making it possible, and preparing true leaders and teachers for a needy and helpless people, you are praising and serving Him.

We, therefore, entreat all interested in Lincoln University to continue the good work here begun. Should you cease your support, on account of some theory of a one-sided education, or if for any reason you will not continue to reach down that strong arm of help, whose sinews are hardened by the business for centuries, and lift up a needy people, who have long been down—we beg you, in the name of our race, of liberty and of justice, of humanity and of the risen Lord, do not, oh! do not, pelt down with stones of opposition and condemnation a whole race for the sins of a few. Then when the last lay shall die upon your lips and the sweetest numbers of the poet shall cease to charm the death-dulled ear, we pray that the sense of well spent hours and of blessed fellowship of heart and hand with the great Divine philanthropist will go with you through the valley of the shadow of death, only to grow brighter and brighter through the eternities.

Lectures.

The following have lectured before the University during the year now closing:

Rev. Henry E. Jackson, Swarthmore, "Benjamin West."

President Joseph Swain, Swarthmore College, "A Trip to Egypt."

Prof. F. H. Green, West Chester, "A Literary Ramble 'Round Boston."

Prof. J. R. Hayes, Swarthmore College, "Some Familiar Myths."

Prof. J. M. T. Finney, M. D., Baltimore, "Infection."

Prof. C. M. Herrick, Philadelphia, "Social Science in the School Room."

Rev. E. W. Rice, D. D., Philadelphia, "Early American Household Literature."

Rev. Robert Ellis Thompson, D. D., Philadelphia, "The History of the House."

Eighteen different States, the District of Columbia, the West Indies, South America and Africa, are represented in the students of Lincoln University the present year. Pennsylvania leads the list, with 33. Usually some Southern State leads. North Carolina, with 32, is a close second. South Carolina has 16; Virginia, 14; Maryland, 13; and Georgia, 10. Ten are from the West Indies, 9 from South America, and 9 from Africa.

Lincoln University Herald.

VOL. X.

LINCOLN UNIVERSITY, MAY, 1906.

No. 8.

Commencement Week.

The Anniversary of the Philosophian Society will occur Thursday, May 31st, 1906. Exercises will begin at 10.30 A. M., and the orator of the day will be Rev. Isaac N. Rendall, D. D., of Lincoln University.

The Anniversary of the Garnet Literary Society will occur Friday, June 1st, 1906. Exercises will begin at 10.00 A. M. The orator of the day will be T. Thomas Fortune, Esq., of New York.

On Sunday, June 3d, at 11.00 A. M., the Baccalaureate Sermon will be preached by the President-elect of the University, Rev. John B. Rendall, D. D.

On Monday, June 4th, at 10.15 A. M. and 7.30 P. M., Class Day Exercises will be held.

The Junior Orator Contest will take place June 5th, at 10.30 A. M. The contestants for prizes in speaking, with their themes, will be as follows:

Julian W. Ross, Florida, "Conquest Through Sacrifice."

Albert Williams, Pennsylvania, "America's Moral Leadership."

Samuel J. Ross, British Guiana, "America's Duty to the Southern Continent."

Arthur E. Rankin, North Carolina, "Africa's Redemption."

George F. Ellison, North Carolina, "The Russian Revolution."

Floyd D. Francis, Virginia, "Justice to the Filipino."

Commencement Day.

Music.

Honorary Addresses by Members of the Graduating Class.

Edward R. Martin,.....Manassas, Virginia,
Latin Salutatory.

James H. Blackwell, Jr., Richmond, Virginia,
"The Menace of the Chinese Boycott."

James L. Brown, Newport News, Virginia,
"The Link Between Man and Man."

John R. Custis,.....Norfolk, Virginia,
"Essentials for Leadership."

Alvin S. Mason,.....Farmville, Virginia,
"Stack Thy Gun."

Announcement of Prizes.

Conferring of Degrees.

Music.

James L. Jamison, Jr.,.....Wrightsville, Pa.,
Valedictory.

Invitation.

The Trustees and Faculty of Lincoln University extend an invitation to their friends and the friends of colored education to attend the Commencement Exercises of the Collegiate Department on Tuesday, June the 6th. The program is printed in another column of this paper. Regular trains leave Broad Street Station, Philadelphia, under present schedule, at 7.17 and 11.12 A. M. Returning, leaves Lincoln University at 5.12 P. M. Leave Baltimore at 8.03 A. M.; and on return from Lincoln University at 6.35 P. M.

A special excursion train will leave Broad Street Station at 8.08 A. M., on which the rate will be a cent and a half a mile, or \$1.38 for the round trip. Tickets will not be sold at station for this train. They can be procured of the Financial Secretary, Rev. W. P. White, previously, at 1328 Chestnut Street, or at Broad Street Station before the train leaves the morning of Commencement Day.

Rev. John B. Rendall, D. D.

The new President of Lincoln University, elected by the Board of Trustees in April, a portrait of whom appeared in our April issue, is widely known, not only as an educator, but as a popular preacher and ecclesiastic. He was born in Madeira, South India, April 5th, 1847. His father was a missionary under the American Board of Foreign Missions for forty years, and returned home but once during all that time. He was during all his missionary life a member of the Presbytery of Schuyler of the Presbyterian Church. His son came to this country when ten years of age. He graduated from Utica Academy, New York, in 1865, and from Princeton College in 1870. In the same year he became Principal of the Preparatory Department of Lincoln University. In 1872 he was made Professor of Latin, which position he has filled up to the present time. He was ordained to the Gospel ministry in 1876 by the Presbytery of Chester, of which for the past ten years he has been the Stated Clerk, and has been sent on three occasions to represent the Presbytery in the General Assembly.

He was married in 1873 to Miss Harriett W. Jones, of Utica, N. Y. His children are four sons and a daughter. His three oldest sons are in the ministry: Rev. John B. Rendall, Jr., Pastor at Shawn, Pa.; Rev. Hugh

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LINCOLN UNIVERSITY, PA.

Rendall, at Elwood City, Pa.; and Rev. Humphrey J. Rendall, at Marple, Pa. The fourth son will complete the collegiate course in Lincoln University next year.

Graduation Honors.

FOR GENERAL EXCELLENCE.

(With names arranged alphabetically.)

Magna Cum Laude,

James H. Blackwell, Edward R. Martin,
James L. Jamison, Alvin S. Mason.

Cum Laude,

James L. Brown, John R. Custis,
Warren H. Burgen, Charles S. Rice,
Charles G. Snead.

Cum Honore.

Judson C. Barrows, Isaac W. King,
Robert J. Douglass, Eliam H. Myoli,
Jasper W. Hilliard, William W. Todd,
Abraham Kendrick, Irvin C. Tull.

FOR EXCELLENCE IN SPECIAL DEPARTMENTS.

(With names arranged alphabetically.)

Latin,

Alvin S. Mason.

Greek,

Edward R. Martin, Alvin S. Mason.

Mathematics,

James H. Blackwell, James L. Jamison,
Warren H. Burgess, Eliam H. Myoli.

English,

James L. Jamison, Edward R. Martin.

English Bible,

James L. Jamison, Alvin S. Mason,
Edward R. Martin, William W. Todd.

Science,

James L. Jamison.

Philosophy,

Edward R. Martin.

Economics and Sociology,

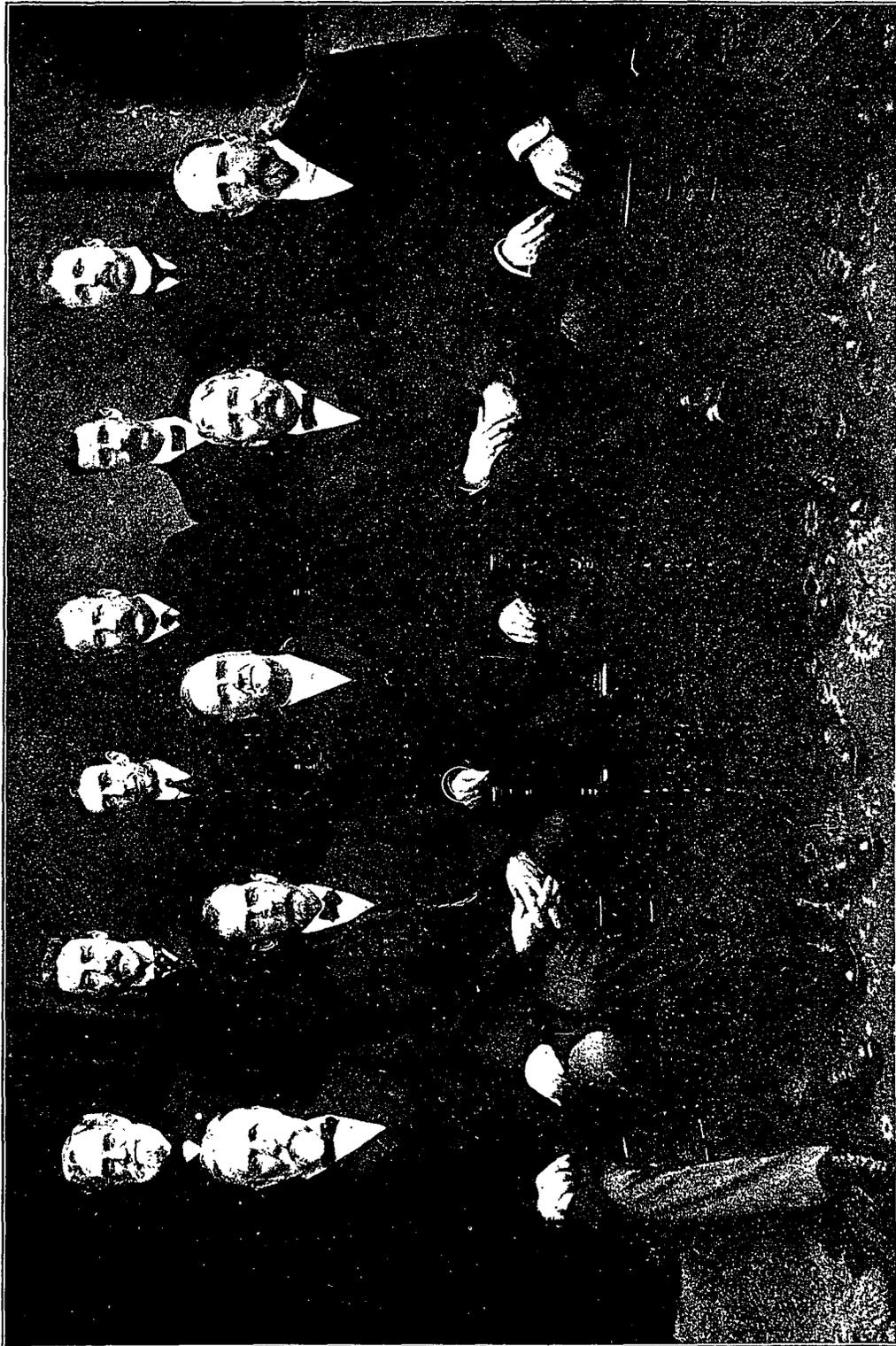
Judson C. Barrows, Charles S. Rice,
Edward R. Martin, Charles G. Snead,
William W. Todd.

Graduating Class.

Judson C. Barrows... Oxford, Pa.
James H. Blackwell, Jr.... Richmond, Va.
James L. Brown.... Newport News, Va.
Warren H. Burgen.... Johnson City, Tenn.
James H. Bynum.... Wilson, N. C.
John R. Custis.... Norfolk, Va.
Robert J. Douglass.... Augusta, Ga.
John Q. Evans.... Louisburg, N. C.
Augustus M. Fisher, Lincoln University, Pa.
James L. Jamison, Jr.... Wrightsville, Pa.
Abraham Kendrick.... Bristol, Tenn.
Isaac W. King.... Allen, Md.
Edward R. Martin.... Manassas, Va.
Alvin S. Mason.... Farnville, Va.
Horace R. Miller.... New York City, N. Y.
Eliam H. Myoli.... Queenstown, C. Colony.
Floyd G. Noble.... Raleigh, N. C.
Charles S. Rice, Jr.... Newport, R. I.
Charles G. Snead.... Augusta, Ga.
William W. Todd.... Philadelphia, Pa.
Irvin C. Tull.... Allen, Md.

The following, concerning one of the graduates of Lincoln University, doing good work as pastor of one of our churches in Virginia, we quote from the *Central Presbyterian* of Richmond, Va.:

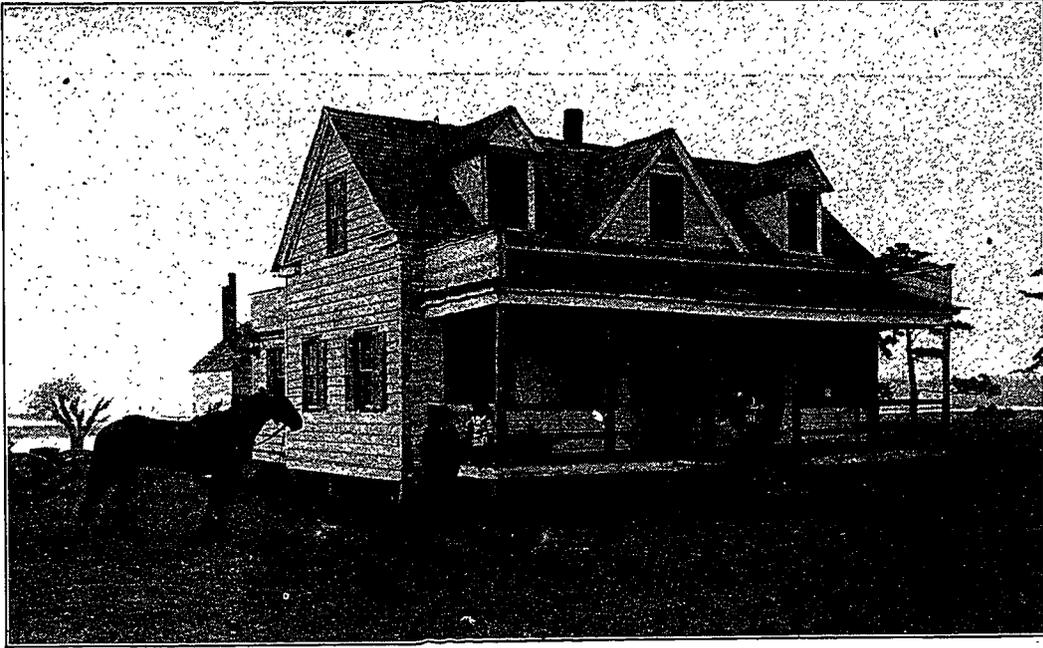
"A Presbyterian Church of colored people in Roanoke, Virginia, of which the Rev. L. L. Downing is the pastor, has unveiled a handsome stained glass window to the memory of Stonewall Jackson. The window is in three parts. The centre is the picture of a river, on one side of which is a camp of soldiers, and on the other a forest; with the inscription: "In memory of Stonewall Jackson. Let us cross over the river and rest in the shade of the trees.'" One of the side windows is in memory of Col. John T. L. Preston, of Lexington, who continued for years the Sunday school for colored people which General Jackson conducted for five or six years before the war period. The pastor of this church is the son of parents who received their religious instruction from Major Jackson in that Sunday school. Mr. Downing has at last accomplished his purpose of making an abiding monument of his esteem for Stonewall Jackson and his gratitude to him for the best things that have ever come into his life."



FACULTY OF LINCOLN UNIVERSITY.

- Rev. Robert Laird Stewart, D. D.
- Rev. George B. Carr, D. D.
- Rev. Wm. H. Johnston, Ph. D.
- Rev. David A. McWilliams, B. Sc.
- Walter L. Wright, Jr., A. M.
- Rev. John B. Kendall, D. D.
- Rev. Isaac N. Kendall, D. D.
- Rev. Craig Miller, M. D.
- Rev. George Johnson, A. B.
- Rev. John M. Galbreath, A. M.

deceased



The above is the home of Rev. Alonzo S. Gray, on John's Island, South Carolina. Mr. Gray graduated from the Collegiate Department of Lincoln University in 1893, and from the Theological in 1896. He has been doing faithful work in the South ever since, and is at present pastor of three churches. He is not only an intelligent, well educated minister, but also a godly man, devoted to the religious instruction and spiritual uplifting of his people. He was a Commissioner to the General Assembly that met in Buffalo in 1904.

Light and Heating Plant.

For comfort, convenience, economy and safety, Lincoln University very greatly needs this plant. It ought by all means to be secured this summer. Subscriptions and contributions are urgently appealed for. The estimate of its cost is \$31,000. About \$5000 is subscribed, and an offer is made by a Philadelphia friend of \$5000, provided four others will give a like amount. Are there not friends of colored education and of Lincoln University willing to invest such an amount in so worthy a cause? There are those who can easily do it, and it will bring down blessings upon their heads. We hope to hear from some who read these words. Write us how you feel about it. Address the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa.

Negro Industrial School.

An Industrial School for Negroes has been founded here in the North, in Chester County, Pa., near Downingtown, which may in time rival Tuskegee. The leaders in it are graduates of Lincoln University, and their friends. The President is Dr. William A. Credit, of Philadelphia; and a prominent member of his church, Mr. John S. Trower,

of Germantown, advanced the money to secure the farm of 110 acres upon which to establish the institution. It was opened October 3d, 1906, with 32 pupils. These increased during the year to 59. Rev. J. H. Dwelle, another of Lincoln's graduates, is the Principal. In addition to the academic instruction given during the year, carpentering and brush making have been taught, and butter making and the care of poultry and trucking and some farming.

The closing exercises of the school were held in Shiloh Baptist Church, Philadelphia, the evening of May 15th. A large, intelligent and enthusiastic audience was present, and in addition to addresses from officers and friends of the school, pupils read very interesting essays on "Origin of the School," "Aims of the School," "Actual Accomplishments," "Why Colored People Should Support the School," "Why and How White People Should Support the School," "Denominational Relationship," and "Lazarus at Our Door."

Mr. Trower, the founder, made a very able address, setting forth the need of such a school in the North, and appealing to those present to rally to its support.

It is to be hoped that this will be done, and that the colored people of Philadelphia and vicinity will, by their earnest and self-denying efforts in its behalf, ensure its rapid growth and permanent success.

1906

Lincoln University Herald.

VOL. XI.

LINCOLN UNIVERSITY, OCTOBER, 1906.

No. 1.

Notes.

The Board of Trustees of Lincoln University has put under bond its financial officers and all connected with the Institution who have in any way the handling of its funds.

Rev. E. G. Hubert, of Wayne, Pa., a graduate of both the Collegiate and Theological Departments of Lincoln University, belonging to the Classes of 1883 and 1888, is now Doctor Hubert. The degree of D. D. was conferred on him by Wilberforce University, Ohio.

The new Professor of Hebrew, the Rev. Frank H. Ridgley, successor to Dr. W. D. Kerswill, assumed the duties of his chair at the opening of the present session. He came from Franklin, Pa., where he was pastor of a church. He is a graduate of Washington and Jefferson College, and of the Western Theological Seminary, in both of which he was distinguished for his scholarly ability.

The Rev. W. D. Feaster, one of Lincoln University's faithful graduates and most earnest workers of the White River Presbytery of Arkansas, has recently been transferred from the Brinkley to the Arkadelphia field, as successor to Beverly M. Ward, also a Lincoln graduate. We are sorry to see that, through some mistake, Mr. Feaster's name does not appear in the Assembly Minutes for 1906.

During the past summer, Lincoln University met with another great loss in the death of one of its highly esteemed and faithful Trustees, Mr. John P. Ammidon, of Baltimore. Mr. Ammidon took a great interest in the work of the University, and sought by such means as were in his power to advance it. He was an elder in the Brown Memorial Presbyterian Church.

The University also mourns the loss of two faithful contributors, Mr. C. J. Heppe, the well known music dealer of Philadelphia; and William M. Findlay, M. D., of Altoona, Pa. Dr. Findlay was a friend of many years, and the loss of his personal interest will be much felt.

"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."

Lincoln University appeals to all lovers of country and all lovers of humanity to assist it in educating worthy young colored men for Christian ministers and Christian leaders among their people.



University Professors.

The Faculty of Lincoln University consists of the following:

Rev. Isaac N. Rendall, D. D., President ex-honore and Professor of Polemics and Evangelism.

Rev. J. B. Rendall, D. D., President, and John H. Cassidy Professor of Classical and Ecclesiastical Latin.

J. Craig Miller, M. D., William A. Holliday Professor of Natural Science.

Rev. Robert Laird Stewart, D. D., Professor of Pastoral Theology, Evidences of Christianity, and Biblical Antiquities. Dean of the Faculty of the University.

Walter L. Wright, Jr., A. M., Reuben J. Flick Professor of Mathematics.

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

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

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

Rev. William Hallock Johnson, Ph.D., Charles Avery Professor of Classical and Hellenistic Greek and New Testament Literature.

Rev. James Carter, A. B., Isaac N. Rendall Professor of History and Political Economy. Librarian.

Rev. Frank H. Ridgley, Henry A. Kerr Professor of Hebrew.

Professor William B. Godfrey, Musical Director.

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LINCOLN UNIVERSITY, PA.

View of Lincoln University.

A picture of Lincoln University, which would include all the buildings on the immediate grounds, has long been desired. It was impossible to take a photograph of them. The only available method of including them in a single view was to employ an artist to sketch them in parts, and then to combine these into one. This was done, and we present the result in this issue of the HERALD.

Although it was necessary to omit the many trees which adorn the grounds, and although the proportion of some of the buildings does not correctly appear and the avenues and roads fail to stand out with sufficient distinctness, yet on the whole, we believe, the picture will give great satisfaction and be very highly valued by faculty, students and friends of the Institution.

The Library and the Chapel, two of the finest buildings on the grounds, both of brick, with granite trimmings, are considerably dwarfed in appearance.

The first dwelling at the bottom of the picture on the right, the roof of which appears above the trees, is the residence of Prof. George Johnson. First above it comes the Chapel, and in line with this are the dwellings of Dr. Carter, Prof. Galbreath and the President.

On the left of the picture at the bottom are the residences of Prof. William H. Johnson and Dr. Carr. Above these is Livingstone Hall, slightly to the left, and University Hall; while in the rear, on the border of the picture, is the Hospital. Above it, farthest to the left, is the McCauley Refectory. Next, to the right, Houston Hall; slightly to the rear, Lavatory and Gymnasium; and directly in front, the Vail Memorial Library. Advancing along the avenue, there is presented in the picture three dormitories for students—Ashmun Hall, Lincoln Hall, and Cresson Hall. Further on is the home of the Superintendent of Grounds and Buildings; and at a right angle, in a row, the

dwellings of Dr. R. L. Stewart, Prof. Ridgley and Prof. Wright. The only residence that could not be included in the picture, on account of distance, is that of Dr. J. Craig Miller.

Light and Heat Plant.

This has not yet been secured to the University. Definite plans and estimates have, however, been secured from a competent engineer and architect.

To supply all the buildings, a competent plant, it is found, will cost nearly \$40,000. For \$27,000, one sufficient to supply the buildings most nearly contiguous can be erected.

It is hoped that sufficient contributions and promises of aid will be obtained by the beginning of the year to justify beginning the erection of the plant. It is most urgently needed, and will be a great boon to the University. An earnest appeal is made to all our benevolent friends to aid in securing it very soon.

Letter from Rev. Thomas Chalmers Katiya.

The following personal letter from the Rev. Mr. Katiya has been somewhat delayed in reaching our readers, but we feel that it will be read with interest. Mr. Katiya, as is well known, was a Kaffir from South Africa. He spent seven years in Lincoln University, graduating therefrom in 1903. He was ordained and went back to Africa, where he has been doing missionary work in the Presbyterian Church of South Africa, the outcome of the Scotch Missionary Societies. His letter follows:

ALICE, SOUTH AFRICA.

REV. DR. W. P. WHITE,

Philadelphia, Pa., U. S. A.

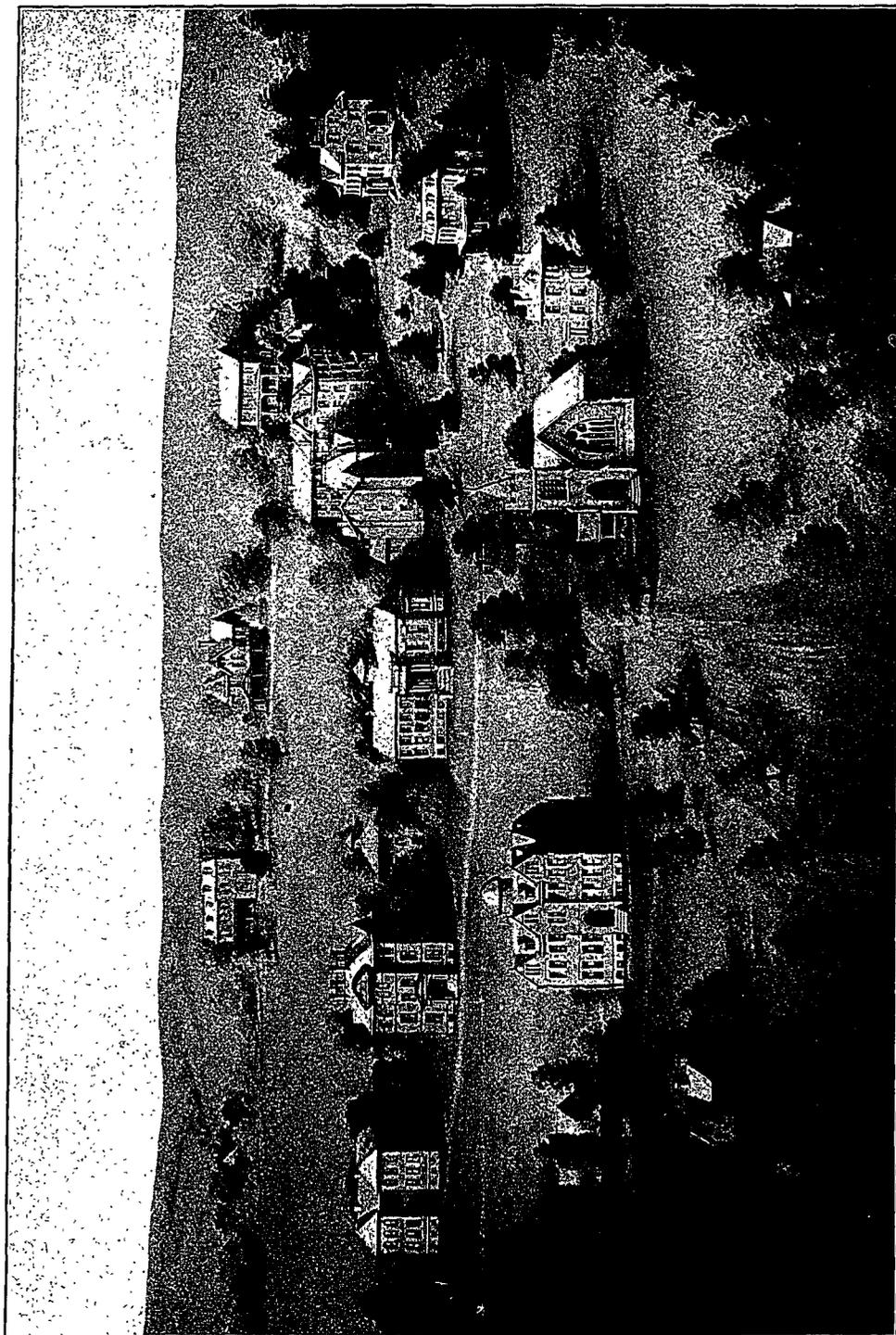
DEAR DOCTOR:—I have delayed somewhat in acknowledging and thanking you for the HERALDS sent.

Your letter reached me; still enjoying the best of health.

I was very sorry to read of the death of my great and honored friend, Mr. James Grant, from the HERALD. I had just sent him a letter. He was a friend indeed to me during the seven years I spent in Lincoln.

I understood from the last papers you sent me that Dr. Rendall was teaching Hebrew classes, in the place of the "deeply lamented Dr. Kerswill." Does this mean that Dr. Kerswill is dead? I had never heard of it before.

Lincoln is very dear to me. I feel sorry to know that two of my professors died, and



View of Grounds and Buildings of Lincoln University.

I was never acquainted with the fact. Perhaps I am expecting too much, but I cannot help it. The professors were all kind to me.

I think I told you before that the union effected between the Free Church of Scotland and the United Presbyterian Church has caused restlessness among my people, because they were not consulted when the union was consummated. They had, therefore, with one voice, declared against the union when they were told that they were in it, too.

This restlessness has been reawakened by a rumor that the "Wee Frees"—the few who did not join the union—have given over their missions to the United Free Church. These missions consist entirely of the native Church. Some of these churches (native) have already refused to be visited by United Free Church missionaries. How this will end, I cannot say.

The Lord is still prospering us. Let not Christian people forget to pray for Africa.

With best wishes, obediently yours,

THOMAS CHALMERS KATIYA.

The Collegiate Commencement.

The Fifty-first Collegiate Commencement of Lincoln University occurred on Tuesday, June 4th.

The Baccalaureate Sermon had been preached by the President-elect, Rev. Dr. John B. Rendall, the Sunday previous, and the Literary Societies had observed their anniversaries on Monday. The forenoon of Commencement Day was occupied with the Junior Oratorical Contest. Six young men competed for medals. Julian W. Ross, of Florida, spoke on "Conquest Through Sacrifice;" Albert Williams, of Pennsylvania, on "America's Moral Leadership;" Samuel G. Ross, of British Guiana, S. A., on "America's Duty to the Southern Continent;" Arthur E. Rankin, of North Carolina, on "Africa's Redemption;" George F. Ellison, of North Carolina, on "The Russian Revolution;" and Floyd D. Francis, of Virginia, on "Justice to the Filipino." The first medal was awarded to Arthur E. Rankin, and the second to Samuel G. Ross.

The beautiful day and the special train brought a large attendance to the Commencement exercises of the afternoon, which were in charge of President-elect Rendall, and were opened with prayer by Rev. R. Howard Taylor, of Oxford. The Salutatory in Latin was delivered by Edward R. Martin, of Manassas, Va. Of the graduates, twenty-eight in number, five were from Virginia, and it was very remarkable that these were all honor men and all on the

Commencement program. James H. Blackwell, of Richmond, Va., spoke on "The Menace of the Chinese Boycott;" James L. Brown, of Newport News, Va., on "The Link Between Man and Man;" John R. Custis, of Norfolk, Va., on "Essentials of Leadership;" and Alvin S. Mason, of Farmville, Va., on "Stack Thy Gun." The Valedictory was delivered by James L. Jamison, Jr., of Wrightsville, Pa. Of the other members of the class, six were from South Africa, three each from North Carolina and Pennsylvania, two each from Georgia, Tennessee and Maryland, and one each from South Carolina, New York and Rhode Island.

The degree of A. M. was conferred on twenty-five former graduates, with the announcement that hereafter Lincoln University, following the lead of the higher grade of colleges, would confer post-graduate degrees only upon persons who passed successfully an examination for the same. It was conferred this year also on John McCutt, of the Class of 1905, because of his having remained a year in the University and devoted himself to special study.

The degree of D. D. was conferred on the following: Rev. Charles B. Dusenbury, Asheville, N. C.; Rev. George C. Shaw, Oxford, N. C.; Rev. Henry L. Phillips, Philadelphia, Pa.; Rev. Joseph W. Holley, Albany, Ga.; Rev. Lylburn L. Downing, Roanoke, Va.; Rev. Leonard Z. Johnson, Baltimore, Md.

The medal in philosophy was awarded to Edward R. Martin, of Virginia, for faithful performance of all work in that line during the senior year and for an essay on "The Life and Philosophy of Rene Descartes."

Alvin S. Mason, of Virginia, was awarded the Obdyke medal for excellence in Latin.

James L. Jamison, Jr., of Pennsylvania, was awarded the Bradley medal for general excellence in all the studies of the course.

Following the Commencement exercises, an eloquent address on behalf of the alumni was made by Rev. W. A. Credit, D. D., of Philadelphia. He also presented the following, adopted by the Alumni Association of the University:

"WHEREAS, The Board of Trustees of Lincoln University has seen fit at its regular session to elect Professor J. B. Rendall to the Presidency of our beloved Alma Mater,

"We, the Alumni Association, beg leave to express to the Trustee Board not only our congratulations and endorsement of the wisdom of the choice, but we would publicly express to the said Board and to the public in general our hearty rejoicings over the election of Professor J. B. Rendall to the Presidency of Lincoln University, as the successor of our beloved Isaac N. Rendall."