

Lincoln University Herald.

VOL. XIII. LINCOLN UNIVERSITY, DECEMBER, 1908, AND JANUARY, 1909. No. 3.

University Notes.

On the evening of November 4th. Dr. and Mrs. Barton, of Germantown, lectured to the student body on Japan. The lecture was illustrated by stereopticon slides.

On November 10th, the Rev. Harvey G. Knight, of the class of 1905 Seminary, visited the University. Mr. Knight has received an appointment to take charge of a church near Monrovia, in Liberia, Africa. On December 5th, he sailed from New York, in company with Bishop William H. Head, of the African Methodist Episcopal Church. Mr. Knight has promised to write to the HERALD as soon as he lands in Africa.

It may be of interest to recall that a number of Lincoln's graduates are now in Liberia. The Rev. Oscar H. Massey, '94 College, and '97 Seminary, is pastor of a Presbyterian Church in Monrovia; the Rev. Walter F. Hawkins, '96 College, and '99 Seminary, is stationed at Johnsonville.

The Rev. Franklin Gregg, '08 Seminary, reports satisfactory progress in his work at Palatka, Florida.

The Rev. Theo. L. Pollard, '08 Seminary, is assisting Dr. J. W. Holley in Macon, Ga.

Any one who wishes to have his heart throb quicker, should read Dr. Robert L. Stewart's new book, "Sheldon Jackson," published by Revell. Dr. Jackson is well known to the students of Lincoln University, for they have more than once heard his address on the thrilling story of mission work in Alaska. This latest volume from the accomplished pen of one of our professors tells the history of missionary progress from the East clear across the continent until within sight of Asia.

In the latest number of the *Princeton Theological Review*, there is an able and interesting article on "Pragmatism and Humanism," by Professor William Hallock Johnson, Ph.D., who, as most readers of the HERALD are aware, holds the Chair of Greek in Lincoln University.

The matriculation in the Collegiate Department is this year 129, as over against 121 last year, a gain of 8. In the Theological Department, the matriculation this year is 49, as against 52 last year, a loss of 3. The present Collegiate Freshman class numbers 47, as against 29 last year, an increase of 18. The total number of

students in the University is this year 178. This seemingly is a decrease, but it is accounted for by the discontinuance of the sub-freshman or preparatory class.

Mr. William H. Scott, of our Board of Trustees, gave an illustrated lecture on "Eastern Manners and Customs" on November 24th. This lecture was the fruit of Mr. Scott's visit to the East to attend the World's Sunday School Convention, which met at Jerusalem.

On November 21st, the annual foot ball game between Lincoln and Howard Universities took place on Rendall Field. The result was a tie, 5-5. A large crowd was present, the Pennsylvania R. R. running a special train from Washington. All the expenses of the contest were defrayed by the voluntary contributions of the spectators, while the game itself was notable as an exhibition of clean, honorable sportsmanship. The Howard team was the guest of Lincoln University and the best of courtesies and good feeling prevailed.

Record of Negro Progress.

President-elect Taft, in an address in Brooklyn in the early part of the year, thus alluded to this:

"In 1865, the Negroes were almost without homes of their own; and in 1900, thirty-five years later, there were in all the Southern States 372,000 owners of homes, and of these 225,000 were free from incumbrance.

"The number of farms operated by Negroes in the United States in 1900 was 746,000, and of these, 287,000 were in the South Atlantic States, and 444,000 in the South Central States. Of the Southern farms, 187,000, or 25 per cent. of all, were owned by the Negroes who farmed them; 271,000 were operated by Negroes who were cash tenants, and 279,000 were operated by Negroes who were share tenants.

"Of the Negroes in the South, there were 1,344,000 agricultural laborers, and 757,000 farmers, planters and overseers.

"The agricultural wealth of the Negroes of the South was estimated at \$300,000,000 in 1908. Between 1890 and 1900, the number of Negro farmers increased 37 per cent., and the number of farm owners increased 57 per cent. The Negroes as owners or tenants cultivate one-half of all the cotton farms, one-third of all the rice farms, one-seventh of all the sugar farms and two-elevenths of all the tobacco farms in the South."

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 REV. W. P. WHITE, D. D.,
 1328 CHESTNUT ST., PHILA., PA.
 or PROF. R. L. STEWART, D. D.,
 LINCOLN UNIVERSITY, PA.

Lincoln University Maintenance and Endowment Association.

This Association has recently been organized, with Rev. J. B. Rendall, D. D., as President; Prof. W. L. Wright, Jr., as Secretary; Mr. J. E. Ramsey as Treasurer; and Rev. Drs. W. P. White and R. S. Holmes as Financial Representatives.

Its object is to secure continuous support of friends of the University by their gifts and prayers. To this end, it asks as many as will to sign their names and addresses to the following card:

"Desiring to be enrolled in Class of the Lincoln University Maintenance and Endowment Association, I agree to pay to the Treasurer of the Association the sum of Dollars annually, until I give notice to the contrary; said payment to be made prior to February 15th each year."

Five classes are designated, viz.: Class A, \$100; Class B, \$50; Class C, \$25; Class D, \$10; Class E, \$5.

It is remarked that—

"Members under pressure of either prosperity or adversity may change from one class to another by notifying the Secretary of the Association.

"Annual membership may be changed to life membership by paying at one time a sum equal to the principal on which the annual payment has been the interest.

"Members are urged to arrange that their influence for the University shall be perpetual, by providing a legacy equal, at least, to the principal on which the annual payment has been the interest.

"All life membership payments and all legacies will be invested in permanent endowment fund.

"It is the initial aim of the Association to secure 50 members in Class A; 100 members in Class B; 200 members in Class C; 500 members in Class D; 1,000 members in Class

E—thus by the enrollment of 1,850 members securing an annual income of \$25,000, equaling the interest at five per cent. on an invested endowment of \$500,000."

If there are those among our readers willing to join such an Association and lend their aid to the support of the much desired work being carried on so efficiently at Lincoln University, they can obtain one of the cards of membership to sign by addressing any one of the officers or representatives named above.



Negro Prejudice.

We extract the following from the *North American* of Philadelphia, written by George T. Price, of that city:

"I would like very much to have you to state a question in your valuable paper. I would like to know from any white persons who are prejudiced against the Negro why are they prejudiced? On what ground can they build the foundation of prejudice toward a Negro?"

"I really do not believe that any white person can give me or any other Negro an intelligent answer. I think a Negro should be looked upon with pity instead of disgust.

"I read in the newspapers that thirty-four white students walked out of the Veterinary College at Grand Rapids, Mich., because two Negro students entered to resume their studies. In my opinion, the thirty-four showed more ignorance than they showed good common sense.

"The Negro can't help it because he was born black; he can't help it because he once was a slave. The Negro has proved to be intelligent in every respect. His brain is the same as that of a white person. God made different colors of horses, different colors of cattle, different colors of fowls, different colors of dogs and cats. With all the different colors, they are the same, according to the species.

"So if God made these different colors in dumb animals and fowls, why shouldn't He make different colors in human animals. So the Negro is the human animal made black, and should be recognized as human and not brutes.

"Furthermore, the Negro has been loyal to this country. He has always been willing and anxious to take up arms for the country's cause. He has never been an anarchist, or known to belong to any unlawful secret society, such as the Black Hand and others.

"The Negro doesn't try to be above the white American. All they want is the same chance and same respect that you give the immigrant, who is no good to this country financially. All he earns is sent back to sup-

port his own country, and he is no good to the American business man.

"The Negro is a benefit financially to all business places. He eats the best, he wears and buys the best, and he rents a house according to his salary.

"So consequently the Negro is a benefit in every respect to the American citizen in business or out of business. What we all need, white and black, is morality, not prejudice, and society to be otherwise, without cause, looks uncivilized."

President Roosevelt and the Negro.

A new home for the Colored Young Men's Christian Association of Washington, D. C., is in course of erection. It will cost \$100,000. Twenty-five thousand dollars of this was given by John D. Rockefeller, the remainder of the cost being raised from among Negroes in the district. The contractor has promised to construct the building as nearly as possible with Negro labor.

The presence of President Roosevelt at the laying of the corner-stone and his address made the event a notable one. There was a large attendance, including not only a great gathering of Negro residents, but many distinguished officials of the Federal and local government.

The President spoke as follows :

"Hundreds of young colored men are every year being lured away from the habit of decent living because they are not supplied with the chance to go where innocent and healthy amusements are provided in surroundings that encourage education and morality. I cannot too heartily commend the action of those colored men who are responsible for starting this building. When completed, it will be a tribute to the advancement of the colored race; and also a monument to the advancement of the city of Washington.

"There is possibly nothing needed worse in all our cities and towns than well-organized Young Men's Christian Associations, which shall stand for character building in the three-fold way in which the Y. M. C. A. endeavors to do its work. It pays far better to support the Secretary of the Y. M. C. A. in a community, than to pay the salary of a policeman.

"As for the white man, let him remember, in this as in all other matters, that to do justice to the colored man is demanded not only by the interest of the colored man, but by the interest of the white man also. Sooner or later in this community every class of citizens will feel the effect of the raising or degradation of any other class.

"I am not speaking of social relations; I

am speaking of equality of treatment before the law, of equality of opportunity to earn a living, of equality of opportunity to earn the respect that should be accorded to the man who behaves decently and is a good neighbor and good citizen.

"What is known as the race problem is one of the most difficult; and it exists in the North as well as in the South.

"But of one thing we can rest assured, and that is that the only way in which to bring nearer the time when there shall be even an approximately fair solution of the problem is to treat each man on his merits as a man.

"The avenues of employment should be open to one as to the other; the protection of the laws should be guaranteed to one as to the other. Each should be given the right to prove by his life and work what his capacities are, and should be judged accordingly. Each is entitled to the reward which he legitimately earns if he behaves well; each should be judged with the same severe impartiality if he behaves ill.

"It is to the great interest of the white people no less than of the colored people that all possible educational facilities should be given the colored people, and it is of even greater interest to both races that the colored man should steadily strive for his own industrial and moral uplift.

"I want to call your attention and the attention of all who care to listen to me, to the noteworthy record of the town of Mound Bayou in Mississippi. I stopped at Mound Bayou a year ago while going through Mississippi. Twenty years ago the place was all wilderness. It is a thriving, growing town of 2,000 colored people. There is not a saloon nor a vicious resort of any kind in the town. There are some 6,000 people on the tract of land of which the town is the centre. This tract includes about forty square miles, all of it owned by the colored people themselves. Ten thousand acres of land are in a high state of cultivation. There is a big cotton crop, and, in addition, the colony produces four-fifths of the corn and hay it needs, with many hundred of horses, mules, cattle and hogs. In the town itself there are six churches and three schools.

"There is a bank, with a capital stock of \$10,000, which does a thriving business. The assessed value of the land in the town itself is nearly \$25,000. There are sawmills, gins, blacksmith shops, bakeries, all without a white inhabitant in the neighborhood. The people are prosperous and singularly law-abiding. Their white neighbors have treated them well.

"It is an object lesson full of hope for the colored people, and, therefore, full of hope for the white people, too."

Mission Work in Dampar.

The Rev. Joseph Baker, a Lincoln graduate, now a missionary in Africa, continues to write for *The Light Bearer*, the official magazine of the Sudan United Mission. His descriptions of things are very interesting and we cannot quote more than brief extracts from them. In the November number he writes:

"The observance of the Sabbath is one of the Christian institutions which, on first announcement, should meet with the ready assent of any people who have not a rest day in their economy. When the doctrine of the Sabbath was first propounded to the Dampar people, they all hailed it as just the right thing. They did not fail to see the advantages to be derived from it, though like many other human creatures, they don't all act agreeably to their conviction.

"The king was the first to show his appreciation of the Sabbath rest, by giving rest to his house on that day. All provision for home, excepting water, is made on Saturday. The women bring water in the morning and evening. Some months ago the king went to Ibi, and on his way back arrived outside Jebbu on Saturday evening, where he encamped till Monday morning. Some of the townsfolk observe the Sabbath, while the majority go to their work as on other days. I have seen men who would not go to the farm on Sunday, stay at home and make mats or weave. Work which requires little exertion they do not seem to consider work.

"The king is very faithful in his attendance at service. The number of those who attend varies immensely. An attendance of four hundred may be followed the next Sunday by one of sixty or less, but whatever the number be, the king is sure to be one of them. His family is very large, consisting of about 35 wives, a large number of children (though not in proportion to the number of wives), dependents and their families. They follow the king's example for the most part, and so when there are about 60 people present at service, 30 or 40 of the number are of the king's household."

"In Europe and America a stranger is shown with delight all places of public interest. As for religion, every church gladly opens its door to him, some both day and night. There are no religious secrets among Protestants which must be kept from him. But when we turn to the native Africa—Mohammedanism, except that it is not a native religion, the case is different. One may spend a life-time among a people as conservative as the Jukun, and die with as little knowledge of the inner courts of their life as when first he came.

The king has been good enough to give all the information I want. He would not give this to any but a foreigner. Information of some points he gives me in the presence of his elders, on others, alone. These secrets he divulges because I believe his confidence in them as a whole is undermined, not alone from positive Christian teaching, but from contact with foreigners as well."

The Race Question.

Mr. N. O. Nelson is a wealthy man, who has established a profit-sharing business in St. Louis, and also a model village, and is a practical man of beneficence.

He has the following to say on the Race Question:

"I have lived all my life in the slave States, with Negroes about me; I never owned one, but I have hired many; I think I know them and their attitude better than the writers and politicians. I am at home with Southerners and know some of the intellectual Negroes. Both sides overestimate the existing difficulties and prophesy falsely of the future.

"My neighbors are about half of them white and half of them black. A few of the blacks own their farms, most of them rent on shares, some of them for cash. They are a little poorer than the whites, work about the same, are intelligent, peaceable and take life easy. The whites are very vigorous in their denunciation of the Negro in the abstract, but the Negro neighbor they treat as well and think as well of as they do white men. They are insistent that the abstract Negro shall keep in his place; the actual Negro never gets out of his place or disturbs their equanimity in the least. This is what I have found everywhere—the abstract Negro, the imaginary social conglomerate, fiercely assailed, the individual Negro treated just like any other man. The hue and cry about Negro domination, diluting the Anglo-Saxon blood with the African, the irrepressible conflict between these races, springs from such diseased imaginations as those of Thomas Nelson Page, Rev. Thomas Dixon and Governor Vardaman. These men would do immeasurable harm were it not that the real people of both races never hear of them, and the fact that the great mass of both races live neighbors and friends together, need and want each other. The white man keeps to himself anywhere, so does the Jew and the Hindu and the Jap, and so does and ever will the Negro, of his own choice.

"There is no race question in this my neighborhood, nor in my Alabama iron works, which also is half whites and half blacks."

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VOL. XIII.

LINCOLN UNIVERSITY, PA., FEBRUARY, 1909.

No. 4.

Notes.

Rev. C. A. R. Janvier, of Philadelphia, for some years a missionary to India, addressed the student body in December on "The Present Crisis in India."

Rev. and Mrs. William Jessup, of Zahleh, Syria, visited the University recently. Mr. Jessup spoke on mission work in Syria. The attendance was good and the address exceedingly interesting.

The University opened on January 4th after the Christmas recess. As customary, the first week was devoted to the observance of the Week of Prayer. Meetings were held every evening. Interest was manifested on the part of the unconverted students and some requested prayers on their behalf.

A Word from Africa.

In a note to the editor, President Rendall says:

"I will quote a few picturesque sentences from a letter just received from J. B. Zokufa, who has recently reached his home in She-shegu, Alice, Cape Colony, South Africa. He writes:

"Progress here is slow, but sure.' 'I have already spoken several times to large gatherings until my throat hurts.'

"Zokufa was always one of the best workers when at the University, and was a valuable hand in a garden. In speaking of the many kinds of work he has to do, he writes: 'I have already planted a number of trees, peach and other kinds, and vegetables, such as potatoes, maize, Kaffir corn, pumpkins, watermelons, tomatoes, and cabbage.'

"In writing of religious conditions, he says: 'There are many unbelievers, many still believe in witchcraft. There was a doctor here last week to cure a sick girl who is insane. The girl lives only two hundred yards from my house. No one outside the family will eat anything touched by the sick, lest the same trouble overtake them. I have been warned not to eat anything touched by any member of that family. Well, the doctor took the sick girl and her father and killed a white goat, and then caught a turtle and made the girl drink the blood. He claims that the disease goes into the turtle, and it wanders about until it gives the sickness to some one else.'

"Speaking of snakes, he writes: 'Poisonous

snakes have just killed three sheep. I have killed two of these snakes, and have jumped away from several ready to strike.'

"Referring to his classmates, who returned two or three months before him, he says: 'Nxiweni and Mantanga came to a Presbytery meeting here and I had the pleasure of having Mantanga at my home. They are preaching every Sunday. There will be a Synod at Transkei before long, to which many come from long distances. All of us will speak at that time.'

"I think the foregoing extracts might be interesting in the HERALD, and so have copied them for you.

"Very sincerely,

"J. B. RENDALL."

Letter from Porto Rico.

Rev. H. T. Jason, of the class of 1895, is Lincoln University's representative in our West India's possession. In his quarterly report to the Board of Home Missions a year ago, he made a plea for a portable organ. This year he modestly alluded to the subject, saying that there had been no response. Soon after an offering was taken in the Lincoln University Chapel for the object, and the amount raised, with some additional gifts, was sufficient to purchase a Bilhorn No. 2, which was sent out as the gift of Lincoln to their faithful alumnus, in the hope that it would reach him before Christmas. The following letter has since been received from Mr. Jason:

COROZAL, PORTO RICO, Dec. 26, 1908.

REV. R. L. STEWART, D. D.

Lincoln University, Penna.

Dear Dr. Stewart:—Your letter, with its good news, reached us yesterday. We thank you with all our hearts for the letter and for the organ. We can use the latter, we think, to a great advantage in our work. We often have the privilege of holding cottage prayer meetings in homes of people whom we cannot get to come to the services held in the church, and every Tuesday evening we hold cottage meetings. These services are conducted by and under the direction of the young people, and we are sure that it would do you, and the good friends who have assisted in giving this organ, good to be present at one of these meetings. Our church organs are the only ones in the town. There are two pianos in town, but I do not think that there is any one who can play them. We taught some half

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dozen of our Sunday school girls to play the organ, and now with this Bilhorn No. 2 they will be able to make their Tuesday evening services more attractive.

I will be able to use this organ, also, in many a country home. The little people want to hear us and our friends sing, and so we may be able to persuade their parents to lend their homes for a service. As yet, we have never failed to get an invitation to come again where we have once held a service. We hope, and we know, that the prayers of Lincoln come with the organ.

Yes, Dr. Stewart, the LINCOLN HERALD comes to us regularly, and when it does come, it is the first paper read by me and the wife. We go back and see Lincoln University while reading it, and pray for her and her faculty and students and her friends. I suppose it is always the old Lincoln that we see. The newer, larger and prettier Lincoln is unknown to us, but new or old, she grows dearer to us each day of our lives. All the good we have done, all we are doing, and all that we ever hope to do, we owe to the good men who came into our life while at Lincoln University. I have often thought that I'd like to die here in Porto Rico, but if there was a cemetery at Lincoln University, I should be glad if I could know that my bones would rest there.

Until two weeks ago, I had not missed a service since coming to Porto Rico because of ill health. I somehow managed to get a very heavy cold (they tell me that it is La Grippe), and had to give up. Was able to be present at the Christmas exercises, but could take no active part. Mrs. Jason and the ladies were able to go on, however, so I was not missed. Am glad to be able to say that I am better, though far from being in my usual health.

Yes, we will let you hear from us again as soon as the organ is received.

Again thanking you and our Lincoln friends and hoping you will remember us kindly to each and all of them, I am,

Most respectfully yours,

H. T. JASON.

A Physician Graduate.

Henry R. Butler graduated from Lincoln University in 1887. In 1890 he graduated from Meharry Medical College, Nashville, Tenn., and since that time has been practicing medicine in Atlanta, Ga., with the exception of two summers that he studied at Harvard Medical School, Boston, Mass., a summer which he spent with his family in California, and last summer, which he spent with his wife and nine year old son in England and France, sight-seeing and studying.

Dr. Butler, in addition to being a successful practitioner of medicine, is also the owner of a drug store in Atlanta.

In a letter, in which he encloses one dollar to cover four years' subscription to the LINCOLN UNIVERSITY HERALD, he says:

"We have here quite a little family of Lincoln graduates: Rev. W. H. Weaver, D. D.; Rev. E. C. Hains, 199 Irwin Street; Dr. Weaver is located at 39 Dunlap Street; R. J. Henry, Jr., about 349 West Fair Street; T. H. Slater, M. D., 138 Auburn Avenue; J. F. McDougald, M. D., 121 Houston Street; and the writer. All are doing well and holding high the banner of the school."

A Graduate's Promotion.

The Rev. William T. Amiger, of the Theological Class of 1902, has been elected President of the State University, Louisville, Ky.

Mr. Amiger was sent to Lincoln from Geneseo, N. Y., by an old-time friend of the University, Rev. J. E. Kittridge, D. D., Pastor of the Presbyterian Church of Geneseo. During his Senior Theological year, Mr. Amiger was pastor of the Union Tabernacle Baptist Church, of Ocean City, N. J., organized as a mission of the First African Baptist Church of Philadelphia. Rev. William A. Creditt, D. D., Pastor, of which he was a member. After graduating from Lincoln University, he spent a year in Newton Theological Seminary, Massachusetts, in special work. From here he was called to the pastorate of the Third Baptist Church of Springfield, Mass., which he occupied successfully for five years, and added 174 to the membership.

At a farewell reception upon leaving, the members of the church presented him with a purse of money and a gold watch. The latter was the gift of white friends, Mr. and Mrs. A. D. Smith.

State University, in the Presidency of which Mr. Amiger succeeds Rev. Dr. J. R. L. Siggs, was founded in 1879 for the education of colored young men and women. It opened in September last with an enrollment of 150 students. It has been especially successful in preparing preachers, pastors and teachers.

From the *State Normal Review*, Frankfort, Ky., we quote the following:

"Prof. William T. Amiger, A. M., recently elected by the National Baptist Association to the Presidency of State University, Louisville, is a classical and theological graduate of Lincoln University, Chester County, Pa. President Amiger comes to Kentucky and to its greatest Baptist Institution of learning bringing the ripest scholarship of the North to consecrate it to Kentucky and to its great Baptist work. Lincoln University has sent out some of the best educated men the race has produced in the half century of its history; and President Amiger, though a young man, ranks among the foremost. Kentucky congratulates itself, no less than the Baptist cause of education, on securing such a brilliant addition to its educational staff."

Lincoln University Needs.

These are set forth in the last annual catalogue:

"The whole work of Lincoln University needs immediate enlargement. A comparatively small addition to her funds would greatly increase her power for usefulness. Lincoln University is a living, growing institution. It is a mistake to think that because her resources are increasing, her needs are becoming less. Our needs are as the needs of the people for whom we are working. The need of Christian teachers and ministers is only just beginning to be felt, and is by no means overtaken. It is the estimate of conservative Southern educators that not more than one in five of the colored ministers is fitted by education and character to occupy the pulpits in which they are appointed to preach the Gospel. One of our aims is to supply this need of the people. Their friends can do them good by increasing our efficiency. Our needs are measured by *their* needs. A college that has no wants has no sphere of duty. Lincoln University would be recreant to her duty and opportunity if she did not enlarge her plans in behalf of a cause so needy and so hopeful.

"The University is consecrated to the glory of God and the good of man. It has received the endorsement of all who are acquainted with its work. The friends of the education of 'colored youth' are cordially invited to investigate its plans and operations, and cooperate with its officers in conferring the benefits of a liberal and Christian culture on those who prize and so much need this blessing.

"Benevolent friends wishing to aid the Negro through the agency of Lincoln University may address their contributions or their inquiries to Rev. W. P. White, D. D., Phila-

delphia, Pa.; or to J. Everton Ramsey, Esq., Treasurer, Swarthmore, Pa.; or to Rev. Dr. Richard S. Holmes, Philadelphia, Pa.; or to the President, Lincoln University, Pa."

Work of a Lincoln Graduate.

Rev. William A. Creditt, D. D., of the College class of 1885, has been for twelve years pastor of the "Cherry Memorial Baptist Church" of Philadelphia. We quote from a congratulatory letter of the Finance Committee of said Church recently issued:

"We congratulate the church upon having for its leader an upright man of God—a teacher whose whole life is an inspiration to the young and a consolation to the aged. So clean in conduct, so pure in purpose, that the poisoned arrows of character assassins fall harmless at his feet. Our pastor enters upon the twelfth year of his ministry with us today. It is our sincere hope and prayer that he may be spared to lead us for many years yet to come.

"In November, 1902, the Trustees, acting under a resolution of the church, entered into an agreement to purchase the site upon which our present magnificent house of worship is located. The price was \$16,500. Although there was not a dollar in the treasury, the contract was closed. In thirty days the congregation raised \$1500. The years 1903 and 1904 were spent in preparation for assuming the most stupendous financial obligation any congregation ever took upon themselves with nothing but an empty treasury and an unbounded faith in God. In 1905, a contract was signed which committed the church to an undertaking which was ultimately to cost over \$100,000. What a gigantic undertaking! None but a self-reliant, determined and courageous people would voluntarily and fearlessly face such a financial obligation. How has this obligation been met? Not a single note has gone to protest. No mechanic has liened our property. No payment of interest or installment on mortgage has been postponed. No salaries or incidental expenses remain unpaid. Every obligation has been met. Since January, 1903, the congregation has raised \$62,044.75 for extension purposes, in addition to the current expenses, charities, educational, home and foreign mission work, the Sunday school having contributed more than \$5000 to extension work alone. The worst is over and God is still leading. The future is bright and full of hope. Let us be thankful and rejoice."

For a few years past, Dr. Creditt has, in addition to pastoring the church, managed the Downingtown Industrial School, which now has an enrollment of fifty-seven students, and is the preparatory school for Lincoln University.

President-elect Taft in Georgia.

Mr. Taft, during his recent stay in Georgia, was called upon several times to speak to Negro audiences. We quote from two accounts of addresses, one in Augusta and the other in Atlanta:

"Introduced to the Negro Y. M. C. A. of this city as 'the most popular and conspicuous citizen of the United States, America's great statesman, our uncrowned king, for whom we wish a successful administration and a second term,' by Doctor Walker, known as the 'Black Spurgeon,' Mr. Taft became greatly interested in discussing the Christian uplift of Y. M. C. A. work, and talked for an unusually long time to his enthusiastic listeners.

"Doctor Walker painted a bright present and a brighter future for the Negroes of Georgia, who owned, he said, a million acres of land in the State, and paid taxes on \$20,000,000 worth of property.

"Mr. Taft regarded this report as most encouraging. It gave him an illustration for his oft-expressed conviction that the race question must be settled by the Negroes themselves becoming indispensable to the community in which they live. This meant industry, information and thrift, acquired by constant individual effort."

"Universal education for the leaders of the Negro race, for their physicians and professional men, and industrial and primary education for the body of workers composing the rest of the race, was the note struck by President-elect Taft in addressing the big meeting of Negroes at Bethel Church to-day.

"'With your efforts,' said Mr. Taft, 'to uplift yourselves, I have the deepest sympathy. I say as the coming President that I must stand as the representative of all the American people. The President of the United States can have no more sacred function than to speak words of encouragement and hope to assist your own efforts. Fate in the past has not been kind to you, and the whole American people has the highest obligation of trusteeship and guardianship for your uplift.

"I say to the colored men and women of this country that, hard as your lot has been and hard as the road is likely to be, it will be a road onward if you abide by your consciences and by ideals of self-restraint, and that you will attain a condition you hardly dream of to-day.

"Look back of you. Forty years ago not five per cent. of your race could read and write, while to-day the figure is nearly fifty per cent.'

"After summarizing the heavy burdens placed on the South by the war, Mr. Taft said:

"It is this country to which your fortunes must always be attached. Consider how it

was reduced to a condition making it almost impossible for the white property holders there to make a living, and then consider the progress your race has made. The country is dotted with little farmhouses of Negroes, and this shows what can be done.'

"Mr. Taft said he would not discuss race feeling or race prejudice. Then he continued:

"Every one of you know that able and sympathetic men and women in the South have been of the greatest aid to your development, and that you will develop faster and faster through the efforts made by the white race to aid in your uplifting.'"

How Solve the Problem?

We quote from Rev. J. C. Bruce, D. D., in his report on "The Freedmen" to the late Synod of Pennsylvania:

"The immense number of our colored people, ten million, one in eight of our population; their pathetic history; their geographical distribution, making them a tremendous industrial factor in the business of a dozen States; their political and social status, furnishing occasion for the arousing of some of the deepest prejudices of the white race; their low state of culture, calling for all possible forms of educational help; their defective morals, appealing for the ministry of every available spiritual uplift, combine to make the case of the Freedmen the greatest home mission problem now before the Church. Some of our leading statesmen, notably the late President Cleveland, have so regarded it.

"Recent unfortunate events impress us with the difficulties of its solution. Violence in some most astounding forms has been exhibited in places least expected, as, for example, in the home of the great Emancipator himself. These are discouraging, but must be interpreted only as a call to greater zeal in the support of a holy cause. Let every possible difficulty in the way of elevating the black race be massed into one overshadowing fact, then what? The remedy. The man who knows the menace of the problem and who declines to face the responsibility of its solution, is lacking either in patriotism, philanthropy or Christian loyalty.

"Many are looking about for a new remedy, patent remedy, possibly, that will speedily solve the problem. It is vain. Historic forces have created this problem, and historic methods must control its solution. Christian education has been tried and not found wanting; it has achieved splendid results, it will achieve still greater; all it needs is to be more fully developed and applied. To this end it needs the greater interest and sympathy and support of our churches."

Lincoln University Herald.

VOL. XIII.

LINCOLN UNIVERSITY, PA., MARCH, 1909.

No. 5.

Centenary Birthday Celebration of Abraham Lincoln.

Concerning this, Prof. William Hallock Johnson writes:

"Three Civil War veterans were speakers at the Lincoln Centenary celebration at Lincoln University: General James A. Beaver, the gallant colonel of the 148th Pennsylvania; the Rev. Dr. W. Y. Brown, of Philadelphia, who was a hospital chaplain in Washington during the War; and Dr. Robert L. Stewart. All gave personal reminiscences of the martyr President, illustrating the benignity and kindness of his nature, and held him up as an example for young men. Speaking of Lincoln's religious views, both General Beaver and Dr. Brown (the latter having heard it direct from the President's pastor, Dr. Gurley) vouched for the statement that shortly before his death in April Lincoln had expressed his intention of becoming a member of the New York Avenue Presbyterian Church at the communion service in May. An impressive feature of the evening program was the reading of a poem on "Lincoln and His Veterans," composed for this occasion by the "fighting chaplain," Dr. Henry C. McCook, and not yet published. In Dr. McCook's absence his poem was read by Miss Cora Everett, of the West Chester Normal School, in such a way as to bring out its beauty and pathos. The desk on the platform was draped with a tattered silk flag belonging to Colonel Shaw's famous colored regiment. Nowhere else, it may be said, was Lincoln's Day celebrated with more interest or enthusiasm than at the institution which bears his honored name."

From an account in an Oxford paper we add the following:

"The singing of Negro melodies and the music of the orchestra of the young men of the University was one of the most attractive features of the afternoon.

"Herbert Edward Millen, College '10, took for his theme, 'The Need of a Lincoln Today,' showing in a very able manner what a great champion Lincoln was for the right in the time he lived, and what a crying need this nation has for a champion like him to counteract the evils of the grafter, anarchy, etc.

"Walter Wade Jackson, College '09, talked on 'Abraham Lincoln—His Arch of Human Right,' making clear that no genius can hope to carve his name higher than Lincoln's.

"John Walker Haywood, Seminary '11, gave 'Lessons from the Life of Lincoln,' naming persevering labor and education, especially the knowledge of a few things well learned, as prominent lessons from his life.

"He mentioned the coincidence that the year 1909 contains the centenary of several great men besides Lincoln, namely, Tennyson, Darwin, Gladstone, Pope and Mendelssohn, and that of all, Lincoln will be the longest remembered."

Notes.

January 31st, the Rev. J. Ritchie Smith, of Harrisburg, Pa., preached morning and evening in the University Chapel. The morning sermon was on "Faith," and the evening on "Using What We Have."

February 7th, the Rev. L. B. Swete, Professor of Systematic Theology in the Wilbur White Bible School, New York, preached morning and evening in the University Chapel.

Mr. B. F. Glasco attended the State Y. M. C. A. Convention, held in Pottsville, February 19th-22d, as a delegate from the Y. M. C. A. of the University.

During the Winter, Evangelistic Services, conducted by the students of the University, have been held in Lincoln Village and in a number of surrounding towns. These meetings have had good success.

Among the long time faithful friends and contributors of the University who died during the past year, were Mrs. Mary A. Young, of Allentown, Pa., and Miss A. C. Pryer, of New Rochelle, N. Y. Their gifts and friendly expressions of interest in sending them were much appreciated and will be greatly missed.

The undersigned is still the official Financial Secretary of Lincoln University, engaged in looking after the duties of the position and securing funds for the institution. Those heretofore sending their contributions to him are invited to continue to do so, irrespective of any appeals from other sources.

W. P. WHITE,

1328 Chestnut St., Philadelphia, Pa.

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A Statement and an Appeal.

The above is the title of a leaflet sent out with the cards of the Lincoln University Maintenance and Endowment Association.

The object of the Association is to secure a large number of persons to agree to give a fixed sum annually for the continuous support of the University. These are to be enrolled in classes—A, B, C, D, E, according to the amount given. The statement and appeal is as follows:

"Lincoln University, first known as Ashmun Institute, received its present name by a change made in its charter in April, 1866. The name was given in recognition of Abraham Lincoln's act in emancipating the Negro slave in the United States, and the institution thus became the first to be consecrated by the honored name of the great liberator.

"Lincoln University is the oldest school on the globe for the education of Negro men to become leaders and directors for their race. It was founded in the days before the Civil War, when, in a large portion of our country, to teach a Negro even to read and write was an offense against the laws. It was started in a locality where the prejudice against the Negro was so great that property owners would not rent their property to be used for school purposes for teaching Negro men. It originated in the intense eagerness of one Negro boy to become a preacher to his own people in Liberia. A Presbyterian minister of Oxford, Pennsylvania, became so interested in the boy's purpose and persistence that he took the matter up, secured the necessary endorsement of Presbytery, Synod and General Assembly, and, at his own cost, bought the land and built the building which became the nucleus of what is now known as Lincoln University. It is fifty-four years old, has trained about two thousand students, of whom more than four hundred have become ministers of the Gospel. It was located as near to the borderland of the old slave States as it could well be. It has attracted through many

years Negro men from all quarters of the world; and, while the school has never been a very large one numerically, it has done a vast work. It furnishes a college course, with academic degrees, and a theological course. Its graduate students are scattered widely over the earth. They are in the islands of the West Indies, in our own Southern States, in the North, and in various parts of Africa.

"The institution has been unique. Its fundamental proposition has been that the Negro is a man, and capable of receiving the education which men receive. It has believed from the first that the salvation of the Negro is just as dear to the Lord of salvation as is the salvation of any other man of any other race. It has recognized that the men most peculiarly fitted to preach the Gospel to this great Negro race are men of that race.

"In the limited view of the race which the Negro in America gives, it has been perfectly evident that the only solution for the question which confronts every citizen of the republic lies in a right and a broad education, and that this must be along the various lines which the want of the Negro suggests. He came out from slavery the veriest child, and with unmoral trend, and almost without an idea of how to use his own abilities in the support of his own life. Primary education in the rudiments of learning is, for the whole mass of our Negro population, absolutely essential. Industrial education for the great middle class, who must do the work of the South especially, is also an absolute essential. And a Christian education in schools and colleges of high grade, to fit men, and women for that matter, to be teachers and leaders, directors and guides for their own people, cannot be overlooked. This latter work Lincoln University has been trying to do for fifty years. About two thousand students have been trained; nearly five hundred have become ministers in the Presbyterian, Baptist, Methodist, Episcopalian and other denominations; and the very large majority of them all have met the expectations of the institution. If the Church and the public would give the money necessary for added endowment and buildings for the institution, 300 could be taught as easily as the present 200.

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

"The solution of the race problem in our country depends upon the education of just

such men as Lincoln is trying to educate. Will not you who receive this little folder be one of those who will become annual contributors to the fund which will go to make a sufficient and permanent endowment?

"The Trustees feel the time has come for a systematic effort to increase the current income and the endowment of the University. The inclosed card contains a statement of the plan. You are earnestly invited to read the details as printed on the card, and it is our hope that you will become a member of the proposed Maintenance and Endowment Association."

A Lincoln Celebration.

Lincoln University observed the Day of Prayer for Colleges; probably the only institution in the Synod of Pennsylvania which does not this year summarily abandon the historic appointment of the General Assembly. It was a day of sunshine in every way, genial temperature, putting every one in the best of humor. It celebrated the fifty-third anniversary of the organization of the institution, the only one of the kind north of Mason and Dixon's line; and the eighty-third anniversary of the birth of the Rev. Dr. Isaac Norton Rendall, the venerable Emeritus President of the University.

I was present as a commissioner, appointed by the Synod of Pennsylvania to visit the institution, and was here on this particular day by the special invitation of the Moderator of the Synod and President of the University, the Rev. Dr. John B. Rendall.

No one can visit Lincoln University and not catch the spirit of enthusiasm over its work. It was an inspiring sight to see the two hundred men students of the University gathered in the beautiful chapel in the middle of the forenoon to hear the sermon by the Rev. Frank Malven, Pastor of the 179-year-old Faggs Manor Church, Chairman of the Education Committee of the Presbytery of Chester. He highly eulogized Abraham Lincoln and Theodore Roosevelt, as walking in the footsteps of Abraham the "Father of the Faithful." A double quartette choir furnished inspiring music.

President Rendall told the students an interesting story of certain Lincoln relics of which he knew, which have never been on public exhibition—the table cloth the Lincolns used at Springfield and in Washington, part of the overcoat Lincoln wore the night of the assassination, the hypodermic syringe used to relieve the suffering of the martyr President, pictures Lincoln presented to his pastor, the Rev. Dr. Phineas D. Gurley.

On the day of the assassination, the Rev. Isaac N. Rendall was on his way to take

charge of Lincoln University, which he did the next day. During his administration of over forty years, and that of his nephew, the faculty has been increased to eleven professors, of whom four are from Princeton, two from the University of Pennsylvania, one from the University of Glasgow, one from Columbia University, and one from the University of Virginia, and one from Washington and Jefferson, a distinguished author, the Rev. Dr. Robert Laird Stewart.

The students come from twenty-three States and countries, including South America and Canada. The Theological Seminary has graduated almost 1500 ministers for all denominations; bishops for the Methodist Episcopal Church; several presidents of colleges and universities; nearly 400 doctors of medicine, including one of the best surgeons in Chicago, and another leading physician in Boston.

The University has missionaries in the three great sections of Africa; one, Rev. Joseph R. Baker, who was a soldier in the Boer War, is the only missionary in the Soudan at the United Missions.

At the last Republican National Convention, when Senator Lodge wanted to nominate Governor Guild, of Massachusetts, for Vice-President, he placed in the chair George Franklin Dennison, a graduate of Lincoln, and a national delegate from Chicago. Harry Cummings, a Lincoln graduate, seconded the nomination of President Roosevelt. He is a Councilman in one of the aristocratic wards of Baltimore. But, as the apostle would say, "And what shall I say more, for time would fail me to tell of" many more.

It was a great honor and pleasure to visit the man whom the Synod delighted to honor, to preach to 200 attentive men, to view the attractive and well-grouped buildings of the University, surrounded by greensward, to occupy the pulpit with my comrade of the Grand Army of the Republic, and college classmate at Washington and Jefferson College in 1866, the Rev. Dr. Robert Laird Stewart, whose "Life of Sheldon Jackson" is now called for in a second edition. It ranks up in style and sale with the "Life of Stonewall Jackson."

S. S. GILSON.

President Taft on Negro Fidelity and Education.

We quote from the President's address last spring before the Southern Education Association in Brooklyn, N. Y.:

"In the history of all the peoples of the earth there is no more uniform story of absolute fidelity to trust than that which was exhibited by the Negroes of the South toward the families of their masters when the men

were gone to the war and none but the women and children were left at home. Though these black trustees of the hearth and home were, of course, moved deeply in sympathy with the enemies of their masters engaged in a death struggle for their freedom, they never for a moment faltered in their duty of guardianship and protection.

"So, too, on the other side, the Negroes who were enlisted in the war for the Union and the abolition of slavery manifested a courageous and warlike spirit and a willingness to die for their country and their flag which entitled them to share in the benefits of a common citizenship. It is necessary to mention these circumstances and race traits in order to explain the marvellous progress that has been made out of the gloom, darkness and confusion that prevailed at the time of the adoption of the Thirteenth Amendment.

"The national government, appreciating in some degree the hopelessness of the Southern Negroes after the war, organized the Freedmen's Bureau, in order that a primary education might be given to these illiterate people in starting them on the way to meet the responsibilities of freedom.

"In the course of five years, upward of 4000 schools, with 9000 teachers and 250,000 pupils, were organized. In the life of this Bureau a million black children were taught to read and write, and the general government expended \$6,500,000. In looking back one ventures to think that the general government did not appreciate as highly, as it might have done the importance of appropriating more money and more energy to the education of the Negro.

"The general government had itself become responsible for his emancipation, and it would seem that by direct expenditure of money and means it should have attended to the removal of those obstacles which stood in the way of the progress of the Negro race, as a national matter. Ultimately the education of the Negro was left to the State initiation and to private generosity.

CREDIT DUE TO SOUTH.

"Whatever may be said of the reconstruction government of the South, it is to their credit that laws were enacted instituting systems of education for the Negro. Still more noteworthy is the fact that since 1880 and the passing of the political influence of the Negro in the South, in the face of bitter feeling against him, which at times seems on the surface to have swept across that section, there has been spent by the Southern States in support of Negro schools a sum exceeding \$105,000,000.

"In the year 1900 one million colored youths attended public schools, and in the thirty-five years between 1865 and 1900, the illiteracy, which had been 95 per cent., was reduced to 47

per cent., and to-day it is not much more than 40 per cent. of the total Negro population of school age. Of course, this leaves a very large percentage of illiteracy still in the colored race, and is an indication that much remains to be done in the matter of general education among them; but when we consider the hostile elements that there were in the South for years after the war, when we consider the destitution of the South itself, and the difficulties that it had in business and industrial progress, we must admit that the achievements for the education of the Negro reflect credit both upon the Southern white man and the Southern Negro.

"It shows on the one hand the intense desire of the Negro for education, a yearning that manifests itself in a thousand different ways and is pathetic in every manifestation, and on the other, the appreciation of the white man that the Negro is a necessary part of Southern civilization, and that the one method of relieving his community from the burden of ignorance and crime and social retrogression is the institution of a thorough system of education for the black man and his children."

The Negro's Tokens of Divine Favor.

The Negro has received special Providential tokens of God's favor. Their generations are not becoming extinct. They are one-eighth of the population of the globe. Capacities of knowledge and righteousness are features of God's image. In enstamping upon them these attributes, God had given them the high honor of His likeness. In multiplying them He makes it clear that He is not ashamed to own them as His children.

And God has shown in Gospel times what He would have done to Ethiopians. When one of them came from his benighted home to Jerusalem to worship and was returning thither unenlightened in saving knowledge, the Spirit of God called an occupied and successful evangelist to leave the spiritual harvest field of Samaria and overtake the fast-receding traveller, and preach unto him Jesus. In him Ethiopia was not allowed to stretch out her hands to God in vain. What He did to the treasurer of Candace, let us do to our contemporaneous Ethiopians. He admitted him to the brotherhood of faith. Let us welcome them to its earthly advantages. If God has called any of them to preach the Gospel to their perishing fellow-men, we are working in the line of His purpose when we are organizing the agencies which promote their knowledge of saving truth and their fitness to proclaim it. God will be glorified in the Ethiopians. In laboring for their salvation, Lincoln University is a co-worker with God in His gracious purpose.

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., APRIL, 1909.

No. 6.

Theological Commencement.

This will occur this year April 20th. Fourteen young men will graduate. A number of them will make addresses. The exercises will be held in Brown Memorial Chapel, in the afternoon, commencing at two o'clock. The friends of the institution are invited to attend. A train leaves Broad Street Station, Philadelphia, at 11.04 A. M., which will reach the University in time for lunch, which will be provided for the guests previous to the exercises. April 22d will be observed as Calvin Day by the University.

A Family of Beloved Memories.

Such is the Webb family to Lincoln University.

The one most intimately identified with the Institution, and to which it owes most, was the Rev. Edward Webb, Financial Secretary for over a quarter of a century. His labors were abundant and self-denying in its behalf. Through his influence, many friends were made to the Institution, who bestowed upon it liberal gifts.

Among these were a number of cousins of Mr. Webb, a family of whom, Mr. Charles R. Webb and three sisters, resided in Philadelphia. They gave large amounts to it for various purposes through a number of years, and the bell on the chapel was presented by Mr. Webb.

The last of this family living in Philadelphia (one sister still survives in St. Louis), Miss Ellen Webb, was recently called home, at the advanced age of eighty-four years. She had been for more than three-score and ten years an active member of Old Pine Street Presbyterian Church. She was spoken of by its pastor as "its best beloved and most widely known member." She was for over half a century the Superintendent of the Primary Department of the Sunday School.

Said her pastor, Dr. Gibbons:

"Never have so many heads at one time bowed in grief as when the generations of Miss Webb's Buds of Promise knew her great heart had ceased to beat and the precious personality had faded into a fragrant memory."

To Lincoln University, the memory of Mr. Charles R. Webb and his sisters is precious, and the influence for good of their gifts to it eternity alone can fully reveal.

Beginnings of Lincoln University.

Lincoln University had its germ thought in an ordination service in 1849, setting apart a missionary to Africa.

It took legal form in a charter from the State of Pennsylvania in 1854, as Ashmun Institute. It took visible and tangible form in 1857, with a small three-story building, including Dormitory, Chapel and Recitation Room and Refectory, in its narrow compass, and a single residence for the one instructor, who included in his one person the offices of President, Professor and all the lesser functions. These conditions continued until 1865. The struggles, the hopes deferred, the terrible war, the emergence of the Negro with only physical emancipation, can be imagined without giving details.

It is, therefore, the oldest institution for the Higher Christian training of the Negro in the country, the morning star glimmering in the far-spent night. Dr. John Miller Dickey, the watchman on the tower, saw the signs of the coming day.

A NEW ERA.

On the day after the assassination of Abraham Lincoln, Rev. I. N. Rendall was on the train on his way to assume charge of this work. In 1866, the Legislature approved the petition of the Trustees and amended the charter and changed the name to Lincoln University. It is, therefore, the first institution to bear the honored name of the Great Martyr President. More than his name, his spirit is cherished here. The ministers and teachers and doctors and men in different callings go out as Heralds of Peace, carrying the Evangel of Good-Will toward men.

The motto on its seal is: "If the Son shall make you free, ye shall be free indeed." The war opened the door of physical freedom. This Institution is dedicated to the unfinished work of striking off the more galling fetters of moral ignorance and sin, and the passing years have only served to give increased devotion to this work.

From 1866, without cessation, a little but potent stream of intellectual and moral and spiritual healing has issued from these doors.

THE NECESSITY OF OUR WORK.

We believe that the ministers who lead this flock of 10,000,000 sheep should not have the merest modicum of training, lest it be only the blind leading the blind; but that they should

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be carefully and fully trained, so that they can fulfill the Scriptural requirement of men "thoroughly furnished, rightly dividing the Word of Truth." The same is true of doctors, who are to heal their sick, and the sick are a great multitude.

Our mission, by our history and dedication, is to fit the one out of the ten thousand for more Christlike compassion and sheltering and feeding of the ten thousand. We often feel, like Andrew, out in the desert place with the hungry thousands, with their mute, pathetic appeal, and only a lad with only a few barley loaves and fishes, and just whisper in the Master's ear, "But what are these among so many?"

Two hundred times our dormitory capacity, and with a four years' College course and a three years' Seminary course, it can easily be seen how small is the final filtered stream that issues each year; and the cities and country places that need the pure Water of Life are so many and so large and so thirsty.

Statistics of those who have gone from Lincoln University.

Carefully gathered information as to the residence, and occupation, and character of the work of nearly 1,000 graduates, and maintaining the same ratio for nearly 500 more whose records have not yet been secured, who were in the Institution long enough to receive somewhat of the spirit and purpose that breathes there, shows the following classification:

Lawyers	86
Doctors, including Dentists and Druggists.	263
Teachers	255
Business, including ordinary work and larger operation	227
Ministers, including all denominations....	656

Total

1,487
 No one is put in two classes; for example, both as a teacher and minister. His name ap-

pears but once and in the classification where his main work is done.

From 1866 to 1909 is forty-three years. An average of about thirty-five who have drunk from this Pierian Spring have gone yearly into the world.

Several of the lawyers have been members of the House and Senate in State Legislatures, and one has been a Congressman.

In the Republican National Convention of 1904, one of them made a notable speech, seconding the nomination of Theodore Roosevelt. In the Chicago Convention of 1908, one of them presided over the Convention with dignity while Senator Lodge, the regular incumbent, retired for a season to fulfill other duties.

A few of the doctors have attained eminence and travel thousands of miles yearly as experts in cases of consultation. Many have a large and useful practice, and are a blessing in the communities in which they live.

The teachers have done grand work for God and man as college presidents, presiding officers of State blind, deaf and dumb institutions, and district school teachers.

Among those designated under the head of "Business," one and another has prospered as farmer, storekeeper, bank president, and manufacturer; some are faithful officials in the government service; and some are simply earning their daily bread.

The crown of the work of Lincoln University is the training of ministers. Among its graduates are bishops, presiding elders, pastors of churches with over a thousand members; foreign missionaries to South Africa, West Africa, and the Isles of the Sea; ministers of the Presbyterian, Baptist, Methodist, Episcopalian and other denominations in about every State of the Union. The spiritual results of their work can only be kept by the Recording Angel. Many an oasis has sprung up in moral deserts at their coming. More efficient than soldiers and policemen and constables, in the prevention of crime and in the promotion of honesty and good order, have been these soldiers of the cross. Many, many of them have only the handful of meal in the barrel, and as in the desert of old, the manna falls only day by day. These ministers of the Gospel are a noble company.

The Near East.

Two lectures, treating of the near East and of past history that has led up to the present situation in Turkey and the Balkan countries, were recently delivered at Lincoln University by Prof. James Carter. They were fully illustrated by stereopticon views taken by Prof.

Carter on a recent tour of these countries, and while the lectures were supplemental to historical work in the class room, they were also presented in a popular manner, and were attended by large audiences.

The View of President Taft.

We quote the following from the President's Inaugural:

"The progress which the Negro has made in the last fifty years from slavery, when its statistics are reviewed, is marvellous, and it furnishes every reason to hope that in the next twenty-five years a still greater improvement in his condition as a productive member of society, on the farm and in the shop and in other occupations, may come. The Negroes are now Americans. Their ancestors came here years ago against their will, and this is their only country and their only flag. They have shown themselves anxious to live for it and to die for it. Encountering the race feeling against them, subjected at times to cruel injustice, growing out of it, they may well have our profound sympathy and aid in the struggle they are making. We are charged with the sacred duty of making their path as smooth and easy as we can. Any recognition of their distinguished men, any appointment to office from among their number, is properly taken as an encouragement and an appreciation of their progress, and this just policy should be pursued.

"But it may well admit of doubt whether, in the case of any race, an appointment of one of their number to a local office in a community in which the race feeling is so widespread and acute as to interfere with the ease and facility with which the local government business can be done by the appointee, is of sufficient benefit by way of encouragement to the race to outweigh the recurrence and increase of race feeling which such an appointment is likely to engender. Therefore, the Executive, in recognizing the Negro race by appointments, must exercise a careful discretion not thereby to do it more harm than good. On the other hand, we must be careful not to encourage the mere pretence of race feeling manufactured in the interest of individual political ambition.

"Personally, I have not the slightest race prejudice or feeling, and recognition of its existence only awakens in my heart a deeper sympathy for those who have to bear it or suffer from it, and I question the wisdom of a policy which is likely to increase it. Meantime, if nothing is done to prevent, a better feeling between the Negroes and the whites in the South will continue to grow, and more

and more of the white people will come to realize that the future of the South is to be much benefited by the industrial and intellectual progress of the Negro. The exercise of political franchises by those of his race who are intelligent and well-to-do will be acquiesced in, and the right to vote will be withheld only from the ignorant and irresponsible of both races."

The University's Need of Enlargement.

Three millions have grown to ten millions. They are no longer mainly in the South or in Africa where the distance lent a measure of enchantment, but they are swarming Northward, where their nearness has revealed infirmity and limitation. The best of them are unheralded and unsung, and are therefore largely unseen, while the worst are constantly and conspicuously obtruded on our notice. Let not their attractions, but their tremendous need, make the strongest appeal.

The State and Nation assume the responsibility for a certain kind of instruction, but ours must be sustained and enlarged by Christian philanthropy. The evangelization of these 10,000,000 at our own doors is both a Christian and a patriotic duty. They can become a menace and danger. A small fraction of what is spent in arresting and trying and imprisoning the vicious element among them, spent in the religious and moral training of good and wise leaders for them, would do more to promote industry and sobriety and honesty, than all the punitive machinery of justice. Lincoln University ought to double its output. To approach this would require at least \$25,000 more of annual income.

CONTRIBUTIONS.

Every \$5 or \$10 or \$25 or \$50 is a distinct gain. It is often just the needed supplement to meet a student's bill or some other necessary minor item of expense.

Each \$100 or \$125 or \$150 is also a distinct gain. The \$125 pays in full the charges of a student, and some of the best ones can barely get their clothing, books and incidental expenses by their summer work.

Larger amounts, wisely either go into the permanent endowment or equipment. \$2,500 is the permanent endowment of a scholarship, to which the name of the donor is attached.

\$10,000 is sorely needed to equip an electric light feature to our central Heat Plant.

\$30,000 is the permanent endowment of a professorship. Sabbath schools, churches and individuals, who make investment in this cause, are held in grateful remembrance.

Any information will be given and correspondence will be answered by
 REV. W. P. WHITE, D. D., Financial Secretary,
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 REV. RICHARD S. HOLMES, D. D., Endowment
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 Lincoln University, Chester County, Pa.

The Negro of Mississippi.

The Gazette, of Pittsburgh, makes reference to "a gloomy picture of the black man and the future of his race," by a Georgia planter in the *Atlanta Constitution*, and then says:

"In marked contrast to the dismal view of this planter are certain facts set forth in a brochure issued by the Committee of Twelve for the Advancement of the Negro Race, just to hand. This pamphlet deals with the progress of the colored man in the city of Jackson, Miss., with a supplementary chapter on his rise in the banking business of the State. Jackson has a population of about 16,000, of which one-half are Negroes. We learn that the latter—let us remember that they were serfs forty-six years ago—own one-third of the area of Jackson. One-half of the Negro families own their homes, and those who are renting rent largely from people of their own race. There are two Negro banks in the city, and these encourage the building of homes on the easy payment plan. The blacks have on deposit in the various savings banks of the city over \$200,000. Other resources, including nine Negro churches, bring the total value of the wealth of the race in Jackson up to \$1,250,000. There are, as might be expected, three or four men among the Negroes of exceptional wealth. One of these is a doctor, who owns two or three drug stores, is President of one bank and stockholder in several others. Another is a baker employing a dozen persons, and doing a business of \$30,000 annually. 'The thinking Negro of Jackson,' the paper concludes, 'has come to feel that the salvation of the Negro in Mississippi must be worked out, first of all, upon economic lines. And he is putting this belief into practice in a way that speaks for itself, not altogether ignorant of the conditions under which he is laboring.'

"From the statement of Mississippi's Negro banks, it is learned that there are eleven of these institutions scattered throughout the State, with total resources of \$750,000. The \$1,000,000 mark will be passed this year. There is something pathetic in the statement that

'unlike our white bankers, we have to use raw material as bankers. We have had no presidents and cashiers, not even bookkeepers and tellers, who took hold of the active management of our banks after long years of practical training and experience in some well established banking institution, but have had to feel our way along.'

"It might be well for that Georgia planter to visit Jackson. Perhaps it would revive his drooping spirits and cause him to revise his estimate of the Negro. At any rate, he might learn that it is hardly fair to judge a people as a whole by the few profligates he has observed on his plantation."

Religious Education of the Negro.

The Rev. James E. Shepard, of Durham, N. C., Field Superintendent for the Negroes, in an address before the International Sunday School Convention, said:

"I am not unmindful of the fact that industrial education has done a great deal for my people, and that higher education has done a great deal for them. I do not believe that a penny given to higher education or industrial education has been wasted. But neither industrial education or higher education will lift the race and cause it to stand. The man must be changed, and this changed man, as he goes out into the world, and as he comes in contact with his fellow-man, will show that he is changed. Give to us high ideals, lofty aspirations! Religious education is essential to the Negro not only for salvation, but to help him to live as a man, to develop the best in him, and to teach him to hold the worst in subjection.

"Religious education does not detract from industrial or from higher education, for, to sweep a room well, to be able to bake bread, to plow all day behind a mule, each of these in its place is religious education.

"Religious education checks the human waste which is found in the chain-gang and jails, in the penitentiaries, and on the streets, and stores up energy for the salvation and uplift of the people. If you want to save this race, give the Negro a religious education."

Bequests.

In the preparation of wills, when it is intended to make bequests to Lincoln University, care should be taken to use the exact corporate name as known and recognized in the courts of law, viz., "Lincoln University," and to add its location—in Chester County, Pennsylvania.

Lincoln University Herald.

VOL. XIII.

LINCOLN UNIVERSITY, PA., MAY, 1909.

No. 7.

Theological Commencement.

This occurred at the University, April 20th. Although the weather was very unpropitious, it did not dampen the enthusiasm or dull the interest which the occasion always awakens. A number of visitors of both races from near by and from a distance were present. The Rev. John Calhoun, of the Mt. Airy Church, Philadelphia, preached the annual sermon to the students the preceding Sunday, and his earnest words made a marked impression upon his hearers. At the meeting of the Corporation, the forenoon of Tuesday, he was elected a member of the Board of Trustees.

The graduating class consisted of thirteen young men. In them were represented the States of Virginia, North Carolina, Tennessee, Maryland, Delaware and Pennsylvania, and South Africa, the West Indies and British Guiana.

At the Commencement exercises, held in the Mary Dod Brown Memorial Chapel, five members of the class made addresses. William W. Todd, of Philadelphia, spoke on "The Wider Influence of the Christian Ministry." John R. Custes set forth "The Latent Power in the Church." Abraham Kendrick, of Tennessee, pled for "A Practical Phase of Christian Brotherhood." William J. Helm, of Delaware, dwelt on "The Qualities of True Manhood." Livingstone W. Mzimba pictured "Daybreak on the Dark Continent."

The addresses of all in subject matter and in delivery were good and held the close attention of those present. In the case of two or three they were fully the equal of the best heard from the platforms of white seminaries.

Of the class, three are members of the Baptist Church, one goes to Richmond, Va., another to Norfolk, Va., and the third to Williamsport, Pa. Three are Methodists, and of these, one is in charge of a church on the eastern shore of Maryland, one is stationed at Ocean City, N. J., and the third will be assigned to duty at the next meeting of his Conference. Seven are Presbyterians, and of these, three, being natives of South Africa, return in June to take up Gospel work among their people; one is called to a church in Reading, Pa., another is to work for the American Bible Society during the summer, and the other two expect to work in the South as soon as arrangements about a field of work can be completed.

The three native Africans of the class graduating are fine specimens of manly men. They

have wonderfully improved and developed during the seven or eight years they have been at the University, and now return to their native land well equipped for and deeply interested in the prospect of preaching the Gospel to their own people. There is before them opportunities for great usefulness.

Along with two others from Africa, not yet through their studies, they sang some of their native songs Commencement Day, to the great enjoyment of the audience.

We give in another column the graduating address of Mr. Mzimba, as also a portion of that on "A Practical Phase of Christian Brotherhood," by Mr. Kendrick, of Tennessee.

In addressing the graduating class upon the reception of their diplomas, President Rendall gave them very practical and common sense advice, cautioning them while making full use of their learning, to avoid making display of it, and suggesting that however proud they might be of their diplomas, it would be well to keep them laid away safely in the bottom of their trunks.

Two prizes of \$10 and \$5 for excellence in sacred geography, established by Miss Reid, of Mt. Pleasant, Ohio, were awarded to John W. Haywood, of Texas, and John C. Downs, of Baltimore, of the Junior theological class.

Every member of the class received Matthew Henry's Commentary in six volumes, through the kindness of some Philadelphia friends.

An encyclopedia, valued at \$60, given by Funk & Wagnalls, of New York, to one of the graduating class for the best examination in Hebrew and Old Testament Exegesis, was awarded to John R. Custes, of Norfolk, Va.

The Robert Scott prize of \$15 for the best examination upon the course in English Bible of the senior year was awarded to Livingstone N. Mzimba, of South Africa.

Three prizes of \$20, \$10 and \$5, given by Dr. Isaac N. Rendall, to members of the junior class for best essays on Evangelism, were awarded to Alfred E. Dyett, of Montreal, Canada; James M. Holder, of South America; and William H. Berry, of Ohio.

Dr. Rendall, now President ex-honore and eighty-four years of age, has been teaching regularly throughout the session. He was missed from the Commencement, having gone by invitation to Greensburg, Pa.; to present the work of the University before the Presbytery of Blairsville.

The Collegiate Commencement will occur June 2d, when twenty-seven young men will graduate. The freshman class numbers forty-seven.

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LINCOLN UNIVERSITY, PA.

"Day Break in the Dark Continent."

The Graduating Address of Livingstone W. Mzimba.

In less than two generations, Africa has been covered with a network of 1400 routes, which the explorers had followed through the unknown. They brought the dark continent into the light, so that all men could see its greatness and its needs. Nearly all the large phases of this colossal work were ended twenty years ago; and then the time was ripe to test the capacity of Africa and to confer greater blessings upon its native population. The progress of this movement is even more wonderful than the great achievements of pioneer exploration. We do not yet realize the full meaning of this era of development, for it is too near us to be seen in correct perspective; but three points in this new aspect may illustrate the wonderful transformation that is coming over the land.

1. The spirit of unity that is becoming prevalent in South Africa.

2. The cry for more and higher education.

3. The spreading of the kingdom of Christ.

The attempt to unify the scattered tribes of Africa has met with notable success in recent years. This is especially true of the Bantu race, and it is one of the most evident signs of their growing strength and progress. In this the people of Africa are only following in the footsteps of the nations which have already reached the goal of civilization. The first step in this direction has usually been the unification of petty tribes, clans or nationalities into a strong centralized government. It was thought by some that the Bantu race could never learn the value of this principle of unification or feel the force of its truth. But South African blacks have demonstrated that what other nations have learned, they can also learn. One year ago, when the Fingo tribe celebrated this achievement, for the first time in the history, on the twenty-fourth day of May, different tribes were invited and welcomed to take part in the festivities. Then men of celebrity made historical speeches, tracing each tribe into one stock, from which

all these different tribes have sprung. The shouts of response and appreciation which resounded through the woods attested the hold which this idea had already in the minds of the people. This spontaneous expression of joy can best be interpreted by the familiar words, "Blest be the tie that binds." Those who had anticipated the pleasure of seeing the old hostile feeling renewed between the several tribes were disappointed.

This is one instance in support of the desire which Livingstone many years ago had expressed. This marks one beam of the dawning day, for even the white man, who now governs the southern portion of Africa, does not want to see the black man struggling by himself, but desires him to go hand in hand with him, for he realizes that out of this heterogeneous mass of humans the South African nation of the future must be built. The black man is there, and there to stay; not only does he increase and flourish greatly, as it is natural in his native continent and under climatic conditions which are best suited to him; not only does he refuse to die out in the contact with the civilization of the white man, as other races do, but rather tries to grasp the civilization of the white man and make it his own. He cannot be exterminated nor even be transported; he is learning the primary lesson in human progress, that there is a blessing in down-right hard work. It is this brawn and skill of the black that must uphold and advance the regeneration of the continent. This is the material out of which the nation of South Africa must be shaped, and he realizes more fully that unity is strength. And as long as there are no closer bonds of sympathy between the two, than in the years past, there can never be peace nor tangible progress.

2. In the second place, the desire for more and higher education is almost universal; it awakens a thrill of pleasure, sends a hopeful throb to our hearts, and this desire must be satisfied somehow. It brings a smile to our faces when Lovedale, the best institution for native youths in South Africa, is endeavoring to improve the condition of the black man in every possible way. It has raised its curriculum within the last two years; but, alas! it cannot accommodate all the scores that flock about its doors, at the opening of the years, for the means provided for its support are limited.

Go through the Franskei regions, where animal skins and red blankets suffice for a man's wardrobe, and you will find natives pleading for proficient men to come and teach their children; go to the interior of the Kamerun, and see how those small schools are crowded; turn your eyes to Elat, and gaze upon scores clamoring for education, while many are turned away. Confronted with such circumstances, you cannot but forcibly be struck with the thought that men and means are desperately in demand. In these schools the reports which

we receive tell of a greater spirit of earnestness, a willingness to work hard in order to get education. The enrollment increases with years. At a recent session of eleven township schools, it was found that they had an enrollment of 5,500 in one district, and now four or five other schools have been started. These schools are not only instruction in books, but also outposts of missionary activity and centres of life and light. These places were only a few years ago in dense ignorance and darkness, shrouded in gross superstition, but now the greed for learning is unconquerable. From the outset many of these schools are self-supporting; the people first build the houses, and the tuition paid by pupils has been used to pay the small salaries of teachers.

More than that, many are not content or satisfied with what they receive there; they believe that water is at its best at its source or spring, but when it has to travel many miles before it gets to them, naturally it meets many things which cause it to lose some of its purity and refreshing qualities; so it is with education—when it has to cross the ocean before it strikes the African, it must meet with unavoidable turbidity and hindering obstacles, which may cause it to lose its force, and thus fail to accomplish its end. For this reason some of our countrymen equip themselves as best they can at home, and then sail for foreign lands, where they can drink from the source of the fountain of knowledge and satiate themselves with the best possible benefits, where they can see for themselves the marvellous results of education at its best and how much more life is worth living. Thus they realize more forcibly the need of a Christian education in their own country. They are in a better position also to appreciate the difference between those who are true friends and those who are interested in personal pursuits and schemes of self-aggrandisement. From such persons they know that they must protect themselves by some fence, and education is one side of that fence.

Five years ago, it was said that not less than 120 youths from South Africa had left for foreign lands. The enemies of the black man made efforts to prevent this "crisis," as they called it; but, alas! they could not do it without exposing their true attitude toward the black man; and furthermore, the spirit of learning had been too well sown by the earnest missionaries and given nourishment by those who thought they were killing it by their persistent efforts. If this is not enough to cause fear and uneasiness to them who know that their aim is wealth and power, if this is not enough to impart hope and joy to the sincere helper, yea, the lover of peace and happiness for all, there is yet another point which is more important and more powerful than all, which forcibly foretells the coming day.

3. The spreading of Christianity. What meaneth the loud and insistent call for min-

isters of God and expounders of the Gospel which comes to us with a thrilling note? What meaneth the voice of an inquiring woman from a missionary as she said, "Why not more of you come and tell us the good news?" The beautiful story of Jesus had been told to an audience of 7,000 quietly, attentively gathered and shaded by wide-spreading trees one summer day. They had drunk in deeply the spiritual blessing from the lips of the minister, just as a traveller, heavy laden with his burden, wearied and exhausted by the heat of the sun, would drink of a cold bubbling spring in an African desert. The missionaries have gone through many countries, giving up their lives for the propagation of the Gospel; they have planted a church in nearly every village. Sixty-seven years ago, David Livingstone penetrated into the heart of Africa, where he established his first mission. During the next ten years he moved about through the region inhabited by several tribes, without marked success as far as the conversion of the natives was concerned. Set that beginning in contrast with the description given by missionaries in a convention held by the native Church. Those who attended were several thousands in number, camped in booths erected in the woods. On Saturday, 311 converts were received into the Church. Early on the Sabbath morning, the Lord's supper was celebrated by 934 communicants. Later a preaching service in the open air was attended by 7,000 persons. In the afternoon, at a missionary meeting, the church was packed with a congregation of 3,000, at which meeting twenty-four native teachers offered themselves as missionaries. The facts tell of the night; they are signs of promise; they show that the night is far spent, the day is at hand. They bid you look over yon mountain's height and see that glory-beaming star: its beauteous rays foretell of joy and hope. Higher yet that star ascends, blessedness and light and peace and truth its course portends; ages are its own. See, it bursts over all the earth. Morning seems to dawn, darkness takes its flight, doubt and terror are withdrawn. Let thy wanderings cease, for, lo! the Prince of Peace, the Son of God is come.

Christian Brotherhood.

(The closing portion of the graduating address of Abraham Kendrick, of Tennessee.)

Having observed something of the antipathy that exists between different denominations in the Southland, I would impress upon the members of my class who expect to labor in that section to go there with their hearts filled with love, with charity and sympathy toward all, and with malice and hatred toward none, and to secure, if possible, the love and confidence of all men—regardless of denomination; and to advocate, as far as expedient, this principle

of church federation upon all questions pertaining to the general good of their communities.

Doubtless we shall not find conditions there as encouraging as we have hoped. We may find the most popular ministers with their congregations to be those who advocate denominationalism—men who are quite willing to help save the world for the Baptists, or for the Methodists, or the Presbyterians. It is not an unusual experience to find communities where ministers of different denominations seldom, if ever, exchange pulpits. Apparently, they recognize no common ground upon which they may meet for the moral and spiritual awakening of their communities. They are quite ready to unite in the capacity of citizens. But as denominations? Why, no! certainly not! The very idea is preposterous!

But, after all, it is encouraging to know that the diffusion of Christian education among the masses of the South, together with the unselfish devotion of the ministers and teachers of the modern school of ideas, is gradually weakening the old orthodoxy of denominationalism. Men are becoming too broad in mind to be small and narrow in spirit; they are beginning to look out, and not in; up, and not down; forward, and not backward. They are beginning to exercise more charity toward their brother, regardless of his religious faith; they are gradually coming to the realization that the most progressive and flourishing churches are not those that are continually at strife among themselves, but those that are trying to conciliate their differences by going forth from day to day in the spirit of their Master.

And so, fellow classmates, as men who have enjoyed the benefits of a Christian education, it is our duty to march boldly to the front, and do what we can to assist in pushing forward this movement.

Some one has said, "You cannot fence off the great ocean into private pastures; you cannot partition off the firmament into household lots; you cannot divide sun, moon and stars into pits of personal property; you cannot play Robinson Crusoeism in the Church of God." These are God's free gifts to all the creatures of His universe. Is it not equally true that the benefits of God's free grace are for all men? Then what exclusive right has any denomination to appropriate to themselves that which belongs to all denominations? You answer, none. Then let us stop fighting one another and get together. If fight we must—and fight, I trust, we will, there is certainly enough evil in the world to receive all our darts. The vineyard of the Lord is sufficiently wide for the full and free exercise of all our religious views, however varied. There is no occasion for any one to fight for standing room and breathing space. If our Baptist brothers desire to assault the enemy's fortress from the seaside, then let the Methodist brethren and their next door neighbors close in from the

land side; and in so doing, we shall have the enemy surrounded.

For three years, the members of the present graduating class have been associated within the walls of our dear old Lincoln—not so much as Methodists, Baptists and Presbyterians, but as Christian men, preparing to carry the one Gospel, the blessed tidings of a free salvation, not exclusively to one denomination, but to the great world's sad, aching heart. We have been united by the closest ties of friendship; we have stood together; we have labored together; we have rejoiced together; and if, perchance, even one member of our class has had occasion to weep, then we have wept together.

We have been uplifted by the unselfish devotion of you, our beloved professors, and of you, most noble and honorable trustees. We thank you for all that you have done for us; and be assured that if our hearts' deepest gratitude, together with our faithful endeavors in the future to uplift fallen humanity, will in a measure compensate you for what you have done for us and for Lincoln University, be thou twice, yea, thrice rewarded.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"As we asunder part
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

The Race Problem.

The President of Trinity College, North Carolina, Dr. John C. Kilgore, in an address to the graduating class said:

"Among the problems that have been thrust into prominence within the past few years is what is called the race problem. One thing is certain—the race question is a moral question; it is the question of the right of a human being to rise from the lower points of life to the higher levels of it. This is the same problem at which all people have worked and at which the Anglo-Saxon race must continue to work. So the Negro finds himself at a low point in the scale of life, and true to the voice of the human soul, he wants to go up higher, not that he may go into the society of other races, but that he may be fit to associate with himself. In the supreme struggle the politician will reach no hand out to him, the social spirit will give no help, the industrial spirit will lend no assistance, but the God-Spirit should speak to him a helping word, and reach out to him a lifting hand. This race issue will test the moral quality of this nation, and if it finds no settlement, the failure will be a moral failure, and show the point at which our civilization broke down for the lack of moral strength."

Lincoln University Herald.

VOL. XIII.

LINCOLN UNIVERSITY, PA., JUNE, 1909.

No. 8.

The Collegiate Commencement.

The exercises incident to the Collegiate Commencement of Lincoln University for 1909 commenced on Thursday, May 27th, with the anniversary of the Philosophian Society, at which an able oration was delivered by Rev. C. A. Tindley, D. D., of Philadelphia. The anniversary of the Garnet Literary Society followed on Friday evening, and the orator was Hon. Harry S. Cummings, of Baltimore.

On Saturday evening, a picked team from each of these societies met in debate for the Obdyke prize. The question was, "Resolved, That aside from all question of constitutionality involved, Congress should pass a progressive income tax law."

Messrs. Felix Bond Cooper, Jacob Franklin Ramsey, and Walter Wade Jackson, represented the Garnet Literary Association, which upheld the affirmative; and Augustus Eugene Bennett, James Henry Hillburn, and Peter Simon Jones, spoke for the Philosophian Society, which defended the negative side. The debate was most exciting, and was decided in favor of the affirmative. The first prize was given to Felix Cooper and the second to Augustus Bennett.

On Sunday, May 30th, the Baccalaureate sermon was preached by the President of the University, Rev. John B. Rendall, D. D. Dr. Rendall took for his text Exodus xxxiii: 14, "My presence shall go with thee and I will give thee rest." His theme was the especial qualities of Moses' leadership and the enduring of those same qualities in the leadership of the present day. Chief of these qualities was meekness, and the permanent greatness of Lincoln and other men of his type was contrasted with that transitory fame of the arrogant, self-important leaders who arise about us from time to time.

In the evening, a special vesper service was held in the chapel, and was led by Dr. Wm. H. Vail, of Jersey City, a Trustee of the University.

Monday was given over to Class Day, and the students took entire charge of affairs. Two sessions were held, one at 10.30 in the morning, and the other at 7.30 in the evening. At both meetings there were large crowds and the exercises proved most interesting. They included the usual numbers upon such an occasion, and were greatly enjoyed by all in attendance.

Tuesday, June 1st, was Commencement Day. It was ideal as regards weather, and the nu-

merous visitors from Philadelphia and elsewhere enjoyed greatly roaming over the pleasant and extensive grounds of the University, and visiting the numerous buildings. In the forenoon occurred the usual Junior Orator Contest, in which six young men took part. John Benjamin Isaacs, of British Guiana, carried off the first prize for his oration on "Practical Service." The second was won by Louis Samuels Lemus, of Virginia. His subject was, "Disregard of Law a Menace to Civilization."

Other orations were by Terry Mitchell Hart, of Georgia, on "The Importance of Education;" David Miller Scott, of Georgia, "New Hope for the Ottomans;" William McCloud, of South Carolina, on "Where Shall We Land?" and Herbert Edward Millen, of Pennsylvania, on "The Present Crisis in Liberia."

The opening prayer was offered by the Rev. Frederick W. Loetscher, Ph.D., pastor of the Oxford Presbyterian Church, Philadelphia.

The Commencement exercises proper began at 2 P. M. The opening prayer was made by the Rev. Dr. W. T. L. Kieffer, a Trustee, of Milton, Pa.

The graduating class, which numbered 27, was represented on the platform by five of its members. James H. Hillburn, of Texas, delivered the Latin Salutatory. Rinkney E. Butler, of South Carolina, had for his theme, "The Call for Young Men," and made an earnest plea for able trained young men to take up the burdens in all walks of life which were being laid down by some of the older leaders. "Everywhere," he said, "it is the young man that is wanted, men capable of leading their fellow-men to higher planes of civilization and to handle the affairs of the body politic."

The oration of Cyrus T. Greene, of North Carolina, upon "Sectionalism vs. Nationalism," was an argument against the narrow prejudices of a single community or section of the country, as contrasted with the broad and liberal views of an enlightened nation. The abolishment of these local prejudices and the establishing of the full national spirit, was the consummation to which all people should direct their energies.

Richard A. Rice, of Tennessee, in his plea for a "Uniform Compulsory School Law," presented an array of facts in favor of it and the contrast of sections where such a law existed with those where it did not, in the exhibition of so much greater happiness and intelligence was presented as an undoubted proof of its necessity. His picture of the

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child laborers in the Southern mills was one to stir the hearts of every one interested in the welfare of the nation.

The Valedictory address was by Walter W. Jackson, of South Carolina. It was forcibly delivered, was plain and practical, and not of such length as to tire the audience.

To Mr. Jackson was given the Bradley Science Medal, which is awarded to the member of the Senior Class maintaining the highest average in science during the Junior and Senior years.

In connection with the conferring of the degree of B. A. upon the twenty-seven graduates, it was announced that the Board of Trustees had conferred the degree of Doctor of Divinity upon Rev. Leonard E. Fairley, of Raleigh, N. C.; Rev. William T. Amiger, President of Kentucky State University; Rev. C. S. Butler, of New York; and Rev. James H. Scott, of Philadelphia.

Dr. Booker T. Washington.

An event of the greatest interest to this Commencement occasion was the presence and the address of the eminent Negro educator and orator, Booker T. Washington, LL.D., of Tuskegee, Alabama. He was received by the audience with much enthusiasm, and his address awakened sentiments of approval and of enjoyment rarely witnessed. We regret that we have not space to give it entire. His opening words were:

"The Negro race and the American people owe a great debt to Lincoln University. It has been the pioneer in the matter of classical education for the members of my race. Some of the strongest, most useful and most widely known members of our race have been graduates of Lincoln University. As I have travelled the length and breadth of this country, I have found them humble and useful whether engaged in business, in professional, in educational or in industrial pursuits. I count it a great privilege for the second time to be permitted to return here and share with you the

feast spread before us. I had not been upon the grounds many minutes before a gentleman came up to me, shook hands and reminded me that he was here when I was here before, that he was in the audience, and then in a most accurate manner began to recall just what I had said at that time. I do not like to get the reputation of repeating my speeches; but I confess I sometimes yield to it. I met a lesson in that in my own county in Alabama. I was called upon by a good minister who had a little Baptist Church a few miles from our institution. In some way he had gotten into trouble with his church, or it with him. I don't know which it was, but there was trouble there. He appealed to me to help him adjust the difficulty. I went and found his membership walking around the little log church. I found that the majority had gotten to the point where they wouldn't pay his salary. I told them it was their duty to pay him promptly and generously every month. I think I made a very good impression on the majority. But there was one man who would duck his head down behind his hat and say, 'We's not gwine to pay him any more salary this year.' I said, 'Will you tell me what the trouble is?' 'Yes,' 'Well, what is it?' 'Why,' he said, 'we paid him for them same sermons last year.'

"But I am glad to be here and know for myself what you are doing, and to gather something of the atmosphere, the influence, the strength, of the motives and the objects which this great institution has in mind for the uplift of my race. I feel very much at home. Not only do most of this class come from down where I came from, but I find that all of the honor men come from down there. I want to say to you Southern boys, 'Next year give the other fellows a chance.'

We give these further extracts from his address, which bore upon the education of the Negro:

"The Negro race made many mistakes in the earlier years of its freedom. Any race would have made the same mistakes. Many people who oppose the education of the Negro have in their minds, when you speak of the educated Negro, the same fellow who went out some years ago when we were passing through the silly period of our race—some fellow with a cane and cigar, who went about speaking a language that neither he nor anybody else could understand. But education begun in the industrial schools and carried on through the college and the university, is getting our race down to the sobering process, and is sending them out into the world with sober ideas, men who are finding themselves almost as quickly as the members of any other race find themselves. So those who have doubted and those who have feared must have patience with our race as with other races, while we are passing through the feeble period of our existence.

No other race in history has made such progress in getting out of this stage into the stage of sober thought.

"Education could do another thing. I was much interested in your discussion of the problem of compulsory education and all that; but about four weeks from now the greatest problem that is going to confront you is your individual problem. You are going to forget all about these national problems in solving the individual problem. And it is only natural. First of all, then, every individual wants to see to it that, as a man, he makes a success of his individual career. You cannot help some one else to succeed until you have demonstrated that you yourself are able to succeed. That is no selfish view of life. I met a classmate some time ago. I hadn't seen him for twenty years. I looked at his hat, his coat, his vest, his pants, all looked a little seedy. I said, 'Where have you been?' He said, 'I have been travelling all over this country—north, south, east and west.' I said, 'Have you any land of your own?' 'No.' 'Have you established yourself in business?' 'No.' 'Have you set yourself up in any special profession?' 'No.' 'Have you any bank account?' 'No. I have been travelling, trying to solve the race problem.' That man can't solve anybody's problems because he cannot solve his own. Now in solving your individual problem, naturally the question arises, 'Where is the best outlook, the most inviting field, where you may strive to solve that problem?'

"First of all, see to it that in solving this problem you do not forget, as soon as you get your diplomas, the duties that you owe to your mother and father, those old people who have toiled in the cotton or corn field for you. Don't forget your mother, who toiled over the cook stove or ironing table to help you through these years. See to it that first of all you exhibit gratitude to her.

"Then, again, wherever you cast your lot, get right down as quickly as possible among the masses of our people, the people who use the pick, the shovel, the wash tub and the ironing board. I fear there is a tendency, after getting an education, to organize themselves into a little circle that they designate the holy of holies, and they hold themselves aloof from the common people. Get close to the ordinary man. Stand by him and he will stand by you. Ask these ministers where they get their support. Ask them what would become of them if you were to take out of their churches the man who uses the shovel, the plow!

"I have tried to state the conditions of my race throughout this country. I have no hesitancy in making this statement, that the most inviting field for the educated Negro is in our Southern States, and I hope that just as soon as you get your diplomas you will make a beeline to the South, if you have to borrow the

money to go. Don't stay up here and get roped in! Go now before you get tied up here. You will find a great field down there, my friends. Difficulties, injustices, wrongs, problems to solve, you will find there; but what is an educated man for if not to solve problems? I like a hard, stiff, stubborn problem. In fact, I'd feel lonesome without a problem. And in proportion as we meet and solve them we are strengthened for the great battle of life. Most of this country up here is owned by some one. I looked at these farms and houses as I came here to-day, and I couldn't find a spot that some fellow didn't occupy. It is pretty hard for us to get hold of land up here. But down in the South there is plenty of cheap land, plenty of water, plenty of forests—everything necessary for the founding of a new race and the making of a great country. You will find there an opportunity to use your education as you get in touch with the real problems of life. I do not crave pity for my race, but encouragement, protection and help. It does not deserve or ask anybody's pity. Cultivating the soil, building churches, educating the masses of the people—any race that is up against these problems doesn't deserve pity, but envy. The Negro race in this country has the advantage. True, we have opposition, but it sometimes takes opposition to bring out the best that there is in a man. Some individuals are never good for anything until you get them mad. Some preachers have to be abused by some member of their church or some other preacher before they amount to anything. Then they will preach such a sermon as you never heard before.

"When I was a little fellow, I used to hear it said that a Negro boy could never learn to read. As I grew older, by all the gods I swore that there would be one Negro boy who would learn to read. Still later I heard it whispered about that a Negro could get an education, but could not find an institution of learning. Again by all the gods I swore that there would be one Negro who would found an institution of learning. So with races. It often takes opposition to bring out the best that is in us. In the South there is a great chance. The Bible says, 'The earth is full of Thy riches.' We do not think that has any application to us; we read it because it sounds well. But there is the corn, the wheat, the cotton, the trees, the houses—all that is necessary to make man comfortable, happy and prosperous. The educated man should use all he has got. Use all the power of literature, of science, of mathematics, in getting the riches out of the land and throwing them upon the markets of the world, and prove that the Negro can become a great commercial force in this country. When Christ found the people fishing in shallow water, He said, 'Cast out your net into the deep, where the big fish are.'

The day has come when the Negro race should cast its net out into the deep. I want to see the educated Negro man becoming a pioneer to centres of civilization. When a man creates something, he is boss of it. There is no reason why the educated Negro should not do what the white man is doing. Go South; buy a few acres of land; open up a coal mine; have a hard time of it at first; but after awhile he brings supplies there; houses are built; streets are opened; then comes the telegraph, the railroad, the telephone, electric light, a post office, schools, churches; civilization comes there, and he is master of it all. And what is better even than that he is boss of himself? Do you know where I have seen the best example of self-government in the Negro race? In the State of Mississippi. If any of you are from Mississippi, you are the real thing. I rode forty-three miles last Sunday, going through a stream of Negro school houses. Everywhere they had gotten together, fixed the school term, the teacher's salary, and other things of that kind. The responsibility rested upon their shoulders. The educated man should create these opportunities for himself if he does not find them.

"The color line is drawn in useless, senseless directions; but in the fundamentals no color line can be drawn. The sun draws no color line except in favor of the Negro. The rain draws no color line. The soil draws no color line. It will yield its wealth just as quickly to the blackest man in this class (and I am glad to see you have so many black ones here). While I was looking at these fellows, I wished from the bottom of my heart that the man who said that an unadulterated Negro could not accomplish anything could look at this class to-day. (Now I have forgotten where I was.) The soil draws no color line. In the forces of nature we have an equal chance with the members of any other race. The South gives the Negro a chance that is not to be gotten anywhere else in this country. In all of these matters we must take the long view and not the short view. We are tempted to go where we can live in the best houses, wear the best clothes, but the long view invites us to go to the field where the work is hardest. The educated man has a duty, a responsibility to help, to encourage, to save those who are in the North and those who are coming to the North. They must be saved or they will gradually drag the North down. Hard, disagreeable and stubborn as the fact is, the Negro criminal is more noticed in the North than in any other part of the country. If a Russian or an Italian commits a murder, the newspapers say, 'A man committed murder;' but if a black man commits murder, the papers do not say a man, but, 'A Negro committed murder.' Every time a Negro man commits murder, robs a dwelling, or commits evil of

any kind, it reflects against the work of Lincoln University. Wherever he turns there is a tremendous duty resting upon the educated man of our race. * * * * *

"Education should make us liberal, broad, sympathetic. No greater injury can overtake the educated men and women of my race than the temptation to become narrow and bitter toward another race because of the treatment that race heaps upon them. It is the broad souls in this world that win while the little souls fail. I will allow no man to drag down my soul by reason of hatred; I will not yield to the temptation of hating any man. The race that loves is the one that is going to win. We are learning in this country that one man cannot hold another man down in the ditch without remaining down in the ditch with him. When I went to school, I used to have the reputation of whipping every boy with whom I fought, and they didn't know how I did it. I will tell you the secret of my success. I was always careful with whom I fought. I always made sure that he was smaller and weaker than I was before I began. But after I grew older, I learned that I couldn't hold another fellow down without staying down myself. So with races. If ignorance or pride exist among the members of one race, it will extend to the other race. The Negro is very much like the white man in the community where he lives. About four months ago automobiles came to a little town for the first time. I said, 'At last the white man has something that the Negro cannot have,' but I saw it again that night, and it was filled with black people. A little, narrow, hating man of any race cannot accomplish anything. Study history and you will agree with me that the men whose names last through the ages have, without exception, been great, broad, liberal souls, whose mind and heart have gone beyond the boundary line of race and color.

"Again, education should make our people a hopeful people—a people who have faith in themselves, in the future and in the success of our race. While travelling through the South, I saw nothing that should make us despair for the future of our race. There is now sweeping through the South a reform that means much for the peace between the two races and for blotting out crime: I mean that reform that is closing every one of those cursed bar rooms in our States. Wherever you find the educated colored minister of any denomination, you will find him working hand in hand with the white man in blotting out this curse. If a man had said to me twenty years ago that the time would come when there would not be a single open bar in Alabama, I would have thought he had lost his mind. But, thank God, it has come true. I believe the time is coming when not a single Southern State will have an open bar. With

this curse removed from us, the progress in the future will be greater than it has been in the past. Throughout the South I find that the individual relations for the most part are good. Don't be deceived too much by what you read in the newspapers or by the speeches made in Congress. There are two classes of white people in the South; one class bitter, unjust, not believing in the education of the Negro or in his possibilities; but there is a smaller class, a growing class, that is standing by the Negro. But for the courage of that class of people it would be impossible for Tuskegee and scores of other schools in the South to exist and prosper. We want to learn to prize our friends more and our enemies less. We want to learn to advertise our troubles less and our successes more. People won't invest much money in a race until that race makes up its mind to live and not die, to succeed and not fail.... You frequently hear our race spoken about as a down-trodden race; but we are not a down-trodden race; we represent a race that has made more progress than any other in the same time. Let us advertise our success! We sometimes grow discouraged because of the laws passed in the South pertaining to the ballot; but no man can disfranchise the voice of high Christian character.

"A white man and a colored man went out sailing in a boat. The white man got sleepy, and turning to the black man, said, 'You take the rudder and steer the boat, and steer straight for that star.' So the white man went to sleep. Pretty soon the black man went to sleep, too. When he awoke, some time after, he looked everywhere for that star, but it was gone. Hurriedly he awakened the other man, and said, 'Give me another star! I have passed that one!' Some people said that if the Negro was given his freedom he would starve, because we wouldn't feed ourselves, or clothe ourselves; and that if we were given education, we could not use it. The only star that we have not passed is that of educating ourselves. We have fed ourselves; we have passed that star. We have sheltered ourselves: we have passed that star. And judging by what I see here in Lincoln University, we are going to pass all the other stars before we are through."

Some Testimonies.

Wrote Rev. Dr. Frederick W. Loetscher, of Philadelphia:

"The orations in the Junior oratorical contest and the honorary orations delivered by members of the graduating class presented a high average of attainment in knowledge and culture, in rhetorical and elocutionary ability. One cannot but wish that the noble service of the University in behalf of the Negro race

may receive that more generous recognition and encouragement which it so richly deserves."

Wrote Rev. John F. Sheppard, of Conshohocken:

"The attendance gave an audience of seven hundred by careful computation, with many more outside. They were men, women, youth and children, white and all shades of black, all respectable, most orderly and most happy. The students, real college young men, much alive, erect, active, polite, never cringing, solve the problem of equality by being equal and like to other college boys.

"The six Junior orator contestants and the four graduate orators spoke with full hearts of the 'Value of Education,' etc. Never was Commencement oratory more earnest. We could scarcely give attention to the obvious breadth of knowledge, correctness of thought and expression, pronunciation, tone, manner and the like, for the themes commanded all attention. All appreciate the race problem and all are in earnest to render service in the race uplift."

Wrote Mr. Thomas Leiper Hodge of Germantown:

"Any one, though unacquainted with her traditions, would have enjoyed the commencement exercises at Lincoln University on the first of June, but to those who know her history, they were doubly impressive. So economically is this Institution run that \$124 covers a student's expenses for a year. Few of them, however, are able to bring this small sum. Some are enabled to work out the balance, practically all the labor about the place being done by the students. The pittance they are able to pay is the result of great sacrifice on the part of their families, not only in raising the money, but in foregoing the assistance of these young men in the support of the home.

"It did one good to look into the serious faces, and hear the sensible addresses of the young men about to leave their alma mater. These fellows realized full well that this was in truth the Commencement of their life work, and that old Lincoln had been to them a mother indeed while under her hospitable roof. Although illy-prepared when they reached Lincoln, the men of 1909 go out from her doors better fitted than most college men for their work, for life at Lincoln spells work, and they see clearly that with their increased privileges and opportunities have come corresponding responsibilities.

"Every friend of Lincoln rejoices in the good account the alumni give of themselves. They do not all occupy high positions, but the great majority of them are capable, industrious, faithful, God-fearing men, each one doing a man's work in his day and generation. Character building is the great achievement of

Lincoln, and God grant that she may long continue to send out an ever-increasing number of such useful men."

Said Dr. John B. Rendall, President of Lincoln University:

"Booker T. Washington is without doubt the greatest leader of the Negro race. He has more influence and exerts a better influence on both races than any other. More than any other he can and does speak plainly and faithfully to the colored people of their own mistakes and follies, and yet so kindly and hopefully that they are stimulated to forsake the evil and choose the good.

"More than any other he removes the prejudices from the white man and evokes their good will and benevolence. He is a man raised up of God, with a grand mission of good-will, and he is grandly fulfilling it."

A Day at Lincoln University.

BY ROBERT HAMILL NASSAU, D. D.

So rarely is it given to the benefactors of the human race to see their ideals realized, their plans materialized, or the hopes for which they gave love, labor, pecuniary means, and even life, developed to a rich fruition! That was part of my thought as I rode in the morning of June 1st on a P. R. R. special train from Philadelphia to Lincoln University Station.

The thoughts were divided. At one moment for the present dwelling on the beautiful vistas that were constantly opening up as I looked out of the car windows over the cultivated fields, the graceful landscapes and bright June flowers and foliage of Chester's "storied hills and vales." And then, back into the past, to the history of the Institution to whose Commencement Anniversary I was going.

If it could be given to benefactors like Ashmun and Dickey (not to mention others, their co-laborers) to have seen the splendid realization of their wishes, as I saw it on the University campus, they would be satisfied.

I was strolling over that campus with genial ministerial brethren of my own race. But my interest that day was not in their conversation, instructive and sympathetic, but in the well-clad forms, polite manners and refined voices of others whom, though their color was not mine, I recognized as gentlemanly and lady-like. And when I entered the hall where were seated the young men in their academic gowns and caps who were to deliver the speeches, I needed only to shut my eyes to believe that I was listening to addresses from graduates at my own Princeton. The Latinity of the salutatory was faultlessly pronounced. And even I, with all my life acquaintance with the Negro race, could detect in the English orations scarcely anything distinctive of the

Negro voice, except that most of the speakers, being from our Southern States, they had the soft suppression of the letter "R," which, however, is not peculiar to the Negro, but marks also most white Southerners.

At the noon luncheon it was my pleasure to meet former friends; the venerable ex-President, the Rev. I. N. Rendall, D. D., who was a mighty senior in 1851, when I entered Princeton College, a timid sophomore; his nephew and successor, the Rev. President J. B. Rendall, D. D.; the Rev. Professor and Mrs. Carter, and others; and to make the acquaintance of new professors and ladies interested in the Institution.

The bountiful luncheon had been disposed of and most of the satisfied brethren had left the room. I was still enjoying my ice cream and the conversation of some ladies, when the orator of the day, Booker T. Washington, LL.D., arrived. On introduction to him, I felt it scarcely fair to the hungry traveller to interfere with his late lunch, but he kindly said that he would eat if I would talk. I did. But I soon found myself being questioned on African topics by a wise man who knew how to ask questions.

When the company reassembled in the hall in the afternoon, though the room was crowded, the seats somewhat hard, and the day hot, we listened to Dr. Washington willingly for an hour, as he eloquently, wittily and logically spoke of a practical education. A careless listener will have gone away with a memory of only pungent anecdotes and bright witticisms. Those who listened more carefully felt that these were only the attractive settings of a line of clear, logical, instructive and impressive arguments on the character and uses of a real education.

I will not attempt even to outline Dr. Washington's address, but had the veriest hater of the Negro race been present that day, he would have found himself, before that hour's close, respecting at least one Negro.

In a certain way I have felt connected with Lincoln University from its very beginning as Ashmun Institute. I never saw Ashmun, for I was only a child. Nor did I ever meet the Messrs. Dickey, for I was only a young man. But, while still a lad, I read the monthly reports of Ashmun, as I found them in the hands of my eldest sister, Isabella. I do not know what had centered her thought on Africa and the Negro race. But she turned my thoughts in that direction. My beloved mother had already given me the missionary trend, and I have watched with sympathetic interest the enlargement of the Institution as its doors were gradually made wider, its halls more numerous and its curriculum (Collegiate and Theological) enlarged for the numbers who have come to profit by its privileges from both North and South in the United States, and also from the African continent.

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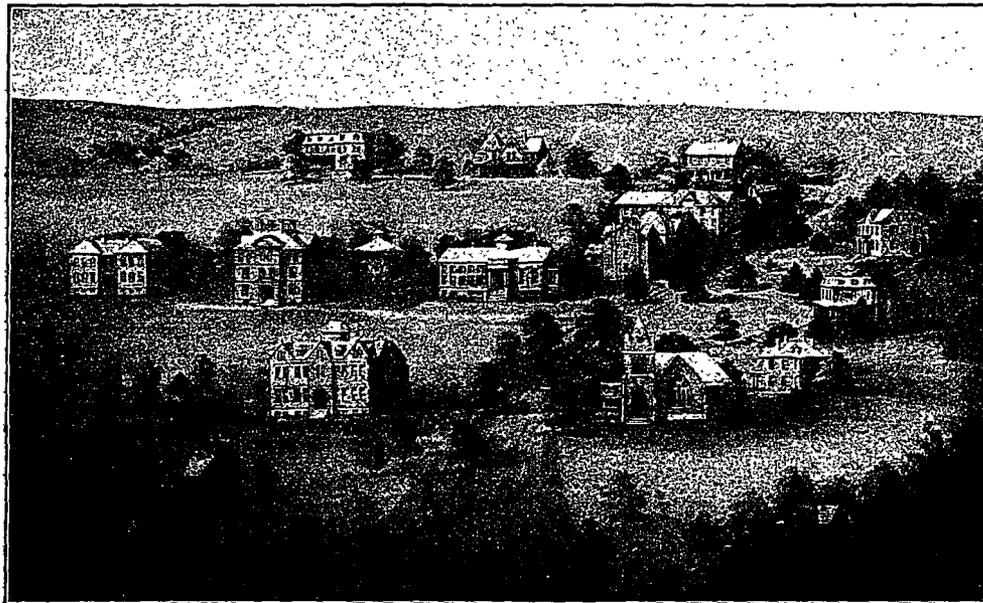
No. 9

Lincoln University was the first institution in our land to bear the name of the martyred President.

The President of Lincoln University, Rev. John B. Rendall, D. D., as Moderator of the Synod of Pennsylvania, will preach the sermon at the opening of Synod at York, Pa., on October 19th, and preside over its sessions until his successor is elected.

The seal of Lincoln University bears the motto, "If the Son shall make you free, ye shall be free indeed."

The first session of the fifty-fifth year of Lincoln University, 1909-1910, opened September 23d, with a full faculty and a large attendance of students. The incoming classes in both departments are promising both as to numbers and ability.



BIRD'S-EYE VIEW OF LINCOLN UNIVERSITY.

An honored name in connection with Lincoln University is that of the Rev. Isaac N. Rendall, D. D., who is designated President ex-honore. It was he who, the very day after the assassination of Lincoln, journeyed to take charge of the then small institution. To-day he is still at work, while the Rev. John B. Rendall, D. D., his nephew, has succeeded him in the active duties of the Presidency.

The Hon. William E. Dodge, the eminent merchant and philanthropist of New York City, was a trustee of Lincoln University for twenty-one years. A gentleman upon one occasion said to him, knowing of his many contributions: "Mr. Dodge, being a trustee at Lincoln must cost you a great deal." He replied: "Yes, but it is one of the best investments that I ever made."

Livingstone College, in Salisbury, N. C., was founded by a Lincoln graduate, the eloquent Joseph C. Price, and its present President is a Lincoln man, the Rev. William H. Gohler, D. D. The Mayor of Salisbury testifies to the value of Livingstone College as a splendid moral force in the community which he would not be without.

The crown of Lincoln's work is its output of ministers, bishops, presiding elders, pastors of churches with over a thousand members; foreign missionaries to South Africa, West Africa and the isles of the sea; ministers of the Presbyterian, Baptist, Methodist, Episcopalian and other denominations in about every State of the Union. Many an oasis has sprung up in moral deserts at their coming. More efficient than soldiers and policemen and

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

constables, in the prevention of crime and in the promotion of honesty and good order, have been these soldiers of the cross.

Our Duty to the Negro.

The following letter is from a very prominent business man of Ohio, who for a number of years generously aided Lincoln University, but who met with such reverses as to oblige him to cease, at least for a time, his contributions:

REV. W. P. WHITE, Philadelphia, Pa.

My Dear Sir:—In reply to yours of the 19th, I have to say that whilst I fully endorse all you say of Lincoln University, and that my feelings of interest have not abated or my admiration for the good and patriotic work the Institution is doing, I regret to have to say that the condition of my financial affairs has not improved since I last wrote you; so it is not within my means to further aid in the noble work Lincoln University is doing, both for the colored race and our own people. As I wrote you then, I have always felt that your work was not only philanthropic, but also patriotic. As a Christian nation, it seems to me our very first missionary obligation is due the colored people in our own country. They are not here of their own volition, and they are here to stay. It would be the refinement of cruelty to ask them to leave what has become their native land, in which for so many years they contributed their unrequited toil.

It is more than a philanthropic or patriotic duty; it is a patriarchal duty; and I believe God will hold us responsible as such. He (the colored man) was in no way responsible for the blood and treasure his freedom cost us, nor does it abate one jot the obligation we are under for the wrong of his enslavement or our duty to him.

When I consider this matter, I do not wonder at the exclamation of John Randolph (I think it was), when he said, "I tremble for my

country when I remember that God is just and that His justice will not always slumber." This he said in view of American slavery, when himself a slave owner.

The following letter from Cala, Tumbulands, Cape Colony, Africa, was written by one of the African students of the Class of 1908:

MY DEAR DR. J. B. RENDALL:—Whenever the thought has come into my mind that I have not as yet written you a single line, it has always grieved me, as being an ungrateful creature. My greatest desire was to see or have a short talk with you before I left Lincoln, and was very sorry that I couldn't, for you were not home then. Since I missed that opportunity, I promised myself a singular pleasure, the pleasure of writing you on my first opportunity after I reached home. But a variety of circumstances, the enumeration of which would be neither useful nor necessary, have caused this delay.

Prof. John, I only wish I could put in words what I feel, and it seems I cannot, for words, as the great poet has said, half reveal and half conceal the thought within. I want to thank you, Professor, for what you have done for me while at Lincoln, from the very first day to the last. My father and family join me. Father sends me this word to you. He says if you have been anywhere to his reach, he would kiss your hand. For our custom is, "if a man gives you anything and you appreciate it, you kiss his hand."

Had it not been for you and the dearest Dr. Rendall, I don't know what I would have been to-day. Sometimes I thought God was working our way by you. But what am I that God should do so much for me? I am not worthy of the least of His mercies.

I know whatever you have done for me, you did it not simply because you wanted to help me along, but for the advancement of Christ's kingdom in this benighted continent; and let me assure you, sir, that the Lord helping me, your wishes will not be disappointed, and the cause of Christ I shall never disgrace.

At present I am taking charge of the old church at home. Am preaching to the people among whom I was raised. It is only their wish that I am here, and will be here until March. They say they want to eat the first fruits and they must polish me before I go among strangers, and they show it by their prayers, earnest prayers, in prayer meetings, which seem to make me stronger every day.

Have just come back from the Synod, which was held at Toleni, near Mr. Njikelana's home, in which I had the pleasure of seeing Messrs. Katiya and Magaya, for the first time since they left Lincoln. Mr. Mantanga was also there. We had a big time. People came

from all sides on Sunday. We had about one thousand and forty-five. They all came to hear the Americans speak and preach, and on that day we had all the chances we wanted to shoot our guns and we did shoot.

Mr. E. T. Magaya wants to join us as a teacher. The people are looking for a suitable site where we can start school. I saw Mr. Myoli also last week. He also is coming to us. Mr. Mtshemla wrote me a month ago. He is getting along nicely in farming, and wishes to open a day school where he is.

Remember me very kindly to Dr. Rendall. Shall write him after I have noticed how the things go. Pass my love to all the Professors and their families. I beg to remain as

Your sincere friend,

JOEL W. NXIWENA.

Cala, Tumbulands, C. C.

Student Testimonials.

It is always a gratification to hear favorable reports from abroad of the ability and behavior of the students of Lincoln University. It is far from being an unusual thing to hear of these, and they are the University's encouragement and best recommendation.

A recent letter to the President from Norfolk, Va., refers to the reception into a Baptist Association there as a minister, after an examination, of Rev. John R. Custis, of the class that graduated in April last, and it is stated that he made the best impression of any one received by the Association during the past twenty years.

The President has also received letters from members of the Presbytery of Philadelphia North, testifying to the fine examination passed and the good impression made by W. W. Todd, also of the class that graduated in April last. Each of them made addresses at the Commencement, and Mr. Custis was awarded an encyclopædia, given for the best examination in Hebrew and Old Testament Exegesis.

Mr. Todd was installed pastor of a Presbyterian church in Reading, Pa., in July; and on August 24th was married, in Antioch Baptist Church, Saluda, Va., to Miss Maude M. Washington. Mr. Todd is a native of Philadelphia, and Mr. Custis of Norfolk, Virginia.

A letter has also been received by a minister who spent his vacation at Eagle's Mere, Pa., where several of the Lincoln students were employed during the summer, and in it he spoke in most favorable terms of their courteous deportment, gentlemanly behavior and faithful service, and said all the guests would unite in this testimony.

Two members of the Senior Theological

Class, George F. Ellison and Joseph A. Kalso, assisted in the summer tent work in Philadelphia carried on by the Presbyterian Evangelistic Committee the past summer, and by their faithful labors highly recommended themselves to those having the work in charge.

Graduates in the Ministry.

The Rev. Perry W. Sewell is a graduate of Lincoln University, Class of 1897. For seven years Rev. Mr. Sewell has been pastor of Bethany Chapel, in Washingtonville, N. Y. A writer states that one need only visit his work in order to see the great good he has accomplished through God during his administration in that place.

"Mr. Sewell," he says, "is held in high esteem by the citizens of Washingtonville, and one has only to come in contact with him to find him a man of God, pure in heart and strong in intellect. When he entered upon that field of labor, morality and Christianity were at a low ebb, but since that many have found Christ and the future for the work is bright.

"Revival meetings were conducted some time since by F. Glasco, a student in the Theological Department of Lincoln University, and were successful. There were twenty-nine conversions."

Rev. E. G. Hubert, D. D., of the Class of '88, removed last spring from Lewes, Del., to Asbury Park, N. J., and assumed the pastorate of Bethel A. M. E. Church. The work is prospering under him. Thirty-eight persons were received into the church inside of two months.

The Nation's Greatest Problem.

Says *The New York Observer*:

"There are many thinking men to-day who declare that this nation's greatest existing problem is not international or industrial merely, but racial, and that it can only be satisfactorily solved by an intelligent, liberal and far-sighted treatment of the ten million colored people who are not only at our doors, but within the house. Their tremendous need constitutes a grave responsibility and a strong appeal. Lincoln University furnishes a means by which, if adequate provision is made, the great problem which confronts statesmen and philanthropists alike may in large measure be solved.

"Three millions have grown to ten millions. They are no longer mainly in the South or in Africa, where the distance lent a measure of enchantment, but they are swarming north-

ward, where their nearness has revealed infirmity and limitation. The best of them are unheralded and unsung, and are therefore largely unseen, while the worst are constantly and conspicuously obtruded on our notice. Let not their attractions, but their tremendous need, make the strongest appeal. Friends of humanity may well employ their means to give Lincoln University the opportunity to lengthen its cords and strengthen its stakes."

Lincoln University Public School.

Since the establishment, many years ago, of Lincoln University as an institution for the training of colored youth, in Lower Oxford Township, Chester County, Pa., four miles from the borough of Oxford, quite a considerable village has grown up around the railroad station and post office, which, with the village also, have as their name that of the Institution, viz., "Lincoln University."

There are churches, schools, stores and other business places in the village. Quite a considerable of the population is colored. Previous to the establishment by the University of a boarding hall of its own, the students boarded in some of the colored homes.

The readers of the daily papers were some time since treated to accounts of a conflict or dissension which had arisen between the colored people of the village and the Board of School Directors of Lower Oxford township.

The University itself has had no connection whatever with the affair.

It arose, as we understand, in the following manner:

In the primary grade of the school at Lincoln there were over sixty pupils, among them thirty-five colored. In some instances they sat three in a seat and it was almost impossible for the teacher to do justice to such a large number. Hence it was thought necessary to divide the grade, and it was thought that the very best solution would be the establishment of a separate colored school, with a colored teacher.

Following out this policy, a building near the school was secured and fitted up with good substantial furniture, single desks and all the conveniences.

A young colored woman, a graduate of the State Normal School at Shippensburg, was selected as teacher, and every effort, it is said, put forth to make the new school equal, if not superior, in equipment, to the old building.

It was thought at first that the colored population was reconciled to the arrangement, but different counsels seem to have at length prevailed, and the colored parents objected to it. They insisted on having the same school and the same room for their children with the

whites. When this was not allowed, their children returned home, and the new teacher of their own race was left to sit alone in the new room for some days.

The School Board gave notice to parents that the Compulsory Education Law would be invoked to compel them to send their children to school or suffer a penalty. Certain colored parents presented a petition to the county court for a mandamus to compel the Directors to admit their children to the white school. A private school was also opened by a colored woman of the village, to be supported and conducted under the auspices of a colored association. A few of the children attended this. At last accounts some of the families were sending to the regular school, and it was thought that the trouble would soon be at an end and harmony reign.

It is greatly to be regretted that the colored people of the village did not acquiesce in the arrangement of the Board of Directors, as it would clearly have been to their advantage.

We must remember, however, that possibly some are lacking in intelligence and greatly influenced by the feeling that many regard them as an inferior race, unfit to associate with the whites. They feel this more when their children come to be affected by it, and it only requires the influence of a few discontented ones to awaken jealousy, and arouse antagonism against any movement which would seem to place a stigma upon them as a race.

Trustees of Lincoln University.

Rev. Isaac N. Rendall, D. D.,
Lincoln University, Pa.
Hon. James A. Beaver, ex-Governor of Pa.,
Bellefonte, Pa.
Rev. Stephen W. Dana, D. D., Philadelphia.
Samuel Ralston Dickey, Esq., Oxford, Pa.
Rev. Wm. A. Holliday, D. D., Plainfield, N. J.
William H. Scott, Germantown, Philadelphia.
William H. Vail, M. D., Newark, N. J.
J. Frank Black, Chester, Pa.
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Rev. W. T. L. Kieffer, D. D., Milton, Pa.
Rev. John Calhoun, D. D., Mt. Airy, Phila.
James L. Twaddell, Devon, Pa.

Lincoln University Herald.

Vol. XIII.

LINCOLN UNIVERSITY, PA., NOVEMBER, 1909.

No. 10

An article appeared recently in the religious press, entitled, "The Race Problem and Liberia," by Rev. Joseph W. Holley, D. D., a graduate of the class of 1902 in Lincoln University, and Principal, at the present time, of the Normal, Agricultural and Industrial Institute at Albany, Georgia. Dr. Holley maintains the practicability of a solution of the race problem through emigration, under favoring conditions, of large numbers of Negroes to Africa.

We propose to give, in the next issue of the HERALD, extracts from Dr. Holley's article, together with a criticism or review of it.

Faculty of the University.

REV. JOHN BALLARD RENDALL, D. D.,
President, and John H. Cassidy Professor
of Classical and Ecclesiastical Latin.

REV. ISAAC NORTON RENDALL, D. D.,
Mary Warder Dickey President ex-honore
and Professor of Evangelism and
Polemics.

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

REV. ROBERT LAIRD STEWART, D. D.,
Professor of Pastoral Theology, Evi-
dences of Christianity, and Biblical
Antiquities.

Dean of the Faculty of the University.

WALTER LIVINGSTON WRIGHT, JR., A. M.,
Reuben J. Flick Professor of Mathematics.

REV. GEORGE BOGUE CARR, D. D.,
Wm. E. Dodge Professor of Homiletics and
English Literature.

REV. J. MORRISON GALBREATH, A. M.,
Mrs. Susan D. Brown Professor of In-
struction in the English Version of
the Bible.

REV. GEORGE JOHNSON, A. B.,
John C. Baldwin Professor of Systematic
Theology and Philosophy.

REV. WM. 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 HARRIS RIDGLEY, A. M.,
Henry A. Kerr Professor of Hebrew.

The Opening of the Year.

Lincoln University opened for the fifty-fifth academic year on Thursday, September 23d, 1909.

Various material improvements had been made during the summer. Chief among these was the wiring of all the public buildings. These are now ready for electric light as soon as the dynamos can be secured.

This year there were 63 applicants for admission to the Collegiate Department. Of these, 28 were admitted.

The entering class in the Seminary numbers 23 men. The total enrollment in the Theological Department is 60.

The Rev. William P. Finney, of Moorestown, N. J., is teaching English Literature in the College.

Report on Lincoln University to the Synod of Pennsylvania.

BY REV. S. S. GILSON, D. D.

It was my great pleasure to visit Lincoln University on the Day of Prayer for Colleges, and it was an event in my life long to be remembered.

The Institution is doing a work which no other institution in the Synod is doing or can do. Its location is an admirable and attractive one at Lincoln University, Chester County, Pa., midway between the two great cities of Philadelphia and Baltimore, on an eminence the highest between the Susquehanna and the sea, surrounded by a rich and well cultivated agricultural section.

The University possesses 132 acres of land. A portion of this is occupied by dormitories, recitation and other halls, the residences of the professors, with their yards and gardens, and the beautiful and extended campus; other portions are farm lands and truck lots, where grains and vegetables are raised for the use of the University boarding hall. A beautiful grove also adorns the property.

The buildings are twenty-two in number, and constitute, with the property, an admirable plant, well adapted to the purposes of the University. The faculty consists of eleven professors, chosen for their adaptability to, and interest in, the special work of the University. They are genial, accomplished gentlemen, whose abilities will compare favorably with those possessed by the faculties of our other higher institutions of learning.

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

Dr. Isaac N. Rendall, who has been with the University as President, and for the last three years as Honorary President, for forty-three years, and who is honored and beloved wherever known, still continues to give his services as instructor, although past four-score.

The President, Rev. John B. Rendall, D. D., the distinguished Ex-Moderator of the Synod of Pennsylvania, has been with the University for over thirty years, and by his presence and personality attracts and impresses every visitor to the Institution. All are made to feel that an institution directed and guided by such a head cannot but prosper and be successful.

We found a fine body of students, about two hundred in number, under instruction. They were gentlemanly in appearance and evidently deeply interested in their studies. Their recitations, perceptive powers and ability of expression, compare favorably with the students of other colleges and seminaries. About sixty of their number were in the Theological Department, which ranks now as fifth among the theological seminaries of the Presbyterian Church.

The services of the Day of Prayer for Colleges and Seminaries were observed by faculty and students with much impressiveness, and we were made to feel that a spirit of religious fervor and interest pervaded the institution, and that God's favor and blessing was felt necessary for success in its work. That blessing has been highly enjoyed in the past, and the fruits of the Institution's work are abundant in many parts of the land, but especially in the South.

Over thirteen hundred young men have received instruction in Lincoln University. About five hundred of these have entered the Gospel ministry, and are to-day the useful and trusted leaders and preachers in different denominations.

It is a sufficient recommendation for any young man to know that he has studied in Lincoln University.

While the University continues to do a great

and good work, for which it is well equipped, its usefulness ought not to be limited to its present equipment and resources.

There is a loud call for a greater and more extensive work. Its number of students ought to be doubled, as they easily could be if the means were possessed for their accommodation and support.

Many of the students are poor and need to be aided. More scholarships for the support of the students in whole or in part ought to be contributed by churches and individuals of the Synod. The doing of this will be a very material aid in the settlement of what is regarded as one of the most momentous problems of our country.

The Synod and Freedmen.

Work among the Negroes of the South by the Presbyterian Church is still known as work for the Freedmen.

From the Standing Committee's report on it to the Synod of Pennsylvania, we make the following extracts:

"Seventeen colored churches came out from under the Freedmen's Board last year, having become self-supporting. Several others announced their desire and intention to become self-supporting in a short time. The spirit of self-help seems to be growing among the colored people of the South who have been under the care of the Church. This attitude is encouraged by the Board, which recognizes that self-help and self-respect are fundamental to the best forms of character, and that the Negro no less than the white man must be trained under these ideals."

"About 80 per cent. of the whole number of churches in the Synod have contributed to the Board. Only one Presbytery, Westminster, reports that all its churches made offerings."

"The Women's Societies gave last year almost as much as was collected from the congregations. Here, as elsewhere, the work of the women dominates the situation both in gifts and personal interest. The average offering per communicant within the Synod is seventeen cents."

"The answers in all but one or two instances to the questions as to what degree of interest is shown by the churches in the Freedmen's cause, partook of a sombre and apathetic tone. In one large Presbytery, having the largest colored population in the State, if not in any Northern State, the answer was, 'The interest appears to be declining.'"

"The great Synod of Pennsylvania, which in comparison with the other Synods of the Assembly, is so free-handed and liberal in its gifts to the Board for its work in the South-

land, has only twelve colored churches within its wide and populous borders, where are over 150,000 Negroes. How will we account for this paucity of churches? Our interest in the salvation of the Negro seems to be in inverse proportion to his nearness to us."

Among the recommendations presented by the Committee in their report and adopted by the Synod was the following:

"We commend with emphatic and universal heartiness the work which is being done within the bounds of this Synod by Lincoln University. The record of this institution of learning and school of the ministry for colored people is one of the most notable successes in the history of education as applied to the Negro race. We are proud of its achievements and have all confidence in its present management under its vigorous, capable and consecrated President and his excellent faculty. We urge our people to lend both their sympathetic interest and substantial aid to its support and furtherance in great usefulness and large power."

Second Annual Report of the Summer Evangelistic League.

The Summer Evangelistic League of the Young Men's Christian Association of Lincoln University began two years ago in the effort to give organized form to the Christian work which has always been carried on to a greater or less extent by the students in their summer vacation. For most of us it is more pleasant to work in company than alone, and the attempt to organize those who are scattered abroad every summer, owing to the necessity of making a living, in order that they may also go everywhere preaching the Gospel, has been amply justified by its results. The League tries to interpret the term "Gospel" in the widest way possible, making it include every kind of humanitarian work. Its activities have taken three lines—Evangelism, Temperance and Purity.

This year an effort was made to fight the cigarette evil, and we project a propaganda against tuberculosis and the drug habit.

From Seminary and College there were enrolled 38 members, but of these, 28 carried out the aims of the League as printed in its Plan. The ladies of the local W. C. F. U. provided the ammunition for the war against the drink evil, and our thanks are due to them for this generous support. The purity literature was secured from the Chicago Society of Social Hygiene; the anti-cigarette tracts from the *Sunday School Times*. Figures do not convey an adequate idea, but are still worth something. It is estimated that 50,000 persons at-

tended the meetings addressed by the members of the League. Over 500 services were held, and over 700 addresses were made. In addition, there were the personal reaching of individuals, the visitation of the sick, the helping of the poor, and the meeting of evil with a view to remedying it in unspecified ways.

The work was carried on in various places North and South. We may mention the following: New York, Philadelphia (in which two cities several members of the League worked in connection with the summer evangelistic movement); in the New England States—Naragansett Pier, New Bedford, Waterbury; in New Jersey—Atlantic City, Asbury Park, Summit and Princeton; in Pennsylvania—Oxford, Avondale, Conshohocken and Pittsburg; and at various points in Virginia and North Carolina. One member of the League travelled 2000 miles in preaching the Gospel, at his own charges. Others organized services in hotels. Others worked for Christ on steamers and Pullman cars. The local pastors were assisted and the young people's societies and lyceums encouraged. Sunday schools were carried on. Some played the cornet in the evangelistic meetings. The Gospel was preached by megaphone in the streets. We hope for still larger things next year.

Report of the University to the General Assembly.

We quote the following from the report of the President, made to the last General Assembly, and appearing in its published minutes:

"Carefully gathered information during the last year of those who have either graduated from the Theological Department or have been long enough with us to receive somewhat of the spirit and purpose that breathes here and have entered the ministry in the different denominations, since this Institution was founded, indicates the goodly number of 656. Some have gone to their reward, and some are still in the service, with gray heads and furrowed brows.

"In the report last year we spoke of three graduates who were to go as missionaries to Africa last June. They went their way, and the modest letters describing the great need, the superstition, the witchcraft doctors, and yet the eager listening to the story of Christ and salvation, the preaching to a thousand in a day, seemed to us more than a justification for the work of the whole year, even if not one had gone into the home field.

"We are glad to report that three more will sail the coming June. Simon Mantanga, Livingstone Mzimba, and Simon Njikelana will go to the Zulus, where already their people are

waiting for them. And these men are splendid types of Christian manhood. Instead of the least inclination to stay here where they could be called to churches, they are eager to go on their way to their lowly work among the perishing.

"It is interesting to note that thirty-one in all have gone from us to different parts of Africa. Not quite an average of one a year since 1870, when really regular classes went out from the Theological Department. Half of these are filling African graves, but they left a track of green where they went. Women and children wore more smiles, as well as clothes, where they had gone. Men became kinder, truer.

"Our main work is, however, in the United States. The Theological Department is really the crown of our work, sending out bishops, presiding elders, pastors of churches with over a thousand members each; foreign missionaries to South Africa, West Africa and the isles of the sea; ministers of the Presbyterian, Baptist, Methodist, Episcopalian and other denominations in about every State in the Union. The spiritual results of their work can only be kept by the recording angel. At their coming many an oasis has sprung up in moral deserts. More efficient than soldiers and policemen and constables, in the prevention of crime and in the promotion of honesty and good order, have been these soldiers of the cross. Many of them have only the handful of meal in the barrel, and, as in the desert of old, the manna falls only day by day. These ministers of the Gospel are a noble company.

"There are no changes to report in the staff of instruction. Of the nine professors in the Theological Department, only two devote their entire time to Seminary classes. The other seven have work in the College as well as the Seminary. We are eagerly waiting the day when there shall be sufficient income and endowment to have entirely separate professors, dormitories and other equipment, as well as double and treble the number in the classes."

Rules for Attendance and Conduct.

All students in the University are required to attend the exercises of instruction and recitation punctually and regularly.

There is neither denominational nor religious test for admission to the College, but all students are required to conform strictly to the laws of morality and of gentlemanly conduct as well as to the special rules laid down by the Faculty.

Cigarette smoking is prohibited.

All smoking in the halls and public rooms is forbidden.

The whole tobacco habit is discouraged.

The use of distilled or fermented liquors is prohibited.

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

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

A Graduate in Jamaica.

The Rev. Wilfred T. Bailey, of the Class of 1904, is doing a successful work out in Jamaica. He returned to his country in the fall of 1904, and was invited to his present field February of 1905. He has two churches under his care. He had not entered upon his work a month before he showed himself a very capable man, and one beloved all through his country merely for his great oratorical capacity. His two places have improved under his ministry considerably for the short time, and his churches and people are pleased with him as a capable and carefully trained man.

The clerk of the Baptist Association, with which he is connected, has written a complimentary letter concerning him to the LINCOLN UNIVERSITY HERALD, from which we give the following extract:

"Copies of the HERALD were shown to us by our good pastor, the Rev. Wilfred T. Bailey, S. T. B., and we (as a church) have read them with greatest satisfaction. We say very little when we remark that we are proud of our pastor as a Lincoln man and a graduate of one of the best schools in your country for the race. And we just feel that Lincoln has produced no better man, though we are assured differently by our kind pastor. Long may this College remain to aid the sons of the Negro, and we hope for a time to come when in a more signal way we out here may be able to offer her some reward."

Without that comprehension of individual responsibility which higher Christian education gives, the leaders of the colored race are but "blind leaders of the blind," and cannot adequately help to a higher plane the ten millions of their race.

Lincoln University Herald.

VOL. XIII.

LINCOLN UNIVERSITY, PA., DECEMBER, 1909.

No. 11.

The present number of the HERALD is made up entirely of accounts of graduates of the University and of what they have written. It will be interesting as showing to what they have attained and what they are doing and thinking about.

The University had a visit recently from the Rev. Dr. R. S. Holmes, who is connected with the University in a financial capacity, and Mr. Louis H. Severance, formerly of Cleveland, Ohio, and well known as an active Presbyterian elder and philanthropist, much interested in foreign missions and Christian education.

Graduate Changes.

Rev. C. H. Uggams, of the Class of '90, has removed from Orangeburg and is now in charge of the Park Church at Ferguson, S. C. He and his family have just recovered from an attack of malaria.

Rev. Harvey A. Onque, of the Class of '00, who resigned the work of Sabbath school missionary for the White River Presbytery, has accepted the position of General Secretary of the Y. M. C. A. at New Orleans, La.

Rev. S. J. Onque, B. A., '88, has taken charge of the Richard Allen Institute, Pine Bluff, Ark. Mr. Onque formerly was supply of the church at Morrilton, Ark.

Rev. William H. Weaver, D. D., who for several years has been supplying the Radcliffe Memorial Church, Atlanta, Georgia, has resigned this field and has gone to labor in the Presbytery of Indianapolis, Synod of Indiana.

An Early Graduate—A Banker in the South.

Dr. Booker T. Washington, in his interesting "Story of the Negro" in *The Outlook*, writes thus of L. K. Attwood, the President of the Southern Bank, the second Negro bank, in Jackson, Mississippi:

"He was born a slave in Wilcox County, Alabama, about one hundred and fifty miles from Tuskegee, in 1851. He was sold on the block when he was eighteen months old. His mother bought him for \$300, and moved with him to Ohio. In 1874, he graduated from Lincoln University, Pennsylvania. Two years later he was admitted to the bar in Mississippi. He served two terms as a member of the Mississippi Legislature from Hinds County, and has held the positions of United States Commissioner and United States Deputy Revenue

Collector for the Louisiana and Mississippi districts. He is one of a group of professional colored men who have found that business pays better than politics."

*A Zulu's Growth in Grace.

Of the above, President Rendall writes as follows in the *Assembly Herald*—

"Seven years ago seven Zulus came from South Africa to Lincoln University to study for the ministry. The eldest was Simon Mantanga, a chieftain's son. According to their custom, priority of age gave both authority and responsibility. Simon was powerfully built, with a stern-set, black face. A week or two after their arrival, two or three students, native American Negroes, decided to test the African metal, and came where two or three of them were standing and began to tease and taunt the rude heathen bushmen, as they called them, and finally ventured to seize and shake one of them. The spirit of the jungle came into Simon, and he sprang on the leader, and with one powerful blow he felled him to the ground, where he lay unconscious for some time, and from which blow he was several days in recovering. This may be the proper place to state that from that day to the last of the seven years Simon and his companions were strictly immune from every attack of tongue or hand. Simon was sent for and reproved at the President's office, where a long lesson on meekness and forgiveness and Christlikeness was given.

"It was the first and last blow ever struck by Simon Mantanga. He became a real elder brother not only to his six comrades, but to many another student. Was some one sick? He was one of the first to sit by his bedside and minister. Was some one out of work in the summer vacation? He was the first to help him find something to do, and sometimes give him his own position and find another for himself. He was gentleness and kindness personified. On the 9th of October, he sailed for his far-away home, with a great yearning in his heart to live and preach the love of God in Christ to his countrymen.

"His gray-bearded chieftain father, nominally converted some years ago, lapsed into heathenism again, and his mind was poisoned against the absent son. This has been a great grief to Simon, and has been one of the burdens of his prayers, and it looks as if a Zulu's prayer was answered, for in one of the last letters before sailing the word came that his father's heart was changed and he was waiting to welcome his son."

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History and Experience of a Lincoln Graduate.

Some of the readers of THE HERALD will remember Rev. Lawrence Miller, who graduated from the Theological Department of Lincoln University in 1880. Until 1884, he was pastor of a church in Wilkes-Barre, Pa., during which time he preached on a Sabbath for the present editor of THE HERALD. From 1884 to 1886 he was pastor of the Elder Street Church of Harrisburg, Pa. For the next ten years he was a pastor in Macon, Georgia, and then for a time a Sunday School missionary in the same State. He has been twice a Commissioner to the General Assembly.

In the November *Assembly Herald*, the Rev. Dr. Edward P. Cowan, Secretary of the Board for Freedmen, gives the following facts concerning him, as also a letter received from him:

"Nearly forty years ago, a brother of mine wrote me that there was on his farm a young colored boy whom they had taught to read and write, and who, if I could obtain for him the advantages of an education, would likely grow up to be a very useful man.

"I had him sent on to my home, which was then in Germantown, Philadelphia, and I secured from friends the means with which to pay his way through Lincoln University. I kept him there for seven years, through the college and theological courses.

"He has been for many years in work under the care of the Freedmen's Board, and is at present Principal of McClelland Academy at Newnan, Ga., and also pastor of two colored churches.

"This good brother recently made a visit back to his old home, and on his return wrote me the following letter, with no thought of its ever appearing in print:

"DEAR BROTHER:—My vacation is over, and I feel much the better for having taken it. I spent it in Missouri. It was the fourth visit

I have made there since I first left, thirty-eight years ago this coming November, and I think I enjoyed it more than any other. While I found that many of my friends and relatives had departed this life, and many others had moved to other parts of the country, I found many others still there who remembered me well, and were glad to meet me once more. I was overjoyed to meet them.

"While in Fulton we had a sort of kinsfolk reunion. It was a joyous meeting, in which many pleasant memories were awakened.

"I met many white friends who insisted on my visiting them. These visits were exceptionally pleasant. I had not dreamed of being so well remembered by them. I met Mrs. John Black, *nee* Bright, who was a member of the family that once owned me. I had not seen her since the morning we left their home, soon after freedom. She was then a young lady, and I a little lad. She is now quite advanced in years, but has a vivid remembrance of those early days. Ours was a happy meeting. Her family were good people, and especially so to me. She was delighted to learn that I was engaged in a good work, and was a minister of the Gospel.

"I spent several days down on the Nine Mile Prairie, the pleasure of which was like that of my stay in Fulton. Dr. John F. Cowan, your brother, was spending his vacation down there at his country home. My uncle used to cultivate this farm for him. It was there I first became acquainted with the Cowans, who became my benefactors.

"I rode over on horseback to see him. This was one of the objective points of my trip West. He knew much of my life and labors, and was pleased to learn more. It was his wife who taught me my A, B, C's, and the First, Second and Third Readers. My trip west would have been incomplete without visiting and spending a few hours with Dr. Cowan. He is a great, grand and good man. While he is a prominent professor in Westminster College in Fulton, he is still pastor of the Auxvasse Presbyterian Church. They will not give him up.

"I spent two days in St. Louis and one in Louisville, Ky. My health was much improved, and I gained ten pounds in a little over two weeks.

"I arrived home on Thursday, the second inst. Professor Adair, my assistant, came on Monday the sixth. He, Mrs. Miller, and I, have scoured the new building from top to bottom, and cleaned all the desks. Mr. Adair has repainted the blackboards, and we will soon be in good shape for opening.

"During this month's gratuitous service of Mr. Adair, I am boarding and lodging him free of charge. When remodeling the old building,

much of the plastering was knocked off. Much also had previously fallen. So when plastering the new walls, I had the old ones also plastered. The old blackboards and patched walls did not make the rooms look the best. So I am now having the whole kalsomined. Six rooms and a hall are done, and I hope to have the others done before opening. We are hoping and preparing for a successful term.

"Yours fraternally,

"LAWRENCE MILLER."

The Race Problem and Liberia.

The above subject was recently treated at some length in the religious papers by Rev. Jos. W. Holley, D. D., a graduate of Lincoln University, of the Class of 1902, and at present Principal of the Agricultural, Normal and Industrial Institute at Albany, Georgia.

We give the following extracts from his article:

"For years I have given this whole question the best thought of which I am capable, and I give it as my deliberate and solemn judgment that the Liberian situation is America's opportunity to settle, once for all, her race problem. The early colonization scheme failed because it was too early, except in so far as it served to obtain and hold a territory which could hardly be gotten on the continent of Africa, and to prepare the way for what should soon become one of the largest and most significant racial movements in modern times. The Negro was not prepared before or at the close of the war for the work of establishing and maintaining an honorable government. He needed a half century in the best schools of America, and contact, which he has had since his freedom, with the white man in Church and State, to fit him for the responsibilities of self-government. This he has had, and the time is ripe for an exodus of American Negroes to the land of their forefathers. And to my mind, the call to Liberia is a call of God. For three hundred years God has been preparing us for the redemption of our brethren in Africa, and the time is at hand for a forward movement on the part of those of us who are trained and whose hearts are beating in sympathy for those who are calling us to our native land.

"There are several things which indicate that the voice of God is in this Liberian call.

"The very things asked by Liberia are the very things denied us here, and which we are prepared by fifty years of training to give. The Liberians ask that their debt be taken by our government; that their fiscal affairs be regulated, their military, postal, interior, agricultural and judiciary departments be established and put on firm basis. This our government could do with less than half the money

expended in the Philippines, and with far better and more lasting results. One dollar spent in making Liberia attractive for settlement by the American Negro would be worth more than a hundred spent in the Philippine Islands.

"For it would not only begin what would finally settle the race problem in this country, but it would mean the ultimate redemption of Africa to civilization and to Jesus Christ. The better class of Negroes are not only prepared to furnish the leadership and inspiration needed in Liberia, but they are ready to go, provided the road is made clear. They are becoming more and more dissatisfied with conditions in this country, and already a movement is well on the way looking to sending a strong petition to Congress asking that Liberia be taken by our government as a protectorate and a boat line be established between the two countries in order that the exodus may begin.

"There is nothing needed in the little State that the American Negro is not able to furnish in the line of governmental, social, industrial and religious development. He has been trained in every walk of life in this country, and men and women can be found to fill every position of honor and trust in the State.....

"Indeed, the very training we have received in this country is our greatest curse unless we are to be men here or somewhere else, and all the signs of the times point to Africa as the place for our fullest development and happiness; and if the Liberian call is not answered now, it may be a half century before Providence will open the door again. The race problem will never be settled until it is settled in God's way. God's purpose in bringing the Negro to America was not merely that he might come in contact with the highest civilization of the world, but that that contact might make him a greater blessing to a larger number, and His finger seems now to be pointing the Negro to his native land—the richest land in the world. Let the government form a protectorate and appoint a good man governor-general; start a steamship line direct from this country to Monrovia; charge a reasonable transportation fare, so as to make it easy for those who are now ready to move. Let philanthropists and capitalists turn some of their money for educational purposes from the South to Liberia; let them, under the protection of the Federal Government, invest money in railroads and other industrial enterprises on the same conditions they invest elsewhere; give Liberia free trade with this country; let the press of this country speak of the good there is in the black race, and aid in every way to arouse interest, and in twenty-five years the race problem will be settled as far as men can settle it. But you say, 'The Negro won't go.'

Under the conditions suggested, and especially a direct boat line, a stable government, an outlet for commerce, protection from foreign countries, the movement to Liberia would be similar to the present migration of Southern Negroes North, and it would be composed of that class which is more and more becoming dissatisfied with conditions in this country. I am pretty familiar with the sentiment among the educated Negroes, both North and South, and I feel quite certain that they would welcome an opportunity to escape the narrow limits to which they are being confined. But they have too much sense to go to Liberia, or anywhere else, until the conditions are made ready. And this government ought to do it as an act of justice to the Negroes and a protection to itself."

Experience in Liberia.

Concerning Dr. Holley's solution of the race problem, the Rev. Dr. Wilson, of Macon, Mo., writes as follows:

"Although the solution proposed will by many be deemed chimerical, it is but the initiative of an agitation that will force itself upon the attention of the public.

"Involving as it does the weal of both races in this country and the unnumbered millions of the Negro race in the Western Hemisphere, and the Fatherland as well, it swells into proportions stupendous and portentous, challenging the thoughtful consideration of patriots and Christians alike.

"To myself, the subject so ably discussed by Mr. Holley, appeals with special force, the reasons for which I may be pardoned here for reciting.

"The first seven years—'51-'58—of my ministry, I was, by the appointment of the Board of Foreign Missions of the Presbyterian Church, Principal of the Alexander High School at Monrovia, the capital of Liberia. Several pupils, who began their classical studies with me, later became very prominent in Church and State, in public and private life. For four consecutive terms, one was President of the Republic. Another was Attorney General, and a third successively Secretary of State and Minister at the Court of St. James. Another was a prolific author and was pronounced by one who knew him the first linguist in the world. And if ability to speak fifty-two languages, ancient and modern, Aryan and African, merits that praise, then Edward Wilmont Blyden, D. D., LL.D., is entitled to the high encomium. Others also adorn the walks of professional and private life. I was one of three who erected the Presbytery of West Africa, and was its first Commissioner to the General Assembly in 1859.

"There were also incidents not so pleasing. For two years the Atlantic rolled between me and a beloved wife. My eyes were not gladdened by beholding my firstborn son until he was eight months old. I was saddened by the death of an infant daughter, whose dust mingles with African sand. Twice my life trembled for days in the balance under burning African fever. To escape its intermittent return for a month was rare after that. But enough.

"Mr. Holley's objective I have long entertained as the best solution of this intricate and perplexing problem. Nor has it lain idly in my brain. Again and again I have advocated it by voice and pen, in public and in private, though apparently with little success. The means outlined by Mr. Holley for solving the problem, somewhat modified, I also heartily indorse, though I am not so sanguine of its speedy realization as he. In this electrical age, events move rapidly, but safety is as valuable as speed. Granting that our government shall assume the protectorate of Liberia, which the able Senator of New York, Mr. Root, deems impracticable, and gladly admitting the justice of Mr. Holley's estimate of the advancement of the Negro since emancipation, there does not seem to me a due appreciation of the obstacles which environ the scheme, some of which, though not insuperable, are very formidable. Not to discourage, but to forearm against another disastrous failure, I desire briefly to bring these obstacles to the attention of those most deeply concerned.

"Territory within the jurisdiction of the Republic is ample for many millions beyond its present occupants. But it is a wild waste. Only fringes along the streams are cultivated. Not a tithe of it has been subdued. Five acres were allotted originally by the government to a single man and ten to a family. This made a small estate, to be sure, but not more than one in ten of the early immigrants in that enervating climate, especially when undergoing the acclimating process, was able to clear and cultivate. Perpetual summer thins the blood and relaxes the muscles, unfitting one for the labor endurable even in our Southern States.

"Agriculture is the first necessity. Native labor is cheap, but until moralized by Christian civilization, utterly unreliable. The plow was in my time unknown; the hoe was the king implement of husbandry. The horse, brought to Liberia by ship, contracts close fever, dwindles and dies. The streams are navigable but a shore distance from the sea, and zigzag footpaths are the only roads through the jungles. Much more might be said, but let this suffice to hint what success in so great an enterprise demands."

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