

Lincoln University Herald.

VOL. XVI. LINCOLN UNIVERSITY, PA., DECEMBER, 1911-JANUARY, 1912. NO. 1.

The Children's Village of the Seybert Institution.

This is located near Meadowbrook, on the New York Division of the Philadelphia and Reading Railroad, about 13 miles from Philadelphia. Here on a tract of 300 acres, about half of which is farmed, and the other half used for a village, has been founded, through a goodly legacy left some years ago by Henry Seybert, a village for poor boys and girls. It is run on the cottage plan. Each cottage has a husband and wife, to whom are given the titles of "house father" and "house mother." Their duties are to take a parental care of the boys and girls in their cottage. The institutional village has its own school, with principal and teachers. It has also its chapel, where services are held once a week. These are undenominational.

ITS INDUSTRIES.

Besides the school there is a farm, with its barn and a dairy, store and office. These, with a mail service and with work around the many homes, afford livelihood for the inmates of the village. The boys have a certain period in which to work and a certain period for school. A careful record of their time is kept, and they are paid in Seybert currency, which can only be used here, and, when they have paid their board and bought their clothes, they are at liberty to bank their money, and when they leave the village they may draw American money; one dollar in Seybert equals twenty cents in American. Some of the boys have been able to draw \$10 in American money on leaving the village.

WASHINGTON COTTAGE.

Each cottage has its name. The above is the name of the cottage presided over by J. B. Brandin, a graduate of Lincoln University, of the Theological Class of 1910, from whom have been derived the facts concerning the institution.

In his cottage is accommodation for fifteen colored boys. Their stay is from three months to three years. They are sent out as they are fitted to fill needed positions.

Writes Mr. Brandin: "In the Washington cottage, we hold three Bible services a day, and have been able to read the whole Bible through once and the New Testament twice. In each service the lesson is taught catechetic-

ally and nearly every boy can tell quickly the number of books in the Bible, their names and by whom written. We are glad to say that there has not been a single boy in our cottage who left without having accepted Christ as his Saviour. We do not agitate denominationalism, and the boys generally choose the denomination held in most esteem by their parents.

We love our boys and are happy when we are imparting to them such things as we feel will make them better citizens in after life, and prepare them for heaven.

A pathetic scene is beheld when a boy is told that he is to leave the village, not only by the boy who is leaving, but by all of the inmates of the cottage. The last boy to leave our cottage was Fred Brogden. He was to go to his own parents, but on receiving his last instructions from his house father, his eyes dripped with tears. He left the village on Thursday, and Saturday of the same week came out to see us and to spend the day with the boys.

One boy's mother asked him when visiting him if he wished to go home for the holidays? He answered: "I would like to go home for the holidays, but I want to come back when the holidays are over."

They are like the men of Lincoln, who really catch the spirit in Lincoln. Once they matriculate they are always ready to answer the call of the orange and blue. These boys are always ready to come home, and we are not alarmed about a boy running away after the first month.

TO WHOM IS THIS DUE?

First, to the Superintendent and wife. They are the ones who most inspire this universal love in the hearts of this village's inmates. Nowhere have I met two people more generous, kind and loving to those who were under their supervision. Nowhere have I seen such executive power demonstrated in a more Christlike manner than in Professor Buck, the Superintendent of the Children's Village.

Though the house parents may not be in possession of ideal qualities on arriving at the village, they soon, if of the right mind, catch the spirit from their Superintendent, and so carry it into effect in their cottages as to sweeten the hearts of the young. We, the parents of Washington Cottage, love our boys, and because of that, we gladly serve them. We believe our boys love us and because of this they obey us.

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LINCOLN UNIVERSITY, PA.

Dr. Creditt at Howard University.

Rev. Dr. Wm. A. Creditt, of Philadelphia, one of Lincoln University's most helpful, as well as most creditable, alumni, and the Principal of the Downingtown Industrial and Agricultural School, where a class of nineteen young men are being prepared to enter Lincoln University, recently visited Howard University at Washington, and addressed its student body. About one thousand young men and women were present.

Professor Kelly Miller, in introducing him, said:

"It is my privilege to present to you a young man who is worthy of your imitation. Many of you have read my pamphlet, entitled 'The Talented Tenth.' I am frank in confessing that I had Dr. Creditt in mind as an embodiment of the principles therein set forth.

"I wish, therefore, to present him to you as a human document. Dr. Creditt pursued his collegiate course at Lincoln University, and afterwards studied at West Newton Theological Seminary, in Massachusetts. He then entered upon the work of the Christian ministry, and has made a record in this field worthy of highest praise.

"Howard University is indebted to Dr. Creditt in a way it perhaps knows not of. While in this city he gathered about him a number of devoted and ambitious young men in the systematic study of the Bible. When he was called to another field, these young men in a body made application to continue their studies in evening classes under the auspices of our Theological Faculty. This is the genius of our theological classes, which has added so much to the effectiveness and power of this department.

"Dr. Creditt is pastor of one of the largest churches in the State of Pennsylvania, involving a membership of two thousand souls, upon a property foundation of over one hundred thousand dollars. His church edifice is conceded to be the most beautiful and magnificent of any church building of the entire negro race."

Letter from South Africa.

We are permitted to give the following extracts from a letter to President Rendall from Rev. Thomas Chalmers Katiya. It is written from Nancefield, Johannesburg, Transvaal, South Africa, and dated the 11th of October:

I am afraid that friends in America think me unappreciative of what they did for me. I say this because they seldom, if ever, hear anything of me or of my work. Nevertheless, I assure you that human speech is a powerless medium to convey the heartfelt gratitude for all that was done for me by them.

Perhaps some of the young men have told you of the demise of the Rev. Pambani J. Mzimba, father of Rev. Livingstone N. Mzimba.*

He died on the 25th of June, 1911.

Great as is our loss, there is satisfaction in feeling that the spirit of his life is still among us, and that the principles of truth, love and fidelity, which he so well planted while yet on earth, will live and influence for generations to come. Console ourselves as we will, there is no disguising the fact that his death is an irreparable loss to the entire community, regardless of sect and creed, and leaves a void difficult, if not impossible, to fill. His was a life so grandly moulded that coming generations will be able, through the perspective of time, to measure properly.

For the present we can scarcely appreciate his great work in the African world. He was a unique figure in the Bantu community, and was among its foremost ecclesiastics.

He feared not the face of man. He loved the truth and was earnest in contending for it. He was of a deeply sympathetic nature. His faith in God and in the triumph of righteousness, and in the vindication of His ways never for a moment forsook him. He was tried as few men are tried. He passed through the fire. He could say with the Patriarch, "Though He slay me, yet will I trust in Him." "Faithful unto the end, he has gone to receive from his Lord the promised crown."

He had been trying to negotiate for some more of our boys to go to Lincoln. If any conclusion was arrived at I shall be pleased to know it.

There is a young man here who has been to see me once or twice. He desires very much to come to Lincoln, but he does not know of the arrangements which Mzimba may have made.

At present he is in service endeavoring to get sufficient money to pay his passage, if Lincoln will receive him. His name is James Mabandla, Tsolo, Griqualand, East.

As to his qualification to matriculate, I am not sure, but will see him and find out.

*Mr. Mzimba was the minister who brought the Kaffirs to Lincoln University.

I myself have two brothers who may or may not be able to come to Lincoln University. If they come it won't be until five years hence, as I want to prepare them myself. They are in school at present, one at Johamstown, the other at Port Alfred. Best regards to all.

Faithfully yours,
T. CHALMERS KATIYA.

The Social Service of Witherspoon Street Presbyterian Church.

The Rev. George Shippen Stark graduated from Lincoln University, as A. B., in 1899. He then took a theological course in Princeton Theological Seminary, graduating in 1902. Since that year he has been in charge of the Presbyterian Church for colored people in Princeton. His work presents some interesting features well worth the attention of the readers of the HERALD.

Looking north from "Old Nassau," down Witherspoon Street, Princeton, one sees a thickly populated area, materially prosperous and offering many moral problems. To enter this section he must pass through a district monopolized by saloons and pool rooms, surrounded by drunken crowds, brawlers and loafers. This is the vortex into which young men, and young women, too, are not infrequently drawn and lost to temperate, clean and honest living. In such a district, knowledge of vile human living is early forced upon the growing boy and girl. The street is the problem and the church that desires to save the growing boys and girls must find some way to keep them off the street. The fathers are at work and the mothers, too, must "work out." So the children, without supervision after school hours, take to the street. Herein is the church's duty and privilege. It was decided to unlock the doors, invite the children daily into the Sunday school room and there to provide wholesome recreation and instruction with proper supervision. The work now being done may be explained by the weekly schedule for the year 1911-1912

Monday, 3.30-5.30, Children's social hour; 8.15-10.00, Y. P. S. C. E., social entertainment in the Parish Parlor.

Tuesday, 3.30-5.30, "Boy Scouts of America." Business meeting, study official manual, games, monthly social; 8.15-10.00, Singing School.

Wednesday, 3.30-5.30, Westminster Guild (girls), business meeting, Mission Study, games, monthly social; 8.15-10.00, Women's Guild, making garments for poor and children in Orphans' Home; Men's Guild, general idea of "Men and Religion Forward Movement," union social with Women's Guild, monthly.

Thursday, 3.30-5.30, Advanced Class in Cookery and Marketing (girls), social—serve and eat

food cooked by class, fall, winter and summer courses; advanced class in nature and use of tools, wood-working, wood-finishing, chair caneing, shoe mending (boys); social monthly as guests of cooking class; fall, winter and summer courses.

Friday, 3.30-5.30, Elementary Classes, girls and boys; subjects, same as on Thursday for girls and boys; annual exercises and exhibition of work, advanced and elementary classes.

Saturday, 10.30-12.00, Sewing Class for girls.

HOW DID IT BEGIN?

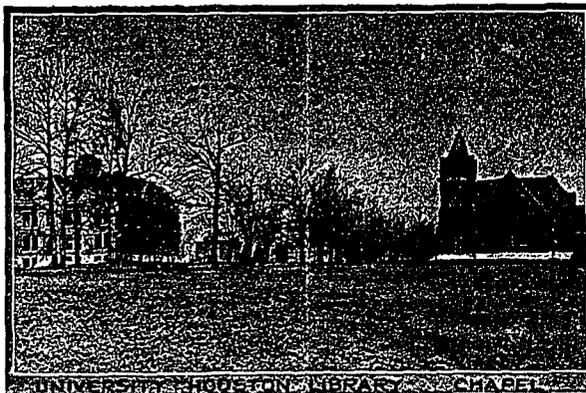
The "Social Uplift" work was begun in a Sunday school building unsuited to such work, and with very meagre equipment, but it very early demonstrated its worth, and wealthy friends in the town, appreciating the need, erected and equipped at their own expense (\$7,000), a large six-room "Parish House," with all modern conveniences, which they presented to the church and dedicated for this social service. This building adjoins the main auditorium of the church and affords a commodious and well appointed church plant.

Besides the class rooms and recreation room, provided with games and social hall for concerts, suppers, etc., a very striking feature of the work is the "Parish Parlor." This is a room furnished as a sitting-room and under the management of the Y. P. S. C. E. It is a social centre for strangers, especially girls, residing in the homes of their employers in a portion of the town distant from this parish, who, because of their isolation, remain unacquainted and feel lonesome, or possibly become acquainted with undesirable persons. By an arrangement with the employers, the young people seek the strangers, invite them to the Parish Parlor, where, by religious meetings and socials, they find help, recreation and friends.

The church owes a very large debt of gratitude to "The Friendly Neighbor Committee," an organization of ladies, and to the "Men's Brotherhood" of the First Presbyterian Church, of Princeton. They have been true to their names. The ladies, principally Miss E. D. Paxton, erected and equipped the Parish House. The Brotherhood gave the Y. M. C. A. building. Miss E. D. Paxton, Mrs. Grover Cleveland, ex-President Woodrow Wilson (now Governor of the State), Rev. L. S. Mudge, Rev. Paul Van Dyke, Rev. Paul Martin, and long lists of others, have played games with or delivered lectures for the men, women and children. There is a method in this for GOODNESS IS CONTAGIOUS as well as evil.

Is this social service worth while? Unquestionably so.

(1) Some young men converted and in active service in the church. Others "braced up



morally." It is also a bridge between the Sunday school and the church.

(2) It provides definite and helpful spiritual service for members of the church as volunteer workers.

(3) It promotes spirituality in the church. "Ministering Unto."

(4) It has developed "self reliance" on the part of the church. "We can" instead of "We cannot." The pioneer in this new work in the State and with the increased expenditure involved the church has become self-sustaining, the first of our churches in the State to accomplish this. We find that the more we work for God and others, the larger prosperity arises in the church. It is the blessing of God on the work and the workers. The church allows no questionable methods of raising money, such as fairs or entertainments in the house of worship, believing them to be immoral and destructive of the spiritual tone of the church.

(5) The church plant instead of being silent as a tomb during the week, resounds with the voices of boys and girls, men and women in worship, work and play. Increases the labor of the workers? Yes, but it is fascinating.

(6) The work is fundamental and we believe permanent. Fundamental, because we seek to influence the adolescent boy and girl to love that which is right, pure and clean, and to abhor the evil in every form.

Religious Help for Negroes.

Ex-Governor Northen, of Georgia, calls on the whites of the South to interest themselves in the religious help of the negroes of their own community. He says:

"If we do not, the civilization of the South is doomed to final decay and thousands of human souls to eternal death. We must be brave enough to resist the restraints of an unrighteous public opinion with its race prejudice. Prejudice of any kind is born of the

natural man and is not the spirit of Christ. Many consecrated men and women would undertake to teach the Bible to negroes if they did not fear social ostracism. When Jesus talked with the woman at the well, He did not reduce Himself to her low standard of living before He ministered to her deep spiritual needs. He did not think of social equality, but He did think of the soul equality of all men. We are told that all negroes will deliberately lie and steal and that they are thoroughly degenerate. But the most striking element in the plan of the Gospel is its power to save to the uttermost. Jesus came to call sinners, not nice people, to repentance. I have heard many sermons preached on missions to African negroes, but never one on missions to those in our South. I have heard many public prayers offered for the success of missions in Africa, but never one for the salvation of our own negroes. But what is the difference between an unsaved negro in Africa and an unsaved negro here?"

Welsh Mountain Mission.

The *Philadelphia Record*, of November 19, 1911, gave an extended account of Rev. M. H. Hagler's work on the Welsh Mountain, Lancaster County, Pa. It was illustrated with cuts of Mr. Hagler, his church and home, and two of his daughters, one of whom is a teacher in the Coatesville colored school. Mr. Hagler is a native of Alabama, and having been born seventy days before the Emancipation Proclamation, was born in slavery. He was for seven years a student in Lincoln University and graduated therefrom in 1891. With the exception of a few years, he has labored on the Welsh Mountain, near New Holland, ever since, and is widely known throughout the region. In connection with the Mennonites, an industrial school has been established, and a domestic science school, to teach the colored girls housekeeping, is contemplated.

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VOL. XVI.

LINCOLN UNIVERSITY, PA., FEBRUARY, 1912.

No. 2.

Lincoln University.

BY PRESIDENT J. B. RENDALL.

The Beginning.

The vow of Rev. John Miller Dickey, D. D., at the ordination of a missionary to Africa in 1849 was the spiritual grain of mustard seed which has since grown to a goodly tree.

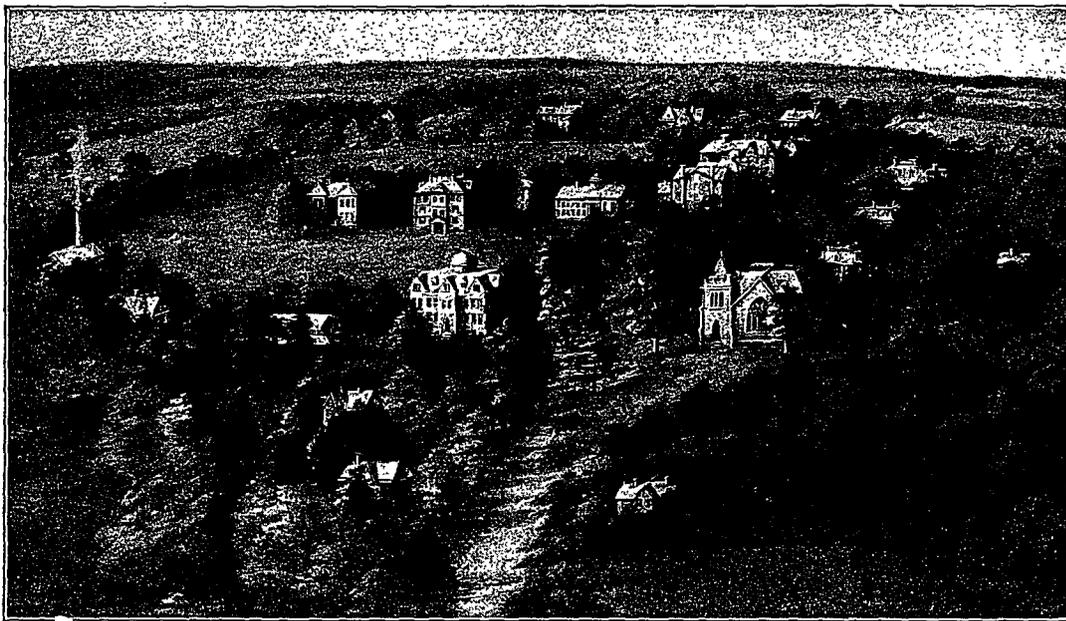
The Name.

On April 14th, 1865, after war's flood of blood had subsided and the Dove of Peace

"If the Son shall make you free, ye shall be free indeed."

Two Helpful Boards.

The Presbyterian Board of Education has been a long-tried and true friend. For many years, in round numbers, and as a general average, there have been thirty students in the college and seminary preparing for the Presbyterian ministry. The kindly, generous hand of this Board during these many years has been stretched out to this group of students. The visits of the Secretaries of this Board have left lingering memories.



BIRD'S-EYE VIEW OF LINCOLN UNIVERSITY.

flew forth over the land, Abraham Lincoln fell mortally wounded. On the day after, Rev. Isaac N. Rendall, D. D., was on the train to take charge of the work here. The year following, the Pennsylvania Legislature changed the name from Ashmun Institute, to Lincoln University, after the immortal President. One of the most striking and pathetic representations of the martyr President is the tall, gaunt man, with his kind, yearning face, and by his side a Negro, with the broken and fallen shackles of physical bondage. It was fitting that this, the first institution for the Christian education of this race, should take the name of the Great Emancipator. As its purpose was to break the bonds of intellectual and spiritual thralldom, its motto, engraven on its seal, is,

There has been an average number of Baptists, and the same number of Methodists, and a scattering number of Episcopalian and other denominational candidates for the ministry, making altogether one hundred students preparing for the ministry each year. This is about one-half the number of students our dormitories will hold. Long and close observation of one of the greatest problems of this country convinces us that our Church has no more important agency than the Board of Freedmen. And its importance is waxing and not waning. No Church agency needs more generous gifts to meet the growing needs of a cause that means so much of weal, not only to the Negro, but to the white race, than does the Freedmen's Board. The Freedmen's

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Board is one of the most important markets for our finished product.

Religious Life.

From the beginning, morning and evening, the chapel bell calls to a brief service, with which the duties of the day are begun and ended. Each Wednesday evening there is the midweek prayer meeting. Sabbath preaching services have never failed. The Week of Prayer, the Day of Prayer for Colleges, Thanksgiving Day, the Sabbath school, the Y. M. C. A., and the Christian Endeavor, are cherished features in our religious life. Instead of its being so much time subtracted from an exacting curriculum of studies, we count it a gain in character-building and the best elements of manhood.

Lincoln University is the pioneer in making the English Bible a regular text-book throughout the entire course. In no year does it become one of the optional branches.

The Theological Seminary is under the control of the Presbyterian General Assembly. They have the veto power over all professors in this department, and virtually own the property and endowments given to the Seminary, amounting approximately to half a million dollars. The Theological Department of Lincoln University is one of the General Assembly's seminaries.

Presbyterianism and the Negro.

It is sometimes thought that the polity and practice of Presbyterianism is not emotional enough, or that the Negro is too emotional to make a good Presbyterian. This is an entire mistake. The last forty-five years have seen a gradual growth, until now there are four Synods in the South and Southwest. There are nearly a score of churches, with a goodly membership of colored Presbyterians, in the Synod of Pennsylvania, and the Synods of New Jersey, New York and Baltimore follow on. The output of ministers from Lincoln and Biddle and other seminaries does not begin to supply the demand.

Missionaries.

In the various phases of mission service, thirty-four have gone to Africa. Nigeria, Sierra Leone, Liberia and South Africa, in its various divisions, the Transvaal, Natal and Cape Colony have had the Gospel from students who have had their training here. British Guiana, Cuba, Porto Rico and other West Indian islands, have another group of our students. In almost every instance, all over the South, the presence of these men, with their Christian training, means good order and good will. In one of the towns in Arkansas, last year, was the dedication of a church and the commencement of a school. The sheriff of the county was present, and told us that there was never any trouble or disorder anywhere around that church and school.

Needs.

The output ought to be doubled. This means another dormitory, for what we have are full. And more of current income, for they must be fed, which costs, including the cooking and service, a little less than two dollars per week for each man. With all the unfolding pages of science, we need a little more for these men, who are to be the leaders of their race. We need another Professor of Science, to meet this need.

Lincoln University is a living, throbbing thing, with Christian service for the Negro as the dominant aim. Life means growth, and growth means needs, the small, constant streams for current expenses; without them we would be parched; and the larger gifts from the living and the dead for buildings and endowment, to strengthen and establish the work. Gifts in the form of an annuity to the giver as long as life lasts we would greatly prize.

Any inquiries by those who are moved to help will be gladly answered. The following are the names and addresses of those to whom inquiries may be addressed: Rev. J. B. Rendall, D. D., President, Lincoln University, Chester County, Pa.; J. E. Ramsey, Esq., Treasurer, Swarthmore, Pa.; Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa. —*The Presbyterian.*

Lincoln University Alumni in Baltimore.

On December 8th, in Baltimore, the Alumni of Lincoln University held a meeting in the interest of higher education. The meeting was arranged for by W. F. DeBardeleben, '03 College, who is at present in charge of the Colored Branch of the Baltimore Y. M. C. A., and was held in the Methodist Church, of which the Rev. D. G. Hill, D. D., is pastor. Dr. Hill is a graduate of the Class of '86 Col-

lege and of the Class of '89 Seminary. His church worships in a stone building of imposing size, which was purchased some years ago from the Episcopalians for \$90,000. The meeting was well attended by an audience representing those who take an active interest in the cause of higher education among the colored population.

Dr. W. A. Creditt presided, and was exceptionally happy in his introductions of the speakers. The Rev. George Johnson, Ph.D., Dean of the College of Lincoln University, made the opening address. He made a plea for united effort on the part of all in the cause of education, asserting that the day had gone by for differences of opinion as to the relative benefits of lower and higher, vocational and cultural, since all are needed. The next speaker was Professor Lewis B. Moore, A. M., Ph.D., Dean of the Teachers' College of Howard University, Washington, D. C., who brought the good-will of his institution to the meeting. The Rev. Mr. Stepto, Presiding Elder for the District of Columbia and Maryland, spoke as the representative of Wilberforce. Dr. Spencer, the President of Morgan College in Baltimore, interested the audience by his plea for improved education and plenty of it. The closing speaker was Rev. J. B. Rendall, D. D., President of Lincoln University, who was able to draw on his long acquaintanceship with the Alumni, gained during his almost forty years' service in the cause, and so to put a fitting climax on the meeting.

Judging by the expressions of opinion, the meeting was a complete success. What our colored population needs is not only more education in terms of quantity, but also more in terms of quality, and this is what Lincoln University stands for.

Successful Work of a Lincoln Alumnus.

Rev. Edward F. Eggleston, D. D., graduated from Lincoln University, Theological Department, in 1886. In a year's labor in the Presbyterian Colored Church of Oxford, Pa., he doubled the membership and cleared the church of debt. Going next to Danville, Va., he found the church there much discouraged, with but eleven members, and twelve in the Sunday school. He left it after four years of labor in a flourishing condition and free of debt. While there, he also erected the Danville Industrial School, and built a church at Milton, N. C.

As his third charge, Dr. Eggleston took a Presbyterian church in Baltimore with twenty-three members and a church edifice up for sale on account of a debt of \$6,000. He managed to save it, and during a pastorate of seventeen years twice repaired it, secured a

beautiful parsonage, brought the church up to self-support, and left it with a membership of about 250.

From Baltimore, Dr. Eggleston went to Newark, N. J., where he now is. Concerning his work there, Dr. Lusk, Presbyterian Superintendent, wrote recently in the *New York Observer* as follows:

"One of the oldest colored Presbyterian churches in the State of New Jersey is what is now known as the Thirteenth Avenue Church, Newark. It was organized in 1835, and until two years ago worshipped in a building on Plane Street, and so came to be known as the Plane Street Colored Church.

"The church had had its ups and downs, and various pastors had tried very hard at making it go. In the spring of 1908, the Rev. Edward F. Eggleston, D. D., came from Baltimore to take the pastorate. Everything was in about as low a state as it could be. The church building had been condemned by the city authorities, so the congregation had to worship in the basement, which was dark and dingy. The outlook was not very bright. Money was needed, and it was necessary to unite the congregation. But all this did not discourage Dr. Eggleston, who took hold with a will. Gradually he brought the people together in harmony and by the aid of the Home Board, and by funds that had been collected by the former pastor's efforts, the building was repaired and partly rebuilt.

"But still it was necessary to get aid from the Presbytery, as in all the years before. Providentially the way opened for a change of location, and by the hearty co-operation of Dr. Eggleston and his people, the congregation was transferred to what was known as the Wickliffe Presbyterian Church building. This is a fine stone structure, built for the Wickliffe Church about twenty years ago, under the direction of the Rev. J. Garland Hamner, Jr. This is probably the finest edifice for a colored Presbyterian church in all the Northern States. The result of this move was that the church immediately became self-supporting, a thing unknown before.

"Through the efforts of Dr. Eggleston, several hundred dollars were raised for repairs on the outside of the church, and now a new steam plant has just been installed and paid for, costing about \$1,300. The church has just concluded a ten days' celebration, during which about \$1,100 was raised. Their next effort will be to repair and decorate the interior of the church. The pastor is planning for an evangelistic campaign for several weeks in January.

"All this work has been made possible by the energetic and wise leadership of Dr. Eggleston, in co-operation with the Committee of Presbyterian Church Extension in the Presbytery of Newark. Dr. Eggleston is held

in the highest regard by his brethren in the Presbytery, and his faithful work is appreciated and heartily aided by his people. The congregations have greatly increased in numbers. Over 200 new members have been received. The services on Sunday are an inspiring sight.

"Dr. Eggleston has projected a plan for conducting a social work for young girls, many of whom come up from the outside and need the protecting care and influence of the church. A building is needed in order to make a home for these girls, and also where they can be trained for domestic service. As yet the money has not been forthcoming for this work. It would require about \$10,000. Through some individuals in the city, a fund is being collected to provide a worker who would give her whole time to colored girls and women. This is a much needed work, as the conditions here are not what they ought to be. There are about 11,000 or 12,000 colored people in Newark, and many more in the surrounding towns, and many more are coming.

"By the aid of the Church Extension Committee and the Barber Fund of the Home Board, a house was purchased near the church, at 95 Wickliffe Street, for a parsonage, which Dr. Eggleston now occupies.

"The work for the colored people in this city is now in the most prosperous condition in all its history."

Alumni Notes.

Aiken A. Pope, '11 College, is now a student in Yale Divinity School. He is a member of the debating team of the Divinity School, which recently won the interdepartmental debate of Yale University. The deciding debate was between the teams representing the Graduate School and the Divinity School. The subject was: "Resolved, That all State judicial officers should be subject to the recall." The Divinity team had the negative and was awarded the decision.

J. A. Walden, '08 College, has been installed pastor of the Mt. Zion Baptist Church, in Madison, Wisconsin. Mr. Walden has been acting as Secretary of the Negro Fellowship Reading Room in Chicago. The Mt. Zion Church was organized about a year ago, and held its services in the study of the First Baptist Church. Deciding last summer that the congregation had grown to sufficient numbers, it was organized into a regular church, with a building of its own.

The Rev. Linwood W. Kyles, '01 College, '04 Seminary, is now pastor of Big Zion Church, Mobile, Alabama. The Gulf Coast Tropical Fair Association designated Thanksgiving Day as Negro Day. In evidence of the privileges accorded them, the colored people of Mobile turned out in large numbers. The program, which had been arranged by the colored citi-

zens, was rendered in the pavilion of the Negro Building. The Tuskegee Institute Band rendered several selections, and the pavilion was crowded to its capacity by both white and colored citizens. The special attraction of the day was the address delivered by Dr. Kyles. His topic was, "The Negro and the New South." Dr. Kyles' speech was printed in full in the *Mobile Weekly Press* for December 9th, and is filled with the deepest moral earnestness and is written in the most straightforward English.

The Rev. Matthew S. Branch, '07 College, '10 Seminary, is preaching and teaching at Reevesville, Oklahoma. His school is about ten miles from his church.

Rev. William H. Jackson writes from New Bern, N. C., as follows: "I am glad to report that I am getting on nicely in my work. My field covers fifty-five counties in this State, and you may know I am busy. My Sunday schools have all done well during the past year. Several new places have been organized, and during the month of October I organized two new schools and one church. I don't hear often from Lincoln, and hence must have the *HERALD* sent me."

The following, from a daily paper, relates an incident in which a Lincoln alumnus, Rev. M. H. Hagler, did a praiseworthy act: "New Holland, Dec. 26 (special)—While John M. Thomas, who serves rural delivery route No. 4 from this place, was driving across the Welsh Mountain, one of the front wheels of his vehicle broke down to the hub. The fifth wheel struck the horse on the hind legs and the animal started to run away at full speed. Rev. M. H. Hagler, the colored Presbyterian minister of the Welsh Mountain Mission, saw the situation from a window. He ran out to meet and stop the horse. After all his efforts to prevent the animal from passing him had proved futile, he grabbed the lines and was dragged about thirty yards before the team was brought to a standstill. The hind wheels of the vehicle passed over the minister, but he was not severely injured. Mr. Thomas was not hurt, but had Mr. Hagler not risked his life, the former might have been killed or badly injured. Mr. Hagler bandaged the cuts on the horse's legs and prevented an excessive flow of blood until a veterinary surgeon arrived."

Lincoln Memorial Week will be observed at the O. V. Building, Lombard Street above twentieth, under the auspices of the National Training School, of which J. C. Banks is President, the second week of February. Rev. R. S. Holmes, D. D., LL.D., Corresponding Editor of *The Continent*, will speak Tuesday evening, February 13th, at eight o'clock. The public are invited. Admission free, but an offering will be asked at the close.

Lincoln University Herald.

VOL. XVI.

LINCOLN UNIVERSITY, PA., MARCH, 1912.

No. 3.

Tuskegee.

President John B. Rendall had the pleasure of attending the Twenty-first Annual Conference at Tuskegee on the 17th and 18th of January. The cold wave that swept the country culminated on the 15th, when the journey south was begun. That night going out from Washington the steam pipes froze in the sleeping car. At Atlanta the papers reported skating and sleighing, and the closing of the public schools on account of the cold. Snow was on the ground as far as the Chattahoochie River, one hundred miles south of Atlanta. After that it disappeared and robins were seen.

Tuskegee is about one hundred and fifty miles south of Atlanta. There is an imposing group of buildings, the most striking of which is the Dining Hall, the gift of Mr. White. With its fine dome, it looks almost like a state capitol, and here the 1,600 students, one-third girls, and most of the 180 teachers, can eat at one time. We understood that all the food on the tables, on the day we were there, except the coffee, grew in the county where Tuskegee is located. No student is allowed to take more food on his or her plate than is eaten. This early training against the tendency to waste certainly is a valuable lesson.

We saw more green grass on the Tuskegee campus than anywhere else on the trip.

The next most imposing building was the chapel. The main auditorium and the spacious galleries were filled to the door. Each public service was introduced with brief religious exercises, conducted by the chaplain or some professor. The singing was inspiring. The Tuskegee Band of forty pieces is splendidly managed by a most competent leader. Many of the pieces were the plantation melodies, nothing like it to be found in the world, with its deep religious fervor, expressed in quaint vernacular and reverential scriptural terms. I know of nothing more affecting than this outpouring of soul. There were a dozen or more of Presidents working in this general field.

Whether emphasis was laid on the Normal, or Industrial, or Theological, or Medical work in any of the schools, never was there a fuller realization of the unity of the whole work. No tinge or trace of jealousy or rivalry between the schools, but a common aim to promote the general weal of this race.

The Principal of Tuskegee, Doctor Booker T. Washington, presides with grace and dignity in the discussions of the conference, and tactfully keeps out digressions from the discussions.

Farmers, artisans, business men and educators meet in this conference, and each have their session, and it is an inspiration and revelation to discover what is being done.

A Lincoln University Surgeon.

Dr. George Cleveland Hall, Surgeon, was born at Ypsilanti, Michigan, in 1864. His father, a Baptist minister, moved to Chicago in 1869, entering his children in the public schools of that city. At fifteen years of age, Dr. Hall was Principal of a small school at Aux Vasse, Mo. From there he went to Lincoln University, Pa., graduating with honors in 1886. Immediately thereafter he entered Bennett Medical College, in Chicago, and finished first in a class of fifty-four.

Dr. Hall enjoys a reputation for surgery that brings to him patients from all parts of the United States. He has operated in nearly every large city in the East and Middle West. Seeing the necessity of post-graduate work among the Negro physicians of the South, Dr. Hall began holding surgical clinics before the various State Medical Associations, conducting them in Alabama, Tennessee, Kentucky, Virginia, Georgia and Missouri. At these clinics he has performed hundreds of difficult surgical operations, bringing to the local physicians opportunities denied them in their home town; and has to his credit the establishment of ten infirmaries where none existed before, and increased efficiency in the work of a number of others already established, whose work heretofore had been in the hands of white surgeons.

How this work has been appreciated can, in a measure, be understood by an extract from a letter written by Dr. D. H. C. Scott, President of the Alabama Medical Association, in response to an invitation to attend a testimonial banquet given Dr. Hall by the citizens of Chicago:

"Dr. Hall has done no little in the South in general, and Alabama in particular, toward arousing the medical profession to greater effort in scientific investigation and practical application. He has been unselfish in this laudable endeavor, and has lived to see his efforts bear fruit. Aside from the enthusiasm he has created, along the lines of professional achievement, he has brought to the people of this commonwealth the message of cheer and hope, born of a noble spirit, and implanted in that effective way which gives immediate and permanent help. His manifest faith and sincere interest in the New South has demonstrated, beyond question, that we

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may yet be unfettered, and soar to heights undreamed of. I congratulate Chicago in the possession of Dr. Hall."

While standing at the head of his profession, this doctor does not lose sight of civic affairs. He organized the Civic League of the State of Illinois in 1895. He has been an active member of the Board of Trustees and attending surgeon of Provident Hospital for the past fifteen years. Dr. Hall is a Director and Treasurer of Frederick Douglass Centre; a member of the Western Economic Society; Chairman of the Committee in charge of the erection of the \$150,000 Y. M. C. A. building; a member of the Chicago Association of Commerce; organizer of the local Medical Association, and active worker in the national.

In the financial world, Dr. Hall is looked upon as one of Chicago's most substantial citizens, and his holdings are his by right of personal endeavor.

THE LINCOLN UNIVERSITY HERALD is sent free to all givers to the work of the University. If any do not receive it regularly, please notify the Financial Secretary, Rev. W. P. White, 1328 Chestnut Street, Philadelphia, Pa., who edits it and sends it forth on its mission of acquainting friends with the work and influence of Lincoln University. Send him also contributions and offerings to the above address, and they will be promptly acknowledged. For twenty years he has been engaged in the work of securing funds for the institution, and is at present the only regular financial agent.

Hon. Harry W. Bass, the colored representative from Philadelphia in the last Legislature of Pennsylvania, graduated from Lincoln University in the class of 1886. On a visit recently to West Chester, to confer with others on plans for an exhibit of work done by colored people of Chester County, he was quoted in the *Local News* as follows:

"I have always had a warm feeling for Chester County, and I would like to see her people win in the coming emancipation exhibition. I was born and brought up here, and it was through the kindness of the residents here, including the late Addison May and others, that I was enabled to go to Lincoln University and get my education."

An Echo from Texas.

BY REV. J. W. HAYWOOD.

Back again in the great "Lone Star State!" These are the same rolling prairies, the same genial, hospitable folk, we left here three years ago. Truer words were never written than those of John Howard Payne: "There's no place like home."

I am more thoroughly convinced now than ever before that, if the educated Negro desires his life to count for most in the uplift of his people and count for most also in the matter of accumulating material wealth, the Southland is unmistakably the place for him. I might remark, apropos of the assertion just made, that I think the latter desire, if coupled with the former, is no more unhallowed than the former.

Another thing I'm convinced of is, that Texas offers opportunities unsurpassed to the young Negro of thorough education, aggressive energy and sterling character. There is now, and will be more and more as the years go apace, particularly in the school room and the pulpit, an urgent demand for men of "brain." There has been passed in this State recently some school measures that are destined to force the "cobbling pedagogue" to close up shop, and make room for the man who is really prepared to educate and not to stultify the minds of our youths.

The churches, too, are beginning to place a premium on men to whom the "call to preach" has meant first, a call to college and seminary, and then a call to the pastorate. They are rapidly silencing those fellows who know so much about the streets of gold in the "New Jerusalem," and so little about the streets of stone and asphalt in the town in which they live; who can tell so much about the rippling rivers of Paradise, but can't tell whether Trinity River is in Texas or on Mars.

This is my first year in pastoral work, but notwithstanding this fact, the work I'm in charge of is surpassed in points of desirability by only two places in the district—Dallas and Fort Worth. There used to be a time when a young man, especially one who had forsooth made the serious blunder of educating himself for the ministry, would surely spend the first ten years of ministerial life in

the backwoods. The "learning of Egypt" necessarily called for the "wilderness of Midian." Not so now. The congregations themselves are beginning to insist on it that the pastors sent them shall be able to do more than "whang" and "bray" and paint judgment day scenes.

These facts indicate that a new era is upon us—an era that shall record great and healthy advances in the Negro's religious life; an era in which the minister will be rated, not by his ability to make noise and foment revival hysteria, but by his ability to instruct his people in a sane and practical religion.

*Pilgrim Rest M. E. Church,
Milford, Texas.*

Bowling Green, Ky.

At Bowling Green, Ky., there exists the Bowling Green Academy, of which the Rev. J. W. Botts, '10 Seminary, Lincoln University, is Principal, and the Darby Bible School, of which the Rev. William Wolfe, '89 College and '10 Seminary, is the Dean. This institution is for the Colored Cumberland Presbyterian denomination. Mr. Wolfe gives the following account of the denomination and the work in which he is engaged:

"The Colored Cumberland Presbyterian denomination owes its origin to the white denomination of the same name. The slave followed the trail of the master and formed a body in sympathy with his views.

"As a result, to-day there are 25,000 Colored Cumberland Presbyterians, most of whom are in Kentucky, Tennessee and Alabama. They now stand alone, without finance, without schools, without sufficient church edifices, and without sufficient and proficient preachers to prosecute their work. Before the war they were preached to by their master's pastor. When they were emancipated, however, this opportunity was intercepted, hence they could only be instructed by the best qualified men of the race, which was very unsatisfactory indeed.

"I have found their ministers, as a rule, of a moral tone and ambitious to be useful. They have been, since the Civil War, sadly in need of suitable schools to prepare their ministers and church officials for the work as leaders.

"They claim only one school in active operation, and two others in embryo. The Bowling Green Academy, their best school, and at present, it seems just to say, their only school, is struggling under many perplexing difficulties to alleviate some of the hindrances which surround the general progress of the denomination.

"This branch of Colored Presbyterians stands alone, disconnected from all other branches. They have their own ecclesiastical

courts; regulate their own laws, and show a deal of interest in the perpetuity of the organization.

"But behind all this is sadly apparent a need of proficient pastors and a financial background. The pastors themselves realize these pre-requisites.

"The Darby Bible School, of which I have charge here in Bowling Green, Ky., has enrolled fifteen ministers. Of this number, two are ex-moderators of Presbyteries, one active moderator and one ex-moderator of the Kentucky Synod. Four of the number are pastors, who take lessons during the week and return to their pastoral duties on Saturday. They show a willingness to improve.

"Of this number of Bible students, some of them wait in white families for their board. The amicable relations existing between the two races and mutual interest thus manifested make it quite pleasant to attempt the work here. The work is pleasant, but sacrificial. It must be executed with many privations and with constant prayer."

The following is an extract from a Presbyterian report:

"Rev. Prof. William Wolfe, Dean of Theology, reported that from September 1st, 1910, to September 1st, 1911, he had been enabled to secure for this department thirty-six chairs for the chapel and eighteen student chairs for the young men preparing for the ministry, at a cost of \$45.90; one hundred theological books, consisting of church histories, apologetics, Biblical antiquities, homiletics, history of the version, Blake's Theology, Sacred Geography, and one map of Paul's journeys, one of the holy land, one of Jerusalem, one of the world, at a cost of \$190.70. The room has been newly papered and painted, a book case, a teacher's desk, and sacred pictures and other additions made, making a grand total of more than \$260.02 secured through his untiring zeal for this work. When Mr. Wolfe took charge of this work one year ago, there was only one chair, one old-fashioned bench, and a very badly abused room, with no records of any kind of this department; but to-day it is one of the coziest in the building."

Mississippi Industrial College.

BY R. J. DOUGLASS, '06.

The Mississippi Industrial College, located at Holly Springs, founded by Bishop Elias Cottrell, of the Colored Methodist Episcopal Church, in 1906, one year ago had the services of Rev. J. L. Cole as Dean of Theology. I am sure that many of your readers will remember Mr. Cole. Everywhere he has gone, in his professional career as preacher and teacher, he has made good.

I have been acting as head of the Normal Department of this school for this school year.

This institution owns grounds and buildings valued at two hundred thousand dollars. More than one hundred and fifty thousand dollars has been raised for its erection and maintenance, all of which has been raised by the colored people in the State of Mississippi. Very little help has come from other sources. The struggling farmers, uneducated themselves, have built the school at a great sacrifice to afford advantages for their children that they themselves were denied.

The institution is without an endowment or permanent source of income, and must depend entirely upon voluntary contributions from the poor farmers.

Getting money from this source to buy land to erect and equip buildings is quite a burden on these poor people, in addition to running expenses. Those who have means and are beneficently inclined could not find a more worthy institution for their charitable contributions. The fact that these people have done so much to aid themselves makes them more deserving of the consideration of others.

This institution was founded in the hot-bed of prejudice, when ex-Governor James K. Vordamen, of Mississippi, vetoed an appropriation that had been made regularly for fostering a State Normal School at this place ever since the administration of General U. S. Grant. His aim after his inauguration in educational matters was to cut off appropriations and do many other things to cripple the educational interests of the colored people, but Bishop Cottrell, by his untiring efforts, has erected the Mississippi Industrial College within three blocks of the institution referred to above.

The Negroes of Mississippi have shown in the erection of this institution that they will not be downed, in spite of what a bigoted political autocrat may say or do.

There are now on the campus three magnificent three-story brick buildings, as substantial fixtures. They are well equipped, heated by steam and lighted with electricity. The erection of the last building, at a cost of about forty thousand dollars, put upon them quite a burden. They need fifteen thousand dollars to remove the incumbrance upon the institution, which will secure a gift of twenty-five thousand dollars from Mr. Carnegie. They also need five thousand dollars to erect a hospital; and for a central heating plant, with sufficient heating capacity to heat the present buildings, with others contemplated, they need fifteen thousand dollars. This heating plant should also enable them to furnish their own electric lights and water supplies, as they now use it from the city, which is a very heavy expense. They need a trade building, to install industries for which the

institution stands, which will cost about twenty-five thousand dollars. A brick machine, with a capacity for output of fifty thousand per day, is needed, at a cost of ten thousand dollars. They need a stock barn to accommodate at least forty horses and as many milch cows, with all modern equipment to shelter vehicles and farm utensils, at a cost of five thousand dollars. Seven hundred acres more of land, for which they are negotiating, is needed, and costs ten thousand dollars.

We wish to impress our friends of the North and throughout the country whose hearts are in such work as this, that this institution is no experiment, but a substantial reality. The fact that these people have done so much in the way of self-help commends them to the charitable consideration of those who have means.

War on Immorality.

Among the most genial and active preachers who took part in the annual conference of the U. A. M. E. Church of America, held in West Chester, some time ago, was Rev. Albert Price, D. D., pastor of St. Paul's U. A. M. E. Church, in Wilmington, Del., who during his stay here made many warm friends. He is now engaged in a war on immorality in the metropolis of the Diamond State. Not only is he directing the bombardment against non-church-goers, but he is including men and women who belong to church and who are not walking in the "straight and narrow path."

This is not the first time that Dr. Price has been similarly engaged. Before going to Wilmington, he routed all policy shops in Chester, and also closed several "dives" there. His experiences now are largely a repetition of what he has done formerly.

Although he is meeting with some opposition in his moral crusade he will continue the good work. He said:

"I regret to say that I have found some Negro church members, women as well as men, who have not adopted a code of morals that is consistent with Christianity. While my mission is to preach the Gospdel, I also feel it incumbent upon me to try and make people behave themselves in every sense. It is only natural I should meet with some opposition; that is to be expected."

After declaring that he is in earnest, he continued:

"I will keep right on. Christianity and morality should go side by side. As long as I am a minister, I will also be as active in Wilmington against 'crap shooting' as I was in Chester. The bane of the Negro race is immorality and gambling. They must look higher."—*Local News.*

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., APRIL, 1912.

No. 4.

A Feast of Fat Things.

The Day of Prayer for Colleges was on February 8th. After the first of the year a careful census of the students was taken and all were found to be professing Christians except 4 in the Senior Class, 9 in the Junior, 9 in the Sophomore and 6 in the Freshman, 28 altogether. The Y. M. C. A. held meetings and did much personal work. On the 8th, Dr. E. B. Cobb, D. D., of Elizabeth, N. J., came as the representative of the Board of Education, and on this and the following day gave several heart-searching and most earnest addresses. It was felt by all that the Holy Spirit was present, and that God's servant was guided by the Spirit in both the subject matter and the presentation. He also met personally a number of those who were not professing Christians. Christian students were very active in their work with their fellows. At least one-half of the non-professors have accepted Christ as their Saviour.

The 12th of February was Lincoln's birthday, and Lincoln University always makes much of this day. We were favored with an address by Charles B. Alexander, LL. D., a classmate of the President, and a fellow-member with Professor W. P. Finney, D. D., of the Society of the Cincinnati. His theme was Lincoln and those who misunderstood him. He held the closest attention and deepest interest of all his audience from the first word to the last. When, at the close of the service, he proposed ice cream and cake as the closing section of the evening program, there was a complete and unconditional surrender.

On the 13th of February Miss Jean McKenzie, who has been working in Western Equatorial Africa for six years, spoke on Mission work in that region of the world. Africa has drawn to her shores some of the choicest missionary spirits.

It was an inspiration to hear the account of the triumphs of grace among these natives living under the equatorial sun. The adaptability of the Gospel to the needs of the world was never more clearly shown. Surely the Master must have constantly gone with His servant in her journeys to villages and stations, and His shield must have been constantly over what the world would say was an utterly lone and defenceless woman, and that shield made her safe. Perhaps the students were never more interested in a missionary address.

Then, on the 22d of February, came Rev. Fred J. Paton, of the New Hebrides Mission.

How could such a father fail to have a son of like spirit and consecration. The mantle of Dr. John G. Paton has certainly fallen on the son. The moments fly swiftly when such men tell their story.

The evangelistic messages and the missionary stories all centered around the Person of the Redeemer and Christ was magnified. All felt that distinguished visitors had entered our chapel doors, and each one came not alone, but the Master seemed close beside each servant.

University Notes.

On March 13th the Rev. L. W. Mudge, of Lancaster, Pa., delivered an illustrated lecture on "How we got our Bible." Reproductions of the chief manuscripts of the Hebrew Old Testament and the Greek New Testament were thrown on the screen and the necessary explanations given by the lecturer.

March is the month when the voice of the orator is heard in the land. The first two Saturdays are given to the Seniors, and the two following to the Juniors. In addition, the two Literary Societies hold their Freshman contests. In the Garnet Contest the decision was given to Leo Reid Comissiong, a graduate of Downingtown in 1911, with honorable mention of H. E. James, a graduate of the Steelton High School in 1911. In the Philosophian Contest Alfred Frazer White, a 1911 graduate of the Rappahannock Industrial Academy, was awarded the prize for an oration on "The Call of the Age," and honorable mention was made of William Douglass Carson, a graduate in 1911, of the Langston High School, Johnson City, Tenn., for his oration, "The New Negro for the New South."

On April 26th the debating team expect to debate with Virginia Union University, an institution situated in Richmond, Va. The debate will be held in Baltimore in the church of which the Rev. Daniel G. Hill, D. D., one of our honored graduates, is pastor. The subject is the Government Ownership of Railroads. The Lincoln University team is composed of Brooks Sanders, '12; Walter Fitzpatrick Jerrick, '13, Wesley Cornelius Reed, '13, and Charles Levens Emanuel, '12.

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 LINCOLN UNIVERSITY, PA.

A Generous Colored Presbyterian.

We quote from the *Assembly Herald* for April the following:

In view of the near approach of the meeting of the General Assembly at Louisville, Ky., the following item concerning the colored Presbyterian church of that place may be of interest:

KNOX COLORED PRESBYTERIAN CHURCH,
 LOUISVILLE, KENTUCKY.

A DREAM ACCOMPLISHED.

As the righteous are to be held in everlasting remembrance, it is not out of place to repeat the story of the simple and noble life of Andrew Ferguson, Louisville, Ky. This unpretending Christian was once a slave of Dr. Andrew Todd, of Kentucky. After his freedom he was employed as janitor in the Hamilton Building in Louisville, where he worked faithfully for years, winning the confidence and esteem of all who knew him. He was a member of a small congregation of colored Presbyterians that were being aided by the Board of Missions for Freedmen. They were worshiping in a rented hall and had long been praying and laboring for means with which to build a house of worship. The prospect of obtaining their desire seemed dark and discouraging, and they had almost begun to despair when help came from a very unexpected source. Hearing that a white congregation nearby had a very good house of worship which they wished to sell, Andrew Ferguson asked the minister in charge of his own church to go and see what it could be bought for. The minister had no idea what was in the mind of his quiet parishioner, but went and saw the owners of the building and reported that they would take something like \$5,000 for it. The minister was astonished to hear Mr. Ferguson say to the trustees, "I will take that house," and drawing from his pocket \$500, said, "This will seal the bargain; call tomorrow at the Hamilton Building, and

I will pay you the remainder." They called as directed, the deed was made out to the Knox Presbyterian Church and the remainder of the money paid.

Mention of Lincoln Students.

This occurs in the April number of the *Assembly Herald*, under "Board for Freedmen." It is Rev. John M. Gaston, Associate Secretary, who makes it, and the students' names are J. J. Wilson, who graduated from the College Department in 1891, and entered the Theological in 1893, and Edward W. Coberth, who received his theological degree in 1897. The following is the mention:

THE SENDING OUT OF AN EVANGELIST.

"During the last year the Board has been looking over the field for the right colored man to go out as an evangelist. It was desirable to get a man who had been in the work in the South, and would therefore be familiar with the conditions under which our men have to labor, and could work with pastors in full sympathy with them, and with a thorough understanding of the people among whom they work. When we remember that our colored ministers in the South have few books, and because of the small salaries they receive, are not able to add to their libraries, they have no summer Bible Schools, or Chautauquas, they have no vacation season, it is evident that they themselves, as well as their people, need instruction and inspiration which comes from contact with a well-equipped and tactful minister of the Gospel. The Board has secured the services of the Rev. J. J. Wilson, of Wadesboro, N. C., who has been in the work of the Board for some years, and has special talent for evangelistic work. Mr. Wilson is planning to resign his church at the April meeting of his presbytery, and expects to enter the evangelistic field on May 1st. The plan is to hold a ten-day service in the different churches, and to hold conferences with ministers at central points. We believe that such a man can render a useful service and can do a needed work.

THE BLACKVILLE NORMAL AND INDUSTRIAL INSTITUTE.

This school was formerly under an independent management, but was recently turned over to our Board; we have placed it in charge of the Rev. E. W. Coberth, formerly of Martinsville, Va. Mr. Coberth did a great work at Martinsville for both the school and the church. Among other things he built, with his own hands, a very comfortable and cozy house with eight rooms. He is, "Verily a workman that needeth not to be ashamed,"

both as touching his spiritual and manual labor. Since he has taken up the work at Blackville he has rebuilt the fences, cleaned out the well, and put things in shipshape generally.

At Blackville we have 106 acres of land with a splendid barn, and school building, a dormitory and work-shops. In South Carolina 55 per cent. of the population is colored, according to the last census, and a Saturday spent in Blackville, when the colored people swarm through the streets, having come in with their Saturday's supply of produce, makes one think that he has been transported to Africa. This school is located in the midst of a splendid section for raising produce, such as cucumbers, watermelons, cantaloupes, etc. Our students are busily engaged in preparing the soil for next year's planting. Mr. Coberth has the assistance of three teachers and the school work under his direction is being carried forward in a most satisfactory way.

A Theological Graduate of 1881.

This was Rev. Wm. E. Carr, now of Danville, Va. Upon graduation he went to Lynchburg, Va., and remained two years. The next four years he spent as pastor of the church in Macon, Ga., and to it a number of new members were added under his ministry, and the church property improved. His next charge was Newbern, N. C., but after two years was forced by chills and fevers to seek a higher point and removed to Wilmington, Del., where he served the Gilbert Presbyterian Church for a year and a half. At the instance of Dr. Richard Allen, Secretary of the Freedmen's Board, he was led to go to Danville, Va., to take up the work given up by Rev. E. F. Eggleston. This was in August, 1891. Mr. Eggleston had erected the school building known as the Industrial High School. It was incomplete and Mr. Carr had to finish it so that school could begin.

"Since then," he writes, "we have improved the grounds, added two additional rooms and remodeled the interior. The school only had three teachers when I came. Now we have nine. The first year our enrollment was 135; now we have 341. When I came I only found about 30 members in the church. The most of them have died, and others gone to other States. We can only count ten or twelve of the original members. Now we have a membership of 120, with a congregation of about 200. The Sunday-school membership is 147. The old frame church was so weak a thing that it was dangerous in windy weather. We remodeled the old building at a cost of \$450. It was made neater and stronger, but not in keeping with the other churches.

"We have recently erected one of the most beautiful churches in the city at a cost of \$5,000, a handsome brick structure. We don't owe a single dollar on the building. We have not as yet put in our new furniture. This we hope to do this spring and then we will dedicate. Since I have been in the ministry I have been instrumental in building three churches and improving two. I have been in Danville now over twenty years. I have never taken a vacation in my life; never could find time for it. I am still vigorous and active. If anything has been accomplished through me, I give God all the glory."

Concerning Lincoln Students.

The *Beaufort Gazette*, a Southern white paper, thus speaks of one who studied at Lincoln University:

Rev. P. P. Watson preached his farewell sermon last Sunday at the First African Baptist Church. He has accepted a call to a church in Columbia, and his departure is regretted by the citizens, both white and colored, especially by his congregation, who will find it very difficult to fill his place. Mr. Watson, an educated man, ever had the material as well as the moral and religious welfare of his congregation at heart, and, unlike a few political leaders here, who seek to stir up strife and animosities between the races, Mr. Watson sought to allay all such feeling. He sought to lead his people by example as well as by precept towards a higher plane of living and working, thereby gaining the respect of his fellow-citizens and the love of his congregation.

We wish Mr. Watson success in his new field, but know he will not forget his native town, nor be forgotten here.

The Rev. Matthew S. Branch, '07, Col., '10, Sem., writes as follows from Reevesville, Okla.: "Most of my first year's work was done in Springfield, Mo. I began preaching there the first Sunday in January, 1911, and was there 9½ months. During this time 11 united with the church, over \$800 were raised, and quite a number of outstanding debts were paid off. In addition, \$200 were raised to repair the church.

"In Reevesville, where I now am, there is more opportunity. Although there are fewer in the church, yet I come in contact with over a hundred children each day. I was successful in getting the principalship of the school in which I am teaching. This school is in the country, but it is a very good building and in the district there are 156 children. We also have a Parochial School in connection with the church in the city, in which there

are about 45 or 50 scholars. My wife taught this school until the arrival of our little daughter. We were fortunate, however, in getting a lady who was able and willing to undertake the work. Our Sunday-school is growing rapidly. At first we only had 4 on the roll, but now we have 40. The church is small in membership, only about 15 or 16, yet other people come when the weather is favorable. Some repairs have been made to the building, such as putting in window lights, and a stone flue through the roof so that we could have fire. We are working now to secure a bell and more seats. We ask an interest in your prayers for the work here."

The Rev. Van Horn Murray, '05, Col., '08, Sem., is soon to leave Myrtlewood, Ala., for Covington, Tenn. He writes, under date of March 5th: "I have had a very heavy loss in the death of my beloved wife, who passed away last October after an illness of only five days, leaving me with a little girl about two and a half years old. Ever since I left the Seminary I have been engaged in preaching and teaching. I have enrolled at present about 60 pupils, and, with my household duties thrown in, I am kept busy all the time. It is real missionary work with few conveniences and no luxuries, yet I enjoy it. I have just returned from a twenty-mile trip on the hurricane deck of a mule. On the entire route I did not meet a single person, and so dense was it in some places that I had to dismount to open the way."

Rev. Benjamin F. Glasco.

Since graduation from Lincoln University in 1911 Mr. Glasco has had charge of the work among Presbyterians in Atlantic City. Previous to that he had been engaged in summer evangelistic work in Philadelphia and New York. He recently accepted a call from the Washington Street Church of Reading, Pa., of which a graduate of Lincoln, the late Rev. W. R. Templeton, was for so many years pastor, and has already been installed. The *Messenger* of Atlantic City thus alluded to his departure from that city and the esteem in which he was held there: "There has never a young man left this city that the people esteemed as Mr. Glasgow," said one. "I am an old man and never in my life did I cry in public until last Sunday, when Mr. Glasgow announced he had accepted a call to Reading, and would be with us but one more Sunday. He is a fearless young man and one of the best gospel preachers that was ever in this city. He is a Christian young man, and while in this city he lived the life as well as he preached it. He had more power with men

than any young man we have ever seen. He addressed our Sunday afternoon meeting of the Y. M. C. A. at different times. We are glad to say our attendance is good, but when it was known that Dr. Glasco was to address the young men, we had an unusually large attendance. His announcement of his intended departure was like a thunderbolt to the congregation.

"Mr. Glasco was the Bible teacher for the young men of the Y. M. C. A., and one of the best we have ever had.

"It is greatly regretted that we shall lose such an instructor. Mr. Glasco is an educated young man and that is why he is so well qualified to the work in which he is called. The *Messenger* wishes him much success in his new field."

Dr. Moses H. Jackson.

We learn from the correspondent of the *New York Observer* "that Dr. Moses H. Jackson, the faithful pastor of Grace Church, Chicago (one of Lincoln University's most distinguished graduates), has been shut in for the past two months with an attack of the grippe, that made all church work an impossibility and has caused him much suffering; even yet, public speaking is very trying to him. Dr. Jackson graduated from the College Department of Lincoln University, in 1885, and from the Theological, in 1888. He was past 20 years of age when he came to Lincoln. He had been a slave and bore on his back the marks of the lash.

Requirements for Admission.

Each candidate for unconditional entrance to the Freshman Class of Lincoln University must pass satisfactory examinations (or present a certificate from an approved school), in 15 units of preparatory work. A unit represents a year's study in any subject in a Preparatory or High School. Of these 15 units, each candidate must present 3 in English, 2 in Latin, 1½ in Greek, 2 in Mathematics, 2 in History, and 1 in Bible. The other 3½ may be chosen by the candidate himself from the subjects usually studied in High Schools. In case a student is unable to prepare 1½ units in Greek, 2 units in a modern language will be accepted as an equivalent. Students who present only 2 units in Latin or who enter without Greek must take the elementary courses offered in these subjects as part of their elective work before beginning the courses in Latin and Greek required for the degree of A. B. For further explanation apply to the President or to the Dean of the College, Lincoln University, Pa.

Lincoln University Herald.

VOL. XVI.

LINCOLN UNIVERSITY, PA., MAY, 1912.

No. 5.

Theological Commencement.

The 1912 Commencement of the Theological Department of Lincoln University was held on the afternoon of April 23d. It was preceded on Sunday, April 21st, by two sermons to faculty and students from the Rev. W. L. McEwan, Pastor of the Third Presbyterian Church of Pittsburgh, Pa. The opening prayer of the Commencement exercises was made by the Rev. R. H. Nassau, D. D., former missionary to Africa.

The graduating class numbered fifteen, from Pennsylvania, Maryland, Virginia, North and South Carolina, Kentucky, West Indies and British Guiana.

Four made addresses, as follows: George Washington Cash, "Christianity and the Age;" John Lewis Link, "The Life That is Life Indeed;" John Thornton Cuff, "The Essential Elements of a Successful Ministry;" Pinkney Ernest Butler, "The Duty of Leadership."

The Mrs. Catherine M. McKnight Memorial Prizes in Missions, the first consisting of fifteen dollars' worth of books, and the second of ten dollars' worth of books, to the two students in the Senior Class handing in the best essays (consisting of not less than 2,000 words each) on some assigned missionary topic; the topic for 1911-12 being: "What the Colored Churches of the United States Have Done for the Evangelization of Africa"—was awarded to John T. Cuff, of Mercersburg, Pa., and Herman H. H. Herriott, of Sumter, S. C.

The Miss Lafie Reid Prize in Sacred Geography, a ten-dollar gold piece, to that member of the Junior Class maintaining the best standing in the course in Sacred Geography and passing the best examination; and a second prize of a five-dollar gold piece, to the one standing second—were awarded to Arthur Nixon, of the West Indies, and Philip Fairfax King, of Washington, D. C. Commendation was also extended to Wilbert Hayes Smith for excellence in the same line of study.

The Robert Scott Prize in English Bible, of fifteen dollars, given to that member of the Senior Class passing the best examination upon the course in English Bible of the Senior year, was awarded to George W. Cash, of Oxford, N. C.

The degree of D. D. was conferred by the Trustees upon Rev. George L. Davis, of Philadelphia.

Lieutenant-General Nelson A. Miles, of the United States Army, attended the Commencement, and in addition to being welcomed by President Rendall, was eloquently introduced by Prof. R. L. Stewart, who served under him

during the great Civil War. General Miles made an interesting address, in which he referred to his experience with, and knowledge of, the Negro, and testified to the valor of Negro troops in three wars—the Civil War, the Indian campaigns, and the war with Spain. He believed the future was full of promise for him, and exhorted the students to make full use of their abilities and opportunities, and to resist the evils which beset their race, especially those of intemperance.

A committee from the Synod of Pennsylvania was present, consisting of Revs. J. Ritchie Smith, D. D., of Harrisburg, Pa., and James Robinson, of Bethlehem, Pa.

Of the above graduates, P. E. Butler expects to take up work in South Carolina; G. W. Cash is to take charge of a Baptist church in Morton, Pa.; J. T. Cuff will engage in Presbyterian work in Pennsylvania; F. H. Edwards is to assist one of the Baptist pastors in Philadelphia; R. L. Holley has a call to a Baptist church in New York; H. H. H. Herriott goes to South Carolina in Presbyterian work; W. K. Jackson to North Carolina in the same church; J. L. Link to North Carolina for the M. E. Church; H. P. Lankford is pastor of the A. M. E. Zion Church in Media, Pa.; J. P. E. Love has charge of the Baptist church in Madison, N. J.; T. E. Montouth is located in New York for the present; W. T. Rives has accepted a call to an M. E. church in Tennessee; I. B. Turner is pastor of the A. M. E. Zion church in Avondale, Pa.; J. T. Wallace has received an appointment to an M. E. church in Virginia.

In addition to the usual copy of Henry's Commentary, in six volumes, presented each member of the graduating class by two kind Philadelphia friends, they each received this year from Dr. William H. Vail, one of the Trustees, a package of poems, useful in pastoral work, and two volumes of poetry and Bible study.

A religious census of the University recently taken revealed the following interesting facts: Members of the Baptist Church, 49; Methodist, 46; Presbyterian, 45; Episcopalian, 23; Roman Catholic, 2; Congregationalist, 2; Lutheran, 1; and no church connection, 5.

On April 19th, the University was favored by a visit from Prof. Mason A. Hawkins, the Principal of the Colored High School in Baltimore, Md. Professor Hawkins addressed the students on the topic of serving society, and his earnest words produced a deep impression.

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LINCOLN UNIVERSITY, PA.

Address to the Graduating Class.

BY PRESIDENT RENDALL.

YOUNG GENTLEMEN:—A census has just been made of those who have graduated from this Seminary. Approximately five hundred have gone forth as captains of the Lord's marching hosts. About four hundred of these are not yet mustered out, but are living and leading the soldiers of Christ.

This Institution is, therefore, responsible for the leadership of four hundred companies in a holy crusade. What an army! It may become dangerous to Satan and his kingdom if bravely and efficiently led. There is not a more certain way to destroy the army than to incapacitate and weaken its leaders. It almost seems as if we could hear Satan commanding his sharpshooters to "pick off the captains."

I know you will be the targets of the fiercest firing. God shield you and keep you from falling. Let any considerable proportion of the leaders become mercenaries, become blind to moral distinctions, become cowards and faithless, and there is little hope of the millions behind them. I firmly believe that the destiny and hope of ten millions of souls lies in the integrity and the pure and high character and the Christlike spirit of those who are to lead them upward. To this purpose this Institution is dedicated. For this, some of the most sacred money ever given to a holy cause has been given here.

Fifteen seems a pitiful number to add to so urgent a need. And yet they can accomplish wonders if they are of Gideon's band. Gideon means a cutter down, that is, a brave warrior. Three hundred of them cut down 120,000 Midianites and Amalekites and delivered Israel. Our group—four hundred—is one hundred more than that band of imperishable fame. May God's Spirit come upon them and make them as devoted, as thoughtless of their own comfort, as self-sacrificing, as explicit in their obedience, and as implicit in their faith, and they can be a mighty force

in the deliverance of a race more numerous than Israel.

Your graduation is honored by the presence of Lieutenant-General Nelson A. Miles, one of the best Christian officers ever at the head of the United States Army. His words of cheer and hope and sympathy will leave lingering memories.

Your graduation is also coincident with the greatest ocean tragedy of modern history. Over against any and all darksome and fearsome features that attended it, stand out luminous and glorious two things I would impress upon you.

First, the intrinsic value of a human life. Stripped of all extraneous accessories, the one common level of the life itself was the thing of inexpressible value. Thirty million dollars' worth of diamonds and of jewels became of no account. First and second cabin and steerage distinctions were lost. Each life, every life, was equally precious.

And second, what is the noblest use of strength and power? Christ might have come down from the cross and saved Himself and let man be lost, but He hung there in quivering agony until death and the pathway to salvation and rescue was made open to man.

The captain and officers and crew and the strong men passengers might have saved themselves. Not a single woman or child could have crowded into those life boats. But, rather, strong arms led and lifted gently, sacredly the women and children to safety. And the men went down grandly to death.

Are you, as captains and leaders, placing the same priceless estimate on the eternal life of those for whom you are to become responsible, and do you count self-sacrifice a small thing that you may save others?

Two flags are floating over you as you go forth. One has the Lincoln colors, and the other is the beloved flag of this country. But there is one more I would fain see floating wherever you march or camp, and that is the flag crimson-dyed on Calvary. It is the flag wrought by the spotless life of the Captain of your salvation, and then dyed with His precious blood on the cross. Carry these three, and God bless you.



April 22d, the University listened to an organ recital played by Mr. Ralph Kinder, the organist and choirmaster of the Church of the Holy Trinity, Philadelphia, Pa., assisted by Mr. John Owens, Tenor, from the same church. The program served not only to display Mr. Kinder's mastery of the instrument, but also the beauty of our Chapel organ.



The Rev. James D. Ellis, Col. '08, and Sem. '11, died in Florida on April 2d.

Notice.

It is our hope that those receiving this little paper—THE LINCOLN UNIVERSITY HERALD—may, through the reading of it, become more interested in the work being done by Lincoln University for the Negro, and through their prayers and gifts be the means of increasing the influence and usefulness of the Institution. Contributions for the work, however small, are thankfully received and will be promptly acknowledged if sent to the Financial Secretary, Rev. W. P. White, D. D., 1328 Chestnut Street, Philadelphia, Pa. The names of givers are never published or made public. Any one desiring a catalogue or further information, can obtain them by addressing the Financial Secretary at the above address.

Downington Industrial and Agricultural School.

We have received the catalogue of the above school for 1911-12, and are greatly impressed with the progress it has made in the few years of its existence and its present great usefulness. A valuable property is possessed. A large hall, named "Founders' Hall," has been built entirely by student labor; and by the same means an old farm house enlarged and converted into a comfortable girls' dormitory. One hundred and thirty students are in attendance.

There is a primary department, a literary department, a commercial department, and courses in the various trades, such as carpentry, bricklaying, masonry, etc. Dressmaking, millinery, cooking and dairying are also given instruction in. The aim is to fit the youth of the colored race for the practical duties of life.

In the literary department there is a class which is prepared for entrance to the freshman class of Lincoln University. The expense of obtaining an education is much smaller than in many schools. No tuition is charged, and students are enabled to earn something through labor.

The Principal of the School is one of Lincoln University's distinguished graduates, Rev. Dr. William A. Creditt, pastor of the First African Baptist Church of Philadelphia. His assistant, Prof. F. M. Hedgman, is another of Lincoln's graduates, and the University is highly gratified at the prospect of the school's increasing usefulness.

"The living are the only dead;
The dead live, nevermore to die;
And often when we think them fled,
They never were so nigh."

An Eighty-fifth Anniversary.

Rev. J. W. Brown, who graduated from the Theological Department of Lincoln University in 1903, has for the last seven years been pastor of the A. M. E. Zion Memorial Church of Rochester, N. Y. During his pastorate, the church has erected a new church at a cost of \$25,000, and has reduced the indebtedness to \$5,000. It has also purchased a parsonage at a cost of \$3,500. Mr. Brown writes the HERALD as follows:

"Words at my command seem to be too feeble to express my gratitude to the faculty and patrons of Lincoln University for an opportunity to receive theological training, which has helped me so much in my work of the ministry. Much is said about industrialism. It certainly has its place in our modern life. But to my mind one of the greatest needs of my people at this time is an educated ministry. Efficiency is the watchword to-day, both in the pulpit and pew. Sometimes we have more in the pew than we have in the pulpit. May Lincoln long live to help make men for Christ and the Church."

Zion Church News, an interesting and ably edited monthly publication, shows Mr. Brown's Rochester church to be well organized, active and influential. It will celebrate from May 22d to June 2d, in a series of well arranged services, its eighty-fifth anniversary.

We quote from the announcement of the event the following:

"This is one of the oldest churches in Western New York, having its beginning in 1827. It has been the battleground against sin and wickedness in their various forms. During the days of slavery, its basement served as a station in the Underground Railroad. Here Frederick Douglass, the great champion and defender of human rights, delivered many of his forceful pleas in behalf of his enslaved brother. Much of his newspaper work was done here, while he edited *The North Star*. The first building was erected in 1831; the second in 1879; the third in 1907—during the second year of the pastorate of our present pastor, J. W. Brown. At the dedication, which was held during the week of August 19th, 1907, Major Charles Douglass, the eldest son of Frederick Douglass, said, among other things, the following:

"In the rededication of Zion Church, in the city of Rochester, or, more properly speaking, the dedication of this beautiful new edifice in Zion's name, to the older residents here reminiscences of the past in its history must loom up before them; for Zion has a history outside of its strictly devotional life.

"During the early days of the anti-slavery movement, the doors of Zion were opened at

all times to the friends of freedom. On this site, where stood the old edifice, the voice of John Brown was once heard. The colored people of this city were often called together here to aid an escaping slave on to Canada.

"We have men well up in all the professions, and in the enjoyment of lucrative practices. This is not the time to be discouraged. This church is an evidence of your advancement. It would be a proud day for Rev. Roswell Jeffrey, David Wilkoff, James Robinson, J. P. Morris, John Bishop, Josiah Bloxsom, Rev. Thomas James, and many others I might name, who worshipped here in the days of my youth, could they but look upon this new building, dedicated to Zion's cause.

"The white citizens of Rochester, irrespective of their politics, have always responded nobly to any worthy cause of the Negro. Prior to the War of the Rebellion, no appeal in behalf of a runaway slave went unheard. The purse strings of our Democratic citizens as well as Republicans, were unloosed to help on an escaping slave. Rochester has a national reputation for its liberality in all things. I trotted through these streets over fifty years ago selling the *North Star*, the abolition paper published by my father, and with the exception of a few occasional boyish scraps, in some of which I came out first, and in others second, I was not molested."

First Negro Episcopal Bishop.

For more than twenty years the question of the supervision of church work by Negroes has exercised the counsels of the Episcopal Church. In 1910, the bishop-suffragan plan was exhaustively discussed and legally adopted. This plan has been adopted in New York, Philadelphia and Chicago for larger supervision of work among all classes; but it was the Negro work that first suggested it. Now the Episcopal Church in South Carolina, through its regular white organization, determines to elect a Negro bishop—the first in America of the Episcopal communion. Bishop Guerry has secured funds (in part in the North) to maintain the new official for a term of years, but he reports that among Episcopalians in South Carolina, the whites as well as the blacks are ready and even eager to contribute to this fund, and, indeed, were the first to do so.

The bishop suffragan will be constructively under the white bishop, but the Negroes are to have their own annual council, and their bishop, when chosen, will be their leader in practically all things. Selection will not be confined to Carolinian Episcopal clergy, but

made by Negroes themselves, after consultation with Bishop Guerry. If South Carolina's venture proves successful, other Episcopal dioceses are expected to do likewise.

Negro Progress in 1911.

From time to time during the year the Census Bureau has issued interesting information concerning the Negro. The Negro population in the United States in 1910 was 9,828,294. Of this number, 8,749,390, or 89.1 per cent. of the Negro population, live in the South, and 1,078,904, or 10.9 per cent., outside of the South. The census reports show that the Negroes are going to the cities as rapidly as the whites are. The white population of cities during the last ten years increased 46.6 per cent., and the Negro population 30.5 per cent. The most interesting thing that the census reported during the year concerning the Negro was that Negroes are becoming farmers at more than twice the rate of the whites. From 1900 to 1910, the number of white farmers in the country increased nine per cent., and the number of Negro farmers 19 per cent. In 1900 there were 767,764 colored farmers. In 1910 there were 917,465 such farmers.

On April 26th, the Debating Team won the debate with the Virginia Union University, held in Baltimore, in the Bethel A. M. E. Church. The subject was, "The Federal Ownership and Control of Railroads." The judges were the Rev. A. H. Barr, Pastor of the First Presbyterian Church of Baltimore; Prof. John C. French, of the Department of English in Johns Hopkins University; and Prof. William A. Rogers, of the Virginia Normal and Industrial Institute, Petersburg, Va. Our team was composed of W. F. Jerrick, '13; W. C. Redd, '13; Brooks Sanders, '12, and C. L. Emanuel, '12.

"The Negro race must work its own solution of its problems, and the better class of the Negroes realize this and are helping the more ignorant. We look for this through education, but we must have leaders, and through education alone can they be developed. We are developing them."

An exchange quotes this prayer as made by a Southern Negro preacher as a good missionary appeal: "O Lord, bless Asia and Apasia, and all the islands of the sea where the foot of man has not trod, and God Himself has never heard of."

Lincoln University Herald.

Vol. XVI.

LINCOLN UNIVERSITY, PA., JUNE, 1912.

No. 6.

Lincoln University Recognized.

The College and University Council of the Commonwealth of Pennsylvania has placed Lincoln University on the list of accredited institutions. This means that the conditions with respect to endowment (at least \$500,000 of funds), number in the faculty, course and entrance requirements for the Freshman Class, have been met. Recognition by the Council carries with it certain advantages in the way of certification for teaching of those who hold our A. B.

Collegiate Commencement.

The various exercises connected with the Collegiate Commencement occurred between May 31st and June 4th. On Friday evening, May 31st, the Philosophian Society and the Garnet Literary Association held a joint anniversary. The speaker of the evening was the Rev. A. Clayton Powell, D. D., Pastor of the Abyssinia Baptist Church in New York City. Dr. Powell is a graduate of Virginia Union University in Richmond, Va., and attended Yale Divinity School. The church of which he is now pastor is the largest colored Baptist church in the northern part of the country, having about 2,400 members on the roll and in addition owning about \$300,000 of real estate in New York City, the income from which will eventually be devoted to mission work among the 100,000 colored people in the metropolis. Dr. Powell is an effective speaker and the audience listened with great interest and profit to his address on John Brown.

On the evening of June 1st, the Inter-Lyceum Debate for the Obdyke Prize was held. The subject was the very timely one, "Resolved, That all decisions of State Courts on Constitutional questions should be subject to recall by a majority vote of the people." The affirmative was supported for the Philosophian Literary Society by J. W. Muir, of Kentucky; W. F. Jerrick, of British Guiana; W. C. Redd, of North Carolina; Alternate, J. C. Bryant, of Georgia. The negative for the Garnet Literary Association by E. P. Sandidge, of Pennsylvania; G. H. W. Bullock, of North Carolina; F. A. Myers, of New York; Alternate, J. A. Norris, of Pennsylvania. It was generally agreed that the debate was one of the most meritorious ever held in the University. The prize, as later announced, was awarded to the Philosophian Society; and the individual medal to W. C. Redd, of the same society. The Rev. Dr. C. C. Hayes, of Johnstown, Pa.,

presented the cup to the winners in an appropriate and witty speech.

On Sunday, June 2d, the Baccalaureate Sermon was preached by President J. B. Rendall, from Isaiah xlii: 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." The sermon, like all our President's discourses, was marked by eloquence and graphic exhortation. A feature of the service was the beautiful singing of the choir, accompanied at the organ by Instructor M. Picard, and trained for the occasion by Professor James Carter. The thanks of the University are due to these gentlemen, as well as to the efficient music committee, to which no small credit is due for this attractive feature of the service.

On Monday, June 3d, forenoon and evening, occurred the usual Class Day exercises. The orations and history, prophecy and poem, were exceptionally well done. A high level of refinement was attained and maintained. In the afternoon, the Philosophian Society held the annual Sophomore contest. The medal was awarded to J. C. Bryant, of Georgia, with honorable mention of G. A. Bird, of Delaware.

June 4th was Commencement Day. The weather was charming, and the campus and surrounding country presented a beautiful sight, decked in the glory of a perfect summer day. The attendance was large. The Junior Orator Contest was held in the forenoon, with Prof. W. P. Finney presiding. Six young men spoke. H. E. Bouden, of Pennsylvania, had for his theme, "The Inexorable Law;" J. S. Bullock, of North Carolina, "No Peace Without Liberty;" H. E. Caldwell, of South Carolina, "Humanity in Quest of Truth;" M. D. Eggleston, of New Jersey, "The Rise of Representative Democracy;" W. F. Jerrick, of British Guiana, "The March Up the Ladder of Success;" and W. C. Redd, of North Carolina, "The Overshadowing Curse." Each acquitted himself well, and handled his topic with great ability. The first prize was given to H. E. Caldwell; and the second to W. F. Jerrick.

After the usual sumptuous repast, prepared by the steward of the Macauley Refectory, the students acting as waiters, the Commencement exercises proper were held in Livingstone Hall, President J. B. Rendall presiding with his accustomed geniality. They were opened by prayer by the Rev. Solomon P. Hood, of the Class of 1880, Theological Seminary, now of Trenton, N. J. The Salutatory was delivered by E. O. Berry, of Maryland. Honorary orations were delivered as follows: J. W. Rhetta, of Alabama, "The Assurance of a People's

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Future;" and Brooks Sanders, of North Carolina, "The Evolution of the Presidency."

The degree of A. B. was then conferred upon the graduating class by the President and their diplomas presented to them. They numbered thirty-two, as follows:

Ernest Oliver Berry.....	Maryland
Benjamin Ira Bird.....	Pennsylvania
William Norman Bishop.....	Maryland
Leon Winters Bivins.....	Pennsylvania
Roscoe Elvis Burnett.....	Texas
Claiborn Morris Cain.....	North Carolina
Ellis Alvin Christian.....	Virginia
Hendrique Alonzo Davis.....	Pennsylvania
Charles Levens Emanuel.....	Jamaica
William Henry Felton.....	Tennessee
Francis Fernard Giles.....	New York
Albert Hollan Hayes.....	Pennsylvania
Perry Leonard Jacobs.....	Maryland
Rufus Francis Jamerson.....	Virginia
Vice Roy Kwatsha.....	South Africa
John Norvin Lukens.....	Pennsylvania
James Austin Norris.....	Pennsylvania
Morgan Edward Norris.....	Virginia
Henderson Turner Perry.....	Arkansas
Marion Rowland Perry, Jr.....	Arkansas
Joseph St. Clair Price.....	West Indies
Percy Jack Rayford.....	Georgia
Joseph Walter Rhetta.....	Alabama
George Calvert Robinson.....	Connecticut
Clarence Blaine Ross.....	Alabama
Brooks Sanders.....	North Carolina
Ernest Paul Sandidge.....	Pennsylvania
Robert Russell Stewart.....	South Carolina
James Henry Thompkins.....	South Carolina
John Carl Thompson.....	Pennsylvania
Toussaint Tourgee Tildon.....	Texas
Henry Allen Ward.....	Pennsylvania

It was announced that the Bradley Medal in Science had been conferred on J. C. Thompson, of Pennsylvania; and the Class of 1899 prize in English literature on G. C. Robinson, of Connecticut.

The degree of A. M. was conferred on P. E. Butler, '09; G. W. Cash, '09; J. T. Cuff, '09; W. K. Jackson, '09; J. L. Link, '09. The degree of D. D. was conferred upon the Rev. R. Lawton, of the Class of '83, and the

Rev. John H. Hayswood, of the Class of '93. The Valedictory was then delivered by C. L. Emanuel, of Jamaica; J. S. Price, of Barbadoes, being honorary valedictorian.

There being still time before the departure of the train, impromptu addresses were made by the Rev. H. T. Japton, of the Class of '92, for thirteen years a missionary in Porto Rico; the Rev. Solomon P. Hood, of Trenton, N. J.; the Rev. W. R. Laird, Ph.D., of West Chester, Pa.; and the Rev. Robert Watson, D. D., of Cincinnati, Ohio. The exercises were closed by the Rev. W. A. Credit, D. D., LL.D., of Philadelphia, Pa.

GRADUATION HONORS.

For General Excellence.

(With names arranged alphabetically.)

Magna cum Laude—Ernest Oliver Berry, Joseph St. Clair Price.

Cum Laude—Roscoe Elvis Burnett, Claiborn Morris Cain, Hendrique Alonzo Davis, Charles L. Emanuel, Francis Fernard Giles, James Austin Norris, Percy Jack Rayford, Joseph Walter Rhetta, George C. Robinson, Brooks Sanders, John Carl Thompson.

Cum Honore—Ellis Alvin Christian, Albert Hollan Hayes, Vice Roy Kwatsha, Morgan Edward Norris, Marion R. Perry, Jr., Clarence Blaine Ross, Ernest Paul Sandidge, Toussaint T. Tildon, Henry Allen Ward.

For Excellence in Special Departments.

Latin—Ernest Oliver Berry.

Greek—Ernest Oliver Berry.

Modern Languages—Ernest Oliver Berry, John Carl Thompson.

Mathematics—Roscoe Elvis Burnett, Charles L. Emanuel.

English—Ernest Oliver Berry, Joseph St. Clair Price.

English Bible—Ernest Oliver Berry, Claiborn Morris Cain, Joseph St. Clair Price, Joseph Walter Rhetta.

Natural Science—John Carl Thompson.

Philosophy—Roscoe Elvis Burnett, Joseph St. Clair Price, Joseph Walter Rhetta.

What the Graduates Expect to Do.

Of the members of the graduating class, seven will take up theology; five medicine; four agriculture; three pharmacy; two enter at once upon teaching; two continue their studies with a view to teaching; one each in dentistry, law and business. The others have not yet made up their minds.

Family Reunion

We copy the following from the *State College Echo*, published by the Delaware State College for Colored Students at Dover, Delaware: "Rev. William Jason, eighty-one years

of age, dined with his four sons at the college on Sunday. They are: Rev. W. C. Jason, D. D., President of the College; Mr. Ernest Jason, of Thorndale, Pa.; Rev. Alonzo Jason, of Philadelphia; and Rev. H. T. Jason, for thirteen years a missionary in Porto Rico. The oldest of these is fifty-two, and the youngest forty-four. Five grandchildren were also present."

Organ Recital.

On the evening of Commencement Day, the Senior Class arranged an organ recital in the Mary Dodd Brown Chapel. The organist was Mr. R. Henri Robinson, choirmaster and organist of the Cherry Memorial Church in Philadelphia, of which Dr. W. A. Creditt is pastor. He was assisted by Miss Cannon and by Mr. R. N. Dunn, of the Class of '14. A large audience enjoyed exceedingly the interesting and well rendered program.

Lincoln Men in West Africa.

The Rev. H. G. Knight, '02 Seminary, who has spent the last three years in Liberia as a missionary of the A. M. E. Church, writes for us the following interesting account of our graduates in West Africa:

"In the Republic of Liberia is Charles B. Dunbar, of the Class of '95. Mr. Dunbar is a lawyer of proved ability. He was one of the Commissioners who came to America in 1909 to urge the American Government to espouse the cause of Liberia. He has recently been elected Senator in the Liberian Congress. Mr. Dunbar owns a beautiful home in Monrovia, a well-appointed law office, and a farm on the St. Paul River. In thrift and economy he is an example to the Liberians.

"The Rev. Oscar H. Massey, of the Class of 1894, is pastor of the foremost Presbyterian Church in the Republic. In addition to his church work, he is a teacher in the Liberian College.

"The Rev. Robert H. King, of the Class of 1883, has for years been carrying on an extensive missionary work along the coast, and by precept and example has done much to develop the higher life among the people.

"All of the foregoing are of American parentage. Among those of African descent is Luke B. Anthony, of the Class of 1891, who belongs to the Bassa tribe, and is a proof of the ability of the native Liberians to receive education. He is a physician, with a wide practice.

"P. O. Gray, of the Class of '83, has devoted himself to journalism, and has acquitted himself well in his chosen field. During the last political campaign, Mr. Gray waged war on the corruptionists through the columns of his paper, and urged upon the thousands of his

readers the necessity of having men of high views in the places of authority.

"It is not amiss to mention the great work in medicine of W. C. Greene, of the Class of '86, who is now deceased. For years he was Liberia's leading physician, and has left a good memory behind him."

Albany Bible and Manual Training Institute.

BY REV. P. J. A. COXE.

I have recently returned from Albany, Ga., where I attended the Annual Bible Conference of the Albany Bible and Manual Training Institute, of which Rev. Joseph W. Holley, D. D., an esteemed graduate of Lincoln University, is Principal.

This Institute is located in Dougherty County, in the limits of which there are 52,000 Negroes. In this county there are twenty-four public schools, twenty of which are for colored children.

There is but the one building on the Institute grounds. This does the manifold service of dormitories, dining rooms, recitation rooms, laundry, chapel and rooms for the teachers. This building is situated on the highest elevation in Albany, commanding a view of the surrounding country for miles. This site is the original purchase of forty-five acres of shifting sands, entirely unsuited for industrial enterprise. One night there was a terrific storm; the building swayed, the timbers creaked; rain beat in and formed puddles on the floor, and when I thought of the insecure sands, I longed for more secure quarters, doubtless a common longing of teachers and pupils.

About a fourth of a mile from the campus, bordering the river, a productive farm has been recently purchased. This consists of seventy-seven acres, on which there is a barn, a new artesian well, four houses. The purchase price was \$8,000, of which all is paid save \$2,600, the only outstanding debt against the Institution. The total amount of land owned by the Institute is one hundred and twenty-two acres, nearly half of which is in the city limits. An effort is now being made to secure \$20,000 to put the work on a firm basis. Of this amount, \$6,000 have been secured in pledges.

Considering the type of work this school is doing, I am led to observe that I know of none more deserving the prayers and liberality of the philanthropic and those given to help needy causes. A conversation which I overheard will illustrate this. A boy pupil called Dr. Holley aside and told him of a sister who was desirous of entering the school, but his parents had no money to pay her tuition. The

only thing he had to offer was a promise to do more manual work about the building than he had been doing. Mr. Holley said, "Tell your people to send the child immediately." Doubtless that girl is now numbered with the two hundred pupils of the school. This is the characteristic of the school; they are seeking just this grade of pupils, those who have no means to go to schools where means are demanded, those whose surroundings are such that some one must go out and bring them in, or they are lost even in childhood. In a county with such limited school advantages, one can well imagine what the Albany Institute means in the way of moral and religious uplift.

Thus far twenty graduates have gone out as teachers. A number of these were present and gave interesting accounts of the work they are attempting to do. In spite of the sacrifices they are called on to make, they were enthusiastic, hopeful and filled with a burning zeal to help the helpless. These teachers engage in Sabbath-school and church work in the various fields where they labor. In many cases the only religious work done is that of these teachers.

A new departure on the part of the school is that this summer is to see the beginning of a summer school for teacher training. This has been suggested by members of the County School Commissioners, two of whom are trustees of Albany Institute. This will fill a long-felt want.

I am persuaded that whatever we do to help this work will be multiplied many times in the lives of these children, who are so anxious to learn, so ready to do, and indeed worthy of our prayerful and financial consideration.

Who will invest in one of these lives and receive a return far above his hope, his desire?

The Presbyterian Church and the Negro.

BY REV. W. A. BYRD.

Of the nearly 10,000,000 of black people in America, there is not a constituency, in all of the various Presbyterian branches, of 100,000. The opinion is prevalent that colored people are emotional, and as such find their places in the Methodist and Baptist Churches. If numbers constitute the basis for this conclusion, then the same is true of the white race.

The Board of Missions for Freedmen has done a substantial work in the South among black people, although this Board has never had the means to do the work in its assigned territory. For many years the cry of the Board was retrenchment, when it should have been enlargement. Conditions in the South have driven many black people into the North. Many of the best educated young men and women are members of the Presbyterian Church, but as

they enter the North, East and West, they find no distinctive Negro Presbyterian congregation where they may worship, save in a few places. Consequently, they do not belong to any church or are drifting about.

Dr. J. E. Shepard and ex-Governor Glenn are responsible for the statement that ninety per cent. of the Negro ministry are unprepared in morals and intellect for their task. This conclusion is based upon the investigations made in other churches. Is it wisdom, then, for the Presbyterian Church to turn over the Negro to this unprepared ministry?

We must look at conditions as they are and not as we think they are. The discussions on the race issue and the consequent feeling rife in this country between the races, have made it impossible for any church successfully to reach the Negro, unless it does so through consecrated, pious and competent Negroes. It is not meant that there should be a separate Negro Presbyterian Church, but that the Negroes should remain in the Church as they are to-day, and in all of the affairs concerning Negroes, let the Church learn these things through the eye and vision of a Negro. The overburdened white minister or missionary cannot reach this colored population. The policy of the Presbyterian Church is one of passivity so far as the northern, eastern or western Negro is concerned. We are told that other churches are providing for the Negroes and there is no use of competition. This same argument could be made about white people if there were an indifference toward Christianizing them.

The problem of the races is fast being transferred to the North. Some of the best as well as many of the worst Negroes are coming north, east and west. Along with this class is also coming the most unworthy and incompetent Negro ministry. The tragedies of Coatesville, Honeoye Falls, Scottsville and elsewhere, will become more frequent if the Church does not take hold of the Southern Negro in its midst and give him the Gospel. The Church at large should take steps whereby the colored people in States like Missouri, Kansas, Ohio, Illinois and the like, should be reached by its influence. It is not enough to help Christianize the Negro in the South and in Africa, and then be indifferent about him in the States named and many more, with his stupendous problem confronting our homes. Self-sustaining synods and presbyteries can co-operate in this work and make it easy.

This country of white Christians is responsible for this decadent colored ministry, and this responsibility is one not of willfulness, but simple neglect. Our own Presbyterian Church in the North is among the greatest sinners in this respect, and the time is here for it to atone for its past and make bright its future.

Rochester, N. Y.

Lincoln University Herald.

Vol. XVI.

LINCOLN UNIVERSITY, PA., OCTOBER, 1912.

No. 7.

Memorial to Dr. Holmes.

The death of Rev. Dr. R. S. Holmes on September 6th brought sorrow to many hearts. He was a man of strength and influence and usefulness, popular wherever he went and active in labors for the Church and humanity.

For seven years he acted as a representative of Lincoln University, and his eloquent and forceful appeals for the higher education of the Negro were heard in many congregations, and created, in its behalf, a favorable sentiment in many minds.

It would seem highly appropriate that his name and influence in connection with this cause should be perpetuated through the founding in the University by his friends of a Memorial Scholarship, to be known as the "Richard S. Holmes Scholarship for the Education of a Student for the Ministry."

This we feel confident would be pleasing to Dr. Holmes, and it has the approval of his family.

After penning the above, we received a letter from a beloved friend of Dr. Holmes, and a generous contributor to Lincoln University, to whom we had written, from which we quote as follows:

"As Dr. Holmes was so much interested in the success of Lincoln University, giving many months and years to the securing of funds for its stronger establishment, and his hearty and sympathetic co-operation for the benefit of the colored people, such a memorial, under all the circumstances, would be a very proper testimonial to the work of our dear friend,

and I trust that you may be wisely guided in your efforts to establish such."

There are many, we believe, who will be glad to show their love for Dr. Holmes and appreciation of his labors, as also their interest in the work of Lincoln University, by contributing to such a memorial. The sum needed, the interest of which will annually support a student, is \$2,500.

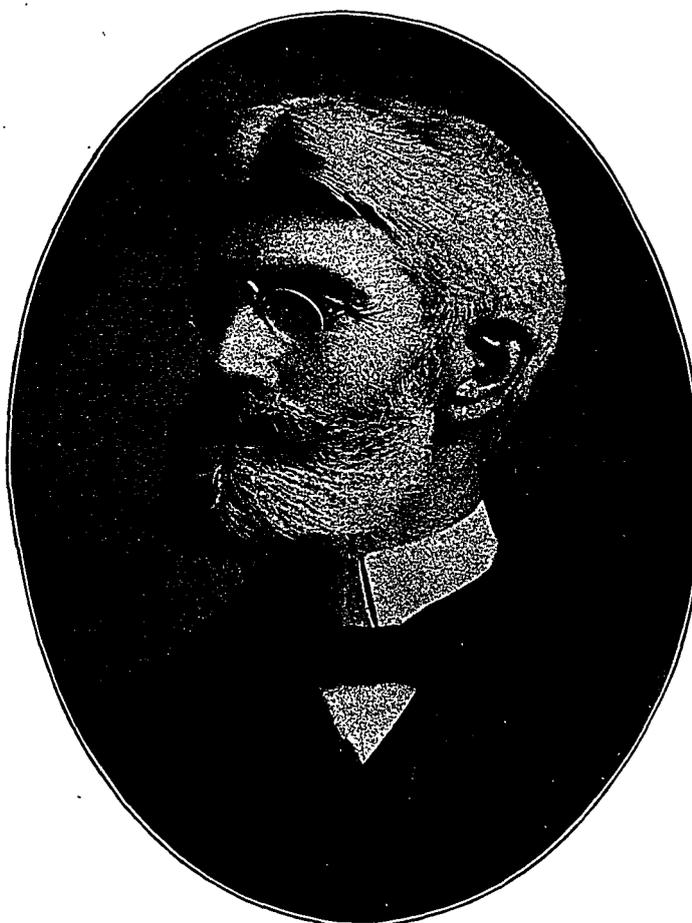
The Financial Secretary of the University, Rev. W. P. White, will be glad to receive gifts of any size, large or small, for the memorial. Please send to his address, 923 Witherspoon Building, Philadelphia, Pa.

TRIBUTE TO DR. HOLMES.

We herewith quote, from *The Continent*, of September 19th, a portion of the tribute to Dr. Holmes from the pen of Dr. J. B. Rendall, President of Lincoln University:

"He was an eloquent pleader for any cause that commanded his judgment and his sympathies. In 1904 he became more intimately acquainted with the spirit and

purposes of Lincoln University. Industrial education for the Negro was then at flood tide. It appealed to the popular imagination. It occupied the centre of the stage. The friends of this kind of education for the Negro were legion. For all this, Dr. Holmes had hearty good will and approbation. But as human beings with immortal souls, did not the race need something more than mere industrial knowledge and skill? What would the Scotch race or any race or nationality be without its godly ministry? Who can minister



REV. RICHARD SILL HOLMES, D. D., LL.D.

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to Negro men and women in the glad evangel of the Gospel as well as one of themselves? A godly and well educated Negro ministry who can rightly divide the Word of truth is the necessary complement to the other education.

"And here was an institution, the oldest of its kind in the country, named after the immortal Lincoln, with its crown a theological seminary, sending out a little band averaging each year a little more than the apostolic number that Christ once sent forth to preach the same Gospel that they preached. From the very nature of the case the appeal could not be to National or State Legislatures, nor to the great educational foundations. The appeal must be mainly to the benevolence of the Christian Church, and especially to the Presbyterian Church.

"This gripped Dr. Holmes's strongest judgment as well as his warmest sympathies. And he agreed to use his voice and pen in behalf of the University. For nearly eight years he became an eloquent advocate and an earnest pleader for our work. Some seed, like the scriptural gourd, will spring up over night, and some germinates and bears fruit more gradually. Some gifts may come at the close of a service of earnest appeal, and some may be written down in a last will and testament.

"It is too early to make a full estimate of the value of Dr. Holmes's services, we might almost say crowning services, to this great cause. Though human voices and sounds came to him through doors that were shutting closer and closer, and though the windows were more and more darkening to the earthly light, his soul heard voices and saw visions that gave force and power to his tongue.

"We thank God for Dr. Holmes's services in behalf of Lincoln University, and feel sure that only by and by will be known the full measure he has rendered."

FROM THE AFRO-AMERICAN.

From the organ of the colored Presbyterians of the South we quote the following editorial: "We are sorry to learn of the death of Dr. Richard S. Holmes, Associate Editor of

The Continent. Dr. Holmes was one of the most versatile and brilliant men of the Presbyterian Church. He was a sincere and constant friend of our people, and took a deep interest in the work which the Presbyterian Church is doing for Negro uplift. He frequently used his editorial columns to say a good word for the black man; and when a commissioner to the General Assembly he took the platform to plead the Negro's cause. It is said that he made the best speech that was made at the General Assembly at Louisville last year for the Freedmen."

Location of the University.

Lincoln University is situated in Chester County, Pennsylvania, forty-six miles from Philadelphia, and sixty-two miles from Baltimore, one-half mile from "Lincoln University" Station, on the Central Division of the Philadelphia, Baltimore and Washington Railroad. It may be reached directly from Broad Street Station, Philadelphia, or Union Station, Baltimore. The region in which the University is situated is notable for its beauty, fertility and healthfulness. Special attention is called to the fact that the exact post office address is "Lincoln University, Chester County, Pennsylvania."

Lincoln University was founded to bring the benefits of a liberal Christian education within the reach of worthy colored young men. Its location, it is believed, could not be more favorable for the accomplishment of this object. While removed from the distractions of city life, it is in the centre of the great and rapidly growing population of Philadelphia, New York, Baltimore and Washington; and about one-ninth of the total Negro population of the country is practically at its doors. Five miles north of the Maryland border, it is accessible to the South, and on the line of the growing immigration from that section, and at the same time it is near to the Eastern resorts, to which a large number of students look for summer work as a means of self-support. There is no similar institution north of Mason and Dixon's line and east of Ohio.

HISTORY AND PURPOSE.

Lincoln University was founded by John Miller Dickey, an honored Presbyterian minister of Oxford, Pa. Its first charter was granted by the State of Pennsylvania, under the title of "Ashmun Institute," in 1854. 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.

Opening of Year.

The University opened for the fifty-eighth academic year on September 24th, 1912.

In the College, there are to date fifty-five applicants out of the many who have made inquiry seeking entrance to whom letters have been sent authorizing them to appear at the opening examinations. These fifty-five appeared from their application blanks to have covered the necessary amount of study to fulfill the fifteen units of work now demanded of those who enter the Freshmen class. It is not expected that all will matriculate, but the large number of applicants is cause for congratulation.

In the Theological Seminary, the entering class is expected to number between fifteen and twenty when matriculation is complete.

The new arrangement of curriculum goes into effect this fall. Hereafter the degree will be granted only to those who complete sixty credits of strictly collegiate work, in addition to the fifteen units of preparatory work required for entrance. In the classics it is still necessary to give courses in what is generally classified as preparatory work, but such courses will not be counted towards the degree. This is what is generally done in the universities of the country to-day.

The work in biology begun last year by Mr. Picard will this year be carried forward by Mr. Grim, a recent graduate of Lafayette; Mr. Picard has accepted a fellowship in botany in the Graduate Department of Cornell University.

Lincoln at the Assembly.

Among the commissioners at the General Assembly at Louisville, Ky., last May, were the following Lincoln University graduates: Rev. Alexander R. Wilson, of Arcadia, Ga.; Rev. Joseph S. Williams, of Seneca, S. C.; Rev. Samuel J. Onque, of Pine Bluff, Ark.; Rev. George C. Shaw, D. D., of Oxford, N. C.; and Rev. Frank M. Hyder, D. D., of Bristol, Tenn. Other graduates were in attendance, and Rev. William Wolf, in charge of the Darby Bible School at Bowling Green, Ky., extended the greetings of the Colored Cumberland Church to the Assembly. Rev. William T. Amiger, President of the State University in Louisville, was frequently seen. President J. B. Rendall preached to his students

on a Sunday. Dr. Frank M. Hyder addressed the Assembly on the adoption of the Freedmen's report, and also spoke at the popular meeting in the evening.

Death of a Long-time Friend.

The death of Mr. E. O. Emerson, of Titusville, Pa., on July 9th, at York, Maine, where he was spending the summer, removes from earth one of Lincoln University's long and faithful friends and contributors. His interest in its work covered a period of forty years, and he never failed to cheerfully respond to the calls of its Secretary. We shall greatly miss his encouraging messages. He was a liberal benefactor of missions, both home and foreign, and his generosity has been widely felt for good.

Of Graduates.

Rev. John W. Lee, D. D., pastor of the First African Presbyterian Church, Philadelphia, and a graduate of the Class of 1897 in the Seminary, has been active in summer evangelistic work in Philadelphia the past season, and has established a mission at Seventeenth and Reed Streets, which is under the care of an educated layman of his church.

Rev. J. W. Brown, of the Class of 1903 in the Seminary, pastor of the A. M. E. Zion Church of Rochester, N. Y., was returned by the last Conference, much to the gratification of the congregation, to serve for the eighth year as pastor. The church has greatly prospered under his oversight and direction.

Rev. E. J. Hubert, D. D., of the Class of 1889, was, during the past summer, appointed by the A. M. E. Conference to the charge of the church at Bridgeton, N. J. Since assuming its pastorate, the Sunday school has much increased. Dr. Hubert is an active promoter of temperance, and recently prepared a paper on intemperance for a district conference in New Jersey.

Rev. James A. Bonner, D. D., of the Class of 1885 in the theological department of Lincoln University, and at present pastor of the Chestnut Street Presbyterian Church, of Wilmington, N. C., was unanimously elected Moderator of the Synod of Catawba, which met in Burkeville, Va., in September.

The death is announced, at Greensboro, N. C., on September 9th, of Mr. Jacob R. Nocho, one of the oldest graduates of Lincoln University. He was of the Class of 1869. He was a native of Pennsylvania, but went South after graduation to teach. He was soon engaged by the government as a railway postal clerk, and for more than thirty years filled the position with credit on the route between Greensboro and Gouldsboro, N. C. He died on duty. He

was an elder in St. James' Presbyterian Church, Greensboro. He attended the last commencement at Lincoln University, and was greatly gratified at seeing the progress of the University since he was a student.

Of Rev. Thomas M. Thomas, Seminary '00, who is carrying on an industrial school in Chester, in addition to ministering to a Presbyterian church, the *Chester Times* says: "It is on such men as Mr. Thomas and Booker T. Washington that the Negro race must rely for their future success. Both men are pointing out the way that leads to success. Mr. Thomas is as worthy of honor as is his illustrious coadjutor. Just at present his field is more circumscribed, but who can predict what the ultimate result will be? The white residents of Chester can help Mr. Thomas by giving his pupils work, and he asks for nothing more, although gifts of money are always acceptable and can be used to advantage. He is asking for nothing except for the privilege of teaching the colored youth of the city how to maintain themselves by their own handiwork, to paint and paper the interiors of houses, to set type in the printing offices, to upholster furniture, to make their own and other people's dresses, to trim bonnets, and to do a hundred other things. *The Times* is confident that Mr. Thomas's school will in time become one of the features of the city, and it commends the work he is doing to the consideration of all those who are interested in the development and upbuilding of the Negro race."

The Rev. J. W. Haywood, Seminary '11, has been appointed Professor of Classics in Wiley University, an M. E. institution, located at Marshall, Texas.

The Rev. Samuel J. Branch, Seminary '08, is now Principal of the Downington Normal and Agricultural School, in place of the Rev. F. M. Hedgman, Seminary '10, who resigned and is now pastor of the Baptist church at Ardmore, Pa.

Of the College class of 1912, H. A. Davis has been placed in charge of the colored school in Oxford, Pa., and J. S. Price has accepted a position to teach classics in the Miles Memorial College, Birmingham, Ala.

John B. Bell, College '11, is assisting the Rev. J. W. Holley in Albany Institute, Albany, Ga., during the present year.

The Rev. William J. Helm, Seminary '06, is now pastor of the Methodist church in Lincoln, Delaware.

Rev. B. F. Glasco, Seminary '11, pastor of the Washington Street Church in Reading, Pa., spent three weeks in the evangelistic work in Philadelphia during the month of August.

At the regular meeting of the Philadelphia Academy of Medicine and Allied Sciences, an organization composed of the colored physicians of Philadelphia and vicinity, Dr. C. A. Lewis, College '05, a graduate of the Medical

School of the University of Pennsylvania, read by request a paper on the "Best Means of Combating Tuberculosis."

Self-help Creed for Black Men and Women.

With all that is done and must be done by the white race for the betterment of the black race, the racial hope of the Negro is, after all, measured in the capacity he develops for self-help and self-guidance. There is, therefore, very striking significance in a little leaflet put out by a denominational organization of colored Baptists, which is entitled, "Ten Things the Negro Must Do for Himself." The enumeration is most wholesome in its happy mingling of high idealism and every day shrewd sense. The list runs as follows:

- "1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, every day living.
- "2. We must be honest, truthful and reliable.
- "3. We must keep our bodies clean.
- "4. We must keep our homes clean.
- "5. We must keep our yards clean—back and front.
- "6. We must stop hanging over the gate and out of the window.
- "7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.
- "8. We must make the word 'Negro' a synonym for honesty, cleanliness, intelligence, industry and righteousness by doing with our might what our hands find to do.
- "9. We must be loyal and helpful to our race, by encouraging all worthy efforts put forth for its uplift.
- "10. We must respect our women, educate our children, and stay out of the saloon and dives. Where we have the franchise, we must vote for men who are opposed to the saloon."

Counsel like this well appropriated will build up in any race manhood and womanhood which the most fanatic prejudice could not refuse to respect. That it should be counsel emanating from the colored race itself makes it a token of lively promise.

Scholarship Aid.

Deserving students who cannot pay their full bill, are aided to a limited extent from the scholarship funds of the University. No earnest young man of good abilities and good moral character should be discouraged from seeking the advantages which this college offers.

Lincoln University Herald.

Vol. XVI.

LINCOLN UNIVERSITY, PA., NOVEMBER, 1912.

No. 8.

Memorial Scholarship.

The proposal to establish a scholarship in Lincoln University as a memorial to the late Rev. Richard S. Holmes, D. D., LL.D., has met with a number of responses from his friends in different parts of the country. The appropriateness of it, considering Dr. Holmes' connection for some years with the University, and his great interest in Negro education, has been very generally commended.

Much more is needed to make up the amount, the interest on which will annually support a student, and we trust that other friends of Dr. Holmes and of the deserving work that Lincoln University is doing will be heard from in due time. It is hoped that the churches which he so faithfully served, and those where his sermons, as a supply were so appreciated, will also aid in raising the scholarship fund. Contributions may be sent to Rev. W. P. White, D. D., Financial Secretary of Lincoln University, 923 Witherspoon Building, Philadelphia, Pa.

Report on Lincoln University to the Synod of Pennsylvania.

Your committee, consisting of the Rev. J. Ritchie Smith, D. D., and the Rev. James Robinson, visited Lincoln University on Tuesday, April 23d, and were present at the graduating exercises of the Theological Department.

Fifteen young men were graduated, fully equipped to enter upon the active work of the Gospel ministry.

Over 1,400 students have gone forth from the halls of Lincoln University to lead their race in the avocations of honorable and uplifting pursuits, while an additional 500 and more have entered the Gospel ministry. There are at present 177 students attending Lincoln University, 134 of these in the Collegiate Department, and 42 in the Theological.

We found the work at Lincoln University to be very thorough in its scope and quality. A firm Christian discipline is maintained, and the good name of the University is jealously guarded by those in authority. The ideal of leadership of their race in all that is Christian and ennobling is constantly kept before the minds of the students. The students come from twenty-three States of the Union, the West Indies, South America, South Africa and Canada.

Lincoln University is beautifully located in Chester County, where it commands a sweeping view of the surrounding country. The buildings are situated in order to make the campus look artistic and charming. The residences of the professors are so located as to be in close touch with the life of the students.

For lack of sufficient endowment funds, some of the professors are obliged to teach in both the Collegiate and Theological Departments, and generally the teaching life of a Lincoln University professor is a very strenuous one. There is much need of scientific laboratories, adequately equipped to meet the growing needs of the students.

No department is endowed as it should be, while some departments are very inadequately endowed to meet even their present needs.

Lincoln University needs are as the ever-increasing needs of the Negro race to which it ministers. The University own 132 acres of land, which, together with the buildings and professors' houses, located thereon, may be valued at about \$300,000; while the endowment amounts to about \$700,000. A recent bequest for the establishment of a new Chair of Science will bring to the University in due time \$25,000.

Your committee most heartily commends the excellent work Lincoln University is doing through its worthy and efficient President, Dr. John B. Rendall, and the splendid corps of professors who assist him; also the generous donors who have come to help meet the needs of the Negro race.

We would recommend to the generosity of Christian people the great and urgent claims of Lincoln University, especially by providing a larger and adequate endowment fund, an assembly hall commensurate with the needs of the institution, and up-to-date, fully equipped scientific laboratories.

We recommend this institution to the College Board for a share in the funds to be devoted to colleges of this Synod under our present compact with the Board.

The Rev. John Q. Evans, of the Seminary class of 1909, writes from Okmulgee, Oklahoma, to inform us that he is pastor of a church in this place and also principal of the high school. He says: "Oklahoma is a fine field in which to work, and I trust that more Lincoln men will come out and join us."

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Summer Work of a Lincoln Student.

I left Lincoln University and went to Ardmore, Pa.; and then I supplied for Rev. F. M. Hedgman, the pastor of Calvary Baptist Church. Then I received a call from the Citizens' League of Kingston, N. Y., to come and do mission and reform work. Reaching Kingston, I was informed of the condition of men and women at a place called "Devil's Lake," where men and women gather to gamble. It is near Rondout, N. Y., on the west side of the Hudson River.

On the second Sunday in June I went to Devil's Lake to preach to the people. When I got near the place, I saw about two hundred men and women upon their knees gambling. I heard some one say, "Yonder comes the preacher. What is he coming here for?" And when I reached the place, some one said to me, "Reverend, what is your mission here?" I told them I came to tell them about the love of Christ, and some of them said, "All right; go ahead if you want to, but we cannot stop to listen to you now."

I began by singing, "I have wandered far away from God, now I'm coming home." No one seemed to pay any attention to me. After which I prayed. The people were still gambling. I began to tell them about God's great love for them. I besought them to turn from their ways and accept Christ as their personal Saviour. I preached about fifteen minutes before any one seemed to have paid any attention to what I was saying, and then some one shot. I looked around for an adequate place to make my departure, but realizing that "the Lord God would help me, therefore shall I not be confounded," I continued on, and when I had preached for about thirty-five minutes, twenty-two persons stood up and said: "Reverend, I have decided from this minute not to play another card or shoot another crap."

Dr. Pringle and I went to this place Sunday after Sunday, and when I left this place, the eighth of September, two hundred and ten persons had professed Christ. Dr. William Prin-

gle, having seen the work that had been done, recommended me to the Baptist Association, and the Association promised to support me in mission and reform work in the State of New York when I shall have finished school.

ROBERT LEE HOLLEY.

Summer Evangelistic Work

For the fifth year, evangelistic work was held during the summer at Eaglesmere, under the leadership of J. B. Isaacs. The success of the work in the past made it necessary for an organized plan to be considered; and accordingly some of the most interested and willing young men and ladies who were employed in the neighboring hotels and cottages were organized into a committee to give their support to the leader.

Owing to the nature of the work in the mountain, it was impossible for us to hold a morning service, and consequently we were only permitted to have one regular service at 8.30 on Sunday evening, and a short song service at three in the afternoon, which, unfortunately, was never attended by more than twelve at the most. But it is pleasing to state that our night service was largely attended. Because of the late hour at which it was held, beside having nearly the entire colored population of the summer resort, we drew the dismissing congregations of both (white) Baptist and Methodist churches, which were nearby. These kind friends came willingly and gladly and took a lively interest in the work. On many occasions they were accompanied by their pastors, one of whom, Rev. Mr. Hill, the pastor of the Baptist Church, and a theological student of Bucknell, spoke for us one evening.

We were also favored with other addresses from Rev. Mr. Tyson, of Dickinson Seminary (white); and Revs. M. A. Wilkinson and J. W. Thompson, both graduates of Lincoln University and successful pastors at Williamsport, Pa.

As in previous years, we rented the Casino, and although we had to pay more for the use of it this summer, yet we did not regret it, for the result of the work, and the good done, is more than the money paid.

Our service never lasted more than an hour and twenty minutes, with the exception of one evening, when the Spirit of God so manifested itself that one after another got up and gave expression to their feelings.

After clearing all expenses, the treasurer reported \$88.40, an increase of \$36.28 over the previous year, which was due to the fact that we erected last year a tombstone to mark the grave of an unknown young man who met his death, we were told, in service. This sum of money was distributed to charity, among

which "The Old Folks' Home" in Williamsport, Pa., and the "Philadelphia Home for the Protection of Colored Women," received the largest gifts.

On several occasions, social entertainments under the auspices of the committee were given, at which time the leader was present and attempted as best he knew how to direct the amusements of those present.

Eaglesmere is a very favorable resort for summer evangelistic work, and a conscientious young man, with energy and tact, will win the confidence of every colored person on the mountain and not a few of the white. Everybody expressed regret when Mr. Isaacs intimated that it was not his intention to return next summer to renew his efforts. But the young man finishing his seminary course cannot continue in hotel work.

A Bootblack, but Not Ordinary.

Disasters bring heroes to light. The Titanic disaster revealed a faithful wireless operator, and the Elliot Bay dock disaster in Seattle made a hero of a young man, Newton Johns. And Newton Johns is black—just an ordinary bootblack.

The other morning the gangplank connecting Colman dock and the steamer Flyer broke, and sixty passengers were plunged into the cold waters of Puget Sound. Some sought to reach the dock piles. Others plunged wildly about. All were in imminent danger.

Little black Newton Johns sized up the situation, and leaped into the water. Quickly he sought a woman, and though she grabbed him around the neck in her frenzied efforts, he shook himself free, and, fixing a rope about her, towed her to a life boat. He next rescued a thirteen-year-old girl, then a woman who cried to him, "You have got to save me," and threw her arms around him with such force and grip as almost to drown both of them. But he got away with his burden. He kept up the work of rescue until he saved ten lives. He was in the water about an hour. When he reached the dock, his face was ashen and he was near collapse. After recovery, he resumed his shoe-shining task, but fell ill and was taken to his home. He has fully recovered.

Mayor Cotterill sought Johns out and said: "My boy, you are a credit to your race and to humanity. I never heard of a pluckier act." The colored lad is the hero of the city. The newspapers are conducting a movement to give Johns substantial recognition. But all that Johns says is: "I don't care about being called a hero, but I do hope my old mother back in Bristol, Pa., will hear about it, because she will be tickled to death." He is shining shoes to-day; possibly unconscious of the fact

that he manifested the spirit of the Saviour, who endured Calvary to save us. It is these heroes in common life that make us see that the Spirit of Christ lives.—*The Continent.*

Summer Evangelistic League.

This work, conducted under the auspices of the Y. M. C. A. of Lincoln University, reports another successful season. Sunday morning, October 20th, was "report day," and many interesting narratives were related. From them the following may be quoted:

C. L. Aiken, '14, spent the summer in Atlantic City, engaged in hotel work during the day and wheeling a rolling chair at night. His description of the needs of the city along moral and spiritual lines made a deep impression. The demoralizing life led by many of the young people in the saloons and dance halls is appalling. His own special work for the summer consisted in helping to maintain the literary societies in connection with the various churches. These societies are conducted for the most part by the students engaged in work for the summer season, and form the means of maintaining their spiritual and intellectual life amidst surroundings which are deteriorating in their effects.

P. F. King, '14 Sem., was made President of the Literary Society of the Third Baptist Church, Atlantic City, and was aided by students from Storer, Livingstone, Howard and Dover State College.

C. M. Cain, '15 Sem., spent the summer also in Atlantic City, and made the chairmen and porters his special sphere of effort. He found them hungry for tracts and Gospel literature.

F. H. Quinn, '13 Sem., was employed at Beach Haven, N. J., for the summer. His hours of work were from 5.30 A. M. to 8.30 P. M. The management of the hotel put a large room at his disposal, where every Sunday night a preaching service was held, attended by the servants of the various hotels and by many of the guests. Each Wednesday evening a Literary Society met.

W. A. Hall, '13 Sem., spent the summer in Clarksburg, W. V. Mr. Hall told an interesting story of the state-wide fight to close the saloons, and how the temperance people had placarded the State with posters: "The Saloon Cannot Operate Without Boys. Have You a Boy to Spare?"

J. T. Reid, '14 Col., spent the summer between Toronto and Niagara. He visited the churches in Buffalo and reported that, out of a colored population of 17,000, the average attendance in the six churches combined does not exceed 150 on each Sunday.

J. E. Garnett, '14 Sem., was employed on the boats of the New England Navigation Co. In other years he had been assigned to the

Sunday excursions out of New Bedford, and the same assignment of work was made this year. The Sundays, however, were so stormy that the boat was compelled to remain at the wharf for all except three Sundays. This set him free to engage in work helping the colored churches in New Bedford. Mr. Garnett had interesting experiences among the foreigners, Portuguese, who live in New Bedford.

M. L. Collins, '13 Col., spent the summer in Haverstraw, N. Y., in the brick yards. He was enabled to carry on work in Sunday school and church for the many workmen from the southern States who flock there for the summer.

A. E. Beckham, '14 Col., was enabled to persuade the proprietor of the hotel in Atlantic City to remodel the quarters where the help roomed, making them more sanitary, and installing bath tubs. He also prepared a speech on the prevention of tuberculosis, which he was enabled to use with good effect.

Present Forces in Negro Progress.

(This article, from *The Presbyterian Standard*, of Charlotte, N. C., will be read with interest.)

The above is the title of a book by W. D. Weatherford, Ph.D., which we began to read in a perfunctory way in order to write a few lines about it, but which we read with increasing interest and admiration, till we reached its close with sincere regret. It is a book that must be read to be appreciated, and it can be procured from the Association Press, New York.

In our early ministry, Dr. John Leyburn, of Baltimore, remarked to us that he had a great admiration for the Jews in general, but no use for them in particular. Such, we fear, is the position of our Southern people.

We love to tell stories of the slave days with Uncle Remus and his animals; or the faithful old mammy to mother us, or the Negro boys who went fishing with us; but when it comes to helping the individual Negro to take a step higher in life, we are indifferent. To all such people we recommend this book, and after reading it, we are sure that you will look upon the Negro with new eyes. He will no longer be represented in your mind by that unreliable cook, or by that regular array of criminals that grace daily the police courts, but you will see the nobler types of that race, who, despite the drawbacks of their training and their inheritance of failure, are slowly climbing up the scale of moral well-being and worldly prosperity.

We have read much on the Negro, but this book is the fairest we have ever read. Other books seem to err on one side or the other, either make him faultless or virtueless, but

this author clearly and candidly states his faults and his weaknesses, and then tries to show that, notwithstanding these, he is improving, and that he has in him qualities that make true men, whether they be black or white.

What makes the book more forcible is the fact that the author is a Southern man. The Negro exchanges that come to our table, with a few exceptions, would find themselves growing broader in views and more generous in spirit, if they could imbibe the spirit of this author. Such books not only open the eyes of the whites, but are apt to inaugurate an era of good feeling between the races which is as rare as it is needed.

In the providence of God, these two races have been planted here, and, as far as man can see, they are to remain together. It is therefore the part of wisdom for each race to dwell upon the virtues of the other, rather than their vices.

As the superior race, with the responsibility upon us that superior advantages always bring, we owe to those below us a helping hand in all that goes to lift them up.

As a Church, we often boast of our colored work, but a careful study of what we have done, compared with what we ought to do, would soon put a quietus upon us.

Then, on the other hand, the leaders of the Negro race, instead of dwelling upon their wrongs and thus stirring up hate between the races, ought to speak more often of the good done to them by their white neighbors.

Each race will find just what he is anxious to find, and each will find that we are dependent upon each other, and that each race is not wholly bad, even if not wholly good.

A Colored Boy's Letter

The Assembly Herald published recently a letter from a nine-year-old colored boy to his sister in one of the schools for Freedmen. We give it below. That boy will rise and come to write a better letter. We may yet welcome him to Lincoln University.

"My dear Sister:—This leaves all well except grandmother. She have been poorly for several days but She is gotten better. I have a long way to come yet, but think of Abraham Lincon he lifded the yoke off four Millions slaves and only six months schoolin, and don't you think that was Great from six months schoolin. So you see that I have eight years to go to school. So I see that my chances is jest as good. As Abraham Lincon with his six months schoolin, but thare I am here for Something and if god help me I will be near some of those leaders if I live up right before god he will help me threw this world. I will close it is gotten late and I must go to bed. Your brother."

Lincoln University Herald.

Vol. XVI.

LINCOLN UNIVERSITY, PA., DECEMBER, 1912.

No. 9.

Death of Dr. Isaac Norton Rendall.

BY WILLIAM HALLOCK JOHNSON.

"A prince and a great man is fallen this day in Israel." Such was the thought in the mind of friends and neighbors and of the alumni of Lincoln University as they learned of Dr. Rendall's death, on the 15th of November. Dr. Isaac N. Rendall was born on September 3d, 1825, at Utica, N. Y. After graduating from Princeton College and Seminary, he was ordained by the Presbytery of Mohawk, his first charge being at Oneida Lake, N. Y., and his second at Renova, Pa. He was called to the Presidency of Lincoln University, then Ashmun Institute, and was on his way to assume his duties just as President Lincoln was assassinated. For forty years as President, and then as President *ex honore* till his death, he devoted himself to the upbuilding of the University and the education of colored young men.

In the circumstances of Dr. Rendall's death, there were many indications of the hand of a kind Providence. His work had been done; the institution for which he labored had been placed upon a firm basis; the responsibilities of his office had been transferred to the broad shoulders of his nephew and successor, Dr. John B. Rendall. He died full of days and honors, rich in good deeds and in loving friends, beloved and almost worshipped by a great army of students, who had felt the impress of his personality. Active in mind and body almost to the last, he was spared any long illness or dependence on the ministry of others. His end came peacefully in the morning hours, amid the tender ministrations of those he loved best.

"Nothing is here for tears, nothing to wail,
Or knock the breast, no weakness, no contempt,
Dispraise or blame—nothing but well and fair,
And what may quiet us in a death so noble."

Three elements stand out prominently in Dr.

Rendall's character: his unflinching courtesy, the simplicity and sincerity of his Christian faith, and his devotion to the Negro race. He was a man of rare polish and charm of manner, "a gentleman of the old school," always dignified, but never pompous, with a delicate respect for others founded upon a true self-respect, with a courtesy which was no external polish, but the natural expression of nobility

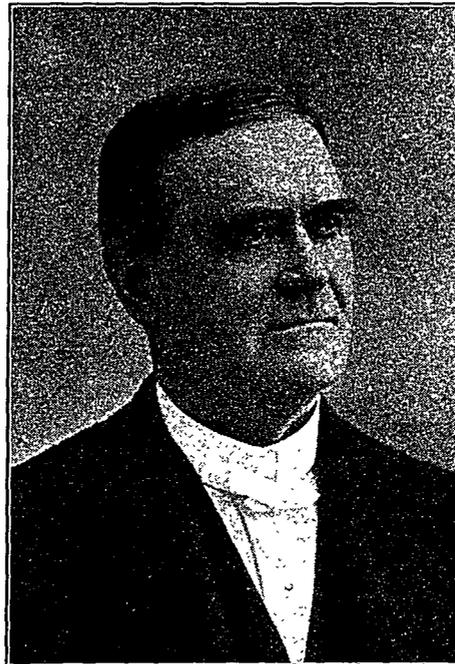
of character and loftiness of purpose. Dr. Rendall well deserved the title once enjoyed by his teacher, Dr. Samuel Miller, of Princeton, "the Chesterfield of the Presbyterian Church."

When a timid freshman, who is now a prominent member of his race, entered Dr. Rendall's study, he was greeted for the first time in his life with the title, "Mr. C——." "I went back into the woods," he says, "and repeated to myself a number of times, 'Mr. C——, Mr. C——.' I was born again in that hour."

Young and old, rich and poor, as they met Dr. Rendall, were sure of a kindly smile, an extended hand, and a bright and appreciative

word. "His setting sun," as a student has recently said, "shed its glory over us all." Not only the student and faculty community, but a wide circle of friends and the great body of Lincoln alumni, feel that a light has gone out, that a beneficent presence has been lost to us, and that earth is poorer as heaven is richer, since Dr. Rendall has been taken from us.

A leading element in Dr. Rendall's greatness was his absolute simplicity and sincerity of character. Full of good works, he kept the deeds of the right hand from the knowledge of the left. With abundant reason for pride in the growth of the institution of which he was for forty years the guiding spirit and tower of strength, he would allow no word of personal commendation, but ascribed everything to the grace and goodness of God. His religion was no veneer or mere profession, but entered into the warp and woof of his being. It was his native breath and vital air,



Lincoln University Herald.

PUBLISHED MONTHLY.

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

Sent one year to any address for 25 cents.

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

Entered at Lincoln University as second-class matter.

Subscriptions and communications may be addressed to

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923 WITHERSPOON BUILDING., PHILA., PA.
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and he could speak of the spiritual life in any society with an ease and naturalness which removed any feeling of abruptness or of offence. His concern for the welfare of others was shown with equally delicate tact for the hotel waiter who served him, for the guest distinguished in public life who sat at his own table, and even for faithful attendants when his own life was ebbing fast. A former student, now a well known minister and teacher of his people, tells of the profound impression made upon his life by the question asked in his first interview with Dr. Rendall: "Are you a Christian, sir? Why not, sir?" When Dr. Shepard, missionary to the Congo, visited Lincoln University, and told of a native king who had insisted that he was not a sinner, Dr. Rendall put a magnifying glass in Dr. Shepard's hands, with the message, "Give this to the king when you return, and tell him to look through it at the point of a needle, and see how rough and jagged it appears."

All of us, teachers and students, were anxious to be on our best behavior when Dr. Rendall was present. He made us feel, somehow, that goodness was attractive and desirable, and that meanness was despicable. He has furnished to hundreds of students, scattered through the South and elsewhere, a practical standard of what is best and highest in Christian character. Their ideal, if expressed, would be in the concrete: "To be like Dr. Rendall." All who knew and loved him, even in the sadness of their loss, glory in his fruitful life, and his abundant entrance into the heavenly kingdom. For him, heaven will not seem a strange place. It was present, we felt, in his soul, and in the beautiful daily life which he lived among us at Lincoln University. Of few men could it more truly be said that for him to live was Christ.

Dr. Rendall will be longest remembered and honored as the friend and benefactor of the Negro race. It is true that his alert and vigorous mind, active till the last, was occupied with a variety of topics: science, history,

politics and archaeological research; and his professors would often find the latest books in their own departments lying on his study table. Yet the one subject, aside from the Scriptures, which was uppermost in his thought, and most prominent in his conversation, was the Negro race. Before taking up his life-work at Lincoln University, he had shown his interest in their welfare by teaching in the colored Sabbath school when a student at Princeton, and by boldly espousing the Union cause in his first pastorate, amid an unfriendly environment. While others discussed "the Negro problem," he made a profound and sympathetic study of the Negro, of his needs, of his capacities, and of the providential meaning of his history. His philosophy of the subject was deeply Christian. "We must look at the Negro," he was fond of saying, "through the eyes of Christ." Friendly to industrial education and to all movements for the bettering of material conditions, he insisted that the Negro, like the white man, cannot live by bread alone. He felt that the cause for which he labored was one which appealed to the heart of Christ, that the needs of the race could only be met by Divine grace, and that the only effectively uplifting education must be of the heart, as well as of the hand and of the head. The prominence which he gave to the Christian element in education is illustrated by a remark recently made by a graduate coming to place his son in college: "I wish my son to be in an institution where students are treated as if they were made in the image of God."

Dr. Rendall was a sturdy champion of the right of the Negro to the best and highest in education, and of his capacity to receive it. "Anglo-Saxons with black skins," was a description he was heard to apply to a group of students. A feature of the fiftieth year jubilee celebration, in 1904, was a powerful plea which he made for the best educational advantages for the colored young men. "I would as soon think of offering them a different education," he declared, "as I would of giving them a different air to breathe."

Lincoln University was born in a missionary motive—the desire to train young men for the evangelization of Africa. "God will be glorified in Africa," was the theme of the dedicatory sermon preached by Dr. Van Rensselaer, when Ashmun Institute was founded. Behind the body of students whom he loved and for whom he labored, Dr. Rendall saw the needs of ten million people in this country, and he often spoke and prayed for those of the ancestral continent. Lincoln University, he said, was born with "Africa" engraved on her forehead. His vision will not be realized, and the work which he began be completed, till the

blessings of Christian civilization and culture have been brought to all the members of the African race wherever found.

The memory of Dr. Rendall's character, so strong and so beautiful in its simplicity, of his mind, so wide in its outlook and so wise in its planning, and of his influence, so far-reaching and so beneficent, will ever be an inspiration in the institution to which he devoted his long and fruitful years of service.—*The Presbyterian*.

The Funeral.

The funeral of Dr. Isaac N. Rendall was held in the Mary Brown Dod Chapel, at Lincoln University, on the afternoon of Tuesday, November 19th. The exercises were in charge of Prof. Robert L. Stewart, D. D., senior member of the faculty. A large number of graduates of the University, and of friends from neighboring towns and cities, were present.

The invocation prayer was made by the venerable Dr. David Tully, of Media, now in his ninety-third year. After the reading of the Scriptures and the singing of Dr. Rendall's favorite hymn, "Rock of Ages," the opening address was made by Dr. Stewart. He was followed by Drs. J. M. Galbreath and James Carter, in faithful and impressive tributes to the character and worth of Lincoln's deceased President. Rev. Dr. Holliday, the oldest in years of service of the trustees, spoke, as the representative of the Board, of some of Dr. Rendall's characteristics; and Dr. William A. Creditt, of Philadelphia, as representative of the alumni, in an eloquent address, told of what he was to the students of the University, and how sincere their sorrow over his departure.

A series of resolutions passed by the alumni and some telegrams and letters of sympathy from those far distant, were read. Prayer was offered by Rev. Dr. R. H. Nassau, for forty years a missionary in Africa, and the benediction was pronounced by an early graduate, Rev. Dr. Solomon P. Hood. The pall-bearers were six grand-nephews, four being the minister-sons of President John B. Rendall. Interment was in the Oxford Cemetery.

Dr. Rendall was never married. A brother, three years his senior, of Shreveport, La., survives him, being ninety years of age; also a nephew, Dr. John B. Rendall, President of Lincoln University.

Dr. I. N. Rendall Dead.

The Rev. I. N. Rendall, D. D., President *ex honore* of Lincoln University, died at the University early in the week. Dr. Rendall

was eighty-eight years of age, and had been President of Lincoln for fifty years when he resigned his position a few years ago on account of advancing age. He gave a long life of service to Lincoln University and the cause of Negro education, and was loved and honored by Lincoln men wherever they were found. He wrought well in his day and generation. He lived to serve others. His work will abide in the great University which he built, and in the lives of the men whom he influenced by his teaching and sent forth into the world.—*Afro-American*.

Visit to Greensboro, N. C.

Professor George Johnson spent Sunday, November 17th, in Greensboro, N. C. This town is the "gateway" of North Carolina, and in addition to being a railroad center, is also noted for the educational institutions established which it contains. The Agricultural and Mechanical College for the Colored Race has one of the best equipped plants to be found in the South. In addition, there is the Emmanuel Lutheran College and Bennet College, supported by the Methodist Church, North.

The Presbyterian church for the colored people is of special interest to Lincoln University men. It was established about thirty-eight years ago by James Crestwell, and for many years Jacob R. Nocho, of the Class of '69 C., was an elder and pillar of the congregation. Six years ago, the present pastor, the Rev. J. G. Walker, took charge. Mr. Walker, if not a son of Lincoln University, is at least a nephew, since he is a graduate of a sister institution, Biddle University. Under Mr. Walker's ministry, the church has prospered exceedingly. A new church has been erected, at a cost of \$8,000, most of it raised on the field. About 100 members have been added to the church, and the annual receipts have been raised from an average of \$500 per year to \$1,800 per year. During the past six years, \$11,000 have been raised for all purposes by the people of the congregation. In the near future, a new parsonage is to be built on the site of the old. For six years the church has been self-sustaining.

Professor Johnson's visit was on the occasion of the sixth anniversary. He preached morning and evening. In the afternoon, the Rev. Dr. Clark, of the Southern Presbyterian Church (white), preached the sermon.

There were many Lincoln men at each of these services. In the morning, Messrs. W. H. Long, '90 Seminary; A. Sidney Long, '91 College; Prof. Smith, of the International Training School in Durham, N. C.; G. W. McAdoo, '85 C.; J. S. Fuller, '91 C., and many

others. In the afternoon, the Rev. O. S. Bullock, '09 Sem.; Rev. L. D. Twine, '83 Sem.; Prof. Griffin, of the Highpoint School; Prof. Cartwright and Dr. Gerran, were present. Mention must also be made of J. H. Waugh, '74 C., who is now occupied in the agricultural extension work in Guilford County, where the Negro farmers have an organized movement for improved conditions along all lines of country life.

The feeling between the races in Greensboro is, to all appearances, most cordial. The First Presbyterian Church (South), under the wise leadership of Dr. Clark, the pastor, has been very helpful to St. James' Presbyterian Church, of which Mr. Walker is pastor. The former church heard Mr. Walker present his cause one Sunday morning two years ago, and subsequently contributed \$500 to the building fund. Mr. Walker makes special mention of the frequent and helpful visits of the elders and active members of the First Church.

An Appropriate Memorial to Dr. Holmes.

The following we quote from *The Continent* of November 28th, with much appreciation:

"The endowment of a Richard S. Holmes Scholarship in Lincoln University is assuredly an appeal to the best philanthropic instincts, which should find especial response among former readers of *The Westminster* and present readers of *The Continent*. Dr. Holmes's noble championing of the colored race, particularly in its right to enjoy the service of a competent Christian ministry, was one of the superlative enthusiasms of his life. His eloquence was never more moving than when he pleaded for the continuance of this stanch old Pennsylvania institution, sustained under the name of the great martyr President for the uplift of the race emancipated by him. To create a permanent commemoration of that enthusiasm, in a fund which will perpetually hold open a door for education to young Negro men whom God calls to preach His Gospel, is a purpose so worthy and appropriate that no admirer of Dr. Holmes can fail to feel the magnetism of it. A very modest sum is asked for, but spontaneous giving ought to double and treble it. Dr. W. P. White, in *The Continent* office at Witherspoon Building, Philadelphia, is the Treasurer, to whom gifts for this fund may be sent."

The following is copied from *The Church Monthly Magazine*, an organ of the Church of England in Jamaica, B. W. I., for November, 1912. It tells the life story of one who would, if he had lived, have graduated in the Class of 1912, College:

"Charles Edward Grosset was laid to rest on Thursday, 3d October last. He was a native of Kingston, and began his school life at the age of four with Mrs. Denniston (now of the Sailors' Rest). Later on he was a scholar first at St. Michael's and then at West Branch Elementary Schools. Quite early in life he manifested a strong leaning towards the work of the ministry, and would often, as a tiny child, when prevented from going to church on a Sunday, assemble those at home while he 'did the service,' and 'preached.' In 1903, he left Jamaica for the States, where, after a time, he entered the Temple University, Philadelphia, and from thence passed to the Lincoln University. The Dean of the former, writing to him on October 16th, 1908, said: "Your presence in the class room has always given me pleasure, and I know you are highly esteemed by all our students. I wish for you great success at Lincoln University, and shall be glad to hear from you at any time." His whole college career was marked by patient effort and successful achievement.

Letter from British Guiana.

The Rev. F. O. G. Robertson, '11 Sem., writes from the manse, Skeldon P. O., British Guiana, under date of November 1st, as follows: "It is a little over a year since I returned home, and were I to account for myself from then to now, it would take me two years to do so..... I was appointed here about eleven months ago as an assistant minister, receiving a salary of \$40 a month. I took over, with 14 members, the little church, and now there are about 49 members and 59 adherents. Already the church is too small, and we are thinking very seriously about what must be done to accommodate the people."

Mr. Robertson also desires us to express his gratitude to the faculty of Lincoln University in the following characteristic way:

"To the Faculty of Lincoln University, Greeting. I owe my life to you and to the kind friends of Lincoln University. You have by precept and example purged selfishness and pride out of me, and adorned me with the spirit of meekness and service. May God grant you long life and larger opportunities to do more and better for your fellow-men. I am now distributing that which you have given me in the name of the Master. Pray for me. Yours in Christ."

Mr. Robertson also sends several copies of the *Scottish Church Record*, published under the authority of the Presbytery of British Guiana. They contain very favorable accounts of his work. We wish him all success and congratulate him on what he has already accomplished.