

Lincoln University Herald.

VOL. XVIII.

LINCOLN UNIVERSITY, PA., JANUARY, 1914.

No. 1.



REV. JOHN W. LEE, D. D.,
Pastor First African Presbyterian Church,
Philadelphia.

Presbyterianism Among the Negroes.

Rev. John W. Lee, D. D., Seminary '98, pastor of the First African Presbyterian Church, Philadelphia, has published a brief sketch of the "Presbyterian Church in the United States of America Among Negroes," especially during the last fifty years. The pamphlet is the substance of addresses delivered at the Emancipation Proclamation Celebration, in Philadelphia, September, 1913, and at the Afro-American Presbyterian Council, Baltimore, October 18, 1913. Dr. Lee discusses the men and their achievements, the Church and its principles, and the educational institutions and what they have accomplished.

Among the graduates of his Alma Mater he mentions: "That silver-tongued orator, who had no equal in his day, Dr. Joseph C. Price, who founded Livingston College in 1880, the best school of the A. M. E. Zion Church, was a graduate of Lincoln University; the present President, Dr. William H. Goler, is a graduate of that institution; the gentleman who presides this afternoon, in the person of Rev. Dr. William A. Creditt, is an honored graduate of the same institution, upon whom she has conferred the highest honors in her possession; but, permit me to go just a few steps further—the handsome young gentleman, Rev. John H. Dwelle, who has just read that splendid historical sketch of the work and progress of the

great Baptist denomination, is a product of Haines Institute, Augusta, Ga., and an honored graduate of Lincoln, College and Seminary; the great surgeon of Chicago, Dr. George Hall, is another graduate of Lincoln University; and the founder and surgeon-in-chief of the Douglass Hospital, Dr. N. F. Mossell, is also a graduate of this grand old institution, which has stood for more than a half century as a beacon light of the higher education of the Negro race."

Dr. Lee prophesies "that there is a new day dawning, a bright future ahead for the Presbyterian Church among Negroes." "We have been a mighty force," he says, "toward leavening the whole lump, and the people who once said that we had little or no religion are having their eyes opened and they have learned that our faith is as sound, our salvation as secure, our assistance as real, our hope as bright as theirs."

California Letter.

BY REV. ROBERT LAIRD STEWART, D. D.

We are enjoying the rare experience of a Christmas eve following a beautiful, spring-like day. In the morning the air was quite crisp and frosty, but by nine o'clock the clear shining of the sun had so moderated the temperature that outside wraps could be dispensed with. The orange trees on our lot, and all about us, are richly laden with golden fruit. Roses, heliotropes, calla lilies, etc., etc., are blooming in the open as in the spring time; and in the markets, the pleasant fruits of field and garden, which we have been accustomed to associate with the summer season only, are spread out in tempting array. In one grocery store, large and apparently luscious strawberries were ticketed at two boxes for twenty-five cents.

A few days ago I mowed our lawn, and it was an unusual experience to dodge the golden oranges which were swinging free on some of the drooping, low-down limbs.

Soon after our arrival, we accepted an urgent invitation from our long-time friends, the Misses Reid, to spend a little vacation of ten days in the seacoast city of San Diego. A few years ago the chief attractions of this city were its historic memories and associations, but now, in anticipation of its great advantages as the nearest seaport of approach to vessels emerging from the Canal on the Pacific side, it is having a phenomenal growth and development. In a series of delightful excursions by auto and trolley, we visited "Old Town," founded in 1769; the "Old Mission," with its quaint adobe chapel and brazen-

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throated bells; old Fort Stockton, the place where Ramona was married; the spot where Fremont unfurled the Stars and Stripes in 1846; Point Loma; the Pacific Beach; San Diego Bay; Coronado; La Jolla (La Hoyah), etc., etc. San Diego is about fourteen miles from the Mexican border, and two or three islands in plain view at the other extremity of the bay belong to the sadly rent and distracted Republic of Mexico.

On our return to Alhambra, we found a house full of boxes, barrels and crates, many of which are still unopened. Some desirable improvements had to be made first of all. In a few days more we hope to take possession of our new home, and begin the more agreeable task of "putting things to rights."

We find the society of Alhambra very congenial, and our welcome to the church and community has been genuine and cordial.

I have not had the opportunity to see Mr. Hawes, but had an interesting letter from him to-day. He has had his share of discouragements, which were to be expected and which he is meeting bravely; but, on the other hand, he has much to encourage him. He holds a very important strategic point in the rapidly growing city of Los Angeles, and, if he perseveres to the end, will reap a rich reward. He has had the encouragement already of a rapid growth. In his morning services the average attendance is about fifty; but at the night service the capacity of the building does not suffice for the accommodation of the numbers who crowd into it. The average attendance in the Sabbath School is seventy—a gain of thirty. With a newly organized choir of fifteen voices and a greatly augmented roll of church members and attendants, Mr. Hawes is in a fair way to see the substantial results of his patient and arduous labors. As he himself puts it, he has "worked day and night," and only last Saturday cleaned up the church himself to make it more inviting and otherwise desirable for the Sabbath worshippers.

In the near future I hope to spend a Sabbath with Mr. Hawes, and shall always take pleasure in rendering any assistance in my power. He seems to have the confidence and good will of all the members of the Presbytery whom I

have met, and I note with pleasure that he hopes to secure \$500 for the improvement of the church building as the result of a "rally" which closes Christmas day. The importance in general of his field and work may be inferred from the fact, as reported to the last Synod, that 3,000 Negroes are coming into Los Angeles alone each year.

With cordial greetings and all good wishes for the New Year.

Campus News.

Rev. Robert Hamill Nassau, M. D., S. T. D., for forty-five years a missionary in Africa, supplied the chapel pulpit on Sunday, November 30th, giving an excellent sermon in the morning and an unusually interesting missionary address in the evening. Dr. Nassau is always an honored and welcome visitor when he comes to Lincoln University.

Rev. J. Hawley Rendall, '07, pastor of the Presbyterian Church at Clark's Summit, Pa., and the youngest of President Rendall's four sons now in the ministry, preached in the chapel on Sunday evening, December 14th.

Mr. W. R. Moody, of East Northfield, Mass., has sent for distribution among the students one hundred copies of the October issue of the *Record of Christian Work*, containing addresses delivered at Northfield by Mr. Dan Crawford and others.

Alumni Notes.

A recent number of the *Maritime Baptist*, the organ of the United Baptists of the Maritime Provinces, published at St. Johns, N. B., contains as its leading article a sermon preached at the Annual Association of the African Baptist Churches of Nova Scotia, by the Rev. Moses B. Puryear, S. T. B., 1906. The speaker's stern denunciation of sin, which is a reproach to any people, and his bright portrayal of that righteousness which is the only true exaltation of a nation, as suggested by Proverbs 14: 34, reveal the spirit of a leader of leaders and a true shepherd of the flock. Mr. Puryear shows that it is only as men face the awful fact of sin, rooted in rebellion against the sway of God, and bearing fruit in all the ills brought on by wilful or careless ignorance, intemperance, indolence and immorality, that the real ground of race and individual failure is found. On the other hand, that pure and disinterested piety which is wrought out by the Holy Spirit is the only basis, but a most sure basis, for the hope that a people may be truly and wholly exalted. The sermon is a worthy fruitage of the highest ideals of Lincoln University. We do not wonder that the editors recognize its value and make the note: "Do not fail to read Rev. Mr. Puryear's ser-

mon on page two." We are glad this wider scope for his message was granted in the printed page.

Rev. Henry C. Cousins, '05 and '08, of Lima, Okla., has been appointed Presbyterial Sabbath School Missionary for Rendall Presbytery, Oklahoma. He takes up his work on January 1st under the direction of the Presbyterian Board. Mr. Cousins, since graduation, has been active in school and church work in Oklahoma, and has built for his church a stone structure, the only one of the kind for colored people in the State.

Rev. F. H. Quinn, Sem. '13, writes of a successful summer's work as Field Agent for the St. Paul Normal and Industrial School, Lawrenceville, Va. The fall session opened with an enrollment increased to a little over five hundred in all departments, and the outlook for a successful year is quite encouraging. Mr. Quinn is now engaged as Commandant and Teacher of Bible, and finds an attractive field for the use of the talents trained and acquired at Lincoln. This school celebrated its twenty-fifth anniversary during 1913, and the two bulletins, "Small Beginnings" and "Phases of Uplift Work," reveal the great need and the marvellous possibilities in such a field. "The location of the school in the heart of the 'Black Belt' of Virginia, with a Negro population of 100,000 almost at its very doors, is most favorable for the prosecution of uplift work."

During the twenty-five years, the assessed value of Negro realty has increased from some \$50,000 to \$583,546. "In the matter of criminal expenses, the county has the smallest in proportion to its heavy Negro population of any in the State. . . . Very recently the jail was empty for a period of six months." There were no inmates at the time the bulletin was written. "With the decrease of crime, more interest is taken in education." Surely that is a significant statement of the interaction of uplifting forces! Surely what this school and its alumni are doing for the economical, social and religious betterment of the surrounding community is an ideal which may attract the best manhood! Lincoln rejoices in knowing that many of her sons are in the midst of such work, and she can hope for no higher mission for the many to come.

Thomas J. Bullock, '11, has been recently elected Superintendent of the Williston School, Wilmington, N. C. This is the largest colored school of the city, and Superintendent Bullock will have under him thirteen teachers and 490 pupils.

James H. Blackwell, Jr., M. D., '06, of Manchester, Va., has established a successful practice both in Manchester and Richmond, and is acting in literary circles in both cities.

Alvin Scott Mason, M. D., '06, was married on December 23d to Miss Omega H. Vaughan, of Farmville, Va.

Charles M. Hayes, '13, is Dean of the Atkinson Literary and Industrial College, Madisonville, Ky., of which Rev. John W. Martin, A. M., '02 and '05, is President.

Moses L. Collins, '13, is Principal of the Clinton Graded School, Clinton, N. C., The school has four assistant teachers and 300 pupils.

Lincoln Men in Georgia.

BY REV. A. B. M'COY.

[Rev. A. B. McCoy, D. D., College, '01, and Seminary, '04, is District Superintendent of Sabbath School Missions, with a parish including the States of Tennessee, Alabama, Missouri, Georgia, Florida and South Carolina. He is exerting a wide influence for good, and his fellow-alumni will be glad to read his article.]

There are two reasons why this article must be short: first, because space will not allow more; second, because of the large number of Lincoln men in Georgia. Georgia is noted as the "hot-bed for Lincoln." An entire Presbytery, except three men, is made up of Lincoln men.

Rev. George F. Ellison, who is in Palatka, Florida, is looked upon as being in Georgia, because his work is in Georgia territory, Presbyterially speaking. Mr. Ellison is preaching and teaching in the above-named city and is doing a splendid work.

Rev. Q. E. Primo, laboring at Limerick, Ga., as a teacher and preacher, is doing an effective work in that neglected neighborhood. This is a large country church, with about three hundred members, and the largest Sunday school in the Presbytery, having over two hundred members; a day school, with one hundred and fifty pupils; and all of his departments still growing. Rev. Primo has shown his missionary spirit in that he has stuck to this country parish when he might have been elsewhere in some city.

Rev. A. R. Wilson, D. D., is at Arcadia, better known as Midway. This is Dr. Wilson's home county, and after laboring effectively in other parts of the State for years, he is now spending his last days in a church organized by himself. Dr. Wilson has done a splendid work as a preacher and educator; his work will surely follow after him.

Rev. S. T. Reed has done and is doing one of the best pieces of work that is found anywhere in the South. When he went to Savannah, less than ten years ago, he discovered he had been called to a church about twenty by

thirty in size, built of rough planks, about ten members, one pupil in the Sunday school, and no day school; but to-day he has a well-equipped brick structure, that cost ten thousand dollars, all paid for; a membership of nearly two hundred, a Sunday school enrollment of two hundred, and a day school of two hundred and fifty. He has, indeed, wrought well.

In Savannah, also, is Prof. Cato D. Suggs, Vice-President of the Georgia State College, and now for many years a leader in teaching and administration in that institution.

Rev. A. S. Clark, unassuming, easy-going, but intensely active, has been quite successful in his church and school work at Cordele, as Principal of the Gillespie Normal School of more than three hundred and fifty pupils. He is, indeed, the right man in the right place. He has associated with him in the work Mr. S. G. Hooks, who is also a "grad" of Lincoln.

Just thirty-five miles from Cordele we find the invincible Dr. J. W. Holley and the Albany Bible and Manual Training Institute at Albany. Dr. Holley founded this school in 1903, started in the rear of a dilapidated church building, with eight pupils. To-day they have three main buildings, two cottages, one hundred acres of land, and two hundred and fifty pupils. Dr. Holley is doing at this school what no other school is doing here—reaching a class of boys and girls that could not possibly get in anywhere else. They pay in this school for board all the way from nothing to five dollars per month. Last month's report showed that each boarder, including the faculty, was fed at the cost of \$1.42 per person—evidently they do not suffer from the high cost of living.

Dr. J. J. Creagh is practicing dentistry at Waycross, and putting his usual amount of vigor in his business, as he put in his work at Lincoln, and he is making rapid progress.

Dr. T. M. Hart, who has just completed his dental course at the University of Pennsylvania, is doing business in his home town, Americus, and bids fair to do well. Dr. Hart is a "hustler for true."

Prof. G. C. Robinson, a recent graduate, is Assistant Principal to Dr. Holley at Albany. This is a new line of work for Mr. Robinson because of the varied things that he must be responsible for, yet he is showing remarkable energy and push in working out the new problems that confront him.

Rev. E. A. Houston, of Milledgeville, has been at this one point since he left school, nearly twenty years ago. He has just completed a ten thousand dollar church building, the only brick church in the entire county.

At Macon, the leading physician is Dr. E. E. Green, who for more than a quarter of a century has administered to the needs of a number in that city, both white and colored. He is an active elder in the Washington Avenue Presbyterian Church in his city, and is highly

regarded and respected by white and colored alike.

Atlanta has more of the "boys" than any one place in the State. Drs. Butler, McDougal, Slater, Robinson, Revs. Hames, Thompson and others; Mr. Henry, who is engaged in the mail service, is also a resident of the fair city now. All these men are doing well in their work and are well known throughout the State.

Rev. L. H. Smith, D. D., is now pastoring at Albany, in the A. M. E. Church. Mr. Smith is, no doubt, one of the best Gospel preachers that Lincoln has ever sent out. His sermons are forceful, eloquent, convincing and very effective in their results.

Rev. George Ceaser is at Dalton, doing an effective work in both church and school, is highly spoken of by all the citizens, and is looked upon as a model for other men to fashion their lives by.

Profs. J. W. Lillard and John M. Tutt are helping Miss Lucy Laney in her splendid work at Haines' Industrial Institute, Augusta.

Rev. A. B. McCoy is engaged in Sunday school work, and has his headquarters at Americus.

In a brief way this covers the list of men who are laboring in the State of Georgia. These men stand for the very best in their communities, and their word among many of the leading whites is enough to seal the transaction of any business proposition.

Americus, Georgia.

Some New College Prizes.

Mr. and Mrs. Russell W. Moore, of New York City, have recently established several prizes in the English Department of the University for the Sophomore and Freshman classes. An annual gift of fifty dollars is to be divided equally between these two classes, the best scholar in the work of the English course of each class receiving fifteen dollars, and the second best each ten dollars.

It is gratifying to be able to announce these prizes, since, until recently, there was but a single money prize in the entire college department—that of ten dollars to the member of the Senior Class submitting the best English essay on an assigned subject. This latter prize was established some years ago by a fund contributed by the Class of 1899.

Last year the Committee on Temperance of the Presbyterian Church offered twenty-five dollars, to be divided among the successful participants in an oratorical contest on the subject of temperance from among the Sophomore Class, and this offer is continued indefinitely.

The stimulus and incentive supplied by these prizes is noticeable, and doubtless would be found helpful in other of the university courses.

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No. 2.

Our Severe Losses.

Death has recently deprived Lincoln University of three valuable friends and supporters: Two—Messrs. William W. Smith and Edward P. Platt, were residents of Poughkeepsie, N. Y. They had visited the University over twenty-five years ago, and were impressed with the importance of its work, and ever since had been liberal contributors. Mr. Smith gave annually \$300.00 for the support of two Theological students, and additional gifts on special occasions. Mr. Platt sustained a Collegiate scholarship by an annual contribution of \$130.00 Both were ruling elders in the First Presbyterian Church of Poughkeepsie. Mr. Smith gave many thousand dollars towards the erection of its handsome church edifice. He was greatly interested in Prohibition, and was its candidate a few years since for Governor of New York. As a public caterer, he declined not only to furnish liquors, champagne and wines at banquets and parties, but to permit their use if he was engaged for the occasion.

The third friend, General James A. Beaver, Ex-Governor of Pennsylvania and Judge of the Superior Court of the State at the time of his death, January 31st, was for over thirty years a Trustee of Lincoln University and deeply interested in its welfare. The portrait of him given in this issue of the HERALD was taken some years ago, but presents him as many of our readers remember him best. He was born in Millerstown, Perry County, Pa., October 21st, 1837. He graduated from Jefferson College, Cannonsburg, Pa., in 1856. Entering the army in the Civil War as a Lieutenant, he rose to the rank of General. He was shot through the body at Chancellors, shot in the side at Petersburg, and lost a leg at Ream's Station. He was Governor of Pennsylvania

from 1887 to 1891, and Judge of the Superior Court of the State from 1896.

For many years he was a ruling elder in the Bellefonte Presbyterian Church, and was conspicuous in Synods and General Assemblies. He was twice made Vice-Moderator of the General Assembly. He was greatly interested in the missionary work of the Church, and was sent as a delegate to the Missionary Conference at Edinburgh in 1910. He loved the Church and its institutions, and often spoke eloquently in their behalf. His presence

will be greatly missed and he will be sincerely mourned by a host of friends.

That others may be found to take the places of these valuable friends is the hope and prayer of Trustees and Faculty of the University. It cannot well do without the assistance they were accustomed so generously to give. Appeal is made to those who read these lines to help make up in the future the loss sustained by the University in the death of these true and tried friends.

Contributions, large or small, will be gladly received by the Financial Secretary, Rev. William P. White, D. D., Room 923, Witherspoon Building, Philadelphia, Pa.



GENERAL JAMES A. BEAVER.

Campus News.

Rev. J. M. Hubbert, D. D., Assistant Stated Clerk of the Presbyterian General Assembly, very acceptably occupied the chapel pulpit on Sunday, January 11th. On the previous evening he gave an entertaining lecture on "What a Backwoodsman Saw in London;" and on Monday addressed the Seminary students on "Preparation for Preaching."

Rev. John B. Rendall, Jr., D. D., '92, Pastor of the Presbyterian Church at Muscatine, Iowa, preached in the chapel on Sunday evening, January 18th.

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LINCOLN UNIVERSITY, PA.

On the evening of January 13th, the University enjoyed a real treat in the way of a Musical Recital, given by Mr. Edward Shippen Van Leer, of Philadelphia, accompanied by Miss Florence R. Haney, of Germantown.

The Emancipation Club of the University rendered an excellent program of addresses and music on January 16th.

Beginning on January 26th, Rev. Henry N. Falconer conducted evangelistic services in the chapel, extending over a week. Considerable interest was manifested, and there were a number of hopeful conversions.

The Day of Prayer for Colleges, February 5th, was observed by the suspension of the ordinary class room work, and by the holding of public services suitable to the day. Rev. Henry C. Minton, D. D., of Trenton, N. J., preached in the morning on "Christian Education," and in the afternoon on "The Call to the Ministry."

Gifts.

By a recent gift of money, a prize in Oration is offered to the present Senior Class, in memory of Leonard P. Brodhead, through his father, Rev. C. R. Brodhead, Phoenix, Arizona.

The Department of Missionary Education, 156 Fifth Avenue, New York City, has sent for use of the students a package of valuable books, booklets and leaflets on missionary education.

A set of the works of the late Rev. Thomas Smythe, D. D., for forty years pastor of the Second Presbyterian Church of Charleston, S. C., has been received for the Library.

Grateful acknowledgment is made of gifts to the Library during 1913 from the following persons: Rev. James M. Alexander, D. D.,

Delta, Pa.; Rev. George B. Carr, D. D.; Rev. Wilbur F. Crafts, D. D., Washington, D. C.; Mrs. Stephen W. Dana, Philadelphia, Pa.; Miss J. L. Livingstone, Nutley, N. J.; Miss Sarah Porter; Rev. Robert L. Stewart, D. D., Alhambra, Cal.; Mr. Francis Stokes, Germantown, Pa.; Rev. Augustus H. Strong, D. D., Rochester, N. Y.; Mrs. Mary C. Todd, Easton, Pa.; Rev. W. P. White, D. D., Philadelphia, Pa.; Mr. Hill P. Wilson, Lawrence, Kan.; Mr. J. P. Wilson, Philadelphia, Pa.; the Macmillan Company; Rev. Edward Warren, Atglen, Pa.; Mrs. H. H. Houston, Philadelphia, Pa.; George Q. Tyson, Philadelphia, Pa.; Thomas Kane, Chicago, Ill.; Mrs. H. A. Harlow, Nyack, N. Y.; Mrs. William M. Harris, Philadelphia, Pa.

Alumni Notes.

Rev. W. J. Winfield, Seminary, '07, is pastor of the Church of God in Newville and Brownsville, Pa. He has been assisting Rev. J. E. Holder, Pastor of the A. M. E. Zion Church in Mt. Holly Springs, Pa., in revival services.

Clifford E. Terry, M. D., '08, has established a medical practice in Plainfield, N. J.; and Paul A. Collins, M. D., of the same class, is practicing in Trenton. Both are graduates of the New York Medical College and Flower Hospital.

Rev. F. M. Hedgman, A. M., '04 and '07, is pastor of the Mount Calvary Baptist Church, Ardmore, Pa. His church is in a flourishing condition, twenty members having been added during the past month.

Rev. J. W. Brown, D. D., a graduate of the Theological Department, Class of 1903, and a minister of the A. M. E. Zion Church, was called some months ago from Rochester, N. Y., to the pastorate of the mother church of the denomination in Eighty-ninth Street, New York City. Since taking charge, the church has purchased, at a cost of \$22,000, a fine stone edifice, the Church of the Redeemer, in Harlem; and will remove there after some alterations are made, costing \$15,000. The roof is to be raised, so as to accommodate galleries; electric lights are to be installed; the heating capacity is to be enlarged; and the church is to be beautifully designed and decorated. The pipe organ and pews are in good condition. The seating capacity is to be 1,200. The church which is now occupied by the mother A. M. E. Zion Church, is practically new, but owing to the exodus of the colored population of the city to Harlem, the present pastor and all other progressives of the church favored its removal. Several of the preceding pastors of the church were in sympathy with the pre-

sent change, but were unable to accomplish it. The church in Eighty-ninth Street is valued at \$160,000 and is to be sold. Dr. Brown writes: "My labors have been successful, due to the training received at Lincoln University and the blessing of the Heavenly Father, through His Son, Jesus Christ."

A Musical Recital at Lincoln.

On Tuesday evening, January 13th, the University Chapel at Lincoln was filled with an appreciative audience, which responded heartily to a rare musical treat, a recital generously given by Mr. Edward Shippen Van Leer, tenor soloist in the famous choir in the church of the Rev. Dr. Cadman, of Brooklyn, N. Y.

The program began with three numbers sympathetically interpreted, an ancient German carol, "Stille Nacht," followed by the masterly recitative and aria of Handel from the opening of the Messiah. In these, Mr. Van Leer was accompanied on the organ by Prof. James Carter, of the University.

These were followed by groups of songs from the best composers, in English, French and German, gracefully and distinctly rendered. This portion of the program was concluded by an exquisite cycle of songs from the Japanese.

The most unique part of the program, however, consisted of a dramatic reading of Longfellow's "King Robert of Sicily," to a musical accompaniment composed by Rossiter Cole, in which the smooth quality of Mr. Van Leer's voice lent itself in a charming interpretation of the famous poem. The piano accompaniments in the second and third part of the program were played by Miss Florence R. Haney, of Germantown, Pa. This was Miss Haney's first public appearance. Her accompanying was sympathetic and melodious, giving promise of future success.

Lincoln Day.

This was observed at Lincoln University, as is the annual custom.

In the afternoon, there was a contest in the Chapel for the prizes of \$15 and \$10 in gold, offered by the General Assembly's Temperance Committee to the two successful contestants in an oratorical contest on any phase of the temperance question. Ten young men from the Sophomore Class entered the contest. Their subjects and addresses were as follows:

"Intemperance in Relation to Industry," William Edward Smith, Florida; "The Hope of the Nation," Howard Decker Gregg, South Carolina; "The Curse of Intemperance," Raymond George Robinson, Tennessee; "Our Insatiable Enemy," John Wesley Killingsworth, South Carolina; "The Hopeful Outlook,"

Walter Payne Stanley, Maryland; "The New Freedom," Charles Reed Saulter, North Carolina; "The Fight Against a Treacherous Foe," Herbert Forgys Anderson, West Indies; "A Nation in Bondage," Samuel Robertson, South Carolina; "An Enemy of the Home and State," Henry Barton Burton, West Indies; "National Prohibition the Hope of Our Republic," Alphonso Robert Wilson, Georgia.

The judges were President J. B. Rendall, Prof. W. L. Wright, and Prof. W. T. L. Kieffer. Henry Barton Burton was given the first prize, and Herbert Forgys Anderson the second.

In the evening, a thoughtful and impressive address on Abraham Lincoln was given by Hon. Robert K. Young, Treasurer of the State of Pennsylvania, and a friend of President Rendall. This was followed by a concert by the College Glee Club.

In the course of his address, Mr. Young said:

"We are passing through one of three epochs. The first epoch was that of the pioneer who wrestled with nature in its wild state; the second epoch was a period of exploitation, when our forests were ruthlessly cut down, our people exploited and all the riches of our nation expended and wasted with a lavish hand. Now comes the time when the people of the nation must take a spiritual and material inventory, for we are passing from a period of exploitation into the period of conservation.

"We have come to the realization that the Sermon on the Mount was the true foundation of the Christian religion, and we are discerning that we are, indeed, our brother's keeper. The democracy of Christ is the kind we must strive for. His democracy was of the sort that worked against the money changers: His parables were as double-edged swords against those who enjoyed special privilege in Biblical times.

"If you students want to make your church a vital force, you must be advance agencies, promoting industrial liberty."

Speaking of Lincoln, Mr. Young said:

"It is opportunity that distinguishes the great from the mediocre, and Lincoln might have passed his life amid ordinary scenes, and the world would not have known what he was, or what he might do. It was the flash of lightning in the night of nation's dread that revealed what the daylight of a happier period might have never discovered to the eyes of his countrymen.

"When the spirit of malign sectionalism shall have given place to a serene and generous desire by all our people, North and South, to scotch error and to discover truth, only then will mankind be able to assign to Lincoln his final page in the history of humanity. Even now we are surely able to see some things in their great outline truly.

"We see that before the close of the war Lincoln became a great general; that before the close of the war he became a great statesman; that before the war began, and as a gift of nature, he was a great diplomatist and negotiator; that he was just less than poet and just less than sage, and when we add to this panoply the high and difficult art of perfect English composition, we marvel at his armament for usefulness to his country.

"But even with his catalogue of powerful attributes before us, we should miss his most striking traits of character if we omitted to mention the certainty of his logic and the sanity of his vision."

Segregation of the Negro.

(This article appeared as an editorial in the *Presbyterian Standard* of Charlotte, N. C. We insert it not as endorsing it, but as the view of one who claims to be the friend of the Negro and sincerely interested in his future.—EDITOR.)

We never expect to get over our interest in the Negro race, because that interest is founded upon the past rather than the present. It goes back to our boyhood days, when, amid the short rations of a beleaguered city, our ravenous boyish appetite was partly satisfied by a dear old soul, enclosed in a black body, who also shared her own bread with the family during that awful week that followed the fall of Richmond.

It goes back to the time when we worked in the field side by side with the Negro during the day and hunted with him at night.

Now, when any race is entwined with such memories, time is bound to deepen rather than efface the affection.

That the Negro has his faults no one will deny, and least of all the Southern white man, but when we remember our own, we are in no humor to cast stones.

We have followed the fortunes of the Negro since emancipation with no ordinary interest, and we have grieved over his troubles and we have rejoiced in his success.

We have seen him the tool of the politicians, so that he has turned against his best friends, and brought down upon his own head the vengeance of a certain class. Then we have seen him deprived of his political rights, a blessing in disguise, but in his own eyes a great blow to his progress, and now he is confronted with segregation, which is spreading throughout the South, and in time will reach the North.

Just as these other misfortunes proved themselves to be the means of his recent prosperity, so we believe that segregation, which seems about to crush them to the earth, will in the end prove a means of betterment and uplift.

Those of us who have a deep interest in the

Negro and wish to see him rise above the condition of being a hewer of wood and drawer of water, can clearly see certain weaknesses of the race, traits that hamper its development, and that must always keep the Negro at the foot of the ladder. These, briefly stated, are as follows:

1. A lack of solidarity. The Negroes never work together, but waste their strength in individual effort. Like their ancestors, whose descendants even now roam the forests of Africa unorganized, and therefore the prey of their enemies, so those in America who have advanced in civilization by contact with the white race, are still unorganized, and still powerless to assert themselves.

2. They are too dependent upon the white race. Of course, this is the natural result of generations of slavery, and we need not expect them to outgrow in a few years what it took many generations to develop; but still it is a consummation devoutly to be hoped for. The Negro needs to stand alone, even if he has to suffer for it. It will do a race good, even as standing alone does a man good.

3. They need to develop a separate race consciousness. When a people develop this race consciousness, when they realize that they are one among the races of men, then they begin to strive, to raise themselves to the level of other races, in order that they may be respected by the others. No people can amount to much who are ashamed of themselves, any more than a man can who lacks self-respect.

Segregation will cure each of these weaknesses, and thus in the end be a means of grace to the race. Put apart to themselves, they are bound to solidify, to organize and to unite. Living apart from the whites, they will learn to depend upon themselves, and thus will develop true manhood. Then race consciousness will also be developed, because, living apart, they will find themselves a distinct people, not dependent upon their white neighbors, but compelled to care for themselves.

Instead, then, of protesting against being set apart, let them take the initiative and set themselves apart. We would have a poor opinion of an Anglo-Saxon who would protest against being separated from one of the Latin races, and we would conclude that he was ashamed of his own people.

Let the Negro make a virtue of necessity, and drawing off to himself, make the whites respect him by the community life that he exhibits. If the whites respect Booker Washington because he has risen by sheer merit and good sense, they will also respect his race, when that race makes the same effort to overcome its natural handicaps.

Let the Negro accept segregation and then strive to build up a model community, and to show that something good can come out of Nazareth. Such is the course we would follow, if we were a member of the Negro race.

Lincoln University Herald.

Vol. XVIII.

LINCOLN UNIVERSITY, PA., MARCH, 1914.

No. 3.

Lincoln University Origins.

BY PROF. GEORGE B. CARR, D. D.

Many of the readers of the HERALD are familiar with the remarkable experience in the founding of Ashmun Institute, afterwards Lincoln University.

On May 8th, 1840, the Presbytery of New-Castle met at the old historic Church of New London, Chester County, Pennsylvania, for the ordination of the Rev. J. L. Mackey, one of the two pioneer missionaries to Corisco, West Africa. John Miller Dickey was then minister of the neighboring Church of Oxford. He gave the charge to the missionary. It was during the ordination prayer, led by the Rev. James Latta, Upper Octorara, that there was awakened in the philanthropic heart of Mr. Dickey a deep feeling as his hand touched the young man's head. He felt that he was being ordained to death, while round about them in Pennsylvania and elsewhere were members of the African race, immune from the climatic conditions so deadly to the white man, who might be trained as missionaries to the land of their ancestors. This feeling was the issue of four easily-traced influences. The home atmosphere had to do with it. Mr. Dickey's mother was the sympathetic, self-denying friend of the colored people of Oxford; and his father, the Rev. Ebenezer Dickey, D. D., like his son and successor, took a foremost and active part in all benevolent work, including that of the Colonization Society, of which he was an original manager. This Society had its own large share in confirming the son's interest in the welfare of the Negro. His seminary course was taken at Princeton, where the Society had its birth, and where the theological students had formed among themselves an auxiliary branch; and his marriage later to the sister of Elliot Cresson, the Soci-

ety's generous, laborious and self-sacrificing friend, contributed to his becoming a prominent champion of the Society's work, which, it may be remembered, had for its objects: "first, to rescue the free colored people of the United States from their political and social disadvantages; secondly, to place them in a country (Liberia) where they might enjoy the benefits of free government, with all the blessings which it brings in its train." To these two influences there must be added the impression made upon Mr. Dickey by his labors as a licentiate home missionary in Georgia and Florida. It was "Africa in America." He often told of his every-day experience among the people. He said: "I generally preached four or five times every week, and performed a number of pastoral visits. The slaves made up generally about one-third of the assemblies, and I was sometimes permitted to preach to them separately on the plantations, and words cannot express their thankfulness on these occasions. I have never seen them inattentive, but they listen as those hungry for the bread of life; and often have tears of joy followed each other down their cheeks, when hearing of a day of rest and freedom, which they



REV. JOHN MILLER DICKEY, D. D.

might soon enjoy in a better land. I took opportunities of speaking to them at their funerals, which they always attend in the night, and with many African heathen customs."

But, as we have seen, the immediate and decisive influence upon the mind of the founder of Lincoln University at the New London ordination was the great comparative mortality among missionaries and other white men on the African coast. He speaks of this at length in his sermon on "Ethiopia:" showing by a calculation that the missionary life of white missionaries in Western Africa had been less than two and a half years; while that of colored missionaries even from this country had been ten or twelve times as long.

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Mr. Mackay had the advantage of medical knowledge, and he was careful as to the position of his residence; and his time of labor was lengthened to fifteen years. Then he was obliged to leave a prosperous mission, and he did not long survive his return home.

Mr. Dickey's first practical step towards carrying out his beneficent design was to urge Mr. Mackay to remain at home and undertake the conduct of a school for the education of colored missionaries for Africa. Between the failure of this effort and the first definite advance towards the accomplishment of his object, two accessory incidents occurred—one drawing out still further his fellow-feeling for the colored race, and the other leading up to final decision and action.

The first is known as the Parker kidnapping. At Nottingham, near Oxford, on December 31st, 1851, a few months after the Christmas riots, and, like them, under the working of the iniquitous Fugitive Slave Law, a free colored young woman, Rachel Parker, was seized (by two slave-hunters from Elkton, Md.), gagged, and hurried off to a slave pen at Baltimore. Accompanied by some neighbors, Mr. Miller, the farmer with whom she had lived for seven years, followed in pursuit. They were able to secure the removal of the girl for safety to the jail, until the charge of alleged desertion from her mistress in Baltimore should be decided by law. But the object of their visit becoming known, with consequent excitement and danger, they were conveyed privately to the depot to take their seats at once and remain together. Mr. Miller, not adhering to these directions, went on the platform of the car and somehow disappeared. A search for him was in vain. Twenty volunteers from Nottingham were about to set out on another search, when word came that the farmer's body had been found a few miles from Baltimore, hanging to a tree. "Suicide," was the verdict of the Coroner's jury, but examination showed that he had been poisoned by arsenic, and the body suspended as found. Legal proceedings now began for the punishment of the kidnapers and the murderers, and for the release and return of the kidnapped girls—for Rachel's sister had been abducted a few weeks before her, and

sent off to New Orleans. In these proceedings, which lasted more than a year, Dr. Dickey took early the leading part, and, with characteristic persistence and vigor, and at the peril of his life, saw the case through. In the end, the prosecution for abduction was defeated, through the refusal by the Governor of Maryland of the requisition for apprehension and delivery of the two kidnapers; and the murderers were never discovered. But an "avalanche of testimony," as the defenders' counsel called it, from Nottingham, established the free birth of Rachel Parker, and she and her sister, brought back from the South, were restored to their mother.

It was during this same year that Dr. Dickey's scheme for a separate school for colored missionaries received a direct and decisive impulse through the application for counsel and help made to him by James Ralston Amos, a young colored man of his own county. He had been brought up as a laborer on his father's farm, near West Chester. His lack of education was counterbalanced by good sense and by zeal in the service of God. But becoming a minister of the Methodist Episcopal Church, he felt strongly from experience his need of instruction and training. His prayers that this need might be supplied were answered by his being led to seek assistance from the well known friend of his people in Oxford. Before or after his interview with Dr. Dickey, he wrote to him an account of his circumstances and longings, of which his benefactor said: "Such an affecting letter I never before read." There is a tradition that Mr. Amos was wont to spend some time in prayer, on his way to or from Oxford (twenty-eight miles), at a certain stone in a secluded spot, near the site of Lincoln University. And the tradition is confirmed by a friend whom he induced to accompany him to the Doctor's study, in his quest of education. That friend's zeal was not sufficient to dispose him to undertake the journey more than once, but he related how the two knelt together at that stone, and how on their afterwards visiting the spot, while Ashmun Institute was being built, they recognized the stone, which had unwittingly been placed in the foundation.

After several unsuccessful endeavors to find an institution willing to receive Mr. Amos as a student, Dr. Dickey, as he told in an address at Lancaster in 1870, "took him into his study; but being unable to give him regular and continuous instruction, he again made an effort to secure him a place in some school, and after trying vainly almost every school in the Union that he could hear of as entertaining views at all liberal towards the colored race, he was compelled to give up the attempt." He then fell back on his original conception of a separate academy for colored men. The first public announcement of his plan was made at a large Colonization meeting, held in his own

church at Oxford. He succeeded in exciting the interest of some of his brethren in the Presbytery. And he set himself to acquire, if possible, a site for the institution at or near Oxford. To this there was strenuous resistance, calling for special prudence and privacy. At length he managed to acquire the farm now occupied by the University buildings and campus. None of those who sympathized with his scheme being able to help, he bought it on his own responsibility. He was much encouraged in his undertaking by Dr. Van Rensselaer, who began his ministerial life as a missionary to the slaves in Virginia, and who was a leader in the cause of African Colonization. He was now in the midst of his abundant labors as Secretary of the Board of Education. The Board, doubtless through his influence, brought the "general object" before the General Assembly of 1853, which resolved "that the establishment of a high school for the use and benefit of the free colored population of this country meets the cordial approbation and recommendation of this Assembly." This paved the way for Dr. Dickey's taking action at a meeting of his own Presbytery, held at Coatesville, on October 4th, the same year. His overture was referred to a committee, and their report was adopted. The first two paragraphs are worthy of being reprinted and remembered:

"Considering the many Christian congregations of colored people in this country which are unable to secure educated ministers of their own color; considering the communities of such peoples in many parts who need educated men amongst them to fill the place of teachers and other responsible situations; considering the wants of Liberia, and the importance to its present and future welfare of having suitably qualified men to fill its offices and posts of authority, instruction and influence; considering the vast missionary work yet to be done in Africa, and to be mainly done by persons of African descent; considering how extremely difficult it is for colored youth to obtain a liberal education in this land, arising from the want of schools for that purpose, and their exclusion from all the regular institutions of learning of a higher grade; considering the strong recommendation to that effect from our Board of Education, and its full endorsement by the General Assembly of our Church; and considering the favorable indications of Providence at this time, apparently calling us to such a work:—this Presbytery, trusting in God, and, under Him, depending on the Christian liberality of the friends of the African race throughout our country, do determine as follows:

"There shall be established within our bounds, and under our supervision, an institution to be called the *Ashmun Institute*, for the scientific, classical and theological education of colored people of the male sex."

Conference at Biddle University.

The President of Lincoln University, at the request of his friend and classmate, Dr. Alexander Henry, went February 17th-20th, with Rev. E. M. Fergusson, and Rev. William R. Hall, to Biddle University, Charlotte, N. C., to a conference with the Sabbath School missionaries.

It was a great pleasure to meet and greet the earnest men who are doing such excellent work as Sunday school missionaries, and to hear them tell of their work and problems in their widely-scattered fields throughout the South. The *Vox Dolorosa* was entirely wanting. The tone throughout was one of joy in service and gratitude to God. The good these men are doing is scarcely told in the number of schools organized, and the schools that later on have been developed into churches.

A goodly number had received their education at Lincoln, and it was no small joy to see such men as Cousins, Frasier, Hames, Long, McCoy, Murray and Rankin, who had once responded to their names when the roll was called at Lincoln, now answering the roll call in the world's larger work.

Besides these Sunday school missionaries, were other Lincoln men, serving God and the Church, at the conference, among them Dr. Yorke Jones, Professor in Biddle University, and author of "The Climbers," a book that has won a place in the catalogue of character fiction; Dr. William Carr, with a large church and school in Virginia; Dr. Thomas Long, and Elijah Gregg.

Among the men who claimed some other Alma Mater who loomed large in body and mind and spirit, was Dr. G. N. Dillard. Dr. Dillard is bound to cut a wide swathe in God's harvest field wherever he reaps. And the group of men in Biddle University, from the honored President, Dr. McCrory, through the list of professors, are strong, earnest, capable men, and you could not help the conviction that the interests of that important theological seminary in the very heart of the South were in good and safe hands.

The Carnegie Library is a handsome addition to the campus. We asked President McCrory what building they needed most, next, and he replied, without a moment's hesitation, a refectory. And it was evident that the present one had served its day and generation. Some steward of God's bounty could not make a better investment or leave a more useful memorial than to give Biddle such a building. He would hear the Master's voice, saying, "Give ye them to eat," and the Master's blessing would be on the loaves and fishes, and they would multiply and satisfy the hungry.

The city of Charlotte, and the County of Mecklenburg, are the great strongholds of Presbyterianism in the South. Charlotte and its immediate suburbs has twelve white Pres-

byterian churches and four colored Presbyterian churches.

The history of Presbyterianism among the Negroes in this country would not be what it is, but for Lincoln University and Biddle University.

After a pleasant visit, we left springtide behind us and changed from seventy degrees at Charlotte, to seven degrees below zero at Titusville. It was below zero only outside. Within the Presbyterian church, or in the homes where a welcome was given, there was warmth and abounding kindness. Dr. Samuel Semple is their devoted pastor, and the church reaches out with a kindling heart and generous hands to the world's needs. Happy the church with such a pastor, and happy the pastor with such a people.

Campus News.

Lincoln University will be the host to the Association of College Presidents of Pennsylvania, which will meet here for a two-days' session, May 15th and 16th.

Dr. W. C. Miller, lecturer of the State Department of Health, gave an instructive lecture on the prevention of communicable diseases on February 18th.

At the State Y. M. C. A. convention, at Indiana, Pa., February 20th-23d, Lincoln University was represented by Mr. Philip F. King, of the Senior Class, Seminary. On the Sunday evening following, Mr. King gave an interesting account of the convention.

Dr. George Johnson was one of the speakers at a celebration of the birthdays of Lincoln and Douglass, under the auspices of the Emancipation Association, at the Varick Temple, Philadelphia, on February 12th.

On the evening of March 3d, a thrilling description of scenes and incidents in the Balkan War was given by Mrs. D. N. Furnajieff, of Sophia, Bulgaria. Mrs. Furnajieff is raising funds for the establishment of orphan asylums made so necessary by the losses of the war, and a liberal contribution was given by students and faculty.

During the week of February 9th to 14th, the L. P. Stone Lectures, at Princeton Theological Seminary, were delivered by Prof. William H. Johnson, whose subject was "The Christian Faith in the Light of Modern Knowledge."

Lincoln University has suffered another severe loss in the recent death of Mr. John Yeomans Boyd, an elder of the Pine Street

Church of Harrisburg, Pa. Mr. Boyd's parents had supported annually a student in Lincoln University for many years, and upon their death a few years since, their son very generously agreed to continue their contribution to the work of the University.

Alumni Notes.

Rev. Lilburn Hurdle, '08 and '11, is the pastor of the Union Baptist Church, Elizabeth, N. J.

George H. Shea, '11, who will graduate in May from the Western Theological Seminary, has accepted a position as teacher for the next three years in the Syrian Protestant College, Beirut. Mr. Shea will be the first Lincoln graduate, so far as known, to labor on the continent of Asia.

Hugh M. Burkett, '06, is a successful real estate broker in Baltimore, with offices at 307 St. Paul Street. He is devoting himself to the problem of securing better housing facilities for his people in that city.

Rev. Allen W. Rice, '08 and '11, is pastor of the Calvary Presbyterian Church, Anniston, Ala. He writes of a promising work among the children and of a bright outlook for the church. "If it were not for Barber Seminary," he says, "I do not know what the people would do for schools in Anniston."

Rev. John A. White, pastor of the Shiloh Baptist Church, Trenton, N. J., gave an address on Abraham Lincoln at the Princeton Y. M. C. A., on February 11th. Richard A. Rice, '09, is Secretary of the Association.

Rev. John W. Haywood, '03, has resigned his position of Professor of Greek in Wiley University, Marshall, Texas, to become pastor of a large M. E. Church in that city. Herry C. Collins, '10, has been elected to fill his place in the University.

The ninth annual session of the Bible and Farmers' Conference of the Albany, Ga., Bible and Manual Training Institute, will be held from March 8th to 13th. Of Lincoln graduates on the program, we notice Principal J. W. Holley, Dr. A. B. McCoy, Dean G. L. Imes of Tuskegee, and Rev. L. H. Smith.

Dr. Robert Laird Stewart was to preach on March 1st in the pulpit of Rev. Hampton B. Hawes, Seminary '13, at Los Angeles, Cal.

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., APRIL, 1914.

No. 4.

Theological Commencement.

The exercises began Sunday, April 19, when the Rev. James A. Kelso, Ph. D., D. D. president of the Western Theological Seminary, Pittsburgh, delivered a very helpful and inspiring sermon to the graduating class, on the "Law of Cumulative Effects," from Matt. xxv: 29.

The graduating exercises were held Tuesday afternoon, April 21. The addresses by members of the senior class were of an unusually high order. Duke Gray Munroe, of British Guiana, speaking of "The Ideal Man," said that the quest for the ideal in manhood had been disappointing until the Lord Himself had come down to tabernacle among men. Then it could be said, "Behold the Man." Self-mastery and unselfish devotion to the good of others were the qualities of the ideal man as shown in Christ, who transformed the ideal into the real, and said "Follow Me."

Philip Fairfax King, of the District of Columbia, spoke of the "Problems of the Country Church." The land, he said, must be kept fertile and productive, the people must be trained in intelligence and morality, and religion must be kept sound and inspiring. The country church should be an incalculable power for social and economic as well as spiritual advance. The country pastor has an unlimited opportunity to serve God and country.

John Ellis Garnett, of Georgia, under the title "The Call of Today," spoke of the urgent need of pure and upright men to assume leadership, and help to solve the problems of today, especially among his people and in the rural South.

Ralph Bertrand Thompson, of Delaware, spoke of the "Call and the Cost of Discipleship." The church is experiencing a rebirth of the social spirit. Belief in a power that can make new men is necessary to the formation of a new society. Change in the environment alone cannot effect social regeneration. Whoever would live nobly and victoriously must follow Christ, and the call to the ministry is the call to the widest service.

In presenting diplomas to the graduates, President Rendall made a brief address, which will be found elsewhere.

The Robert Scott prize in English Bible was awarded to D. G. Munroe, and the Miss Lafie Reid prizes, in Sacred Geography, to F. C. Shirley and W. G. Anderson, of the junior class. The Missionary prizes for the best essays on the topic, "Missionary Movements and Leaders from Constantine to the Reformation," were given to D. G. Munroe and J. N. Fraser, of the senior class.

Following are the names of the graduating class: Reed L. Briscoe, Md.; Josiah N. Fraser, British Guiana; John E. Garnett, Ga.; George T. Jones, S. C.; Philip F. King, D. C.; Duke G. Munroe, British Guiana; Arthur Nixon, W. I.; Wilbert H. Smith, Va.; Ralph B. Thompson, Va.; James A. Valentine, Va.

A series of illustrated lectures and entertainments given during the past few weeks were greatly enjoyed by students and faculty. Among these were Professor James Carter's three lectures on Egypt, "From Cairo to the Cataracts"; Dr. S. Hall Young, on Alaska; Dr. W. P. Finney, on "Four Thousand Miles Around the Mediterranean," and an organ recital on the chapel organ, by Mrs. George Johnson.

The meeting of the Association of College Presidents of Pennsylvania will be held at Lincoln University on May 8th and 9th, instead of on a later date, as announced.

Lincoln Graduates in the Old Dominion.

BY REV. JOHN R. CUSTIS, NORFOLK, VA.

[Mr. Custis graduated from the College, '06, and from the Seminary, '09. He is one of the most active and energetic of the younger alumni.]

We are glad to tell of the work of Lincoln men in various parts of Virginia. From the many reports of the field their work measures up to the standard demanded by our various localities. The activities are varied, viz., ministry, teaching, medicine, business and clerical work.

Dr. E. H. Hunter, '85, is pastor of the largest A. M. E. Church in Virginia, located in Norfolk, Va. His congregation has a membership of about 1800 members, with modern methods of organization. Dr. Hunter has the record of being one of the most scholarly preachers, shrewdest financiers, and most successful pastors the church has ever had. Norfolk regards him as one of the ablest representatives of the Negro race in particular and of the citizenship in general.

Prof. C. H. Morton, '94, is the able president of Corey Memorial Institute, Portsmouth, Va., a Baptist school. With a faculty of six brilliant female assistants Professor Morton is preparing about 150 boys and girls for business, teaching and college. He has outstripped his predecessors during the eighteen months of his presidency and is now one of the leading educators of colored educational forces of the Old Dominion.

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Rev. R. J. Butt, '11, is making his influence felt as an intelligent and energetic minister of the Gospel of the A. M. E. Church. He is stationed at South Hill, and Oak Grove Churches, Norfolk county, Va. He has increased his congregations rapidly during his pastorate.

Mr. Walter J. Scott, '95, stands at the front among the clerks of the Norfolk Navy Yard. He is regarded as one of the efficient clerks in the naval service. Aside from his clerical work, Mr. Scott is doing much to stimulate interest in the study of literature among the leaders of the race in this section.

Dr. J. Heywood Blackwell, '06, is located at his home, Manchester, Richmond, Va. The estimation that was placed upon him as being thorough, exact and studious while at Lincoln can be placed upon him now as a physician. His modest disposition, excellent character and efficient and painstaking service are winning for him a widespread practice. Aside from his duties as a physician, Dr. Blackwell takes much interest in the moral, social and religious uplift of his patrons.

Prof. Augustus C. Griggs, '03, is the successful and worthy principal of the public school at Farmville, Va. He is in the forefront of the teaching forces in the middle West Virginia. He also does much spiritual good on the Sabbath at various churches in preaching helpful and instructive sermons and popular addresses. He is a gifted speaker.

Dr. Alvin S. Mason, '06, is located in his home town, Farmville, Va. His affable manner and the splendid ability that distinguishes his character and work are winning for him a place among the leading physicians of the western part of Virginia.

Rev. Frank M. Hyder, D. D., '95, is doing fine work at Bristol, Va. He is the principal of the Ninth Street Public School and also pastor of the Ninth Street Presbyterian Church. Bristol is proud of him and looks upon him as one worthy of all honor and respect bestowed upon him.

Rev. L. L. Downing, '85, is making a splendid record as pastor of the Presbyterian Church, Roanoke, Va. His church is reckoned

the best in the Presbytery of which it is a part, and Dr. Downing is one of the potent factors in the social uplift of Roanoke.

Rev. L. R. W. Johnson, '99, enjoys the distinction of being the dean of the Theological Seminary of Virginia, and pastor of the Court Street Baptist Church, Lynchburg, Va. Rev. Johnson is prosecuting his task splendidly, both in shaping the future ministers who graduate from that school and successfully conducting a large church.

Mr. W. Gresham Stewart, '03, is located at Hampton, Va. He is employed by the U. S. Government as mail carrier. He is a tireless worker, honest and faithful, and has won by these characteristics a place of high esteem in his home town.

Prof. Charles F. Chafin, '95, has for several years held the position of professor of Latin at the Virginia Theological Seminary and College. Mr. Chafin is rated as one of the foremost teachers in western Virginia.

James A. Becks and Andrew Becks, '85, are located at Standardville, Va., and are engaged in teaching.

The writer is located at Norfolk, Va. His field covers both school and church work. He is pastor of the First Baptist Church, South Hill, Norfolk County, Va., and principal of the Lott Carey Public School, Norfolk city. The membership of the church is small, having only 150 members, while the school has an enrollment of 584; a faculty of thirteen teachers assist in the work.

Social Usefulness During the Summer Vacation.

For the colored student the long vacation is the annual opportunity of earning enough money to defray the cost of next year's schooling. It ought to be more than this. Three months spent out of school in personal contact with the busy, every-day world, ought to mean opportunity for social usefulness; for individual effort in keeping the social order vital and progressive; in enlarging the conditions of life that it may become wider and richer in every part of it.

He who does his daily work diligently and faithfully, "as unto the Lord, not unto men," contributes in no small degree to this desirable result. The student, however, with his wider training should aim at something more in the community than the mere performance of his daily stint. He should be the foremost in leading and co-operating in all good works. What can he do? Let us listen to some suggestions from leaders of the work:

Professor W. E. Burghardt Du Bois wrote not long ago as follows: "The opening for colored men as social workers is not large. There are a few settlements that would like

to have co-operation, and the teaching of classes, and some playgrounds which need leaders. There ought to be some kinds of social service work in connection with the churches, but very little has been done along this line. There might be a small chance of employment in some of the summer schools at tutoring or something of the sort. In most of these things mentioned the remuneration is very small, almost nothing. Possibly, there might be a chance to relieve regular workers who are on vacations, in which case it would be better." Professor Du Bois states the facts. There are few "pay" places in social work open to students during the summer vacation. Still, work can be done. Professor Kelly Miller writes: "Let each student, during his summer's vacation at a watering place, relate himself definitely to some local work of social uplift." And Dr. Booker T. Washington sends us the following helpful letter: "In answer to your letter I make one or two fundamental suggestions as to what students may do during their vacation for the improvement of the community in which they may be located. There is, first of all, wherever colored people live in any numbers, the need of home improvement. By this I mean keeping every part of the premises clean and in good repair. The student could take the lead in inaugurating a clean-up day for the community. He could have the people under the lead of the ministers and physicians hold a health meeting or a series of health meetings. If the community does not have a Community Improvement League, he might establish such an organization. In every part of the South there is need of better school facilities. This student could assist the people in organizing to have a better schoolhouse and a longer school term. Another thing that this student could do would be to help the people improve their economic condition. This might be done in connection with the Community Improvement League and should be along the line of owning more property, operating more businesses, doing better farming, and rendering constant and more efficient service in every line of work, particularly in the trades and in domestic service."

It is possible to combine these suggestions as follows:

1. Wherever possible ally yourself definitely with some church organization and engage actively in whatever form of usefulness you may find.

2. Make yourself acquainted with the conditions of the colored community in which you may be. Ascertain in particular the following facts: Population, employment and wages, schools and how many colored children attend churches and attendance, saloons and attitude towards temperance, amusements, housing and sanitary conditions.

3. Prepare addresses on any or all of the following topics and deliver them as occasion offers: A.—An evangelistic address persuading men to believe in Jesus Christ and to follow his teaching. B.—A temperance address. C.—Home improvement. D.—Clean-up day. E.—Community Improvement League. F.—Better schools. G.—The prevention of disease.

If these suggestions are followed, using them as common sense dictates in view of the conditions noted, the summer vacation will be more than three months of money getting. It will prove that students on vacations can practice what they have learned for the uplift of society. The appeal is made to all students who may read this article.

G. J.

Tuskegee Institute.

Rev. Geo. L. Imes, of the College Class of 1904, is dean of the Bible Training School in Tuskegee Institute, Tuskegee, Ala., which, we understand, is growing rapidly, the enrollment this year being fifty-two per cent over that of last year. Mr. Imes is also a successful Evangelist. Associated with him in the choir of Christian doctrine and preaching is a well known graduate of Lincoln University of the Seminary Class of 1904, Rev. M. L. Bethel. Mr. Bethel was formerly associated with Dr. Holley in the Albany, Ga., Normal and Bible Institute. He writes us that Tuskegee recently enjoyed a series of talks from Mr. W. A. Wallace, of Chicago, a graduate of Lincoln University College, 1887. Mr. Wallace is a successful baker, on State Street, Chicago. From the Tuskegee student sent us by Mr. Bethel we learn that he spoke to the students in the Baking and Cooking Division of Tompkins Hall as to the proper methods of baking bread and pastries, laying stress upon the technical points which enter into good baking; also to the Senior and A Middle Classes, in the assembly room of the Academic Building.

Says The Student: Mr. Wallace is an easy and fluent speaker and has the bearing of a trained public speaker when on the platform. The recital that he gave of his own personal experiences, the discouragements which he has had and the way in which he has overcome them could not but prove inspiring to the students. He took up in a most scientific and technical way, yet very simple, the best methods of baking different kinds of bread and pastries. He held the attention of those present in a most remarkable manner.

One most interesting feature of the evening was the time given after the lecture to asking questions; the students showed their interest by the number of questions asked.

Principal Washington was present and paid a high tribute to the lecturer, as to his experiences and the marked way in which he has succeeded, and the high plane of the lecture.

Mr. Wallace also spoke in Dorothy Hall to the girls who are taking domestic science and in Tompkins Hall to those taking baking and cooking, and the students showed their interest by their many questions and by their hearty applause, which was joined in by teachers and friends.

Alumni Meeting.

The executive session of the Lincoln University Alumni met Wednesday, March 18, at the home of Rev. Wm. A. Credit, D. D., to devise plans for raising \$800 to complete the Isaac Norton Rendall Scholarship Fund by the coming June.

Much enthusiasm was awakened over the outlook.

It was the consensus of opinion that the loyal sons of Lincoln would rally as never before to the raising of a memorial scholarship fund designed to perpetuate their love for the one for whom it is named.

The session was gladdened by a telegram from R. B. McRary, LL. D., Lexington, N. C., announcing that a check for \$60 was on the way.

At the close of the session, Dr. Credit and his kind members prepared dinner at their church for the executive body. All enjoyed the repast immensely.

Following this, the Lincoln Alumni of Philadelphia met in the evening at the Rev. Dr. J. W. Lee's church in joint session with the general officers. Much speechmaking was indulged in with good effect.

Many subscribed to the memorial fund, some paying in part, some in full and others pledging.

The gathering enjoyed witty remarks by the Rev. H. H. Mitchell, a member of the class of '76. The session concluded with a collation.

Generally, the boys are pledging and paying their subscriptions, which range from \$2 to \$8.

We feel quite sure that there are still others of the loyal graduates of Lincoln who will soon respond when they hear of the movement.

A recent graduate, a struggling student in one of the medical schools of Philadelphia, said: "I should feel hurt if that scholarship fund should be completed and I gave not a dollar toward it." This, no doubt, would be the feeling of other graduates who do not receive information in time to contribute their share of the fund.

We appeal to all Lincolmites throughout this entire country and beyond the seas to send

at once their contribution to the Rev. Dr. J. W. Lee, 741 South 17th St., Philadelphia, Pa., or to President J. B. Rendall, Lincoln University.

Committee: Rev. L. Z. Johnson, D. D.; Rev. Wm. A. Credit, D. D.; Rev. J. W. Lee, D. D.; T. Spotuas Burwell, M. D.; Geo. E. Cannon, M. D., president; Rev. John T. Colbert, general secretary.

The Erythrean Province.

This rendering of an Homeric fragment was handed to the professor of Greek by Francis C. Sumner, '15:

"Revered estate,
Warmhearted donor of all balmy bliss,
How thou dost teem fore'er with fresh de-
lights
To those endeared to thee! So ever wild
And bare thou art to men disdaining thee!"

Doing a Good Work.

The following is a clipping from a Chambersburg, Pa., paper:

"Few people, perhaps, realize the splendid work that is being done on the west side by Rev. J. T. Colbert and his co-workers, of Hope Presbyterian Church. Under the leadership of Mr. Colbert, a quiet but effective evangelistic work is going on that means much for that part of the town. Mr. Colbert now has a well-organized, growing Sunday School, a feature of which is his own Bible Class of men and women."

Lincoln University Needs.

The Institution is far from being provided with the educational facilities and equipments commensurate with the importance of the work before it and for which designed. Its endowments are not sufficient to meet its expenses, and the contributions of churches and individuals are besought.

Many of the worthy and promising young men who come to it for the education which will fit them for greater usefulness need to be aided. They cannot meet to the full extent the bills for tuition, room rent and board, low as these are, which the Institution is forced to present them.

Many churches and individuals in past years have been pleased to aid such, and appeal is still made on their behalf by the Financial Secretary of Lincoln University, Rev. W. P. White, D. D., 923 Witherspoon Building, Philadelphia, Pa. He can assure those who give for this purpose the very great gratitude of the recipients. Good winter clothing sent to the Institution can be used in certain cases, and will be greatly appreciated.

Lincoln University Herald.

VOL. XVIII.

LINCOLN UNIVERSITY, PA., JUNE, 1914.

No. 5.

The Finney Prize Scholarship.

A prize believed to be unique in American educational institutions, has been established in Lincoln University—a prize for character.

Dr. John M. T. Finney, the eminent surgeon of Baltimore, who frequently speaks before college audiences on inspirational themes, gave an address at Lincoln University on the evening of May 6th, speaking of the supreme value of a manly character as the basis of a useful career. It was to emphasize this appeal that he has offered an annual prize of fifty dollars, to be called "The Annie Louise Finney Prize," and to be awarded to that student of the College who, in addition to maintaining

a creditable standing in scholarship, has best exemplified in his character, conduct and influence, the ideals of Lincoln University.

The Faculty, in accepting the prize, expressed their grateful appreciation of Dr. Finney's generosity and interest, with the hope that the prize will serve the purpose of its donor in helping to maintain and promote the highest standards of conduct, and to develop the highest type of Christian manhood in Lincoln University.

Alumni Scholarship.

The Alumni of Lincoln University have been engaged for some months in an effort to raise among themselves an Alumni Scholarship of

\$2,500 as a memorial to the former beloved President of Lincoln University, Isaac N. Rendall, D. D. The sum already secured was turned in to the University on Commencement Day for investment and solely dedicated to its object. The amount was about \$300 short of the \$2,500. The list of contributors to the scholarship in the hands of the Treasurer shows the names of many of the alumni missing.



DR. JOHN M. T. FINNEY.

This is an oversight on their part that they will surely wish to remedy. They can do so by sending their contributions at once either to Dr. John B. Rendall, Lincoln University, or to Rev. John W. Lee, D. D., Treasurer of the fund, 741 South Seventeenth Street, Philadelphia, Pa.

The standards of the white race cannot be imposed upon the descendants of African slaves.—*The Churchman.*

Lincoln University Herald.

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 LINCOLN UNIVERSITY, PA.

Address to the Graduating Class of the Theological Department of Lincoln University.

BY PRESIDENT J. B. RENDALL.

YOUNG GENTLEMEN OF THE GRADUATING CLASS:—Would to God there were ten times as many men going forth to-day, for the world was never more consciously hungry for the Gospel. What an appeal conscious hunger makes. Just the physical hunger of the five thousand men, besides women and children, in a desert, was counted a justification of one of Christ's miracles of multiplication. In the Magnificat, what a blessed characteristic of Christ is given, "He hath filled the hungry with good things." Conscious need is seen in the prodigal, who says, "I perish with hunger," "I have sinned," "I will arise and go to my father." And you see the father waiting, seeing a great way off the ragged, famished boy coming, and then running to meet and greet, and the best robe and the fatted calf. We repeat it, there was never more conscious hunger. Louder calls, wider open doors, were never seen or heard. Take the Freedmen's Board of the Presbyterian Church. I remember the time when there were no Synods and no Presbyteries. To-day in the South there are four Synods and sixteen Presbyteries, 405 churches, and 26,000 church members.

The Scotch and other churches have carried the Gospel to South Africa since the days of Moffatt and Livingstone, but it is only a few years ago that a new Presbyterian organization began in that region, supported by themselves and manned in goodly numbers by our graduates. A letter from Livingstone Mzimba, received on the tenth of this month, told of the meeting of their Synod in Transkei, thirty-two ministers, nine evangelists, with a communicant membership of over 20,000.

And speak about hunger, do you know that the largest church in Christendom is on the West Coast of Africa, and its thousands of members are the most carefully winnowed wheat. The church at Elat, in the same general region, is one of the most aggressively

missionary churches in the world, sending over one hundred lay evangelists to evangelize the regions beyond.

And isn't it a sign of the hunger of the world that more and more the banner of the crucified Saviour floats at the topmost peak and the denominational banners are secondary. On the East Coast of Africa, at a recent conference, they all looked so much like Christians that they couldn't tell Episcopalians and Presbyterians and Methodists, and so on, from one another, as they all sat down together at the communion table of their common Lord.

What is it that Billy Sunday has disclosed to the world, but that way down in the bottom of men's hearts there is a famishing hunger for the Gospel. No matter how far they have wandered, or how deep they have fallen, the call to repentance and to the Saviour of sinners strikes responsive chords, and, lo, the music of heaven begins on the earth.

On my recent trip to the South, I heard much of the work of our own J. J. Wilson, whose evangelistic field is in two Synods, and there was common testimony that the Gospel is fitting and filling the needs in our own Southland.

It is an auspicious sign of the times that the collective conscience of communities is speaking with a louder imperative, and especially so on the temperance question. There is not a greater barrier to the Gospel than the curse of the liquor traffic. It ruthlessly mows down, not only the strong, but especially the weak; and the collective conscience of this land will not cease its protest until this evil is overthrown. I congratulate you on going out into the world at such a crisis as this.

"The survival of the fittest" is a cruel philosophy that is fleeing away as the shadows before the dawn of day, and instead, "I am come to seek and save the lost," is the Biblical philosophy, and it is Christ's mission, and it ought to be yours.

Last October, a giant ocean liner was ploughing its way through an angry sea, when suddenly she changed her course, with the black smoke pouring from her funnels. What changed her course? Out from the storm clouds in the listening ear of the man at the wireless came the faint message, "Our ship is on fire, can't put it out; come quick, or six hundred and fifty lives will be lost." And back into raging wind went the answer, "We are coming, forced draught, cheer up; we will save you." And most of the lives on the *Voluturno* were rescued. Do your ears hear the call of distress, and are you going forth to the rescue?

And one last word. I have heard most of you preach, and the class certainly ranks high in the art of preaching. The genuflections and the manflections were graceful, the language was smooth and polished, perhaps too polished, the voice was toned and modulated; introduc-

tion, three heads and peroration were according to rule. But it seemed as if you wore kid gloves, as if you were weighted down with King Saul's armor, as if you were shooting in the air. Let me beg you abruptly to make a complete metamorphosis. Take off your gloves, your bare hands will work more effectively; throw away the king's armor and weapons, and go down to the brook, where flows God's living water and gather the stones for your sling, and go close enough to see the whites of the eye. Forget the scholastic and pedantic, and give the plainest, simplest and most earnest, and most direct message, and you will reach your mark and your preaching will not be in vain.



College Commencement.

The exercises of Commencement week began with the Obdyke Inter-Lyceum Debate on Saturday, May 30th, on the subject: "Resolved, That the Monroe Doctrine Should be Abandoned." The Baccalaureate Sermon was preached on Sunday morning by President John B. Rendall, from the text, Luke ii: 49. The feature of Monday, Class Day, was the unveiling of a sun-dial, erected by the graduating class as their memorial in front of the Library. The Junior Oratorical contest was held on Tuesday morning, followed by the graduating exercises at two o'clock.

After prayer by Rev. J. Ritchie Smith, D. D., of Harrisburg, Edwin D. Miller, of Pennsylvania, pronounced the Latin Salutatory, and addresses were made by Charles L. Jefferson, Jr., of Illinois, on "Social Reform and the Christian Church;" and by John H. Waller, of Virginia, on "The Essentials of a Successful Life."

Prizes were then announced as follows: The Bradley Medal in Science, Edwin D. Miller; the Brodhead Senior Prizes in Oratory, first, Julius C. Bryant, and second, Charles L. Jefferson, Jr.; Class of 1899 Prize in English, Julius C. Bryant; Presbyterian Board of Temperance Prizes in Oratory, first, Henry B. Burton, and second, Herbert F. Anderson; the Russell W. Moore Sophomore Prizes in English, first, Charles R. Saulter, and second, Emory A. James; the Russell W. Moore Freshman Prizes in English, first, William P. Young, and second, Thomas J. Crawford equally with Willis G. Price; Junior Orator Medals, first, Leo R. Commissiong, and second, Joseph B. Cooper; the Obdyke Prize Debate Cup, the Philosophian Society; the Obdyke Prize Debate Medal, Julius C. Bryant; the Finney Scholarship of fifty dollars for excellence in character, conduct and influence, Julius C. Bryant.

The degree of Bachelor of Arts was conferred upon the following:

- Clarence Layton Aiken.....Delaware
- Lewis James Anderson.....South Carolina
- John Lee Barnum.....Georgia
- George Albert Bird.....Delaware
- James Nathaniel Bridgman, Barbadoes, B. W. I.
- William Vandela Brown.....Maryland
- Julius Cæsar Bryant.....Georgia
- Hayes Buchanan.....Maryland
- Charles Martin Byrd.....Oklahoma
- Henry Dunstan Cooper.....New Jersey
- Ralph Nathaniel Dunn.....North Carolina
- James Oliver Garland.....Virginia
- Earl Watson Hawes.....Georgia
- Philip Arlis Hilton.....Virginia
- Hugh Armstead Hogans.....North Carolina
- Elwood Garrison Hubert.....New Jersey
- Charles Lee Jefferson, Jr.....Illinois
- William Thomas Jones.....North Carolina
- George Isaac King.....Georgia
- James Edward Lee.....Georgia
- Foster Warner Millen.....Pennsylvania
- Edwin Delmer Miller.....Pennsylvania
- William Thomas Ogburn.....Arkansas
- Everitt Quinton Parker.....New Jersey
- William L. Peppers.....North Carolina
- William Henry Rowland Powell.....Virginia
- John Thomas Reid.....North Carolina
- John Henry Russum.....Delaware
- George Turner Sims.....Georgia
- James Edward Thompson.....North Carolina
- William Arthur Walker.....Tennessee
- John Henry Waller.....Virginia
- James Alfred Wilson.....Pennsylvania

The degree of Master of Arts in course was given to George J. Carr, '02, M. D., University of Edinburgh, 1910; William T. Carr, Jr., '86, M. D., Long Island College of Medicine, 1889; and Charles S. Harper, '00, B. D., Howard University, 1908. The degree of Master of Arts for work done under the present regulations was given to John E. Garnett, A. B., '11; Arthur Nixon, A. B., '11; and to Wilbert H. Smith, A. B., '08 (Talledega).

The following honorary degrees were conferred:

I.L.D.: George M. Cannon, M. D., Jersey City, N. J.

D. D.: Rev. James J. Wilson, Synodical Evangelist of North Carolina, Wadesboro, N. C.; Rev. Cain P. Cole, Brooklyn, N. Y.; Rev. Hutchins C. Bishop, New York City; and Rev. William DeBarry, Springfield, Mass.

The Valedictory oration was delivered by Julius C. Bryant, of Georgia, who spoke on "The Progress of the Negro."

After the singing of a hymn by the choir, Dr. Rendall yielded the chair to Dr. George E. Cannon, of Jersey City, President of the Alumni Association, who conducted the exercises in the dedication of the "Isaac N. Rendall Alumni Scholarship." Dr. Cannon spoke of the place which Dr. I. N. Rendall had held in the hearts and memory of the alumni for over forty years, and of their desire to have

his name associated with the first scholarship which the alumni had founded.

In the absence of Dr. E. P. Roberts, of New York, Rev. A. B. McCoy, D. D., of Americus, Ga., told of the achievements of the alumni in some happy extempore remarks. Dr. John W. Lee, of Philadelphia, then told the history of the scholarship fund, which was given, he said, in return for benefits received at Lincoln University. Dr. William A. Creditt, of Philadelphia, made the dedicatory speech. When asked, he said, how he was able to carry on so many enterprises, he replied: "Because I was trained at Lincoln University." He believed that Dr. I. N. Rendall would prefer that an opportunity for education should be afforded to other young men, rather than that a monument of bronze be erected in his honor. President Rendall, in reply, expressed his deep appreciation of the gift of the alumni, and especially of the fact that the scholarship was given with no restriction, leaving it to the Faculty to select the beneficiary.

Rev. Hutchins C. Bishop, D. D., of New York, pronounced the benediction.

TRUSTEE AND FACULTY APPOINTMENTS.

Vacancies in the Board of Trustees were filled by the election of Arthur T. Parke, Esq., of West Chester, Pa., and Rev. George H. Turner, pastor of the First Presbyterian Church, Oxford, Pa.

Mr. Harold Fetter Grim, A. B., who has been instructor in Science and Classics for two years, has been elected Adjunct Professor of Science.

Addresses and Lectures.

Hon. Edmiston Barnes, Commissioner of Public Education in Liberia, recently gave an interesting account of conditions in that country, of its rich natural resources, and of the opportunities it offers for young men.

Mrs. Mary Church Terrell, wife of Judge Robert Terrell, of Washington, D. C., gave the annual address before the joint meetings of the Philosophian and Garnett Literary Societies on May 24th. Her subject was, "Taking Things for Granted."

On Sunday evening, May 31st, Mr. Clarence L. Aiken, of the graduating class, gave an interesting account of the notable convention of religious workers recently held at Atlanta, Ga., at the call of Dr. John R. Mott.

Alumni Notes.

Rev. B. F. Glasco, Seminary '11, of Reading, Pa., has been assisting Rev. Charles H. Trusty, D. D., '89 and '92, of Pittsburgh, in special services.

Rev. A. C. Griggs, '03 and '06, is teaching and serving as chaplain at Haines Institute,

Augusta, Ga. He speaks, in a recent letter, of the noble work of Miss Lucy Laney, and says that "under the efficient management of Prof. Lillard, a Lincoln graduate, Haines can also boast of an excellent Glee Club. The Music Department and all the departments are doing real, effective work."

Rev. Harvey G. Knight, Seminary '05, of the A. M. E. Mission, Arthington, Liberia, writes to acknowledge, with thanks, the books, slates and school supplies purchased for him with the proceeds of a collection taken in the chapel some months ago. He says: "The Faculty and students have my warmest regards and heartfelt thanks. You cannot measure the moral good that will ensue from a gift like that you sent me." He speaks of the good work done by Lincoln alumni in Liberia, and tells of signs of progress in that country. Financial reforms have been inaugurated, the death-rate from fever is largely decreasing, and many natives are beating their death-dealing knives into grass cutters and hoes.

An interesting letter has been received from Rev. Livingstone N. Mzimba, of Alice, Cape Colony, Africa, telling of the meeting of their Synod in Transkei, and also announcing that his brother, and perhaps one or two others, would come to Lincoln this summer. He sends his subscription to the LINCOLN UNIVERSITY HERALD, saying that "news about the dear Alma Mater is becoming more interesting to me every day."

Rev. Perry O. Gray, of Monrovia, Liberia, a professor in the Liberia College, writes President Rendall as follows:

"DEAR DR. RENDALL:—It has been some time since I received your last letter. I received a copy of the LINCOLN UNIVERSITY HERALD, a splendid little paper, and it fills a long felt need. I note with much pride the progress made by the institution. I am a delegate from this county to meet the Baptist and Missionary Educational Convention, which convenes at Grand Bassa, April next, and I represent the Sabbath School work of the Republic. I am also a member of the Baptist Sunday School Convention of Montserado County, which convenes next May at Paynesville, and I preach the sermon on missions. I am sorry to say that my diplomas has been eaten by the bug-a-bug, a very destructive insect in this country. I was commissioned as Land Commissioner for this county. The Republic is progressing finely under the regime of Uncle Sam."

The Presbyterian Standard, of Charlotte, N. C., in commenting on the appointment of a white office-seeker to the position of minister to the Negro government of Haiti, remarks: "It would seem that, whenever there is money enough in a job, social equality does not cut much of a figure."

Lincoln University Herald.

Vol. XVIII.

LINCOLN UNIVERSITY, PA., OCTOBER, 1914.

No. 6

Moses Jackson and His Credentials.

[The following sketch, by the late Rev. R. S. Holmes, D. D.; first appeared in *The Continent*. To its publisher we are indebted for the privilege of republishing it, as also for the cut which accompanies it. EDITOR.]

I seek to tell here the story of an American Negro who has made no effort at self-exploitation, and whose work and worth is but little known, even among his fellows in the ministry of the Presbyterian Church, but whose story is so full of inspiration for every man who, fettered by circumstances, determines to break the bonds that bind him and to get scope for the operation of the powers of which he feels himself to be the possessor, I have hesitated only because the subject of the sketch is still living and active in one of our great cities.

He was born in a Southern State, a slave, and lived a slave until, in his young manhood, the events of the civil war made him free. He has thus been identified with all which has characterized the life of the Negro race in the United States. When the war closed, this Negro began to seek for the opportunities which freedom had spread before him. He came North, that in the only school then existing on the globe for the training of Negro men for the ministry of the gospel he might obtain preparation for preaching Christ to his fellows. The school was Lincoln University, and the name Lincoln was a magnet for every Negro between the Great Lakes and the Gulf of Mexico.

He had almost no rudimentary preparation, but he knew about himself what some white people never learn about any Negro, to wit., that he, Moses Jackson, was destined to be something other than one of the "cursed be Canaan" type. The stirrings of divine purpose were in him. As far as he knew, he was 28 years of age. Certainly he looked as

old as that, and the tradition among his fellow-slaves of the years "befo' de wah" had been to the effect that "that nigger Mose" was 20. When he had counted up the years between that time and the hour of his migration, he concluded that he was 28 when he made application to President Isaac N. Rendall for admission to Lincoln University.

WITHOUT EDUCATIONAL PREPARATION, HE WAS REFUSED.

He was a strong fellow, tall, with well-knit frame and a keen eye. Those possessions were all he could call his

own. His dialect was that of the Southern slave. His pockets were empty, his clothing shabby and scanty and his general appearance unattractive. His mental equipment was no better than his physical; but, such as he was, he asked for admission to the university. His examination revealed what his examiners expected—that there was nothing in him on which to base a belief that anything could ever be hoped from him. Of course, the decision in his case was adverse, and reluctant as the kind-hearted head of the institution was, he was compelled to tell the applicant that there was no place there for him. Lincoln University has always been averse to arousing



MOSES H. JACKSON, D. D.

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in Negro youths hopes that could never be realized. No eye at that day could see in the big, ignorant boy the Moses Jackson that God had destined him to be. Moses Jackson was told plainly that he was too deficient in even rudimentary knowledge to be received on any terms as a student in the institution.

But not even in slavery had the young man learned the meaning of "no." Plea followed plea. "Only let me try," was his repeated request. All was vain. The reiterated reply to all his appeals was "no." He was assured that only selected men, in whom was promise of future usefulness, could become students in the institution. Time and money could not be spent on those who gave no promise of ability to contribute valuable aid toward the uplift of the African race.

Most men, white or colored, would have considered such an answer final. Most Negroes would have gone away disappointed, bitter, and without the ingenuity to play on the feeling of white men in a way sure to rouse it to action. They would have gone away to engage in menial service of some sort, somewhere, to accumulate a few more rags and tatters, to add themselves to the army of vagabonds infesting our cities, to become burdens on pity and piety, or to menace social conditions by becoming criminals.

Not so did this Southern Negro called Moses Jackson, in pursuit of an education because of a divine purpose in his heart. He had still one move to make before he would acknowledge that he had lost the game. Before the astonished eyes of his examiners, he pulled off first his coat, then his shirt, and stood thus half naked before them. "There is one thing about me you have not examined," he said. There was a dignity and earnestness about the man that struck home.

"What is it?" asked the President.

"My back," was the laconic reply. "Examine that."

His flesh was scarred and covered with welts and ridges.

The aroused President broke out quickly. "What is this?"

"These marks are my credentials," calmly answered Moses Jackson.

"Credentials for what? What do you mean?"

"I mean that these scars are my credentials for admission to this school." Then followed a thrilling story. Many an old-time slave could have matched it with one of equal usefulness, but few with such a revelation of consecrated manhood, and I have never heard of another that can be placed beside it in its outcome.

Those were the days when "Uncle Tom's Cabin" had not been forgotten. Those present had been abolitionists, and their sympathies were roused once more by a recital of the horrors of slavery.

"I was a slave," he said; "a bad, unruly, high-tempered, insubordinate slave. I was beaten by overseers often. Often I have crawled to my cabin half dead from a beating; sore, aching in every bone, blood-stained to my heels. Probably it was all right. Slaves were only brutes. Slaves had no right to disobey and rebel. But every blow made hotter the hate in my heart against the white race that, because I was black, had made me what I was. Freedom came after a while. I went out a free man, hating every slaveholder and slavedriver that lived. 'I'll have scar for scar,' I said, 'and welt for welt off the backs of the men who made these marks on me.' My heart and brain were on fire. But God has taken all that out of my soul. He found his way into my heart. He converted me by his love. He has taken all the wish for vengeance away, and put in place of it a great love for my poor people. I want to be fitted to preach the gospel to my poor people, that I may help save them from doing what once I said I would do. For, if some one does not save them, that is what they will do, by and by."

Of course, these are not the very words of the ignorant Negro, Moses Jackson. The story was told me by President Rendall, of Lincoln University, and I have repeated it non ipsissimis verbis. But for substance of doctrine it is correct.

The auditors of the freed slave could not resist the appeal of his mute "credentials."

"Put on your shirt and coat," said the President. "You can stay."

Moses Jackson obeyed. Pity and love had scattered the demands of the standards of education to the four winds. The freed slave became a fervent student.

IGNORANT EX-SLAVE LEAVES AT HEAD OF HIS CLASS.

For nine years he remained at the university, working with unceasing fidelity. He was 37 years old when he was graduated at the head of his class, with the highest mark for scholarship ever taken, before or since, by any student in the institution. Almost 40 years of age he was, and his life work not yet begun. What could he do? That question did not

trouble Moses Jackson. There was divine purpose ripening in his soul, and he knew that when the fullness of time was come, God would bring it to fruition. Heart and soul, he went into the work, following God's leading from year to year and from smaller tasks to larger, and until time and opportunity located him as pastor of the largest Presbyterian colored church in the city of Chicago. There he has been for many years, and there, no doubt, his life work will end.

I was in Des Moines, Iowa, in 1906, at the General Assembly, and saw in the list of commissioners from Chicago the name of Moses Jackson, D. D. Knowing his story, as I have here told it, I wanted to meet the man, and asked another Negro commissioner whom I knew if he could find and bring to me the Chicago minister. One morning in the second week of Assembly, as I was sauntering through the lobby of the Hotel Savoy, I was accosted by an unusually handsome and well-dressed colored man. He was taller than I; his crinkly hair showed silvery white under a high silk hat, and his elegance of manner suggested to me that he was perhaps some Mexican, or Indian, or Brazilian fraternal delegate visiting the Assembly. To my surprise, he offered his hand as I approached.

"Good morning," he said. "I understand you have been looking for me."

"Good morning," I answered, trying to match him in courtesy. "I am glad to see you, but I think you have made some mistake."

"Are you not Mr. Holmes, of Philadelphia?" I assented.

"Then there is no mistake. You have been asking to see me."

"Well," was my answer, "perhaps that's so. But who are you?"

"Oh, yes," he said, quickly; "I forgot. I am Moses Jackson, and I have the credentials yet."

In the talk that followed I felt that I was face to face with a great man; one who had accomplished a part in the world's work; one who, in spite of difficulty, had achieved a position of power among his own people; one who, with all his handicaps, had come to recognition by both races in the city where he lived, and who, when labor troubles threatened that great metropolis of the West, had been a potent force in holding his own people quiet and obedient to law. I saw in him the courage that surmounts obstacles, the "living will that shall endure," the faith that had "wrought righteousness, obtained promises, from weakness was made strong." Moses Jackson is a living monument of the power of a man to achieve when his soul is filled with the breath of God, and his heart with the love of man. He is himself a living credential of the might of the Almighty.

Opening of the University.

The sixtieth academic year of the University opened under favorable auspices in both the College and the Theological Seminary on September 22. A class of fifty new men, unusually well prepared, a large number of them being graduates of high schools, presented themselves for entrance in the College. Some interesting facts about these men will be given in a later issue.

In the Seminary there are, as we write, fourteen new men entering the Junior class, three new men in the Middle class and one in the Senior class. Mr. Harold F. Grim, who for two years has been instructor in Science and Classics, has returned as Adjunct Professor of Science.

The chair of English Bible was made vacant last June by the resignation on account of ill health, after a service of thirteen years, of Professor John M. Galbreath, D. D., who is now living with his family at Lansdowne, Pa. The chair has been filled by the election of Rev. Samuel Colgate Hodge, formerly of Easton, Pa., who has now taken up his duties. Professor Hodge is the son of the late Rev. J. Aspinwall Hodge, D. D., who filled the same chair of English Bible in Lincoln University from 1893 to his death in 1901.

Letter from Africa.

Box 3, Alice, 2d June, 1914.

DR. J. B. RENDALL, D. D.,
Lincoln University.

MY DEAR DR. RENDALL:—I have been ungratefully silent, owing to the anxiety of the time I have passed here latterly. There has been an epidemic of fever since the end of last year, coupled with droughts and famine. Now that our hopes assume a more cheerful prospect, I hasten to write you.

I am happy to say so far my work, with God's help, is doing well, but not so well as I would like it to be. In two years the communicants have increased 200 more, making a total number of 1273, with about 500 candidates. Our Presbytery meets at the end of this month in our circuit. I am anticipating lively times; it always stirs people up. I have just read a letter from Harry Mantanga, saying that for the last two months he is having revivals and there have been added 76 more to the fold.

Well, my brother Sipo and Joseph Xaba and Robert Mahlangeni are the only boys who intend crossing the ocean for education in America, so, Doctor, kindly make arrangements for them. I was thinking of coming over with them, but now I know I won't be able. I am not certain of the last one, but I am almost sure of the others. Cornelius is surprising his parents by his good work. But

what could one expect with that fatherly help of yours?

The Bible tracts you sent me reached me. I received one from Dr. Stewart. My best wishes to the faculty and our boys.

Yours sincerely,

L. N. NUMBA.

Letter from Dr. R. L. Stewart.

A pleasant Sabbath was spent with the Westminster Church, Los Angeles, Cal., whose pastor is Rev. Hampton B. Hawes, of '10 and '13 classes in Lincoln University. I preached to a very appreciative congregation, morning and evening. At the morning service, the Chapel, which seats about 125 persons comfortably, was filled. In the evening it was filled to overflowing. Wherever it was possible, chairs and stools were utilized in the vacant places of the building, and after these were occupied a number of persons stood in the aisle and back of the pews throughout the entire service. There were some also—forty or fifty, I was told—who could not be accommodated with seats or standing room, and went away. I have never preached to a more attentive or appreciative audience, and the service of the day, as a whole, was one of the most pleasant experiences of my ministerial life.

While the attendance at the evening service on this occasion was exceptionally large, owing mainly to the generous advertisement given by the pastor-elect, it is not unusual to have an audience in the evening, when Mr. Hawes himself is the preacher, which fills the house to its utmost capacity. If he is to do his work efficiently in this community, he must have a larger building.

At the present time he is the occupant of a position of commanding influence and importance, for the reason that he is the only acting bishop of all the Evangelical denominations of his race in a new section of the city of Los Angeles, which is occupied at the present time by a colored population of over six hundred families. It is not a slum or downtown district, but a section fully six miles from the congested centre of the city, with broad, well-paved streets, building lots of generous proportions and all the modern conveniences. The houses are cottages or bungalows of the modern type, with green, well-kept lawns in front and gardens or fruit trees farther back.

With few exceptions, the inhabitants of this favored district own their homes or are buying them on instalments with the help of building fund associations. Within the limits of this section, covering an area of nearly a square mile, the Presbyterian Church stands alone as the representative of its spiritual needs.

It is the only church of any denomination for the benefit of the colored population within a radius of seven miles. It now holds its ground by right of prior possession, but prompt action will be necessary to hold it in the future. Hence the necessity to labor and plan for enlargement and aggressive work.

There were evident tokens on every hand that Mr. Hawes has won the hearts of the residents of his district, who are outside the denomination he represents, and the faithful work he has already done in season and out of season has resulted in much good to the community, as well as to the church to which he ministers.

At the spring session of Presbytery, which convened in Immanuel Church some time since, arrangement was made for the installation of Mr. Hawes as the pastor of his church, which has the time-honored name—"Westminster."

A Lincoln Graduate.

Rev. William E. Hendricks, Lincoln, '05; Yale, '09, and the General Theological School, New York, '12, has been called to the rectorship of St. Thomas' P. E. Church, Philadelphia. This church was organized in 1793 by Rev. Absalom Jones, who was born a slave in Delaware, 1746. He was ordained priest by Bishop White, who was the first Bishop of Pennsylvania. The church building was located in Fifth street below Locust until 1892, when, under the rectorship of Rev. J. Pallam Williams, Lincoln, '78, they erected a building on the present site. The church and its history of the last fifty years have had a great attraction for Lincoln students and graduates, many of whom have acted as lay readers while students at the Theological School in West Philadelphia. At the various vacation periods many Lincoln students worship with the congregation. Many boys who were baptized in the church, and whose parents were also consecrated at its pool, have had their names among Lincoln's honor men.

In 1868 Mr. Joseph Cassey, whose family was among the founders of the parish, had his name placed on Lincoln's list of students.

In November of this year the parish will celebrate the 168th anniversary of the birth of the founder and the 121st year of parish organization. The exercises will be from November 1 to 6.

Rev. Mr. Hendricks has been in the mission field at Farjado, Porto Rico, and there he made such a splendid record for the Church and Bishop that they were reluctant to part from him. If it had not been for the unfavorable climate, our parish could not now claim his services.

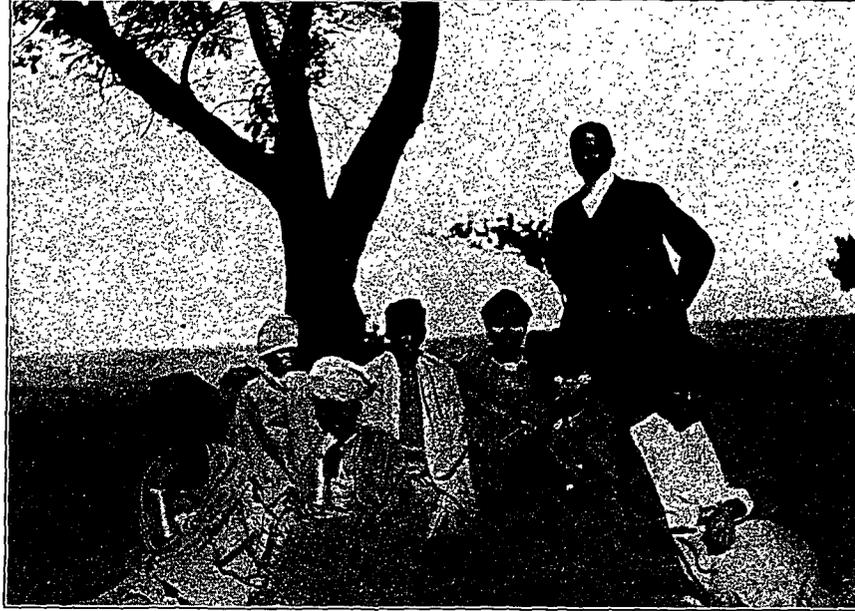
It is to be hoped his rectorship may meet the success it so richly deserves.

Lincoln University Herald.

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LINCOLN UNIVERSITY, PA., NOVEMBER, 1914.

No. 7.



The above cut shows Rev. Joel D. Mbengo-Nyangi, a native of South Africa, who served with credit in the British army in the Boer War, receiving a medal for bravery. He is a graduate both of the College and of the Seminary of Lincoln University, and says in a recent letter: "Now I am on the firing line in these jungles of Africa, preaching the Gospel of Christ among my own people."

Alumni Notes.

Rev. A. B. McCoy, D. D., '01, of Americus, Ga., District Superintendent of S. S. Mission Work, is issuing a series of breezy and interesting "Bulletins" under the motto: "Plan your work; work your plan," in the interest of Sunday School missionary work. Of the men in his district, which covers a large part of the South and Southwest, the majority are graduates of Lincoln University. Here are two items about recent graduates:

"Rev. Van Horn Murray finds Mississippi a pretty hard State, but he is getting results. He has covered 2,140 miles, visited 251 families, organized one school, visited eleven schools, revived two schools, held one conference, and distributed 920 pages of literature."

"Rev. Henry C. Cousins, our missionary in the far west, is confronted with unusual problems, yet his report shows that he is meeting them splendidly. Miles traveled, 2,419; families visited, 148; schools visited, 12; schools revived, 1; conversions, 13; conferences held, 4; pages of literature distributed, 2,525; churches organized, 1."

We regret very much to hear of Mr. Cousins' great affliction in the recent death in quick succession of his wife and oldest child.

Rev. Q. E. Primo, '09, has been for the past four years pastor of the Ebenezer Presbyterian Church, Limerick, Ga. During this time the membership of his church has grown to 150, and of his Sabbath school to 230; and he has a day school with an enrollment of over 120. On September 27th, a new church edifice, costing four thousand dollars, was dedicated; and among those who took part in the services were Rev. A. R. Wilson, D. D., '79; Rev. Joseph W. Holley, D. D., '00, and Rev. A. B. McCoy, D. D., '01.

William N. Berry, A. B., '94, has left the Cheyney School to take charge of the Department of Agriculture at Wilberforce University, Xenia, Ohio. *The Cheyney Record* says: "Mr. Berry has had at Cheyney a fine spirit, an excellent presence in the class room, and a generally wholesome influence. The best wishes of the school go with him and Mrs. Berry in their new work."

Lincoln University Herald.

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REV. W. P. WHITE, D. D.,
923 WITHERSPOON BUILDING, PHILA., PA.
OR PROF. WM. H. JOHNSON, D. D.,
LINCOLN UNIVERSITY, PA.

E. R. Richardson, who graduated at Lincoln University in '99, and then studied at Perdue University and the University of Pennsylvania, has been chosen teacher of Methods in Manual Training in the Cheyney School.

Julius C. Bryant, '14, is Principal of a large school at Keystone, W. Va.

Rev. Philip F. King, Seminary '14, is pastor of the Shiloh Baptist Church, Williamsport, Pa., succeeding Rev. M. H. Wilkinson, '09, who has been called to a church in Salt Lake City, Utah. He writes of a hopeful field for social and religious endeavor, and says of his predecessor: "The work of Mr. Wilkinson was greatly appreciated by the people of Williamsport. Upon his leaving the church, the members felt that they must have another Lincoln man, so they wrote Prof. Carter requesting that he send them some one. The mantle has fallen upon me."

The Presbyterian Mission of Germantown was recently organized as Faith Presbyterian Church. Dr. Reuben H. Armstrong, '77, was called as pastor.

Prof. George J. Read, '11, of York, Pa., writes of a "red-letter-day" at the Faith Presbyterian Church of that place, of which Rev. Beverly M. Ward has been pastor. In reopening the church, after extensive repairs in the way of a new double floor, the decoration of the interior, with new carpet and cushions, and a new choir-stand, at a cost of about \$1,000, the congregation celebrated the twentieth anniversary of the church and the third of Mr. Ward's pastorate. Among those who took part in the exercises were Rev. Edward W. Coberth, '91, founder and first pastor of the church; and Rev. H. A. Onque, of Baltimore. At the close of the evening service, Rev. Mr. Ward made known to his congregation his purpose to accept the call extended to him by the Capitol Street Church, Harrisburg, Pa. "His faithful and efficient ministry has endeared him

to his flock, and he enjoys the respect and confidence of the people of York, irrespective of race or creed."

Rev. McLain C. Spann, '00, was installed as pastor of the Third Presbyterian Church of Carlisle, Pa., on October 8th.

Rev. Albert H. Stewart, '13, is pastor of the A. M. E. Church, Pottsville, Pa.

New Students in the University.

The matriculation for the present year is larger than it has been in a number of years past; in fact, it is believed that the total number of students now in attendance is larger than it has ever been in the Collegiate and Theological Departments. In the College Department there are sixty-two new students. Fifty-four of these are in the entering class, and thirty-five of the entering students have completed a four-year high school course. There are nineteen new students in the Seminary, and the total number of students now in attendance in both departments is two hundred and seventeen.

This increase in attendance has put a severe strain upon the scholarship funds of the institution. Applicants who are worthy and well prepared cannot well be refused admission; and an appeal is made to the generous friends of the institution to come to our aid in this time of financial stress and of unusual calls upon our resources.

Chapel Collections for Year 1913-1914 at Lincoln University.

Contributions were made as follows:

Board of Foreign Missions.....	\$20.00
" " Home "	15.00
" " Freedmen	20.00
" " Colleges	10.00
" " Sabbath School Work.....	10.00
" " Temperance	10.00
" " Church Erection	10.00
" " Ministerial Relief	10.00
Presbyterial Assessment	9.00
American Bible Society.....	10.00
Home Missions in Pennsylvania.....	25.00
Rev. H. G. Knight's work in Liberia:..	10.15
Bulgarian Orphans, through Mrs. Furnajieff	35.14
Presbyterian Hospital in Philadelphia..	9.39
Board of Education.....	10.00
	<hr/>
	\$214.68

W. L. WRIGHT, Treasurer.

Abraham Lincoln Memorial Scholarship.

Lincoln University, which for so many years has been so highly useful in the education of young colored men, has had established in connection with it, by interested friends, a number of permanent scholarships as memorials or in recognition of great principles.

The most recent one was by the alumni, in memory of Dr. Isaac N. Rendall, so long the honored President of the Institution.

Strange to say, no scholarship has yet been established as a memorial to him after whom the University was named. It was the first institution to be so named, and should not longer be without an *Abraham Lincoln Memorial Scholarship*.

There are surely many who will gladly contribute to the endowment of such a scholarship in honor of the emancipator of a race, as also the preserver of the Union—the nation's martyr President.

The amount should not be less than \$3,000, and there ought to be thirty persons and groups of persons to contribute this sum.

The Financial Secretary, Rev. W. P. White, D. D., 923 Witherspoon Building, will be glad to receive pledges payable at the convenience of the subscriber, and he has claimed the privilege of pledging the first \$100. Who will be the next?

Lectures and Addresses.

Dr. Homer C. Lyman, Superintendent of Work among Negroes of the International Sunday School Association, made an interesting address on Sunday School work on October 9th.

Dr. William Elliott Griffis, the well known lecturer and author, delivered a lecture on "Belgium" on October 23rd. The lecture was illustrated with views of the country, some of them taken since the opening of the war.

Afro-American Council.

The twenty-first anniversary of the Afro-American Council, composed of Presbyterian ministers, elders and lay delegates from New York, New Jersey, Pennsylvania, Delaware, Maryland and District of Columbia, was held in the Washington Street Presbyterian Church, Reading, Pa., October 22nd to 25th. Rev. Benjamin F. Glasco, '11, is the pastor of this church; and on the program of the Council we note among Lincoln alumni the names of Rev. George Starke, Princeton, N. J.; Rev. Samuel Johnson, Oxford, Pa.; Rev. C. M. Freeman, Jersey City; Rev. C. H. Trusty, D. D., Pittsburgh, Pa.; Rev. J. G. Carlile, Troy,

N. Y.; Rev. B. M. Ward, York, Pa.; Rev. J. B. Isaacs, Wilmington, Del.; Rev. Francis Grimke, D. D., Washington, D. C.; Rev. John W. Lee, D. D., Philadelphia; Rev. W. W. Walker, Paterson, N. J.; and Rev. L. Z. Johnson, D. D., Baltimore.

A Caution.

Our readers are cautioned against putting confidence in, and loaning money to, one representing himself as "Rev. J. W. Brown," and as a graduate of Lincoln University, and also able to show a "clerical order" of the Pennsylvania Railroad. The Financial Secretary, having been deceived by him, called the attention of the railroad company to the case, and is informed by it that, upon investigation, it finds that "Rev. J. W. Brown" is one of several aliases assumed by one who claimed to be a South African minister, and who was first known to the company as "Charles Mohammed," then as "Charles Mohammed Brown," and "Charles H. Brown." As "Rev. J. W. Brown," he was a pastor of a church in Philadelphia, but, owing to his unreliable character and dishonest methods, has been dropped by the Conference.

Summer Work of the Y. M. C. A.

The Young Men's Christian Association devoted the first two meetings in October to hearing the reports of those who had engaged in some distinctively Christian and social work during the summer vacation. Among the interesting experiences related were the following:

Mr. E. A. Christian was employed by the Hudson River Day Line. As is well known, the boats of this company do not run on Sunday. The first sermon ever preached in the dining saloon of the *Washington Irving* was delivered by Mr. Christian to a miscellaneous audience numbering about fifty.

Mr. F. W. Patterson spent the summer at a town in New York, seventeen miles from one railroad and five miles from another. A colored man was a curiosity in this community, and after the discovery was made that Mr. Patterson could read and write and was a student of theology, an opportunity was given each Sunday of teaching in the Sunday school, and, from time to time, of preaching in the church.

Mr. J. T. Jones found his summer work, like so many others, in a hotel. At the first meal he asked a blessing. It was not the custom, and some curious comments were offered. "That young man is from the South," said one. "He must be a detective; keep your eye on him," said another. There is great need of Christian work among the employees of the average hotel.

Out of a population of 90,000, 850 colored people, was the situation before H. H. Cain during his summer, eight miles from Erie, Pa. Once a week he was able to engage in Christian Endeavor and Bible class work.

Mr. F. O. Laws worked in an Atlantic City hotel, where there were from seventy-five to eighty employees. There was a great deal of adverse criticism of the churches, and naturally very little church attendance. Yet, in cooperation with the head waiter, it was possible to organize a church service early each Sunday morning, out of which came at least three confessions of Christ, among them that of the most bitter critic of Christianity.

Mr. G. A. Golightly was employed by the "Muskegon Country Club," on the shore of Lake Michigan. Here there is a chapel, erected and now owned in part by the colored employees. The work consisted in preaching and in literary society activities. Many of the employees are students, "who speak good English and tell the truth."

Mr. H. F. Anderson's report was that his employment had been with the New England Navigation Company. He did personal religious work with his fellow-employees, and "some heeded and some cursed."

Mr. E. F. Showell lived during the summer at Radnor, Pa., and preached at Wayne. Here is a district full of strangers from the South, among whom there is much need of social work. To the same effect was the testimony of D. T. Nicholls, who was employed for the summer in Bryn Mawr, Pa.

Mr. J. H. Russum was appointed to the church in Ocean City for the summer. He found an empty building, and his orders were to fill it. The seating capacity was 250. He met the trains, directed the strangers, and made himself generally useful. The services in the church were held at eleven and eight, and the congregation grew from eighty to two hundred. The chorus choir of thirty was led by Mr. R. B. Thompson. The deficit of \$284 against the church was raised, and a total of \$436 was collected during the three months.

Mr. J. T. Reid was employed by the Richelieu and Ontario Navigation Company, on the boats running between Lewistown and Toronto. Much of Mr. Reid's work was done when he could get free, among the 1,700 colored people of Buffalo, who live for the most part in the "red-light" and saloon district. There are here six colored churches, very poorly attended. There was a great demand for tracts.

Mr. M. L. Collins spent most of the summer in Oklahoma, where, after passing the State examinations, he was assigned to a school twelve miles from the nearest town, for the summer session of two months. On Sundays the school became a Sunday school.

Others testified to social needs and Christian work in various fields: Messrs. Brown and

Cassel as to Atlantic City; Andrews as to West Chester; Rutledge as to Knoxville, Tenn.

C. M. Cain spent the summer as Y. M. C. A. Secretary at Atlantic City. A friend who knows the conditions well gives this testimony: "He has regenerated the Association inside and out, and made it a centre of social and Christian attraction."

Thus the Christian Association work of our Institution is an all-the-year-round work: the summer vacation, so far from interrupting it, extends it to wider fields.



The Power of Ideals.

In his interesting book, "In Black and White," L. H. Hammond, a Southern writer, says:

"Love is the world's lifting-force. It is like the light, which yearly lifts untold tons of cold, dead matter to the tree-tops in the beauty of green leaves. When we see leaves we know light has been at work; nothing else could lift matter up there so that leaves could be. And wherever we find a trace of spiritual quickening, a budding of dormant life, however scant, we know by the same token that Love has been at work; there is no other force which produces that effect. The uplift of the Negroes through the public schools, small as it is compared with what it might have been with the same expenditure of money, has chiefly come, not from our sometimes grudging provision, but from ideals kindled in some Negro's souls by love, and sacrifice other than our own....."

"But the truth has had its witnesses all along. There were women all over the South who, like my mother, went serenely on in the path of love, even during reconstruction days, ministering to the sick and the poor about them, regardless of the color of their skins, and seeing only needs which love must meet. There were, in every State, men like Governor Colquitt, of Georgia, who, as slave-owner, impoverished Confederate, and Governor of his State, would tuck his Bible under his arm any afternoon in the week, and go to some Negro cabin, where he would read and teach and pray, talking with the family as friend with friends, advising, comforting and inspiring them....."

"Yet we have never offered them ideals out of a living sympathy that they have not responded, for themselves and for their race. No one who knows the better class of Negroes can fail to be impressed with the spirit of sacrifice and service which is shared by nearly all of them. They follow that law of human life under which any race, in common stress of any kind, draws closer the band of brotherhood, and lives for the common good."