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See p. 331

VOLUME  
XXXIX

# THE SOUTHERN WORKMAN

NUMBER  
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The Press of  
The Hampton Normal and Agricultural Institute  
Hampton, Virginia



# The Hampton Normal and Agricultural Institute

## FOR NEGROES AND INDIANS

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### STATEMENT

**History** The Hampton Normal and Agricultural Institute is an undenominational industrial school, founded for the education of Negro young men and women in 1868 and incorporated 1870.

Indians were first admitted in 1878; there are now 71 enrolled.

The farm and school lands now comprise 800 acres.

The plant includes 135 buildings, among them trade, domestic science, and agricultural buildings, and shops, in which practical training is given in sixteen trades.

**Courses** Students must have completed the four-year academic (English) course at The Hampton Normal and Agricultural Institute or its equivalent in other schools, before taking the normal course of two years, or the graduate agricultural course, which requires three years for completion.

**Statistics and Results**

Faculty and teachers employed	- - - - -	90
Number of students	- - - - -	1340
as follows: Negroes	1269; Indians	71
Total number of graduates	- - - - -	1496
" " ex-students—not graduates—over		5400

Tuskegee, Calhoun, and other Southern schools for Negroes are outgrowths of The Hampton Normal and Agricultural Institute.

**Object** Its object is to train teachers for the public schools and prepare industrial leaders for the two races.

**Income** Besides the aid received from the Government and the income from the endowment fund, there is still to be raised *over \$115,000 annually* for the support of The Hampton Normal and Agricultural Institute.

**Needs**

\$3,000,000 Endowment Fund	Permanent Academic Scholarships, \$2000 each
Annual Industrial Scholarships, \$30 each	" Industrial " 800 "
	Annual Academic Scholarships, \$70 each

Any contribution, however small, will be gratefully received and may be sent to

H. B. FRISSELL, Principal  
Hampton, Virginia

### FORM OF BEQUEST

*I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of \_\_\_\_\_ dollars, payable*



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**THE SOUTHERN WORKMAN**, founded by General Armstrong in 1872 and published monthly by The Hampton Normal and Agricultural Institute, at Hampton, Va., is a magazine devoted to the interests of undeveloped races.

It contains direct reports from the heart of Negro and Indian populations, with pictures of reservation, cabin, and plantation life as well as information in regard to the school's graduates and ex-students who since 1868 have taught more than 250,000 children in 18 states in the South and West. It also contains local sketches; a running account of what is going on in The Hampton Normal and Agricultural Institute; studies in Negro and Indian folklore and history; and editorial comment. At the same time it provides an open forum for the discussion of ethnological, sociological, and educational problems.

Our subscribers are distributed throughout the world. We believe that the paper has had and still has an important influence both North and South on questions concerning the Negro and Indian races.

The New York *Times* says of **THE SOUTHERN WORKMAN**: "It is devoted to what may be called the current literature of the Negro and Indian races, and to the description and discussion of their nature, their work, their deeds, their life. The discussion is sober, careful, candid, and, what is of much importance, it is exceedingly readable."

**TERMS**: The price is One Dollar a year in advance. A special rate of 75 cents a year will be made to clubs of ten or more. Correspondence is invited in regard to agents' rates.

**EDITORIAL STAFF**: H. B. FRISSELL, HELEN W. LUDLOW, J. E. DAVIS, W. L. BROWN  
W. A. AERY, Business Manager

**CONTRIBUTED ARTICLES**: The editors of **THE SOUTHERN WORKMAN** do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held. In this way they believe that they will offer to all who seek it the means of forming a fair opinion on the subjects discussed in their columns.

**CHANGES OF ADDRESS**: Persons wishing a change of address should send the *old* as well as the *new* address to which they wish **THE SOUTHERN WORKMAN** sent.

**LETTERS** should be addressed

**THE SOUTHERN WORKMAN, Hampton, Virginia**



## THE HAMPTON LEAFLETS

The following numbers of "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. A charge of fifty cents per dozen is made to other applicants.

Annual subscription is fifty cents.

Cloth-bound volumes for 1905, '06, '07, and '08, will be furnished at seventy-five cents each, postpaid.

### 1905 — VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 Selection and Care of Dairy Cattle
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 Milk and Butter
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

### 1906 — VOL. II

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- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
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- 11 Thanksgiving Suggestions
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### 1907 — VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Sewing Course at Hampton Institute
- 4 Beautifying School Houses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training in Rural Schools

### 1907 — VOL. III

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- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

### 1908 — VOL. IV

- 1 Plants
- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

### 1909 — VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly: Carrier of Disease
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- 7 Soil Moisture and After-cultivation
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- 10 Reading in the Grammar Grades
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

### 1910 — VOL. VI

- 1 Summer Session for Teachers
- 2 Summer Session for Business Men

Address: Publication Office, The Hampton Normal and Agricultural Institute  
Hampton, Virginia



# The Southern Workman

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Commencement of  
1910 at Hampton  
Institute

The closing exercises of the Senior trade class, which were held on Tuesday and Wednesday evenings, May 24 and 25, and the class-day exercises of the Senior class in the Academic Department, which took place on Thursday morning, May 26, on the Mansion House porch and lawn, were the chief activities of the Hampton commencement of 1910.

While the tradesmen were singing their class song on the evening of May 24, the electric current was shut off at the power house. For more than an hour the students remained quietly in their places without showing even the slightest sign of fear or disturbance. Before candles were brought into Cleveland Hall Chapel, where over one thousand persons had been left in inky blackness, one of the students had started the soothing plantation melody "Let the heaven light shine on me." This splendid exhibition of self-control, courtesy, and thoughtfulness was second only to the dignified, masterly manner in which the tradesmen proceeded, as best they could, with their program.

At the Senior class-day exercises, May 26, Dr. Frissell spoke in part as follows to the one hundred sixteen Negro and Indian students who received diplomas and certificates:

"I am sure that the influence of this beautiful spot will be always with you. You have lived here for several years in these beautiful surroundings and amid the blessed memories of those who have lived and died in the cause of their country. I am sure that you have been influenced for good by all that you have seen and heard here at Hampton.

"In the little town where I used to live many years ago there was a canal, not far from my home, that I remember. As the canal boats came to the bottom of the locks gradually the water rose under them until they came to a much higher level. Then the lock gates were opened and the boats went out to a much higher level. You, too, came here some four or five years ago on a lower level and to-day you go out on a higher level—on a higher grade. All sorts of influences have tended to lift you up. These teachers, this sacred place, and all the influences of Hampton have come to your life just as the water came to the canal boat to lift it up to a higher level.

"To-day the gates are opened and you are to go forth. I would have you remember that you are always to live on a higher level. You must never be satisfied with the past. Remember that verse



which we so often quote: 'Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'"

**Beverly B. Munford** In the death of Mr. Beverly B. Munford at his home in Richmond, Va., on May 31, the Hampton School lost a trustee whose devotion to the interests of the institution, accurate knowledge of the conditions under which it labored, and sound judgment as to the policies to be pursued had made him of the greatest value. He and his brilliant wife realized, as few Southerners have done, the absolute necessity of training the youth of the Negro race and gave to the Hampton School the advantage of their commanding social position and broad sympathies. They are largely responsible for the cordial relation which the State of Virginia and its people have sustained to the institution.

Mr. Munford was a fine product of the very best Virginian life. He was born in Richmond in 1857. He was the son of Colonel John D. Munford and the grandson of William Munford of Richmond. His "Reminiscences" published some years since for private circulation give a delightful picture of the best home life in the Old Dominion.

His early days were spent in Williamsburg where he received his education at William and Mary College. He studied law at the University of Virginia under Professor George Miner. He was admitted to the bar at the age of twenty-four and made a brave fight for an honest adjustment of Virginia's state debt. As chairman of the judiciary committee of the House of Delegates in 1885 and as chairman of the finance committee in 1889, he exercised an important influence in holding the State to a sound financial policy. In 1893, he led the opposition to the policy which would commit the Democratic party to the free coinage of silver. In addition to his arduous duties as a lawyer and lawmaker he gave much time to the business and educational institutions of his city and State. He was president of the North Atlantic Life Insurance Company, director of the Merchants' National Bank of Richmond, and of the Richmond Trust and Safe Deposit Company. He was a member of the board of visitors of William and Mary College.

The last days of his life were devoted to the writing of a book which is a distinct addition to the history of his native State. It is entitled "Virginia's Attitude toward Slavery and Secession." It shows in a most convincing way that the prominent men of the State were strongly opposed to slavery. He had collected reliable records to show the number of citizens of the Old Dominion who had freed their slaves. It is a cause for thankfulness that he was able to complete the book before his death.



Mr. Munford's life was passed in a most difficult period of Virginia's history. His early life was one of struggle and his later life of sickness, but he never lost for a moment the courage and sweetness and good cheer which made him one of the most charming gentlemen of his day.

**The Indians and  
the Census**

Because of the rapid changes going on in the conditions under which the Indians are living, which will doubtless result in the breaking up of the reservations and the dissolution of the tribal relations before another decade, special efforts have been made by the Bureau of the Census, not only to obtain an accurate count of the Indian population at this time, but also to secure detailed information with reference to the tribes. To this end a special list of inquiries relating to the Indians has been added to the schedule of questions which are asked of the general population. These inquiries relate to the tribe of each living Indian, the tribe of his father and of his mother, and the proportion of his Indian or mixed blood. This last is of special interest because it will give us the number of full-blood Indians now living. In this connection a count is also to be obtained of the number now living in polygamy.

Another inquiry in the special list that will be of special interest in the field of education is, "graduated from what educational institution." This, in addition to the general question whether able to read and write, and whether able to speak English, should result in a pretty good showing of the proportion of illiteracy and the state of education among the Indians. For a perfectly satisfactory result, however, it would be desirable to know how many Indians have attended the reservation or non-reservation boarding schools for more than one year, because it is to be remembered that only a small proportion of the boarding-school pupils actually graduate.

One series of special inquiries is calculated to show the progress of the Indians towards independent citizenship. "Has this Indian received allotment?" "Is he residing on his own lands?" Does he live in a civilized or in an aboriginal dwelling?" "Is he taxed?" The statistics which these questions elicit will be of general interest. Next after the total count of the entire Indian population, it is these facts which everyone with any other than some special interest in the subject will want to know. There are unfortunately, no corresponding set of figures of the past with which to compare these now, but they will be of great value for future comparison. And it is these facts which, when compared with similar statistics of the next census, will prove the efficacy of our system of dealing with the Indian.



The schedule for the census of the Indians seems therefore to be adequately conceived and well planned. To secure a proper unanimity of action on the part of the enumerators the Bureau of Census has placed in the hands of the enumerators an official list of the tribes including all the names recognized by the ethnologists.

**Work of Hampton's  
Loyal Friends**

It would prove an impossible task to estimate the happiness wrought, the encouragement given, and the strength renewed among the workers of Hampton Institute by the gracious hospitality of its many loyal friends throughout the United States. Year after year, new friends and old have thrown open their doors in aid of Hampton's work, and to their kindly help a great share of whatever success we have been able to achieve is due. It is not the financial aid alone—enabling Hampton to train and educate its students—that counts. The knowledge of the open door, the kind words of encouragement spoken, the bringing into a closer relationship of our friends, are all as valuable to the permanence of this institution as the more material expressions of their friendship.

On Anniversary Day, Mr. and Mrs. Frank Darling, a Hampton trustee and his wife, entertained at a reception and luncheon given in their Virginia home, the board of trustees and a number of the guests of Hampton Institute. Here they met many guests from Virginia and the South, and from the interchange of thought and viewpoint, thus made possible, a clearer and more definite knowledge of the Hampton idea has been gained by many whose interest in the past had not been sufficiently aroused to deem the work of the institute worthy of their thought or support.

The splendid results of this reception, bringing together as it did the North and the South in a friendly discussion of a common cause, has strengthened our belief that the only barrier between the South and a cordial recognition of the Hampton idea is a lack of knowledge as to our aim and efforts, which interest in the work, once aroused, will completely destroy.

## INDUSTRIAL EDUCATION IN THE SOUTH

SAMUEL C. MITCHELL

The substance of an address at a meeting in Washington, D. C., to promote industrial education in the South.—The Editors.

I HAVE found my message to you to-night in the recent utterance of two South Carolinians—the one an Associate Justice of the Supreme Court of that State and the other an industrial leader now living at Charlotte, N. C. Last fall Judge C. A. Woods made



an address at Florence, S. C., on "Intelligent Labor," in which he expressed the sane judgment of the South as to the necessity for industrial training of the masses of the people, both white and black. I cannot do better than to quote the very words of this learned jurist, who enjoys the confidence of all the people of South Carolina:

"I lay down this proposition which none will doubt, that it is immeasurably to the injury of any country to keep its laborers of any class or race in ignorance and degradation. In the long run the capacity of a country to progress depends on its natural resources and the skill and intelligence with which its manual labor is performed. Other things are necessary but these are the foundations upon which all other things must rest. We need go no further than our own experience to make this plain. With slave labor, in the mass ignorant and unskilled, we could make nothing but the crude products of the soil, and were impoverishing the lands and wasting our great natural resources to do that.

"With the present rapidly advancing price of land and the increase of taxation incident to every advancing state, if we are to succeed in agriculture or other industrial enterprise, it is necessary that we should bring our farms as well as our manufacturing plants to the highest degree of efficiency. This requires not only knowledge of fertilization and cultivation, but the most improved machines and intelligent laborers to use them. What the laborer of this country, white as well as black, needs to make a better man, that he may contribute to make a better country, is an opportunity to acquire skill and efficiency and the confidence that by superior skill and efficiency as a laborer, he may receive a reward for his labor commensurate with his individual effort.

"The foundation of the Negro's progress must be manual labor, and the education which results in a better trained hand. Therefore, from his public schools there should be cut out root and branch all advanced courses in books. He should be required to read, to write, to calculate and to this there should be added training in the use of tools of the trades and of agricultural implements, and in the cultivation of the soil, to the greatest extent that the public revenue, supplemented by private benevolence, will permit. Those who show special merit, indicating a fitness for higher education, should be encouraged to work their way through some of the higher institutions, like Tuskegee or Hampton, or the State College at Orangeburg. . . . No man can deny that in responding to the appeals of the individual in suffering or want, the Southern people in their open-hearted generosity know no race nor condition. Our fault is in this, that as a community we do not unite in voluntary, systematic work to make the masses of the Negro race more efficient



and cleaner in their morals and in their homes—that is, in making them better and happier for their own sakes, and more serviceable industrially for our own sakes.”

Mr. D. A. Tompkins, who was born in Edgefield County, S. C., has been a foremost factor in the industrial development of the South and at present directs the policy of the *Charlotte News and Observer*. He has condensed into a few significant sentences his sound view as to the best way to advance the South:

“The one hindering influence against Southern progress has been the institution of slavery. Its development and its effort to maintain it constitute together the one big mistake made by the Southern people. . . . Before the institution of slavery became dominant, the South enjoyed a diversity in its development that reached equally into fields of agriculture, manufactures, and commerce. . . . By 1850 slavery had become the one dominant factor in the politics of the South, and its industry had become reduced to the production of a few staple crops, tobacco, cotton, rice, and sugar, with slave labor. If the slaves had been white, of the same race, the Civil War would have set the South back no more than the Franco-German War set France back. But the fall of slavery entailed upon the South not only a greater proportion of property loss than was ever suffered by any other people at one time, but also in this impoverished condition, had forced upon it a colossal experiment in race relations which led to a period, lasting over one-third of a century, of political confusion and disorder, amounting to semi-anarchy. . . . This is now happily so far subsided that free institutions have been re-established. In this new situation agriculture has been elevated to a level never before occupied. Manufactures and commerce have revived and a diversification of all these has been accomplished to a degree equal to the wholesome diversification which existed in the South before the institution of slavery became dominant. The Negroes are in greater numbers in the South than ever, and yet we are having these revivals and diversifications with startling success. Therefore the Negro is not in the way of progress. . . . The South finds itself now getting on its feet after two monumental calamities: (1) slavery and (2) reconstruction. Perhaps after the first the latter was unavoidable, but it was a calamity for the South just the same. The mistake of slavery was made by the South. The error of reconstruction was made by the North. But no matter about either of them now. Both are behind us, and the promise of the whole nation in the future is one of friendship and prosperity for all parts of it alike.”

Mr. John Graham Brooks confirms exactly the judgment of these two Southern thinkers by his analysis of conditions in the South. In these two sentences this sagacious student of social conditions puts the whole problem: “The social evil of slavery was that the



Negro as slave gave shape and direction to the whole industrial life, and, largely, to the political life. Desperate as it now may be, the whole Negro question has become secondary. While the entire new order of free industrial life is primary and creative, this seems to me the most impressive fact in the South."

If the judgments of these three men, who, notwithstanding the difference in viewpoint, agree in their conclusion, are sound, then we can safely chart our course for the future. The three tasks of the South are economic development, national integration, and racial adjustment. It is plain that all three of these tasks are to be worked out through the school. Education, is therefore, the epitome of the South's problem: Training is the one thing needful—training of the hand, training of the head, training in habits of thrift, cleanliness, and obedience to law. The supreme lack of the South has not been scantiness in material resources, but in skill to make the wisest use of our multiform advantages. The realization of this fact is to-day widespread. As a result, the South has advanced educationally along three distinct lines.

#### DEMOCRATIZING THE IDEALS OF COLLEGES

In the democratizing of the ideals of the colleges we find signal advance. The institutions of higher learning under the old order were too often centers of aristocratic spirit and exclusive culture, dominantly classical. Such a college answered to the caste system of society existing about it. All this is rapidly changing. The colleges seek now to serve all the people by re-enforcing economic, social, and moral agencies. They no longer hold themselves aloof from the masses. On the contrary, they are identifying themselves more and more with the public schools, quickening educational spirit by addresses at public gatherings, issuing bulletins on good roads, water powers, public health, and like practical topics, in promoting the growth of community life, in improving farming, in enkindling in their students the desire to have some share in the forces that make for the commonweal. Hence the college is no longer cloud-based, but it is laying its foundations deep in the affections of the great multitude who begin to see in it an organ of service and inspiration. This new purpose which has seized our colleges will render them far more efficient in unifying society, in bringing a helpful message to the common man, and in energizing all forms of progress. This new spirit is the very salt of the present college.

#### ADVANCE IN WHITE PUBLIC SCHOOLS

Another advance is making in the public schools for the white people. This is the really significant thing that is happening in the South at the present time. Everywhere there is a thrill of enthusiasm in behalf of schools suited to the needs of the people, especially



in the rural sections. All classes of people have shared in this structural purpose. The women have organized in thousands of communities school improvement leagues; local taxes have been increased; the term of the school has been lengthened; the salary of the teachers has been raised; weak schools have been consolidated into one strong one; legislatures have made generous appropriations to aid poor districts to better the school; high schools have sprung up by the hundreds in the various commonwealths; educational mass meetings, attended literally by thousands, have been the order of the day. New schoolhouses, better teachers, and ampler funds have been the result of this *up*-rising of the people in the interest of popular education. It is one of the finest pages that the South has ever written, and the story of progress has only begun.

While slavery lifted about one million people in the South to a position of privilege, it left six million poor whites disadvantaged and held in bondage four million blacks. The situation of those six million neglected white people we have never sufficiently weighed. The loss of the unused water powers of our streams, the waste of our forests, the exhaustion of our soils are as nothing compared to the unproductive energies of this great mass of highly endowed white people who were economically enthralled and socially undeveloped. The common school means the emancipation of these millions of hitherto neglected whites. They were the main gainers at Appomattox. At last the South has heard that voice which sounded in the ears of the apostle on the housetop at Joppa, "God has showed me that I should call no man common."

The effect of the common schools upon the masses of white people will be not only to increase their efficiency, but also to free them from subtle prejudices, whether racial, sectarian, or sectional. Thus the common schools must be regarded as the most potent factor of progress at present operative in the South.

#### TRAINING OF NEGROES

The third line of advance is in the training of the Negroes. This, though great, has been by no means so gratifying as the progress made in democratizing the ideas of the colleges and in bringing the advantages of the common school to the masses of the plain white people. At the close of the Civil War there stood open before the Negro four doors of opportunity: (1) thrift, (2) training, (3) morality, and (4) politics. The pity is that he bolted for the fourth door first. That mistake is happily being corrected, and all are now coming to see that the future of the Negro hinges upon his training in habits of thrift, cleanliness, home-making, obedience to law and kindness toward his neighbor. The Negro problem, so vast and complicated as to stagger human effort, has thus resolved itself into the proper training of the individual black child.



Sir Horace Plunkett as a member of the British House of Commons came to feel that England after seven centuries of effort in applying political remedies to Ireland's economic wrongs had failed. He resolved, therefore, to try the plan of applying economic remedies to Ireland's economic evils. Accordingly he left his seat in Parliament and went directly to the soil and farmer in Ireland. He took steps to have the farmer own his farm, to increase the fertility of the soil, to make the home sweeter and more sanitary, to establish co-operative dairies, to improve the breeds of stock, and, in a word, to enrich rural life. Sir Horace Plunkett in this has given the key to our situation in the South. Political remedies for a long time were applied to economic and racial evils in the South. They ended in blood, disaster, and sectional hatred. We have found a more excellent way to solve our problem.

To-day, economic remedies are being applied to economic evils in the South, with a result that hope, progress, and good feeling are everywhere prevalent. The demonstration-farm movement under the direction of Dr. Seaman A. Knapp, is doing more in enriching rural life and in nationalizing the South than any other agency emanating from the Federal Government. What battleships and cannon failed to do, this Benjamin Franklin of American agriculture is doing. Aside from the increase in the fertility of the soil and the productive capacity of the South, Dr. Knapp's movement is signal politically in its nationalizing effect. The same can be said for the Post Office Department as regards the rural delivery of mails and perhaps, soon, as regards postal-savings banks. The same can also be said in regard to the public-health activities of the Federal Government as energized by as man such a Dr. Charles W. Stiles.

Nothing is more interesting than to mark the changing sphere of government. Formerly while we were still under the spell of kingly courts, government appeared to us solely in the political guise. It has become, however, in modern times a complex agency in helping the people on the farm, in spreading useful intelligence, in promoting public health and sanitation and in quickening the growth of community life. Once we defined government as consisting of three departments, executive, legislative, and judicial,—but a modern government has four departments—executive, legislative, judicial, and educational. The educational agencies of the Government emanating from the Departments of Agriculture, Commerce and Labor, Post Office, and Public Health are gripping the heart of the South and winning its affections again to its first love—the Nation. It is thrilling to watch the subtle outcome of these every-day forces, quietly achieving practical permanent results, where the blare of trumpets and leaden bullets, and where senators and generals, failed and failed egregiously. To many a lonely farmer throughout the South, the most conspicuous objects in our national capital are these industrial agencies that draw near to him and his home in the spirit of human helpfulness.



As we advance in the study of preventive medicine and public sanitation, we find that a physical bond unites the whites and blacks in the South in a way that we had not fully appreciated before. We had long been familiar with the economic and political forces that affect both races, but we had failed to stress sufficiently the fact that communicable diseases do not respect the color line. The campaign against tuberculosis and against the hookworm has created in every citizen a new interest in the condition of his neighbors' premises, home, and personal habits. No matter how separate the two races may be socially, they seem bound together as regards health and industrial efficiency. The realization of this fact adds emphasis to the quoted statement that "we must lift the Negro up, or he will drag us down." I must concern myself with the condition of the home from which the woman comes who nurses my children or cooks my dinner or does the washing of my household. Everything that makes plain the real relations of the two races and their interdependence as regards health, public sanitation, and economic progress is a gain. Such knowledge enables us to give an emphatic *yes* to the question, "Am I my brother's keeper?" whether he is black or white. If the pagan poet could win the applause of a Roman multitude by declaring "I am a man; and whatsoever concerns mankind is of interest to me," surely the Christian of to-day in the light of the subtle bonds—physical, economic, and moral—that bind us to our fellow-men must feel that he cannot be indifferent to the welfare of any neighbor, however lowly, however ignorant, however alien in color and custom. Any other attitude of mind shatters at one fell stroke the whole import of the parable of the Good Samaritan.

#### RURAL PUBLIC SCHOOLS FOR NEGROES

To aid practically the industrial education of the Negro we do not need new agencies, but we need rather to energize the agencies already at work. What are some of these agencies which we ought to seek to strengthen and enlarge? First, there are the rural public schools for the Negroes. Sometimes these receive from the public taxes less than a dollar a year for the training of each child. The Rural School Fund Board has found a way of making rural schools for Negroes more efficient by giving small sums to introduce manual training, to employ a supervising teacher, or to lengthen the term, on simply the condition that the local authorities expend proportionately larger sums for these schools. The Rural School Fund Board is attempting to re-enforce and energize the permanent and multiplied agencies of the State for the training of Negroes in the rural districts. It is thus laying deep foundations upon which subsequent efforts can be based. If you desire to aid the Negro rural schools, you have at hand the Rural School Fund Board ready to make your



contribution effective in an immediate and practical way. I hope to see the fund at the disposal of this board grow from time to time so as to extend its wise work to all parts of the South.

#### HAMPTON TYPE OF INDUSTRIAL SCHOOL

Secondly, in great industrial schools, such as Hampton and Tuskegee, we have found the right method of training teachers for elementary rural schools. If Negro men and women with Hampton training could be furnished in sufficient numbers to inform with their practical purposes and manual skill the widely scattered schools for the Negroes in the South, tremendous progress would inevitably follow. In thus endeavoring to provide first for the training industrially of the masses of the Negroes, I do not forget the necessity of giving the elect few of the Negroes the largest opportunities for fitting themselves as leaders and pathfinders for their people.

#### DEMONSTRATION-FARM MOVEMENT

Thirdly, the demonstration-farm movement embraces the betterment of the blacks as well as the whites. Corn is not a respecter of persons. In diffusing knowledge of the proper selection of seed, in increasing the fertility of the soil, in improving the breeds of stock, and in promoting better living and better business, Dr. S. A. Knapp's movement is a powerful factor in helping the Negroes.

#### THE PRESS AND PUBLIC OPINION

Fourthly, the interest at present quickened in public health and sanitation, such as the Sanitary Commission and the anti-tuberculosis crusade embrace the good of the blacks as well as the whites by spreading abroad knowledge of how to live. Seneca complained that the schools taught him how to think rather than how to live. The public-health movement is influencing the school to teach people how to live as well as how to think. One cannot anticipate the benefit that will come to innumerable homes of the lowly, both white and black, as a result of all this wisely directed effort against diseases preventable by cleanliness and right-living.

#### INTEREST IN PUBLIC HEALTH

Fifthly, the press and public opinion reflect in their attitude of sanity and helpfulness, the effects of all these forces making or the weal of the millions of Africans among us. Every college which is intensifying the spirit of racial conciliation and mutual helpfulness, is doing a noble work in the interest of peace and social progress.

The conclusion of the whole matter is that every man and woman who desires to help in this crucial task confronting the South, need not hesitate by reason of confusion in theories, but should give his



strength whole-heartedly at once to these existing agencies which are working hopefully at the problem and showing from time to time encouraging results.

### HAMPTON'S EARLY INDIAN DAYS

J. J. GRAVATT

I WAS here, as some of you were, at the first starting of the school's work for the Indians, when it opened its doors to those who had been prisoners in St. Augustine. But after the Indians had been here a few months the Government sent Captain Pratt to get fifty Sioux boys and girls. He returned with forty-nine (forty boys and nine girls), but could not get the fiftieth.

The day that he arrived with them I got a note from General Armstrong inviting me to dine with him and meet Captain Pratt. I came expecting just a pleasant evening. What was my astonishment when after dinner the General said, "I want to speak to you. I want to ask if you will take charge, religiously, of these Indian young men and women who come from Episcopal missions." I had in my pocket at that time a call to a church in Richmond, the church which I now have there. I wanted something to help me decide how to answer that call. I felt I had it. I declined the call and accepted the work here in connection with my duties at St. John's Church, Hampton.

The first Sunday I met the Indians in the parlor of Virginia Hall. They were mostly still in their Indian dress and long hair. They understood little or no English, and I understood no Indian language. I felt myself grow cold as if I were meeting an iceberg. I don't know if they felt the same. I went on, however, as well as I could, with something of a service, with prayers, and a few words with the help of an interpreter. But let me tell you, little as it seemed to me to amount to, years after, Annie Dawson, of whose fine work among her people some of you know, told me that she got her first impression of Christianity at that service, short and simple as it was, and she a little girl of nine, knowing next to nothing of English. So when we think we are doing little or nothing, if we do what we can for the Lord's work, we may be accomplishing much.

Captain Pratt watched me rather anxiously, I think. I don't know how many kinds of heresy he thought I might be teaching the Indians, but I was pleased when after a while he asked me if all the Indians, not alone those from Episcopal mission stations, could come to my services. So we all met every Sunday in Virginia Hall, or the old Academic, and later in Winona Lodge.

After the first three weeks every Indian boy at the close of a service came up and shook my hand. They saw I was their friend and gave me their confidence and friendship.



The work was one of the most interesting experiences of my life. It was in the experimental stage, the interesting, formative period. The eyes of the whole country were upon us.

The boys weren't always perfectly good, of course. A boy might eat up a tumbler now and then, as Dr. Waldron will remember, or do something out of the way, breaking rules or getting into some mischief. One Sunday I missed two boys from the communion service and came over to see about it.

"Why didn't you come to the communion?" I asked.

"We had done wrong so we thought we ought not to come," they said very solemnly.

I thought perhaps they had been gambling or drinking, and asked anxiously, "What have you been doing?" "Smoking!" Well, I was relieved. That was wrong, breaking the school rule, but smoking was not the greatest of sins I told them. They were penitent.

I took about eight trips West with a car load of returning Indian students and brought new ones to Hampton. On one of these trips I went seventy miles from the railroad to visit Chief Hump's camp as I had been directed. I found the old chief's tipi and told him my errand, asking him if he would not like to send some of his children to the school. He said he would not send his children. I spent the night at the ranch of a Frenchman who had married an Indian woman. On this ranch I saw something that set before me the solution of the Indian problem, four buffaloes in a herd of tame cattle, and just as tame as they were. How was this accomplished, I asked. They were caught young and reared with the domestic herd. That is the way the Indian will be civilized, I thought.

I saw a man in front of his log hut, his tipi beside it, all his children gathered around him. I asked, "Will you let your children go to school?" He made no reply.

"Why do you say nothing?" I asked.

"I do not say anything because I will not let them go," he said. The woman standing by him, ran screaming to the hut, and getting a knife cut and slashed herself, her arms and legs, just as the followers of Baal did in Bible times, in sign of mourning. She did not wait to talk about it. But she meant that I would take these children away and that was her way of showing grief.

That is one side of the story. This is the other side. While I was there another woman came seventy miles bringing her child to send him to school. I saw a sort of flag flying from a pole over a hut and asked the missionary what it was for. I was told that the flag was a prayer to the Great Spirit. Inside was a man lying sick with consumption. He asked to see me. When I went in he told me he wanted me to take his child to the school. I told him he would need



her since he was very sick and would need the child near him. But he insisted, he wanted the child to go to school and learn to take care of herself. So at last I brought her here and she did very well.

I want to register myself as having found the work at Hampton of delightful service to myself. I shall ever be thankful for the opportunity given me to deal with these people. I was in the school's religious life and it was sweet to see the improvement in these young people, even in their voices after they had been here a little while. Once when I went to the Wigwam, the Indian boy's building, a boy opened his prayer book, Dakota on one side, English on the other, and held it out to me, saying, "Makpiamani—want baptized." He continued to wish it, and finally he was baptized. Many others followed his example.

I had a delightful experience here. Nobody in the school had a freer hand than I to work as I desired. It has always been a marvel to me how General Armstrong took me in, a youngster as I was, and gave me a chance to work out my theories, and took me in his confidence. Then the teachers, too, were all so helpful. You would have thought Miss Richards was a high church Episcopalian so interested was she in all my work. We all pulled together, all worked together in delightful harmony for the one great purpose.

In the summers I spent here I had the opportunity to see another side of my duties. Mr. Howe looks mighty smiling. He certainly did do me a mean trick once. It happened that there were a lot of boys to receive a public reprimand on one occasion, Indian and colored boys both, and what does Mr. Howe do but tell me I must give those boys that reprimand. I protested, saying that I was a man of peace, a spiritual adviser, that all my relations with the boys had been pleasant and pastoral, and that this would put us on quite a different footing. I wanted someone else to do it, but General Armstrong and Dr. Frissell were away and I was filling the place of chaplain. Mr. Howe insisted that he could talk to the boys at the barn, but that the chapel was my place.

I never shall forget how those six or eight boys looked, all so solemn standing up before everybody. I proceeded and if it was hard for them I know it was harder for me. Mr. Howe said I gave them the true gospel that time. I was afraid I had lost their goodwill and confidence forever, but all the summer my relations were just as kindly and friendly as ever with all. I was glad to be helpful, not alone to the Indians but to all the students, and I had help from all. They thought they were at school. I know I was. I learned much, and I received much help from them and from the teachers.

I shall always look back with tenderest remembrance and gratitude, not only to those still here but to those who are gone—to General Armstrong, General Marshall, Mr. Gilman, and Mr. Briggs, with all of whom my relations were so friendly and so delightful.



## METHODS IN INDIAN WOODWORK

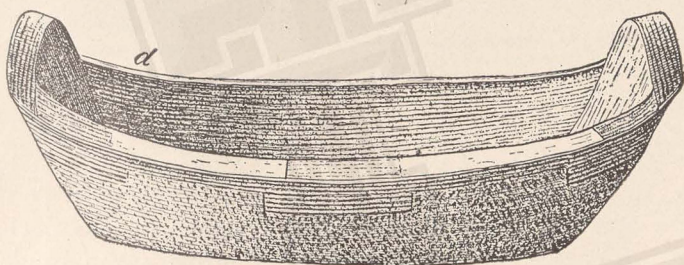
FRANZ BOAS

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THE Indians of different parts of the American Continent excel in various kinds of handicraft. The ancient inhabitants of the Southeastern states excelled in the beauty of form and design of their pottery; the Indians of the Northwest, in excellence of their embroideries; the ancient inhabitants of the Central states, by their work in copper; those of California and neighboring parts of the continent, by the beauty of their basketry; while the art of working in wood was, and still is, most highly developed on the North Pacific coast, among the tribes of the State of Washington and from there northward among all the natives of the coast of British Columbia and of Alaska as far north as Mount St. Elias. The many varieties of wood which grow in this country facilitated the development of this art.

We will describe in the following lines the interesting methods applied by the Indian in his woodwork.

On account of the lack of steel tools, the whole mode of treatment of the material was quite different from that used by the modern carpenter and joiner. The felling of the trees from which large



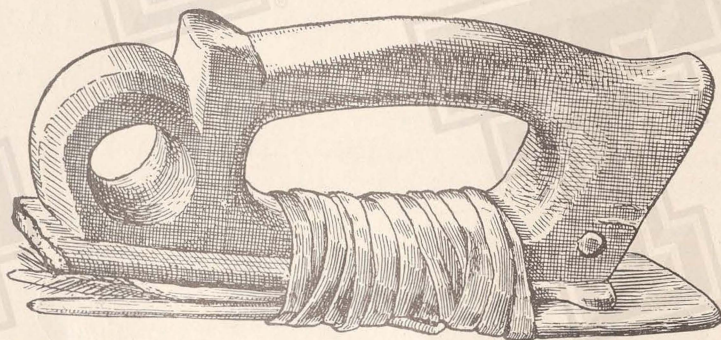
Food Tray—Carved out of a Single Block

planks were to be made was a difficult task, which was generally accomplished by means of fire. The principal tree used for making large objects, such as planks and canoes, is the cedar. When locating a tree that was to be felled, the Indian used a long-handled stone chisel, by means of which he would drive a deep hole into the foot of the tree, in order to make sure that the heart of the tree was sound. If the tree was found to be suitable, a notch was cut into the bark and the outer layers of the wood, and a small fire was started, which was kept smouldering, and which was carefully guarded so as to prevent it from spreading upward. The place where the tree was to fall was cleared, and after much labor the trunk was cut through by the fire, and the tree would fall forthwith. After it had been



cleared of branches, a piece of suitable length was cut off by means of fire. In this case, red-hot stones were placed in a fire built on top of the log, and the spread of the fire sideways was prevented by pouring water over the tree and by keeping it covered with wet moss, leaves, or seaweeds. The red-hot stones would gradually eat their way through the trunk.

In order to cut planks from the log, a series of seven wedges made of yew-wood or of elk-antler were driven in at the end of the log, all seven standing on one straight line. Then by striking the seven wedges one after the other with a stone hand-hammer, a crack was opened. When the opening was sufficiently wide, a stout stick of yew-wood was pushed in. Then one workman would stand on each side of the tree, and by means of a stone-hammer would drive the stick of yew-wood forward as far as possible. Cedar-wood splits very easily, and in this manner a fairly level surface was obtained. Next



Adze Used—Blade of Elk Antler Handle of Wood or Whalebone

the wedges were driven in about one inch below the first line of splitting, and by repeating the same process a plank as wide as the thickness of the tree would permit, and about one inch thick, was split off. A skilled workman could obtain in this way a plank from six to eight feet wide, about one inch thick, and up to twenty feet long. The greatest difficulty in obtaining a plank of this kind lies in the tendency of the wood to split in a direction divergent from the direction of the first crack; and the second crack, which is intended to be parallel to the surface first made, may either dip down into the wood or turn upward, so that the piece split off will be very short only. This tendency is rectified by the workman by ballasting the top of the wood or by supporting the bottom of the tree, thus adjusting the strain in the wood in such a way that the two cracks will run parallel.

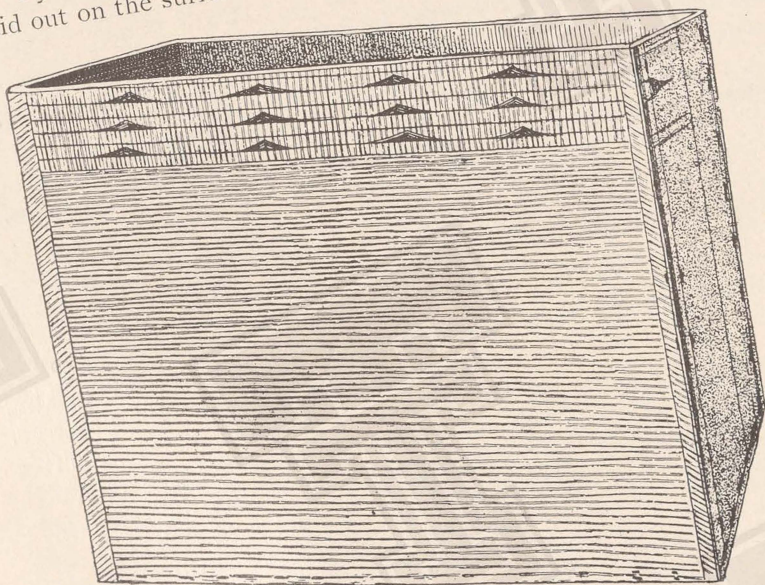
In olden times, when the workmen needed planks for house-building or for similar purposes, and when it was not necessary to fell a large tree, planks were sometimes split from standing trees. In this case, a notch was cut into the tree about eight feet above



## Methods in Indian Woodwork

the ground, and another about thirty feet high, a scaffold being erected next to the tree. Then the planks were wedged off from the living tree. Numerous trees of this description may be seen in the woods of northern Vancouver Island.

The rough planks which were thus obtained were always smoothed before they were put to further use. This process of smoothing is still in use, and is done with a small hand-adze, by means of which, first large chips, and finally very small chips, are split off. In the final work the adze is carried down along the wood in straight lines, thus giving the finished plank a finely fluted appearance. By varying the directions of these grooves, various designs are laid out on the surface of the plank.



One of their Boxes for Storage Purposes

While we do most of our woodwork with saw, hammer, and nails, the Indian used only his adze, bent knife for carving, gritstone for polishing, drill, and cedar-withes for sewing wood. The principal process used for shaping the wood is steaming and bending. This may perhaps be best illustrated by describing the manner of making a box. For this purpose a long board about half an inch thick is smoothed, and then grooved or kerfed at those places where the edges of the sides of the box are to be. Then these grooves are steamed in the following manner: A bed of red-hot stones is placed in the ground and moist seaweed is placed over them. Then the grove is placed on top of this seaweed, and the top is again covered with hot moist seaweed. The board is left there until it becomes



quite pliable, and then is bent over at the groove until the adjoining parts of the board form a right angle. As soon as it cools off, it retains this shape. By bending over the board in this way at three places, the ends are made to join and are then sewed together. Then this board, which has been bent over so as to form the sides of the box, is placed on a heavier plank which is cut out in proper form by means of an adze, and then the sides are sewed on to the bottom. This box has a joint only at one edge, where the wood is sewed together and at the joint between the bottom and the sides. These joints are caulked with gum or other material.

In some cases the bending of the sides of the box requires very great skill. This is particularly the case in the boxes with thick concave sides, which are hollowed out of a heavy plank. Whenever this is done, the groove must be cut with very great accuracy, so that the bent sides will form an exact right angle and fit together properly.

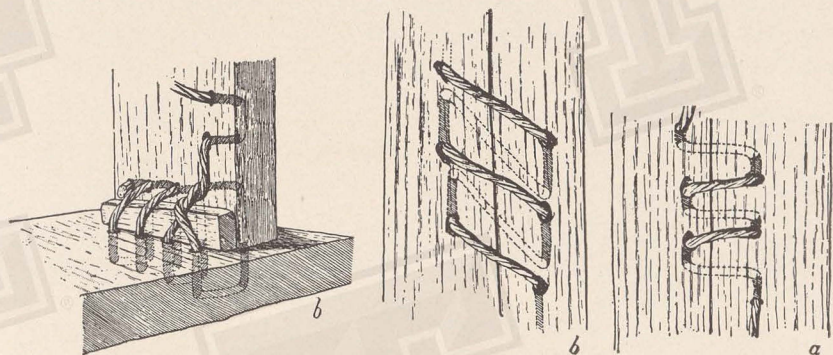


One of their Primitive Drills—Wooden Handle, Bone Point

Wood-bending is also resorted to for the purpose of making canoes. We have described before the method of felling a tree. After the upper third has been split off by means of wedges, the tree is hollowed out with a hand-adze or with fire, and the general outer shape of the canoe is also made with the adze. After the outer side has been completed, the workman makes a number of drill-holes into the canoe from the outside, and then puts into the drill-holes little twigs of dark color, which have the exact length of the intended thickness of the sides of the canoe—at the bottom two finger-widths, at other places less. Then the work on the inside of the canoe begins, and the workman chips off splints with great care until he reaches the end of a drill-hole, when he knows that the right thickness has been obtained. In this way the walls of the boat are given throughout the proper thickness. The upper part of the canoe which has been chipped out in this way is naturally narrower than the part a little farther down, because of the natural curvature of the sides of the tree. It is then necessary to give to the upper part of the canoe a greater width. This is done by filling the bottom of the canoe with water and then throwing red-hot stones into the water until it begins to boil. Then the whole canoe is covered over with mats and then thoroughly steamed. Thus the wood becomes pliable, and the upper part of the tree can be spread out by means of sticks until it attains the proper form. It is allowed to cool off, then the canoe retains its form.



Perhaps the greatest skill in bending wood is exhibited in the making of fish-hooks. These are made of pieces of spruce-branches which are whittled down to a thickness of about one finger. While the branch is being steamed in a bed of wet seaweed, often inserted in a stem of hollow kelp, the wood-worker prepares a board, in which he carves with his knife a pattern of the shape of the curved fish-hook which resembles in form very much a large bent steel hook. As soon as the pattern is finished and the branch of wood is pliable, it is taken out of the fire and squeezed into the pattern. It is allowed to cool in this position, and then retains its form. Afterwards it is carefully polished with gritstone and then with shark-skin, and finally is thoroughly heated and oiled, the oil having the effect of making the wood hard and brittle.



Methods of Sewing Wood

It is also interesting to note what devices the Indians use for making the angles of their boxes true. In bending the sides of a box, as described before, it is easy to bend the board in such a way that it is not exactly rectangular. The method of ascertaining the trueness of the angle is very ingenious. The workman cuts two sticks which are very nearly the size of the diagonal of the box that he is making. By means of a cord he marks the centre of these two sticks and ties them together at this point. Thus they form a cross which can be fitted into the box, each of the two sticks forming one diagonal of the box. When the sides of the box are bent so that they form right angles, this cross will be exactly parallel to the upper edge of the box. If the angles are not true, the cross must be tilted, and is not parallel to the upper edge of the box. Then the workman proceeds to adjust his box until the cross stands exactly parallel to the upper edge. In order to do this it is also necessary that the sides of the box should be exactly true. This is done in the following manner: First of all, a line (call it *a b*) is drawn as near as possible at right angles to the long edge of the plank which is to form the sides of the box. Then a string is extended from the base (*b*) of this line equal distances to the right and to the left (*b c* and *b d*), and the



direction of this string is adjusted until the distances  $ac$  and  $ad$ , as measured by another string, are equal. Obviously as soon as this end is attained, the line  $dc$  is at right angles to  $ab$ . Then another line,  $ef$ , is laid out in exactly the same manner at the opposite edge of the box, and the figure  $edcf$  now forms a true rectangle. The same method is used in laying out the ground plan of the square house, built by these Indians.

The houses of the Indians of Alaska and British Columbia are made of heavy planks. Since the planks cannot be joined by means of nails, other devices are resorted to, to make the walls a sufficient protection against wind and rain. In olden times the wall planks were placed lengthwise on edge between a number of pairs of poles. One of each pair of poles stood inside of the wall, while the other stood on the outside. After the first plank was put down on the ground, each pair of poles was tied together with a stout loop of cedar-withes, and a second plank was put between the poles, being supported by



Decorated Woman's Work-box

these loops. The loops were made of such length that the upper plank overlapped the lower plank on the outside. In later times the wall planks were made very heavy, and were cut and grooved very accurately, so that the side of the house formed a perfect protection against wind and weather. The roof was also covered with boards, which were cut out so that one side was slightly concave, the other convex. Then these boards were placed on the roof like Chinese tiles; planks with the concave side upward forming gutters, while the joints of these planks were covered with others placed with the convex side upward, which shed the water into these gutters.

The central framework of the houses consisted and consists of very heavy beams, which require ingenious contrivances for lifting



and placing. Generally the heavy beams were shored up, all the men of the village co-operating; and the process of shoring up was helped along by levers, which were used to raise the ends of the heavy beams.

The houses and the many objects made of wood in the manner here described were elaborately decorated by carving and painting of a peculiar style, the designs always representing animals.



Fruit of the Hampton Spirit

## STUDENT LIFE AT HAMPTON

WILLIAM A. AERY

**D**ISCIPLINE, activity, enthusiasm, service, initiative, self-reliance, loyalty, progress, efficiency, vision—these are some of the dominant ideas for which Hampton stands to-day. Sacrifice, character, Christian manhood and womanhood among Negroes and Indians—these are some of the lasting results of the Hampton idea of education.

Men of all classes and races have agreed that the training which Hampton students receive in the well-manned academic classrooms, in the shops of the well-equipped trade school, and on the extensive



school farms, yields economic and social results which are fully commensurate with the large, annual outlay in money for the maintenance of the Hampton School.

Further, those who know best the power for good which religion exerts in the lives of Negroes and Indians who have not had the centuries of training common to countless thousands of Anglo-Saxons, realize that Hampton's religious training is invaluable in the production of strong, Christian soldiers.

Practically free from outside pressure is the work which is carried on in the Hampton student organizations and the general social activity of the boys and girls, who are daily receiving power to lead well and to organize properly their peoples who are steadily marching upward to a higher plane of living.

In the dormitories, on the parade ground, in the dining-room, on the football field, in the cabins of the old and lowly, at the student parties, in the jail corridors, over the great kitchen ranges—indeed at every turn, fortunate Negro and Indian youth, who reach Hampton, are receiving that training in self-control, in obedience, in courtesy, in team work, in sympathy, in regard for others, in resolution, and in faithfulness which is making all-round, useful, worthy Hampton boys and girls.

#### STUDENT BATTALION AND BAND

As a preparation for leadership the Negro and Indian boys who come to Hampton are put through a course in obedience. In the battalion, composed of five hundred students divided into six companies, young men are taught the value of promptness, neatness, alertness, self-control, endurance, and respect for authority. The student officers, who have a hand in the training of the younger boys, are selected by the commandant's office on the basis of their general standing in the student community.

On five days in the week the battalion assembles for drill at twelve-ten. From time to time the captains of the several companies are given the privilege of drilling the six companies to the students' dining-room. One example of the value of this daily exercise is shown by the fact that within five minutes from the time the battalion gets under headway the boys are brought to their places in the dining hall. When the boys go as they please they do not (and can not) move either so quickly or so quietly. Every Saturday afternoon during the school term the six companies of cadets drill for one hour under the direction of the Hampton officers. One of the higher, commissioned officers of Fort Monroe has rendered most helpful assistance in developing among the boys a proper attitude toward military instruction. During half of the school term the cadets receive thorough instruction and practice in company drill; during the remainder of the term they devote themselves to battalion maneuvers.



At eleven o'clock on Sunday morning the bugle assembly call is sounded for battalion inspection. The boys meet promptly at their regular company meeting-place and answer the roll call of the first sergeant. After the companies have been turned over to the respective captains, they form in line on the green to the rear of Memorial Church and are inspected by Dr. Frissell, distinguished visitors, and members of the commandant's office.

A valuable adjunct to the battalion is the brass band, which is under the able leadership of Mr. William M. O. Tessmann. Early and late—I mean until taps sound—may be heard sounds, sweet and otherwise, of cornets, alto horns, clarinets, and even of the drum and cymbals. So eager are the boys to learn to play an instrument that Mr. Tessman always has a long waiting list and no amount of hard work which he may impose upon them during the single free hour of the day, which comes from five to six o'clock in the early evening, dampens their ardor for a place in the band. The first band, of course, is the objective point; but many of the boys labor most faithfully up the round of the musical ladder from a scrub position to one conspicuous in the first band and thus become the cynosure of all eyes and the delight of Hampton's visitors, workers, and students.

The school band and battalion attract to the students' dining-room many of the Hampton visitors, who watch with unusual interest and enlightenment the happy rows of boys and girls as they sing their grace and enjoy together their noonday meal amid the sounds of animated but not boisterous conversation.

#### A HAMPTON BOY'S DAILY PROGRAM

At this point I shall give an outline of the daily student program: The rising bell sounds at five-thirty; the breakfast bell rings at six o'clock and seven minutes of leeway are allowed the boys and girls, some of the boys have to travel fully one-fourth of a mile, usually at top speed, to the dining-room; from six-thirty until seven-thirty the boys have their study hour and within the following half hour they must clean their rooms and don their working clothes; at eight o'clock the trade-school boys report for work at the shops and remain there until eleven-fifty; at eight forty-five the day-school boys go to morning prayers, which are held in Cleveland Hall Chapel, and then from nine until twelve they are kept busy with their academic studies; within twenty minutes at noon the trade boys have to wash up for drill, discard their overalls, slip into their uniforms, and be ready promptly for drill when the proper bugle call is sounded; within less than three quarters of an hour the students drill to dinner, eat their principal meal of the day, change their uniforms for their work clothes, and report for duty in the trade school; from one until five the boys remain at their posts in the shops, while from one-thirty until three-thirty the day-school students attend their academic



classes; from five until six o'clock all of the students, so far as this is feasible, are given free time; from seven until nine o'clock in the evening the boys who have been working all day at their trades or at some work that has been assigned them, so that they can secure a credit balance with which to go ahead with their education, attend academic classes in the night school, and the day-school students engage in study for their coming recitations; at nine-fifteen for the girls and nine-thirty for the boys the warning bell for retiring is sounded; at last, fifteen minutes after the warning bell, come taps which end the busy day. With slight modifications this program for the boys would give the facts for the Hampton girls.

The boy or girl who successfully meets the requirements of this program for several years must be better and stronger, must be more alert and reliable, must be able to play a better part in the intricate game of life.

#### ATHLETICS AT HAMPTON

While athletics are entirely subordinated at Hampton to the regular work of the classrooms, shops, and farms, still they are important in the development of team spirit, good sportmanship, and ability to win and lose like *men*. Boys are taught at Hampton how to play well such games as baseball, basketball, and football. Emphasis is placed upon training the boys to handle themselves well and to the best advantage under trying circumstances.

Practically every boy at Hampton is a member of the student athletic association. Upon the payment of one dollar for annual dues a boy is entitled to admission to all the home games. From time to time candy sales are held and entertainments are given for the benefit of the athletic association. Money for athletics is also secured from donations, admission receipts, and from the paid memberships in the athletic association of some Hampton workers.

The pressing need of the athletic association, besides that of a permanent form of organization, seems to be that of a physical director whose chief work should consist in watching carefully for any signs of physical overstrain or weakness among the boys.

#### DORMITORY LIFE

Besides learning how to work and to play together well, men must learn in the truest sense how to live together so as to develop their best powers of body, mind, and heart and put a check upon everything that is degrading. It is in the Hampton dormitory life that an impartial observer of the Negro and Indian races will find ample proof of the value of the training which Hampton is daily giving. Boys from primitive communities, where the conveniences of modern life are scarcely to be found, boys from squalid homes, boys from communities which are well-known for their low moral tone—indeed boys from many different classes and grades of



communities are brought together at Hampton and verily a miracle is performed: those who were once a complete law unto themselves soon learn to receive and obey orders, and those who cared little for personal cleanliness soon take to regular habits of bathing and of caring well for their bodies.

Some facts relating to a typical dormitory should give the reader some idea of the living conditions which prevail at Hampton and which tend to develop character. In Graves Cottage, for example, there live some sixty-two boys of various school classes, ranging in age from seventeen to twenty-three years of age, under the charge of a student janitor, who, like all the other student janitors, has been selected from an upper class on account of his all-round fitness to handle men. The dormitory janitor, who is a clearing house of information, is really an assistant disciplinarian and is in close relation with the commandant's office. He helps to keep up a good physical as well as a good moral tone among his boys and exercises a quiet supervision over all other boys. He takes care of the school property under his charge and sees to it that there is no wilful loss or damage and whenever damage to property occurs in his dormitory he endeavors to find out the cause and settle the responsibility.

The various dormitory janitors have practically the same work to do: they keep the buildings well ventilated, well swept, and well cleaned; they inspect the boys' rooms daily; they point out in their evening talks at the close of the night-school session what Hampton expects of the boys and explain the orders which have come from the faculty, the school's business committee, or the commandant's office; they shut off water, electric current, and heat which would otherwise go to waste.

#### SUNDAY-MORNING INSPECTION

One interesting phase of the Hampton dormitory life is the so-called Sunday-morning inspection, which lasts from twenty to thirty minutes. The inspection bell rings at nine o'clock. By that time every boy is expected to be in his room. Meanwhile several of the school officers and workers assemble in Major Moton's office and receive, in proper rotation, dormitory-inspection assignments. The several janitors who are in waiting at the entrance to the dormitories are likely to meet different inspectors from week to week. Frequently visitors are taken on the regular tour of inspection.

Hampton boys are much like boys all over the world: they can size up those in authority and learn their hobbies much more quickly than their superiors realize. By getting a glimpse of the inspector from a corner of the window and passing the word along very quickly, the boys know whether they need to tidy well their table drawers, set their books right side up, straighten the pictures on the wall, pull out their trunk and wipe up the layer of overlooked dust, or rearrange the shoes and clothes in their wardrobes.



The janitors note the individual criticisms that the inspectors make and hand in reports to the commandant's office. The plan is to have the janitors follow up cases of carelessness and bring all the boys up to a high standard of neatness. The simply furnished rooms are remarkably well kept. The boys take great pride in making their quarters look clean and attractive. The rigid system of inspections—the plural form is used advisedly—has done much good in the training of Negro and Indian boys, who otherwise would be very careless, if not entirely unmindful of good housekeeping habits.

#### LIFE AT HAMPTON AMONG THE GIRLS

The rooms of the Hampton girls are subject to close inspection by the school matrons. The training which the girls receive in tidiness, in attention to details, and in thorough methods of home-keeping through the Hampton system of room inspection and routine of housework, has proved invaluable to many Negro and Indian girls, who have gone out as pioneers and leaders among their peoples, who, on account of the lack of proper training in caring for a home, had been allowing valuable possessions to go unused and even unnoticed.

Aside from looking out carefully for their own rooms and personal belongings and receiving instruction in the academic, agricultural, and home economics classrooms, the Hampton girls receive training in caring for the rooms of the lady teachers, in waiting on the students and workers, in keeping clean the large dormitories, in doing laundry work for the whole school, in working in the industrial sewing room, and in doing every day work which is definitely assigned and which involves thought and application.

Were there nothing of a social character in the student life at Hampton to offset the wear and tear of the girls' vigorous training, few would remain to complete the course or (having met the requirements for graduation from Hampton) possess heart enough to go out into poor communities to work even harder and endure positive hardships. Therefore the student parties which the lady teachers plan and conduct from time to time on Saturday evenings during the school year, the student candy sales and socials in Cleveland Hall Chapel, the lectures, moving pictures, and concerts provided by the school, the student lawn parties, the athletic games, and the school's public exercises held throughout the year in connection with Founder's Day, and Anniversary are the revitalizing elements which appeal to the student mind and heart: these make Hampton a happy and a cherished memory for her sons and daughters, these help to carry Hampton boys and girls safely over many of the rough and discouraging places in life.

So large a part do the students themselves play in all the activities which I have enumerated that in studying Hampton's work



we should not fail to see clearly that in the small or large social groups there are at work forces for good which are even greater and stronger than those for evil and that Hampton is doing a splendid work in teaching young people how to provide and manage successfully pleasurable and elevating entertainment.

In all the work and play of the girls' dormitory life the older students are extremely helpful to the newcomers and to those who are younger and less experienced. From the time the girls of the upper classes guide the new recruits through the mazes of the Virginia and Cleveland Hall corridors until the moment of parting comes, there is present the spirit of helpfulness, thoughtfulness, and service which truly binds the hearts of Hampton's students in Christian love.

#### THE HAMPTON SPIRIT IN STUDENT LIFE

Mr. Robert C. Ogden, in his address to the Hampton School at its forty-second anniversary, said: "The Hampton spirit is a little hard to define. It is no confession of any creed, but there is a deep spiritual and religious feeling developed here that makes a possession richer far than knowledge of trades and books. It is richer because it vitalizes everything you do."

The Hampton spirit permeates the student life. It has a hold upon boys and girls alike. The trips which the boys make every Sunday to the Negro cabins of the neighborhood, the county jail and poorhouse, the National Soldiers' Home, the neighboring churches and Sunday schools, are taken in the spirit of unselfish service which has always characterized Hampton.

How much the students learn from taking charge of their own work and doing it to a finish, from solving real problems in organization and method, and from doing good deeds for their fellow-men, we cannot measure or even dimly estimate, but we do know from experience that the Hampton boys and girls who have done excellent work among their people, showed for the most part, during their Hampton school days, an interest in and sympathy for their people and especially for the needy ones of the Hampton community.

Among the boys there are a number of well-organized clubs which vary in aims and methods of work, but which tend to carry out Hampton's idea of fitting men for sane, fearless, and efficient leadership. Aside from the King's Daughters' Circle and the Indian Christian Endeavor Society the girls have no organized associations for the promotion of literary, athletic, musical, or social work.

#### EXCELSIOR LITERARY AND DEBATING CLUB

On October 5, 1907, the Excelsior Literary and Debating Club was organized. Its object has been to increase the interest of the Hampton boys in literary activities, in public speaking, and in the



best forms of public entertainment. Any boy of the school is eligible to membership. The officers serve for a term of three months. Among the officers is a manual reader whose business it is to be versed in Robert's "Rules of Order." No regular dues are collected, but each member is expected to contribute voluntarily when asked, or to pay a specified sum when taxed. Regular meetings are held on every other Saturday evening of the school year and on Sunday a religious service is held. The Y. M. C. A. room in Marquand Cottage, one of the Negro boys' dormitories, is the meeting-place of the club. The members are expected to be present at every meeting of the club or offer a good excuse for their absence.

During the past school year the Excelsior Club rendered several commendable programs. Two of their entertainments were particularly good—one was given on Emancipation Day, the other was held in honor of Lincoln and Douglass. During the term the boys did their best to develop their powers of thinking and speaking by having a series of debates. So much is expected of the Hampton graduates and ex-students along the line of speaking in public on questions vital to their race and to the South itself that anything which can be done to help or encourage the Hampton boys in their eager desire to learn how to think and speak clearly while on their feet, must yield valuable results during the coming days. Again we hear the familiar student cry: "There's plenty of interest, but so little time!"

#### CHESTERFIELD CLUB

In 1903 the Chesterfield Club was formed. Its object is to promote among the boys a true gentlemanly spirit. Robert W. Brown in a recent paper on the "Ideals of the Chesterfield Club" pointed out that the club has been opposed to all foppishness, superficiality, and idleness and that it has consistently stood for General Armstrong's doctrine expressed in these words: "Labor, next to the grace of God in the heart, is the greatest power for civilization." The Chesterfield Club, with its membership restricted to twenty-five members resident at the Hampton School, has done its share in helping others. For some time it has contributed money to Miss Georgia Washington's school at Mt. Meigs, Ala. Most of its members have been very active in the student missionary work. Within the past year its members have worked actively for the suppression of all forms of secret or open evil, great or small, in the student body. The boys belonging to the Chesterfield Club have sought both by example and by precept to teach others respect for authority and constant obedience.

It is interesting and encouraging as well to note that the members of the Chesterfield Club have done extremely well, in point of service, after leaving the Hampton School. J. E. Blanton, Penn School, St. Helena Island, S. C., James Ochar, Calhoun, Ala.,



J. A. Dingus, Langston, Okla., A. L. Evans and W. H. Walcott, Tuskegee, Ala., and W. O. Clayton, Norfolk, Va.—all of these men, for example, have been making good since they left Hampton. It is safe to say, I think, that these Hamptonians received at least a few extra and valuable lessons in self-government, orderly thinking and acting, and self-culture while they were members of this club.

The farewell message which Fred D. Busbee, a member of the Chesterfield Club, sent to Hampton, as he lay ill with a fatal attack of tuberculosis, has been to many a call to higher service. Busbee said: "Tell the fellows that tremendous responsibilities await them outside the gates of Hampton. Our people are not doing things half so well as they know how. We have got to energize them."

#### SECTIONAL ORGANIZATIONS

In a school as large as Hampton it is not strange that one should find organizations which represent sectional interests. While there is maintained a general spirit of good-will, co-operation, and mutual helpfulness it is natural and proper that the boys from Georgia, from Alabama, from the North, and from the West, for example, should have their own associations for the creation of a friendly and helpful spirit among their own members. The form of organization, the object, and the activities of these various associations are much alike. The weekly or bi-weekly meetings, the public receptions, the public exercises which are literary and musical, the annual dinners or suppers, the discussion of topics dealing with every-day living, the co-operation for specific ends—all of these activities and interests go toward the production of young people who can think and act intelligently and with quickness.

#### YOUNG MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association has had on its roll some of the very best grade of Hampton students. Its workers have been unfailing in their efforts to make the school missionary work in the neighborhood a success. Through its religious, social, and personal work committees much good has been accomplished. The tendency in the Hampton Y. M. C. A., as in all other branches of the school's work, has been from good to better things, from loose organization toward closer and more efficient organization, from undirected to well-directed activity for good. The boys who have been in charge of the Y. M. C. A. during the past school year have shown ability to persevere and apply the knowledge which they had gained in non-religious fields of study in the solution of simple problems in social and religious welfare.

That the meetings have attracted the boys has been shown by the fact that on many Sunday evenings there has been scarcely standing room in the basement of Marquand Cottage where the Y. M. C. A. has met regularly. Here, as in the Hampton classrooms, young men have been learning how to live in peace and brotherly love



with their fellow-men. Here men have met for prayer, for praise, and for the study of the Bible as it relates to the daily problems of right living.

#### THURSDAY-EVENING PRAYER MEETINGS

Another phase of the religious work at Hampton in which the students take an active part and from which they must receive invaluable training and uplift, is the Thursday-evening prayer meeting. The Seniors, Middlers, and Juniors hold their prayer meetings in separate places. The meetings are alike in that they follow the same set of topics and aim to give individual boys the opportunity of taking, from time to time, the part of leader. Usually the boys select a prayer-meeting committee and the members of this committee in conference decide upon the leaders. Members of the prayer-meeting class are invited to offer their services. The idea is to give the boys some training in handling well their own religious affairs. One is often surprised to find that some of the boys, who are slow of speech in their ordinary recitations and who indeed may be considered by some dull in their classes, display an unusual ability in expressing well some of the thoughts which go to make men helpful to each other. In a mysterious way some boys show in their brief, earnest prayer-meeting talks, dealing with the common tasks of life, that they have gained power and insight into life from their books and their industrial or agricultural tasks which one could scarcely detect in the course of an ordinary recitation. It is also true that many of the boys who show up unusually well in their classes take an active part in the prayer meetings, and this is doubly encouraging, for when to knowledge religious zeal of the right type is added there develops an invincible combination for good. In short, I believe that the prayer meetings for which the students are largely responsible bring together in a very real and vital manner some of the best ideas for which Hampton can stand—devotion to God, respect for mankind and sacrifice, for surely we do have an example of sacrifice when we see brought together at nine o'clock at night several hundred boys who have been steadily on the move since five-thirty or six o'clock in the morning doing their common duties uncommonly well.

Year by year boys and girls must meet satisfactorily higher entrance requirements. Then, too, more and more is demanded of each successive graduating class. It is also true that year by year the students are learning how to take better care of themselves individually and in social groups. Initiative is growing apace. Enthusiasm for Hampton's idea of education is developing. Both these factors are being reflected in the student life at Hampton. The outlook for the production of self-reliant, courageous, God-fearing leaders to carry Hampton's ideas and ideals among the Negro and Indian peoples is most encouraging.



## THE ROMANCE OF THE NEGRO

S. H. BISHOP

ONE often hears the remark, offered as an explanation of a general lack of interest on the part of our Church in missionary work among the Negroes, that the Negro is not romantic, as are the Indians, the Chinese, and the Japanese, among whom the Church is laboring with so much enthusiasm and success. Perhaps from a certain point of view the Negro is not so romantic as are other peoples, but from another point of view he is not without a romance which ought to make him most attractive.

We have known the Negroes as slaves and as dependents; they have roused our sympathy as a weak and inferior people; and the nation has spent millions in treasure and much blood for the purpose of giving them freedom, as well an immense amount of money to fit them for the use of freedom. But recent scientific investigations into the history and ethnology of the Negro peoples, ought to arouse in us some sense of the essential romance which belongs to them as to all the great stocks of mankind.

Briefly, the romantic elements belonging to the Negro are: First, he is one of the three great branches of mankind which, so far as present indications go, are likely to survive; namely, the white, the yellow, and the black. The red man and the brown man seem to be slowly perishing; but the white, the yellow, and the black men seem to be holding their own in the struggle of race. The black alone among the so-called inferior peoples have been able to stand and to increase in the presence of the stronger races. The Negroes in this land not only existed but multiplied under slavery, and are increasing in due proportion under the industrial conditions of our present life. They have withstood, and in a measure have conquered, some of the Semitic peoples. Among the Negro tribes of northern Africa is to-day one of the strongholds of Mohammedanism and the Negroes have effectively influenced Arabic civilization. The "call to prayer" in use throughout the Mohammedan world is the product of a Negro, and some of the prayers in extensive use among the Mohammedans are fruits of the aspiration of Negro genius.

The second element of romance belonging to the Negro is the fact, if we may trust some of the recent scientific investigations, that he first exploited the mineral wealth of the world for artistic and commercial purposes, and that he first wove cotton and other materials into cloth. A tribe of Negroes seems to have made the beautiful cloth in which the Egyptian dead were interred, and is still making it. These facts, if they be facts, indicate that the Negro first evinced industrial ambition in the use of the products of the earth for commercial purposes.



The third element of romance in the Negro is that he has a music which is peculiarly expressive of that faith which carries a people through calamity worse than death. Every primitive music such as that of the Negro has in it the note of final despair; but the music of the Negro has the note of final hope; and therefore it not only helped to carry the expatriated Negro through slavery, but has charmed the heart and uplifted the spirit of all mankind. One may add to this element of romance the fact that the Negro has a proverbial literature which in its appositeness and the fine suggestion of its literary figures compares favorably with any proverbial literature in the world—the Hebrew only excepted.

From the point of view of missions the American Negroes are peculiarly interesting. They were originally a composite people, taken from tribes some of which were not more nearly related to one another than Slavs are to Teutons; they have absorbed no small percentage of our composite blood; and they are the only folk so great in number who have added to their original racial possessions the language, the literature, the civilization, the culture, and the religion of an alien people. They seem a sort of crucible in which God is working out by experiment the problem of the adjustment of races.

But the final element of romance, which ought to seize the imagination of the Christian world, is the fact that the Negroes in this land constitute the only example of a whole people turned to Christianity since the conquering by Christianity of the Teutonic and Celtic races. No such extensive success has attended the cause of Christian missions anywhere in the world since Christianity conquered Europe; and this conversion of the Negro people in this land has been no such external conversion as the driving of the Franks through the river to secure their baptism, but has meant Christian character and faith. To the credit of the Southern white people be it said that notwithstanding the curse of slavery they so thoroughly Christianized the Negro people that that people supported the South, raised the crops, and cared for the wives and children of the entire South, while to them it seemed that their white masters were fighting to retain them in slavery. The Negroes have demonstrated a Christian loyalty, gentleness, and power of forgiveness which make them one of the most splendid assets of Christianity, and surely entitle them to the profound gratitude of mankind and to continued help from all Christian people until they shall be equipped to carry on by themselves, and according to their own genius, their mission to the world.



## LIFE IN A BOARDING SCHOOL

HENRIETTA G. GANTZ

NEVER shall I forget the day my grandparents put their heads together and decided that their Henrietta was getting too much for them, a regular tomboy and something must be done. Immediate steps were taken and in less than a month I found myself marching beside our pastor on my way to boarding school.

Three hours after I left my grandparents' home we were ushered into the Florida Baptist Academy at Jacksonville, Fla. To me it was the most desolate looking place I had ever seen. The building was painted white having green blinds, with no flowers—nothing but a potato patch. It looked like Noah's ark awaiting the flood.

We were given seats in what was called the *office*. Several students were already there, each in his or her turn being scrutinized from head to foot by the matron. When my turn came she looked at me and said, "Too small, Rev. Kemp, we can't take babies here." It mattered little to me whether I stayed or not, but to be sent from home because I was a tomboy and then sent back because I was a baby, was too much, so I blurted out, "I am no baby I am ten years old."

After a lengthy discussion the minister took his departure without me, and I was sent to a room with three other girls.

After seven years of student life I reluctantly took up the life of a teacher in my *alma mater*. I was fond of the school and had a desire to help others but I knew the work was hard and felt myself incapable of taking such responsibility. In fact I was of the opinion that no one could be fit for life's battles without a college education, and I had set my heart on having one.

When I had been in the work for a time Mr. W. T. B. Williams came to pay our school a visit and inspect the work. He told us about Hampton and urged us to come to its summer school.

His visit was very profitable to our school, yet for some of us who were keeping school instead of teaching he made it hard.

He said of one teacher that she had a tired look and he was right, for what else could anybody have who taught eight classes a day, and had charge of the dining-room and kitchen, besides the planning of meals for nearly two hundred people? That meant getting up at four o'clock in the morning, waking the girls who earned their board by cooking, and then going to the kitchen with them for the day.

Our equipment for working was poor. Often the smoke from the green pine, which poverty compelled us to use in our cooking stoves, instead of going up the chimney came out of the doors so thick we could not see each other save through tears. Many a night with these three girls I scrubbed the floor, washed the windows and cleaned in general, only to see it smoked again in the morning. When this was done I had my class work to prepare for the next day. Sometimes I did not find time to sleep the whole night.



It would take a volume to tell of all our sacrifices and how much these girls endured.

Summer came at last and five of us set out for Hampton. When we arrived I said, "Oh what a paradise to what we have just left."

Six weeks passed all too soon, but we left feeling that we had gained much. Hampton had taught the three of us who were just out of school what we could best do and we did it. Still we knew the real part of Hampton could not be gained from a summer school. As the boat took us from the wharf I said, "Farewell, dear Hampton, but not forever."

Knowing I could not save enough from the small salary I was at that time receiving I resolved to go North in the summer. My first place was in Chautauqua, N. Y.

I had never gone North or worked in a family before and found myself completely handicapped. Had it not been for Miss Ernestine Suarez, a Hampton girl, I should have given up in despair and gone home. She told me how she and Jessie, her Hampton companion, planned their work and when I went to see them I watched them at their work, discovered where I had failed and had no more trouble after that.

When after six years of service I tore myself away from my work to come to Hampton I had given up my academic classes and was teaching cooking. With what I had learned here in the summer school and from a private teacher in Northfield, Mass., as well as by my own hard study, I was doing fairly well, but I was still deficient, the work yet crude, and I wanted to become better fitted to do more for the girls who came to us, that when they returned to their homes they might introduce cooking and sewing in their schools and thus raise the standard of our public schools in Florida.

There was not one public school where cooking and sewing were taught. There is one now for since I have been here Miss Pratt gave me two Hampton Leaflets on sewing to send to two of my girls. One of them told me she had started sewing in her school.

Nearly two years have passed and I am now looking forward to the time when I shall again say farewell to Hampton. But this time I willingly go, because I have much to take back. When I came here I didn't have a garment I had made, now I have several; I can sew fairly well. I go with eyes that can the better see the dust, with hands that can cane a chair, and the desire to do good and help others has become stronger.

Above all, I know my Bible better, I know how to study it. I know what our Father meant when he said, "Thy kingdom come." Hampton has done much for me.

Just where I am going to work I do not know. Since I came here I have wanted to go to Africa with my classmate. Then I think of Florida my own state. I can only hope for eyes to see where I am most needed.



## BOOK REVIEWS

**My Friend the Indian:** By James McLaughlin. Houghton Mifflin Company, New York.

MAJOR McLAUGHLIN is a veteran in the Indian Service. When he first went into the Indian country the railroad had not yet penetrated beyond the Minnesota boundary and all the region west of the Missouri River was a no-man's land. Indeed he begins this interesting volume of reminiscences with an account of his first expedition with a "bull team" of twenty yoke of cattle and ten wagons that pulled out of St. Paul for Fort Totten in 1871. The Indians of the Northwest were still in a wild state, roaming at will over the plains and hunting the buffalo for their food. Some attempt was being made to bring them into the reservations, but they were continually breaking away and the strong arm of the military was constantly invoked to control the tribes and to protect the settlers from the marauding and murdering expeditions of the unruly bands that constantly slipped away from the reservations and terrorized the white communities of the Dakotas and the Black Hills country.

The book accurately and graphically portrays the Indian of the time and his doings. Here are tales of fighting and of disciplining the Indians that have all excitement of romance and all the interest of reality. Although written as an account of personal experience, the book is largely historical, since there was not much of importance that went on among the Sioux and neighboring tribes for thirty years in which Major McLaughlin did not have an official part or in which he did not have friends among the eye witnesses. For, as the title of the book indicates, the Indians were his friends. And so he tells the story of the battle of the Little Big Horn in 1876, of the outbreak among the Nez Percés under chief Joseph in 1877 and of the ghost-dance craze and the resulting death of Sitting Bull in 1890, all in the words of those who saw and knew. There are other things in the book besides the fighting which serve to throw strong lights on the character of the Indian as he was and is.

From much that is quotable we cull the following as conveying some of the author's conclusions:

"Thirty years ago, practically, the Indian ceased to be a part of a warlike institution to be coped with by force. He has since been made the object of a great deal of experiment, within certain limitations, though the limitations have been changed frequently, to conform to the requirements of the time and the ideas of the experimentalists. During this period the Indian has run the gauntlet of those evils that beset the path of the individual of simple and direct mind, suddenly constrained to a new order of things, physical, mental, and moral. Thirty years ago the great body of the Indians who had found strength to stand up against the white men long after their less enduring relatives in the older settlements had



succumbed, were practically savages standing at the threshold of civilization. I am frank to say that the same body of Indians to-day, measured by the standards of civilization, are not as desirable a class of people as they were when they were put into the way of becoming as the white man. They have degenerated physically, and I am not sure that they have advanced intellectually, for the standards of intellect have changed with them, or been changed for them.

"As for the reasons for their degeneration: in his primitive state the Indian was a nomad, ranging over a wide tract of country, living by the chase altogether, except in a few isolated cases, taking a great deal of physical exercise incidental to his avocation as a hunter, living in open air, eating flesh, and clothing himself according to his means and the season. The children were inured to what the white man would consider killing hardships; the women worked as hard as the men. The Indian in his native state never knew comfort in the winter, according to our notion. But he remained healthy and survived comparative hardship, because it was his natural condition. His wants were as simple as his physical and mental organization. He lived for the day and was content."

Major McLaughlin evidently believes that the worst thing we can do for the Indian is to shield him too much from the universal struggle for existence, and he cites some cases to prove that those among whom this struggle remains inevitable have passed the lowest point in their decline and are already on the upward path again, vigorously and hopefully following new trails.

W. L. B.

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**The Indian and His Problem:** By Francis E. Leupp. Charles Scribner's Sons, New York.

"Authoritative utterances always find an attentive ear." In this interesting book of 350 octavo pages Mr. Francis E. Leupp embodies the results of his observation and study of the Indians, in office and out, for almost a quarter of a century. The conditions of these people have changed very radically in that time, for it covers most of the interval during which they have emerged from barbarism into civilization and this author has been an interested observer of almost every step in that progress. Moreover in the four years during which he filled the office of Indian Commissioner he had exceptional opportunity for familiarizing himself with every phase of Indian character and life. He traveled again and again over every reservation, and dealt with every tribe and with hundreds of individuals. In his official capacity he not only administered their affairs under the law, but, in an advisory capacity at least, he had a distinct influence in the framing of the laws governing their affairs. Probably no man is better qualified to speak with authority on all sides of the Indian problem than Mr. Leupp.



The purpose of the book, as outlined in the preface, is to present a bird's-eye view of the existing situation and a suggestion or two for the relief of some of the difficulties which still confront our Government. With this purpose always in view, the author gives a clear, thorough, and masterly statement of Indian affairs and of the aims and work of the Indian Office. Being thoroughly familiar with his subject and firmly established in his convictions, although not intolerant of differing views, he writes in an easy and most readable style and points his discussions with entertaining stories and interesting personal incidents.

To that portion of the public who have followed Mr. Leupp's previous writing on this subject in the New York *Evening Post*, the *Southern Workman*, and, later, in his official "Annual Reports," much of the contents of this book will be familiar. The chapters on "theory and fact in education," "the problem and a way out," "the Indian at work," and "time for a turning" necessarily contain much that he has emphasized again and again in expressing his views on these themes. But those writings were accessible to comparatively few people. To the larger audiences that will be reached by this book these views and arguments are here conveyed with all the force and novelty of a trained mind and a positive nature dealing constructively with a well-digested subject.

The chapters on "the Burke law" and on "disposing of the surplus" furnish a lucid and illuminating explanation of the practical workings of the various allotment acts and enable the reader to form for himself a clear idea of this system of private ownership of land by the Indians, which is at present the kernel of the Indian problem. Still further illuminating explanations will be found in the chapter on legislation with its account of how Congress approaches its task, of the amusing errors which are sometimes made, and of the perils which beset a legislative program. In the light of what is here set forth, the wonder is, not that the Government has not done better in its legislation on behalf of the Indians, but that it has done on the whole so well.

On what the author says of missionaries and their methods, and on philanthropy and criticism, there will be many divergent views. Not a few readers will wonder why he is so sparing in praise of the missionaries. For after due allowance has been made for those earnest workers whose zeal sometimes outruns their judgment, there is still much to be said in their favor. It is to be regretted that the missionary and the Government official so often regard each other with suspicion, for, when acting under proper motives both are working for the common good of their wards, though in different ways. Mr. Leupp is too broad minded a man not to recognize this, although, naturally enough perhaps, his attitude inclines towards that of the official.



But however and wherever his readers may differ from him on some points, it will still be cordially admitted that his attitude is for the most part sound. Not to pauperize the Indian but to make him self-reliant and independent has ever been the keynote of Mr. Leupp's views, and to all who are interested in the subject the concrete expression of these views will be welcome. The book is sure to be helpful in just the way in which its author intended; namely, "as a message of friendly counsel from a white citizen of the United States anxious to see our race do its full duty towards a weaker element in the population who were Americans long before we were."

W. L. B.

## HAMPTON INCIDENTS

April 15—May 15

THE Armstrong League of Hampton Workers has been industrious during April. Besides its interesting historical meeting in Winona it gave two entertainments in Cleveland Hall for the benefit of its treasury. The first of these, on April 16, was something of a variety show. The first part consisted of musical selections, folk songs and ballads of various nationalities, in chorus and solos, piano and violin music—all representing home talent, in which the Hampton staff is rich, as usual. The second part under the long name "Mother-Play Study-Problems," was a very clever dramatization, by Miss Cora Folsom, of Myra Kelly's amusing story, "The Mother of Edward." The many hits brought down the house, as well as some of the performers. The cast was as follows:

### MOTHER-PLAY STUDY-PROBLEMS

Adapted by Miss Folsom from Myra Kelly's Story  
"The Mother of Edward"

#### CHARACTERS

Miss Matilda Peters, A.M., Ph.D., instructor in kindergarten methods.....	MISS L. E. HERRON
Assistant kindergartner.....	MISS MOULTON
Miss Marion Blake, mistaken for Edward's mother.....	MRS. DARLING
Mrs. Tomkins, "Tommy".....	MISS HOWE
Mrs. Johnson, "Johnny".....	MRS. DODD
Mrs. Bancroft.....	MISS JESSIE TOWNSEND
Miss Smith.....	MISS BRIGGS
Mrs. Jones.....	MRS. GORTON
Gwendoline's aunt.....	MISS ROSS
Other members of class {	MISS COOPE
	MISS RYDENE
	MISS FISH
	MISS KINGSBURY



The annual flower show, under Miss Galpin's auspices, is always one of the most charming incidents of the Hampton year. That of May 9 was exceptionally so; whether or no we may thank the comet, the sunspots, or other mysterious agencies, for the delightfully cool season which kept the blossoms back to bring them all out together in a revel of luxuriant perfection.

Dashes of rain in the morning made the lawns enticing but impracticable. But the broad piazzas and airy, ample rooms of "The Abby May," gave space for all the tables, with their beautiful burdens, and their admiring, merry throng of visitors.

Over fifty exhibitors were represented. The school gardens, teachers' gardens, hospital garden, home gardens, and almost every happy possessor of a flower bed on the grounds, contributed to the array. It was, as usual, further added to by neighboring ex-members of the school and staff, in spirit still of us, though they went out from us to homes and gardens of their own. While everything was carefully labeled, the tasteful, artistic grouping of the flowers by Miss Galpin and her assistants enhanced their effectiveness and brought out the varied beauty of the rainbow-hued irises and pansies, and snap-dragons, delicate lilies, and amaryllis, glowing carnations, and silken poppies, dainty sweet peas "on tiptoe for a flight," riotous peonies, creamy syringas, and other flowering shrubs, and an untold wealth of roses. Roses red, and roses white, and roses yellow; roses of every shade and tint in the rose's chromatic scale were there—over one hundred varieties. To attempt to give their list would only be to emulate a florist's catalogue—and that a rose can "smell as sweet" and look as sweet, under some of the names imposed by human egotism, is certainly a credit to rose nature. The rarest one in the exhibit was indeed a nameless, or unknown, beauty. Of wonderful shades of flame color and old gold, it might well be named for the "orange sunset" of Tennyson's "Wren Song Cycle." Unique as it was, it shared with many others the power, as "Anne of Green Gables" would say, to "give you several thrills." But could even she describe them adequately?

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A "silver shower" for the treasury of the Armstrong League of Hampton Workers was added by a happy thought of Miss Galpin to her very general invitation to the Abby May Flower Show. It resulted in adding thirty dollars to the League's resources for the work of the coming year.

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Can Halley's comet be properly considered a "Hampton Incident"? Without aspiring to want the whole earth "and heaven, too," why may not Hampton claim a share in the great Incident, since with the rest of the folks it braved the unknown journey through the



creature's wondrous tail? There is certainly no doubt that the celestial visitant's appearance was far and away the most interesting incident of the past month—not to say of all a life-time—to most of those who watched it from the school. Every opportunity was given to arouse and satisfy the students' intelligent interest in the phenomenon. Miss Folsom presiding at the Museum was ready to give everyone a look through the two small but, for the purpose, adequate telescopes owned by the school, and answer eager questions. At the Huntington Library, Miss Herron and her assistants were equally at their service, putting up on the walls of the print room interesting pictures, collected from illustrated papers, and supplying books of reference, and personal information. On one evening, Mr. William S. Dodd, of the school staff, gave a most clear and interesting talk in Cleveland Hall Chapel, to the school, upon the history and nature of comets in general and Halley's in particular. That there have been no incidents here to record of superstition, ignorance, and panic, such as some of the great city papers have published, is no doubt owing in part to these special timely instructions. It is only fair to see in it also an evidence of the general progress in enlightenment and character, of the peoples for whom Hampton and their other friends are working.

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The girls' garden has for many years been a great factor for good at Hampton. Those who remember when General Armstrong first started this work, recall, with amusement and interest, the sensation—almost uprising—it occasioned among the students; the young men, especially, protesting that only in slavery time or in degraded European peasant communities, did women work in the field. How the General brought them round to his views, and to a clearer idea of his plans, is also an interesting recollection. Of course the girls enjoyed the gardening when they got at it, as well as did the lady teachers who took a hand by way of encouragement. Of course the girls' garden has steadily grown or held its own in popularity and good result.

Miss Gowans, the enthusiastic, well-equipped, and well-beloved teacher now in charge, declares that this year has been "the best ever," in spirit, work, and attainment.

Fifty girls have had the garden course this year—all of the Junior Middle class. The twenty-five boys in the same class have also shared the privilege. A larger proportion of the young men take the year in the night school with a full trade or agriculture course. Each pupil has had forty minutes per day in the course, two in the garden, and two in laboratory work in the classroom during the week.

The garden, about a quarter of an acre in size, is chiefly devoted to the growing of vegetables, with a border of flowers



around it. The crops are such as can be harvested before school closes—this year, chiefly lettuce, also peas and radishes. The plowing and harrowing was done by a boy of the night-school agricultural class. All the rest of the work was done by the garden pupils—the girls doing their full proportion, in quantity and quality. Of the prizes offered—one dollar each for the five best sections—four were taken by girls. The judges had indeed a hard time in selecting, since the general work was so good.

After the plowing and harrowing, the work was marking off the rows and sections (each pupil having a separate section), planting the seeds, transplanting the lettuce, which was started in the class-room greenhouse, and, hardest of all, hoeing to keep down the weeds. The proud record is that, though the cool, damp spring has been unusually productive of nut grass, the pest has been—for the first time—successfully kept down.

The first crop to be gathered was the lettuce. The harvesting was a pretty sight, attracting more than one passing visitor.

On May 17, the whole class of twenty-five turned out by sections, for the work. They gathered, packed, headed, and marked for shipment, twenty-eight half-barrel baskets of first-class head lettuce, and these were sent to Old Point, and shipped to a commission merchant in Philadelphia. The girls did—according to their numbers—a full share of all the work. Besides the shipment they had lettuce enough to supply the students' dining-room, and several more baskets to send as gifts to the Dixie Hospital, and to neighboring homes of graduates.

The crop of peas was excellent. It was disposed of to families on the grounds, and by gift to the Dixie. The radishes were eaten with a relish by the young planters themselves.

## LETTERS FROM HAMPTON NEGRO STUDENTS

Elinor Bowser Williams, '92, has written the following letter to Miss Sherman from Grace Presbyterian Church, 623 West Landale Street, Baltimore, Md.:

"Listen! I am a *minister's wife*, and that in itself means volumes among my people. I teach in the Sabbath school and am also its secretary. I am president of the ladies' aid of our church which embraces every organization in the church. I am financial secretary of the ladies' board of management of Provident Hospital. I am an active member of the ladies' auxiliary of the Young Men's Christian Association and a member in name of the Young Women's Christian Association and the fresh-air association.

"Now to home duties. I have three children. I do all of my own work, and I have a large house to keep clean. That of itself is



a woman's full work. It has eight rooms and a bath. I make nearly everything my children wear. So you see I have no time for napping."

---

James N. Wilson, '00, writes from 621 Florida Avenue, Jacksonville, Fla.:

"I am now principal of one of the largest schools in our city. I have twelve assistants and now I am writing you for some advice in handling such a large machine.

"I take special pride in informing you of the industrial department. This is the third year we've had it, so you see it is still in its swaddling clothes and I am very anxious that this phase of our work should be a success.

"Kindly remember me to Dr. Frissell and Miss Hyde and others there whom I may know."

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"Lelia L. Wormely, '06, writes as follows from Fredericksburg, Va.:

"We have been able to make some improvements in our school building this year. The children have raised money enough to have the walls of all the rooms kalsomined and some of the blackboards painted. We have bought some new pictures, had a flag hoisted, and have made borders and planted flower seeds around the building.

"We have had three patrons' meetings which were well attended. Professor Johnston of Petersburg addressed the patrons at one of the meetings. We have tried three times to get Professor W. T. B. Williams, but have not been able to get him as yet, but we are still hoping to have him come.

"Through the efforts of our principal we are to have a summer school which opens on June 29, 1910.

"We have a teachers' association which is a great help, and which hopes to organize a school improvement league with the parents at its next regular meeting."

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Patsie L. James, '09, writes as follows:

"My schoolhouse is situated in a beautiful pine grove about eight miles back from the railroad. The house in which I am teaching at present is in very poor condition. It is a one-room log cabin about sixteen by sixteen with one door and one window. The people here are very anxious about the school and are putting forth every effort to build a new and larger building.

"My roll now numbers sixty and still new ones come every day. I am hoping that we can do something soon. As conditions are



now I cannot possibly do my best work. I am striving to make my life count by makin it one of service."

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William H. Boyd, a night school Middler and a member of the 1906 bricklaying class, writes to Miss Sherman: "Your annual greeting came to me during the holidays and brought me a message of cheer. I am pleased to know that I am remembered still by some of the dear friends of Hampton.

"I have been working in Danville, Va., since April 30, 1907, with one of the leading contractors of that city, namely, Deitrick and Pearson. They do principally all the best work in town. We completed two press-brick houses, a two-story bank, remodeled the Mt. Vernon Church, which was a small job, costing only thirty-nine thousand dollars.

"The practical lessons I learned in cementing at Hampton have indeed been of great service to me. I do all of the cement work the contractor has to do. I cemented the floor of the bank we built, also a concrete vault. In the Y. M. C. A. building, we made last year, I put in all the basement floors, three section of steps, a pool sixteen by thirty feet deep. For the last two winters I was kept busy plastering with Mr. Orchard, one of the leading contractors in town.

"Four of our number went to Suffolk, Va., about the first of November to erect a two-story press-brick house, containing ten rooms, two chimneys, and a flue. We completed the work in eighteen days. The people were well pleased with the work, so much so that we have more work awaiting us there.

"Sister and I decided to add two additional rooms to our house. With the aid of a carpenter we raised and framed it.

"I bought a lot in Danville, forty-five feet front and 125 deep for \$300. I paid cash for it and hold the deed. Have been offered \$50 more than the price paid for it already, but won't sell it. I am planning to build on it during the coming summer."

---

Ellen L. Marshall, '07, writes: "I have been teaching here at Elkhorn, W. Va., since September. The work has been very helpful in this community. I have been in their homes and helped them to make and wear more sensible clothes. I am trying in every way to be a true Hampton girl and carry the Hampton idea wherever I go.

"Since this is the census year, guess you would like to know the details of my work as to salary, etc. I get fifty dollars per month. I have a school term of eight months. I am the assistant teacher. I have put \$150 in the bank and with the other I have tried to make a better home for my mother and father."



William B. Scott, '90, writes: "I have had many a struggles in life since leaving Hampton, but I have been able to use them as stepping stones. But for the struggles I would not be where I am to-day [in the Auditor's Office of the New York and Long Branch Railroad]. General Armstrong, on returning from his visits to some Hampton student's home or places of work, would say that we were much like cats. When thrown out in life he said we would be likely to land on our feet. Striving to make this true has brought victory so far.

"I have been filing clerk in this office, for eight years, among forty other clerks all white, and am glad to say that I am appreciated by them all, and have their good-will, and especially by the auditor of this road, under whom I work directly. I have control of the messenger service, work which I did for ten years. Having my allotted work to do and a man to deal with fully in sympathy with me, I often have two to three hours each day to give to my ministerial work. Sometimes things look very dark and gloomy, but this is an incentive to exert more energy in the great work I am trying to accomplish. I have no office work to do on Sunday or on Saturday afternoon. I put in about seven hours a day in the office and the rest of my time is spent in pastoral work. I am doing nicely in my church work. I have been pastoring for six years. Before that I had a church and acted as supply pastor two or three years.

"There is a lovely white minister here, Rev. Dr. Frank Johnson, under whom I took a course in theology which combined with the good Bible teaching received at dear old Hampton has helped me for the work I am trying to do. I served a small church that I organized at Sea Bright. Just twelve months ago I was called to a larger church in Red Bank, N. J., where I am now. During my time as pastor, I have had several chances of large churches, but as the salaries were small and I had a large family to support I held to the small churches where I could still hold my work. The church is in a hall but I expect to build sometime soon. I have a membership of eighty. There are about two hundred in the congregation. I am much pleased with my chances, and my prayer is that God may enable me to do the right thing."

## NOTES AND EXCHANGES

*Modernism on the Farm*—The rigors and hardships of agriculture are disappearing before modern conveniences. Sequestration has ceased to mean unutterable loneliness. The telephone, cheap but good periodicals, the rural delivery routes, keep the household in contact with the world at large and banish the feeling of isolation that once sent women mad.



The gasoline engine, operating a miniature waterworks, turning the churn and the cream separator, grinding the tools, running the pump, the hay-baler, and the feed-mill, relieves the wife and the boys of a hundred and one manual tasks that aged and numbed the mother and drove the children into the towns.

The farmer's son is staying at home. He can't make the same money nor have the same opportunities at a bookkeeper's desk or back of a ribbon counter.

The shoe has shifted to the other foot—the city man is trekking to the fields.

And this great movement is not an ephemeral phase. It is an economical adjustment, affecting all of the United States. It is most evident, however, in the Southwest, because of the boundless resources of this section hitherto handicapped by inefficient transportation facilities, but now brought to the front by the energy and paternalism of a progressive generation of railroad builders.

The Department of Agriculture has vigorously fostered this regeneration. Experimental stations are charting soils and climatic conditions, introducing new grains and grasses from the Old World; the semi-arid lands have been turned into dry farms—regions hitherto restricted to cotton and cane and grazing are now diversified with trucking and forage and melons and fruit and berries. Irrigation has worked its miracle here as in the once worthless lands of California and the Northwest, but the rich soil of the prairies is even more responsive than the desert sands.

Yet the Southwest is not a land of milk and honey. Agriculture is not an automatic process; profits do not leap out of the ground—they must be dug out of it. And there are fools and failures, to be sure, as everywhere—even the Garden of Eden had its allotment. The real-estate dealer sows his deceits, and the half-wit who believes in their lurid improbabilities and exaggerations pays the same penalty for his credulity that is imposed on all purchasers of gold bricks.

The plains are not beautiful. The temperature is high, but it seldom rises as high as in New York or Washington, and the dry heat is far less oppressive than the humidity of Philadelphia or Chicago in the summer months.

The air is snappy and good and wholesome; it is full of vitality; the water is pure and sweet. Storms are not frequent and, even though spectacular at times, seldom dangerous. Trolley cars are more deadly, and city automobiles maim more persons than suffer from the sum total of perils to be met with even in the wildest sections. The country is extraordinarily healthy. Some portions are slightly malarial; but kerosene and screens are easily secured, and this danger is eliminated along with the mosquitoes that cause it.

Men do not grow rich over-year; but they make good livings from the outset, dwell in comfortable homes, eat nourishing food, and soon maintain substantial bank balances.



The Southwest will, with time, meet its various perplexities and adjust them to the greatest ultimate profit. That spirit which is changing the barrens into granaries and gardens will uproot the economic prickly pears, along with the other bothersome growths of the prairies.

A new type of man is rising to power. The Southwest will add a distinct type to the great national potpourri. It will breed original thinkers and workers; it will produce leaders with far visions, and builders with great dreams. The crossing of strains and the blending of brains will enrich the twentieth century with sturdiness and imagination. The son of the pioneer is heir to ambition, pluck, and tenacity. He is physically fit and mentally clean; and it is in such men that the boundless hope of the Republic lies.—Herbert Kaufman, in the June *Everybody's*.

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*Negro Landowners in Virginia*—The property of the black race in the State of Virginia is now valued at \$7,111,708. Norfolk Negroes own \$94,630 of this total. The following excerpts are interesting:

"The annual report of the auditor of public accounts of Virginia for the fiscal year, ending September 30, 1909, gives some interesting figures relative to Negro worth in the State, their holdings in real and personal property, taxes assessed against them, taxes collected, etc.

"In one hundred counties of Virginia the Negroes own personally \$5,988,736. In the nineteen cities the value of personal property, is placed at \$1,112,967, making a total of \$7,111,708 owned by Virginia Negroes in the State limits.

"Richmond Negroes lead all the cities, the total of their property being \$473,465. Norfolk is next, with \$94,630, and Petersburg third, with \$92,100. Buena Vista brings up the rear with \$1012.

"Norfolk county leads the counties, with \$306,770, the four in order being Halifax, Southampton, Mecklenburg and Brunswick, the last of the four leaders being \$153,605.

"In Buchanan and Dickenson Counties the Negroes own no personal or real property. According to the census last taken there were no Negroes in these counties. This is a remarkable fact.

"Of the 24,897,120 acres which constitute the land area of Virginia, 1,515,500, or about one-sixteenth is owned by Negroes.

"The land valuation in the counties and towns is \$7,480,811. The value of buildings is \$6,043,238. The value of city lots is \$3,955,227, or a total of \$5,976,526. Church property, schools, and other such institutions are not here included."—*Pilot*, Norfolk, Va.



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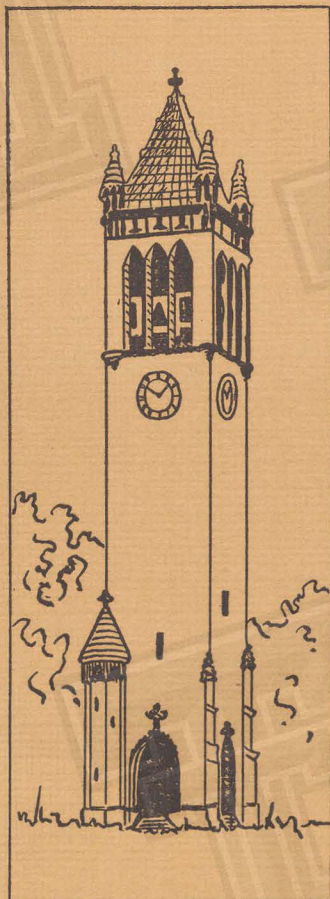
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BE WITH US YET,  
LEST WE FORGET—  
LEST WE FORGET."*

# THE ALUMNUS

JULY 1910

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## The Future of the Alumnus

At the recent Alumni meeting a committee consisting of J. B. Hungerford '77, Mrs. Norma Hainer Beach '87, and F. C. Stetzel '98, was appointed to discuss the future of our alumni publication and suggest steps for its improvement. The motion authorizing the appointment of the committee also gave it full power to act.

The committee decided to combine the positions of editor and business manager, placing someone who was located on the campus in charge. For that position they selected the present editor of the Alumnus, giving him full authority to take the necessary steps to make our alumni publication a credit to the association. They also decided to have one dollar cover subscription and yearly dues, so that in the future, the alumni who go to the expense and trouble of returning to their alma mater will not be taxed extra for the personal sacrifice which such a trip often entails.

The committee feels that this is a step in the right direction and that judging from the support which the Alumnus has received in the past and assurances of assistance in the future, that the time is ripe for this advance.

The first step in improving the Alumnus was taken with this issue, by having it printed on an improved quality of paper which will allow the using of cuts. It is devoted largely to alumni matters and alumni news and we trust will be of interest to all its readers. Copies have been sent to many



who are not now subscribers, hoping that they will be pleased with this method of keeping them in touch with the college, and respond by having it sent to them for the coming year.

Already we have received much encouragement and many promises of assistance in our endeavor to raise the quality and standard of our alumni organ, for which we are grateful.

The alumni can help do this in many ways. In the first place by keeping us in touch with all their movements and changes. This will help us materially in keeping in touch with them. That they have failed to do this in the past is shown by the return to us of letters sent to them at the address which we have on our cards. We shall also be glad to receive contributions from the alumni for publication, along all lines, whether they pertain to strictly college affairs or not.

In closing, we ask for your assistance in this movement, financially and in all other ways. All suggestions will be gladly received and every effort made to merit your confidence and support.

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## The Commencement of 1910

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The commencement season this year was an enjoyable one in many ways. The program was a good one and in most cases, all numbers were well patronized. The concert was not supported as well as it should have been. Prof. Thompson had gone to considerable expense to get some of the best talent the country afforded, and he did not receive the encouragement which he had a right to expect.

Dr. Storms' baccalaureate sermon as usual was a masterpiece. It was a striking example of the depth of his scholarship and culture. He has set an example in this line which it will be hard to equal.

One of the most pleasing numbers of the commencement program was the Junior Class Play, Bernard Shaw's Comedy Drama, "You Never Can Tell." This event is always looked forward to with much interest, which is evidenced by the great demand for seats. Miss Lentner again demonstrated



her ability as a dramatic coach. Ames people begin to feel that her supervision spells success.

The production by the John Nicholson Sylvan Players, was marred by the inclement weather, as "Comus" was last year. On account of the hard rain Wednesday afternoon, the play was given in the Agricultural assembly hall; where the stage is very small for such a production. In spite of the fact that the company was able to use but little of their scenery, the play was staged successfully.

The Senior Class Day exercises consisted of a four act play "The Education of Alonzo Applegate," written by H. A. Lockwood, Marde Mirick, A. F. Lungren, Nina Madson, and W. A. Wentworth. It was a college comedy, well written and well staged; full of catchy songs and bustling with "hits" that were pointed.

About 225 persons were served at the Alumni Banquet, which was an unusually successful affair.

Prof. E. W. Stanton, '72, acting as toastmaster, introduced the following speakers:

Readin'—Mrs. Mable Owen Wilcox, '95.

Ritin'—R. E. Bliss, '05.

'Rithmetic—W. M. Hays, '85.

Other R's—Pres. A. B. Storms.

A roll call of the classes by Harry Brown '98, revealed the fact that, there were two present from each of the classes of '72, '77, '83, '85, '88, '92, '93, '94, '99, '02 and '07; one each from the classes of '80, '82, '89 and '96; our from each of the classes of '97 and '03; three from each of the classes '81 and '98. There were six '81s and six '04s; ten each of the '08s and '09s; five '06; eight '09s; thirteen '95s; thirty '05s and sixteen '10s.

There were many present who were once members of the class of ninety but which were not counted in the above list.

The commencement address was delivered by Dr. James Montgomery of Minneapolis. Dr. Montgomery was a forceful speaker and his address was full of good practical advice to the outgoing class.

There were 215 undergraduate degrees granted. They were distributed among the different courses as follows; Agromony



8; Animal Husbandry 38; Horticulture and Forestry 1; Dairy 5; Agricultural Engineering 2; Mechanical Engineering 26; Electrical Engineering 23; Civil Engineering 52; Mining Engineering 3; Ceramics 1; Science 21; Domestic Science 14; Veterinary Science 17.

Seven Master's degrees were granted in Agriculture and two in General Science.

There were eight professional degrees granted—Civil Engineering 2; Mechanical Engineering 3; Electrical Engineering 2; and Mining Engineering 1.

The progressional records are as follows:

Mr. George R. Chatburn graduated from the Civil Engineering course at the Iowa State College in 1884. After some engineering experience, he entered public school work and taught along lines of mathematical and physical science in responsible positions in the state of Iowa. In 1890 he was elected to the faculty of the University of Nebraska, at Lincoln, Nebraska, where he has remained ever since.

Professor Chatburn has responsible charge of the Department of Applied Mechanics and Machine Design. He is a member of the faculty serving upon important committees.

In addition to his university work, he has done private consultation and other engineering work including city and railway engineering and waterworks practice.

He is a member of the Society for the Promotion of Engineering Education, of the American Association for the Advancement of Science, of the Nebraska Academy of Science, of the Nebraska Cement Users' Association, of the University of Nebraska Engineering Society, and of the Sigma Xi and Sigma Tau honorary fraternities. He is president of the Good Roads Association of the state of Nebraska.

Professor Chatburn presents a thesis for the degree of Civil Engineer, upon the subject: "The Culture Possibilities of an Engineering Education," which shows much breadth of thought upon this important subject. At the request of his Alma Mater, this thesis was read to the members of the Civil Engineering Society of the Iowa State College on April 7, 1910.

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## Reunion of Class of 1890

Who Are We? Sko—Har—rie! Class of '90 I. S. C.

One of the pleasantest events of the Iowa State College commencement season of 1910 was the class of '90 reunion at the beautiful and hospitable home of Miss Roberts. In the minds of those present the occasion will ever be one of the most delightful recollections in connection with the college.

Several months ago Miss Roberts conceived the idea of calling together at this time not only the 1890 graduates but as many as possible of all whose names had even been enrolled in the memorable class of '90. To this end she devoted a great deal of time and energy. She wrote dozens of letters in her effort to secure the present addresses of all of these persons, now scattered over all parts of the country, then she sent out the most cordial and urgent invitations to all whose addresses she had obtained. The result, while perhaps not all that was at first hoped, must have been very gratifying to Miss Roberts, as it was certainly enjoyed and highly appreciated by the eighteen friends and old acquaintances who gathered at her home on the evening of June 7th. The rooms were decorated with ferns and carnations. The table was set in the large reception hall and library, and a delicious and elaborate dinner was prettily served by the daughters of several members of the faculty. After dinner the company spent a most delightful evening in telling stories and recalling events of the old college days, and Miss Roberts read to a very interested and appreciative audience the letters she had received from the many old friends who were not so fortunate as to be able to attend the reunion. Before disbanding the guests tendered their hostess a most cordial recognition of her kind thoughtfulness and most charming hospitality.

Below is a list of those present, together with some brief notes which will doubtless be of interest to absent friends.

Nettie Bannister has taught in the Cherokee high school