

The Institute Monthly



*New
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October, 1912

Devoted to the Interests of the West Virginia Colored Institute : : : : :
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OCTOBER 1912

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Communications for publication should be given or sent to the Editor, or Managing Editor. All news will reach these columns through the Editors. : : : : : : : :

EDITOR
MANAGING EDITOR
BUSINESS MANAGER

BYRD PRILLERMAN
S. H. GUSS
J. M. CANTY

Editorials

THIS ISSUE IS ALMOST WHOLLY DEVOTED TO THE FEATURING OF DR. Booker T. Washington's magnificent Summer School Address.

¶ The substance he has often expressed before; but the time, the place, and that vocalized each utterance of Dr. Washington on this occasion, made of his speech a rich, rare, and uplifting effort.

¶ The monthly greets its readers for another scholastic year. It will endeavor now, as in the past, to promote the interests of the West Virginia Colored Institute. Primarily it is the official organ for the featuring of all and everything that bespeaks the good influence that the school is creating, and one of the mediums thru which we attempt to carry the school to every section of the state.

Its columns are always open for the proper kind of articles.

AS WE GO TO PRESS THE ENROLLMENT HAS REACHED THE GRAND TOTAL of 256, the largest, at this date, in the history of the school.



New Additions to the Faculty

The Faculty has been strengthened by the employment of three new teachers who are college graduates, and a trained nurse as Matron. The new teachers are:—

Prof. N. A. Murray, Bs. Agr., who is a graduate of The M. Street High School, Washington, D. C., Hampton, Institute, and Cornell University. Mr. Murray has been employed as teacher of General Science and Assistant in Agriculture.

Miss Della Stewart, A. B., is a graduate of Oberlin University. She has done post-graduate work at The University of Cincinnati.

Prof. C.W. Smith, A. B., has been employed as the teacher of Mathematics and Commandant of Cadets. Mr. Smith is a graduate of Fisk University. He did graduate work at Chicago University during the past summer term. For the past two years, he has served as Principal of a High School in Missouri. He is a man of strong personality and high moral character.

Miss Kate L. Carter, the new Matron, is a graduate from Tuskegee Institute and from the Nurse Training Department of Freedmen's Hospital of Washington, D. C. She has had several years' experience as a teacher in a boarding school and comes highly recommended.

Mr. Don W. Jones, the new teacher of Printing, is a graduate of The West Virginia Colored Institute, Class of 1912. He finished the trade of Printing here in 1911. While Mr. Jones was a student, he had charge of the band and orchestra, and will continue this work. His home is in Fairmont, West Va.

“What Should Education Do for an Individual or for a Group of People or for a Race of People?”

Delivered by Dr. Booker T. Washington at the Close of the State Summer School. Taken in Shorthand and Transcribed by Alonzo C. Ellis, W. V. C. I., Commercial Class of '11.

Mr. Superintendent of Education, Principal Prillerman, and friends:—I have never had a summer when I have had more constant engagements than I have had during the present summer. I have slept on the train with few exceptions practically every night this summer. My engagements will continue in various parts of the country until the first of September. But in spite of these engagements, when I received an invitation from your Superintendent of Education and from the Principal of this institution, I did not consider it in the light of an invitation, but I considered it in the light of a command to come here. So, at your command, Mr. Superintendent, I am here. There is no request which Kanawha County or West Virginia can make, so far as my time and strength are concerned, that will not receive my hearty obedience, because I love this county; and I love the commonwealth of West Virginia.

My friends, it is good to be in the hills and mountains of West Virginia again. It is a good place for one to go and renew his youth, as it were. It is a good thing and a precious and dear experience to take those who knew me in my youthful days by the hand, to look into their faces, and to hear their hearty, “God bless you!” It is a good thing to come here and travel up and down these valleys, where one is in touch with the real things of life, the real people of life.

I thank you for coming out in such large numbers this morning. This audience reminds me something of my own state (Alabama) I call

that my state except West Virginia. You have in this state 64,000 persons of your own race. In my country in Aladama, we have nearly one half as many people in that single county of our race as you have in the whole state of West Virginia. We have between 25,000 and 26,000 black people in that county. And there are only about 4,000 whites.

I am glad not only to come here to receive your hearty words of welcome, but I am, in a peculiar sense, glad to come again to this institution. I want to repeat to the Superintendent of Education that I am gratified beyond measure to note the evidences of growth and order and system that have taken place at this institution as I see here. I am glad that the Board of Regents in their wisdom saw fit to place at the head of this institution the man they have placed there. I have known your principal for a number of years. I have always admired and loved him. I admire and love him first, because he is simple and noble, and above all things, because of his modest bearing. He is one of the few men who have learned that the sign of true worth, the sign of true greatness, is in modesty and simplicity, and I want to congratulate you that you have such a Principal for this institution. I want to congratulate the officials for planting this institution here and for being so generous to us. I am glad that you have planted it, not in some city, but right out here in the country. Some of our people are somewhat afraid of the country; our young men want to get to the city. I want our people to go to the country and get country land and country air and the opportunities of country life. So I am glad you are teaching our people to love the country, to love the soil. And my gratitude goes to your State Board of Control and Board of Regents for their generosity in supporting this institution.

I owe, my friends, a great deal to the State of West Virginia. It was in this state in the public schools that I first learned to read and write. I did my first teaching in the public schools of West Virginia. And I have learned some lessons in this state that have always stood me in good turn.

My friends, I want you to stand by this institution. I want you to stand by the principal and officers and the Board of Education, not only by sending your children here in large numbers and I hope you will send an increasingly large number every year until you shall have such numbers here that new buildings will have to be erected and new teach-

ers, employed but stand by these teachers, not only by your words of adverse criticism, but your words of sympathy and encouragement. Any fool can criticize something that somebody has done, but a wise man makes suggestions that something better can be done.

For a few minutes, I want to get your attention in this direction, if I can: "What should education do for an individual or a group of people or for a race of people?" In the first place, in answer to that question, I believe that education will make every individual interested and acquainted with the things that are nearest at hand, that are right about him. And sometimes in order to do, that we have to study things themselves rather than to study so much about things. I sometimes think, Mr. Superintendent, that we would have better teachers, better education, if we could burn up a few of the text books that are used. Text books are so often used to keep us from studying things and make us study merely about things. I went into a school where everybody was locating the Mississippi River. The teachers were interested, the pupils were interested and everybody had their book in their book hands at that angle [indicating]. A lot of people think you can't get an education unless you have a book in your hand and you must hold it at a certain angle. I can never see any sense in studying about horses when you can study the horse itself. These pupils, when I was in this school room, had a lesson on the Mississippi River. They were describing the source of the Mississippi River, the length of the Mississippi River, the rivers that entered into it, where the river emptied into the Gulf, and they could answer any question about the Mississippi River ten times better than I could. But, my friends, this school that I was in was located right on the Mississippi River and not one of the pupils realized the fact that the river they were studying about was right out there, right in sight. They were simply engaged in studying about things rather than studying the thing itself. What on earth was the need of studying the Mississippi River in a book when you had feet the Mississippi right at your? And I have hope and know that men like the Superintendent of Education and Mr. Prillerman can see that this is done. And there is great opportunity in state like this to allow education to bring the masses of our people into direct touch with the interesting things, the rich things that are right about us in the community where we live. If you should go into some of our schools, you

would be surprised to know how few of the teachers give their pupils problems concerning coal; what a ton of coal means, how much it actually weighs, how much it costs to mine a ton of coal in your community where you are teaching. How many of these kinds of problems do you have your pupils work out day by day, so that they will know more about coal than anybody else on earth? The difficulty with the average teacher is that they do not concern themselves with problems connected with things in the community, but with things in Chicago and New York and Philadelphia. It sounds more learned and philosophical than to talk about things in Charleston and Coal Valley and Frog Hollow and somewhere like that. They should concern themselves, in my opinion, with the pupils and the people in that community to see that the people are taught how to keep strong, healthy, vigorous bodies. We want to learn in school that one of the functions of education is to teach people how to have strong, vigorous, healthy bodies. People talk more about sickness in this community than I hear anywhere else. Every time I meet a man, somebody's sick or somebody's dead. We want to make not sickness the subject of conversation, but health the subject of the conversation. Because no race of people can amount to much until it attains strong, healthy, vigorous bodies. And the time is coming when we are not going to get doctors to get us well, but we are going to get doctors to keep us well.

Then another function of education should be to give the individual common sense. That means to make the individual acquainted with things about him, interested in the things that are about him. You know as I do that some of the best educated people in the world as far as books are concerned are some of the biggest fools, men and women who can work out every kind of foolish abstract problem and answer every kind of foolish abstract question and remember every date in history, but men and women who have no ability to articulate their lives into real action with life in the community where they live. They are lacking in common sense.

Then another function of education should be to make every individual able to support himself. Carry in mind always that every individual in a community who does support himself is supported by somebody else. The other people feed him and clothe him and shelter him. He doesn't starve, does he? I guarantee that nobody ever heard

of a black man starving since Kanawha County was organized. And the time is coming when the individual will not only support himself, but he will add something to the knowledge and wealth of the community in which he may happen to live. We hear a great deal about the difficulties of making a living. I claim the particular work of education is not only to teach every individual to make a living, but to make more than a living. You take a razor-back pig and turn him out in some of these hills the first of January and leave him there; go there the first of next January and you will find him—that same razor-back pig you turned out. He has made his own living, only, he hasn't done anything else. He has accumulated nothing and is no better off than when you turned him out. Now, in my opinion, an educated man ought to do better than the razor-back pig. He ought to make a living, then more than a living. I am very anxious, my friends, that one of the functions of education in this rich valley and throughout this rich state should be to make our people realize that they have tremendous opportunity for wealth in the form of coal and oil and gas. Turn some of the results of the things that come from these products into beautiful living-beautiful homes, beautiful schools, beautiful churches, and the highest and best and most ennobling things in life. In the future, when I hear about the great coal mines in West Virginia, I want to hear equally as much about the great men in West Virginia.

Another function of education should be to teach every individual of every race and of every color the dignity of labor, of the head and of the hand. There is no hope for any race of people until that race has learned this fundamental lesson, and I am glad that at this institution you are reaching these young men and women the dignity of labor. I do not mean for them to mistake the shadow for the substance. I mean the real thing. We have got into the habit of miscalling things. We talk about agriculture when we mean just farming. Don't be afraid to tell them what you mean. Sometimes we are afraid to talk about the real thing and tell our girls we teach domestic science, domestic philosophy, domestic economy, etc. It's cooking you mean, isn't it? That's the real thing—cooking and sewing and laundry. Sometimes this domestic science and cooking gets confused on the table and there's a little trouble. In some parts of the country, they are a little timid on that question. They say it is domestic philos-

ophy and domestic arts they are teaching. They are afraid to come right out and say what they mean. Down here in these hills, Mr. Priller man, you come right out and say what you mean and we'll stand by you.

Then, as I have said so many times in this valley, another function of education should be to teach every individual that there is a rainy day coming. Provide today for tomorrow and this year for next year. There's where the white man gets away with us. I am going to talk right out plain. It seems there is no difference between a black man and a white man and we tell that when we want to make the colored man feel good; but, my friends, I will tell you there is a difference in the saving habit. The schools ought to see that the children are taught the lesson of economy, the lesson of saving, and we want that lesson put into the heads, the hearts, and the pocket-books of the people whose children you teach. And in proportion as those lessons are learned in your schools, my friends, we will have a different community, a different race. Every colored teacher has got to bear this in mind—I must speak frankly—that certain conditions surround our race that do not surround the white man in this country. He is hundred of years ahead of us and may ns of the problems we are having today the white man in this country has solved two hundred years agos. You can do your pupils no greater injustice than to teach them that hey can afford to practice everything that the white man practices in this country, especially in the city. The Negro, as a rule in the city, comes in contact with the white man at his weakest point.

We have to be plain and frank in dealing with our people. My experience has taught me that the more frank and plain you are with them, the more they will love you and they will stand by you. I want to say more in connection with this lesson of saving, because there is no place on earth where money falls in so easily and falls out so quickly as in the coal mining sections of ths world. You can get more money quickly and pass it out more quickly than any other part of the world.

I want you to save your money first and then tell your wife something about your business. There are some wives in this room who if their husbands were to pass away to day, these same wives would be the most ignorant people in this community concerning the business of their husbands. There are some wives who do not

know the debts their husbands owe, some wives do not know whether their husbands have a bank account, who do not know how much they get a day, a week or a month, or what their sources of income are. How can a woman help a man when she knows absolutely nothing about her husband's business? (Applause from women).

You teachers in this county have a great responsibility resting upon you. Get hold of and educate the mothers and fathers of these coal mining districts and go there after them and bring them here if you can. The state of Wisconsin is spending thousands of dollars every year in bring the farmers and their wives and children by the train loads to the college grounds of the agricultural colleges. It is just as legitimate for the state of West Virginia to spend money by the thousands to bring these miners here. Now, miners especially, here after when you get your money at the end of the week, or at the end of the month, take it home just one home. Then call your wife and children around the fireside. Say, "Wife, you've helped me; children, you've helped me and the end of the month has come. I have made so much money in cash". Ask these questions, "Wife, how much do you want this month for groceries? How much for clothing for yourself and the children? How much can we pay on the debt? How much can we pay the minister? How much can we contribute to the Sunday School And, wife, how much can we put in the bank this month"? Ask these questions and you will have a little heaven of your own right down here on earth every day. I believe in the other heaven, but I also believe in a heaven down here where we can make it every day in the year. I know we here people praying sometimes for the Lord to come down here and take them out of this howling wilderness; but this is a pretty good old wilderness. I want to stay in it just as long as I can and you do, too. And I want to make it better for us, for our children and our children's children.

Now, husbands, seriously, take your wives into partnership with you in the future. Tell her all about your business and let her know all you know. I tried to manage my own business and made a failure of it. When I get my income now, I take it to my wife. She can handle it ten times better than did. I know that in discussing this question that you lawyers and ministers and doctors and teachers will say that you are dealing with common, ordinary things of life. Now my dear friends,

I know that, but every minister and teacher and doctor and lawyer in this audience should remember that your success, that your profession is dependent every day in the year upon the success of the hard-working ordinary men and women in this community. And the wise professional man will keep his hand and heart close to the hand and heart of the most ordinary, hard-working men and women in his community. If I have had any success in life, it is owing, on the whole, to the fact that I have always studied and stuck close to the hand and heart of the ordinary, real men and women. Teachers and leaders, do not get very far away from this class of people. You stand by them and they will stand by you. You ministers know how your churches are supported, from the dimes and nickles of these hard-working women, who toil over the cook stove and wash tub and ironing bench. That's where your support comes from.

Then, in this valley, education should concern itself in an increasing degree, in my opinion, with business enterprises. We want to see our people branch out in a large degree in business. And there is no better state in which you can do it than in the commonwealth of West Virginia, where you are surrounded and supported by such a fine, liberal, progressive white sentiment. I know of no state in this Union where the white people are more liberal toward the colored people than in this state of West Virginia. They are willing to help you make out of yourselves everything that you are trying to make out of yourselves. I want to say to our people that I want them to not only control their share of the ordinary vocations of life, but I want you to enter into the trades, and into the commercial life before it is too late. My friends, everything is fresh and new in this state. At present, you can make a start in business where you can't make a start fifty or seventy years from now. If you don't take hold of conditions now, the time will come when you will be sorry.

Then another function of education, especially in a region like this, should be to teach the children and through them the community, that is worth while to have a sober, clear brain. Now, I have never delivered a temperance lecture in my life. I am not a temperance fanatic. But I've studied whiskey. I have not only studied about whiskey, I've studied whiskey. I have not only had to do with the philosophy of whiskey, but with the whiskey itself. Now, if whiskey

does anybody any good, alright. I do not object to anybody using whiskey if they are absolutely sure that it does them any good. If you get up in the morning with a clearer head and a stronger brain and no headache there, alright, get your whiskey. If you have a good strong body when you get up in the morning, go ahead with whiskey. If you have any better clothes the next morning, alright go ahead with your whiskey. If the next morning you have more money than you had the night before, drink whiskey. If the next morning when you get up, you have more credit in the bank and can borrow more money than you could the night before, alright, go ahead and use whiskey. If the next morning you can get up right on time and attend to your business and do better and more work than you did before, go head and use whiskey. But, my friends, if whiskey won't help you do any of these things, as a simple business proposition, you had better let it alone.

Another function of education should be to teach all people, no matter how much money they may get, or how much property they get, or how much they may learn about physical science and other things, they should never come to the point where they will forget the church, forget the Sunday school. Some people get so much education they know more than God does. My friends, do you study and watch the lives of our great men in this country? Do you study the lives of such men as McKinley, Cleveland, Roosevelt and Taft? Practically every Sabbath, they stop business, no matter how insistent it may, no matter how engrossing it may be, every Sabbath these men are in church. This country would not tolerate a man who refused to attend church on Sabbath. So, young men, wherever you may be located, remember that the most beautiful thing you can do on the Sabbath is to find mother and father and wife and the children, all together, and find a place in the confines of God so you can hear, once a day at least, God's word preached.

Then another function of education should be to teach pride of race, to teach our people to know themselves in the first place, believe in themselves. In the first place, our people know less about themselves than any other race I know of. I expect if I were to examine these teachers, they could answer questions about German history and English history and Italian history, but I expect they would hesitate if I would ask them some questions about Negro history. Now, we should know ourselves and study our race.

I have no patience with the man who is ashamed of the race to which he belongs. I am proud that I am a member of this race. I would not be a member of any other race in the world. A few days ago while on the train, a white man came up and put his hand about my shoulder and said, "Dr. Washington, I am sorry you are a member of the black race. I am sorry you belong to a race that is so hampered and oppressed." My friends, as a matter of fact, I did not need his sympathy. I didn't ask for it. I would not be a white man in America in exchange for my own color. Teach your children to be proud of their race and to have faith in their race. No race can get upon its feet when it is always trying to draw away from itself. Don't forget to teach the children and their people to cling to the old songs our mothers and fathers used to sing in slavery. I heard a man sing in Boston once and tried get him to sing our songs. He sang German song, a French song, and Italian song, and everything else except a Negro songs. We are getting such civilization that we'll have to pay somebody to sing for us after awhile. Now, I like solo singing; that was fine we had his morning. But now and then I like to hear our people sing our song. The white man can do everything else, but I never saw a white on earth who could beat a Negro singing Negro songs. It is a great thing to know how to do one thing that you can do better than anybody else. Sometimes when I go to places to speak, people go so far as to send me a subject to speak on. Now, whenever I speak, I speak on the subject I know most about and other people know least about.

Another function of education should be to teach liberality of race. Whenever you have two races living side by side, there is always danger that the stronger race may excel by not meting out justice to the weaker race. In this case, the stronger race is more injured than the weaker. When two races live side by side, one weak and the other strong, it is agreed that the stronger race cannot improve if it is its own happiness only that it considers in the community. My friends, I want you to teach in our public schools to our children that they will grow in usefulness and in power in the degree that they cease to cherish and cultivate racial hatred. There is no greater danger, no greater misfortune than that they should grow up with a feeling of narrowness and hatred of the white men in the community where they live. The man who is possessed with racial prejudice and hate is always a weak

man, a little man. Whoever you hate, that man will drag you down. It is so much better and more interesting to teach children to love all people, regardless of race. That lesson should be emphasized throughout the country through our public schools.

Now, my friends, let me change for a minute. Within the last few months, I have spent a great amount of time across the waters, studying and observing conditions among the older countries of the earth, and especially southern Europe. I went with this one idea: I wanted to see how other people in their relative stages of civilization were living. How they were getting along and to see what advantages the Negro had in this country as compared with the working people in these old countries. And, my friends, I saw some mighty interesting things and I learned some mighty interesting things: My friends, if you could go where I have been and see what I have seen, you would come back to America as I have come back and love the Stars and Stripes more than you ever did before. You should teach your children to believe in their country and love their country and feel that it is their country as well as somebody else's. We talk a great deal about our race problem in this country. Why, in Austria Hungary, I found that instead of having one race problem, they have seventeen race problems—seventeen different races, seventeen different sets of people, all speaking different languages. You do not know what race prejudice is in this country as compared with their problem. We have one great advantage in this country that we do not always consider. That is, we speak one common tongue. There you have to change language every time you change trains. The people cannot have any practical communication, because their language is limited and they are limited in their writing and in their speaking. Here in this country, we speak one of four great world languages. We come in contact with one of the greatest races the world has ever seen. We talk with the white man in this country, we speak the white man's language just as he speaks it and we speak pretty good English, too. The Negro is more like the American white man than any set of white people,

We are increasing in numbers. We are getting some from outside sources added to our numbers every year. A few years ago, they began getting people from Cuba, the Phillipines, etc., and after they came the white man looked them over, felt their hair, looked at their

hands, and got puzzled as to where to classify them. Finally, he put them on the same side with the Negroes. So we got them.

The black man and the working man gets closer to the ruling class in this country and has more interest with them than any working man anywhere in Europe. My friends, those common, ordinary working people would no more try to approach the rich, to approach the governor, to approach the king than they would think of trying to live on the moon. There is no white in this country so rich so powerful, that the Negro does not approach, him, or tries to, and he generally succeeds. I found no working class of people anywhere in Europe that could begin to get so near the wealthy and ruling classes as the black man goes in this country. In London and all large cities, I found men walking the streets by day and by night, seeking labor and finding none. When they did find labor, it was at a wage of 15, 20, 25, and 50 cents a day. Here \$2.00, \$2.50, and \$3.00 a day. A great difference. And then, my friends, instead of our having to seek labor, in this country labor comes to us. The hardest work some of us have to do sometimes is to keep out of the way of a job. We are a better dressed class of laborers than I saw in Europe. A black man always changes clothes on Sunday. You never saw a Negro so poor that he couldn't change on the Sabbath—change something. He puts a bandana handkerchief around his neck, if nothing else.

Don't get discouraged. I know we have difficulties; I know we have burdens. I know the work of the mob and the lyncher; but in spite of all that, we are making progress.

It is very seldom that we find a black man asking for personal charity. In Austria Hungary, the legislature has spent something between nine and ten million dollars providing land and tools for the farmers over there in Europe. Have we asked anybody to provide us with tools and land? In this country today, we pay taxes on 20,000,000 acres of land. That means a country that is larger than the combined territories of Holland and Belgium. We have 400,000 houses built since we became free. We have 270 drug stores. We have 59 banks. I wish you had one here in West Virginia. Why, I read in a newspaper the other day that a Negro in Texas had actually robbed a bank.

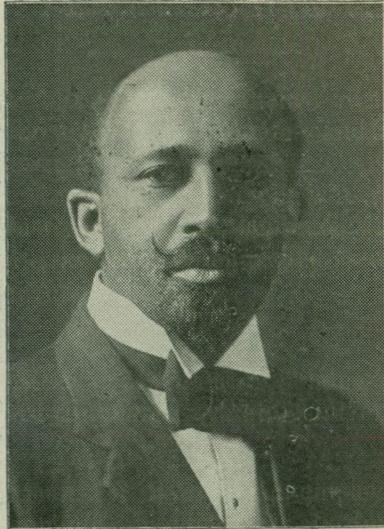
The white man often gets impatient with us in this country. He

looks at us walk slowly, talk slowly, think slowly, and in his impatience he sometimes says, in his heart, "Oh, well. The Negro is not getting anywhere." Now, white men, you must remember in the case of progress, that there are about 10,000,000 of us placed right down here in your midst. And that is a pretty hard place to place any kind of people. And naturally, because we live by your side, you measure our progress by your progress, measure our ability by your ability. Now, that's measuring us by a pretty severe yard stick. You must remember that, when you are inclined to grow impatient with us because of our lack of progress. Let us make a little comparison within forty-nine years. When Mr. Lincoln freed us, only three per cent could read or write. When I was in Italy I found that thirty per cent of those people can neither read nor write; in Spain, sixty-eight per cent can neither read nor write; in Russia, seventy-six per cent can neither read nor write; in Portugal, ninety per cent can neither read nor write. In the United States, where, as I have said, when we became free only three per cent could read or write, now, thank God for the leadership and guidance and generosity of such men as these, our race has sixty-eight per cent who can both read and write. Not in all the history of civilization can you point to any such growth as these figures indicate. Let me add that in this line of march of progress, Kanawha County and West Virginia will not walk behind.

This is a new state. It is a great thing to begin with a state in its youth. It is a great thing to belong to a young race. We are a young race—just 49 years of age. I would rather belong to a young race of people than to belong to one that is too old. Our future is before us. We are just beginning to build houses, we are just beginning to plant industrial schools, we are just beginning to have ministers, lawyers, doctors, teachers, and all that goes to make a ripe, successful civilization among the great mass of our people.



Prof. BOOKER T. WASHINGTON, L. L. D.,
Who delivered the address at the close
of the State Summer School.



Prof. W. E. B. DUBOIS, Ph. D.

Who lectured at the State Summer School from June 24, to July 12, 1912, on "The History of the Black Races from the Earliest Times Down to the Jubilee of Emancipation in the United States of America."

Notice to Parents or Guardians:

Hereafter, Report Cards of the student's standing in school will be sent to parent or guardian at the close of each term, instead of monthly as formerly.

Parents and guardians should carefully examine these cards as they indicate the progress the student is making in school.

The Week at Institute

THE DAILY SCHEDULE

Rising Bugle	5:30 a. m.
Breakfast	6:30
Study Period	7:00-8:00
Chapel	8:30
Recitations	8:30-12:00
Dinner	12:15
Library	12:45-1:16
Recitations	1:30-4:10
Military Drill	4:15-4:45
Supper	5:00
Evening Study Period	6:30-9:30
Lights Out	10:00
WEDNESDAY EVENING PRAYER MEETING	6:30
LITERARY SOCIETIES—FRIDAY AND SATURDAY EVENINGS...	6:30

THE SABBATH DAY

Young Men's Christian Association	8:15 A. M.
Sabbath School	9:30 " "
Young Women's Christian Association	1:30 P. M.
Song and Prayer Service.....	6:30 " "

The
W. VA. COLORED INSTITUTE

AGRICUL-
TURAL,
INDUSTRIAL,
DOMESTIC
SCIENCE,
ENGLISH,
ACADEMIC,
NORMAL,
and
COMMER-
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