

The Institute Monthly

Published in the Interest of the West Virginia Colored Institute

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NUMBER VII

THE HIGHER AND THE LOWER LIFE

DELIVERED AT HAMPTON INSTITUTE
BY BOOKER T. WASHINGTON

There are two kinds of lives presented to every young man and every young woman, to every individual—the higher life and the lower life. The question which presents itself to you every day is:

"Will you lead the higher life, or will you lead the lower life?" One leads to success and happiness; the other leads to misery and failure every time. If one yields to the temptation of getting hold of money, of getting hold of material possessions, in order that he may ride over his fellows, in order that he may set himself upon a pinnacle higher than others and thereby minister to his own selfish ambition, his own desires, however great his success in business, in the material life, that individual is leading the lower life. On the other hand, the world is full of men who get hold of large wealth, of beautiful homes, of large farms, of fine business establishments, not as ends but that they may have these possessions as means through which to serve their fellows. So long as persons learn to use material wealth, material success, not as an end but as a means to reach the highest life for themselves and to help their fellows to reach and live the higher life, it seems to me that they are worthy of the highest praise.

In the matter of labor and study you are having the opportunity presented to make the choice every time you go into the shops on these grounds, every time you go out on the farm, every time you go into any domestic department. You are called upon day by day to make the choice between the lower life and the higher life. The average individual asks this question when he begins his day's work: How little can I put into this hour's work and get my wage? How little can I do? He does not ask how much but how little he can afford to give. Each student will find himself making that mistake if he is not careful. As you go to the farm, the shops, the classroom, you will find yourselves yielding to the temptation and asking the question: How little service can I perform to-day and get my proper wage and proper credit? That individual fails while he is in school and after he goes out into life. On the other hand, the student who asks these questions: How much can I put into this service? How many hours of work can I put in? How can I improve upon the kind of labor that I performed yesterday? gets ahead of the other fellow every time, my friends. If the time to begin work is seven o'clock in the morning, you be there before seven. If the time to quit work is five o'clock, you remain fifteen minutes after five o'clock. After the other fellows are gone you stay a little longer, and ask: Is there not some service I can perform; is there not something else you want done? The fellow who is always considering his own selfish interests is not the man who succeeds. The man who is trying to live the higher life in all lines—is the individual who will not only succeed here, but also will succeed

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BRILLIANT ADDRESS

BY WARDEN HADDOX AT W. VA. EDUCATIONAL ASSOCIATION, JUNE 27, 1907

Of Special Interest to the Negro. His Faults Frankly and Honestly Discussed. Statistics to Prove that Education Lessens Crime Among Them. His Deductions are Fruitful Sources of Inspiration

Nothing of more vital importance to state and nation has ever been heard in this city than the following paper read today by Hon. C. E. Haddox, warden of the state penitentiary, before the West Virginia Educational Association.

Mr. Haddox said:

When Pestalozzi was conducting his school at Burdorf in Switzerland, there was a famous criminal called Bernhård, big and strong as a giant, who had, several times escaped from prison and each time had been brought back to the castle and confined in a still deeper dungeon.

On these occasions, Pestalozzi would slip a piece of money into his hand, saying: "If you had received a good education and had learned to use your powers for good ends, you would now be a useful member of society, and instead of being obliged to put you in a hole and chain you up like a dog, people would honor and respect you."

The whole world owes a debt of gratitude to the Swiss teacher for his improvements on the method and spirit of instruction and management. The children of the rich and great, as well as those of the poor and lowly, enjoy the fruit of his life-long search for a better way of teaching. But Pestalozzi's chief aim was social reform, rather than scientific discovery or pedagogic method. He saw the poor and neglected children of Switzerland drifting into vice and crime, and his tender heart groaned to discover a cure for this horrible disease. He was convinced that by means of a sound education, a remedy might be found for the many evils by which he was surrounded and by which society was infected. Inspired by belief in his discovery, he gave his life to the cause with untiring patience and absolute self-sacrifice. Eighty years ago he died, himself overwhelmed with mortification and disappointments, but today he is the inspiration of every true teacher, and is clearer than ever, that Pestalozzi had many of the attributes of divinely inspired prophets. His work not then understood is now comprehended and appreciated.

The subject assigned to me by those in charge of this Educational Association is Education and Crime. I hope in the brief time allotted me, and which I am able to take, to show that the wrong conjunction has been used, and that the title instead of Education and Crime, should be Education OR Crime. I hope further to demonstrate the right and propriety of an officer of a penal institution participating in an Educational Association, by showing that the fundamental principles of successful educational work are

the fundamental principles of the proper treatment of delinquents, and that education is the chief means for the prevention of crime.

The Old Cure for Crime.

The ideas of the great mass of the people the world over for ages, finding their expression in the criminal laws of all lands, seems to have been based on the theory that all men are alike accountable, are alike prepared to discern good from evil, and are alike, so far as their conditions or environments are concerned, immune from evil, unless they deliberately choose it, and that society's only duty toward them is rigid punishment for violators of the statutes that tried to cure crime by inhumanity.

In an old tower in Nuremberg is a collection of instruments of torture, a terrible array of every form of machinery which human ingenuity could devise, to inflict pain. They were once used to punish men guilty of crime, hoping to repress crime. It was assumed by law makers that the most efficacious way to prevent crime is to adopt deterrent penalties and that the severer the penalty, the more certainly would the offense be prevented.

Thus in 1279 not fewer than 280 Jews were hanged for clipping *coin. The crime committed by the law was vastly greater than that committed by the offender.

In 1285 at Exter, England, the mayor of the town and the porter were both executed because the porter neglected to fasten the gate thus allowing a number to escape. The law committed two murders to avenge the escape of one murderer.

Thirty seven thousand criminals were executed during the reign of Henry VIII.

In England all common law felonies (except mayhem and petty larceny) were punishable by death as late as 1826, the only exception being if that one were a clergyman he could plead the benefit of the clergy and go scot free. Thus the record of New York for 1784 shows the following: "John Cullen, having been convicted of forgery, on motion of Mr. Attorney-General the said John Cullen was sent to the bar for judgment, and it being demanded of him in the usual form what he could say for himself why judgment of death should not pass against him according to the law, he prayed the benefit of the clergy which was granted by the court."

Charles Dickens tells a true story in his preface to Barnaby Rudge, of a young woman whose husband was taken from

her by the "press gang," who, in sore distress, with her babe in her arms was caught stealing a shilling's worth of lace, was convicted of the offense and put to death on the gallows.

In 1818, George Cruikshank, the famous designer and artist, passing the Old Bailey in London, saw several persons hanging on the gibbet opposite Newgate prison, two of whom were women. Cruikshank's cartoons on the subject awakened the mind and conscience of the people, and some of the atrocities were stopped.

The old German Code had a law directed against horses and cows, by which if a horse or cow killed a man, the beast could be formerly tried and put to death.

Up until sixty years ago, the insane were beaten, maltreated and shut into dark cells, one of the interesting exhibits at Paris in 1900 being the relics of the nineteenth century barbarism, relating to the punitive treatment of the insane. The history of punishments shows that inhumanity as a cure for crime has been a failure. The instruments of torture shown at Nuremberg, and those graphically depicted by Charles Read in his great prison reform novel *It Is Never Too Late to Mend* have been discarded, not because they did not work, mechanically speaking—they worked alas! too well; but because they were not a success morally. They could inflict pain; they could terrorize; they could maim and destroy, but they could not reanimate, inspire, instruct, elevate, reconcile, purify or reform. They could not reform the criminal, nor could they reform society. Their use was a parody on the name of justice, and a blasphemy on the name of religion, which some times invoked them.

I say some of these instruments of torture have been abandoned. Unfortunately, in many cases other weapons have taken their place. The spirit of cruelty and retaliation, and the appeal to brute force, still lurk in our codes and how their claws and teeth in a system of punishment which undertakes to do by repression what can only be done by prevention and reformation.

A New Era

But there are those who realize the futility of old methods for the prevention of crime. To them it stands out clear in black and red on the page of history—black with shame and sorrow and red with the blood of the victim that man cannot be made better by punitive machinery.

They hear human experience from its dark and bloody record say with sad and penitent authority, that we cannot accomplish with the weapons of darkness what can only be accomplished with the powers of light; that we cannot refine, protect and develop society and eliminate crime and social disorder by adopting the brutality and standards of ethics which make crime possible.

Who Need Reform?

So these students have wondered if some one else does not also need reforming if we are not working at the wrong side; if some of the trouble may not be

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THE INSTITUTE MONTHLY —1907—

Devoted to the welfare of The W. Va. Colored Institute, J. McHenry Jones, A. M. President.

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Our enrollment is on the last twenty-five for the two hundred mark.

This ought to be our banner year and it will be if our friends put in action their good resolutions.

Our state is offering better opportunities for educating the colored youth than any state with equal population and a separate educational system in the union.

Some of our subscribers complain that they do not get the paper. If it does not come to you monthly drop us a card as the paper is published for no other purpose than to be sent to its subscribers.

The West Virginia Colored Institute can accommodate in its Hall, at least thirty more boys, will they break away from home and come here? That is a question which we are anxious to have answered.

We want a card from every member of the alumni association. We want to get the post office addresses of all of our graduates. We often want to send out literature and, sometimes, we may wish to write you; we can not do this unless we learn from you where you are to be found.

CAN I WORK MY WAY?

HUNDREDS of letters come to this office during the vacation, containing the above significant question, "Can I work my way?" By every means possible we try to make some provisions for these earnest workers. Too often we are obliged to answer, "All of the positions are filled; save your money and come next year." Only the good God knows how our heart aches to give every student a chance who is willing to work his way. If we had work to give all who ask for it and were willing to attend school, the buildings here would be crowded to overflowing. When I visited Tuskegee last, five hundred of the nine hundred boys were working their way. It is the opportunity to work that brings the poor boy to school. The sons of our better class, financially, as a general thing, are too deeply immersed in pleasure to care for culture. Cannot something be done for the hundreds of boys, "Who want to work their way?"

BREAKING AWAY

ONE of the greatest impediments to our young men entering school is, that they are loth to break away from home and friends. So many can not leave the flesh pots of Egypt and start for the

land that flows with milk and honey, especially is this the tone of the boys reared in the cities. Wheeling, Charleston and Huntington, comparatively speaking, send but few boys to the West Virginia Colored Institute. The boys in these cities do not go to other schools either at home or abroad. A large number are sober, hardworking, good-mannered young men. The trouble is, they can not break away from the pleasures

and company of the moment. They are not willing to sacrifice a few years to make sure of a better future. The best men that Institute can boast of are those that sought through sacrifice the "new heaven and the new earth," only discovered through education. The race that can not sacrifice, cannot progress. The road from Egypt was over the hot and sandy desert—the road to paradise, was through the garden of Gethsemane.

NECROLOGY



POINDEXTER SMITH

It is with deep regret that we chronicle in this issue of the MONTHLY the death of Mr. Poindexter Smith, of the class of 1905. Mr. Smith was born in Virginia and came to the West Virginia Colored Institute from Powellton, W. Va. in 1897. After graduation from the Normal department here, he entered Tuskegee Institute, finishing his course there in the industrial department two years afterward. He left Tuskegee with a party who were to engage in reclaiming the Nile, in Soudan, under the management and direction of Mr. Leigh Hunt, the empire builder. He died in Zeidab, Egypt, August 27, after only a week's illness from continual fever.

Mr. Smith was of a deeply religious nature, a leader in Y. M. C. A. work and as a student greatly beloved by his associates. He was chosen by the school Y. M. C. A. to represent it as a delegate in the National convention. His report on returning is numbered here as among the best ever delivered.

Mr. Smith wrote often to the teachers and to his classmates who are now among the instructors at this Institution. His letters always breathed the firm christian faith always expressed by him during his student career. He expressed also, a longing to return to his home and friends in West Virginia to talk over that past, forever ineffaceable, when members of the same school meet or write to each other.

His rise in Africa as a mechanic was rapid. His financial success never more flattering than when he was called to the great beyond.

When Messrs. Twitty and Burns returned to America several months ago they insisted upon Mr. Smith accompanying them but the offer of the company for whom he was working, was too

sub-tantial to be refused and so he remained to die at his post in the sun-cursed fever-stricken valley of the Nile.

It was for many years the burning desire of Poindexter Smith, to go to Africa. He often expressed his desire, while a student at Institute, to see the land of his forefathers. He is dead; but who can tell whether dying far from friends and country, he did not give his young life to a cause that will increase in good as the ages roll away?

As students and teachers we drop a tear in memory of the premature taking-off of one so gifted and beloved. Still it was God's way and we must not complain. Let those of us that still remain double our diligence to do more while it is yet day, for the night cometh, when no man works.

MRS. IRENE PENICK-MEREDITH

It is with much regret that THE MONTHLY records the death of Mrs. Irene Penick-Meredith, of the class of 1903, which occurred at her home in Alderson after a lingering sickness of many months from the great white plague.

After her graduation, she taught school successfully until she was married to a deserving young man, Mr. Meredith, of her home city. Her wedded life was brief, but happy. She was a woman of lovable qualities, a bright intellect and well blessed with the christian virtues.

Her demise was on the 17th of August and she left many sorrowing relatives and a host of friends to mourn. The classmates of the deceased will never cease to recall her, nor will she be forgotten in the annals of the Institute.

To husband, relatives and friends, THE MONTHLY tenders kind sentiments of condolence.

THE DARK SIDE

Nothing to do but work;
Nothing to eat but food;
Nothing to wear but clothes
To keep from being nude.

Nothing to breathe but air—
Quick as a flash 'tis gone—
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair;
Nowhere to sleep but bed;
Nothing to weep but tears;
No one to bury but dead.

Nothing to sing but songs;
Ah, well, alas, and alack!
Nowhere to go but out;
Nowhere to come but back.

Nothing to see but sights;
Nothing to quench but thirst;
Nothing to leave but what we've got—
Thus through our lives we're cursed.

Nothing to strike but a gait—
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.

—Ben King.

THE SPIRIT OF THE ALUMNI

The vacation has gone for the student, and the Alumni as well.

We must now be up and doing; past blessings cannot suffice. The Alumni was blest last June past in holding one grand, if not the grandest, reunion in its history, but, while that is the case, we must not stop; we can, and will, if God is willing, have a better one at our next meeting. The student that comes back to the school each year until graduation looks for the school to be better each time he or she returns from vacation, and in fact they find it better. Long live our Alma Mater.

We are indeed proud of the large increase in number at Institute this early; it shows that members of the W.V.C.I. Alumni have been doing something for their Alma Mater.

We will not write a long letter this time but hope to do so next time.

The President of the W. V. C. I. Alumni left on the 10th, for Jamestown where he will be until the close of the Exposition as care-taker of the W. Va. Building. After he returns, interest in the local alumni of Charleston shall survive—not only in Charleston but the whole alumni body shall awake.

The program committee is already busy in making up a splendid program for next year.

Every member of the Alumni was shocked to hear of the sad death of our brother Alumnus, Poindexter Smith, but we realize our sad loss is heaven's gain. He was a true christian and a model young man, liked by every one that knew him. He had been selected by the committee as the most fitting member of our Alumni body to address us next year at our annual meeting. Sad tho it is, God's will be done; not ours. The committee will select another able speaker for the occasion.

The Alumni mourns the sad loss of Mrs. Irene Penick-Meredith, of Alderson, who died since our last meeting. She was loved by every one, and she too was a constant christian woman who's future is no other than Heaven.

As a whole the W. V. C. I. Alumni is doing all right. Its members are up and doing. Their activities are not confined solely to this state, but in all parts of our country they are at work acquitting themselves as noble young men and women. Long live our Alma Mater who has done and is doing such noble work!

AROUND THE INSTITUTE

Mrs. Mattie Prillerman has been on the sick list several days.

Mrs. S. H. Guss has returned from a visit to Clarksburg and Parkersburg.

Miss Ollie May Meadows has gone to Washington, D. C. to enter Howard University.

Professor and Mrs. A. W. Curtis took on the excursion to Detroit, Michigan, September 29th.

Mrs. Oliver Harper, of Tip Top, Va., is here visiting her daughters, Mrs. Woody and Brown.

Mrs. C. E. Mitchell has returned to Boston to resume her studies in music at the Boston Conservatory.

Much interest is being manifested in the purchase of lots in Institute City adjoining the school grounds.

Miss Lucy Friend, who was very ill at Clarksburg last summer has returned home much improved in health.

Mrs. Geo. Collins returned Saturday the 19th, inst., from quite an extended visit to her old homestead in Covington, Ky.

Miss Portia Canty, of Mobile, Alabama, has returned to Knoxville College, after spending the summer with her father here.

President Jones spoke at Vinton, Ohio on September 22nd. He was the guest of Principal Fouse at Gallipolis on his return home.

Mr. John Gilmer, the brilliant editor of the *Advocate*, and Mr. Arthur Jackson, assistant State Librarian, were champions in a tennis game here since our last issue.

Miss Rosalind Friend has been prevented from returning to her work in Florida Institute at Live Oaks, Florida, on account of an acute attack of rheumatism.

Hon. J. M. Hazlewood, Joseph Gray, and C. B. Scott, members of the Executive Committee of the Board of Regents, were here last month in the interest of the school.

Mrs. E. M. Jones, who accompanied her mother, Mrs. Richard Connelly, to her home in Cincinnati, has returned and resumed her work in the musical department.

THE MONTHLY acknowledges with maidenly modesty, the laudable comment accorded it by *The School Journal* and hopes that its columns will continue to deserve worthy praise.

Mr. Percy Friend, a former student, jd, until recently, residing in the village, was united in matrimony to Miss Ursula Davis, of St. Albans, on the 5th, inst. THE MONTHLY wishes good luck ever.

Mrs. Emma Dorsey was called to Charleston to attend the funeral of her sister-in-law, Mrs. George L. Cuzzens, September 29. The funeral was attended by Professors William A. Spriggs and Byrd Prillerman.

Hon. E. H. Harper, of our Board of Regents, attended by his mother, two sisters and two brothers—Samuel, of Tip-top, Va. and William, of New York were visitors in the village this month. Mr. E. H. Harper was in attendance at the session of the Board.

The new school year began on Wednesday morning, September 18th, under most favorable conditions. President Jones was in fine spirits and gave a most helpful talk to the school. Mr. Marshall Jones and Hon. M. P. Shawkey were at this opening session, and upon invitation of President Jones, Mr. Shawkey spoke to us to the delight and profit

of all present. The present enrollment is 175, an increase over what it was at this time last year.

The first of the four receptions of the school year was held in the parlors of North Hall Saturday night September 28th, from 7 to 9 p.m. In the absence of Mme Dorsey, the matron, Miss B. V. Morris assumed the functions of her office and was assisted by Messrs. C. E. Jones, W. H. Lowry and S. H. Guss. The students spent the evening in genial converse, instrumental and vocal music and a grand march through the suite. At the sound of the bugle the boys reluctantly left, feeling that their stay had been all too short.

OUR CHAPLAIN

Quite an innovation has been introduced into our Sunday morning services by the election of a chaplain to preside over the religious exercises. Heretofore after Sabbath School, there has been no regular form of worship for the students to attend, since religious worship has been abandoned at the village church. A growing demand to supply this deficiency was quite pronounced by the faculty, and the Rev. W. A. Spriggs, a licentiate of the M. E. Church, and our instructor in Carpentry, was elected to fill the position of Chaplain.

By training and ability, Mr. Spriggs is well suited to carry out all the functions of his new position. The three sermons he has delivered, since his induction into office, have been characterized by consciousness, earnestness, practical application and, an infusion of sufficient spiritual force to impress the initiated elect that he bears the true words and teaching of the Great Master.

We hope that this new feature may help to strengthen and perpetuate the strong moral life that the faculty and auxiliary organizations of the school have fostered for so long.

While there is nothing denominational in any of the religious gatherings of the school and no effort is made on the part of teachers of faculty to advance any dogmas, yet strong pressure is brought to bear to compel attendance upon all meetings held for divine worship.

The Chaplain and his work has the support of THE MONTHLY.

INSTITUTE CITY

A company of gentlemen has bought the farm adjoining the grounds of our school, laid off streets, divided it into lots and widely advertised their intention to build a city that shall be controlled entirely by negroes. The one thing that recommends this new town is the opportunity it offers poor men with large families to settle near this school and educate their children.

There are hundreds of good men living in the coal fields where the opportunity to buy property is very poor if not absolutely prohibitive, who might buy here, bring their families into the atmosphere of the school, and thus give to the race useful men and women. The average poor man, with a large family, cannot afford to support his children at a boarding school.

We must live somewhere; why not near a great educational center? Institute is easy to reach and the coal fields are not far; a man settling here could visit his home once a week and not feel the expense. We are in no way interested in the financial side of Institute City, but we think the proposition worth looking into by thoughtful men of our race.

THE MONTHLY desires to inform its many readers that back copies of its issues can be furnished upon request, accompanied by the necessary cost.

THE HIGHER AND THE LOWER LIFE

(Continued from First Page)

after he leaves school. In the classroom and elsewhere that individual who sees all that he can do, finally succeeds.

No man's life is really complete until he owns a Bible that is part of himself. One of the most valuable lessons I ever learned at this institution was the value of the Bible. For the first time in my life I had put into my hands a copy of that book which I could call my own. And ever since I have possessed that Bible. No matter how busy I may be and no matter how many responsibilities crowd upon me, I never have let a day pass without taking my Bible and reading a chapter or at least a few verses. It is valuable from an historical, literary point of view; it is more valuable from a spiritual point of view. This morning I read from the tenth chapter of Luke the story of the Good Samaritan. You remember how the other fellows acted when they saw this unfortunate individual across the street, wounded and helpless. The Good Samaritan went to him and to care of his wounds. That did not impress me a great deal. Any individual with a heart in him would have done that. Anybody with human feeling seeing a human brother in misery would have gone and done what he could to relieve his pains and heal his wounds.

The Good Samaritan did two other things which were not his duty. He performed more than his duty. A man does not deserve credit for doing his mere duty. The Samaritan did two other things before he left the helpless man. He took out two pence and gave them to the keeper and said, "Take care of him; and what soever thou spendest more, when I come again, I will repay you." Add the extra two-pence of labor in the classroom or wherever you can and you will find you will succeed. The world will be looking for you, instead of your looking to the world for service.

You can ask yourselves this question in the schoolroom, in the dining room, and in dealing with your teachers. The question is constantly presented to you: Shall I lead the higher life, or shall I lead the lower life? When the new student comes to this school next fall will you try to satisfy your own selfish ambition, your own selfish desires? Go out of your way; take hold of that new student and ask if there is not something you can do for him. Give up your seat in the dining room in order that he may have a better seat. Give up your own bed if that is necessary in order that he may have a better bed. The fellow who is thinking of himself all the time lives in mire. Many people in our communities yield to the temptation of spending much of their time and energy in dealing with little mean gossip. Time and strength are thus wasted which ought to be spent in reading, in higher endeavor, in doing things which lift one into the Christ atmosphere.

The higher life, is serving others and not ourselves; the lower life, is serving ourselves and not others. I believe that one of the most serious difficulties of the Negro race, one of the most deplorable conditions, and one for which we are not altogether to blame, consists in the fact that we are almost forced to spend all our time when we come together in public gatherings, in thinking about ourselves, in talking about ourselves, in preaching about ourselves, and in writing about ourselves. I do wish the time would come when the subjective element in connection with our race will not be so largely emphasized as it is to-day. I wish to see our race get to the point where we can discuss some other fellow; where hundreds and thousands of representative men and women of our race can come together in a great convention, where the ills of the Negro race will not

be mentioned, but where, for two or three days, we can consider the needs of some other fellow who is down in the world. It is unfortunate for the Negroes to be always forced to think, read, and study about themselves.

I have spoken of the selfish life. You have before you as an example every day in the year (and sometimes we do not rightly appreciate the riches right about us until it is late) passing in and out among you a man who, in my opinion, represents most completely the life which I am trying to describe. I refer to Dr. H. B. Frissell. I have seen Dr. Frissell under all kinds of circumstances. I have studied him in the North and in the South, in private and in public, and I know I have met few men in all my experience who are able in such large degree to forget themselves so completely, crush themselves, in order that they may serve others. I am glad to make this statement in his absence rather than in his presence. My friends, study and follow his example, for thus only can you in any measure compensate him and those who stand and hold up his hands.

In leading this life, place yourselves on the constructive side of life. The man who gets real happiness out of life is the fellow who is doing something. That is the element at Hampton which makes it a pleasure to come here. You are building a little heaven around here. I do not know as the theologian will agree with me, but I believe it is possible to have a little heaven right here on earth. You are approaching that condition here at Hampton, and you are approaching that condition because you are all doing something. Don't spend any time with the fellow who is simply on the negative side of life. Get on the positive side of life every time. I was in Atlanta. An old colored minister, without very much education but interested in his race had built a fine and useful building there, which he had dedicated as an orphan asylum. A younger minister came to visit the new building. This young fellow said, "That is a pretty good building but it has certain faults." The old minister said, "You stop right there. You have the advantage of me I can't discuss the orphan asylum you built."

The old fellow was on the constructive side of life. Do not get discouraged because we have a hard row to hoe. I like a real, hard, tough proposition. It is interesting to work on the hard problem. Any fellow can solve an easy one. You honor the fellow who can work out the tough, perplexing problems. I like to belong to a race that has, hard knotty problems to solve. I would not care to live in an age when there was no weak portion of the human race to be lifted up helped and encouraged. It is only as these great problems and opportunities we meet that we gain strength.

BRILLIANT ADDRESS BY WARDEN HADDOX

(Continued from First Page.) chargeable to society, and investigations were begun.

Statistical

Charles L. Brace, in a paper before the National Prison Association on "The Relation of Crime and Ignorance," of some years since, had occasion to say: "It is undoubtedly true that serious or abnormal crimes are committed by persons of all degrees of education, and that culture is not necessarily preventive of such acts."

But to judge properly the relation of education to criminality, one must look through the large classes of a community and find how far offenses against property and person are accompanied by ignorance, and whether the criminal class as a whole, have enjoyed even the ordinary advantages of an education.

"Turning to the most recent reports (Continued on 4th Page, 1st Column.)

of criminal statistics at hand, those of the New York City Prison and Blackwell's Island for 1871, we find the following proportion between education and criminality:

Out of 51,466 prisoners of that year, only 1,150 were well educated; 31,088 could read and write and 19,160 were almost entirely illiterate. When it is stated that 31,088 of the prisoners could read and write, it must be borne in mind that this degree of education is of the most limited kind, and includes such reading and writing as even many children of the street attain. It does not include anything like a thorough education."

"Now it appears that there were in New York City at that time 62,238 persons who could not read or write, the population then being about one million. It seems, then, that of the illiterate classes of the city, about one in three committed crimes during that year, while of those who could read and write, one in twenty-seven were guilty of crimes, showing that among the ignorant of that city the chances for crime are nine times as great as among those with only the advantages of primary education."

Warden Brockway, the founder of the Elmira Reformatory system, and one of the foremost penologists of the age, said in a paper on prison discipline nineteen years ago:

"It is a shame that seventy-thousand prisoners in the prisons throughout the nation, should be left, as they are, practically, without effort to educate them. It is strongly anomalous, too, that a people voluntarily taxing themselves to the extent of eighty millions of dollars a year, for public education, should immerse such a large number of dangerously ignorant prisoners and turn them loose again, after a few months, without having wrought observable changes in their mental habitude by their education."

"It is not true," he says, "that the average education of prisoners is equal to, or above that of the average in the free society. Eighty per cent of the crime of New England is committed by those who have no education at all, or none to serve them as a valuable purpose in life, and less than one fifth of one per cent of crime is committed by those who are educated."

"The education of the prisoner should be compulsory. Education to furnish the mind, counting as secondary importance growth of the mind, is not that to which reference is here made; it is rather growth first and furnishing as an incidental benefit. All true education is increase—advancement of the soul, and soul growth is ever toward its creator, God. The prisoner's mind must be expanded. In proportion as a prisoner is educated during his imprisonment, will his conduct in common life be changed; not so much because he chooses to change as because he cannot help it, for, having a large intellectual horizon, new considerations unconsciously influence his conduct, and it is by education in the sense here used that moral training best begins.

Closing, he says: "Haggle not about the means or methods of prisoner's education, only educate."

U. S. Commissioner of Education, W. T. Harris, in his "Philosophy of Crime," says: "Eight times as many criminals per thousand come from the illiterate as from the educated."

Dr. J. D. Scouler, Supt. of the Indiana Reform School, gives this contribution to the question:

"In the reform school of this state where the average of commitment is fifteen, out of 324 late admissions eighty-two could not read, 216 could read in the first and second reader only, twenty-five could read in the fourth and fifth reader, 230 could not write, only 16 could write a fair hand and only 34 knew the multiplication table.

"While the state of Illinois in the aggregate, has less than six per cent unable

to read and write, the commitments to the Reform school show forty-five per cent unable to read and seventy per cent unable to write.

"His illiteracy should keep him in confinement, if nothing else, and if parents refuse to educate their offspring, the state should compel them to do it, or take charge of their children for its own protection."

"It is not necessary," he continues, "to teach the philosophy of protoplasm, nucleole, or nucleus; primordial cells, or the uncreated ego; the ethereal, idealistic entity. We need heart and soul, as well as intellectual education.

"What church did you attend before you came here?" we asked in taking a boy's history. "Didn't go to any church." "To what church did your father and mother go?" "I think they go to the Knights of Labor."

"What is your nationality?" we asked of another young man, nearly six feet high. "Dont know." "Are you an American?" "Eh!" "Were you born in America?" "No, I was born in Shelbyville, Ill."

In the Moundsville penitentiary we recently received a man for the illegal manufacture and sale of whiskey. He was six feet seven inches tall. His name was Willie "Little Willie," we called him. "From what country do you come, Willie?" "I am from Toney's Fork," said Willie. "How long were you in jail?" "Don't know." "What time of year did they put you in jail, was it about the Fourth of July, the time when fire-crackers and guns are shot off?" "Sometimes, we shoots for turkeys," says "Willie."

He knew nothing of holidays. He was rather a grotesque sight—this six foot seven inch man, going to the prison school with a primer under his arm. He sat near an old man 69 years of age, convicted of counterfeiting nickles, also being initiated into the mysteries of printed words and letters.

"Willie, didn't you know it was a violation of the law to sell whiskey without a license?" But "Willie" allowed "it wa'n't no harm to sell what you made. Did you think I ought to give it away?" says Willie.

And the sixty-nine year old man looking up from his primer "allowed it wa'n't much harm for him to make the lead nickles, nuther, for he earned a nickle while he was makin' it."

In 1884 an exhaustive inquiry was made into prison conditions in all the prisons of the country, one of which related to the percentage of illiterate persons in prison. The results are most interesting.

In the New Hampshire Prison, forty per cent of the convicts could not read or write. In Nebraska fifty-eight per cent; Michigan sixty per cent. In West Virginia sixty-three per cent, in Kansas eighty-seven per cent, in Alabama ninety-three per cent; Virginia ninety-nine per cent and in South Carolina and hundred per cent could not read or write.

Coming to our own State we find that of the prison population of the State, five counties furnish 415 of the 828 found in all the counties. The per cent of illiteracy in the five crime infested counties is seventeen and one-half; in the other fifty counties is seven and one-half.

The census of 1900 shows that of the 205,216 native white voters of native parents, 23,024 were illiterate, of 11.2 per cent, while of the 14,841 colored voters 5,594 or 37.7 per cent were illiterate. The white convicts are 1 to each 2,000 of this population, while the colored convicts 1 to 129 of their population.

Of the 12,878 foreign born white voters in West Virginia, 2,896 are illiterate, of 22.5 per cent. Forty-three of them are in prison, or 1 to each 229 of the foreign born population, carrying out the general ratio of ignorance to crime to a mathematical nicety.

The Progress of the Colored Race.

In calling attention to the large percentage of crime amongst the colored race, it is not done with the belief that crime is the result of race, but owing to the large amount of illiteracy amongst the race and the consequent trend of ignorance to criminality. The progress of the colored man through education is one of the marvels of the ages. For only forty years has it been other than a crime to teach him to read, but his progress since then, all doleful calamity croakers to the contrary notwithstanding, is the most magnificent tribute to education the world has ever seen.

There is a difference as wide as the world between the refined and cultured Englishman of today and the rough and uncouth Norseman of the ninth century, but eleven hundred years were necessary to make the change. A difference as wide as the poles exist between the ancient Gauls who were conquered by the Franks in the tenth century, and the polished Frenchmen of the twentieth century but it took a thousand years to do it.

The colored race has risen in forty years from utter, absolute and complete ignorance, until today fifty-two per cent are more or less educated. They have risen from complete penury to be the possessors of 140,000 farms valued at \$750,000,000, and \$170,000,000 worth of personal property. They have written 500 books, published 300 newspapers and have produced 2,000 lawyers, a large number of doctors and 32,000 teachers. They have built 29,000 churches, worth \$40,000,000, and own \$12,000,000 worth of school property. They support several colleges, seventeen academies, fifty high schools, five law schools, five medical schools and twenty-five theological seminaries—a result of the education of forty years.

The Peril of Ignorant Foreigners.

Referring to the ignorant foreign population now deluging our country and contributing such a large percentage of criminals to our prisons, I find in the *Popular Science Monthly* for August, 1906 a very remarkable article by Maynard Shipley on "The Effects of Emigration on Homicide in American Cities," which he closes as follows:

"Not wishing needlessly to multiply examples and evidence it may be said in conclusion that, however desirable the hundreds of thousands of ignorant immigrants annually landed on our shores may be from an economic standpoint as 'much needed laborers,' or however charitable we may feel towards the hordes of helpless human beings who seek to better their condition by coming to this land of freedom and opportunities, such a vast addition of untutored and poverty stricken people unused to self restraint, cannot be absorbed without a material increase in crimes of violence throughout the United States."

Had Mr. Shipley consulted Broughton Brandenburg, the great authority on emigration, who with his wife smuggled themselves back to European ports as emigrants bound for America, he would find that every government in Europe is in secret continually conspiring to ship, and are succeeding in shipping, its ignorant, shiftless and worthless people to America, just as thoughtless mayors in this country give a minor worthless criminal so many minutes to leave town, instead of dealing with him properly then and there, as they should do.

So much for crime as the legitimate result of ignorance of the ignorant.

But crime cannot all be laid to the door of those who are technically guilty and sentenced to serve a term therefore. Let me briefly deal with the ignorance of the educated, who are to my mind equally responsible for the prevalence of crime in civilized nations.

Bishop Monseigneur Welcôme in Victor Hugo's *Les Misérables* is made to say:

"Teach the ignorant as much as you possibly can; society is culpable for not giving instruction gratis, and is responsible for the night it produces. This soul is full of darkness, and sin is committed, but the guilty person is not the man who committed the sin, but he who produces darkness."

Crime has been defined as nature's experiment on humanity. Brand Whitlock, the strenuous mayor of Toledo, in the *May Everybody's* says:

"Every prison in the land is a denial of the church in the land."

It is at least fair to say that every man lost to society and condemned to jail or prison is a mute denial of the thorough efficiency of the church and school. Ignorance does contribute to crime enormously, but if it were not aided and exploited along the way to crime, thousands of ignorant men would not come to grief. The percentage of illiterates over ten years of age in Hardy county this state, is eighteen, but no convicts are in prison from Hardy county. Why? Hardy county does not deliberately go to work to debauch its weak, ignorant and therefore helpless.

The sale of dissipation of all kinds for the money therein in it, is permitted around all the great public works of the state. Fifty counties of this state furnish an average of eight convicts each. Five counties furnish an average of eighty-three convicts each. Eight hundred and eighteen thousand nine hundred and eighty-eight people furnish only 413 convicts, while 139,612 people furnish 415 convicts. The explanation is simple. In the crime breeding counties society is loosely organized and few safeguards are thrown around the people. The lowest doggeries are allowed to flourish rather they are encouraged to flourish.

Cocaine and other terrible dangerous drugs are freely sold and consumed in immense quantities, low resorts are allowed to ply their nefarious trade almost as a matter of course, and every pay day a reign of terror prevails.

This is the deliberate exploitation of ignorant people for the sake of gain, and it results in unnecessarily besmirching the fair name of the state, emasculating her power for good, largely increasing the criminal population of the state and crippling its finances.

These five crime breeding counties absorbed \$53,254,377 of the last appropriation of \$130,000 for criminal charges for the entire state. Surely nothing but the "Ignorance of the Educated" permits this awful exploitation of money, the morals and the liberties of these helpless and ignorant people, and when educated leaders inform themselves of conditions they will set their faces against present conditions and institute reforms.

West Virginia's Peculiar Dangers.

Peculiar dangers threaten this commonwealth at this time. Her very financial prosperity may mean her moral peril. The building of great railroads, the opening of mines, and lumber camps, and the drilling for oil, have brought great hordes of ignorant foreigners from across the sea, and the importation of thousands of colored men from the South, all of whom bring grave problems to those who shape and fashion our policies. Four hundred of years we have safeguarded the ignorant Indians. Let us take some necessary precautions with other peoples equally as dangerous under the baleful effects of stimulants and narcotics, and other seductive perils.

The capitalists here now to exploit our undeveloped wealth, largely citizens of other states, have little or no personal interest in our moral welfare, but have thoughts only for personal gain, and the people they bring here must be safeguarded by those to the "manor born," or not at all. It is our problem.