

The Atlanta University Bulletin

SERIES II

JULY, 1919

No. 36

The Fiftieth Year

The central event of Commencement Week this year was the out of door play on Tuesday afternoon, because this play symbolized the fifty years' work of Atlanta University. A heavy thunder shower that afternoon prevented many people from coming, but, as it was, the hillside was filled with spectators. The play was effective; its message carried home; it reached the hearts of the audience, particularly it affected those whose memories reached back to the hard times of slavery.

On Sunday the Ware Memorial Chapel was filled with the usual Baccalaureate audience. President Ware's sermon is reported elsewhere.

On Monday the twenty fourth Annual Conference for the Study of Negro Problems took place. The subject, Negro Franchise and the New Reconstruction, was a continuation of last year's study, and was peculiarly timely in view of the hopeful efforts now being made in the South to encourage among the Negroes the wise use of this fundamental responsibility.

We were fortunate in getting for the two chief speakers, Mr. John R. Shillady, Secretary of the National Association for the Advancement of Colored People, and Dr. Plato Durham, Dean of the Candler School of Theology in Atlanta. Dr. Durham spoke at the morning session. An outline of his address is given elsewhere. Mr. Shillady spoke at the evening session, telling something of the work of the National Association and advocating a free and unlimited franchise for all people. The opinions of the Conference are summed up in the Resolutions which were adopted at the conclusion of the evening session.

Following the morning session Dr. Hauck of Atlanta addressed the men on Social Hygiene, and the afternoon session

was devoted to the Annual Meeting of the Gate City Free Kindergarten Association, with an illustrated address by Miss Amy Chadwick of the Leonard Street Orphans' Home in Atlanta.

Tuesday morning students and their friends inspected the buildings and grounds and the exhibits of hand work; in the afternoon all witnessed "The Open Door."

Commencement Day will long be remembered for the notable address by Dr. M. Ashby Jones, Pastor of the Ponce de Leon Baptist Church in Atlanta. The singing of the chorus was inspiring; the participation of the graduating classes, five of whom had essays and orations, was unusually good; but the outstanding feature was the eloquent, courageous address from our Southern white neighbor. We regret that we have no adequate report of this address.

Dr. Jones spoke of leadership. He said that leadership was a matter of the greatest importance, but that there were so many possibilities of good and evil that it was wise to speak some plain words. "We have a right to look to the colleges for leaders. A passenger on a vessel once noticed two phosphorescent lights shinning ahead, and asked the pilot what they meant. 'These lights', he said, 'are Castor and Pollux. If they are both shinning all is well and fair weather ahead of us; if only one is shinning it means rough weather and a storm'. The Castor and Pollux of leadership are power and responsibility. Power without responsibility is dangerous, and responsibility without power futile.

"What do we mean by leadership? If the leader desires simply to pose on a platform or to make a show of strength, if he yields to the temptation to use popularity for selfish ends, he is no true leader. A leader must be an interpreter of the real meaning of life. He must have courage, if necessary, to stand against popular opinion. Good leadership leads upwards always. There is a best and worst in leadership. You must be the best for your people; but not as leaders for them alone as a group, nor as leaders of a class alone. That is really the meaning of Bolshevism. It means the progress, by any means

of one class at the expense of all others. To seek advantages at the expense of others is a blind alley; it leads nowhere. Mere racial allegiance leads nowhere. In the South the white race has in a sense disfranchised itself by voting as a race and invariably the Democratic ticket."

Dr. Jones then briefly discussed the franchise. He said that no good could be accomplished by keeping the Negro from his right to the ballot. The Amendments to the Southern States' Constitutions which allowed ignorant white people to vote and required educational qualifications for the Negroes, put a premium on white ignorance; and ignorance is no qualification for the ballot. These Amendments said to the Negro child, go to school, but to the white child, go to the mills. A wise leadership will prevent these races from voting solidly and thoughtlessly against each other on all issues; it will encourage free men of both races to use their judgement and vote according to their honest opinions.

The Open Door

The charter of Atlanta University was granted in 1867, and in 1917 that event was celebrated by the visit of Dr. and Mrs. Bumstead during our Commencement week, and by Dr. Bumstead's historic address on Commencement Day.

In 1869 the school was first opened to students and on June 10, 1919, the fiftieth anniversary of this event was celebrated by the presentation of a symbolic pageant, written by Alice Holdship Ware.

The grove, in which Mrs. Ware's plays have been given for the past three Commencements, was again our stage, but this year, from the time the aged carpenter, who remembers the days of slavery, began to build the arched doorway, high on a platform, with broad steps, until the last bit of ivy was twined to simulate the beauty of our own Stone Hall, there was an air of seriousness, and a feeling of larger things even than the representations of Goodwill overcoming Ill, and Fresh Air vanquishing the dragon of Disease, the themes of former plays. The little urchins who spring up unbidden from every

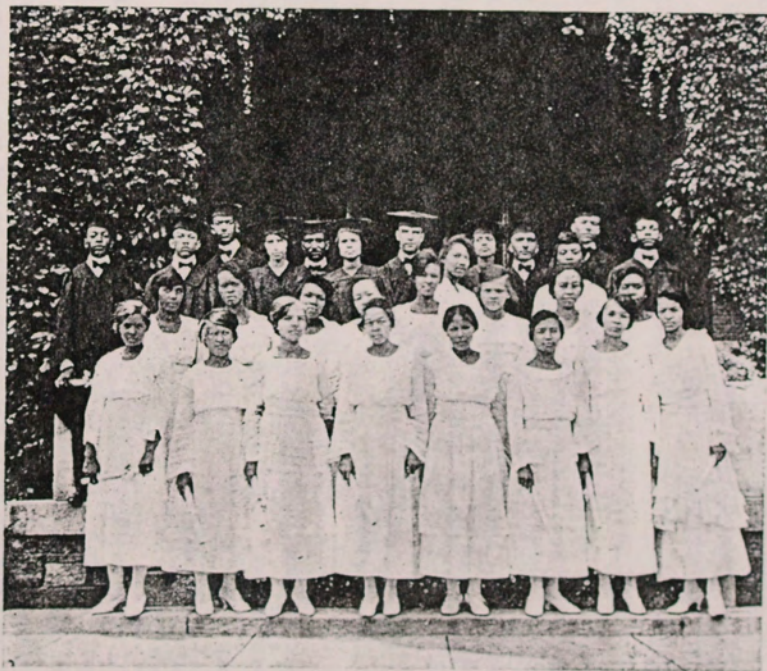
where, as soon as preparations or rehearsals begin, felt that "This sure was going to be fine," and the question, — "Is you going to charge, Miss?" betokened their fearful anticipations of grandeur, perhaps too high for them. When the great day came, however, there was nothing to shut them out, nor the thousand grown folks, and some of the small boys found "box seats" in the tree at the left of the Doorway. This Door of Hope was screened by the barbaric curtain of garish yellows, blues and greens, in front of which was set the throne of King Ignorance.

After the plaintive strains of Nathaniel Dett's Prelude in D minor, History read the lines about the dark continent of Africa, with her barbaric Hordes, and then to his Juba Dance the retinue proceeds, with its wild antics. Twelve boys from the upper grades of the Oglethorpe school lent themselves readily to the slight clothing of the savage, and we were almost frightened, when we saw how well they took their parts.

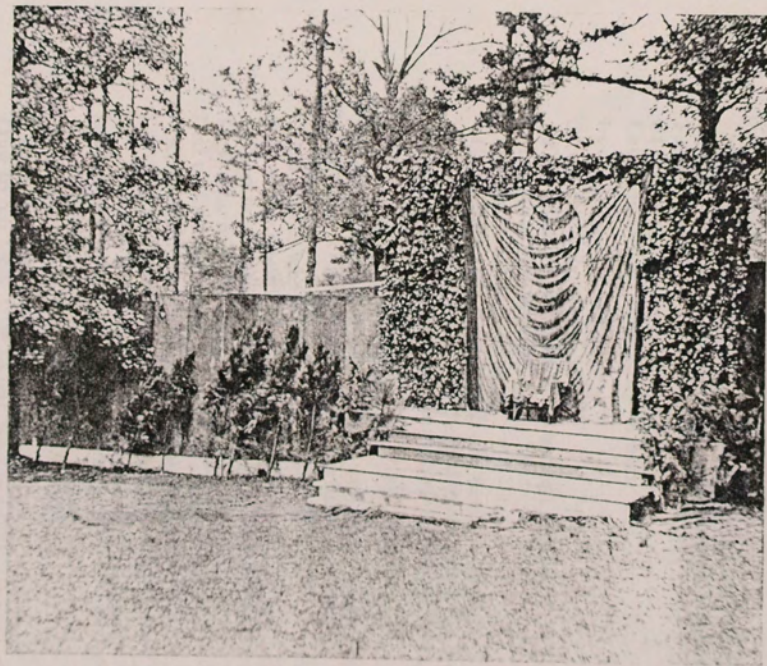
The stately Egyptian group of Junior Normal girls performed an impressive ceremonial dance, presenting gifts and incense, with low Oriental bows, to the music of Coleridge-Taylor's Take-Nabandji and much clanging of brass and drum.

Ignorance accepts this homage, in stupid lethargy, and finally sleeps, as the sorrowful depth is reached, for Greed drives in the huddled slave group, as they sing, "Nobody knows the trouble I see." One group is whipped into a work dance to the rhythm of "Could'nt hear nobody pray," after which they lie prostrate at the foot of the throne.

Hate and blindfolded Prejudice delight to torture the slaves and call forth the cry, — "Lordy, won't you come by here; now is the needy time." Tears of understanding and remembrance course down the cheeks of many in the audience, but sorrow is turned to joy when Education comes to "bind their wounds." This character symbolizes Atlanta University, in her long flowing gray robe, with the crimson banner across her breast, and her crown of silver. We are proud, as we look at her, for she feels her part, and carries herself like a true Caritas.



The Graduating Classes



The Stage in the Grove

The joyful climax thrills us all when Education commands the unbinding of Prejudice's eyes, and the overthrow of Ignorance and all his hateful train. He is pulled from his throne; the barbaric curtain is torn down, the Open Door is revealed and Education takes her triumphant place in the center, while the slaves crowding upward toward the Door, burst into the song "Free at last, I thank God I'm free at last," and then enter and pass through, singing "Christian Hold your Light."

Perhaps one of the saddest of all things is the fact that opportunities bought by struggle, tears and suffering, are not always used to the full, by those for whom they are bought. Mrs. Ware expressed this in the characters of Indolence, Smattering, and Philander, for they come to tempt and lead back from the Open Door some, who are not strong enough to

". . . seek the way of patient toil,
Of industry, of wisdom and of truth,"

The meaning is clear, and is not missed by the audience, though the characters who take the parts are most attractive and charming in their interpretations, and we can hardly blame the misguided youth who follow them.

Words like these were heard from the onlookers,—“I didn't know that indolence could be so beguiling.” And of Philander and the maiden—“Oh! look she wants to go through that door; she wants to go to that school; I hope he wont get her.”

After these digressions from the steep ascent, we go back to the Open Door and rejoice in the crowd of kindergarten babies, who skip out from it toward us all, typifying that host of unselfish lives that have gone out into the world to patient service, during the long fifty years.

Finally Truth, Beauty and Love, in a graceful dance, give the Star of Aspiration to Education, now secure in her position where the throne of King Ignorance has stood; last of all they lead the audience across the stage, up the steps and through the Door singing,-

"Lift ev'ry voice and sing
 Till earth and heaven ring,
 Ring with the harmonies of Liberty;
 Let our rejoicing rise
 High as the list'ning skies,
 Let it resound loud as the rolling seas;
 Sing a song full of the faith that the dark past has taught us,
 Sing a song full of the hope that the present has brought us;
 Facing the rising sun
 Of our new day begun,
 Let us march on till victory is won.

"Stony the road we trod,
 Bitter the chast'ning rod
 Felt in the days when hope unborn had died;
 Yet, with a steady beat,
 Have not our weary feet
 Come to the place for which our fathers sighed!
 We have come over a way that with tears has been watered,
 We have come, treading our path thro' the blood of the slaugh-
 tered,
 Out from the gloomy past,
 Till now we stand at last
 Where the white gleam of our bright star is cast.

"God of our weary years,
 God of our silent tears,
 Thou who hast brought us thus far on the way;
 Thou who hast by Thy might,
 Led us into the light,
 Keep us forever in the path, we pray;
 Lest our feet stray from the places, our God, where we met
 Thee,
 Lest, our hearts drunk with the wine of the world, we forget
 Thee.
 Shadowed beneath Thy hand,
 May we forever stand,
 True to our God, true to our Native Land."

**Notes on the Address of Rev. Plato Durham, D.D., before the first
 session of the Twenty-fourth Annual Conference on the Study
 of Negro Problems, Monday, June 9, 1919**

It is my hope to interpret to you the spirit of a large and growing group of Southern white people, in order that you may work with it and be a part of its power and a part of its dream. For a sympathetic understanding is better even than agreement upon a program of action.

The idea that the white man understands the Negro because he lives in the same climate and inherits the same traditions is a mistake. It is the habit of an oppressed people not to confide in those who have the power. I believe that a right understanding will bring about sympathy between the people of the two races.

We are co-laborers in a problem of no party, time or place. We must come to it with perspective. What are the processes of emancipation of the human soul approached from the long perspective?

You can never judge a race by the accidents of its history. You cannot judge the Negro race because it passed through a zone of slavery. The serfdom of the Anglo Saxon race was as real a zone of slavery for them as the enslavement of the Negroes was for them.

In the long run the destiny of a people depends upon the central worth of the heart. Why do Anglo Saxons today occupy a place of so great power? It must be because of some worth which they possess. The Negroes give evidence of qualities which eminently fit them for a place among the nations of the world. The qualities of strength and of fitness are as follows:

A. They have a fundamental power of endurance. Surely the Negroes have shown this quality through all their years of struggle against oppression. They have been able to stand under the strain, they have been able to "carry on." This is one of the qualities of a great race.

B. They have also shown powers of constructive imagination, without which there can be no real progress.

C. They have a fundamental optimism and lack of maliciousness, a heart for comradeship. Bitterness is not characteristic of the Negro race.

D. They have a fundamental religiousness of nature. The prophet and the seer is in their soul. This quality must never be lost. Germany with all of her wonderful progress lost her genius for God, and that is where she failed. The Negroes have the power to see the unseen; their future is before them.

Dr. Durham concluded his address by describing the courageous leadership of a young officer on Flanders Field. Three times wounded, he struggled forward to lead his men, and finally met his death in the great battle for justice and democracy. "This young man," he said, "was my brother in the flesh, and as he gave his life to see justice prevail in the world, I now pledge myself to do all that lies within my power to make justice prevail here in the land of my birth."

Resolutions of the Twenty-Fourth Annual Atlanta University Conference

The following resolutions are the expression of the members, delegates and attendants upon the sessions of the twenty-fourth annual conference.

The twenty-fourth Atlanta University Annual Conference for the Study of Negro Problems has continued this year the investigation of the American Negro and the Franchise, which it began last year.

This Conference is happy that the world war that was being waged at the time of the last Conference is practically ended with victory for those whose watchword was democracy.

A bold attempt is being made to erect upon the ashes of the dead past a new order. The world Congress sitting in Paris is striving to give to the world a new interpretation of inter-national and of inter-racial relationships. It is endeavoring to establish the principle that the developing of nations and of races must be accomplished not through the sword, not through destructive economic rivalry, nor through bitter antagonisms; but that this development and its security must rest upon the humane and sympathetic co-operation of mankind.

The conference desires to express its appreciation of the splendid part played by the Negroes in the recent war. We recognize the demand on his country by the colored soldier for his full place in citizenship. It was made by his patriotism and sacrifice for the common cause of world democracy. He needed only the call to high and dangerous service. He responded to the severe discipline of the soldier in camp and on the battle line, in spite of grievous obstacles which were often thrown in his way. Negroes in civilian life manifested the same high quality of heroic sacrifice and devotion to their country, and they too deserve their full share of the blessings of democracy.

The patriotism of the Negroes has developed in many quarters a change of attitude favorable to them; but they still wait for the full enjoyment of those rights which already are theirs by federal law, but denied them by political subterfuges in certain sections of this country.

We welcome with joy the recent Act of Congress, amending the Con-



The Savage Men



The Egyptians



"Couldn't Hear Nobody Pray" "Free at Last"



"Behold the Star! The Star will Lead You On"

stitution of the United States to grant suffrage to women. We trust that this amendment may be speedily ratified by the states, and we urge that Negro women as well as white women avail themselves of this opportunity to use their fundamental right for the advancement of good government.

We recognize the fact that the problems of race relationships are not national but human problems; that the history of mankind is in a large measure a record of conflicts between antagonistic classes and races. But the story of human evolution also teaches that human progress has been achieved not through the spirit of selfishness, but rather through the law of sympathetic co-operation.

Inasmuch as no social order can be promoted and made secure where there are contending elements working against each other, this Conference pledges its willing and hearty co-operation with all persons and agencies working for the establishment of harmony and mutual respect and helpfulness between the races, on the basis of the eternal and unalterable principles of justice.

JOHN R. SHILLADY,
WILLIAM SLADE,
THOS. I. BROWN.

The Graduates Honor Miss Swift

At the annual meeting of the Alumni Association, held on Tuesday night before Commencement, the principal feature was the commemoration of thirty years of continuous service by Miss Idella M. Swift. All of these years except the first she has been the head of the department of mathematics, serving faithfully and efficiently. The attendance at this meeting was unusually large. Dr. J. R. Porter, president of the association, presided in his usual felicitious way. Remarks were made by Dr. Adams representing the faculty; by E. A. Harleston, '04, in behalf of the earlier students of Miss Swift; and N. B. Herndon, '19, in behalf of more recent students. Mr. Harleston presented a beautiful bouquet, in which was concealed a purse of sixty dollars, as a token of the esteem of those who had been the pupils of Miss Swift.

The meeting then resolved itself into a welcome to some of our representatives who had been in service in France. Captain A. T. Walden, '07, Lieutenants W. H. Smith and H. H. Wimbish and Sergeant W. E. Scott of the graduating class, all spoke interestingly.

The reunion classes were then represented, enthusiastically, 1879 by Rev. E. P. Johnson, 1889 by Mrs. Mary Austin Jefferson, Mrs. Nellie Cooke Hamilton and Mrs. Florence Johnson Hunt, 1909 by Mrs. Ada Scott Dunbar, and 1919 by J. M. Jones. Other speakers were Mrs. Ida Ferrand Smith of 1881 and Mrs. Virginia Perry Banks of 1904.

The different speakers showed much enthusiasm for the raising of funds for the needs of the school and we believe much will be accomplished by the graduates this coming year.

The Great Unfinished Task

Baccalaureate Sermon by President Ware

Sunday, June 8, 1919

TEXT.—Thou shalt love thy neighbor as thyself.—*Matt. 22:39*

This was the theme of the baccalaureate sermon. President Ware took as a text the Second Great Commandment, "Thou shalt love thy neighbor as thyself." He spoke in part as follows:—This commandment is the divine authority for democracy. By democracy I do not mean simply a special form of government, however valuable that may be; I mean rather the spirit of brotherliness, expressed in the relations of human beings to one another. This spirit, if it be genuine and powerful in the hearts of men, will do away with oppression.

Limitations of War

The Great War with victory for the Allies has brought great hopes to all the small nations and to all the oppressed races and peoples the world over,—and with good reason, for have not the ideals of liberty and peace been the battle cry of the allied armies? We have been led to look for the freedom of all peoples, and for their union in a just and righteous peace, fostered by the League of Nations. And now we are impatient because, though the fighting is over, the ideals for which we fought seem not to have been realized. Do we not know that the most that war can do is to prepare the way for the continuance of the struggle upon a higher plane? The great task of human betterment must be carried forward by methods of peace and in the spirit of brotherliness.

The Vision and the Spirit

During the Civil War men also fought for liberty and union, and their hearts were stirred by great expectations of human betterment. We find this expressed in Emerson's Boston Hymn:

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.
Think ye I made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?

My angel,—his name is Freedom,—
Choose him to be your king;
He shall cut pathways east and west
And fend you with his wing.

This is the voice of a prophet speaking the will of God; but it was not to be realized even by the victory of the Union armies. Lincoln understood this. "It is for us the living," he said, "to take renewed devotion to the cause for which they have paid the last full measure of devotion." And Lincoln knew also the spirit by which alone there might be hope of success. Thus he expressed it, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right."—— All that victory in arms could possibly do for liberty was to prepare the way for the effective methods of peace.

The Glory of Patient Service

William H. Crogman, one of our first graduates, has expressed the gratitude of the freed people with rare eloquence. He said, "We are thankful today for the pen of Lincoln and the sword of Grant, but more thankful by far for the patient school ma'am who taught the Negro his letters, and set a million of us to reading." What! shall we exalt the humble teacher above the glory of the statesman and the soldier! The teacher was working at the great unfinished task left by

the Civil War. Her work was quiet, patient, unostentatious. It was a true expression of the spirit of democracy.

Overcome Evil with Good

Each new era of progress opens the way for new and broader applications of the spirit of brotherliness. It throws new light on old tasks. The Great War and these years to follow are no exception. We are all looking and praying for a New Day and a Better World. The responsibility is upon us to make these hopes real. What are we going to do to make good the sacrifice of our boys who have died in the war? Do we realize how delicate and how important our task is? First it is for us to see to it that there is lasting peace. In the June Atlantic Monthly there is a poem by Fannie Stearns Davis called Red Seed, which closes with the following verse:

Now perhaps there is Peace.
But dare you dream that you know it?--
The wind caught a wild red seed--
He will blow it— and blow it— and blow it.

I do not need to tell you what the wild red seed is. It is bitterness and hatred and revenge. It is the impulse to yield to the temptation of power, and to make those suffer now who made you suffer in the past. While the knowledge and the curse of war is fresh in our minds and hearts, we must overcome with the spirit of brotherliness the influence of the "wild red seed."

Solidarity of Human Race

The Great War has shed new light on the solidarity of the human race. The whole world has been involved in one great catastrophe; young men from the most remote parts of the globe fought shoulder to shoulder and died together, and the hearts of mothers thousands of miles apart were wrung by a common anguish. This great experience has taught the world anew that all men are of one great family. The differences which separate the people of different races and nations are like the waves that trouble the surface of the ocean as compared with the unfathomable depths of common human inheritance.



The Characters



The Audience

Woman's Rights

The New Day is destined to bring a fuller recognition of the rights of women. Perhaps we did not realize that the Second Great Commandment had its application to our regard for women, that she was a neighbor, and that there might be rights men kept for themselves which should be shared with women. We have been associated with nations in the war which have given to women fuller political recognition than our nation has up to the present time. Perhaps it is for this reason that the cause of woman's suffrage has made such progress with us lately. It is commonly acknowledged that the civilization of a people is marked by their respect for women. One of the tasks to follow the war is to see that women have their rights in spirit as well as in the letter of the law. Chivalry must be more than lip service. Men must no longer make playthings of women, but women must have the honor and respect which is due them.

All men want freedom from oppression, but the man who is a tyrant in his own home, and because he has superior physical strength bullies and oppresses his wife and children, does not possess the spirit of democracy, and has small reason to cry out against oppression.

Class Strife

In the wake of this war has come class strife and industrial revolution, and threats of spreading revolution. The Russian revolution gave promise at first of being a new and wonderful demonstration of the spirit of democracy. We hoped that at last the tyranny of the Czar had given way to a better order, but so far as we can learn it appears that tyranny has simply changed hands, and that the power in the hands of the people is being used as unscrupulously as it was in the hands of the nobles. The brotherly spirit is not there. It is strife of the most terrible sort between the classes. I do not believe that class warfare in this country or Russia or in any country can accomplish the will of God. It is unchristian in spirit and in method. Jesus seems to have ignored classes to find the essential worth

in each individual. His disciples were amazed that he talked with a Samaritan woman. He was criticized for eating with publicans. He responded to the need of blind Bartimæus and went to dine with Zacchæus.

That War Shall Be No More

Finally, one of the great idealistic purposes of this war was to end war. This was a war against war. How shall we set about this great task? Certainly not by compromising with injustice and evil, but by cultivating the spirit of friendliness, by making common cause with the justice loving and peace loving people of all nations in the high resolve to settle national and class differences by some more intelligent method than bloodshed, and the starving of innocents. Now that the war is over we can surely realize that the spirit of brotherliness reaches across the line that divided friend from foe. It did in war time, as some of the letters from our boys testify. Not long before our Lieutenant Rush was killed, he wrote of a young German officer whom his men had killed in a raid. And they brought his body in. He was only nineteen years old, and in his pocket was his Bible and in it they found the picture of a beautiful young girl. "Too bad he had to die," the lieutenant wrote, "but if we had not killed him he would have killed us. This is war." And then a little while after that Lieutenant Rush was killed; both these young men of promise caught in the tangle of circumstances called war. And in the heart of each, I doubt not, was the quality that might have developed into friendship and fine cooperation. That quality we shall have to work upon in the youth of the world in the coming time of peace. We do not have to suppress it; we must cultivate it and develop it. To do this will be one of the chief tasks of the "patient school ma'ams" of this reconstruction. It will often require heroism and moral courage, but when we succeed we shall have won the gratitude of multitudes of people the world over, and we shall bequeath a blessing to countless unborn generations.

Bring Dat College Home

By G. Washington Hodges, '20

Read by the author at the Junior-Senior Banquet, May 29, 1919

I's been sendin' you to college
Now fur six or seben years,
Since de mornin' dat you lef' me
I's been sheddin' bitter tears,
But I thought uv dat ole sayin',
Sunshine comes behin' de storm,
So my young man, when you finish,
You des bring dat college home.

I's been shiv'rin' by de wash-tub,
I's been sweatin' in de fiel',
Many times I's had to borry
An' I almos' had to steal;
But I held on to my patience,
Beat dem soap-suds into foam,
All de time my heart wus sayin',
He's gwine bring dat college home.

Folks here say you's gwine be nothin',
You des foolin' time away,
But I shake my fist an' tell 'em,
Wait ontel some future day;
I's got food enough fur winter,
Plenty clothes to keep me warm,
So you run on off to college,
Den nex' June you bring it home.

Don' you min' dese folks here talkin',
Dey ain't half as good as you,
An' dey's boun' to nag at good folks,
Dat's all dey know how to do;
So nex' spring when dog-woods blossom
An' de bees begin to swarm,
I'll be waitin' fur to see you
When you bring dat college home.

I don' mean bring home de buildin's
Or to wreck dem good folks place,
Bring home Christun education,
An' dat high-tone college grace;
You des grab dem 'fessors' habits,
Hol 'em tight thu win' an' storm,
Den when you git yo depluma,
Take 'em all an' light fur home.

Show dese folks here dat you's got 'em
By de speeches dat you make,
By de specks dat you 'll be wearin,
An' de way yo coat-tail shake;
But don' git above de people,
Settle down an' cease to roam,
Be a light in yo own village,
Be a college here at home.

The Automobile Night School

In making preparations for the army training detachment which was to have been with us during the winter, but which never came, we procured equipment for training auto drivers and engaged the services of Mr. Dewey H. Parker who had conducted similar classes at the University of Michigan Army School.

At the suggestion of Mr. H. S. Hilley, Vocational Supervisor for the public schools in Atlanta, we opened an automobile night school at the Knowles Industrial Building. Mr. Parker, who had obtained a position in the city, took charge of the night school under the general direction of Mr. George K. Howe, our instructor in Mechanic Arts. The army equipment was available for instruction and the entire expense was borne by the city of Atlanta under the provisions of the Smith-Hughes bill, and by the fees of the twenty-four men who took the instruction.

The work continued for four months, January 9 to May 12. In his report, Mr. Howe describes the course as follows: "The school work consisted of lectures, oral and written quizzes, shop-work, and the discussion of questions asked by the men relative to their individual work. The lectures had to do mostly with the different parts of the automobile chassis and the engine—names, different types, mechanical functions, adjustments, etc. A little time was given to the subjects of ignition and carburetion. Throughout the course much attention was given to the means for keeping the machine in good running order."

Mr. Hilley was much pleased with the work and proposes that the night school be continued next year with the addition of classes in carpentry.

