

EDUCATIONAL NUMBER



TEXAS

OKLAHOMA

NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXII

DALLAS, TEXAS, THURSDAY, AUGUST 3, 1916

Number 52

EDITORIAL

The season is rapidly approaching when old students will be making preparation for return to college and multiplied hundreds of young men and young women for the first time will be seriously debating where they shall attend school. The Advocate sincerely desires that it may be of service in inspiring its young readers with an ambition to go to college and may aid them in the choice of a college. For this reason, as for a series of years, it presents again its Educational Number to its readers.

* * *

Our Educational Number this year is unusually rich in instructive and inspiring contributions from practical educators. "The New Education," by Ivan Lee Holt, professor of Hebrew and Old Testament Literature in Southern Methodist University; "The Home As a Factor in Education," by H. A. Boaz, president of the Texas Woman's College; "Effect of Environment in Character," by F. P. Culver, pastor of Austin Avenue, Waco; "Importance of Correlating Schools," by J. E. Harrison, president of San Antonio Female College; "Christian Education—A Necessity," by Hoyt M. Dobbs, dean of the School of Theology of Southern Methodist University; "The Junior College for Women," by J. O. Leath, of the North Texas Female College; "Parental Responsibility in Education," by Bishop James H. McCoy; "The Place of the College in our Educational System," by C. M. Bishop, president of Southwestern University; "The Junior College," by W. K. Strother, president Alexander Collegiate Institute; "Does the Church Need Preparatory Schools?" by V. A. Godbey, president Central Institute; "The Church Secondary School," by Geo. S. Slover, president Clarendon College—these are among the excellent contributions in this issue. Each of these very practical discussions will fully repay for its reading any one who is concerned with the problems therein discussed. And we send out these splendid contributions with the sincere hope that many parents may be quickened as to their responsibility for the education of their children and that many new faces may appear in all of our colleges this fall as the result of their reading.

THINGS UPON WHICH EDUCATORS ARE NOW AGREED.

Educators are now agreed—in theory at least—upon the things which determine the making of a college course of study. These things are two in number: the nature of the student and the kind of world in which he is to live.

These things are so apparently self-evident and withal so fundamental that one wonders that nearly 1800 years of the Christian era were consumed before educators definitely agreed upon them. Their discovery may be said to have ushered in the era of the "new" education.

From the days of Pestalozzi, the Swiss educator (January 12, 1746-February 17, 1827), the nature of the student became more and more the determining element in the making of the course of study. From the days of this famous man educators have increasingly understood that the primary aim of education is not to teach subjects, but to develop and train the powers of individuals. In the "new" education the student is given priority over the subject; the student is the end and subjects are only the means. The nature of the student, indeed, has become determinative of the whole course of study.

Educators now build their curricula in view of the complex nature of the student. And because the student is a sublime synthesis of the physical, the intellectual, the social, the moral and the spiritual, our courses of study today prescribe the gymnasium and athletics, logic and history, literature and science, philosophy and religion. The aim of the curriculum is the development of the whole man. All educators today deery a "mutilated" education and all stand unitedly for a "complete" education.

The second determinant of the present-day college course is the kind of world in which the student is to live. It is proposed that his course of study shall properly relate him to present-day problems. It is proposed that the curriculum shall acquaint him with the conditions of his own day and equip him to play well his part in the world which now is.

Precisely this is the underlying reason for the "vocational" courses prescribed in modern colleges and universities. Journalism, typewriting, bookkeeping, engineering and a hundred other things are prescribed solely that the student may easily adjust himself to the commercial and social world in which he lives. The making of both a life and a living is the objective of the modern course of study and upon the underlying principles of such an education educators today are agreed.

WHY THE CHURCH MUST CONTINUE TO EDUCATE.

With the rise of State universities the work of educating the youth of the country is increasingly being shared by the State. The Church for thousands of years occupied alone the field both of lower and higher education. The first universities of America were distinctly Christian and ecclesiastical in their origin. Today there are quite as many students in State universities as are to be found in denominational or Christian colleges.

The people are being taxed for the support of the State institutions of learning and, if we judge correctly the signs of the times, the number grows of those who ask why the Church should further burden itself by maintaining its own colleges and universities. Why should the Church, it is asked, longer continue to educate?

We wish to answer this question with a quotation from a section of the report of the trustees of Columbia College, dated November 2, 1853. The report is found in that remarkable volume by Clayton Sedgwick Cooper, "Why Go to College?" After defining the real mission of the college course, namely, "to direct and superintend the mental and moral culture," the trustees say: "The demand for what is termed progressive knowledge * * * and for fuller instruction in what are called the useful and practical sciences, is at variance with this fundamental idea. The public generally, unaccustomed to look upon the mind except in connection with the body, and to regard it as a machine for promoting the pleasures, the conveniences, or the comforts of the latter, will not be satisfied with a system of education in which they are unable to perceive the direct connection between the knowledge imparted and the bodily advantages to be gained."

This is to say that the trustees of Columbia College more than sixty years ago began to protest against that view which leaves the cultural in education out of the account and which values education purely for its utilitarian advantages. More than sixty years ago the wise trustees of this great Eastern college protested against a commercialized education.

Well, what would these trustees not say were they living today? The colleges of today have no more resisted the materialism of our age than has the realm of business itself. It is the truth to say that large numbers of our colleges are almost utterly commercialized. They prescribe courses which have as their end the making of a living rather than the making of a life. They seem to have forgotten that the student is related to a spiritual world as well as to

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OUR EDUCATIONAL VIEWPOINTS

PARENTAL RESPONSIBILITY IN EDUCATION

BISHOP J. H. McCOY,
Birmingham, Alabama.

The writer lived once in a cotton mill town and knew a worthless specimen of the genus homo who lived in ease and smoked the pipe of peace while his brood of children, cheated of practically every chance in life, supported him by their labor in the mill. His viewpoint was as unalterable as it was primitive. These children were his—he had brought them into the world—and they owed him what they could earn with their little hands and at the immeasurable price of their chance in the world. That lazy lout is a type—an exaggerated one, mayhap, but still a type—of a persistent parental attitude that is one of the most reprehensible things human eyes ever looked upon.

It is the surviving brute, the most primitive man in a man, that can say to his child, "You owe your being and capacities to me—therefore you exist for me." No man has the slightest moral fitness for parenthood who does not reverse this order and say, "I owe my being and capabilities to you; and all that can be done by mortal means is mine to do for you."

The mightiest and most solemn responsibility a man ever assumes is in bringing a child into the world, with the measureless and unescapable responsibility for its life and character and destiny the act involves. And I have thought many a time that when all is said and done and final estimate is made of a man at his grave, the ultimate test of his success lies in what he has made of his children. If he fail there, no measure of success in anything else can so compensate as to mark him a man who has succeeded in life.

God leaves much to us in making our children into the kind of men and women they should be. We are laborers together with Him in doing everything; but in nothing does that partnership give to the human member of the firm so much both of privilege and responsibility as in the training of children. For some years the only authority the child knows is that of the parent—and so, in a sense, during that time the parent takes the place of God in his rule over the child. After a while the human fatherhood will introduce and interpret and be superseded by the Divine Fatherhood. And if reverence and obedience to authority have not been fixed under the human government, rebellion and moral breakdown may be looked for under the divine government. God does not make even a winesap apple out of the sour crab without the co-operation of the human agency. If man does not his part in the program, the crab continues a crab forever. This law of human co-operation and responsibility is accentuated as the products of the colaborsip rise in the scale of values. When the level of the moral is reached, co-operant man becomes a very vice-gerent of God. A parent is left far more by the Almighty in the matter of the child's character than of its body. Character takes time and the play of the highest human influences with the Divine Spirit, therefore a child's long physical dependence on its parents is a part of the divine plan to concentrate and perpetuate these influences for the end of the higher maturity.

One of the supreme tragedies of life lies in the failure of so many men and women to conceive of, much less to perform, those higher functions of parenthood involved in the intellectual and moral preparation of the child for its life. How many mothers are tenderly solicitous for the child's health who give no thought to its rights of protection against ignorance and vice? How comparatively few glimpse the full range of God's requirement of parental provision for the life of a child? He who thinks that a child can live



by bread alone is not fit to be a parent. The Scripture so often quoted and so narrowly applied, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," contemplates more than bread and clothes and shelter and medical attention. Indeed, these are the least of the things a good parent will "provide" for his offspring.

Horace Mann, than whom few men have thought more deeply and earnestly on these things, says: "Two grand qualifications are equally necessary in the education of children—love and knowledge. Without love, every child would be regarded as a nuisance, and cast away as soon as born. Without knowledge, love will ruin a child. Nature supplies the love; but she does not supply the knowledge. The love is spontaneous; the knowledge is to be acquired by study and toil by the most attentive observation and the profoundest reflection." Love that does not contemplate and devote itself to the child's highest rights and interests may be a curse instead of a blessing.

It is little if anything less than a crime to bring a child into the world these days without giving it the chance an education gives in the competition that ignorance is finding harder every day. It doesn't answer the argument for a parent to cite cases of men who have succeeded without an education. They lived in another day and under different conditions than those his boy will meet. Statistics show that the proportion of uneducated men who succeed making their mark in the world is steadily decreasing. In other words, as the world grows in knowledge, ignorance every year finds the lever by which it would lift life's burden shortened. The man who knows is getting the long end of it.

Out of the stupendous follies of men is the piling up of money for their children to inherit, instead of putting it into their minds and characters. It is millionfolds better to train a boy to earn a dollar and then to know the place of a dollar in God's

scheme of things, than to give him a dollar. One of the wisest and best men of my acquaintance said to me, "I have given my children all the money they should have, if they are any account; and a great deal more than they should have, if they are not any account."

It cannot be questioned that one of the supreme duties of a parent is to give his child the most thorough education that lies in his power. Anything less than that is a betrayal of a divine trust. But now arises another question—it is not simply an education that is involved, but something qualitative and moral in education. This brings in the whole matter of the atmosphere, the motive and the objective in the education of a boy; and this, again, necessitates consideration of the range and comparative values of the interests that are to be served in the process of education. If life is no more than a matter of meat and drink, then a technical training that will increase and insure earning capacity is enough. But if life rises to higher levels of righteousness and peace and joy in the Holy Ghost, then more than economic interests are to be taken account of in determining the scope and rationale of education.

And all this leads to the final word, that the parent has a tremendous responsibility in determining the type of an education his child shall have. And by every consideration of authority and competency, he should select the school in which his children are to get their ideals, their adjustments, the atmosphere of their lives, as well as their capacity to earn money.

My own experience as a college president, confirmed by that of many other schoolmen with whom I have talked, is that the very large majority of our young people decide for themselves where they shall go to college. And in most cases this is a weak and blind surrender by the parent of a heaven-given authority for the mere whim of an ignorant and immature child.

Our Christian schools incorporate the loftiest ideal of education. Let our Christian parents exercise both wisdom and authority in placing their boys and girls where the highest and most formative influences will concentrate upon them for the noblest ends of life.

The Christian College is the place for a Christian man's boy and girl.

CHRISTIAN EDUCATION—A NECESSITY

REV. HOYT M. DOBBS, D. D.
Pastor First M. E. Church, South, Fort Worth, Texas.
Dean-Elect S. M. U., Dallas, Texas.

"The man who can convince the Christian world of the close connection between the



maintenance of Christian colleges and the perpetuity of the Church, will be a benefactor of the human race." These words are even more true today than they were when spoken by Timothy Dwight more than a decade ago. Ninety per cent of Protestantism's trained workers have come from Christian schools, colleges and universities. Our highest interests individually and collectively in both Church and State, at home and abroad, make it necessary that we maintain the institutions which have produced this army of workmen; for the Church cannot accomplish its mission or do its work in the world without adequately maintaining its supply and recruiting stations.

The reasons which have heretofore been urged for the maintenance of the Christian institution of learning are still valid—if anything even more so than a quarter of a century earlier. The enormous sums of money which have been put into State schools does not for a moment release us from the obligation and the privilege of placing our Christian institutions on firmer foundations. The State University by the very character of the institution is not allowed

to do the kind of work for which the Church school was created. Because of lack of agreement about certain principles it has come about that some of the noblest elements of education have been eliminated from public institutions whose leaders would gladly welcome the privilege of including the very elements of which we speak. More than once those engaged in work in institutions of that character have indicated the need. Only recently President Elliot pointed out that it was impossible to inculcate the principles of morality effectively without religion. A wider and wider recognition of this fact is seen in the character of men who have been chosen recently to serve in State institutions. These men believe in the ideals for which the Church has stood in educational matters, and are our friends in the great cause.

George Washington, in addressing the new Republic, said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Let us with caution indulge the supposition that morality can be maintained without religion." A Christian jurist recently made the statement in the calm atmosphere of the courts that America was in danger of admitting into its public education all the facts of the universe except the supreme fact of religion, which is, after all, the fundamental influence in many of the movements of mankind. There is undoubtedly a heavy drift in public opinion toward the view of the Church in this matter, and the Christian institutions of

learning through centuries of sacrifice and struggle have been largely responsible for the conviction now becoming so firmly seated in the public mind.

The highest interests individually and collectively in both Church and State have thus been conserved as they are always conserved when the Christian spirit is infused into the larger life of humanity. "Organizations have a right to exist and are only valuable in so far as they ultimately in the benefit of mankind."

The age in which we live is one in which religion must increasingly find expression through institutions and institutional forms. The Christian spirit has ever striven to embody itself in worthy institutions. The noblest institutions of society and of history have been the visible symbols of a deeper and more lasting reality. Spiritual life and power sooner or later institutionalize themselves in order that they may endure and prevail. Wherever religion has been found in institutional forms adapted to the needs of men, the greatest good to the greatest number has been the result. The Christian institution of learning meets the test of truth and efficiency. And it is a notable fact that "the men who have loomed large in the educational world have been, without exception, almost, devout worshippers of God and animated by the religious impulse."

But, in addition to these reasons, there is a new and emphatic demand for the Church school because of the transitional period through which we are passing. Of course, in a certain sense every age is an age of transition. Dr. Alexander Whyte used to say that this fact was so self-evident that he doubted not but that Adam and Eve made the same observation as they passed through the gate of Eden. However, it is a noteworthy fact that ours is an unusual sense is an age of transition. The creation of unprecedented wealth three-fourths of which throughout the world has been made since the close of the Civil War; the social discontent; the titanic struggle in Europe; the reconstruction in the realm of thought; the readjustment in the realm of human relationships, to say nothing of the great reforms and almost universal effort to put the Christian spirit into the various departments of the world's life—these conditions now demand more than ever that the Church shall continue to put into the work of the world the strongest and most trusted leadership it can command.

It is the hope of the Church that through its educational institutions it may capture the minds that will do this work of reconstruction in the realms of thought and affairs of the world tomorrow. The men will meet these conditions successfully only as they do it in harmony with the principles of the great Teacher and Founder of Christianity. Strangely enough, the principles of the Man of Galilee are increasingly applicable to the world's life as that life becomes more intricate and complex. These principles must ultimately be applied to larger and larger areas of humanity's activity. There is, therefore, enormous need for men and women who will approach the needs of the new day with open minds, with caution, and with progressive conservatism. Their minds will be open to the facts of divine revelation as well as to the facts of human science. The central teachings of Jesus ought to be a major element in the curriculum of all educated persons. Thus shall we the more effectively shape the destiny of civilizations.

This work of readjustment and of reconstruction in thought, relationships, and affairs, must be done by men and women who are rightly related to the central principles indicated above. Some of the great names of the last century might have had added luster, had they been more intimately associated in formative periods with personalities dominated by Christian influence. No man can calculate the difference which might have been made in the life of Darwin if he had been taught to approach his work in the spirit of a Humboldt or a Newton. The motives which prompted a Wesley or a Gladstone would doubtless have thrown the life of Spencer on the side of Christianity.

Labors correspondingly far-reaching must be wrought in our own

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rests individually both Church and men conserved as served when the infused into the unity. "Organizations exist and are far as they utilize of mankind." we live in one in increasingly find institutions and "The Christian en to embody it-institutions. The of society and of he visible synd more lasting life and power tionalize them-they may endure ver religion has tutional forms is of men, the greatest number . The Christian ig meets the test cy. And it is a e men who have educational world exception, al-pers of God and gious impulse." o these reasons, emphatic demand ol because of the through which course, in a cer-e is an age of lexander Whyte fact was so self-cted not but that the same obser-ed through the ver, it is a note-s in an unusual transition. The edented wealth hich throughout made since the ar; the social ic struggle in ruction in the be readjustment an relationships, he great reforms effort to put into the various world's life-- demand more hurch shall con-e work of the and most trusted amand. the Church that ial institutions it nds that will do ruction in the ad affairs of the e men will meet. cessfully only as y with the print t Teacher and nity. Strangely is of the Man of gly applicable to hat life becomes complex. These mately be ap- larger areas of There is, there- for men and roach the needs open minds, with repressive conserv- will be open to evelation as well man science. The Jesus ought to n the curriculum ons. Thus shall rely shape the ns. ljustment and of hought, relation-ust be done by are rightly re-principles indi- of the great tury might have l they been more l in formative lities dominated e. No man can ce which might be life of Darwin t to approach his f a Humboldt or motives which or a Gladstone e thrown the life side of Chris-

ingly far-reach- it in our own

generation. The representative advocates of the Church school believe that the thinkers and the builders of today and tomorrow may be brought within the range of Christian influence. The new generation may bring even greater names than those mentioned. The noble spirit at the center of all Christian education makes it entirely possible for a man "to believe in thinking" as well as "to think in believing." It insists that the freedom of religion and the freedom of science must be alike courageously defended, and that the lessons of accuracy learned in the laboratory are also lessons which may be translated in terms of integrity in the moral realm.

But teachers and missionaries are not the only product of the Christian institutions of learning. Preachers and laymen at work in the many fields of life show also what may be expected from these sources. In the city pulpits and in the rural districts we find the men trained in our schools. In the editorial chair, in the home field as well as abroad, in Sunday Schools, in city slums with lamps of light, and as chairmen of boards and committees in the local congregation and in the great Connection, may be found today the men and women who were impelled to enter these fields by the spirit operating in the schools of the Church. There are to be sure some notable exceptions—but they serve to prove the rule of which I speak. The Church school may change its form somewhat and may be reorganized and grouped in new combinations, but it will not be superseded. The experience of all the great historical denominations demonstrates their fundamental importance, and instead of doing less, we shall be compelled to do more for them.

In all of this there will be no narrow spirit of sectarianism. "Education, wherever one gets it, is the chief formative force in a man's development." The Church has taught from the beginning that to omit the religious element—the most important element—is to make an irreparable blunder in the creation and development of personality.

Our home and foreign missionary work are essential. Neither must be allowed to suffer. But he who supports the institution of Christian learning supports every cause of the Church. In these institutions men have kindled in their hearts the missionary passion. Here they get a vision of the world as Christ saw it. Here they learn that the true end of all education is the erection of a symmetrical personality devoted to the glory of God and the service of one's fellowman.

"A great genius is not necessarily a great man. He may be a Napoleon in the well-ordered sweep of ambitious war, but not therefore a great man. A man is great not as the launcher of the thunderbolt, but as the asserter of justice, the avenger of perjury, and the protector of innocence." The Republic makes its appeal to Christianity for a citizenship which can be trusted to its own hurt—a citizenship upon which great enterprises may be safely built. The Christian view of God and the world must enter into the making of the best and greatest men and women of this or any other day. Into the stream of the world's thought and life the Church schools have been pouring such men and women for a long time. The need is just as imperative today, and the conditions are more favorable than heretofore. The great educators of our time, whether in Church or secular schools, have come to the conclusion that there can be no true education without religion.

Dr. J. M. Greenwood, once President of the National Education Association, made the statement that the Bible is the only literature which chastens and subdues the human spirit. Peculiar conditions for which no individual is responsible have brought it about that in our public system of education this great body of literature cannot be studied; but we are fortunate in that so many of our teachers in that system have come from the influence of the Christian home. It is to be hoped that the patience and persistence of the men and women who have labored to correct this may be ultimately rewarded—and the indications now are more favorable.

What then shall we say of the sphere and prerogative of the Church school of tomorrow? The old-time objections are disappearing. It used to

be urged that education should be left to the State. But we have already seen that the State school can in no sense duplicate the work done by the Church schools, and that the leadership in many of the State institutions is friendly to the aims and ideals of the Christian institution. There is no longer disagreement. Another objection was that the benevolent claims of the Church ought to have the moneys of the Church. But we have already seen that the fountain from which the benevolent impulses flow is the Church school. Another objection has been that we have taken care of them long enough and that they ought no longer to need our gifts. But if we are to keep the religious institutions open to the large number of the noble boys and girls who come from homes of moderate means and of the great middle class, we shall do it only by continued support—even more largely than we have done in the past, because all other scales have been enlarged.

Many reasons lead us to conclude that the Church will continue its work, it may be with some revision and adaptation to changed conditions, in the realm of life and character. Without it the Church cannot meet

The movement to establish two universities in our Church is of recent development and was partly brought about, as everybody knows, in consequence of the loss of Vanderbilt University. Because of its recency and of the circumstances attending the Vanderbilt matter, this movement is just now absorbing almost exclusive attention. But while it must command the hearty and self-sacrificing support of us all and will unquestionably be carried forward to success, it should not be allowed to divert our attention and interest away from the more important work of maintaining and improving our Church colleges, which are the backbone of our system and absolutely essential to its life.

The expression "more important" is used here without qualification and for various reasons:

I. It is the business of the Church to make men and women. It cannot be the special aim or function of the Church to make engineers, pharmacists, dentists, lawyers, doctors. It is to the everlasting honor of the American college, which is the one typically American educational institution, that its ruling ideal and its molding influences have been such as to tend to exalt the notion of cultured manhood above mere vocational expertness and the power to get ahead though it has contributed to efficiency and leadership in social and civil and religious life more than has any other single institution in our civilization. And, more than any other agency, except the Church itself, it has kept alive the idealism and appreciation of spiritual values, which has alone prevented the complete surrender of our national life to that gross materialism in philosophy of which a selfish commercialism is the natural expression in human activity. If the Church should fail to maintain and increase its equipment and power to serve humanity through these agencies, it would speedily become the victim of its own suicidal folly.

II. The college occupies that particular place in the educational system which makes it the guardian of young men and women at the most critical period of their lives, religiously and intellectually. This period begins when they are just freeing themselves from the restrictions which have been about them as children and have bound them more or less closely to the family hearthstone. They are instinctively and inevitably entering now into wider social relations and are conscious of a growing independence of parental authority. They have out-

grown the educational methods which are suited to childhood. They are beginning to undergo that mental reconstruction of which we know as a commonplace in the story of adolescent development but which to every young human as he goes through it is full of strange awakenings, some of them delightful, but many of them edged with the most poignant pain. The consciousness of powers and passions, almost unknown before, thrills through his being in mysterious impulses; and, like a rudderless boat with its engine throbbing, he beats about in a dangerous sea. It is during this period that the college receives him and undertakes to direct his further development. And if it be a "small college" and a Christian institution in the fullest sense, it is the safest place for him in the world. He is sheltered from many of the winds of temptation that blow; but he is put to the test and disciplined in the complex relationships of a tight little republic which strains his powers to the utmost, but gives him his chance to assert himself and play his part. The student body constitute his world; the faculty are a sort of "superintending providence" who seek to direct that world and each individual student in it, so that it may become a well-ordered society in which every member is filling his place in some normal way and growing in grace and knowledge. Of course faculties make many mistakes, and many students fail; but, judged by those who may be properly called the product of the college, those who actually complete the college course, I repeat, the Christian college is perhaps the most efficient social and religious institution which our civilization possesses.

III. The relation between faculty and student body in the college—the small college—gives the institution a distinct character of its own impossible to the large university or to the college connected with it. It has become the fashion in recent years to belittle the importance of the intimate personal association between student and professor which most of us now in middle life remember as perhaps the most significant feature of our college experience. But this is to ignore certain elements in human nature which universal observation has made a part of our common knowledge, and which psychological study has abundantly confirmed. And furthermore, this is an attitude which can be maintained consistently only by one who attaches but slight value to the place of religion in education or who at least tries to place the responsibility for religious training elsewhere rather than upon the institution in which the youth receives his intellectual instruction. For it is useless to deny that the most powerful single influence upon the moral and religious life of the developing youth is that of personal association with and friendship for those

whose superior strength and attainments are supported by moral and religious earnestness. If the Church does not maintain its small colleges, for this reason alone, if for no other, it will be untrue to the methods which were made valid by Jesus himself and which have been its most effective means of propagation ever since his day. The members of the teaching staff of the small college are brought into such close contact with the students and have such constant supervision of them that their responsibility is tremendously increased, as well as their opportunity. This weight of responsibility may explain why many prefer to teach in the larger schools. But the breadth of opportunity also explains how so many men of the very largest mold have been willing to expend the energies of their lives in the more fruitful work of the small college.

IV. As has already been intimated, the college is all that is left us in our American system which continues to stand, though with some difficulty, for the old ideal of "liberal culture." Vocationalism has practically captured the universities with some more or less exceptional cases among the older institutions. Technical and professional (including normal) schools are multiplying, and their influence is added to the growing tendency to make "education" mean simply special training for some specific vocation or life work. Many are denying the validity of the older notions of culture which conceived of each individual student as intellectually "the heir of all the ages," as seeking to make himself familiar with the life and thought and achievements of the historic peoples of the world, as cultivating sympathy with and understanding of the various leading interests of humankind, and as all the while building up within himself that grace and strength of character and that sensitive, aesthetic appreciation of beauty, goodness and truth by which man lives the life of the Spirit.

It has been said that "nothing is more futile than to argue against a tendency;" but, on the contrary, nothing is more imperative for conscientious men than the duty to labor to correct a wrong tendency. We have not the space to go into the matter at length, but we may be sure that the disposition manifest in exuberant utterances of various teachers' associations in praise of "vocational" education does not give us the last word of wisdom concerning educational principles. College curricula and college atmosphere have doubtless been too far removed from practical life, and there is much value in practical training. But life itself in its largest significance is spiritual. The present dominant tendency in philosophical thought is back in the direction of appreciation of the spiritual. And the institutions which recognize these latter facts and serve this better tendency are those which have the promise of the future, and especially are they those which the Church should do its utmost to foster.

Our Church colleges are the institutions which can best do the work and maintain the traditions and influence of liberal culture without surrender to the overwhelming vitiation of the life of youth by the crowd in the large university and in the city.

V. Another consideration of the utmost practical importance to the Church is suggested by the fact that colleges can be planted and maintained in a sufficient number of localities to take advantage of the effect of proximity of location on the attendance of students. It is a well-known fact that colleges receive the largest portion of their patronage from the territory contiguous to them. This is even true of the most famous and the best of our American universities, and especially of the colleges connected with them. It could be shown that a surrounding section of country smaller than that comprised in the average Annual Conference of our Church furnishes every American college, with one or two possible exceptions, with the very large majority of its students. The cost of travel between the home and the school has something to do with this. But much more important is the effect upon the minds of parents and children of the very presence of the institution in the general region to which their own lives are mostly related. So that it is manifest that the planting of a Christian college within a certain territory has approximately

THE PLACE OF THE COLLEGE IN OUR EDUCATIONAL SYSTEM.

REV. C. M. BISHOP, D. D.

President Southwestern University, Georgetown, Texas.



The movement to establish two universities in our Church is of recent development and was partly brought about, as everybody knows, in consequence of the loss of Vanderbilt University. Because of its recency and of the circumstances attending the Vanderbilt matter, this movement is just now absorbing almost exclusive attention. But while it must command the hearty and self-sacrificing support of us all and will unquestionably be carried forward to success, it should not be allowed to divert our attention and interest away from the more important work of maintaining and improving our Church colleges, which are the backbone of our system and absolutely essential to its life.

the same effect upon the educational life of that territory as the establishment of a Church in a community has upon its religious life. And a Christian denomination may be the proper establishment of good colleges provide for and maintain the influence of religious education throughout every section of its territory.

VI.

Finally, it is evident that a comparatively large number of colleges are needed in order to justify the establishment of a university at all or to maintain it as such. The outstanding definitive mark of a university is its physical and professional equipment for doing graduate and research work in all the departments of knowledge for which the college course furnishes the fundamental preparation. In fact, the true university is that in which such work alone (including certain professional work) is offered. The maintenance of a college in immediate connection with a university is of very questionable educational propriety, both as to the motive behind it and as to the results upon the moral and religious life of the college students. And if the Church is really trying to serve the interests

of religious culture by its system of educational institutions, it should move with the utmost caution in the further development of its plans. Its unfortunate experience in the last few years should teach some other important lessons in addition to the necessity of having the charters and deeds of its institutions so written as to guard the right of control by the Church. But, in any event, if the Methodist Episcopal Church, South, is to have two universities, properly so called, it should also have the colleges necessary to provide them with an adequate constituency of prepared students.

In view of all this, it is therefore high time that the authorities of the Church were taking stock of all their educational resources and were reaching some definite plans for the perfection of their system of instruction. When this is done, it will, the writer thinks, be seen that by far the most important part of our work is that which the Church as such can do only through a sufficient number of well-equipped small colleges. And then, if it is not too late, we will concentrate our efforts upon the business of endowing and otherwise maintaining these institutions.

THE NEW EDUCATION

REV. IVAN LEE HOLT, Ph.D.

Southern Methodist University, Dallas, Texas.

It would be impossible to point out the exact time when the function of the school ceased to be the mere imparting of instruction, and became the making and moulding of a richer and more efficient life. The period of transformation was a time of criticism and a time of experiments; it was a time of investigation and a time of adjustment. Perhaps we can assign the last quarter of the last century to the transformation period. Changes in the industrial world and life, and unusual social changes and developments forced the answering of such questions as these: Is the course of study arranged so as to fit one for life in a modern world? Ought a student to learn all theory and have no practice? Is culture or efficiency the ideal of education? How can the child be aroused to a keen enthusiasm for his work? Ought all children to have the same instruction? As these questions were asked the school became more conscious of itself than ever before. The technique and process of education were under investigation and the school sought to know itself. Furthermore the conception of the child as a slowly developing personality influenced educational theorists and the child was studied. Psychology received emphasis and became the leading science of the school.

The discussions and investigations of these years of transformation resulted in establishing as facts what some of the more conservative educational leaders called "fads and frills." Books on child study were issued by the score. Psychological laboratories revealed the process of learning and knowing. Normal schools were founded in numbers, and instructors delighted to ridicule the idea that education is a process of cramming with facts. Subjects were eliminated from the course of study, some of which had been tried for only a few years and had been studied for centuries. Conventions of educators declared the chief aim of education to be the building of character, and though an individual exude facts and make ever so many claims to condition, he might still be of the uneducated.

The conclusions of this period of transformation have become working hypotheses for us in this age of the new education. There are still changes and criticisms, but an educational theorist cannot startle people and arouse antagonism as he could fifteen years ago. The children of the past twenty years have been used as subjects of experiment, and though the teachers of this time may use some of the methods of the years that are gone, they use them as methods tried and favored. The college and university have been just

as eager to adjust themselves as the elementary school. Let us proceed to ask what are the curriculum, method and purpose of the new Education.

President Hyde, of Bowdoin, has put the new social ideal of education in these words: "To make one at home in the world, and friends with all which it contains, is the object of the school." A curriculum of study will be made up of literature, science, mathematics, philosophy and history as before, but the student will start from his own surroundings and his own world to look out, around, behind and before. His eyes and ears reveal to him a natural world and that he studies. He asks questions about its flowers, its rocks, its streams, its mountains, its sun, its stars, its Creator. His educational curriculum is a vital one, because the object of his study is the breathing and palpitating world about him.

To be sure he is interested in the history of the development of rocks and trees and men and races. But he does not start with Adam or the creation, and he does not care to know the process of development merely to boast of knowing it. If an acquaintance with the past history and ancestry of a race will help him to know that race as it exists in his world, he wants to know it. If a race that has disappeared or a language that is no longer used helped to make his present world, he will study that he may know its contribution to his world. He has no patience with the studying of a subject because men used to study it; he does not care to undertake a line of investigation merely because it may reveal some interesting and curious facts. A recent writer has suggested that we burn all of our text books and forsake all of our school buildings; that we take boys and girls out into the fields and woods and mountains and cities and there find our school houses and text books. This is an unusual but suggestive statement of the curriculum proposed for the new education. Latin and Greek may still be retained, but not for the reasons that have been urged in the past for their retention. History must reveal not only a living past, but a larger present. Science must not content itself with exploding the theories of last century, but must reveal something of the life processes of today. Subject matter for study may be taken from the past, but it must serve the present. It may be permissible to study the lifeless, but it must be that which has given its life that the present order of life may be.

How has the method been changing? The kindergarten is itself an answer to the question. Arithmetic, geography, elementary spelling—these have been considered as the very essence of knowledge. They are recognized now as mere symbols, and sometimes as very poor symbols. The effort has been made to bring children into touch with more vital symbols. They may learn as they play and laugh as they learn, because the

acquiring of knowledge does not necessarily belong to an atmosphere of silence and repression. Land is provided for the making of real mountains, and clay for the modeling of river beds, in order that the child may show he understands his world and in order that he may have real symbols for the acquiring of further knowledge. The alphabet is not learned as formerly; it has become simply symbolic. In the university the teacher announces to a class in sociology that the method of the course will be a series of investigations of social conditions in the university town and the presentation to the class of the results. The authorities of the college determine that it is best to establish a system of discipline and government within the college, as nearly resembling the self-government in the outside world as possible. Mere technical formalities will deaden and render cold the enthusiasm and the heart of the learned. The method of the new school is one that would form a connecting link between the happiness of a real home and the "glory of the great world." Manual training and everything in the way of method suggested by the phrase belong to the method in the new education. So does the elective system in our colleges and universities.

The new curriculum and the new methods reveal the new purpose. It is not enough to know how to read; one must learn to read right and

wholesome things. People who know how to read and write and figure, and nothing else—these are the ones who become the tools of political tricksters and fanatical jingo agitators. If a man's education is of the mere formal kind, he will become a stronger force for good or evil one, but only heaven can tell which one. "The education which is to give wisdom to its scholars and security to the community," says one of our leaders in the new education, "must induce not the mere smartness that comes of formal facility in intellectual gymnastics, but the reverence and love that comes of communion with the solid realities of natural facts and forces and fellowship with the thoughts and deeds of human hearts and hands."

The new education will furnish a surer basis for sane living and right thinking. In the world of nature and in the world of humanity about us is God revealed in his love and beauty and holiness. Unless the student is rightly acclimated to these two wonderful worlds his education is godless. His school may have prayers and religious exercises and his education be godless in a truer sense than that we ordinarily term so. Starting with an investigation of his surroundings and following his investigation with a vital method, a man may come to the realization of the purpose of the new education, namely, the living of a fuller and richer life among and with his fellows.

THE HOME AS A FACTOR IN EDUCATION

REV. H. A. BOAZ, D. D.

President Texas Woman's College, Fort Worth, Texas.

The home is the great determining factor in the school life of the student. The home in which the child grows up influences his attitude toward the school which he attends. In a large measure it determines the school he attends—how long he attends—his relations to the teachers, pupils, and his books. The home is the strong determining

factor in the entire life of the child. It makes or mars. As the home so is the child. The teacher in the public school can easily read the home life of the pupil without going into the home. A cultured child comes out of the cultured home. The home influences radiate in the tone and bearing of the child. The well behaved and refined child comes usually from cultured surroundings. There are exceptions of course. The rude and boisterous child tells with ease the character of home from which it comes. The uncultured home where there is no refinement of manners, no regard for gentle breeding, sends out the child that clearly reveals the nature of the home; it could not be otherwise. I do not refer to wealth or dress, I refer to gentle manners and good breeding. Some of the most gentle and refined children come from homes where there is no evidence of wealth but much evidence of refinement and culture.

The attitude of the home toward the school determines the attitude of the child. If the home is sympathetic and harmonious with the teachers, so will be the child. If the home is indifferent and out of sympathy with the school, so will be the child. Every home should cultivate interest in the school and maintain a strong sympathy with the institution of learning where the children may be. The ability of the child to do good work in the school is determined by the parents. Brightness or dullness may be transmitted from parents to children. When both parents are dull and slow to learn in all probability the child will manifest the same stupidity. When the parents are bright and well trained mentally they usually transmit this readiness to learn to their offspring. "Blood will tell." Children are like their parents. Intellectual as well as physical traits may be transmitted from parents to child. The parent may transmit not only blue eyes, red hair, or a big nose, but they may transmit a bright mind, a high temper, or a natural leaning to the right or wrong. Some children come into the world with inherited

tendency to good; some with inherited tendency to evil.

The right sort of environment may turn the tendency from evil to good, while unwholesome surroundings may prove the reverse. For this reason the home wields great influence in determining the life of the child. The home ought to be the most sacred precinct on earth; it ought to breathe the very atmosphere of heaven. The home ought to be like a small section of heaven brought down to earth in which to rear our children.

Not only in the public school does the home determine the school life but the same is true in the college. The home determines almost entirely whether or not the boy or girl will attend college. It is not always a question of finance but of ideals set before the family. The family where there is no ideal of college life will rarely send a son or daughter to college. A home that is completely secularized, where the youth hears nothing of books, learning, or college life is not likely to inspire an ambition for a college career. On the contrary where the youth hears constantly of books, colleges, men of learning, even though there be little or no wealth, there will be an ambition stirred for a college training and such ambition will likely be realized.

Sometimes associates outside of the family circle awaken such ambitions and a college career is realized by a son or daughter who does not come from a home of such ideals. These cases usually occur among high school students who have a teacher with a vision. I have often thought that the greatest work of the teacher is to set forth such ideals and inspire such careers. There is no greater work for the teacher than the discovery of "diamonds in the rough" and the proper preparation of these for their rightful places in society.

The home not only determines whether the son or daughter shall go to college, but determines what sort of a school shall be attended. This is a question of prime importance in the life of a college student. If high ideals of a first-class college are constantly held before the young man or woman, such ideals must tell in the final decision of the college to be chosen. Too much ought not to be left to the judgment of the student. Fathers and mothers with growing sons and daughters ought to keep themselves informed about schools as well as about the bent and tastes of their children. They with superior knowledge ought to know what is best for their sons and daughters and guide them discreetly into wise ways.

College days are the most important days in the life of a young man or woman. During these plastic years they ought to be under the most

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Miss Yocum is a teacher of national reputation. This summer for the fourth time is teaching musical pedagogy to the Catholic piano teachers of all of Texas, and the entire Southwest, who are assembled at Our Lady of the Lake College at San Antonio. She also has won recognition as a concertist, having appeared at New York and many other large cities.

THE HOME AS A FACTOR IN EDUCATION.

(Continued from page 4)

wholesome religious influences. During these years they must get a firm hold upon the realities of life; they must have an independent faith in God. They must have a personal religious experience. These are the most dangerous years and should be guarded with the greatest care. During these years they fix their faith and form their habits for life. If led astray they rarely ever come back to the faith. The college fixes the faith of the student. Its very atmosphere has its influence. The college need not teach religion in order to determine the religious life of the student but the very atmosphere of the institution is felt in the religious life of the

student. A godless atmosphere is the most dangerous situation for any pupil. Such a situation has made shipwreck of the faith of thousands of young men and women. If you desire the faith of your sons and daughters undermined no surer way can be found than to place them in such situation. On the contrary, if you desire the faith of your children strengthened in these plastic days, place them in the religious atmosphere. Only yesterday I met a cultured Christian woman who said to me, "Doctor Boaz, while my son was in Polytechnic College he made profession of faith in Christ; on his return home he assisted in conducting family worship; later he attended another institution for his work in the law and since leaving there he has had nothing to do with religion." A hint to the wise is sufficient.

IMPORTANCE OF CORRELATING SCHOOLS

REV. J. E. HARRISON, D. D.

President San Antonio Female College, San Antonio, Texas.

To me has been assigned the task of writing for the Educational Number of the Texas Christian Advocate one thousand words on the above subject. I think I can say my thoughts on that subject in half that many words if I leave off preliminary remarks. So here goes.

The Methodist schools of Texas should be correlated and some amicable and just method of correlation should be agreed upon at an early day. Southern Methodist University, by the wish of Texas Methodism, is to be the head of the system. As the head of the system it should stand alone as the head without annex or by-product. By this I mean that S. M. U. should not grant diplomas to any except to those who take the work in the University.

S. M. U. should be built up to the point of monetary ability that enables her to give her teaching to the Junior and the Senior years, leaving Freshman and Sophomore years to be done in our other schools capable of doing that work efficiently.

There are some very cogent reasons for this. I call attention to a few:

1. This method will do away with all rivalry between Southern Methodist University and our other two schools at Georgetown and Fort Worth, respectively. If these two schools are to continue, as at present, we cannot have complete correlation.

2. The University must have the custom permitted—freedom granted to its students. So S. M. U. must allow students, without reference to immaturity of years, a freedom that is very dangerous alike to young ladies and to young men of immature years.

The study of university life, I

(Continued on page 10)

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2. Is the largest college for women in Texas, having matriculated 805 students during the session of 1915-1916.
3. Has a faculty of sixty women and men, who received their education and training in the best colleges and universities of America and Europe.
4. Has a plant consisting of fourteen substantial, commodious buildings located on a high hill near the center of the seventy-five acre campus.
5. Is a permanent part of the State's system of higher education, and is recognized as a college of the first class by the highest educational authority of Texas.
6. Offers instruction in the following courses of study: (1) the Household Arts Course; (2) the Literary Course; (3) the Fine and Applied Arts Course; (4) the Manual Arts Course; (5) the Rural Arts and Science Course; (6) the Homemakers Course; (7) the Music Course, including piano, voice and violin; (8) the Expression Course; (9) the Commercial Arts Course; (10) the Preparatory Course; (11) the Vocational Courses; (12) the Summer Courses, including (a) the regular college courses, and (b) the summer normal institute subjects required for all grades of teachers' State certificates.
7. Has its courses of study so organized that groups of subjects or integral parts of them may be taken in one year, in two years, in three years, or in four years; and, in all proper cases, certificates, diplomas, and the bachelor's degree are awarded.
8. Has provided wholesome living accommodations in three State dormitories, under the management of a trained dietitian; in the Methodist Dormitory, under the management of Mrs. F. B. Carroll; and in refined, private homes, located near the campus and convenient to the College buildings where the same safeguards, regulations, and standards of conduct obtain as in the dormitories.
9. Is the only State institution of higher learning in Texas devoted entirely to the proper education and training of young women.
10. Has a resident woman college physician, and a trained nurse, who look after the health of the students and give instruction in physiology and home nursing.
11. Offers systematic and properly organized physical training under the direction of one of the best directors of physical education of the country.
12. Provides for attractive, durable uniform dress, in good style; offers free tuition to all students; and teaches economy as a part of one's education. These items, combined with the policy of the College in all other matters, and considered in connection with the high quality of the service rendered, make the sending of a young woman to the College of Industrial Arts for her education and training a safe and wise investment.
13. Any one who completed five college subject-courses of 108 hours each, including one subject-course in education, receives without examination, from the State Superintendent of Public Instruction, a teacher's State first-grade certificate. The same work may be counted also towards a diploma and the bachelor's degree.
14. Was the first college or university in Texas to offer broad and thorough courses in home economics; and because of its thorough work in this field, it has furnished more teachers of home economics to the public high schools, the colleges and the universities of the State than all other Texas educational institutions.
15. Has the most complete and the best equipped laboratories in home economics of any college or university of the Southwest.
16. Is the originator of the plan of demonstration cottage instruction, on a strictly scientific basis, and is the only college or university in Texas which owns and operates in the interest of young women a demonstration cottage.
17. Was the first college or university in the State to offer the bachelor's degree in home economics.
18. Was the first State institution of higher learning in Texas to organize and maintain a school of music, giving instruction in piano, voice and violin, and including four years of work, leading to certificates and the bachelor's degree in music.
19. Has a Department of Expression in which both class and individual instruction is given by members of the faculty who have had eminent success as platform readers and as teachers.
20. Has a Young Women's Christian Association, with a specially trained secretary who assists in looking after the social and the religious life of the student body. A Bible Chair, under the auspices of the Methodist women of Texas, has been established at the College. The courses in this department are undenominational, may be counted towards the bachelor's degree, and are given by an A. M. graduate of the University of Kansas, who has had Bible training in Oberlin Theological Seminary, and experience in Bible teaching. The moral and religious atmosphere of the College is wholesome.
21. Offers to the students each year an unexcelled artists' course, including numbers from the best attractions available. The artists' courses of 1915-16 included Rudolph Ganz, Kitty Cheatham, Zoellner String Quartette, Clifford Devereaux Company, the New York Philharmonic Orchestra, and others of great merit.
22. Enjoys the confidence and the support of the people of Texas and of the community in which it is located. Denton is a town of cultured, refined people, of good Churches, and of high moral ideals, there being no safer, better college community anywhere.

For further information concerning the College of Industrial Arts, or for catalogue of the session to begin SEPTEMBER 12, 1916, address

F. M. BRALLEY, President
COLLEGE OF INDUSTRIAL ARTS
DENTON, : : TEXAS



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The First Year at SOUTHERN METHODIST UNIVERSITY

A Record That Should Be The Joy Of Every Methodist

ATTENDANCE

The attendance during the first year at Southern Methodist University has been the educational surprise of the decade, if not of the century.

There were matriculated during the regular session, the Summer School and the Summer Normal, a total in all departments of 907 individual, bona fide students. Of this number 706 were matriculated during the regular session.

Of the work during the regular year President Hyer made the following report to the Board of Trustees:

This 453 regular academic undergraduate group has never been equalled in some of our oldest and most reputable colleges (Vanderbilt had 315 in 1915). The total enrollment of 706 has never been equalled, so far as I can learn, by any institution in its first year. The University of Texas had 221; Chicago 698. The most interesting figures are the 453 members of the four college classes and the 90 ministerial students.

With this record for the first year, what a marvelous outlook there is for Southern Methodist University in the future!

FINANCE

In spite of the fact that it was a year of organization and in every respect without precedent, the University operated during its first year with a small net profit. Our Methodist people may rejoice in this really unexpected showing. The result proves the wisdom of the plan of the founders.

FACULTY AND GENERAL FACILITIES

It has been a matter of commendation from all sections of the country that Southern Methodist University got together for its first year's work a faculty that proved itself able to hold the standards of the institution even the first year in a conspicuous place in the march of educational progress. Educational experts who have visited the institution in considerable numbers during the year have extolled throughout the country the excellence of the instruction. Not one jot or tittle has this new institution fallen under the standard.

Even less baseless was the fear that the faculty could not adapt itself to the needs during the first year. The satisfaction of the students and the acceptability of their work prove the unanimity of action and the thoroughness of organization. Methodism has reason to congratulate itself upon this strong organization of Christian educators.

It must be borne in mind that S. M. U. has no preparatory department and no students are accepted in any department who do not evidence the necessary 14 entrance credits by graduation from an affiliated school or by examination. Only two of these entrance credits may be conditional. No better class A college work is done in the Freshman, Sophomore, Junior and Senior Classes open to both sexes than is offered in S. M. U. In addition to the College of Liberal Arts, complete courses are offered in the School of Theology and the Department of Fine Arts. Degrees are granted on the completion of these courses.

Outlook For Year 1916-17 Even More Glorious
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- Cleburne District—Fourth Round.
- Venus, preaching, Aug. 13.
- Brazos Avenue, Cleburne, preaching, Aug. 20.
- Alvarado, preaching, Aug. 27.
- Main Street, Cleburne, preaching, 11 a. m., Sept. 3.
- Anglin Street, Cleburne, preaching, 8 p. m., Sept. 3.
- Godley and Cresson, at G., Sept. 9, 10.
- Joshua and Egan, at J., Sept. 16, 17.
- Glen Rose Sta., Sept. 24, 25.
- Lillian, at Cahill, Sept. 30, Oct. 1.
- Parker, at R. V., Oct. 7, 8.
- Grandview, Oct. 8, 9.
- Glen Rose Mis., at White Church, Oct. 14, 15.
- Walnut Springs, Oct. 15, 16.
- Granbury Cir., at Parsonage, Oct. 21.
- Granbury Sta., Oct. 22, 23.
- Barnesville, at B., Oct. 28, 29.
- Venus, Q. C., Oct. 30, 3 p. m.

- Alvarado, Q. C., Oct. 30, 7:30 p. m.
- Burleson, at Everman, Nov. 4, 5.
- Morgan, at M., Nov. 5, 6.
- W. W. MOSS, P. E.

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IMPORTANCE OF CORRELATING SCHOOLS.

(Continued from page 6)

think, will reveal the fact that the startling number of moral lapses lie in the fields of the Freshman and Sophomore years. Two things account for it, namely, undeveloped character and university freedom.

Now, I hold that the Methodist Church in her educational system must consider the morals of young manhood and of young womanhood of more importance than all other phases of education combined. If, then, the immature girls and boys entering Freshman are in danger of moral wreck under the liberty permitted in university, correlation should be effected primarily and principally on the basis of preparedness against the assaults of moral evil upon our young men and young women.

The highest functions of the Church school at this time is to preserve the moral and religious integ-

rity of the young life of the country. Dismissal for moral obliquity will not avail; prevention of moral obliquity is the word.

3. In the correlating of the Methodist schools the University should be required to hold up the standard of loyalty to Methodism in all things, and each school coming under its leadership as the head of the system should be required to maintain a careful discipline in moral and religious matters. If a country boy or girl learns the theater habit or the ballroom habit at a Methodist school or college or university, it were better if that boy or girl had attended a State school, for the reason that it is far more disastrous to the boy and to the boy's home community for him to carry such habits out from a Church school than to bring them from a State school.

I conclude, therefore, by saying that if the Church would begin aright on the schedule of the correlation of her schools, let her begin on the matter of morals and religion, and work out to science and literature.

EFFECT OF ENVIRONMENT IN FORMING CHARACTER

REV. F. P. CULVER, D. D.

Pastor Austin Avenue, Waco, Texas.

There are three great forces that enter into the formation of character: Self-determination, or will, environment, and heredity. I think that I have written them in the order of their relative importance. Personal self-determination must be the controlling factor, else man would be the product of circumstances over which he had no control. Were he not free to determine his own actions, then there would be nothing in human conduct to condemn or approve, nothing to brand with censure or celebrate with praise. Man is more than the creature of environment and heredity; he is what he wills to be. Were there not some inherent force by which we could rise superior to circumstances, then progress would be at an end. I have scant sympathy with this modern tendency which seeks to lay all the ills of the individual to the charge of society. Such a thing pushed to its logical conclusion would mean the denial of personal responsibility.



But after every possible thing has been said about the sovereignty of the will or its imperial authority, it is still true that environment is a powerful factor in the formation of character. The will needs re-enforcement, needs to be strengthened in its struggles to maintain lofty ideals and achieve worthy conduct. Environment does this very thing, helps to make strong the will in its battle for the right. The touch of a strong hand or sympathetic heart has often steadied and re-enforced a wavering will till it would reassert its authority and regain its supremacy. No will can maintain the heights of supreme authority without the aid of a stimulating or sympathetic environment.

Some one has said: "I am a part of all that I have met." This may be an exaggeration; but whether it be an overstatement or not, there is enough truth in it to make it startling. It is impossible to escape the influence of your environment. Everything touches you and sometimes to the quick. Silently, but surely is the loom of environment weaving into the texture of your character its threads of gold or baser metal. The laws of association are as fixed and definite as the laws of gravitation. We can no more escape the laws of the one than we can the laws of the other. They work out their effect upon us and within us inexorably and remorselessly for good or ill. You cannot be made immune to the wicked social conditions amid which you move any more than you can to the nobler forms of social endeavor to which you give yourself. And it is well that this is so; for while it fixes with certainty the influence of the evil, it also makes sure the influence of the good which may triumph in the end.

Heredity would give permanent setting to character were it not for the modifying and transforming ef-

fect of will and environment. A bad heredity may be modified or overcome by a good environment. As our heredity, at best, is none too good, then our environment becomes vastly significant. Because of its powerful influence in the formation of character, the selection of a school for the education of our children becomes a question of paramount importance. We cannot be too careful at this point, for the years spent in college either make or break the student. The atmosphere of the institution is daily and unconsciously breathed, a taking in of that which may hurt or bless. If that atmosphere be created by men big and good, the student will have a better chance to build the bone and sinew of the strongest, noblest character. An atmosphere that is charged with doubt and low or vicious ideals is not healthful for plastic character. The ideals of his Alma Mater are wrought into the very being of the student.

One reason for the Church school is to create the right kind of atmosphere. If it does not do more than the private or State owned schools to create an environment that will inspire noble ideals and build robust character, then why the strain and toil to build them? But the Church schools have done this very thing and are trying to do it more and more. Their history is their best apologist. The long roll of their distinguished and honorable alumni bear irrefutable testimony. Whence the two great men, without stain or blemish upon their private character, who have recently been nominated by their respective parties for the chief place in our mighty Republic? Princeton and Brown.

What one gets from the books is not so powerful in the building of character as what one gets in the classroom and on the campus. It is not so much things as personality that influences in the formative periods of character. The book informs and broadens, but when we stand in the presence of a great personality the whole being thrills, flows out in admiration, and is lost in the spell woven about us. Men are our teachers more than books. The work of the great teacher is to inspire with his personality. It was the glory of Arnold, of Rugby, that he lived in his students. So the most potent environment is personality. Brick and stone wrought into architectural beauty do not create the best for us, but men. When you have surrounded the youth with great and good men you have put him in the most wholesome and inspiring atmosphere possible. Where will you find such men if not in a Christian school, where they unhampered touch and lead out the spiritual forces of the young life? Much that I learned from the books in college has passed from me long ago, but the touch of my old preceptor, Dr. A. S. Andrews, one of the truly great men of the South, still abides with power. More than all the books, more than all the buildings with their equipment has he been to me through the years.

Our ideals so powerful in the for-

mation of character are born and sustained in the hours of our association with others. And as these ideals come to us in the early years of life, how important that the young student be surrounded by those men who can create for him the noblest and sublimest ideals. Don't make a mistake in the choice of the institution for your boy or girl; it may be fatal.

(See also page 12.)

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Ever since its foundation it has been the constant aim of Meridian College-Conservatory to turn out the highest type of Christian manhood and womanhood, properly developed mentally, morally and physically.

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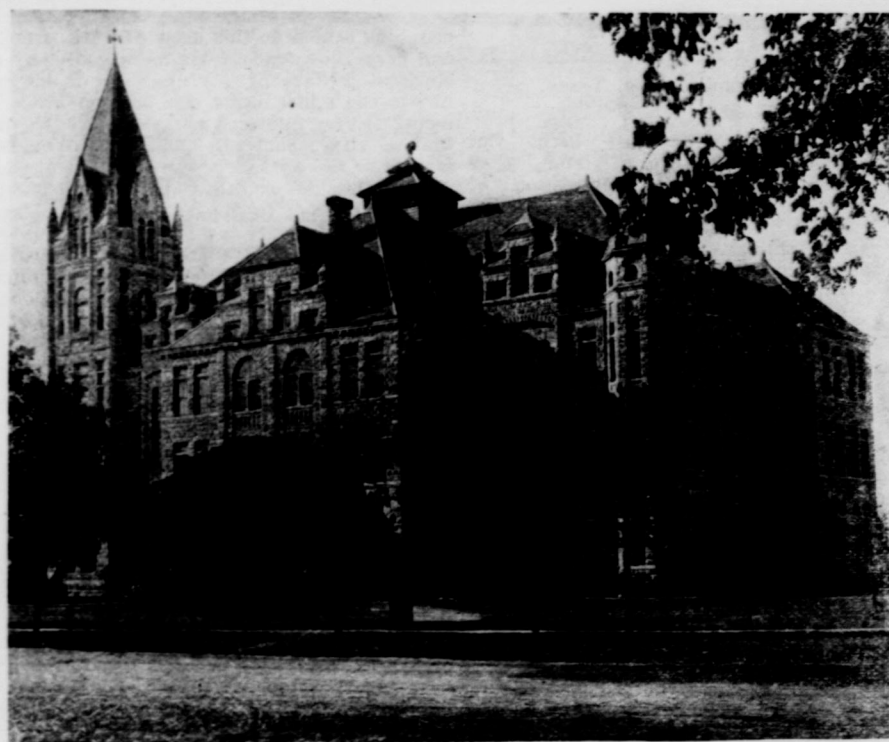
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ADMINISTRATION BUILDING

Southwestern University

Charles McTyeire Bishop, A. M., D. D., President

Increase of Equipment, Faculty and Income are evidences of continued advancement of Southwestern University. The completion in September of the Williamson County Science Hall will afford Southwestern perhaps the most modern and complete laboratories for the study of Chemistry, Physics and Biological Sciences possessed by any college in the South. ¶ The appointment of Dr. W. S. Nelms, Ph.D., Columbia University, to be associate professor of Physics; and of Rudolph Kleburg, M. A., The University of Texas, to be associate professor of German, materially strengthens a faculty which already commands the respect of the educational world. Both of these men come to S. U. with successful teaching experience, as well as brilliant scholarship. ¶ The addition of more than \$50,000 to our productive endowment appreciably increases funds available for operation of the University. This fixes for all time the status of Southwestern University as an "A" grade college. ¶ The Old Fitting School property becomes this year a public high school for Georgetown. The sale of our historic landmark will be regretted, for sentimental reasons, by former students. Yet its sale relieves the University of the expense of maintaining a preparatory school, and gives the institution new dignity as a strictly "A" grade college, offering only work of college rank. The funds thus derived will help make permanent the standing of Southwestern as the leading College of Southern Methodism.

Under direction of Professor Arthur L. Manchester, the Fine Arts Department of Southwestern University is keeping pace with the advance of the College. Our Dean is recognized as one of the most distinguished directors and teachers of music in America. At one time Editor of *The Musician*, formerly Associate Editor of *The Etude*, recently President of The National Association of Music Teachers, and now President of The Texas Association—all of these honors stamp Professor Manchester as a man of rare personality and proven ability. His power to impart his knowledge and enthusiasm to his pupils is no less remarkable. Teachers in the Department were selected by Professor Manchester for their ability to instruct no less than for their standing as artists. ¶ The degree of Bachelor of Music, requiring supplementary literary work is offered, and music may be elected as a minor for the Bachelor of Arts degree.

The thoroughness of Southwestern University needs but little telling. The success of its graduates is its best recommendation. That its work has stood the test of more than 40 years, and is now recognized at par by the leading universities of America, is most positive proof of excellence for faculty and equipment. ¶ The fact that there has been no case of serious illness among the occupants of the Woman's Building, during nearly half a century, is undeniable proof of satisfying health conditions. ¶ Whether viewed from the standpoint of health, accessibility, moral and social surroundings, or freedom from evil influences, the location of Southwestern University is ideal. ¶ After all is said, it is the challenge of more than 10,000 men and women who have gone out from Southwestern University during nearly fifty years to great service in Church and State all over Texas that most splendidly inspires young men and women to noble effort, high ideals, and the building of sterling character. These things help make Southwestern a very sacred place to the boys and girls who enter her halls.

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Young women at Southwestern University are enthusiastic over the work in pageantry under Miss Kuykendall—the Christmas Pageant, the May Fete, and the proposed plan for making permanent our Spring Music Festival. Student organizations furnish a wide field for individual activity and development. Four literary societies, athletic association, press association, oratorical association, an active Y. M. C. A. and a working Y. W. C. A. give practical training in those qualities demanded for efficient Christian citizenship.

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First Grade and Permanent Teachers' Certificates are granted by the Department of Education of the State of Texas to students who complete the required courses of study at Southwestern. Practical teaching under careful supervision gives our graduates the best actual experience. An efficient Teachers' Bureau helps students secure positions. During three years the demand for Southwestern University trained teachers has been greater than the supply.

THE JUNIOR COLLEGE.

REV. W. K. STROTHER, A. M.

President Alexander Collegiate Institute, Jacksonville, Texas.

It is the purpose of this article to enumerate some of the reasons for the necessity of the Junior College. The writer, after fourteen years as President of a Junior College, believes that the Church can do no greater work in Christian education than to properly foster and maintain her various Junior Colleges.

It requires a large endowment to operate successfully a standard college, while a college doing only the Freshman and Sophomore years, as does a Junior College, can be maintained out of the current income. However, the best results will only be reached when these schools, too, have some productive endowment. It is possible for the Church to have these small schools located at proper places throughout the territory and thereby reach a larger per cent of the people that need the education and probably would not get it through the large colleges, and while the Junior Colleges are building up themselves they are stimulating the cause of Christian education and helping to feed and build the standard colleges.

The large per cent of public schools are unaffiliated and rural schools running only five to seven months out of the year. Only a small per cent of the students graduating from the public schools are prepared to enter the Freshman year. The pupils coming from the short term and unaffiliated schools are very poorly prepared even in the grades that they have nominally completed, and this class needs the special advantages that the Junior College alone offers them. They are well prepared in some studies and very deficient in others and not prepared for any high school grade. The Junior College classifies the student in each individual study and places him just where he belongs and builds him up on his lower grades and evens up his course for college work, all of this under competent teachers.

However, the Junior College is not only for the pupils from the unaffiliated schools, but has many advantages for the graduate of a standard high school. Many of the high school graduates are most too young to be thrown entirely on their own resources and responsibilities. They have been accustomed to parental oversight and co-operation in their studies. Experience teaches that the average high school graduate—the average Freshman—needs some one to keep in touch with him, take the place of the affectionate oversight of the parents, encourage him to work, meet his classes, stay in his room at night, shield him from temptations and sin. O how many of our boys

have gone astray just here! Cut loose from "the apron string," eyes opened to the vilest temptations of city life. Even a member of the Senior class has been known to take a Freshman to the house of "ill repute." University government does not, cannot check on a boy only in the classroom. A Junior College that does its duty throws the personality of every individual teacher over its students, not only in the classroom, but in the study hall, in the home life, social life and religious life. So that when the Junior College course is completed the student is certainly better prepared for university life. The great work of the Junior College is in handling the pupil through this critical formative stage.

The Freshman and Sophomore years in a Junior College are the upper classes and there is distinction and value in being in the high classes and in the graduation at the completion of the Sophomore year.

Only professors of departments teach the high classes. Freshmen and Sophomore classes in Junior Colleges are therefore taught by the best teachers in the institution, while usually assistants and tutors teach these same classes in the larger colleges.

The Freshman and Sophomore classes in a Junior College are high classes and never crowded. These same classes in a standard college are many times larger and are taught in sections. In the small college the student has every advantage, personal attention and assistance of the teacher.

Power of leadership is one of the greatest accomplishments and affords the greatest satisfaction in college life. The Junior College is the natural field of development of leadership. The student graduating in a high or preparatory school has the opportunity of leadership and is cultivated in that direction; if he goes into the larger institution he must be a looker-on, since the high class man will have every advantage. On the other hand, if he attends a Junior College, he will be one of the advanced pupils and in the natural position for leadership. When he graduates in the Junior College he will pass to the Junior class, be a high class man in the larger institution and be prepared for leadership there. One learns to do things by doing them. This applies to all phases of college life, in classes, societies, athletics, etc. The student with a Junior College diploma has many advantages.

In conclusion: The Junior College should satisfy the requirements of the General Board of Education of our Church and the college branch of the State Teachers' Association, and when that is done the work in a Junior College in Freshman and Sophomore years is equal in every respect to the same class of work under the best teachers in the standard college.

DOES THE CHURCH NEED PREPARATORY SCHOOLS?

REV. V. A. GODBEY, Ph.B., D. D.

President Coronado Institute, San Marcos, Texas.

The last report of the Department of School Visitation of the State University reveals the fact that in the entire State of Texas there are only 202 schools which are affiliated with the universities and colleges of the State. Only 164 of these have 14 or more units to their credit, and the most of the 164 have only 14 units. This list of affiliated schools includes all the private institutions and all the academies of all the Churches, as well as the high schools of the State. It appears, therefore, that we have less than one high school to a county in the State. A very small per cent of the high schools are located in towns which can furnish proper boarding facilities

and oversight for a youth away from home. A still smaller number can furnish suitable instruction in music, art, expression, voice and other of the arts, and the provision made for instruction in chemistry, drawing, physics and general history is very poor, if attempted at all. The department of visitation of the University is rendering a service of inestimable value in calling attention to the need for better equipment, better buildings and better courses, but it will take years to reach the goal towards which this department moves. The Church is building institutions of higher learning, but entrance to these is restricted to those who have the training previously required. Under the conditions which exist in the largest per cent of the communities in this State, it is not possible to prepare for entrance into college, and the aspiring youth must go away from home. Where shall he go to prepare for college? What school will furnish hon-

est work, comfortable surroundings and a good environment? Can the city high school do this class of work and properly safeguard the moral and spiritual welfare of a young boy or girl in the midst of its city environment? Every informed person knows that no city school will undertake to look after the welfare of the boarding pupil. Outside of school hours the pupil must look to his own welfare. The ordinary county town is not adequate to the task, even though it be nearby. Boarding facilities are inadequate, the course is the least required to enter the colleges, and the religious advantages are often inferior. A pupil left to drift about in this way is quite likely not to make the most of the advantages that are offered, and so there is danger, not only of moral decay, but of inferior mental training. Nearly 100 students undertake to enter the State University every year and fail because of the lack of proper preparation. Many of them become discouraged or change their life plans and are heard from no more as seekers after knowledge. Some of them seek private schools and Church schools and make preparation which leads to their admission into the institutions of higher learning.

It is the belief of the writer that the Church is under obligation to carry a full share of this work of preparation. The age of the high school is the most impressionable of all the years of human life. This is the age of mental disturbance. It is the age when crime begins. It is the age when most preachers were first conscious of a call to preach. It is the age in which the largest number of persons decide for Christ and join the Church. If the Church settles the questions which must be settled in this period, it will sow seed in the academy which will finally be reaped by the entrance of the youth into the care of the Christian college. We are working hard to build the lofty stories of our educational edifice, but who will build

the foundation? Recently the writer saw a splendid building which was cracked from the gable to the ground. Any one knew at once that the trouble was caused by an inferior foundation. Complaint has been often made by the great schools of the East that our work in Texas is crippled because the elementary training is insufficient. The Church ought to seek to do first-class work all the way through, and in order to do this, it should make provision for some first-class foundation work. We let our academies drift along if they can, and die unwept if they die, and seem to think lightly of the loss, but the day will come in which the Church will look with regret upon this day of folly. If the Church gives up the academies altogether it will ultimately be discovered that the loss to the pulpit, to the missionary field, and to the Church schools in patronage is greater than we believe today. This is not a new view of mine, but has grown with the years. And if the Church can be awakened to a sense of the importance of the academy, a new day will dawn upon our educational work.

Our educational work should be carried on without overlapping and without competition. The entire force should pull together for a common goal. The president of the academy is the only school man who can reach the various communities of the conferences. He ought to go there, not only to present his own school interests, but the whole educational interest which his conference has approved and undertaken to provide for. All this is perfectly possible, and it requires only religion and common sense for its accomplishment. The president of the academy is the man that ought to start it, and if he does it, he becomes the ally and agent of all the colleges of the Church in his vicinity, and he ought to receive their co-operation in like manner. Let us start a new and improved educational policy in our Church at once.

THE CHURCH SECONDARY SCHOOL

REV. GEO. S. SLOVER

President Clarendon College, Clarendon, Texas.

One of the prime missions of the present-day Church is to teach. Without effective teaching, there cannot be very effective preaching. The process of education, among other things, is a harmonious development of the spiritual and mental faculties of man. These should develop simultaneously. Otherwise there would be a lack of unity, or a one-sided person.

The Church in recognition of its obligation has undertaken a complete system of literary education, extending from the primary department up through the university. The latter has and continues to receive its full attention in the press. The Church preparatory school, however, and the junior college have been neglected to a certain degree. This paper will deal briefly with certain phases of the junior college and college preparatory school.

Of recent years there has been a new interest aroused in the junior college. Associated with the junior college is the preparatory school. It is recognized universally that the critical period in a child's life is the transition from the public school to high school. If this can be successfully tided, nothing remains but to give the boy or girl a chance to grow physically, mentally and morally. The junior college offers no excuse to the high school graduate to drop out upon the completion of the eleventh grade. A higher goal is constantly held before him which usually leads him to graduate. A diploma from the junior college is very tempting to add two years more and secure the degree from a standard college. Then such a person is prepared to be a blessing to the community in which he lives. The day is past when education is for self alone; the welfare of society is the first consideration with every State in planning its educational program.

Thus we see the junior college offers a continuity of work which inspires many students to press forward to a completed education. The next function of the secondary school is also important. Our public schools from a legal necessity fail to enter into religious education. There is just as much need for the religious education as for training in the classics, etc. If it is true, as some assert

it to be, the Church is weakening in power and influence, then it is because of a neglect of religious education. The Church secondary schools do not or should not neglect religious education because our public schools do—it becomes all the more a sacred obligation. Do not misunderstand—the Church school is not to be dogmatic—the child is to be as free as ever in his belief. However the basic principles and facts upon which our religion is based should become a part of every person's heritage. We receive our scientific, literary and historical heritage, but we are being cheated out of part of our religious heritage. By religious heritage I do not mean the doctrines of any particular Church, but the great truths which underlie all of the great evangelical Churches.

This duty is sacred because of one thing. The child enters the secondary school at the most plastic age. This is not to be abused but properly directed. The right performance of this opportunity and duty will give to the Church a host of stalwart Christian men and women who will win the world for Christ.

The Church secondary school should first of all, to be successful, be run on a solid business basis. The moment a school loses the confidence of the business men of a community for valid reasons, it loses its influence and opportunity to accomplish what it might do. Our schools have been run on a rather haphazard basis in this respect. If the Church is to aid in the support of a school, it should not be allowed to incur unreasonable debts and obligations. The men in charge of our schools should be business men as well as school men. Given this, then the only thing requisite for success is proper patronage of the people of that district. If these two things are secured, our Church schools will be as well equipped and as efficient in every respect as the best State institutions. What the Church schools lack now in the way of equipment, as some do, they make up along other lines previously mentioned.

Based upon my experience in Clarendon College for the past nine years, and signs of a reawakening among the best people of our land, I see a

(Continued on page 14)

Meridian College

MERIDIAN : : : TEXAS

MERIDIAN COLLEGE

has come to stay in our Church school system. In its seven years of existence it has won a wider reputation than any other of its kind. No other school can boast of a more loyal student body. It is a law of nature that things for which there is no need will pass out of existence and things for which there is a need will grow and prosper. Why is this true?



G. F. WINFIELD, A. M., President.



T. H. MINOR, A. B., Dean.

THE JUNIOR COLLEGE

has come to stay in our Church school system. It has been approved by the United States Bureau of Education, by a number of States through special legislation and by six of the leading denominations. It has been fostered in Europe for years and Commissioner Claxton says we must have it. Recently the committee appointed by the College Section of the State Teachers' Association to classify all of the higher institutions of learning completed its work and gave A and B class Junior College list. Why is this true?



ADMINISTRATION BUILDING AND STUDENT BODY

Meridian College with its 275 students is the largest Junior College in the State offering only six years of literary work

It is the youngest school in Texas to receive Class A Junior College recognition
There was a 64 per cent increase the past year

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| <ol style="list-style-type: none"> 1. Meridian College is one of only five schools in Texas to be given Class A Junior College rating and recognition of its Science Course by the Committee on Classification of Colleges. 2. Meridian College has 15 college trained teachers. 3. Meridian College's motto is: Teachers live with your students. 4. Meridian College is out of debt and offers standard and nothing but standard work at the lowest possible cost. A little over \$200 will put a student through this school. 5. Meridian College fits students for entering a course of any professional work. | <ol style="list-style-type: none"> 1. In the Junior College there is no gap between student and teacher. 2. The city and loose control is not the best environment for Freshmen students. 3. Great educators are recognizing that buildings do not make a man, but most of all the influence of the faculty. Schools are known by the personnel of the men who run them. 4. In the large school there can be no intimate relation between student and teacher. 5. The overcrowded condition of the Freshmen and Sophomore classes is the cause of a large per cent of failures in the large school. The Junior College is educationally correct and economically sound. |
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Fall Term Opens September 5, 1916. Spring Term Opens January 15, 1917

WRITE FOR CATALOGUE

T. H. MINOR, A. B., Dean.

G. F. WINFIELD, A. M., President.

MERIDIAN, TEXAS

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THE CHURCH SECONDARY SCHOOL.

(Continued from page 12) new day dawning for Church education and Church schools. The nature of man craves his full heritage. He demands the rounded life, with the physical, mental and spiritual elements so mixed in him that all the world might say: "This is a man." If there is any one thing I desire of the students who enter this school, it is that they might appreciate the great

tundamental truths for which the school stands—the first demand is for stalwart characters—next knowledge. Our great Church has recognized the turn in the tide and is now concentrating her forces on those schools best located and best suited to produce results in the future. With a harmonious working of our great system there will be no question as to the place for a young boy or girl who is preparing to enter college or the preparatory school. That place is where proper attention will be given—the Church secondary school.

THE JUNIOR COLLEGE FOR WOMEN

THE IDEAL PLACE FOR GIRLS PREPARING TO ENTER THE UNIVERSITY OR SPECIALIZING IN THE FINE ARTS.

REV. J. O. LEATH, FINANCIAL AGENT

North Texas College and Kidd-Key Conservatory, Sherman, Texas.

This is the age for specializing; the times demand that every person be educated to do something well. It cannot be denied that, as a rule, women can learn and can do most anything of which men are capable. The business world is making its call for the services of many young women. Those who answer that call should, after laying an adequate foundation in the knowledge of the liberal arts and sciences, be given such a course in business ideals and methods as will enable them to be proficient and productive in the commercial world. The professions, such as law, medicine, scientific nursing and teaching and likewise making their appeal to many capable young women. Here again a foundation in the liberal arts and sciences must be laid before a strictly professional course absorbs time and attention. The time is upon us when no one can very well get into a profession without some professional training. Furthermore, it is generally agreed among us as to what is an adequate basis to lay in the liberal arts and sciences before

giving one's attention wholly to professional studies.

The High School course is not an adequate basis for entering upon professional studies. It is not a sufficient general training in the languages, history, mathematics, social and physical sciences to begin life's work. The "Standard" college course, comprising four years beyond the High School, involves too great an expenditure of time and money simply to be used as a foundation for entering upon professional studies. The Junior College Course, comprising only two years beyond the High School, has been generally agreed upon as an adequate foundation in the liberal arts and sciences. In the Junior and Senior years of the College Course and in the University, two-thirds of the time is given to one study as major and one-third to another as minor.

I submit that the Junior College, rather than the "Standard" College or the "University" College, is the best place to do the first two years of work beyond the High School. In the Junior College the student escapes the experience of being a Freshman or Sophomore. They are Juniors and Seniors. In the Junior College, personal care and oversight is such as is needed for students of Junior College grade. Both the Church and the State Teachers' Association have set a standard for Junior Colleges, hence graduates from Junior Colleges that meet these standards can receive full credit in the "Standard" or "University" College for the two years spent in the Junior College.

There are nearly one hundred and fifty so-called colleges for women in the South. Nearly all of these are organized as Junior Colleges. About 75 per cent of the students who enter the "Standard" College never pass beyond the Junior College grade. It seems that we are justified in saying that most women seeking a college education wish to take no more than the Junior College course and

Sick Headaches

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St., Chicago, Ill.

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, yellow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advice." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: MRS. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

then specialize in teaching or in one of the fine arts—piano, voice, violin, organ, art, expression. While many young women are entering the commercial world and the ordinary professions, yet more than ever before in the history of the world are they taking an interest in the fine arts. Many of them are finding lucrative employment in that field. The Junior College united with the Conservatory of Music and Art meets the demand of the young woman who wishes to lay the suitable foundation in the liberal arts and sciences and specialize in the fine arts.

The Woman's College, rather than the mixed school, furnishes the proper atmosphere for the girl until she has passed the Junior College grade. We shall have to admit that men being in the majority in the co-educational colleges of the Church, such colleges are conducted primarily for men. In the Junior College for Women there is close supervision, a personal touch, a homelike atmosphere, a refinement in ideals that is needed for the young girl for the first time away from home. By the time the Junior College course is completed, then the young girl has reached greater maturity of character; and if she wishes to pursue further literary work, she can more properly assume her place by the side of men in the co-educational institution.

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Woman's Department

MRS. B. W. LIPSCOMB AT PORT O'CONNOR.

Mrs. Lipscomb is teaching at Port O'Connor, mission study and classes of methods for the missionary women. Missionary women meet Mrs. Lipscomb in Port O'Connor. MRS. J. W. DOWNS.

THE LOGIC OF SELFISHNESS.

Why should we give money to save heathens abroad when there are heathens in our country to save?

There are other "Whys" equally logical. Why should I give money to save those in other parts of this country when there are needy ones in my own State? Why should I give for those in other parts of the State when there are needy ones in my own town? Why should I give to the Church when my own family wants it? Why should I waste on my family what I want myself? Why? Because I am a Christian; not a heathen. A. B. UPHAM.

ALL PRAYING AT ONCE.

A missionary describing a recent prayer meeting in Korea, says: "There was such a crowd to pray that we had to change the order of the meeting. We let everybody pray together. They put their hands on the floor, and prayed in one murmur, in perfect harmony. It was just like the murmuring of the waves of the sea. And their prayers were answered!" And he adds, "If these few Koreans can receive this mighty baptism, what about us?"

The Japan Methodist Church was organized as an independent body eight years ago, and it now has one hundred and forty-five ordained ministers and fourteen thousand members.

"Life is a trust not a possession. We are stewards of agency, not creators. Receiving a trust and tendering an account are inseparable. Responsibility and accountability are twin brother's."

REPORT OF TREASURER, CENTRAL TEXAS CONFERENCE, QUARTER ENDING JUNE 31st, 1916.

Dues, Adult, \$1468.48; dues, G. P., \$27.25; dues, Juniors, \$42.03; pledges, Adult, \$833.58, undirected; pledges, Adult, \$1279.20, directed; pledges, G. P., \$10.40; pledges, Juniors, \$31.91; retirement, \$34.15; Scarritt, \$17.90; Virginia Johnson, \$13.10; Life Member, \$5, Baby Division; Bible women, \$137; Scholarships, \$60; Day School, \$40, \$4000 to General Treasurer. MRS. W. L. PERRY, Conference Treasurer.

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TREATMENT at the dangers and can pass the good Mothers of Doughty, and ladies are worried about an days' trial, and generous offer and Medical Advisor. or, mark your feet.

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To Make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding anything else at all. The cost will be about nine cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package. Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store. The Genesee Pure Food Co., Le Roy, N. Y.

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SALE OF TIMBER LANDS AND OTHER UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LANDS BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA.

By the UNITED STATES GOVERNMENT.

There will be offered for sale at public auction at certain railroad points in Eastern Oklahoma, from October 4th, 1916, to October 31, 1916, inclusive, approximately 908,000 acres in Eastern Oklahoma belonging to the Choctaw and Chickasaw Nations of Indians including therein approximately 823,500 acres of tribal timber lands with standing pine and hardwood timber thereon; 500 acres of other unalloyed lands, and 84,000 acres of the surface of the segregated coal and asphalt lands. The timber lands and the surface of the segregated coal and asphalt lands will be offered for sale for not less than the appraised value. Land and timber will be sold together. The entire estate in the tribal timber lands and other unalloyed lands will be sold, except, however, that of the segregated coal and asphalt land area only the surface will be sold, the coal and asphalt therein or thereunder being reserved except where the descriptive circular specifically states that the coal and asphalt will be sold with the surface. No person will be permitted to purchase more than 160 acres classified as agricultural land, nor more than 640 acres classified as grazing land. No limitation is placed on the acreage of timber land which may be purchased by one person. Residence on land not required. Bids may be submitted in person, or by agent with power of attorney or by mail. Terms of sale of surface of segregated coal and asphalt lands, 25 per cent cash at time of sale, 25 per cent within one year and balance within two years from date of sale. Terms of sale of the tribal timber lands and other unalloyed lands, 25 per cent cash at time of sale, and balance in three equal annual installments of 25 per cent each, payable in one, two and three years respectively from date of sale; the purchasers of any of the above mentioned lands to pay 5 per cent interest per annum on all deferred payments. Bids by mail must be accompanied by certified checks or bank drafts for 25 per cent of amount of bids. Where houses or other valuable improvements are located on the timber lands or on the surface of the segregated coal and asphalt lands, the same will be sold with the timber land or with the surface of the segregated coal and asphalt land as the case may be, at not less than the combined appraised value, said improvements to be paid for in full at time of sale. The right to reject any and all bids is reserved. Detailed information including descriptive lists or circulars concerning the lands and in regard to the dates, places, conditions and terms of sale may be obtained from the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. Maps and plats may also be obtained from said Superintendent at a cost of from 17 to 50c each.—CATO SELLS, Commissioner of Indian Affairs.

EPWORTH LEAGUE DEPT.

EULA P. TURNER, Editor 917 N. Marsalis Ave., Station A, Dallas, Texas.

(All matter for this department must be in the hands of the editor on Thursday—one week before the date on which it is to appear.)

Your editor is on the way to Epworth-by-the-Sea, and wishes to thank Mr. Condray, of Paris, for the above editorials.

Watch the Advocate for reports from Epworth.

Denton, Texas, League is a live organization. It was our pleasure to meet with this chapter last Sunday. They have a great opportunity for work among the students there.

Bound for Epworth-by-the-Sea, Port O'Connor, Texas, the North Texas delegation left Dallas in two special coaches on the H. & T. C. Wednesday, July 26, at 8:15 p. m. A delightful cool night journey brought us to Houston for breakfast when it was discovered that many additions had been made to the party during the night. In the party are Dean Finn and wife, Dr. Hoyt M. Hobbs and family, Miss Edna Spear, Miss Ella Nash, State Corresponding Secretary; Misses Mary and Nell Capers, Mrs. Collet and family, Geo. Tongue, Miss Nell Peterman, Misses Gillespie, Rev. and Mrs. George Kemp, Misses Eula and Katherine Turner, and about fifty others.

Rev. W. J. Johnson and family, Mr. and Mrs. B. M. Burgher, Rev. and Mrs. C. M. Simpson are on the road in automobiles. Dr. and Mrs. J. S. Turner and Mr. and Mrs. Adolph Werry are also en route in automobiles.

"THE THANK OFFERING." Lately we received a letter from a good man, saying that he had been sore distressed because it was so dry he feared for his crops. The night before there had been a big rain, which insured a satisfying yield for his labors, and as an expression of thankfulness, he sent the Orphanage twenty-five dollars. Since this, another friend wrote that he had almost lost his home by fire. Realizing the blessing of having saved it, he sent twenty-five dollars as a "thank offering."

In this busy age, do we often stop to think of the many, many good things we have and to thank the Lord for them? Why not? Is not God the giver of "every good and every perfect gift?" What could be more fitting than to show our appreciation, not merely in words, but in deeds, especially by helping a worthy cause. R. A. BURROUGHS, Manager M. E. Orphanage.

FROM THE TELLER—WEST OKLAHOMA CONFERENCE.

Dear Brethren: Seeing that so few have sent their China Day Special to me, I am just wondering if all know it must come this way if we are to do correct bookkeeping according to the order of your conference. At El Reno we have raised fifty dollars on this special and will take a hospital bed as a special which we hope to make a permanent matter with this Sunday School. Send yours in, brother, and if it is more than ours I will give notice of that fact through the Advocate. That brings me to say that Brother Welch and Broadway have the honors so far on Children's Day, having sent in even twenty-five dollars. What is yours, brother, you who haven't sent yours in yet? Are you also in doubt where to send it? Well, that's why I am writing this. So many new men come to this great conference that I must occasionally remind the new ones that all except local funds and district parsonage funds come to me. Say, did you know it is only three months until the gavel falls and Bishop Morrison calls our hands? This bids fair to be a great year in a business way in Oklahoma. Money was never so cheap in the history of the Government. Let's see to it that everything is paid in full this year. Some are doing well. Others are putting it off, and will find it a tug and pull again as usual. A third quarterly statement is due in a week or two. Shall I submit it with your charge so far behind? Out of sympathy I should like to refrain. If you send in a good remittance next week I may be glad to report to the press. Your brother and servant, W. L. ANDERSON, Teller. El Reno, July 26.

Oklahoma City District—Fourth Round. Guthrie, Sept. 3. Perry, 8 p. m., Sept. 3. Stillwater, 8 p. m., Sept. 4. Franklin Cir., Sept. 9, 10. Epworth, 8 p. m., Sept. 10. Noble Cir., Sept. 16, 17. Lexington, 8 p. m., Sept. 17. Purcell, 8 p. m., Sept. 18. Paoli Cir., Sept. 23, 24. Pauls Valley, Sept. 24. Arcadia, Oct. 1. C Avenue, 8 p. m., Oct. 1. Weatherford, 8 p. m., Oct. 4. Blanchard Cir., Oct. 7, 8. Norman, 8 p. m., Oct. 8. Piedmont and Geary, Oct. 14, 15. Wheatland, 4 p. m. and 8 p. m., Oct. 15. St. John's, Oct. 18. Minco Cir., Oct. 21, 22. El Reno, 8 p. m., Oct. 22. St. Luke's, Oct. 29. St. James, 8 p. m., Oct. 29. A conference of all the officials of Guthrie, Perry and Stillwater at Guthrie Tuesday afternoon and evening, Sept. 5. A conference of the officials of Arcadia, Franklin, Wheatland, Norman, Epworth, St. Luke's, St. John's, St. James and C Avenue at St. Luke's Monday morning and afternoon, September 11. A conference of the officials of Blanchard, Noble, Lexington, Pauls Valley, Paoli and Purcell at Purcell Monday morning and afternoon, September 18. A conference of the officials of Geary, Weatherford, Minco, Piedmont and El Reno at El Reno Tuesday morning and afternoon, September 12. The pastors are requested to secure the largest possible attendance at these conferences. W. M. WILSON, P. E.



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ALL STEEL Sleeper and Chair Car TO MEMPHIS THE Sunshine Special Leaves Dallas 5:10 p. m. Arrives Memphis 7:20 a. m. For information see your ticket agent or write or phone GEO. D. HUNTER, General Passenger Agent Dallas, Texas. Includes Texas & Pacific Railway logo and 'Ask Us' text.

GRANTED HIGHEST "CLASS A" Rating by the General Board of Education of the M. E. Church, South, The Texas College Classification Committee and the State Department of Education



VICE-PRESIDENT J. D. YOUNG.

COLLEGE OF LIBERAL ARTS faculty is composed of Christian men and women who are university-trained and who are specialists in their respective departments.

CURRICULUM includes standard courses leading to a first grade State teacher's certificate and the Bachelor of Arts degree.

APPLICANTS FOR ENTRANCE from affiliated schools are received without examination.

SCHOLARSHIPS are awarded graduates of affiliated high schools who make the highest general average of young women. Scholarships are also awarded graduates of non-affiliated high schools who make the highest general average and successfully pass the examinations for college entrance.

AN INCREASE OF TWENTY-EIGHT PER CENT in attendance of college students last session over the previous year not only indicates a remarkable growth, but shows conclusively the standard of work done in this department.

CLOSE PERSONAL TOUCH with the faculty stimulates students to their finest—interest, enjoyment and achievement in all that leads to their physical, social, intellectual and moral development.



DEAN E. D. JENNINGS.

SCHOOL OF HOUSEHOLD ECONOMICS is under the supervision of graduate specialists who are skilled both in the scientific and practical phases of the work. Courses are offered as follows:

DOMESTIC SCIENCE—A three-year course in cooking, food combinations and values, economics, sanitation, dietetics and serving.

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PRESIDENT H. A. BOAZ.

CERTIFICATES—Completion of the combined three-year courses (which may be accomplished in three years); together with the required literary work, entitles the student to a diploma and a first grade State teacher's certificate valid for four years.

THE ACADEMY has been moved from the basement of the Administration Building and now occupies the entire building formerly used by the Science Department.

THE STANDARD high school courses are offered leading to full college entrance. Full and efficient college entrance can be attained in the Academy in less time than in the regular high school because of the courses organized and directed to that end. DEGREE teachers of wide experience have been selected as the heads of the different departments.

SPECIAL ATTENTION AND SUPERVISION are given to young students entering this department.

THE CLOSE ASSOCIATION between Academy and College students inspires in the former lofty ideals and a spirit of emulation.

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HEADS OF THE DEPARTMENTS OF PIANOFORTE, VIOLIN, VOICE, ART AND EXPRESSION are graduates of the best American and European Conservatories and Studios.

ARTISTIC DEVELOPMENT is not confined to inspiration gained from our own artists, but is enriched by hearing such renowned artists as Geraldine Farar, Louise Homer, Emmy Destin, Helen Stanley, Lucien Muratore, Clarence Whitehill and other Metropolitan stars who will appear in Fort Worth during the coming session.

Terms reasonable, superior advantages considered. Next session opens Sept. 15th. For catalogue and souvenir pictorial, address "The Leading College for Women of the Southwest"—



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