

Athletics
at
Onachita



Athletics at Ouachita.



At Ouachita College an effort is made to give proper direction and encouragement to those students who want to take part in Athletics. Of course no student is required to play. If parents object to their children playing, they are prohibited from engaging in games.

In promoting Athletics at Ouachita we are following the educational trend of the day. Should a parent want to educate his child in a college without Athletics, he would find it extremely difficult to discover many institutions of that class in America. American colleges are practically unanimous in the matter of having athletic departments. The colleges differ in their courses of study, in methods of discipline, in the character of their buildings, but practically all of them tolerate, and most of them encourage, Athletics. Those who are opposed to Athletics might well pause to ask why it is that the colleges of our country, from the Lakes to the Gulf and from the Pacific to the Atlantic, emphasize athletic training.

From the College point of view Athletics develop college spirit. College spirit is a very important part of a young man's education. During the athletic season young men are full of life and animation. They do not loiter on the streets, but stay on the campus. They learn to shout for their college and it gives them a pleasant diversion from the more serious part of the work. The college without Athletics is dead and lifeless. The student who takes a pride in his college and work studies better than the one deficient in such spirit.

The growing temperance spirit in our colleges is largely due to Athletics. The young man learns that he cannot dissipate or else he stands no chance to win honors on the athletic field. During training season the athletes observe regular hours and have a rigid regimen of diet. This teaches them self-denial.

Athletics, too, have a very high moral value in training young men to quickness, fairness, and to contempt of little dangers. More bad habits are formed during an inactive life than during an active one. Young men who sign pledges and train

with athletic squads are tided over a very trying period of their lives. The manly games build up principles of manhood and mould character that stay with the young men through life.

As a matter of health, too, Athletics have a tremendous value. These games played during the growing period of the lives of boys and girls give sinew and suppleness to the body, and, when wisely directed, help to make strong, muscular men. In this age of strenuous competition, the muscular activity of a man plays a very important part in his life-work. The man who breaks down in health during a trying period does not have a chance to win kingdoms and successes like the man who has a muscular foundation. It would be interesting to trace through life the successes of those men who took part in Athletics as compared with those men who did not take any part in Athletics. Lack of space here forbids an extended comparison. Those, however, who have gathered statistics fully show conclusively that the men of deed and daring in the world developed many of their best qualities on athletic fields. It has passed into proverb that the battles of English commanders were fought first on the fields of Rugby.

Many arguments have been made and can still be made against the game of foot-ball. It is charged by some that the game is rough and dangerous. There is a form of truth in this. It is a game that cannot be played by the weakling or "molly-coddle." There are many who should not be permitted to play, as it is a game for strong fellows.

The abuse of a game like foot-ball will sometimes result in injury, but injury is the result of abuses the world over. Statistics show that hunting moose in Maine last fall resulted in more deaths than on the gridirons of the entire United States. The innocent sports of hunting, boating, and horseback-riding offer more fatalities in a day than foot-ball in an entire season. We are aware of the fact that athletic games, and especially match games, sometimes lead to abuses. No one is more aware of this than the college men themselves.

It is much easier, however, to criticise abuses than to correct them. The school men of the State are making an earnest effort to root out all abuses, especially professionalism. The Arkansas Athletic Association, composed of leading school men of the State, have formulated a strict set of rules under which Ouachita College is playing, and these rules have nearly eliminated abuses that have grown up in the games?

It is idle to attempt to abolish Athletics from America. The play instinct is universal. The man who does not want his children to play ball should never make the mistake of buying a ball and bat for his three-year-old boy, or croquet and marbles for his little girl. It is then that the athletic microbes are planted in the system, and it is very natural that such students grow up with a desire and yearning to play. They continue to play and come to college with that desire.

From the beginning of time children have been encouraged to play, and human nature remains the same through all ages. The only difference is that

the games now are not quite the same as in olden times. There is perhaps less bull-pen, but more base-ball. Games attract more attention now than in former years because the papers have more to say about them, and because there are more children to play. The general effort on the part of the colleges of the country to give systematized direction to Athletics is but a return to the old Grecian ideals of education. Under that system the greatest orators, sculptors, philosophers, warriors of antiquity were educated.

Many failures have resulted from the attempt to educate only one department of power to the neglect of the other elements. Such education produces an abnormal being. Unity is the fundamental ideal of true education.

Physical education means the formation of habits that make for health and bodily vigor.

The physical weakling with a brilliant intellect is like "a Toledo blade in a paper scabbard." "To brace the mind we must strengthen the muscles."





FIRST FOOT-BALL TEAM.

Reading from left to right.

First Row:

Gray, R. G.
Hall, L. G.

Stell, L. T.
Veazey, Center.
Moses, Sub.
Mays, R. T.

Second Row:
Crow, Q. B.
Hill, Sub.
Wallis. (Captain) R. E.

Ryan, University of Michigan, Coach.

Atkins, F. B.

B. Williams, R. H. B.
A. Williams, L. H. B.
Kimball, L. E.



SECOND FOOT-BALL TEAM.

Reading from left to right.

Lower Row:

Moses, F. B.
Hardin, L. H. B.
Pelt, R. H. B.
Richardson, R. G.
Williams, L. G.
Davis, R. T.

Riley, R. G.
H. L. Jackson, (Captain U. S. A.)
Coach.

Second Row:

Kimberly Hartzog, Mascot.
Miller, L. E.
Hill, Center.

Hankins, Sub.
Townsend, R. H. B.
Downs, L. T.

Third Row:

Smith, R. E.
Pollard, (Captain) Q. B.
Glover, Sub.



V. Sammons,
Pole Vaulter.



F. S. Finger,
Captain Base-Ball Team.



C. Wallis,
Captain Foot Ball Team.



Foot-Ball Team, 1908.

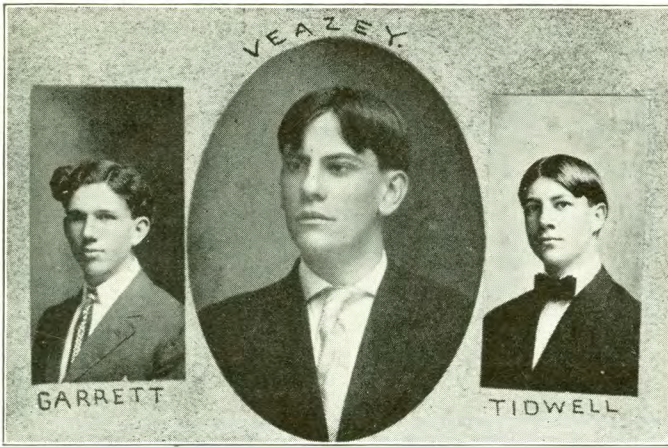
E. J. Ryan (Mich.), Coach.

B. L. Williams, Manager.

Chas. Wallis, Captain.

Players.	Hot Springs.	Hendrix.	Ft. L. H. Roots.	Ft. L. H. Roots.	Ruston	U. of A.	Henderson.	Years on Team.	Class
Veazey	C.*	C.*	C.*	C.	C.*	C.*	C.*	1	'10
Hall	L. G.	L. G.	L. G.	L. G.	L. G.	L. G.	L. G.	1	'10
Gray	R. G.*	R. G.*	R. G.*	R. G.	R. G.	R. G.	R. G.*	1	'13
Steil	L. T.	L. T.	L. T.	L. T.	L. T.	L. T.	L. T.	1	'13
Mays	R. T.	R. T.	R. T.	R. T.	R. T.	R. T.	R. T.	1	'13
Kimball	L. E.	L. E.	L. E.	L. E.	L. E.	L. E.	L. E.	2	'12
Wallis	R. E.	R. E.	R. E.	R. E.	R. E.	R. E.	R. E.	2	'12
Crow	Q.	Q.	Q.	Q.	Q.	Q.	Q.	2	'11
Atkins	R. H.*	F. B.*	R. H.	F. B.	F. B.	L. E.*	F. B.*	1	'10
B. L. Williams	R. B.*	R. H.	R. H.	R. H.	R. H.	R. H.	R. H.	1	'10
A. Williams		L. H.	L. H.	L. H.	L. H.	L. H.	L. H.	2	'09
Hili	C.*	C.*	C.*	C.*	C.*	C.*	C.*	1	'13
Moses		F. B.*	F. B.*	F. B.*	F. B.*	F. B.*	F. B.*	2	'09

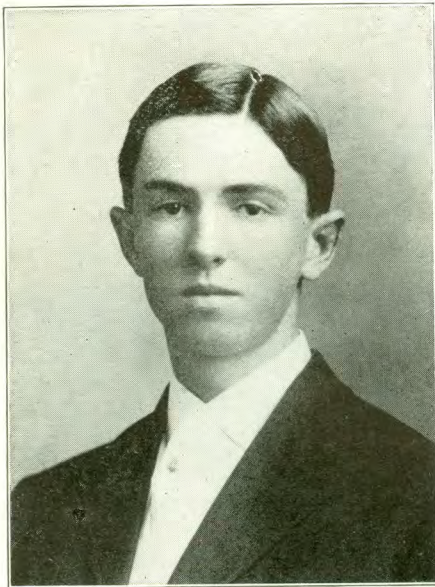
*Played this position in part of the games.



Our Three Managers.



L. H. Crow.



B. L. Williams,

Who has successfully managed the Foot-ball Team for two years. "Scrapper," as he is familiarly known, helped hold the score down a good many times by his work as one of the half-backs of the Team.



C. Garrett.



BASKET-BALL TEAM.

Ruth Cowling, Goal.
 Myrtle Wyatt, Center.
 Mary Harper, Guard.
 Ray Sammons, Goal.
 Mae Ware, Guard.
 Edah Hopson, Sub.

Irl Gann, Goal.
 Gail Veazey, Guard.
 Mary Webb, Captain.
 Hattie Daily, Guard.
 Maude Anderson, Goal.
 Florence Boyett, Center.



MEMBERS OF TRACK TEAM.

Coach R. R. Kelly, Chicago.
 Manager L. H. Crow, Arkadelphia.
 Captain C. S. Garrett, Hope.

V. Sammons,
 C. S. Garrett,
 A. M. Williams,
 W. W. Smith,
 O. S. Pelt,
 W. W. Keaton,

L. H. Crow,
 J. G. Richardson,
 D. P. Muse,
 F. S. Ballard,
 O. E. Hill,
 B. K. Walker,

J. S. Stell,
 C. Wallis,
 R. Rowland,
 R. E. Vinson,
 W. F. Hall,
 W. A. Fish,

W. Thompson,
 M. G. Lindsay,
 W. B. Oneal,
 G. C. Carnes,
 A. Williams,
 O. Robbins,

C. A. Riley.

The Athletics are coming more and more into favor with the student body and with the public. Since the organization of the State Athletic Association, Ouachita has been represented by teams which have done the College honor and brought glory on the members of the team themselves. Our Team this year, under the direction of Coach Kelly, is working hard preparing for this year's Meet at Little Rock in April. Last year at the Meet we were second in the number of points made. We have reason to feel sure, though, that with Crow, Sammons, and some more of last year's Team, along with some new material, we may expect to win first place by a large margin this year.

BASE BALL TEAM.

Cleve Turner, Coach.
 B. M. Veazey, Manager.
 F. S. Finger, Captain.

Ouachita has reason to feel proud of her base-ball record. However, we do not intend to boast of past victories, but to win greater ones in the future. True, we have very few men of last year's team with us again, but we know that in Frank Finger and Alemeth Williams we have two men who know how to twirl the ball and handle the bat. We miss the familiar faces of Ray Wallis, popularly known as "Camel," and Rob Wallis, for they have played on our team many years and could always be counted upon to score.

The new men as yet have not had the opportunity to display their skill to any great extent, but we feel quite sure that among the fifty candidates there must be some base-ball geniuses and that the Team of 1909 will sustain Ouachi-ta's reputation for a crack baseball team.



LINE-UP FOR 1909.

Muse	Catcher
Crow	First Base
Finger-Lindsey	Second Base and Pitchers
Miller	Short Stop and Pitcher
Wallis	Third Base
Williams	Left Field
Rowland	Center Field
Atkins	Right Field
Anderson, Stell, Bledsoe	Subs

BASE-BALL MEN, 1909.

C. S. Garrett,
 F. S. Roesher,
 F. S. Finger,
 L. H. Crow,
 J. J. Miller,
 W. Thompson,
 R. Rowland,
 C. Wallis,
 Manager Veazey,
 A. Williams,
 L. W. Quattlebaum,
 L. D. Kiech,
 J. S. Stell,
 D. P. Muse,
 R. K. Cotton,
 W. E. Downs,
 J. R. Irby,
 L. P. Atkins.



BASE-BALL TEAM, 1908.

C. Wallis,
 A. Rorex,
 Mascot Hartzog,
 Howard Stell,
 A. G. Lynn,
 A. Williams,
 F. S. Finger,
 Manager Rogers,
 Rob. Wallis,
 Pat Wright,
 Ray Wallis,
 W. P. Quinn.

State Track Meet.



The third annual Field and Track Meet of the Arkansas State Athletic Association took place May 2, 1908, at West End Park, in Little Rock.

Owing to various causes, Ouachita's contingent of "rooters" was unusually small; but, in spite of this lack of support, the boys made a magnificent showing and fully redeemed the reputation of the school in Track Athletics.

Henderson was expected to win by a two-to-one margin, but Ouachita made an unexpectedly strong showing, capturing forty-five points to Henderson's sixty-two.

Sammons won the pole vault, with Riley for the odd point-taker; Crow handily defeated the big man from Siloam Springs in the most sensational finish ever seen in the State. Blakely was a good third. Butler took the broad jump, setting a new State record, and also scored third place in the high hurdles. Oneal was second in the shot-put and fourth in the discus. He would have done better had he been in full health, as his discus record of ninety-seven feet was not touched by the winner, Harrison, of Hendrix.

Harris took second in the high jump and low

hurdles, while Cargile did the same in the hundred-yard dash.

In the half-mile, Carnes was an easy winner; but was too weak when the mile was called to make a showing.

Garrett was placed fourth in the quarter, although every Ouachita man and many spectators believe the judges were in error and that "Charlie" really was second.

The hammer-throw went to Rogers, of Henderson, but Captain McGough took third. He worked wonders, moreover, in handling his team and inspiring in them the necessary confidence.

McGraw took a fourth place in the shot-put. In the high jump Fish had been expected to score, but was ill.

The crowning event of the day was the relay race. For Ouachita, Carnes, Garrett, Cargile, and Oneal ran in the order named. First place seemed certain when Oneal, weakened by his earlier work and recent sickness, fell just as he reached the tape—the cup falling to the lot of Henderson.

All in all, it was a glorious day and we are proud of the 1908 Team.



Ouachita Athletic Association.

OFFICERS.

C. H. Moses President
J. J. Miller Vice-President
B. L. Williams Secretary
Captain H. L. Jackson, U.S.A., Athletic Director

CAPTAINS.

Charles Wallis Foot-ball B. L. Williams
Charles Wallis Track L. H. Crow
F. S. Finger Base-ball B. M. Veazey
Mary Webb Girls' Basket-ball Maude Anderson
C. K. Townsend Boys' Basket-ball J. S. Stell

MANAGERS.

Foot-Ball.



Judging from the scores run up against us, our Foot-ball Team this year was a failure. But when we look at the facts which surround the making of the scores, we are surprised that they were not larger than they were.

When Coach Ryan arrived on the scene two weeks after school opened, he found about thirty men at work on the gridiron. Of these thirty about half had never seen a foot-ball game, and only about six had been in one. Then Mr. Ryan began to pick a team which was to represent Ouachita in the hardest schedule that had ever been arranged for any of her foot-ball teams. Whether the team that he finally selected was the best that could have been selected we are not competent to judge; but we do believe that in Mr. Ryan's judgment, it was the best, and with it he accomplished results which the most optimistic of us did not believe possible. The team averaged 143 pounds, and four had played on a college team before; five had never been in a game.

This team won in the only two games in which it was near matched with weight and experience. Of the remaining games, we made a fine showing against the Soldiers, who were the only team from Arkadelphia that ever scored on the Ruston Team on their grounds, and were beaten in the last two games by teams which outweighed us, and were two or three years ahead of us in experience.

So, taking everything into consideration, we can say that the Foot-ball Team of '08 was not a failure, but a success, and we hope to see in the ensuing year a team which will, with the experience of this year and some more weight, take care of any ambitious opponents who may be unlucky enough to face it.

RECORD OF GAMES.

Hot Springs, October 12.	
Ouachita	11
Hot Springs High School	0
Ouachita Campus, October 19.	
Fort Logan H. Roots	12
Ouachita	0
Ouachita Campus, October 27.	
Ouachita	14
Hendrix	6

Little Rock, November 2.	
Fort Logan H. Roots	17
Ouachita	4

Ouachita Campus, November 9.	
Ouachita Second Team	23
Hot Springs H. S.	0

Hot Springs.	Line-Up.	Ouachita 2nd.
E. Souls	Center	Hill
Corrigan	R. Guard	Gray
Townsend	R. Tackle	Davis
Joplin	R. End	Smith
G. Sauls	L. Guard	Riley
Muzzie	L. Tackle	Mays
C. Ledgerwood	L. End	Miller
Davies	Quarterback	Pollard
Posey	R. Halfback	Pelt
H. Ledgerwood	L. Halfback	C. Townsend
Buchanan-Jones	Fullback	Moses-Hankins

Ruston, La., November 14.	
Louisiana Industrial Institute	77
Ouachita	6

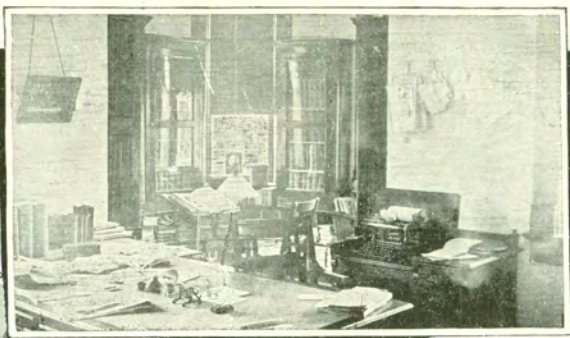
Stell made touchdown. Only team from Arkadelphia to score on L. I. I. at Ruston.

Fayetteville, November 21.	
University of Arkansas	73
Ouachita	4

Ouachita Campus, November 26.	
Henderson	42
Ouachita	0

Ouachita Campus, December 7.	
Ouachita Second	31
Magazine Academy	0

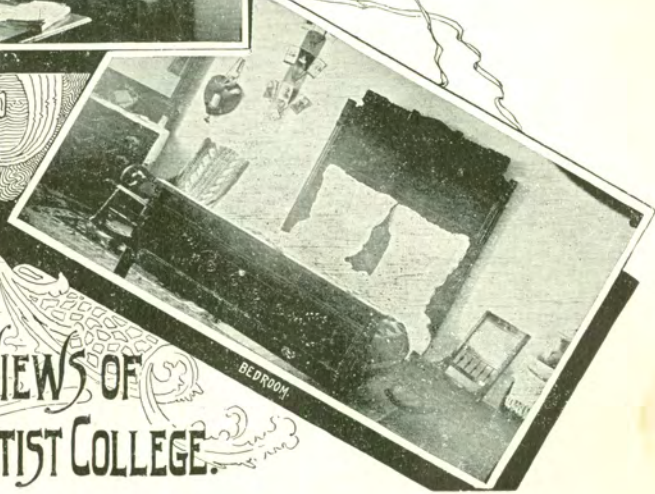
Hot Springs.	Line-Up.	Ouachita 2nd.
Powell	Center	Hill
Bartlett	R. Guard	Richardson
Darks	R. Tackle	Davis
Henry	R. End	Smith
Stalhan	L. Guard	Williams
Lloyd	L. Tackle	Glover-Roesher
Heavens	L. End	Rowland
Kyh	L. Halfback	Hardin
Berry	R. Halfback	Pelt
Castling	Fullback	Moses
Cravens	Quarterback	Pollard



OFFICE.



PARLOR.



BEDROOM.

INTERIOR VIEWS OF
OUACHITA BAPTIST COLLEGE.

Ouachita Lecture Course: 1908-09.



For four years Ouachita and Henderson Colleges have been combining their lecture courses, and this enables them to secure better talent than either school alone would be able to get.

The course this year included the Featherston Musical Co., on November 14, at Ouachita auditorium. This company was composed of Mr. and Mrs. Frank Featherston. Mr. Featherston is said to be able to perform on more instruments than any other man on the American platform. Together they played on nearly fifty instruments during the evening.

Mr. L. W. Ford, cartoonist, was at the Henderson auditorium on January 8. Mr. Ford is a strong lecturer as well as cartoonist and won the hearts of the students with his humor and pathos.

On January 26 the Rounds' Ladies' Orchestra was at the Ouachita auditorium. Mr. and Mrs. Rounds, their son Herbert, and nine young ladies

made one of the most popular attractions ever given in our lecture course.

Dr. L. G. Herbert, orator, was to have been with us on March 15, but missed connection, and will come on April 10.

On April 19 we had Mr. Cyclone Southers, and the following week A. Icyda and family, who will lecture in native costume on the manners and customs of their country, Japan.

William H. Sherwood, the eminent pianist, was with us for two entertainments on April 26. In the afternoon will be a round-table talk with piano teachers and students, and an evening recital in the Ouachita auditorium.

Unusually strong attractions have been engaged for the coming year. The lecture course is popular with the student body. In addition to the lectures in the regular course, there were many recitals and entertainments that gave inspiration and pleasure.



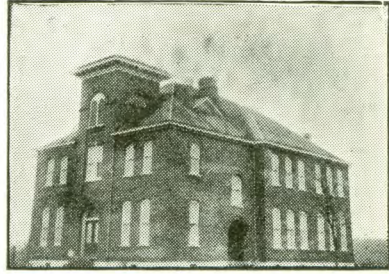
Rounds' Orchestra Company.

The Affiliated Academies.



Ouachita Magazine Academy. C. E. Scott, A.B., Principal.

In 1900 the generous people of Magazine proffered to the Ouachita Trustees a beautiful plat of ground and \$8,000 in good notes and subscriptions with which to establish an Academy. As a result, we now have a beautiful two-story brick building, well equipped. Many improvements have been made during the past year.



Ouachita Maynard Academy. C. E. Myrick, Principal.

In 1900 committees, under instructions from State Line and Current River Associations, purchased the property of Abbott Institute and asked the Trustees of Ouachita College to accept it as an affiliated Academy. The request was granted, and the Academy has been very prosperous. In 1903-1904 a two-story brick building was erected by the munificence of friends of the school. The property is valued at about \$10,000, has a good campus, and is situated at Maynard, Lawrence County.



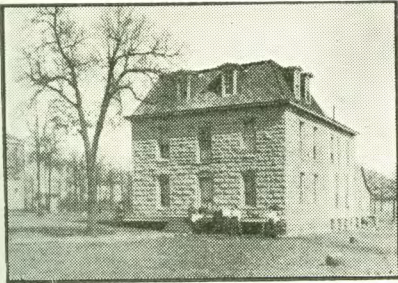
Ouachita Bentonville Academy. E. E. Bagwell, A.B., Principal

This property (\$20,000) is located in Bentonville, and was formerly known as Bentonville College. In 1900 the property was deeded to the Ouachita Board. The main building is a three-story brick, well furnished, situated on a beautiful campus of five acres. The generous people of Bentonville made donations for a dormitory, and a beautiful two-story brick building was erected and furnished the past year.



Ouachita Mountain Home Academy. Jas. A. Smith, Principal.

This property, formerly known as the Mountain Home College, is now free from debt. The buildings and campus are valued at \$20,000. A beautiful two-story stone building on the campus is used as a dormitory.



Ouachita Judson Academy. J. L. Carter, B.L., Principal.

This property is located at Fordyce, Ark. In April, 1907, it was added to the Ouachita-Central system. A new two-story brick building, well equipped with modern improvements and located on ample grounds, constitutes its equipment.



The Nation's Burden.

Winning Oration in the Thanksgiving Contest.

By C. H. Moses, '09.



In that great fratricidal struggle of the sixties, one of the fiercest and bloodiest wars of history, some of the grandest and sublimest principles of government that have ever united any confederation of States were discredited, dislodged, and for a time suppressed. I say for a time only; for to-day, when scarce half a century has passed, wise men have realized the mistake and are clamoring for the recognition of those same principles, in both State and National government. In the suppression of those principles, however, there fell upon this Southland a blow from which there is no parallel among the casualties of nations. Under the euphemism of Reconstruction—in an attempt to destroy the South—the Fifteenth Amendment was passed. This one measure—probably the greatest blunder ever accredited to American statesmanship—brought the South face to face with the ever-menacing, ever-embarrassing Negro question—apparently the most appalling, the most profound, and the most serious ever faced by men of Anglo-Saxon blood.

I realize that it would require the knowledge of a statesman or the prophetic vision of the profoundest of social philosophers to foretell with certainty the destiny of the ever-present, ever-increasing American Negro; but when we apply those axiomatic tendencies of human nature and those confirmed principles of civilization that have ever been so constant, so perpetual, and so uniform in their operation, the logical conclusion cannot be far from correct.

To grasp thoroughly the portentousness of this question we must realize that we have in the United States a nation of nine million Negroes—constitutionally free, but chained by a thralldom of ignorance and inherent race superstition—within a nation of sixty-three million whites, and manifold and multiform have been the panaceas suggested to cut this Gordian knot of difficulties and liberate

both races by effecting the greatest good for the greatest number.

There are those who argue that the question should be left alone, and that the economic and social complications involved will be readjusted by the alleviating process of time. In other words, we should await the unavoidable justification of events, and right will conquer; but the facts are too discouraging, the results too important, and the instinct of race-preservation too humane.

Sentiments are moulded not by the masses, but by the leaders, and these have always been in the minority. For sentiments of Southerners on the Negro question, we ascertain the opinions of Southern leaders; for sentiments of Northerners on the Negro question, we ascertain the opinions of Northern leaders. In the last few years, Southern sentiment has grown more humane and less prejudiced; Northern sentiment more individual and less doctrinaire; and national sentiment more liberal, outspoken, and influential. Northern and Southern leaders have begun to recognize the force and justice of one another's opinion. Certain conclusions are accepted as facts by both North and South.

The Negro is here and is here to stay. Extermination is a hideous nightmare, as repulsive as it is foolish, for it is both physically and morally impossible to kill ten millions of people. Colonization is a fanciful dream, and a stranger to fair-minded men. The economic prosperity of the South almost depends upon labor; no catastrophe in all the catalogue of calamities would be more disastrous to us than the forceful deportation of the Negro race. Amalgamation is but the wailings of debased manhood. There are certain distinctive features about the Negro race which the utterance of years cannot extirpate, nor the blighting breath of race-antipathy destroy. Gilbert Parker, who endured social ostracism in behalf of the Negro

race, wrote to a friend: "The Irish will change in two centuries, but twenty centuries will find the Negro just the same." The Southern people, like the Scandinavians of old, "firm to resolve, steadfast to endure," have long since realized that the feeling of white superiority is not Southern, but distinctly human; and that the law of separation was long ago sanctified by the blood of heroes and is ineradicable.

These two different races, living under the same skies where fifty years ago one was master, the other slave, must always maintain amicable relations, based upon common interests, mutual respect, and self-deprivation, for upon the maintenance of such relations inevitably depends the well-being of both races. This child race of Christendom, thrust instantaneously into the threshold of modern civilization, and pronounced by the immaculate verdict of history as inferior to its dominators, must be guided by an ever-watchful eye, lest by some false step it promote party strife, or fan to flame the sparks of racial antagonism. The Negro must no longer listen to the unscrupulous politician, who, incited by prejudice and ruled by passion, tells him that the white man is his foe, his competitor, his enemy. The Negro must realize that the Negro question is not only a Southern problem, but in all of its complexity pre-eminently a national problem. The Negro must realize further that, although the white man will never sacrifice personal liberty, nor be dominated in local self-government, he is trying to effect a solution of this gigantic problem on principles that are consonant with justice and consistent with the permanency of white superiority.

If these two races are to live in contiguity with each other, both must be educated. Special stress must be given to the education of the Negro, because the large proportion of illiteracy among this class must necessarily react upon the educated of both races. An untutored and unrefined population is a hindrance to any community; while a cultured, highly educated, and moral population is a blessing to any community. Some claim that the Negro is incapable of being educated—that once an African, always an African. So any attempt to raise the Negro from his present educational inactivity is destined to an inexorable destruction upon the Gibraltar of innate race-incapacity. But upon what grounds can any one stamp any race of mankind as incapable of development? Has the power to judge any race been given to human discretion? Is not the traditional classification of the

human family a thing of the dead, dead past? Is the Bible any longer quoted as proof that any race of mankind are predetermined "hewers of wood and drawers of water"? The fact is that the Negro made distinct advances under slavery, and, despite the desultory ratiocinations of the sensationalist, he is making more marked advances under the humanizing, liberalizing, Christianizing influences of freedom.

Many have asked why it was that, until recent years, education had served to increase the proportion of thieves and vagrants? It was because their education had been insufficient, and directed along the wrong lines. The Negro should no longer be taught the luxury of laziness, nor the charm of theft; but he should be encouraged to obey constituted authority and to entertain a respect for human statutes. He should learn the Ten Commandments in English before he delves into the Hebrew classics for morality. Primarily, he needs only those branches that will insure his comfortable self-support. Then, special emphasis should be placed upon industrial education, for the hand should be educated at the same time as the head and the heart. This must be done individually, for race-development is impossible without individual development. The outlook here is exceedingly hopeful, for both races have at last realized the eloquent force of the undeniable fact that the maintenance of the liberties of every race, of every nation, of every age, rests upon the constant growth of the inferior race in the fundamental principles of liberty, morality, and happiness.

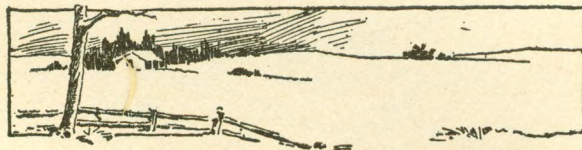
One of the most important questions for the last quarter of a century is, "How can we effectively disfranchise the Negro race?" According to the Constitution of the United States, the Negro is an American citizen, and shall remain such; but as far into the future as the mind of man can reach, he can never enjoy political privileges equal with the white man. It requires more than written constitutions to franchise any race; wars cannot change world-old human relationships; the emancipation proclamation of Lincoln did not reconstruct the African slaves—nothing save the simple process of time and slow growth can ever eradicate racial characteristics. I do not think it right to disfranchise the entire Negro race; but the majority of the Negroes have neither knowledge nor appreciation of the right of suffrage, and care nothing for it. They are easily led by heartless scalawags and are generally arrayed against the interests of the South. I would not for a single moment snatch

youthful ambition a single gilded star of hope and promise; but I believe that the future of the American Negro depends upon the interest shown in him by the white American; as the Negro rises or falls, so shall the white man gain or lose. Get rid of the idea that the Negro has been stabbed to world-old inactivity by the dagger of racial incapacity—that he is a helpless drift being whirled to and fro before the swollen stream of civilization. Help him in his struggle for improvement by a generous appreciation of his achievements; give those who deserve it the full right of citizenship; but in justice to white superiority, let us remember that in their present stage of governmental evolution the majority of the race is unfit for self-government, and that where no capacity for self-government is present, no right of suffrage exists.

Real advancement is derived, not from artificial stimulus from without, but from a steady, harmonious development from within. No race of mankind can, within a few years, be transformed from barbarism to civilization. The present superiority of the white race of America is the culmination of a continued series of well-governed, well-defined steps by which it has risen from barbarism to its present position. Its superior environment is the logical conclusion of all that has gone before. Then, is it possible that the Negro race, scarce three centuries from savagery, can reach an exalted plane of civilization save by the slow, gradual evolutionary process? We realize that many steps must be taken before the Negro can approach the plane of Anglo-Saxon civilization; but the depth of their moral inferiority only measures our debt to them, and pledges us not to criticism, but to words of cheer and deeds of service.

Thanks to Omnipotence for the change that has been wrought in the last few years. The brilliant outlook of the future is no longer blurred by the injunction of the past. All classes seem to have realized that the miscarriage of justice and the misdirection of protection never solved any problem, of any people, of any nation, of any age; that God will never permit such to be done; the Negro has realized that a sense of responsibility is essential to citizenship; the white man has realized that there cannot be one law for the white man and another law for the Negro; both races have at last realized that by the unrelenting laws of Nature, "there must be a position of superior and inferior," and that the white man will ever occupy the superior position, while the Negro must be content with the inferior.

There is still labor for the future. When the Negro realizes that the right of citizenship is the noblest legacy given to the human family, that the white man is his best friend, and that the prejudiced doctrinaire is his greatest enemy; when the white man realizes that upon the Negro's progress depends his prosperity, that he is morally bound to uplift the Negro, and that the mistreatment of one American citizen must react upon the whole Nation; when the old sectional America, by its death, shall give birth to a new national America; and when the new national America shall realize the teachings of our "common Christianity," and shall guard the interests of both races in a broad, and unprejudiced manner—then the Negro will no longer be the Nation's burden, but will become a permanent factor in the Nation's progress.



Puritan and Cavalier.

Oration in Thanksgiving Contest.

By Doak Campbell, '11.



History tells us that no nation has been able to survive through great crises, unless that nation had in it enough of contention to develop its constituents, and, on the other hand, enough of harmony to preserve at all times the true spirit of patriotism. Nation after nation has had its turn at the helm of national greatness, and those which have fallen have done so when reduced to the control of a single individual or a single party. The time then when a nation is most powerful is when men and parties are vying with each other, each striving to have his principles adopted by the people.

When the old Puritans denounced the royal Church of England, they were indulging in no child's play. Theirs was not a movement prompted by first thought. The cycle of years had been waiting for the man who was strong enough to oppose the English throne for the sake of what he believed to be right. Strong indeed must have been the purpose of the men who dared to fling defiance to a government which bound their actions, but could not bind their hearts. No one denies but that religion stirred deeply the hearts of those Puritans, realizing as they did that their every movement meant persecution. Men scoffed at the Puritan as he walked upon the street; ridiculed him as he preached from stocks and from behind prison bars; tortured him because he would not individually follow the creed prescribed for all England. But the Puritan, meekly, unflinching, kept steadily on with his heart strong in the faith, and his eye fixed upon God. Surely God's hand prompted such a movement.

But we must not allow our minds and our sympathies to become too much enrapt with the Puritan, although his movements cannot be appreciated and revered by all. Set against the Puritan was another element, one whose loyalty and patriotism we cannot praise too highly. The Cavaliers were

of that old stock which delights to trace its ancestry back to the time when England was not yet a nation. They needed no exhortation upon patriotism, for even the historic Greeks never manifested greater love for their country. The spirit of the Cavalier, which prompted him to stand by the Church of England when others were trying earnestly to demolish it, is a spirit which men to-day look upon with reverence.

The Puritan could not remain in England (even though stronger in numbers), for the Cavalier had upon his side the English Government. Thus the Puritan was forced either to embrace the Cavalier religion, or to seek other lands. This was the test of the strength of the two parties. Would the Puritans be strong enough to tear themselves away from friends and homeland? would the Cavaliers be strong enough to stand by England and English ideas? To each party it seemed as if only a remnant would be left. The love for a religion on the one hand, and the love for country on the other, are inconceivable to the mind of mortal man.

The Cavalier, having by right of discovery a new land across the Atlantic, desired to plant there a colony of kindred men and to make the new country an honor to the motherland. Those brave hearts that first planted the English banner upon Virginia soil and struggled to sustain it there are the men who laid the foundation of American history. From their seed have sprung some of the greatest heroes and statesmen, not only of America, but of all the world. For what country can boast of another Washington? In what part of history shall we search for another Jefferson; another Patrick Henry? How could such men against such adversity pursue their cause under all circumstances? Because in them had been born a love for and loyalty to country.

But the Cavalier could not have prospered in America as he did had it not been for the Puritan.

When the "Mayflower" left England in 1620, it had on board one hundred souls who were leaving home and friends, because they wished to find a land where the worship of God was unrestrained by legal power. They knew that they would encounter the Indian, who would feel that they were impostors. Brave indeed must have been the hearts that toiled through those bleak New England winters and suffered untold hardships for the sake of Puritanism. But later on, as an outgrowth of this toil, we find John Adams, Benjamin Franklin, and Daniel Webster. Can we say, then, that the labors of the Puritan were in vain?

The Cavaliers were likewise harassed by the massacre and ravages of the Indian. During these wars, Puritan and Cavalier joined forces, neither having a selfish purpose, but both fighting for the common good. Continued hardship welded the two more strongly until the young province felt its ability to control itself as a nation. England too saw this, and attempted to check the embryonic rebellion by binding the Colonies with still more oppressive laws. England forgot that her colonists were of her own blood and bone. She forgot that the Cavalier, who had striven to preserve England, would fight and die for his new homeland. She did not realize that the Puritan had fled from England because he could not comply with the English laws.

Easy it is to tell the outcome of the rebellion; but to whom shall we attribute the glory of being its author? Scarcely had the Boston tea party taken place ere Patrick Henry stirred the whole country with his thrilling oratory. Simultaneously North and South joined forces. From the Puritans came those made hardy by the continual struggle for sustenance; from the Cavaliers came those who were capable of leadership. This was a natural consequence, since the Cavalier had reached a state of leisure, and therefore had time to devote his mind to literature and soldiery.

In this struggle there was no Puritan or Cavalier; no North or South; but all were Americans, fighting upon common ground—and for a common cause. Men from Massachusetts fought side by side and shoulder to shoulder with men from Virginia, and neither could have wished for a better partner. Gladly would either have laid down his life for the realization of that one slogan—"Give us liberty, or give us death!" We do not wonder that the British grenadiers met such an ignominious defeat at Saratoga or at King's Mountain. Certainly men with such an exalted purpose, men with

the mingling of Puritan principle and Cavalier devotion, had won the approbation of Mars.

The outcome of the Revolution was inevitable. The hired soldiers of England could not cope with men who were fighting for a cause vital to every soul upon American soil. England now realized that Americans would rule America or die in the attempt.

When peace came, the people, realizing the weakness of the new nation, came together as a unit, and the country prospered. Men were too busy repairing their ruined homes and fortunes to think of political or religious differences. At the first Presidential election there were no contending candidates, but one man; a man representing not only Virginia, but the United States. A man whose life and ability made him commander of the American Army, whose wisdom and guidance made him the Father of his Country, and whom Puritan and Cavalier delighted to honor as their national leader. Then came a time of prosperity, and the Old Puritans began to look forward to the time when Puritan ideas would prevail, while the Cavalier hopefully waited for a perfect aristocracy.

Working towards this end, the Cavaliers began to amass fortunes. This was soon accomplished through slave labor. Time and money were spent upon culture until, just before the war, we find the culmination in the "old Southern gentleman."

The Puritan had been stirred by this same life in England and would not forget those things which he had bitterly denounced. At first he silently endured the slavery and aristocracy of the South. But as the Cavalier spirit grew stronger, the Puritan, no longer able to keep silent, began his protests in such a way as none but a Puritan could. Inevitably there followed a rupture, which was the foreshadowing of the darkest days ever witnessed upon American soil.

After the quarrel had become an open one, strife was not long delayed; for when a Puritan or a Cavalier has been sufficiently urged to protest with words, he is easily led to support his protests with arms. Thus began the Civil War—a war between two forces which seemed unconquerable. Each party felt itself in the right; each thought that the other would soon give up the fight. But the Puritan said, "We never give up anything which we believe to be right"; while the Cavalier answered, "The Old Cavaliers have always stood." But the Southern gentleman, in his ambition to reach ideal aristocracy, had blighted his leisure with surfeiting and lacked that one necessary quality in war—

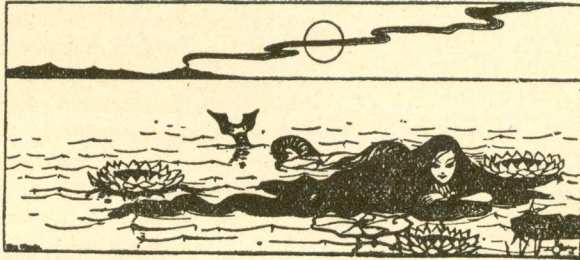
strong manhood; while hardihood, fostered by constant toil and hardship, lived in the Puritan.

We know the consequence: the struggle was fierce, and dark, and long. So great was the sorrow and anguish brought by this struggle that we shudder to think of it. But in the end the conquest was full of joy, yet a joy laden with sorrow. What a burden it must have been to the true old Southern heart to know that for once in history a Cavalier had been conquered! And yet how joyous to know that the United States was once again a united nation!

Now came the time when Puritan and Cavalier appeared in their right light. What could be more worthy of our praise than the sight of the humiliated and beaten but not conquered Cavalier as he

acknowledged his mistake in secession, and once more took his stand under the Stars and Stripes? How could the Puritan have better manifested his spirit than by giving himself wholly, unreservedly in love to his conquered brother.

We rejoice that those terrible days of war and reconstruction are over. To-day we see the monuments which the Cavalier has built, a New South that is unexcelled by any nation in enterprise and loyalty. Puritan and Cavalier have joined their hands and hearts under the Stars and Stripes and forged them with a link which cannot be riven. Each has blended with the other, and, as a realization of all the virtues of both parties, we stand forth to-day, not as Puritans, not as Cavaliers, but as Americans.



The Transitional Epoch.

Thanksgiving Oration Contest.

By W. J. Holloway, '10.



We are living in a wonderful age. It is a period in the long course of the world's events when every phase of society seems to be in a state of transition. Physical conditions, social problems, religious thought, and ideas of government are continually changing.

As we review the history of the human race we see that the great movements of centuries have ordinarily come to a definite close. The principal events, however, which characterize the present day suggest beginnings rather than completions. Marvelous as has been the progress in recent times, there is certainly no need of prophetic vision to foresee greater opportunities and possibilities for the next generation. Mankind throughout the world is rising to loftier heights and the onward march of civilization is being quickened.

There is no factor that is doing more to inject new energy into the world's progress than the changes in physical conditions. Time and space have always governed human activities. This is the reason that the introduction of steam and electricity has exerted so profound an influence on civilization. In the early days of our Republic, before the steamboats plied the watercourses and the railroads threaded the commonwealths, our forefathers had great difficulty to push beyond the mountains into the unknown West. To-day we have almost surpassed the fondest dreams of fiction. Modern inventions have bridged the rivers, scaled the mountains, cleared away the forests, and developed such a system of commerce that on every hillside and in every valley may be seen the fields of waving wealth and manifestations of the progress of an enterprising people. All these discoveries and inventions have been so far-reaching in their scope that they now crowd into a single day the business which a generation ago would have occupied weeks. Down beneath the restless waves of the mighty ocean runs a band of electric thought, and we are

consequently enabled to converse with every nation in every clime.

On account of these improved methods of travel and communication, new ideas are more speedily established; public opinion more quickly molded and more readily expressed. Both thought and action are stimulated. Reforms are sooner accomplished, and great movements of every sort are crowded into as many years as once would have taken generations or even centuries.

But great as these have been, we are now upon the eve of far greater possibilities along the lines of physical and industrial development. Some of the most important world-projects of modern times are now rapidly maturing. The deep waterway from the Great Lakes to the Gulf promises to be one of so much commercial importance to the American people that both the great political parties are already committed to its construction and early completion. This project, when completed, will not only tend to unify the Northern and Southern elements in our Nation, but it will simplify the vexing tariff questions, will bring manufactures to the South, and consequently will develop our national resources.

The completion of the Panama Canal will bring us to within one-third of the present distance to the Orient. It will greatly facilitate foreign commerce, turn the present stream of immigration to the South, increase our national revenue, and will largely help to fortify the United States in time of war. These two great undertakings are destined to revolutionize the commercial and social conditions of the Western world.

In this exceptional age of invention and gigantic enterprise, great changes in social conditions are evolving. Within the last few years there has spread throughout the whole civilized world a deep discontent among the masses. They feel that the present social system is not organized on a thor-

ough basis of equality. This is not the first time in history that such a condition has prevailed, yet it means more to this age than ever before, as the intelligence of the people is much greater. The workingman of to-day knows more of his needs and rights, and he has resources of achieving them. The printing press has given labor the means of expressing itself and of enforcing its demands.

This discontent of the masses is not only exerting a widespread influence on the social conditions of America, but it is penetrating Oriental and European monarchies and is destined to revolutionize both their social and political systems. In Japan the evidence of the movement is marked and its marvelous results are manifest in the great uplift of the common people. In Russia and Turkey the lower classes are beginning to realize the unjustness of their oppression and are clamoring for a new organization of society.

What the future will bring forth in the social life of the world is uncertain, but everywhere we see a strong tendency toward a closer and more complete social organization. Such a restlessness of the masses means that they feel the pulsations of a new life, and a desire for greater possibilities. To-day we are unconsciously seeking to harmonize in society the two great principles of individualism and organization.

In studying the progress of civilization of to-day, it is very evident that transition in religious thought is playing an important part. The nations which are taking such onward strides are discarding their heathen religions and are throwing wide their doors to Christianity. The great barriers which for so many years have baffled the efforts of missionaries are being removed and the spirit of religious freedom is rapidly encircling the globe.

Within the last few months in Russia, where the greatest intoleration has existed, there is much evidence of religious reform. The Czar has been compelled to grant absolute religious freedom to all his subjects. Missionaries are pouring in through every door of the broad empire and are inspiring the people to a higher and nobler life. Already Christian education is gaining a foothold. A university has been founded, and other great movements are being inaugurated for the cause of a downtrodden race.

In China, where four hundred millions have through the ages been held under the yoke of ignorance and superstition, where the influences of Confucianism and other forms of heathen religion

have poured out their blight, where the unheard crying of helpless and hopeless millions has brought no help, the glorious light of Christianity is shedding its influence on every class and is evolving a spiritual transformation. Every barrier against higher civilization is being removed; the missionary is carrying his message into every city and hamlet; the dead crust of fossilized religions is being shattered, and within a few decades China will stand forth among the world powers a mighty nation with a Christianized and enlightened people.

This marvelous transition in religious thought is not confined to any particular nation or continent, but is universal. Europe, Africa, and South America are alike being shaken to their very foundations by the advance of powerful armies bearing standards of Christianity. The whole world is being transformed from darkness to light. Never before in all the course of history has there been such a universal stimulus to religious progress, and we believe the day is not far distant when every race shall worship the true God.

As religious beliefs underlie political institutions, it is very natural to find different governments of the world in a transitional state. It is true that they have not been permanent throughout all the ages, but never before the twentieth century has one form of government been so predominant as that of democracy. In this age the people are striving to overcome the tyrannical hand of oppression. They desire a government wherein every citizen from the highest to the lowest may exercise a right, and where the will of the people is supreme. The spirit of individual liberty is rising in every breast. Unlike the ancient idea of freedom which lay at the foundations of the Roman and Greek republics, the modern idea is that the government exists for the individual, and not the individual for the government.

We, as Americans, are proud of the fact that the growth of modern democracy has culminated in our own land. This movement generated in America is to-day shaking the foundations of European governments. Absolute monarchies are becoming limited, limited monarchies are granting more freedom to their subjects, and everywhere there is a growing tendency to "let the people rule."

Robert McKensie has said that: "Sixty years ago Europe was an aggregate of despotic powers disposing at their own pleasure of the lives and property of their subjects; to-day the men of Western Europe govern themselves. Popular suffrage, more or less closely approaching universal, chooses

the governing power and by methods more or less effective dictates its policy. One hundred and eighty million Europeans have risen from a degraded, ever-dissatisfied vassalage to the rank of free and self-governing men."

Among the governments of the Far East, the growth of democracy is in its infancy. During the past few years, however, there has been great progress in this direction, and from present indications the near future will witness far greater advance. Recently the Emperor of Japan, who has for so long ruled with absolute sway, has granted the people representation in his government. China is awakening from the long sleep of ages; adopting the policies of civilized nations and learning to think for herself, she is beginning to realize the inadequacy of her own government. For such changes as would be necessary to introduce constitutional government the Chinese are as yet unprepared; but, being largely democratic in their nature and having caught a vision of Western ideas, there is no doubt that sooner or later they will secure self-government. Since the late war with Japan, Russia has been in continuous upheaval. In the heart of every man, from the serf to the baron, there is a new vision of freedom, happiness, and home, about which he never dreamed of before. Already a limited constitution has been granted, and the people, through their representatives in the Douma, are rapidly approaching civil liberty.

The present tendencies toward free thought without doubt point to a time in the near future when political freedom will be universal.

Making a close observation of this transitional era, we see that every nation is looking to America as a model. Those principles of liberty which have determined the destiny of the most powerful people on earth are now shaping the policies and furnishing the thought for the whole world.

As we look down the long vista of the history of the nations, we find that some ruling idea has always given form and direction to the national life and has depressed or enlightened its civilization. The Roman idea was law, that of the Greeks was beauty; but America, the heir of all the ages, the country to which all nations look for the best thought, the highest ideals and good leadership, has for her ideal civil liberty permeated and enriched by Christianity. It may be easily shown, and it is of immeasurable signification that this great idea of which Anglo-Saxon America is the exponent, is its fullest and best development. Here has been developed that form of government which is consistent with the largest possible civil liberty. No blighting union of Church and State destroys the spiritual life and power of the individual. No fossilized stratum of society shuts out the righteous ambition of the humble citizen. As General Garfield aptly said and illustrated in his own life: "That which is at the bottom to-day may one day flash on the crest of the highest wave."

Certainly, it is such noble principles as these, which have fully blossomed in America, that are commanding the admiration of the whole world. They are causing other nations to look toward "the land of the free" for lofty ideals, pure patriotism, and safe leadership.

As the twentieth century advances may the present tendencies of this transitional epoch continue. May they work on until they give to mankind everywhere the largest liberty, the purest Christianity, and the highest civilization. If I read not amiss, these powerful principles will be carried forward until they permeate and uplift all the nations of the earth. Then the whole race will be uplifted and we shall have a world empire, not by force but by principle.



The Arkansas Inter-State Contest Association.



Great interest has been shown by the students in the Oratorical, Music, Reading, and Declamation Contests to be held in Little Rock, April 23 and 24. Each place of honor has aroused a great deal of competition among the students. At the time of going to press, all the contestants have been selected. The following have been fortunate enough to win the honor of representing the College and we expect our share of the victories:

Oratorical Contest. C. H. Moses
Reading Contest (College). . . Miss Beulah Williams
Reading Contest (Preparatory), Miss Carol Cooley
Piano Contest (College). . . Miss Jean Ganaway
Voice Contest. Miss Aileen Haraizon
Piano Contest (Preparatory), Miss Ruth Cowling
Declamation (Preparatory) J. G. Richardson

THE OUACHITA-HENDRIX DEBATE.

The Ouachita-Hendrix Debate, which has been discontinued for several years, has been renewed this year. We are now having preliminary debates to decide who shall be the three to represent the College. Some fourteen or fifteen entered the preliminaries. The number of debaters has been reduced to six, who will continue to debate until May 1st. These six are the following:

- D. S. Campbell,
- C. Hinton,
- W. F. Hall,
- H. L. Petty,
- L. M. Sipes,
- C. K. Townsend.

From the foregoing names Messrs. Sipes, Townsend and Hinton were selected.

STATE ORATORICAL AND MUSICAL CONTEST, 1908.

Ouachita College is very proud of the record made by her representatives in the State Orator-

ical and Musical Contest held in the city of Little Rock, April 3-4, 1908.

The College girl's musical competition aroused general interest and enthusiasm. Well-prepared contestants were entered to represent Arkansas Cumberland, Arkansas Conference, Henderson, Galloway, and Ouachita Colleges.

The first place was won by Miss Louise Hall, of Ouachita. She is only eleven years old, and this makes her victory over older and more experienced competitors a remarkable triumph. The "Arkansas Gazette" said that "Miss Hall demonstrated the fact that at her tender age she is thorough master of the piano, her playing being a decided revelation to all."

The prize consisted of \$20 in gold for Miss Louise and a handsome trophy cup for the College.

The first place in the Declamatory Contest for Preparatory Schools was won by J. R. Dumas, of Ouachita. The prize was a handsome trophy cup for the College and \$25 in gold for Mr. Dumas.

There were eight contestants for this prize. Among the schools represented were Hendrix, Clary, and Stuttgart. Mr. Dumas' subject was "The New South." Dumas worked earnestly and faithfully and outclassed his opponents by a safe margin. He deserves great credit for his perseverance.

Ouachita came dangerously near winning all the first prizes, the second place in the Oratorical Contest going to F. C. Sims, of Ouachita. According to "The Gazette," the "markings in the Oratorical Contest were very close and the winners carried off their honors by scant margins." Sims made a splendid showing for Ouachita and the College is proud of his effort.

The sum up: Ouachita carried off the honors of the great State Contest, being the only college in Arkansas that won two first prizes.

The Mary Forbes Industrial Home.

By One of the Girls.



Just outside of the beautiful campus of Ouachita is a two-story frame building, known as the Mary Forbes Industrial Home for Young Ladies. This is a beautiful little cottage, consisting of ten well-furnished rooms, with all other conveniences surrounding it. It is for the sole purpose of helping girls to meet their expenses by putting their board at actual cost. The girls do their own work; no servants being hired for anything. The work is so divided that no girl loses much time in performing her duties, thus enabling her to carry the same numbers of hours' work as other girls in the College. The work in this Home is not, as some may suppose it to be, for the purpose of teaching girls to cook and do other housework; but to help them through school. This Home is liked so much that girls who stay in it one year do not want to change for any other place. Their work is no more than their average work at home when attending the local schools. Here they have all the advantages of the other Home girls and many additional privileges, and are governed by the honor system.

This cottage was added to Ouachita in 1906, chiefly through the generosity of Rev. W. A. Forbes, in memory of his daughter Mary. It was

ready for the opening in 1906. Rev. W. A. Forbes is one of Ouachita's warmest friends and shows his love for her by this great gift and many other good works done for young women. This Home was rapidly filled the first year, there being thirteen young ladies who entered. In 1906 they were placed under the care of Miss Lillian Wood as Supervisor. Last year the Home was put under the supervision of Mrs. H. S. Hartzog. The entire business of the Home is managed by the girls themselves. There were seventeen girls in this Home during the year 1907-08.

The business of the Home is carried on in the same manner this year as last year. Eighteen girls entered during the year.

Although this Home has been established but a few years, it has aided quite a number of girls to attend school. The girls are very proud of their home and do all they can to uphold its high standards.

The Home is open to students under certain conditions and restrictions, which may be learned from the President.

The following is a list of those who are and have been in the Home during the term of 1908 and 1909:

Effie Adams,
Ellen Bland,
Nell Campbell,
Emma Edwards,
Lela Erwin,
Ella Goza,
Myrtle Hunnicutt,
Ella King,
Nola Martin,

Elin Mathis,
Alice Payne,
Jimmie Payne,
Belle Robinson,
Mae Shelton,
Edna Stewart,
Leona Stevens,
Edna Throgmorton,
Willie Thrailkill.



Delsarte at Ouachita Twelve Years Ago.



THE COLLEGE YELL.

Boom-a-lacka, boom-a-lacka!

Bow, wow, wow!

Ching-a-lacka, ching-a-lacka!

Chow, chow, chow!

Boom-a-lacka, ching-a-lacka!

Who are we?

Who's from Ouachita?

We, we, we!

Whoo-ra, whoo-roo!

Dipla, diploo!

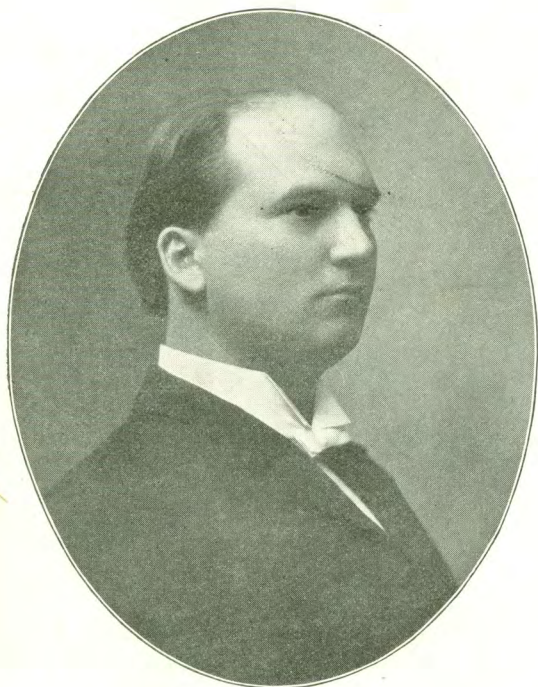
Ri, si, ki, hi!

Hot, cold, wet or dry,

Get there Eli!

Ouachita, fly high,

The Debt-Raising Campaign.



Rev. R. G. Bowers,
Financial Agent.

What is the chief danger to the future of denominational education? To quote the words of a trenchant writer, whose sympathy for church schools is not pronounced, I should say that the chief danger is "intellectual insincerity and educational unrighteousness." This means that the churches are not putting enough money in their schools to give the character of work that should be done. It is costing more and more every year to run a college because of the changing conditions of education; the receipts from students are becoming smaller every year because of competition. If Christian education stands for anything, it stands for honest education. It will not avail to preach piety from the rostrum and do slipshod work in the class-room.

A small college equipped and officered for first-class work needs at least ten professors at \$2,000 each, making \$20,000. It should have ten assistants at \$1,000 each, making \$10,000. For repairs,

library and administration purposes and general expenses it would be hard to get along with less than \$10,000 more, so that \$40,000 per year is a very modest estimate for the running expenses of a small college. Now if the college has an average of four hundred students who pay \$50 tuition each, the receipts amount only to \$20,000, leaving an annual deficit of \$30,000. There must be an endowment to meet this deficit. An endowment for \$400,000 at 5 per cent would cover this annual deficit.

In the State of New York the Legislature will not grant a charter to an institution that owns less than \$500,000 in property and endowment.

You have been told that Ouachita College has a debt of \$60,000. How has this debt been made? It has been made by the College standing for high intellectual standards. Had Ouachita employed incompetent teachers, it would have been easy enough to reduce this indebtedness; but the money that has been expended has gone into the character and brains of the young Baptists of Arkansas. It would be an educational crime to spend less money at Ouachita than we are now spending.

In 1880 the taxable valuation of Arkansas was eighty-six millions of dollars. One decade later, 1890, it was one hundred and seventy-four millions. In one decade it has increased 102 per cent, while in the rest of the country it has increased only 43 per cent. Are we not able to do what has been done in Virginia, North Carolina, and Kentucky? Do not be discouraged because of our severe struggles. You know how Yale was founded. Some ministers met together and, after a day's discussion and prayer, contributed forty books. That was the beginning of Yale University. You know how Colgate was started. Thirteen preachers met in a dingy room. At the end of the day each of them laid a dollar on the table, making \$13 for the beginning of a great college in a great State. Only a few years ago a wealthy layman gave a check for one million dollars to this college. When Wayland took charge of Brown University it had only \$31,000 endowment.

We feel that the light is breaking and that the future is rosy with hope. Rev. R. G. Bowers has accepted the position of financial secretary. We beg you to stand by him.



"I Love to Steal Awhile Away."



A Confidential Talk.



The Cotton Mill and Bridge.



Fishing for Fun and Fishes.



Posing for a Pretty Picture.



Hunting Four-leaf Clover.



Dr. Tillman B. Johnson.

Commencement Exercises.

We regret that we cannot give photographs of all the prominent speakers at our Commencement exercises, for 1908 and 1909. The program for 1908 was as follows:

ORDER OF COMMENCEMENT EXERCISES.

May 29th, 8 p. m.	Inter-Society Debate
May 30th, 8 p. m.	Bowers Ministerial Contest
May 31st, 10 a. m.	Baccalaureate Sermon by Dr. J. B. Gambrell
May 31st, 4 p. m.	Thanksgiving Service
May 31st, 8 p. m.	Sermon to Young Ministers, Dr. Tillman B. Johnson
June 1st, 9 a. m.	Art Levee
June 1st, 10 a. m.	Piano Contest for Liebling Medal
June 1st, 4 p. m.	Undergraduate Recital
June 1st, 8 p. m.	Alumni Reception and Banquet
June 2d, 10 a. m.	Alumni Exercises
June 2d, 4 p. m.	Undergraduate Recital
June 2d, 8 p. m.	Commencement Concert
June 3d, 10 a. m.	Graduating Exercises

For 1909 engagements have been made with Dr. E. B. Craighead, the distinguished President of Tulane University. He will deliver the Commencement Address on Wednesday morning, June 2d.

Carter Helm Jones, one of the most powerful and most popular Baptist preachers in America, will deliver the Commencement Sermon.

Dr. John Jeter Hurt, the progressive and scholarly pastor of Conway, will speak to the Ministerial Association.



The Dining Room.



The prevailing idea that the boarding-school Miss lives on pickles and fudge would be quickly dispelled by a visit to our dining-room. The truth is that the growing girl at school has an alarming appetite. Of course, small dainties like a tub of pickles, or five gallons of molasses candy, are always welcome for a midnight lunch, but at the regular meals unromantic biscuits and plain roast beef vanish in a marvelous manner.

Girls at a boarding-school do not grab for things at the table like boys. And they talk while eating. Its a way girls have. From caviar to walnuts there flows a mellifluous stream of comments on dresses, boys, and other absorbing topics. (Note.—We haven't had any caviar or walnuts this year. I use the words for literary effect.)

The lady teachers dine at the tables with us. This is a fine arrangement for the teachers, as it enables them to learn the etiquette and fashions

of high life by close association. By special dispensation, several male teachers also take their meals with us. None of them grumble like Uncle does at home. It is against the College rules for a teacher to grumble in the presence of students.

After all, the dining-room is a very dear old place to us. We spend nearly two hours every day in it, and this foots up about twenty-two days of twenty-four hours each every session. Just think of ethereal maidens eating twenty-two days on a stretch! Just think of the toothsome steers that once gambolled on the prairies of Texas; of the billowy fields of wheat that gave enchantment to Kansas scenery; of the wide acres of squashes and greens that bedecked the verdant hills of Arkansas—and think how all these have disappeared before the withering appetite of the Ouchita girls! I must stop because I am overcome with emotion, and besides, it is nearly time for the dinner-bell.