

# The Southwestern Alumni Magazine

"THY STATELY CLOISTER'D HALLS"

# THE SOUTHWESTERN ALUMNI MAGAZINE

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## THE SOUTHWESTERN ALUMNI ASSOCIATION

The Southwestern Alumni Association is an organization of alumni, graduates and non-graduates, of Southwestern, the object of which is to promote the welfare of Southwestern and to establish a mutually beneficial relationship between the College and the alumni. The officers of the Association are:

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# THE SOUTHWESTERN ALUMNI MAGAZINE

*Member of the American Alumni Council*

VOL. III.

DECEMBER, 1930—JANUARY, 1931

No. 1

## *Our New Year's Wish*

GREETINGS and good wishes for the alumni and former students of Southwestern for year 1931!

Since the beginnings of this institution in 1848, a number of noteworthy years have been celebrated because of their great significance to the welfare and development of the College. But the year 1930 is unique in that it records the release of Southwestern from its burden of indebtedness. Your Alma Mater now stands unfettered, with her face turned toward a glorious future. Our greatest hope is that the coming year will mean as much in her progress as the year which is now closing.

For each individual we earnestly pray that the year 1931 holds in store significant achievements. Your friends at Southwestern are thinking about you, wishing you well, trusting that you will have happy and successful adventures, and that the New Year will bring your hearts' desires.

We confidently commit the future of Southwestern and her alumni into the hands of our Heavenly Father by whose grace and guidance the past has been so signally blessed.

*Phar & Kiehl*

PRESIDENT.



# College Students, the Church, and Religion

By CHARLES F. STEWART, JR., '27, Hamilton, Miss.

THE readers of this article who have been keeping abreast of what has been said in the current magazines, books, and newspapers will readily recognize the difficulty of writing anything of constructive value on the subject. So many diverse views have been expressed, one is in a quandary to know the truth of the situation. Perhaps each of the writers on the subject has expressed the true view of certain groups of college students whom he knew, or about whom he had first-hand information. But the writer of this article believes many of such articles have come from biased and prejudiced minds, and from men and women who have lost touch with youth and therefore are really not in position to give a sane judgment on the situation. They either were giving expression to biased and pent-up feelings or else were ignorant of the facts. However, some of the writers were facing the facts as they knew them and were sincerely trying to find a way out of the muddle in which they believed college students find themselves. In the hands of some, college students are glorified, while in the hands of others they are unjustly condemned.

Now, to approach this subject scientifically, accurately, and adequately, one would need to have correct data from all colleges concerning their students. This is almost an impossible task in the present day. And as the writer has not this information he will limit himself somewhat and join the ranks of the many writers by giving his views as he has formulated them from his recent student days and from his contact with many other college students.

It is a generally acknowledged fact that college students have views of the church and religion that vary all the way from orthodoxy to liberalism, from fundamentalism to modernism, from strict theism to



rank atheism, from true belief to deadly infidelity. Every college student in every college and university in the world can be placed somewhere in this classification. The many attitudes among college men and women toward the church and

religion can be classified under one of three heads: friendly, unfriendly, or neutral. Perhaps the neutral group would be the largest. These last are neither friendly nor unfriendly toward the church and religion. Skepticism, and even utter unbelief, it is rumored, are rampant on the campuses of some of the institutions of higher learning. This, doubtless, is also true.

Taking college students *en masse*, they are unfriendly toward the church and religion. That is, they are unfriendly toward the conventional church and religion. This statement sounds alarming and appalling. But it need not cause one any excitement, for it is not so disconcerting as it sounds or may seem to indicate.

The conventional church is the church exemplified by the many individual churches in every section of the country today. It is the church which is open on Sunday morning and evening and one or two days in the week; it is the church which has done so much for the promoting of humanitarian and philanthropic movements. She has imbued men and women with high ideals and noble aspirations; she has uplifted the fallen and given succor to the weak. She has been an enemy to evil and an ally to righteousness; she has proclaimed a message that was good and far-reaching which had a definite challenge to those who would hear and heed. She has, to some extent, met the needs of the human heart. Her appeal has been directed toward adults principally during the by-gone years. It is this church which has brought upon herself the unfriendly regard of college students.

And there seem to be three sets of reasons for it: one is concerned with the church, one with the students, and one with conditions which prevail on a college campus.

The conventional church is not meeting the problems which are peculiar to youth. College men and women are facing life situations which they have never met before, and which, in a sense, have never been met by any preceding generation. They turn to the church for guidance, the place they may have been taught to find it, and the church has no solution to offer. She is not in a position to meet the problems. Somehow she is powerless in her dealing with college students, possibly because of the uncertainty of the age. All of this affects the attitude of college students, leading them to feel that the church is not what they need. Ask those students who attend certain individual churches a question like this, "What do you think of the church?" "Oh, there' isn't much to it," they reply. "Well, what do you think of the particular church you are attending?" "Oh, it is different; the minister understands our problems, and the people are so nice." There is the trouble. The church with all of her fine qualities is, generally speaking, not meeting the needs of college men and women. Individual churches are largely to blame for the attitude some students have toward the church.

Another outstanding thing about the church is her appearance of disunity. The many different branches and denominations of the church have made an impression upon college students, making them feel that this great institution was divided and practicing that which was contrary to one of her tenets, the brotherhood of all men. It cannot be denied that the church does present a broken front to the world.

The second set of reasons for the unfriendly attitude lies with the students. They are quick to arrive at conclusions; they lack mature judgment; they lack experience which is necessary for correct judging. They forget they have a few facts to work with when thinking on the deep things of life. In truth, many of them are superficial in their thinking. They take a fact here and draw on their imaginations, which are quite active at this period of life, and arrive at conclusions which they believe logical. The truth of the matter is that

they have not touched on the first principles of logic. Once they get these conclusions in their heads, they are harder to convince of the truth than a Missouri mule. But be this said to their credit, they do just about as much logical thinking as any other group of people, and they are honest in their endeavors.

Their tendency to judge the whole by a part, especially when that part is weak, is a great mistake. Not all are guilty of this, but so many college students are that it deserves some mention. They condemn the whole church for the failing of a particular church. This is unfair and invalid, and should not be indulged in by those who claim to know better.

Again, college students are blamable because of a false notion which some of them have. It is as to what constitutes brilliancy. They want to be thought brilliant. This, of course, is natural. Nothing is wrong about wanting to be brilliant, but to think that brilliancy consists in accepting some man-made philosophy as "law and gospel," and then sitting back and criticising the church on this score is utter foolishness. It does not take a brilliant man to do that. Any one-track mind can qualify here, once it is started in this channel. And many an unfriendly attitude has had its origin in just such a mind that considers brilliancy as the ability to be able to offer destructive criticism against time-honored institutions and customs.

The third set of reasons are those inherent in prevailing conditions. College atmosphere is different from the environment in which boys and girls have been reared. When they are transplanted from home influences into a new world of activities and knowledge, there is an adjustment to be made. This adjustment means either life or death for certain cherished ideals. Frequently, this adjustment gives rise to the unfriendly attitude. The church is not to blame, the student is not to blame, the college is not to blame, and the home is not to blame. The convergence of all these factors which give rise to such situations is to blame, and should be remedied if possible. It is a task requiring the co-operation of all these factors.

What has been said about the church holds for religion. Conventional religion is what everyone is familiar with in his daily

religious life. It is observing Sunday rather strictly and attending church and being in a sense a good church member that day, but then on Monday going to one's place of business and forgetting what manner of man one was the day before. Religion has played and is playing a notable part in men's lives. But the general conduct of so many religious people as lived every day in the year has been so inconsistent that it has influenced college men and women to abhor such a religion with no more of the dynamic in it than that. The trouble here is that these so-called religious people are not religious.

However, it is gratifying to know that whatever unfriendly attitude college students exhibit toward the church and religion is in reality toward the conventional church and religion. Churchmen might well face their problem; the students ought to be more careful in their thinking; and the colleges need to watch the atmosphere they make for their students.

College students *en masse* have a friendly attitude toward vital religion and the vital church. Of course there is that large neutral group who are unconcerned; and that group who have swung so far against the conventional church and religion that they are unfriendly to all religion of any kind. But from the writer's experience this is the exception and not the rule. Many college students believe that the church has a message that is vital and real. And they are firmly convinced that the living church has something to offer to the world. So far they have seen very few individual churches which exemplify the spirit of the vital church.

In like manner, vital religion has the loyal-hearted support of many college men and women. They believe in a dynamic religion that affects life at every point. They believe that the man who is truly religious will live his religion every day in the year. They, in the depths of their hearts, believe in God and the verities of His Word, except where unfavorable influences have been exerted which killed those noble thoughts of the soul.

In cases where the attitude is positively unfriendly there is a possibility of changing it to one of friendliness. This can be done through the right type of leadership. It has been demonstrated several times over in college conferences and in Y. M. C. A. dis-

cussion groups where the leaders were capable men. Some students have testified to the fact that for the first time they had gained a true perspective of the church and of religion. And they expressed themselves as grateful to those leaders who enabled them to see clearly the things pertaining to the eternal. A well-developed leadership among college students will be a partial solution to the problem that faces many college men and women today. The leaders will be apologetes who are well-trained in the Bible, philosophy, psychology, and history, and whose hearts are touched by the Spirit.

The students of Christian colleges, and especially is this true of Southwestern students, are not unfriendly to the conventional church and religion, but they are more friendly toward the vital church and vital religion. Their attitude is good. They are privileged in that the environment and atmosphere which they enter when they reach college is more favorable to a proper adjustment of religious views without the loss of worthy ideals than those found at many colleges. They remain friendly and grow into a friendliness toward the church and religion, which is highly commendable. They are a favored group in that they have a competent leadership to steer them into channels of right thinking and healthy living.

College students in general and Christian college students in particular need not cause anyone any alarm over their attitude toward the church and religion. It is, generally speaking, healthy and friendly and worthy of commendation.

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'28

CHARLES LILES was a visitor on the campus on October 25 and attended the Southwestern-Millsaps football game. Liles is teaching at Harvard, Miss., a short distance from his home, Forest, Miss.

'30

IRENE HYMAN, 249 Garland Place, Memphis, visited friends in Monticello, Ind., last month. She attended the Purdue-Indiana football game and on Thanksgiving Day she attended the Army-Notre Dame game in Chicago.

RICHARD GORDON HOLLADAY was a visitor on the campus on November 22. He is now practicing law in Dresden, Tenn.

# Results of a Study of the Religious Atmosphere and Influences of Southwestern

An Accurate Study Made by the Faculty Committee on Religious Life

CERTAIN committees of the faculty have undertaken the task of making studies of particular problems with which each is concerned. The Committee on Religious Life has been the first to complete one of its studies, and wishes to make known the results of its findings through the columns of the Alumni Magazine, since it is believed that all alumni and friends of Southwestern will be interested in this investigation.

The particular problem with which the Committee on Religious Life dealt concerned the religious atmosphere and influences at Southwestern. In order to secure data, a list of questions was sent to the graduates of the past five years, with the request that serious consideration be given the questions before answering. In addition to asking for answers to specific questions, the Committee also encouraged an expression of opinion in further detail in case it was so desired. The Committee wishes to take this opportunity of expressing its thanks to all the graduates who aided in this investigation by giving their time and thought to the questions.

Question sheets were mailed to all of the alumni who had received degrees from Southwestern since its removal to Memphis in 1925. This included approximately 200 graduates. Replies were received from 96. According to the number of returns usually received in such investigations, this ratio is rather high. The number of replies by classes is as follows:

Classes	No. of Replies	Pct. of Replies
1926	11	34
1927	11	35
1928	17	40
1929	32	50
1930	25	47

The method of reporting these data will be to take up each question separately and show the distribution of replies as to the details of each answer, and include representative comments concerning each.

QUESTION 1. *Was the religious atmosphere and influence at Southwestern during your residence better or worse than that*

*which you experienced before coming to Southwestern?*

Percentage	Better 32.6	The Same 43.5	Worse 23.9
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In the replies to this question a certain ambiguity was found in some of the answers. The comments indicated that the graduates compared the religious influences exerted at Southwestern either with their high school or with their home. In the former case, practically all favored Southwestern; in the latter case we find most of the 23.9 per cent who gave "worse" as their answer. Until we have at hand the results of similar studies, which might well be made by other institutions—both church and state—we do not know whether or not to commend ourselves. For any college to maintain an atmosphere which only 23.9 per cent find worse than their homes is a remarkable achievement. It should be remembered that the students of Southwestern are carefully selected and come from the best homes in our church. We hope to make a similar study five years hence in order to determine our progress in this respect.

One of the most alert and critical graduates, who was very frank in his criticism of other matters, in commenting on this question expressed himself as follows:

"The greatest influence for good in a religious way which I encountered was the indirect one of the faculty. Now I do not mean the one or two members of the faculty who always went around 'preaching' at the students, but I do mean the sincere men who said little but made their influence felt by virtue of their own strength of character, faith, and right example."

The nearest to an adverse criticism that we can find in answer to this question is the following:

"Having lived in a Christian home and having been active in Sunday School, Church, young people's work, and auxiliary, I can't say that Southwestern had any definite effect on my life in a religious way."

QUESTION 2. *How about this influence as compared with your experience elsewhere since leaving?*

Percentage	Better 55.5	The Same 27.8	Worse 16.7
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Of the fifteen graduates who replied "worse," fourteen went from Southwestern either to theological seminaries or to Bible institutes. The fifteenth made no comment on his answer. With the exception of those who went to theological seminaries, the fact that only one out of the 96 graduates who replied gave a negative answer to this question is a rather remarkable record.

One graduate made the following comment:

"In answering No. 2, I made a comparison with Seminary life which is not quite fair to the College. Southwestern is better religiously in her influence than many other institutions with which I am acquainted."

As a representative comment we quote the following:

"I love the Christian atmosphere of Southwestern and its importance has been emphasized by the absence of such an atmosphere in my pres-

ent university. It was not over-emphasized because dogmas were never forced on you. There was no prejudice, and I have never encountered such freedom of thought among Christians before. It is my hope that Southwestern will never sacrifice any of its religious traditions, which are the most pervading influence in the College, for something of less value. In this respect the chapel exercises are of most importance."

QUESTIONS 3 AND 4. *Below are different influences affecting you while at Southwestern. Put a plus sign after each one that exerted a positive Christian influence on your life, and put two plus signs after one that exerted the greatest influence of this kind on you by precept, by example, or in other ways. Using the same list, indicate any factors which exerted an influence in the opposite direction by placing a minus sign before it, and indicate the strongest influence of this kind by two minus signs.*

	Christian Influence	Positive Greatest Influence	Total	Opposite Influence	Negative Strongest Influence	Total
Fraternities .....	24	8	32	9	9	18
Memphis Churches.....	42	15	57	2	1	3
Fellow Students.....	34	11	45	16	4	20
Chapel Exercises.....	48	14	62	5	1	6
Faculty Adviser.....	20	5	25	1	0	1
The President.....	36	10	46	2	0	2
Classroom Instruction.....	19	1	20	6	2	8
Other Faculty Members.....	30	5	35	9	2	11
The Deans.....	16	1	17	1	1	2
Bible Courses.....	44	15	59	2	1	3

With regard to the eighteen who specified fraternities as a negative influence, the majority were not members of fraternities or sororities. The following quotation is from one of this group:

"I would like to say that although I did not belong to a sorority, I think they are quite necessary in colleges. However, in Southwestern the fraternity has caused a very undemocratic spirit. They have not been conducive to strengthening Christian character. Of course all one has to go by is the apparent change wrought in members of such organizations. I believe Southwestern suffers from this selfish and undemocratic attitude on the part of many, and sororities do not necessarily produce such characteristics. I think it isn't as true of fraternities as sororities. I wouldn't ever suggest taking fraternities out of any college because they are a necessary part of the social side of college life."

It should be pointed out with regard to the twenty who specified "fellow students" that in most cases the replies had in parentheses "certain students" or "groups of students." In regard to the replies which listed "other faculty members" as negative influences, some indicated that the individuals concerned were no longer connected with

Southwestern, and others specified only one faculty member, not, of course, mentioning names.

Again, we have no way of judging ourselves on the basis of these data. As regards the other negative replies in this division, we find that they are in the main the result of a small group of students who consistently replied in the negative to all questions. Further investigation shows a weakness of human nature which is frequently commented on but rarely understood; this group is made up chiefly of graduates who were enabled to complete their education through the generosity of the college in the form of financial assistance such as scholarships and jobs. In a few cases, because of unsatisfactory work, some of these students had their positions revoked.

It is to be noted that Chapel Exercises, which are severely criticized by a number of graduates, rank first in the list of positive influences. The same tendency is noted in regard to the objection to the requirement of two years of Bible, which is found to rank second.

We add here the following quotations:

"The moral life of Southwestern students is far above that of the majority of schools. Why continue to try to carry it too far to the detriment of other things that are vital to school life? I enjoyed my two years of Bible and got something out of them, but I do not think that it should be a compulsory course. With all due respect to the faculty, I think it should be broadened to include more viewpoints than those offered by professors who are ministers. They are inclined to a sameness of ideas."

"The most interesting Bible course I had was the course dealing with all different religions. It was vitally interesting, and did more to clarify my knowledge of religion than any course I have taken."

"As a student I had a feeling sometimes that the chapel service was merely a form. I never felt this way when the service was led by the President or by the Professors of Bible. I believe that the chapel service would mean more to the students if only these men conducted the services."

QUESTIONS 5 AND 6. (Four-year students only). *What is your opinion regarding the influence and atmosphere at Southwestern as compared with other institutions with which you are familiar but have not attended?* (Transfer students only). *Compare Southwestern in this same regard with other institutions which you have attended, not mentioning the institution, unless you wish.*

The answers to these questions are divided into two groups, according to whether the graduate attended Southwestern four years or transferred to Southwestern from some other institution. In some cases students had attended two other institutions, and therefore the totals shown below are slightly in excess of the total replies.

	Four-Year Students		Transfer Students	
	Number	Percentage	Number	Percentage
Better	55	88.7	27	67.5
The Same	7	11.3	3	7.5
Worse	0	0	10	25.
Total	62		40	

Of the ten graduates who answer that Southwestern is worse than the college from which they transferred, six came from women's colleges. Two of the four remaining came from institutions which are not standard accredited colleges. We give the following quotations from these two graduates:

"My professors may not have lacked deep religious experience and warmth of devotional life, but for the most part they failed to let me know it—to share it during chapel exercises and conversation. (Perhaps I expected too much—something of the warmth of an evangelical preacher in a teacher.)"

".....College is full of missionaries, ministers, and doctors-to-be, and most of the students are serious about their work and very conscious of their possible influence for good. Save for a few worldlings who stray in from town and sometimes scoff a bit, the influence and atmosphere is overwhelmingly religious. The yearly week of prayer is dutifully observed by practically all, and group meetings are held everywhere. This desperate attention to religion did not help me particularly, but it interested me and the unity thus obtained was pleasing. Whether the religious influence is better than that of Southwestern, I can't say."

We also quote the following:

"Naturally a college cannot compare in religious atmosphere with a theological seminary. Being of a different denomination I rather expected doubt to make my college life an unhappy one. But to the contrary several of my professors and the visiting evangelists helped me and showed me that Christianity is a great unity, despite denominations."

QUESTION 7. *What would you say concerning the religious point of view of Southwestern?*

	Too Conservative	About Right	Too Progressive
Percentage	15	80	5

In regard to those who marked this question "too progressive" or "too conservative," no one made any comment which would show in what ways this was thought to be true. It is significant that four-fifths of the entire number of graduates who replied seemed to think that the religious point of view is "about right."

QUESTION 8. *Do you believe that too much stress was placed on religion during your stay at Southwestern?*

	Percentage
Yes	5.3
Probably So	6.3
No	73.7
Not Enough	14.7

We quote the following:

"Because the Church and religion were foisted upon me so much at Southwestern, I have lost all desire to attend church. Compulsory Bible courses, compulsory chapel, and compulsory church attendance did not agree with me. To my way of thinking such matters are ideals to be sought after by the youth of today and not thrust into their teeth. I have the utmost respect for most of Southwestern's faculty and its president, and I think they are all high-minded Christian gentlemen; but I do not like the method of 'cramming' in the church."

QUESTION 9. *As a result of your stay at Southwestern, was your Christian faith strengthened, weakened, clarified, or confused?*

	Percentage
Strengthened .....	33
Clarified .....	31
Renewed .....	1
Unchanged .....	17
Weakened .....	9
Confused .....	9

The following quotations are made from some answers to this question:

"My Christian faith was weakened during my stay at Southwestern, but not as a result of it, except in the sense that the higher education, which set me to thinking about my faith, and consequently weakened it, was acquired at Southwestern. The same thing would have happened at any other college, and perhaps even if I had never gone to college."

"My religious beliefs during my years at Southwestern were completely changed from what they had been prior to my entrance in that college. I believe, however, that it was all for the best, for I know that my present beliefs are sounder and more practical than formerly. I feel now that I am better able to 'weather the storm' of the religious turmoil that seethes within me and others of my friends. My broader and more sound view-point is a result of my study and observations at my Alma Mater. I feel optimistic about the future of Southwestern in training Christian men and women."

"Though I had, before coming to Southwestern, attended two institutions of a decidedly religious character, no course previously taken or influence previously experienced meant to me what the courses in the Ethics, Psychology, History, and Philosophy of Religion, commonly referred to as 'Senior Bible,' at Southwestern meant. Many of my beliefs had rested on the authority of others and had been accepted from childhood without my thinking them through for myself or understanding what they really meant or could mean if they were actually put into practice. During my senior year, mainly through the influence of the professor who taught the course—who, because of the breadth of his knowledge and the depth of his insight, seemed to me to have a more complete understanding of the meaning and purpose of life than anyone whom I had ever known—and the books which I read under his direction, my view-point was changed and broadened, my beliefs were clarified, and my convictions came to be more nearly my own possession. I was started on the road to an understanding of what real religion really meant, and filled with the desire to explore the hitherto untouched—for me—realms of spiritual truth as thoroughly as might be possible. Discontent with form and conventionality came with the realization that religion is not creed or the adherence to it, but life itself—as it ought to be—and the most absorbingly interesting thing in the world. These words may sound commonplace, but, thanks to Senior Bible, they gained a wealth of new meaning for me, and because of it, my life is enriched for all the years to come."

QUESTION 10. *Was the Bible and its message made more or less real, more or less vital?*

	Percentage
More Real and More Vital.....	84
Less Real and Less Vital.....	16

Of the 16 per cent who replied "less" one-half of them assigned this term only to "vital" or to "real," marking the other "more." Only four individuals answered "less vital" and "less real."

'02

WASHINGTON YOUNG FOSTER, JR., of Hope Arkansas, died several months ago in a hospital in Shreveport, La. The cause of his death was heart failure, but his health had been failing for two years in spite of the earnest efforts made for his recovery. He was born and reared in Hope, Ark., and received his education at Southwestern and the University of Virginia. He was a member of the Sigma Alpha Epsilon fraternity.

'30

HARVEY T. KIDD, student at Union Theological Seminary, Richmond, Va., sent us the following news items from Virginia: "Chester Frist, Chester Denham, and Lee Gage are also here, and Jack Redhead has a church about seventy-five miles from Richmond. Southwestern's game with Sewanee was in Bill Roper's list of predictions. He picked Sewanee to win. Southwestern's victory was given in the reports with the other games, the game was given a short write-up, the first Southwestern game so far to receive that much publicity in the Richmond *Times-Dispatch*. Dr. Lacy and several of the professors have commented most favorably on Southwestern. Dr. McAllister spoke of Southwestern's release from debt as one of the most daring and spectacular accomplishments in history. He said that Dr. Diehl deserved unlimited praise. One of the Southwestern students here has given way to the call of cupid, but I will give him the opportunity of reporting his own stupidity. If he does not notify you of his engagement I will tell you about it later."



# Paragraphs From An Address Delivered At the Armistice Day Vesper Service

By MAJOR WILLIAM M. ROGERS, '08, O.B.E.,

Former Vice Commander of American Legion Post No. 1, Birmingham, Ala.

**T**HERE are two days of especial significance to those of us who lived through that eventful time when the United States was engaged in the World War. One, Memorial Day, is the day on which we pay tribute to the dead who gave their lives in that war. It is a day on which we make our pilgrimage to their graves to place flowers there and recall to our memories our fallen comrades and renew the ties of friendship and love. The other, the 11th of November, is the day for the celebration of the peace. On that first November 11th, in 1918, it was a day for rejoicing and happiness. We had been relieved of the horror of that thing which had shrouded our lives for so many years. While on these subsequent anniversaries we still celebrate the coming of the peace on the 11th of November, 1918, it has also become a day of duty—a day for us to examine the years which have passed since the Armistice and to record the progress which we have made towards the establishment of a more permanent peace; it is a day to rededicate ourselves to the cause of a firmer peace and to make certain of the victory for which nine million men gave their lives—the victory of peace over war.

We are now twelve years from the day when the Armistice pact stopped the flow of blood. Nine million men had sacrificed their lives, and for what! Today the war clouds are gathering again. In the past few weeks our papers have been full of European dispatches conveying the statements of foreign publicists that the international situation has begun to approximate that of 1914. And your country, since a wounded and defeated leader bowed his head to the attack of a group of men, willing to forfeit



**WILLIAM M. ROGERS, '08**  
Of the law firm of Bradley, Baldwin,  
All & White, Birmingham, Ala.

their country's honor and the blood of its sons to a vindictive hate and party ambition, has pursued a foreign policy which in the last analysis makes war the sole arbiter of national disputes.

I cannot bring myself to believe that the forces that opposed Mr. Wilson were motivated by a sincere disagreement with the League of Nations and the Treaty of Versailles. If Mr. Lodge and his cohorts were men of intelligence—and Mr. Lodge's pride was that he was the intellectual in politics—they must have known and appreciated that no treaty of peace could settle

all the historical animosities—or satisfy the national ambitions of all the nations involved. Either we must have absented ourselves altogether from the peace table, or we must have accepted a treaty which in the nature of things could not solve all the problems of the war, or satisfy the minds of all men, including ourselves. And no man, unless he be a fool and a simpleton, can say that when the United States sat at the peace table and signed a treaty of peace involving the problems and aspirations of the peoples of the world that it could return to its own borders and remain more remote from the problems of a troubled civilization than it was from the murder of the Archduke Ferdinand on that fateful day in July, 1914. And yet a plan to provide for a judicial determination of national disputes and thereby prevent the resort to the arbitrament of war was soiled and trampled in the dirty muck and mire of party politics. And those who dragged it down will find no defense from the merciless criticism of you, and those who come after you, in the flimsy answer that they disagreed with the details of the treaty, or that the treaty and the plan of the associa-

tion contained clauses which were detrimental to the interest of the American people.

No court and no association of nations will prevent war. The Articles of Federation did not solve the difficulties of the American colonies. The Constitution of the United States had to be cemented with blood. Such a movement to prevent war is in no way concerned with the popular concept of pacificism. The nations of the world have not yet reached the place when national ambition, avarice, greed, envy, jealousy, and hate will be restrained by a written renunciation of war or a national agreement that takes account of relative increases in armament, while limiting them. We haven't found yet that in the communities in which we live we can dispense with the courts and the police. We still have our banks robbed and killings over boundary fences.

There are those of us who believe that when on April 6, 1917, the United States declared war on Germany, and when in June, 1917, it sent its sons to Europe, it was a compelled recognition that the Americas are no longer isolated from the affairs of the European countries and that having made the initial journey there will again come a time when the helmeted doughboys will plant the Stars and Stripes on the plains of the European and Asiatic worlds.

We believe, however, that the necessity for such an occasion and the length of their stay will be greatly minimized and in many cases possibly prevented if the nations submit to the jurisdiction of an international court and agree to enforce its decrees.

Let us go back to April, 1917. Germany in the invasion of Belgium had justified its violation of the neutrality of a small and almost helpless nation on the ground of national defense. When the war clouds gather men's judgment becomes warped and suspicion arouses the spectre of fear commanding the commission of many crimes. The United States had no direct personal interest in the assault on Belgium. It was a violation of a rule of international morality or international law if you please, which the United States recognized, but to which it was not a party. Riding the quarter deck of the ship of expediency, the German High Command finally arrived at the point where it was willing to violate a long-established rule of international law directly

affecting American interests. The submarine warfare did not spare neutrals or neutral ships. So the historian will be concerned with determining whether in April, 1917, America went to war to preserve a body of rules which had been recognized as international law by the nations for centuries, or to defend its own interests. And lurking in the background of the historian's mind will be the thought that in April, 1917, there was a growing conviction in the United States that if the military autocracy of Germany triumphed over the armies of Great Britain and France, the isolated continent of America wouldn't be an altogether safe place in which to live.

And so America went to war. It called upon its young men; it took them from their homes and the ordinary vocations of life. It took only the able-bodied and strong and it said to them—"The war, which was a war for commercial supremacy in 1914, is now a war to preserve the democratic peoples of the world. You will recall the friendship of France; we owe them a duty and an obligation. You will forget your school histories about the British and remember that after all we speak the same language and live under the same institutions and that we are both democratic peoples who do not like the panoply of war and do not seek to accomplish our ends by the imposition of armed force upon our neighbors. And some of you who go to France will never return. We will take your youth, your hopes, and your ambitions. We will take from you the joy of life and of living at a time when it is most precious to you. We will take you who are most able to live and enjoy life and we will destroy you, but in your destruction we will preserve a place where your younger brothers and sisters may live out their lives in peace and tranquility. On your graves as a foundation we will build an edifice designed to prevent this thing which has happened from ever happening again, and so your sacrifice will not have been in vain."

And with the words of Mr. Wilson's fourteen points, uttered on January 14, 1919, pledging the United States, as a condition on which it would promote war to so order the peace that economic barriers should not be set up between nations to hinder their mutual intercourse, and pledging the United States as a condition on

which it would promote war to so order the peace that an association of nations should guarantee the settlement of disputes by peaceful means—with these words ringing in their ears, two million American soldiers journeyed across the ocean. Fifty thousand never returned and hundreds of thousands of others came back broken, dispirited, and with their youth left with the bodies of their comrades in the valleys of France.

War today isn't romance and adventure; it is grim, ruthless, and horrible. I sometimes think that possibly if the horrors of the war had been more closely brought home to us, if we had suffered more intensely, that probably we would have been and would be more zealous in the pursuit of peace. War is no longer fought by professional armies and mercenaries who reap their reward in the loot of conquered territory. It is fought by you and me who lay aside for the moment our daily vocations, who leave our homes and our families, and it becomes a dirty, grimy business, with no recompense of adventure or romance, and possibly in the next war, when it comes, those that are left behind will become victims of its horrors and destruction.

You may question why the soldiers returning after the 11th of November, 1918, made no effort to force the redemption of the pledges made to them when they were sent across the sea. When they returned they were concerned with taking up again the threads of their lives. They were concerned with their individual adjustments to their families, to their businesses; they were concerned with seeing that justice was done to those of them who were disabled. They felt that they had accomplished their task in making possible the peace to which their country was pledged, and they were content to leave the redemption of that pledge in the hands of others.

You will realize as you review the accomplishments of the American army in France, that however much we failed to accomplish, however far we have fallen short of the redemption of those pledges made in 1917, that the lesson has been driven home to the civilized peoples of the earth that mere armed force, no matter how technically efficient, cannot hope to combat the strength of the force of the united morality of mankind. We have given

practical proof that when, in the progress of civilization, men have determined certain rules of right and justice shall prevail, eventually the conscience of mankind will compel the observance of those rules and destroy the offender against them. Whatever the situation in Europe today, and however closely it may approach the conditions existing in 1914, there is certainly not among the Western nations of Europe, in spite of the chauvinism of Mussolini, nor among the peoples of the Americas, a military autocracy which believes that it can dominate the world with the cult of the super-man.

And however far short of an ultimate plan for the preservation of the peace of the world the existing League of Nations may be, for the first time in history representatives of most of the nations have sat around a council table and attempted in good faith to set up an association which would settle disputes and minimize war.

And whether that group of "Irreconcilables" thought that in the destruction of the leader for that plan, they had destroyed the plan itself, or whether they thought that by the withdrawal of this country from participating in the plan they had doomed it to failure; nevertheless, while imperfect in many ways and futile in many respects, the plan is in operation for most of the nations of the earth.

However, weaknesses have developed which would never have been revealed if the strength of the United States had been thrown into the balance. Ambitions have been aroused which would never have been conceived due to the futility of hope of their accomplishment. Armaments have been unnecessary in the strength of a secured organization and quarrels have been protracted which a firmer association could have settled in their incipiency. I, for one, strongly believe that the United States will ultimately assume the responsibilities and obligations which it avoided in 1919. Whether or not that will occur before you will be called upon to march to the sound of guns, I do not know, but I say to you that before you go, you should make certain that when you go, you go for the winning of the peace as well as the winning of the war. And, if the United States assumes the obligations and responsibilities which

(Continued on page 15)

# My First Sermon

By WAYNE W. GRAY, '26,

Pastor, First Presbyterian Church, Clarendon, Ark.

THE strange thing about my writing this is that I live to tell the tale, for it is a wonder that the good people of my congregation on that memorable occasion didn't shoot me then and there. I attribute my living to tell the tale to the same two agencies that enable many of us to get our degrees from Southwestern, namely, the grace of God and the help of mankind.

Having completed my work in the Seminary, I remained in the East until I had seen all the good shows (especially Mr. Ziegfeld's) in New York, Philadelphia, Baltimore, and Washington, and also attended a horse race at Pimlico Race Track near Baltimore. Will Rogers was there, having flown down from Philadelphia for the event. The horse he bet on came in last. He remarked after the race that this horse must have bucked as strong a head wind as he did in the plane coming down. I had tried about everything else except horse-racing and preaching my first sermon, so I had to see how the former was done, just as I had to preach that first sermon to experience it.

After the shows and race I journeyed to my Mississippi home and after recuperating from the final exams of Princeton and all the gallivanting around, I sought a vacant church. I got my chance to preach in Clarendon, Arkansas, through an alumnus of Southwestern, Dr. W. Moore Scott, of Little Rock. So I packed that sermon and a clean collar in the old hand-bag and started out.

On the train over I had quite an amusing time. A dining car was attached to the car at Brinkley and an old lady boarded the car in which I was riding. In a few minutes the waiter came through announcing that lunch was now being served, and handed each one a menu card. When he



came back making the same announcement the old lady in question called him over and said to him, "No, thank you. I just had a fine dinner at Mr. Rusher's hotel before I got on the train." The waiter said "Yes-sum," and slipped away, not

knowing how to respond further.

Now here I am in Clarendon and ready for that first sermon. Of course I was sure that my shoes were shined, my suit pressed, my hair combed (for a change), and don't forget that clean collar I brought along.

Sunday morning came. I was all excited because of being inexperienced and in a strange place. What would the day bring? How would I like this town? If I should get a call here, would I want to accept it? Was there any possibility of the church growing, and was it a church that would call forth my best efforts? I wanted to be driven to success or failure and not linger along in mediocre existence.

As I sat there in the pulpit during the part of the service preliminary to the sermon, I could feel a hundred pairs of eyes staring at me, and the thought kept recurring to me—why should I be preaching to this people? Who am I that I should preach? There was only one answer, and that was, that I am not worthy to preach, but to feel that Christ can preach through me. I do not ask people to follow my example but to follow Christ and study to show themselves approved unto God.

My subject was "Why Be a Christian?" Here I was, a young man, giving reasons for adhering to Christianity to a congregation of about one hundred people, who were all curious and had come to church to see what the young preacher was like, what kind of a voice he had, whether he was married or single, etc. I am sure that several of that congregation knew better than I the reason for being a Christian, and

were better Christians than I. I have since discovered that the longer one is a Christian (and especially in the ministry) the more reasons he learns for being a Christian, and the more Christianity means to him.

My service closed just before the hour was up. (There are three things that I have in my church—good music, pretty flowers, and a short sermon. I consider these three things cardinal facts of a good service. As to the length of the sermon someone has said, "Don't try to be immortal by being eternal.") After that first sermon and the closing prayer I walked down out of the pulpit to meet the members whom I hadn't frightened away. Some had left, wanting to get me out of their sight as soon as possible. What a trial I must have been! As I reflect on that sermon I really don't see why the people let me persecute them so. Of course a number came up and said that they enjoyed the sermon. I said to myself that the purpose of my preaching was not to entertain them primarily but to instruct them. Yet many people invariably judge a sermon by the amount of entertainment they receive from it. That really bothers me. But it is a fact that many people go to church for entertainment rather than to worship. The purpose of preaching is not to preach self but to be a true minister of Jesus Christ. If the congregations would understand this fact, how much better one's work would go!

I blush every time I think of that first sermon and know how inexperienced I must have seemed to my people. Thank goodness that our congregations are long-suffering and able to bear all things. If it were not so, I wonder how many young preachers would live to tell of their beginning. Thanks be to the members of my church in Clarendon. They deserve much in the future, for their "thorn in the flesh" is still sticking them twice each Sabbath.

There are many things more that I could write and would like to write, but I fear that the editor of the *Alumni Magazine* would never let me have another chance to get in print should I continue to ramble on. Besides, one should never tell all he knows at any one time.

## HARPER LEECH, '04, JOINS GUENTHER-LAW AGENCY

Harper Leech, '04, widely known as a newspaperman and writer on economics, was recently elected vice-president of Rudolph Guenther-Russell Law, Inc., New York advertising agency with offices in principal cities. Mr. Leech will be associated with the office of the company in Chicago, where formerly he was connected with the Chicago Tribune, for which he conducted a column of economics for several years.

In addition to having been editor of the Memphis Press, 1912-16, and the Denver Express, 1919-21, Mr. Leech was formerly Washington correspondent for the Scripps papers, 1916-19. Late in 1918 as captain, general staff corps U. S. A., he was in charge of cable press censorship, with headquarters at New York City. President Harding, in 1921, appointed Mr. Leech publicity secretary of the Railroad Labor Board at the time of the crisis in the general railway strike. He held this position throughout the readjustment period following government control.

Mr. Leech was chosen by the Encyclopedia Britannica to write the article in the present edition on Chicago, and the railroads entering Chicago commissioned him, in 1926, to prepare the introduction to the report of the committee on coordination of Chicago railway terminals.

Mr. Leech is co-author with John C. Carrol of "What's the News," a well-known text, published in 1926, dealing with the dramatic elements of journalism. He has also written numerous magazine articles on social and economic subjects. Since 1923 he has been connected with the Chicago Tribune. His address in Chicago is 5758 Winthrop Avenue.

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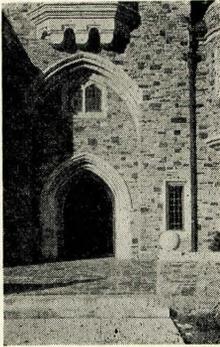
Every alumnus ought to love his college so well that he becomes an evangel seeking to turn eager minds and ambitious souls to those springs of learning whence he drank, and drinking, caught inspirations that have shown brighter and brighter through the lengthening years of life.

—FRAZER HOOD, '96.

# The Class of 1897

By EUGENE L. HILL, D.D.,

Pastor, First Presbyterian Church, Athens, Ga.



WHEN Mr. MacQueen's letter reached me requesting that I write a sketch of the class of 1897, I leaned back in my desk chair and looked up at a picture of that class which hangs upon the wall of my study. Immediately I was back on that campus at Clarksville, and Memory, as the

sweet messenger to my soul, was standing by my side pointing out persons who passed before me.

I reached Clarksville at night, and it was the darkest night I have ever spent, for I—a sixteen-year-old boy, three hundred and fifty miles from his home in Montgomery, Alabama, in a strange city, knowing only one person, and having met that person on the train coming to college—was never before so homesick. I slept in the room that night with Hugh Caldwell, W. S. Anderson, and B. E. Leland. Hugh was a senior, but Anderson and Leland were both in the class of '97. Anderson, with his curly hair, attracted my attention by the questions he was asking me, trying to get a line on the youngster who was as green as the withes that bound Samson. Leland I shall never forget, because he took me in charge and gave me the inside of college life, introducing me to the boys and the professors as if I had been his younger brother. Though I never saw him again after we graduated, the memory of him is one of the most precious jewels in my chest.

Newt Byers was the greatest full-back that ever kicked a ball; and old John Williams stood at right tackle like a brick wall. R. A. Cox had as brilliant a mind as anyone who ever matriculated at the college, and I see him now, writing, with his left hand, the shortest examination of any man in the class and making the highest mark. Redus Dodds, the man from Texas, studied all the time and did his best, but he and Dr. "Jimmie" Lyon had a hard time in

Physics. Frazer, who is doing a fine work for the Church, was thought to be self-centered, and hence when he and Dr. Whaling met in class we were amused at the sparring. John Finley was rather distant and I never knew him well. Jureidini, the Syrian, was liked by all of us, and it was my privilege to meet him on the streets of the little town of Nazareth many years afterwards. Lockett won the speaker's medal on Commencement Day, and the five of us who spoke and lost thought that the midget of the class had a strong pull with Col. Josiah Patterson, one of the judges. Spencer McCallie was bright and smart, but could find his best amusements in playing pranks on the dignified students of theology. Michel, with his brown suit of clothes, a watch chain reaching across his chest from pocket to pocket and a handsome gold charm swinging down, was always immaculate in his dress. Moldenhawer, more matured than the rest, was a prince among the speakers on the campus. Albert Summey was always one of the boys, while his brother George, with a peculiar manner of walking somewhat close akin to a lope, thought only of college degrees. As for "J. D." Wilson, I do not know how long he stayed at Clarksville, probably seven or eight years. He was an "Israelite indeed in whom there was no guile." Of the theologs listed in that year's class I always had the highest respect for J. C. Barr, who was sincere and high-toned; S. L. McCarty was lovable and attractive, as he is today; I cannot recall much about H. V. Tull.

The writer spent four years at Southwestern, taking the A.B. degree in the first two and the B.D. in the last two; and they were four of the happiest and sweetest years of his life. I can now see those professors: Mr. Deaderick, Professor of Latin, gentle (except when his temper was aroused), humble and much beloved, was my dear friend; Dr. Nicolassen, teacher of Greek, was a perfect drill-master, and the best teacher of them all; Dr. "Jimmie" Lyon, who had a peculiar way of stroking his face and laughing at the students as if he enjoyed their discomfiture, was a good

we expect it to assume before another up-teacher and knew his subject; the Professor of Philosophy was vitriolic and caustic and feared by all, but his brilliancy sparkled at every turn; Dr. Price, teacher of History, was the venerable and highly respected member of the faculty; Dr. Alexander, teacher of Hebrew and New Testament Greek, was lenient and kind; Dr. Webb had the finest power of analysis and the clearest way of stating truth of any man I have ever known, and his numbers of visits to my home in after years remain fresh and fragrant to every member of my family; Prof. Massie, teacher of Mathematics, was a bachelor and lived in a room over a store in town near the A. T. O. fraternity hall. I always stopped in to spend a while with him before going to fraternity meeting, and with that long-stemmed pipe in his mouth he gave me some mighty good advice; Dr. Summey, the Chancellor, was somewhat of a "buddie" for me, though he was not popular with some of the students because of his detective ability. I count it a privilege to have nominated him for Moderator of the Assembly when he was elected to that position. Mrs. Summey was sort of a mother to me, and left her husband when he preached as Moderator of the Assembly at Lexington, Ky., and followed me to another church where I preached, and claimed to have enjoyed it. Mrs. Summey's death in recent years was a personal sorrow to me.

Sixteen youngsters, taking the A.B. degree that year, sang the following song, the music of which was written by Mr. Deaderick and the accompaniment played by Miss Louise Deaderick, now Dr. A. F. Carr's wife:

We're a band of little boys from all the states you know,  
And some of us are from above and some far below.  
We show it by our actions, by all we do and say,  
For some of us are most too good, but most the other way.

We want no heavenly stars as guides for brighter far are we  
Than any stars that ever shone upon life's stormy sea.

Why, we can prove that black is white and Latin cannot daunt us,  
Nor do we fear whatever comes that Greek or French will haunt us!

And now we are to leave the walls where wisdom has her home,

And out upon the earth we now propose to roam.  
We'll teach the people knowledge for a few short years or so,

And then come back to gather more where streams of wisdom flow.

So here is health to all our friends;  
The toast resounds to heaven.  
A health, a health from all the class of 1897.

The class motto was "Nothing in Excess." True to that motto, I am going to close this running sketch lest Mr. MacQueen think I have forgotten it.

## ARMISTICE ADDRESS

(Continued from page 11)

heaval occurs as in 1914, and lends its strength and power to preserve the peace through the establishment of the international court, I also believe that the time will come when some of you at least will be called upon to uphold its decisions with arms.

The 11th of November then is a day to rededicate ourselves to the cause of a firmer peace. As my generation grows old the horrors of 1917 and 1918 will become dim, and being more remote from war we will become more indifferent. As our youth will have been spent, it will be your task and your duty to remind us in the position of power to which we may have come in the affairs of your country that we can no longer jeopardize your youth and your hopes. And you will use your vitality and your energy and the faith and honesty of your youth to compel us to the prevention of its sacrifice. And you will prepare yourself for the duties that may come. You will train yourselves to serve as soldiers, if the need may be. You will accept your obligations to your country just as you insist that your country accept its obligations to you and to the world.

I remember a few years ago on occasions such as this, almost every speaker quoted the words of Col. McRae's immortal poem "In Flanders' Fields." That is now somewhat out of fashion. But I do not believe mere repetition can destroy their immortality. What I do sometimes think is that we do not like to face their accusation. I do not believe that Col. McRae meant simply that those who follow should pick up the torch to carry it on to victory in war. I believe rather he meant that unless we have made the victory an accomplishment in the progress of peace, then we have broken faith with those who died and they shall not sleep beneath the poppies in Flanders' Fields.

# What Is a Christian College?

THE meeting of the Faculty Club on November 13 took the form of a round table on the subject, "What is a Christian College?" Four members of the faculty had been asked to open the discussion with five-minute papers. After these speakers had introduced the subject other members of the faculty took part in the discussion. It is obviously impossible in the space at our command to give an adequate account of the entire discussion but perhaps a few brief extracts from some of the speeches will be of interest.

Dean Hartley opened the discussion speaking in part as follows:

"A Christian college above all others should live up to the name college. Christian institutions should be honest in all dealings and maintain themselves strictly in accordance with their representations. A Christian college should first determine in its own mind what a college should be, and then do all in its power to live up to this standard.

"A Christian college should be one of the best since no inferior article should be exhibited under the name Christian. The standard should be high. Students should realize that a certain amount of scholastic ability is necessary to gain admission, and that a large amount of work is necessary to remain in college, and still more to graduate."

The following paragraphs are from the paper presented by Prof. J. H. Davis:

"The modern world is becoming (whether for better or worse) more mechanistic, industrial, and urban. The college still draws mostly from those well planted and nurtured in the faith, but often of a type immature and easily shaken by contact with new ideas and modern conditions. The Christian college should have consecrated Christian men as teachers who can not only teach, but can aid the student in passing from his 'child' religion to a more 'mature' religion, without cynical shocks. It must,



as a college, offer an education on a par with non-religious institutions, but one which attempts to instill restraint, purpose, character—a living faith. The college particularly should guard against inculcating the materialistic, naturalistic ideas so common in the world today. It should, instead of linking man to his 'natural' level, insist that the 'human' has his relation as well with the 'supernatural' level of existence."

Prof. P. N. Rhodes presented a clear, concise statement of the case:

"In order to have a *Christian* college, we must first have a College,—an institution where, by reason of material equipment, non-ossified faculty, and an environment of culture and good taste, a student is placed on an equality, socially and intellectually, and in the exercise of the so-called pagan virtues, with persons of like opportunity anywhere. As long as the Christian college has to compete in the world's affairs with the independent or state institutions, it should turn out just as excellent a product. Otherwise, its scholarship is discredited.

"In addition to the above, there must be the development of that type of personality which is called Christian. Results in this respect will probably be realized only by indirect methods. No student is apt to discover God by merely taking courses in Bible, or by any single direct attempt, but by the gradual integration of many facts, theories and appreciations drawn from widely divergent sources, as he learns to think for himself and to interpret data with such a zeal for the discovery of truth that the process and its results have definite religious value . . . .

"To summarize and to rework a borrowed phrase, we absolutely must have, in an adequate Christian college, a super institution, where non-educational religion is replaced by education in religion, and where

non-religious education is replaced by religion in education."

Prof. Hume, a newcomer to Southwestern, but a veteran educator, was the next to speak. In the course of his remarks he said:

"A church school has no valid reason for being, unless unequivocally and uncompromisingly Christian in all its activities and in every official from the president to the humblest instructor. In its athletic program, its business management, its promises and professions as to educational standards and ideals, it must be absolutely honest and transparently truthful; it must live in an atmosphere clean, clear, and pure, above the blinding dust of materialism and the stifling smoke of commercialism. Yes, it must be true to Him whose holy name it bears.

"A Christian college, then, must have a faculty composed of genuinely Christian men, not narrow or bigoted but devotedly loyal to Christ, taking Him as their teacher, their leader, their saviour.

"An atmosphere, a spirit, a life, that is thoroughly Christian, not cramped in any sense, but rather joyous, full, free, abundant.

"A curriculum that emphasizes Christian essentials through strong courses in Bible study.

"As a newcomer, I wish to say that, in my judgment, Southwestern, by every token and every test, is doing its best to be a genuinely Christian college of highest grade and that it is succeeding admirably in all its efforts."

After the subject had been thrown open for general discussion, Prof. Kelso called special attention to the organic connection of the Christian college and the church, speaking in part as follows:

"A Christian college, to me, is one organically united to the Church.

"To possess Christian qualities may be the result of Christians employed by a non-Christian organization. At a given time the non-Christian institution may—quite conceivably—possess these qualities to a higher degree. But such an institution is 'consuming' the Church: the other is 'producing' it.

"By organic unity I mean: (1) that the life of the Church is flowing through the social institution—home, school, or college;

(2) that such an institution's life is enriching the Church . . . .

"Organic means vital, not nominal. Some Christian colleges are such only in name. The test of whether the union is vital is whether the fruits of the 'spirit' (Galatians 5-22)—the God-given, the God-expected results are to be found.

"No one respects a nominal Christian, not even the nominal Christian. Even non-Christians respect real Christians. The same logic applies to colleges."

Prof. Shewmaker, after remarking that sometimes the program of the Church college was hindered by too rigid control on the part of an ecclesiastical body, said:

"On the other hand, connection with the Church in some organic way is the logical situation of a college asking the support of the Church and designed to be specifically Christian in character. At any rate the personnel of the faculty of a Christian college should be actively Christian in conduct and life, and definitely and vitally connected with the organized Church.

"In the last analysis a Christian college consists of Christian teachers exercising a positive Christian influence. At one time during the civil war in this country, the students in the Virginia Military Institute had among their teachers men who had come from the battle-fields of the war to teach the boys who were to take their places in the ranks at the front. These men had been wounded. Some were on crutches, hopelessly crippled; others taught from their couches, as they slowly recovered from their hurts. One of the cadets of that time has left on record his testimony to the reverent enthusiasm for the cause of the Confederacy engendered by the mere facing of these wounded instructors, day by day, in the routine of the school. If students could see similar convincing evidence of the devotion of their professors to the Christian cause, there would be no question as to the definition of a Christian college, or as to the character of the institution where this occurred."

Other members of the faculty then took part in the discussion, among them Prof. MacQueen, who spoke of the influence of some college teachers that remained a vital factor in the lives of alumni; Prof. Cooper, who urged that the interest of the students,

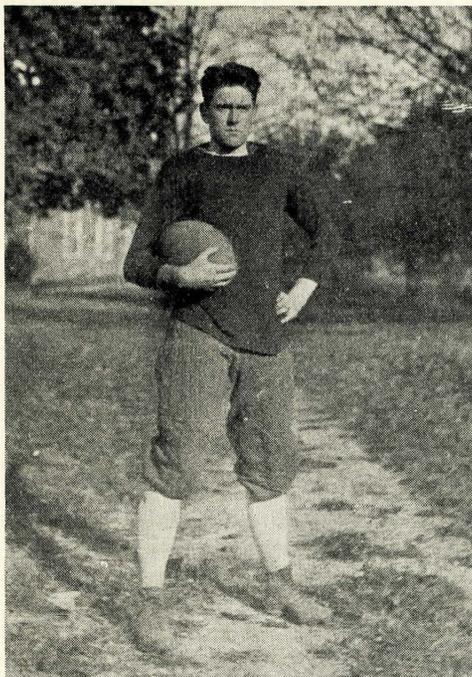
(Continued on page 22)

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## *With Our Alumni*

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### ALUMNUS PASTOR OF DALLAS CHURCH



W. A. ALEXANDER, '15

But for the title under this picture one might take the gentleman with the determined look on his face to be a member of the football squad of 1930. However, this picture, which was taken sixteen years ago on the old campus at Clarksville, is proof that the success of a student on the football field is in no way a hindrance to later success in the ministerial field, for "Bill Alec", as Dr. W. A. Alexander is known to his classmates, is now pastor of the Highland Park Presbyterian Church, Dallas, Texas. The church of which he is pastor is one of the "babies" of the Synod of Texas, having been organized in May, 1927. Dr. Alexander is the only pastor it has had, except for a period of four months when the pulpit was supplied by Rev. E. C. ("Jobediddle") Scott, '11, who went to Dallas in 1927 as Assistant Stated Clerk of the General Assembly.

Under the leadership of Dr. Alexander the church has progressed from 190 char-

ter members to a present membership of 600. On a recent Sunday morning the attendance at Sunday School was 531, and, with the exception of the First Presbyterian Church, this was not exceeded by any church in all the Presbyterian family in Dallas, including both U. S. and U. S. A. The first unit of the plant, representing an outlay of \$150,000, is complete, and further building is contemplated when present obligations are cared for.

W. A. Alexander is the son of the late Dr. William Addison Alexander who was professor of Biblical Languages at Southwestern from 1892-1909. As a student he was interested in every phase of college activity. He was winner of the Intercollegiate Oratorical Medal in '14; manager of the football team, '14; business manager of the Journal, '14-'15; and member of the football and baseball teams. He is a member of Sigma Alpha Epsilon Fraternity.

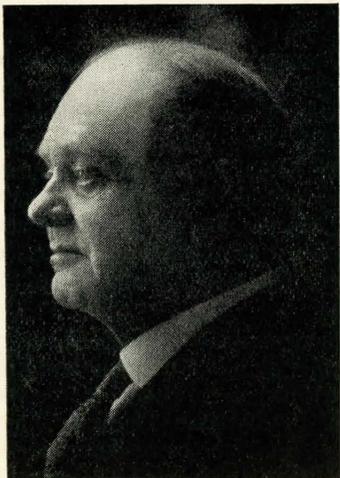
After graduating from Southwestern in 1915 he taught for two years in North Carolina. He then entered Louisville Theological Seminary where he received the B.D. degree in 1920. His first pastorate was at Brownsville, Tenn., which he served three years. He then became pastor of the Central Presbyterian Church at Mobile, Ala. He has been pastor of the Dallas church since 1927.

A special activity in which he is engaged is that of director of the Synodical Young People's Conference, held each summer at Kerrville. Last summer 430 youngsters were in attendance, with Revs. L. H. Wharton, '09, E. W. McLaurin, '12, and B. O. Wood, '15, former Southwestern men, on the faculty and program.

Dr. Alexander received the D.D. degree (which his younger brother says means "Dumb Dora") from Austin College in 1929. He is a member of the Board of Directors of Austin College and also a member of the Executive Committee of the Board.

Dr. Alexander is married and says that he would be grooming both of his children for the Southwestern football team but for the fact that they are girls.

## SECOND LONGEST PASTORATE IN MISSISSIPPI



C. P. COLMERY, '88

A photograph made on his sixty-eighth birthday.

Rev. C. P. Colmery, '88, who has served the Presbyterian Church at Edwards, Miss., for nearly forty-three years, gives the following interesting sketch:

I entered Southwestern in 1882, taking the full academic course and later my theological training under Dr. Wilson. On the day that I took my B.D. I also took A.W. (a wife) in the person of Miss Clemmie Herring, daughter of Dr. D. N. Herring, of Clarksville, Tenn. I have had her ever since and by the Grace of God I am going to keep her. My fraternity (Pi Kappa Alpha) gave us a great banquet that night. The next morning we left Clarksville for my old home at Vaiden, Miss., reaching there about midnight. I was taken with typhoid fever on the way home and spent my honeymoon in bed. I was confined for eight weeks, but I may say that I had a very tender and affectionate nurse. After I got up we came to Edwards, Miss., on the last week of July, 1888. I took charge as pastor and have been here ever since. My work has been most delightful and prosperous. I think the people have been "a patient and long suffering people," but I have heard no complaints made against me or my wife.

Mine is now next to the longest pastorate in Mississippi—nearly forty-three years. Many interesting things have transpired since we landed here. We have reared and educated six children, giving them a collegiate education, and they are now settled in life. We fought the yellow fever epidemic of 1897, which depleted our congregation very much, but I "stuck" to them and they "stuck" to us. We lost many of our people, but God was kind to us in sparing my family.

I have married over three hundred couples, and buried over four hundred persons. I have had calls to various other and larger fields, but I turned them all down feeling that I wanted to

round out my entire ministerial career in this one field. It looks now like I will do that.

Dr. Price, Dr. Nicolassen, and I entered old Southwestern Presbyterian University together. They were there over a quarter of a century, but I got through in six years. Remarkable, isn't it?

Many are the sweet and hallowed recollections which cluster in my memory when I think of the dear old boys with whom I was associated at S. P. U. Most of them have crossed over and

"I feel like one who stands alone  
Some banquet hall deserted,  
The lights have fled, the garland dead  
And all but me departed."

I shall always take a deep interest in dear old Southwestern, and though she has changed her place of abode, still her interests abide in my heart. Love to all the boys.

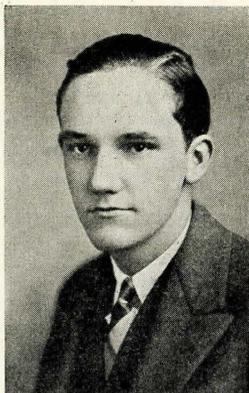
## A MINISTER OF RARE VERSATILITY

Dr. Charles E. Raynal, '03, pastor of the First Presbyterian Church at Statesville, N. C., for the past twenty-one years, is one of the very rare geniuses that Southwestern has turned out. His knowledge of field Botany is encyclopedic and the church grounds at Statesville are a small but beautiful arboretum—rare plants and trees arranged in most aesthetic proportions. Not only this but Dr. Raynal is a modern Duncan Phyfe. He does beautiful work in woods—his tables, chairs, and other cabinet pieces, hand carved after the best traditions of Gibbons, are all works of high art.

Dr. Raynal is a literary craftsman too. He has had a number of articles accepted and published by the *North American*. Dr. Raynal's outdoor sports are gardening and fishing and at both he ranks as no mere amateur. Then, as a preacher, he is so far above the average that his classification entitles him to rank among the highest quartile of preachers in the Southern Presbyterian Church.

While a student at Southwestern Dr. Raynal was winner of several medals and prizes—the Faculty Orator's Medal, Improvement Medal, Literary Society Orator's Medal, and the Story Prize. After graduating from Southwestern he attended Princeton University and Princeton Seminary. Former pastorates were in Birmingham, Ala., and in Charlotte, N. C. Dr. Raynal is a member of the Pi Kappa Alpha fraternity.

### ALUMNUS WINS HONORS AT HARVARD



FRANK HEISS, '28

Frank Heiss, '28, will complete his work this year in the Harvard Law School. He holds a law scholarship—the second scholarship awarded him—which pays his tuition.

Continuing the work done at the Meridian High School, Meridian, Miss., where he was an honor graduate, Heiss made a brilliant record while a student at Southwestern. Besides his scholastic ability he was active in extra-curricular activities. He was editor of the 1928 Lynx annual; member of Omicron Delta Kappa; president of Alpha Theta Phi, '27-'28; member of the Honor Council, Student Council, and many other clubs and organizations. He is a member of Kappa Alpha fraternity.

At Harvard he has kept up his activities and this year he is president of the Beale Law Club, and also a member of the Harvard Legal Aid Bureau—an honor which is open to second and third year men only.

Last summer Heiss spent in New York City working with the law firm of Larkin, Rathbone & Perry. He expects to practice law in New York City after completing his work at Harvard.

His address is 34 Walter Hastings Hall, Cambridge, Mass.

### REV. T. S. SMYLIE GOES TO ST. LOUIS CHURCH

Rev. T. S. Smylie, pastor of the Evergreen Presbyterian Church, Memphis, recently resigned as pastor of this church in order to accept a call to the Central Pres-

byterian Church, St. Louis, Mo. He will assume the duties of his new pastorate on January 1.

Rev. Smylie has been pastor of the Evergreen Church since 1927. Since he became pastor 387 additions to the church have been made. The total membership is now more than 800. During his pastorate in Memphis he has been one of the most active members of the Protestant Pastors' Association. He has found time to be active in civic affairs as well as president of the Memphis Chapter of alumni of Southwestern.

The congregation of the St. Louis church is erecting a new \$300,000 building and when it is completed it will merge with the Clayton Presbyterian Church. The total membership will be more than 800.

Rev. Smylie leaves a host of friends in Memphis who regret to see him go, but who wish him much success in his new field.

### JOHN K. OTTLEY, '85, HEADS LARGEST BANK IN SOUTH

On November 20, 1929, Mr. John K. Ottley, '85, was elected president of the First National Bank, of Atlanta, a consolidation of the Fourth National Bank and the Atlanta and Lowry Bank. The First National Bank now represents in its enlarged and expanded form the largest bank south of Philadelphia.

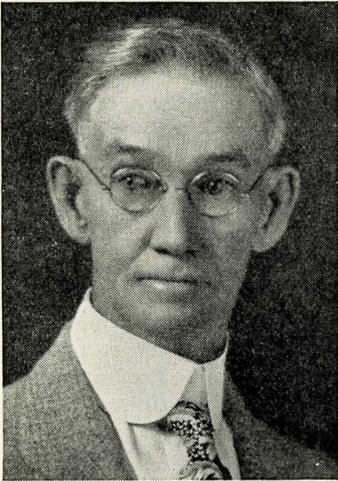
Mr. Ottley was born in Columbus, Mississippi, the son of a hardware merchant in that city. He received his early education at Franklin Academy. He received the A.B. degree from Southwestern in 1885, and, at the age of nineteen, took up banking as a career. He became cashier of the Delta Bank, of Greenwood, Mississippi, at the age of twenty-one. While holding this position he was given the opportunity of joining the staff of the Fourth National Bank, Atlanta, Georgia. He became cashier, second vice-president, first vice-president in rapid succession, and, in 1919, he was elected to the presidency. For the past ten years he has directed the affairs of this bank. A year ago he became president of the First National Bank.

Mr. Ottley is an enthusiastic sportsman. He is an expert on raising hunting dogs, a

lover of horses, and an accomplished golfer. His chief hobby is the establishment of branch banks.

He is a descendant of an old Scotch Presbyterian stock and is an elder in the North Avenue Presbyterian Church, whose pastor, Dr. Richard Orme Flinn, is also an alumnus of Southwestern. Mr. Ottley is a director of the Southern Bell Telephone and Telegraph Company and the Central of Georgia Railway Company. He is a member of the Alpha Tau Omega fraternity and also the Masons.

## DEDICATION OF INDIAN CHURCH



CALEB WALLACE CHAMBERS, '87  
Livingston, Texas

Indian Village, located in the Big Thicket country of Southeast Texas, was recently the scene of the dedicatory exercises of the new church building given the Alabama Indians by the women's auxiliaries of the Presbyterian churches of Texas. Dr. Caleb Wallace Chambers, '87, pastor of this church, has spent more than thirty years as a missionary among the Indians in Texas. Services, which were held in the morning and afternoon, were attended by all the Indians of the village and an even larger number of white people. The dedicatory sermon was delivered by Dr. Thomas F. Gallaher, pastor of the Oak Cliff Presbyterian church of Dallas. Dr. Gallaher gave an incident in connection with his first services at Indian Village which showed

the intense loyalty of the Indians to their church. Asked at what hours he would like to hold the services, Dr. Gallaher had said that any time that was convenient with the Indians would suit him. Dr. Chambers replied: "You suit yourself, for any time of the day or night that I ring the bell, the Indians will come and fill the church."

Dr. and Mrs. Chambers began their work among the Indians in May, 1900. In June, 1929, Dr. Chambers was honored with the degree of Doctor of Divinity by Austin College.

## I WONDER

This is not just a letter to the secretary, a lecture, sermon, criticism, or disquisition. Perhaps it is not much of anything. But the Alumni Secretary asks in his circular letter that I write something. I am trying to respond. The sermonic phase of what I attempt to say may have a *text*. Professor Kelso discusses Philosophy in a late Southwestern Bulletin. Of a certain conception he says "I wonder." That's a good text for my present reply to the Secretary's request, which is, first, "What are you doing?" Vocationally, I am preaching. But I sometimes wonder to what effect. Collaterally I am writing for the church press, specifically, for *The Presbyterian of the South*, as occasion provides. But I wonder how many read. Some do. Most that I write is on some phase of education. And that gets me to the main purpose of my text. I wonder about Southwestern, and about certain conceptions of Southwestern. Optimistically? Yes. *Cum grano*? Yes. Critically? Yes. Constructively? Yes, with emphasis. Could Diehl, or Kelso, or an alumnus do less, either for self, or the institution, or any relational interests? Years ago I studied at Southwestern. Now I am studying Southwestern. It's a big assignment. Caesar had a Rubicon, a bridge, and a Gaul. But the Christian educator has a far bigger job and a far bigger field. He must have a bigger "complex." The intoxicated man is not the only one who sees double. There are doubles for all to see. I'm a dualist. The monist is one-eyed, half visioned.

Christian educational institutions have today the largest possible field of supreme service to humanity. This is in carrying the gospel with their cultural contributions.

Southwestern was first to actualize with an imperative this idea of double service, a unified two-team service. With its lead in this service, and its now greatly enlarged opportunity, it should do a challenging work. May it be so. But Scylla and Charybdis have their meaning, and are sometimes dark and mute of admonition.

Christian education, with all its institutions, is under menace from many angles. (1) An increasing number of natural scientists, occupied with the specializations of the material and physical realm, are delving in the dark, and seem to become purblind as to the spiritual and the supernatural, apparently not going with Faraday from the laboratory and lecture platform to the prayer meeting. This is the scientific angle. (2) From the sociological and the communistic angle, including the educational underworld and the blatant megaphone calls of revolutionary and atheistic movements, education is everywhere in imminent danger. (3) From both the economic and the standardizing angles Christian education suffers the dangers of secularization and irresponsible auspices and control. (4) From the definitely religious angle Christian education is being plausibly assailed, and in many quarters actually victimized, by liberalism, modernism and humanism. As an alumnus of Southwestern should I say, or should I not say, "*I Wonder?*"

W. L. DOWNING, '85, D.D.,  
French Camp, Miss.

We hope that our friend and alumnus, Dr. Downing, will visit Southwestern sometime and see how well we are steering between Scylla and Charybdis.

## WHAT IS A CHRISTIAN COLLEGE?

(Continued from page 17)

not of the faculty, should be given first place; Dean M. H. Townsend and Prof. Huber who discussed the concrete question of the chapel service and the means of vitalizing it, and Prof. McDougall who closed the discussion with a vigorous and earnest address.

At the next meeting of the Club Prof. Atkinson will be in charge of a round table on "The Technique of the Class Hour."

(EDITOR'S NOTE: This report was prepared by Professor H. J. Bassett, president of the Faculty Club.

## SQUARING THE ACCOUNT

Not long ago a middle-aged alumnus of an American college asked one of the trustees of the institution, "How much did my four years cost the college?" He soon had his answer, and went home to think it over. Shortly afterward the treasurer of the college received from him a letter in this tenor: "Dear Sir: I am informed that when I was in college I paid the treasury bills amounting to \$650 for tuition, and afterward when my son was a student I paid you bills on his account amounting to \$1,050. I understand that I owe you nothing more. But I have just learned that what the college charged \$1,700 for really cost the institution over \$3,500, and the difference between what I was charged and the actual cost was made up by charitable persons living or dead, who contributed to endowment, maintenance or deficit. I do not feel comfortable to remain an object of charity. Though I hold your receipt in full, I consider myself to be still in your debt for the difference between what was spent on myself and son and what was billed out to us. That would be about \$1,800. Inasmuch as there is an interest item that ought to be figured in, I am drawing my check to the order of the college treasurer for \$2,500, which squares the account so far as money can do it. I still owe ..... College more than I can ever repay." Isn't it strange that so few of the thousands of college graduates ever take that view of their obligation and act upon it? This was a genuine case. They they are rare.—*The Christian Advocate*.

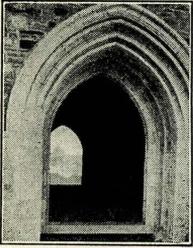
## A GOOD NEW YEAR'S RESOLUTION

Keep in closer touch with your Alma Mater through the Alumni Association.

The purpose of the alumni association.—"To create interest in the University among the alumni where that interest does not exist, and to mobilize it for the university welfare where it does."—*Ohio State University Association*.

"An alumni fund is a continuing agency devoted primarily to the raising annually of unrestricted gifts to a college or university from its former students."—*American Alumni Council*.

## CONTINUING INTELLECTUAL RELATIONS



A NEW departure concerning the relations of a college and its alumni is the recently evoked question as to what the college can do for its former students. Alumni associations have been formed and operated, all too frequently

and persistently, for the purpose of a kind of one-way give and take program, the alumni give, the colleges take. For some time before the appearance of the Shaw report, and subsequent editorials in various periodicals and newspapers, we had been considering the possibility of reversing, to some extent, the direction of service between alumni and their college.

Specifically, our idea was the creation of a kind of reference bureau at SOUTHWESTERN for the benefit of our alumni. In a desultory sort of fashion a former student occasionally writes a letter to one of his favorite professors, asking in a kind of apologetic way what has happened in that subject since he graduated, intimating that he would like to read a book or two if he could be certain he was not getting something too elementary or unreliable, but with a feeling of hesitancy of encroaching upon the professor's time and good nature.

Ideally, a graduate goes out into life prepared either to meet all new situations without further assistance from his former teachers, or to discover for himself sources of additional learning as required. In reality this is true, to a great extent, but few students have the opportunity to keep up with the trend of affairs as well as their professors, simply because the latter deal constantly in the new developments in their field and have at their disposal all the latest publications, reviews, and periodical discussions.

Education, as has been pointed out by every teacher of experience, is too often identified with schooling, and the result of this fallacy is the tendency of the student

upon leaving college to throw his books away—never to “crack” another. We know of actual cases of graduates who have never read anything more valuable than *Snappy Stories* since leaving college, and we blame the college as much as the graduates. But rather than find fault with either the graduates or the institution, we are interested in seeking remedies for the unfortunate situation. We believe this can be done by two methods: first, by the college offering informal extension education to its alumni; and, second, by the alumni accepting this service.

With these ideas in mind we have approached the faculty of Southwestern with the idea of performing an additional service for the alumni. If the response of the alumni is as enthusiastic as that of the faculty, a very busy department will rapidly develop. The plan is simple. Any alumnus who desires information on any subject touched upon, even indirectly, by the course of study at Southwestern, needs only to write to the Alumni Secretary telling what his needs and interests are. Within as short a time as possible he will receive in writing approximately what he could get from an interview with the professor concerned; this will include answers to any questions he may ask and, when such as desired, references to literature upon the subject.

In addition, to members in good standing in the Alumni Association, an attempt will be made to send them from the library such works as will be useful to them, provided they are not at the time needed in regular classwork. All that is asked, in such cases, is that the alumnus pay the postage and return the book at a fixed time. There are certain books which cannot be replaced, and which cannot be taken from the library even by students in residence, but the number of other texts is sufficient to make a wide assortment accessible to the alumni.

It has been said of alumni that all they are interested in is news about a successful football team. We hope and trust that our alumni are interested in this, as well as the other extra-curricular activities of the College, about which we shall continue to sup-

ply information; but, we are just as certain that our former students are interested in continuing their interest in the more strictly educational endeavors of their college days. The recorded experiences of men of culture are in agreement upon one point, namely, that the individual who stands out among college men is the one who has continued his search for learning beyond his college days.

In addition to this more personal service, the Alumni Magazine will continue to carry a page of references to latest books in various fields of study. It is hoped that our alumni, however, will not content themselves with a cursory glance at these reading lists. Unless some book is secured and carefully read, nothing will be accomplished by the alumnus. In this day when so many short-cut methods to success and culture are advertised in periodicals at their regular rates, all of which may be classed as patent-education, which may or (usually) may not give the individual a temporary glistening veneer, it is important that college alumni turn their attention to the fundamental sources of knowledge.

Another venture in this direction, which we hope to work out, is an arrangement by which occasionally a member of the faculty may meet with a group of alumni in various centers for lectures and discussions. Although the expense of this in Memphis will be nothing, it is not impossible that some system may be developed by which a professor might travel some distance at an expense so small that a group of alumni in some local organization can offer his services at a very small cost to each individual.

All communications regarding this service should be directed to the Alumni Secretary.

### 'T WAS EVER THUS

A MAIDEN lady from an Ontario town came to Toronto for a vacation. It chanced that, when here, she paid a brief visit to the home of a professor. In the course of conversation, she said, "Oh! By the way, what is this 'Arkay' they teach at the University which makes atheists of the students? A neighbour of mine says that she will not send her daughter to the University because they teach the students that the Bible is not true. For instance, in one of those classes there was a discussion as to whether or not the flood really happened. Now, they shouldn't allow that. Why should they let the students discuss things like that? The Bible says there was a flood and students should not be permitted to attempt to prove it or to disprove it. It's there—and that's all there is to it."

Someone may smile at this and say, "That is a typical instance of lack of enlightenment, lack of understanding of the real purpose of a University—not many people think or talk like that." Is that so? Thousands in country and city think and talk in just that manner.

Take another instance. There is a Hart House debate on communism, or intolerance, or what you will. Or there is a rumour that a certain students' society is discussing socialism or nihilism or some other ism. A newspaper reporter telephones to ask, "Are the University authorities going to do anything about it?" Other reporters rush off to interview some prominent man, hoping that he will say that university students should not be allowed to discuss such matters. Often their hope is realized. Some man of importance is almost sure to say that the President should rule with an iron hand, that he should not allow discussion of problems which were settled long ago, of subjects of beliefs or of doctrines that are known to be harmful. If professors have been mixed up in these discussions, so much the worse for them. Let the professor stick to his desk and teach what the textbook contains. It is no part of his duty to participate in discussions of public affairs or to express opinions of his own.

Is this an over-statement of the case? Just wait, if you are over sixty years of age and have not kept your intellectual youth, until your own pet theory or your own



*bete noir* is the topic for debate somewhere around the University. Then you will demand, perhaps not publicly, that the authorities prevent discussion of that subject and you will score them, up hill and down grade, for allowing professors and students to argue about matters that were settled, to your satisfaction, years ago. Think not? Then what about a free-for-all debate on who or what caused the Great War?

Is it not strange that the young have never been willing to begin where the old leave off? Perhaps the world would progress altogether too rapidly if they did. Youth is never willing to accept dogma—and the present generation is not at all different from its predecessors. The thinking youth must wrestle his way through all the old problems; he must question everything—even the old truths which middle age has proven and relies on. The thinking youth questions everything but he reaches eventually much the same goal as his father did.

Possibly in the study of R.K., some undergraduates go astray at times or perhaps they merely appear to do so. But, if they are reasonably well balanced, they come back again; and the few who are not adequately ballasted do not even take the trouble to think deeply enough to wander from the beaten path. It is good for youth to question, to prove and to disprove for himself.

A middle-aged man abandoned a short course of lectures in economics because "the professor tells us what this economist thinks and what that economist thinks, but he doesn't tell us what is right. He leaves us to draw our own conclusions. Why doesn't he tell us, straight from the shoulder, what the right conclusion is?" Just another individual whose intellectual arteries had hardened, whose mental age is regressing.

A university must be much more than a teaching institution, though many people think it should be only that. Forbid freedom of discussion and you kill a university. The points of view of the young and the old can never be reconciled—at least, they never have been so far. Happy the man who can so retain his intellectual maturity that he is able to smile indulgently at the rashness of the one and laugh at the foibles of the other. Action and reaction are equal and opposite.

(From *University of Toronto Monthly*. Awarded First Prize among Editorials by the American Alumni Council.)

### HOW ABOUT AN "OLD TIMES PAGE"?

Let's start an "Old Times Page" in the Alumni Magazine. If you recall some amusing prank you played on some freshman, upperclassman, or professor while you were in college; if you remember some interesting incident that happened on the campus, tell us about it so we all can share it on this page.

Just as a suggestion some member of the Class of '87 might tell what happened when this class donned those silk hats as a senior class distinction, or about that bumping episode in the spring of the same year. A certain member of the class of '89, now a minister, might tell a story about his making dynamite in the chemistry laboratory and taking it to show Dr. Lyon. In fact the writer of this suggestion might make public the incident that happened one cold winter morning back in 1915 when he and Bill Reid slipped up into Professor Darnall's classroom during chapel exercises and sprinkled some of the powder De Montmollin used for asthma remedy all over the red-hot stove. Our interpretation of the mutterings we heard when Professor Darnall came into his perfumed room might have to be omitted, but they meant much to our enjoyment then.

We are not following newspaper etiquette in offering a prize for the best "Reminiscent Article" for we feel that the alumni do not need such an incentive. However, we'll print the best ones first. Be sure not to write more than three hundred and fifty words.

The alumni are in a true sense the stockholders in an intellectual corporation. We expect that they should gratefully recognize the fact that their university has given them that training of mind and force of character which has enabled them to take their place in their world. We expect also from them criticism that is constructive and suggestive.—PRESIDENT HIBBEN of Princeton.

### A GOOD NEW YEAR'S RESOLUTION

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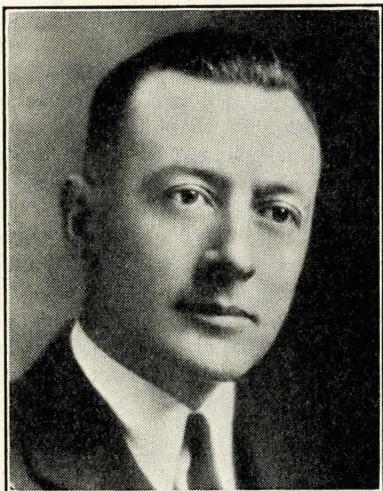
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## On the Campus

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### PRESIDENT CUNNINGHAM TO CONDUCT SERVICES



PRESIDENT J. R. CUNNINGHAM

The annual evangelistic services held each year at Southwestern under the auspices of the Southwestern Christian Union will begin on Sunday, January 4, and continue through Friday, January 9. The Reverend J. R. Cunningham, D.D., President of the Louisville Presbyterian Seminary, will conduct this series of services.

Dr. Cunningham, formerly pastor of the First Presbyterian Church of Bristol, Tennessee, and one of the youngest men ever elected to the presidency of a great seminary began his duties as president of the Louisville Presbyterian Seminary in September. He was born in Missouri, and was educated at Westminster College, Fulton, Missouri. His theological work was done at the Louisville Presbyterian Seminary.

Dr. Cunningham's first pastorate was that of the Presbyterian Church of Grenada, Mississippi; his second, the First Presbyterian Church of Gainesville, Florida; his third, that of the First Presbyterian Church of Bristol, Tennessee.

Dr. Cunningham will speak each morning to the student body at the regular chapel exercises and again at 7:30 in the evening. The evening services are open to the public.

### DEBATE WITH BRITISH

The first debate of the year 1930-31 was held in Hardie Auditorium on the night of November 25, when the Southwestern team, consisting of Maury Hull and George Whitaker, met the team from Cambridge, England, on the subject "Resolved, That the Emergence of Woman from the Home is a Regrettable Feature of Modern Civilization."

The English debaters were N. C. Oatridge, honor graduate in theology, and A. E. Holdsworth, student of economics and sociology.

This debate was unique in that it was a split affair, a Southwestern man and a Cambridge man debating against another Southwesterner and Britisher.

The debate was one of a group of meetings of American colleges with English debaters, sponsored by the National Student Federation of the United States.

Ridley Wills, columnist and editorial writer for the Memphis Evening Appeal, presided over the debate and introduced the speakers.

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### SORORITY HOLDS OPEN HOUSE

A fourth house has been added to Sorority Row. The Zeta Tau Alphas have finally finished and dedicated their lodge—one of the most attractive ones on the campus. On Saturday, November 8, after the football game, the house was formally opened with a tea.

The spacious lodge was beautifully decorated with chrysanthemums and other flowers. The president, Miss Margaret Williams, met the guests at the door and led them into the main room, where they were shown the interesting "ingrown" fireplace and the gifts which had been given by the other sororities and by the fraternities on the campus. Tea was served by the patronesses.

On the following Monday night, the dedication was completed with a very enjoyable open house.

**"MISS SOUTHWESTERN"****MEREDITH DAVIS, '31**

Meredith Davis, member of the senior class and co-ed of great popularity, was honored by the student body in a recent election when she was given the title of "Miss Southwestern," and the most popular girl in college.

Miss Davis is a member of the Kappa Delta sorority, and is prominent in all campus activities. She holds a particularly prominent office as president of the Women's Panhellenic Council. Her picture will appear in the feature section of the "Lucky Lynx," the college annual.

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**OMICRON DELTA KAPPA HOLDS  
TAP SERVICE**

Four students and one faculty member were awarded the highest honor at Southwestern on the morning of December 3, when they were "tapped" into membership in Omicron Delta Kappa, national honorary fraternity. The four students who were selected are Jeff Davis, senior, captain of the football team, and member of the Alpha Tau Omega fraternity; Paul Jones, junior, president of the Southwestern Christian Union, and editor-in-chief of the "Lucky Lynx," Southwestern's yearbook; Jimmy Hughes, junior, editor-in-chief of the "Sou'wester," and member of the Kappa Sigma fraternity; and Jimmy Hamilton, junior, president of the Honor Council, and treasurer of the Panhellenic

Council. John H. Davis, professor of History, was the faculty member selected.

Harry Walton, president of the fraternity, was in charge of the chapel services preceding the tapping ceremony. Prof. W. R. Atkinson explained the purposes of Omicron Delta Kappa to the student body.

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**THETA NU EPSILON GETS CUP**

A silver loving cup given by the Stylus Club to the fraternity having the highest scholastic average each year was presented to the Theta Nu Epsilon fraternity recently in chapel by President Charles E. Diehl. The presentation marked the third successive year that this fraternity has carried off the cup. The award was permanent since the stipulation was made by the Stylus Club that three successive victories by any one fraternity automatically gave that fraternity permanent possession of the trophy.

Ogden Baine, president of Theta Nu Epsilon, accepted the cup on behalf of the fraternity.

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**HONOR DELEGATES**

The Southwestern Christian Union entertained with an informal reception Saturday afternoon, November 29, at 3 o'clock, for the delegates attending the State Christian Endeavor meeting in Memphis. Members of the Woman's Club, composed of the faculty members' wives, were in charge of refreshments, and were assisted by four members of the college Y. W. C. A.

The reception was given in the cloister of the college. A special committee from the Christian Union escorted the guests over the college grounds.

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**ATHLETIC ASSOCIATION HONORS  
PREP SCHOOL STARS**

All of the football players who will graduate from Memphis high schools in the spring were present at a banquet given in their honor by the Southwestern Athletic Association on the night of December 4 at 7 o'clock in Hugh M. Neely Hall.

Mayor Watkins Overton and Commissioner Cliff Davis were the principal speakers for the evening. Norman Monaghan is president of the Southwestern Athletic Association and A. H. Sarafian is treasurer. About one hundred guests were present.

### TRACK MEN WIN CUPS

Southwestern track stars almost made a clean sweep of prizes offered in the American Legion Armistice Day three-mile run by winning three out of the four cups awarded. Riley McGaughran, sophomore, star Lynx cross-country man, was off to a lead as the race started and was never headed. His time was 15 minutes and 50 seconds. Clark Porteous, freshman, track-mate of McGaughran, was runner-up, covering the course in 16 minutes and 40 seconds.

Third place went to Perry Bynum, former student of Southwestern, who ran unattached. Roger Wright, captain of last year's team, who ran off the course and had to retrace his steps, finished seventh to give Southwestern the team trophy.

Other promising Lynx distance men are Dan Ross, James Gregory, and Sam McMillan, who finished eighth, ninth, and tenth, respectively.

### FRESHMEN ELECTED TO HONOR COUNCIL

At a special meeting of the freshman class held recently in chapel, David Edington was elected boys' representative to the Southwestern Honor Council in a close contest with Merrill McDougall. The freshettes cast an equal number of ballots for Adelaide Anderson and Dorothy Jane Kerr, necessitating a run-off the following day, in which Adelaide won the honor.

The Honor Council is composed of four representatives from the senior class, one girl and three boys, one girl and three boys from the junior class, one girl and two boys from the sophomore class, and a girl and a boy from the freshman class.

### ARMISTICE DAY VESPER SERVICE

The Armistice Day Vesper Service, under the auspices of the Southwestern Christian Union, was held at five o'clock, Sunday, November 16, in Hardie Auditorium. Members of Memphis Post No. 1 of the American Legion were the especially invited guests. Major William M. Rogers, alumnus of Southwestern, and former Rhodes Scholar at Oxford, delivered the address on this occasion. Excerpts from this address will be found on page nine.

### GROUP HAVE STEAK-ROAST

On Monday evening, November 19, fifty Southwesterners had a steak-roast, sponsored by the Southwestern Christian Union, at Piney Woods, several miles from Memphis.

The steak-roasting proper was under the direction of Chef Eric Haden, professor of French. While the food was being cooked, there was some impromptu singing by various members of the group.

After everyone had eaten, a short program of songs and readings was given. President Diehl made a short talk, and then having sung the Alma Mater, the crowd reluctantly returned to civilization.

### STUDENTS AID THE UNEMPLOYED

Rallying to the support of Mayor Overton's unemployment relief campaign, students and student organizations of Southwestern recently raised more than \$240 in cash. Harry Walton, president of the student body, turned this fund over to A. H. Sarafian, bursar of Southwestern, on December 18. Before this amount is turned over to the Mayor's fund additions will be made by contributions from the faculty and office staff.

### WALKER ELECTED CAPTAIN OF 1931 ELEVEN

William T. Walker, junior, of Millboro, Va., was elected Lynx football captain for the season of 1931 at the annual gridiron banquet held at Southwestern on December 11. Johnny Hughes, of Memphis, was chosen alternate captain.

Walker has been regular guard for two years, and Hughes made his letter at end this year.

### PRESIDENT AND DEAN ATTEND MEETING

President Charles E. Diehl and Dean R. W. Hartley attended the meeting of the Association of Colleges and Secondary Schools of the Southern States held at Atlanta on December 3-5.

## DIXIE CONFERENCE FORMED

The annual meeting of the Southern Intercollegiate Athletic Association was held in Memphis on December 15 and 16, with Southwestern as host. Each college in the Association was represented by the director of athletics and the faculty chairman of athletics. Dr. W. O. Swan, faculty chairman of athletics at Southwestern, was chairman of the entertainment committee which arranged a banquet at the Peabody Hotel and a complimentary luncheon at Southwestern for the enjoyment of the guests.

Two matters of great importance to Southwestern and of unusual interest to our alumni were determined at this meeting. First, Southwestern was awarded the spring track and net meets of the Association; these are to be staged in Memphis next May. As our recent graduates know, the minor sports are increasing in importance at Southwestern as well as in other institutions, and we are very fortunate in securing these meets for the coming season. Track Coach W. C. Rasberry, of Southwestern, will have general supervision of these events.

With the admission of three additional institutions to the Association and the raising of the total membership to thirty-four, a situation prevailed which resulted in the formation, within the Association, of a new organization which is to be known as the Dixie Conference. The stated purpose of this group of leading colleges is "closer cooperation in the scheduling of games with neighbor institutions." A glance at the membership of the Dixie Conference shows that all of the institutions are of the same general type as Southwestern. The list includes Howard College, and Birmingham-Southern of Birmingham; Spring Hill College, Mobile; Mercer University, Macon, Georgia; the University of Chattanooga, and Centre College of Danville, Kentucky. Millsaps College of Jackson, Miss., and Mississippi College of Clinton, Miss., are expected to join at a later date. Membership is limited to ten institutions.

Dean Gilbert W. Mead of Birmingham-Southern is president of the new conference and Dr. W. O. Swan is vice-president. Prof. Oscar S. Causey of Howard College is secretary-treasurer. One feature of the

new conference is the possibility of awarding season championships in the various seasonal sports, a thing which has become impossible in the S. I. A. A. as a whole.

## SOUTHWESTERN HOST TO DISTRICT IV.

The annual meeting of District IV of the American Alumni Council will be held in Memphis on January 27-28 with Southwestern as host. The meeting will be attended by alumni secretaries and representatives of colleges and universities in Tennessee, Mississippi, Louisiana and Arkansas. Mr. J. E. Windrow, of Peabody College, is director of District IV.

## CHRISTMAS VESPER SERVICE

The Christmas Vesper Service of the Southwestern Christian Union was held at five o'clock, Sunday, December 14, in Hardie Auditorium. The Reverend Robert L. McLeod, Jr., pastor of the First Presbyterian Church at Grenada, Mississippi, was the speaker. Professor Eric Haden presided, and Mr. Louis Nicholas was in charge of the music for this occasion.

DR. CECIL V. CRABB (D.D., 1930), pastor of the First Presbyterian Church at Clarksdale, Miss., recently began a series of talks on "The Soul of Palestine."



THE ASHNER GATEWAY IN WINTER

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## Athletics

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### LYNX END SEASON BY TWISTING TIGER'S TAIL

By PALMER SHAFFER, '32



A Southwestern team that was greater than at any time this season, greater even than the stoutest hopes of its fondest admirers, reached the pinnacle of success at Fargason Field in the final game of the season by thoroughly and unquestionably outplaying a conceded stronger Sewanee eleven.

The score, 26 to 6, clearly marks the superiority of a fighting Lynx team which went into the game badly battered by a struggle with Ole Miss the week before, only to rise to immeasurable heights by decisively outscoring the mountaineers four touchdowns to one.

Southwestern went into the game, as last year, favored to lose by at least two touchdowns and possibly more, but Coach Webb Burke's inspired Black and Red jerseyed gridders completely dominated play after the first five minutes when Sewanee, with startling suddenness, rushed over their only touchdown.

#### Sewanee Scores First

Sewanee opened the game with a rush. Hap Jefferies took Newton's kickoff and raced back to Southwestern's thirty-yard line before being downed. The Lynx braced, but over eagerness cost them two five-yard penalties each of which gave Sewanee a first down. Again the Lynx braced on their seven yard line holding Sewanee for two plays without gaining. Jefferies struck again with lightning-like swiftness and over the goal he went before the game was five minutes old.

That first touchdown, the only threat of a valiant Tiger eleven which culminated in a score, came with such quickness and apparent ease that many of the staunchest Lynx supporters thought Southwestern was in for a really uncomfortable afternoon. However, led by that great trio of sophomore stars, Harold High, Herbert Newton, and "Sheriff" Knight, Southwestern came right back to tie the score at 6-6 before the first quarter ended.

After that score Southwestern was never seriously pushed by the Tigers who, battling as only the Sewanee Tiger can, could not penetrate into scoring territory.



In the Game With Sewanee; Newton Hurling a Short Pass to High.

### High and Newton Star

From the moment Sewanee tried and failed to convert the extra point to their touchdown, little Harold High and Herbert Newton took up, and their combined efforts were enough to push across four touchdowns for the Lynx and to stop Sewanee's thrusts. High ran his team like a master; returned punts in an amazing whirlwind fashion; caught passes; and was a big factor in stopping two Tiger sallies which might have ended in touchdowns. It was High who took Newton's pass and sped thirty-five yards to tie the score early in the first quarter, and it was High who stopped Joe Kellerman when it looked as though the Sewanee back was away for a touchdown.

Newton was right along with High in every move. The young Louisianian was the best ground gainer of the day, aggregating slightly more yardage from scrimmage than the combined efforts of his teammates and all the Sewanee backs. Newton also threw six passes, five of which figured prominently in Southwestern's scoring, and matched punts with Gene McLure, Sewanee's brilliant kicker, whose fine toe work staved off another possible touchdown or two. Newton scored three times.

### Lynx Line Invincible

While High and Newton scored all of Southwestern's touchdowns, they would not have gone far without the aid of a stalwart Lynx line which played, without question, the finest brand of offensive and defensive football seen on Fargason Field this season. Sewanee was held to three first downs, one of which came as the direct result of a long pass, and the other two were abetted by five-yard penalties. Led by Captain Jeff Davis, the Lynx forward wall went through the entire game without a substitute. A lot of credit is due those seven linemen who played sixty minutes of hard football without letting up one whit.

### STATISTICS ON SOUTHWESTERN-SEWANEE GAME

**First-downs:** Southwestern 15; Sewanee 3.

**Total yards gained:** Southwestern 273; Sewanee 90 (excluding return of kicks).

**Yards gained from scrimmage:** Southwestern 172; Sewanee 51.

### SUMMARY OF SCORES FOR THE 1930 SEASON

Southwestern.....14	Mississippi A. & M..... 0
Southwestern.....50	Lambuth ..... 0
Southwestern..... 0	Howard ..... 6
Southwestern.....24	North Missouri State Teachers .....13
Southwestern..... 7	Millsaps .....14
Southwestern..... 6	Arkansas College ..... 0
Southwestern.....57	Louisiana College ..... 0
Southwestern..... 6	Ole Miss .....37
Southwestern.....26	Sewanee ..... 6
Total.....190	76

**Passes:** Southwestern, attempted 11, completed 6 for 101 yards, one intercepted; Sewanee, attempted 15, completed 5 for 39 yards, one intercepted.

**Punts:** Southwestern 10, average 35 yards, one blocked; Sewanee 15, average 35.

**Kickoffs:** Southwestern 6, average 44 yards; Sewanee 1, 40 yards.

**Return of kickoffs:** Southwestern 1, for 21 yards; Sewanee 5, average 21 yards.

**Penalties:** Southwestern 30 yards; Sewanee 30 yards.

**Fumbles (ball lost):** Southwestern 1; Sewanee 3.

### OUTLOOK FOR 1931 ELEVEN

With fourteen letter men returning and several likely looking prospects from the Bobcat eleven, Southwestern's chances for another great team in 1931 are unusually good.

Coach Webb Burke will have a raft of excellent material on his hands next fall, and his biggest job will probably be developing some reserve strength. Although the loss of six stalwarts, divided equally between the line and backfield, will no doubt give Coach Burke something to think about, still the chances are that strong replacements will be found among the reserves of the past season. George Hightower, Harry Walton, and Lamar Pittman, three backs who played four years of varsity football, will be gone, as will Captain Jeff Davis, Bob Logan, and Bill Walker, a trio of linemen who missed very little time from action during the past campaign. Charles Diehl, halfback, will also be graduated. Filling the gaps left by these men will take time, but three great sophomore backs and several husky linemen from the Bobcat ensemble are causing nothing less than supreme optimism among followers of Southwestern.

## WARM WELCOME GREETS SEWANEE TIGERS



For the past two years a raging bonfire on the night before the football game has been the omen for the Sewanee Tiger's downfall at the hands of the fighting Lynx. The group of students here are hard at work preparing a warm reception for the Tigers. As soon as they have gathered together a huge pile of boxes, with a forlorn effigy of Sewanee looking down from the top, Prexy Diehl touches the flame to it and the fire mounts skyward, lighting up the east end of the city. Rockets hidden in the pile begin to shoot and the frosh, clad in night-shirts, run around in a wild Indian war dance.

Thus Southwestern welcomes the Sewanee Tiger to Memphis and foretells his defeats.

After the fire this year the students went down to Loew's State Theatre, where the student body in connection with the vaudeville actors made wise cracks about the Lynx team and poked fun at Sewanee. Now and then under the direction of "Pee-Wee" Hines, cheer leader, the students let out their wild yells.

The Lynx are a superstitious lot and believe that the bonfire and the usual celebration are necessary to insure the defeat of the Tigers on the next day.

### BASKETBALL PROSPECTS FOR 1930-31

Prospects for a strong Southwestern cage team which will revive the days of Billy Hughes, Dode Farnsworth, and the late "Chi" Waring, are very bright this early in a new season.

A large number of sophomores who, as a freshman team last year, won 13 out of 16 games played are being relied upon to furnish much of the strength of this year's team. Foremost among the sophomore applicants are "Sheriff" Knight, leading point-scorer for the Bobcats last year, Elliot "Cotton" Perrette, Herbert Newton, and Harvey Drake. Then Coach Willis McCabe will have three letter men from last year's var-

sity team who will form a nucleus for the new edition of a Lynx cage machine.

### CONGRATULATIONS

After the 26 to 6 victory of the Lynx over the Sewanee Tiger, Coach Webb Burke received the following telegram signed by ten Southwesterners living in Columbus, Mississippi;

CONGRATULATIONS ON YOUR GREAT COACHING A CLEVER TEAM AND A WONDERFUL SEASON STOP IF THE SEWANEE TIGER WAS RIGHT THIS YEAR KEEP HIM THAT WAY STOP YOURS FOR ANOTHER BIG YEAR.

Signed: A. S. McIlwaine, Sam Lindamood, Ted Patton, Jim Pope, Ed Lehmborg, John Beard, Bill Beard, Eugene Beard, Adair Marshall, Goodwin Myrick.

'91

ROBERT E. CRAIG, of New Orleans, visited Southwestern on November 28-29. Mr. Craig was in Memphis in connection with his duties as District Grand Master of the Kappa Sigma fraternity.

'92

E. F. KOELLE writes: "Sitting on the lid at the Customhouse in New Orleans, as Acting Collector of Customs."

'93

H. B. COLLINS, 211 Columbus St., Montgomery, Ala., recently sent a check for \$5.00 to the Alumni Association. We are grateful to this alumnus for his continued interest and generosity.

'94

REV. J. G. GARTH, of Charlotte, N. C., has been managing editor and editorial writer for *The Presbyterian Standard* since the death of Rev. J. R. Bridges, D.D. In addition to this work Mr. Garth is clerk of the Mecklenburg Presbytery and supply pastor at Providence church. For the past eight years he has been furnishing a syndicated article on the Sunday School lessons to the daily papers.

DR. JOHN S. FOSTER, pastor of the First Presbyterian Church at Winston-Salem, N. C., since 1921, is one of the eminent preachers in North Carolina as well as a great student. He was retiring moderator at the meeting of the Synod of North Carolina at Wilmington in October.

DR. C. T. CALDWELL, pastor of the First Presbyterian Church at Waco, Texas, was present at the meeting of the Synod of Missouri on October 21. According to a notice given in the *Christian Observer*, Dr. Caldwell "captivated the Synod with his analysis of the evangelistic movement in the bounds of the great Synod of Texas, as well as with other addresses he gave to the Synod."

'96

DR. FRAZER HOOD, professor of Psychology at Davidson College, is at present engaged in writing a book for the Presbyterian Educational Association for the purpose of informing the people on the church's great educational work, outlook and needs. He is busy with other activities besides trying to teach Psychology to 125 boys. In the spring Dr. Hood is going to Europe for study and travel. He will return in July to fill an engagement to teach the fourth quarter at Ohio

State University—a return engagement. Dr. Hood recently sent us some greatly appreciated news items about Southwestern alumni. In this note Dr. Hood says: "Dr. John Foster, of Winston-Salem, Dr. Charles E. Raynal, of Statesville, Dr. Scott C. Lyon, of Davidson College, and I are trying to put some of the splendid Southwestern spirit into these North Carolina folks. Dr. Harris Kirk joins us on December 8 when he delivers the lectures under the Otts Foundation." Dr. Hood was recently initiated into Phi Beta Kappa.

'97

DR. HARRIS E. KIRK, pastor of the Franklin Street Presbyterian Church, Baltimore, Md., gave the lectures on the Otts Foundation at Davidson College on December 8-12. The general subject of Dr. Kirk's lectures was, "Man's Place in Nature and Beyond."

DR. EUGENE L. HILL has been pastor of the First Presbyterian Church at Athens, Ga., for twenty-three years. In a recent letter Dr. Hill said: "I congratulate Southwestern on its progress and prosperity. I have regretted at times that my pastorates never threw me in Synods where I could pull for my Alma Mater, but always had to work for other Presbyterian institutions. I shall always have an affection for Southwestern as three of the several degrees which I hold came to me from her."

DR. WILLIAM H. FRAZER, president of Queens College, Charlotte, N. C., since 1921, is now president of Queens-Chicora College, formed by a recent consolidation of Queens and Chicora Colleges at Charlotte. The merged institution receives the support and patronage of North and South Carolina.

L. B. JUREIDINI, for a number of years engaged in editorial work on the *Sudan Times*, Khartoum, Sudan, is now Arabic Editor for the American Mission Press, Beyrout, Syria. He has been in this work since January, 1927. His address is American Press, Beyrout, Syria.

'98

DR. J. MARCUS KOELLE, physician and clerk of the session of the Claiborne Avenue Presbyterian Church, was recently elected moderator of the Presbytery of New Orleans.

DR. AND MRS. J. S. NISBET and daughter, Margaret, of Mokpo, Korea, are now on furlough. They have spent the past few months at Mission Court in Richmond, Virginia, where Mrs.

Nisbet is taking courses in the Assembly's Training School, and Dr. Nisbet is doing post-graduate work in Union Theological Seminary. They will spend Christmas in New Orleans, and will be in Memphis in the spring. They will return to Korea in September.

'99

DR. URBAN D. MOONEY has changed his address to 1217 Octavia St., New Orleans.

DR. R. F. COOPER, president of Mississippi Synodical College at Holy Springs, spent the Thanksgiving holidays with relatives in Montgomery, Ala.

'00

DR. DUNBAR H. OGDEN, for ten years pastor of the Government Street Presbyterian Church of Mobile, Alabama, began his new pastorate with the Napoleon Avenue Presbyterian Church, New Orleans, on November 1. While in the Mobile Presbytery Dr. Ogden served for more than seven years as chairman of the Committee of Presbyterial Home Missions. His address is 4422 St. Charles Ave., New Orleans, La.

'09

REV. GEORGE W. CHEEK, pastor of the First Presbyterian Church at Bowling Green, Ky., completed his fifth year of service with this church on October 5. In commemoration of this day a previously appointed committee had arranged a special program consisting of special music by the choir, and short talks by two of the leading elders of the church. One of the speakers reviewed the work of the past five years and the other outlined a still greater work for the future. During the past five years the membership of the church has been increased by 207. From October 20 to 26. Mr. Cheek conducted a very successful series of services at the church in Fulton, Ky.

'10

DR. ROBERT ALEXANDER WEBB, son of the late Dr. Robert Alexander Webb, '77, who for many years was professor of theology and dean of the theological department of Southwestern, is now lecturer of pathology at Cains College, Cambridge, England. After graduating from Southwestern he received the M. D. degree from Johns Hopkins University and, after serving for two years as captain in the Medical Corps of the United States Army during the World War, began the practice of medicine in Cincinnati. In 1920 he went to London, England, where he combined the practice of medicine with bacteriological research. In 1927 he received the degree of Doctor of Philosophy from Gonville and Cains

College. His address is 12 Storey's Way, Cambridge, England.

'13

REV. CHARLES N. RALSTON is now entering his seventeenth year as head of Purdy School at Purdy, Tenn. The school is being run this year as an independent school by Mr. Ralston. The untiring efforts of Rev. and Mrs. Ralston in behalf of the school have meant much in the religious life of McNairy County and the surrounding counties.

REV. JACOB H. ROSENBERG, 3244 Macon Road, Memphis, has been appointed Superintendent of the Department of Hebrew Evangelization, General Board of Missions, of the M. E. Church, South. At the meeting of the Memphis Annual Conference of the Methodist Church, Bishop Du Bose announced that Mr. Rosenberg had been received by transfer from the North Georgia Conference to the Memphis Annual Conference.

'15

REV. R. W. HARDY, pastor of the Presbyterian church at Rienzi, Miss., conducted a series of services in October at Purdy, Tenn. Purdy School, run by Rev. C. N. Ralston, '13, and the entire community felt the good done in this series of services. Mr. Hardy also conducted a series of services recently at Shuqualak, Miss.

'17

REV. AND MRS. ROBERT P. RICHARDSON and their three children, Robert, Jr., Susan, and William, have returned to China, where Rev. Richardson, known as "Pete" to his classmates and college friends, is engaged in rural evangelistic work at Taichow. Mr. Richardson has been a missionary to China since 1923. An extremely interesting account of his work in China was given in the *Alumni Magazine* of December, 1929, under the title "Personal Experiences and Observations in China."

DR. F. W. ARCHIBALD BOSCH is teaching Bible in Louisville Theological Seminary. He is a graduate of this seminary and took a post-graduate course several years ago. His "Nutshell Bible Studies" covering the entire Old Testament, published in the *Christian Observer* over a period of more than a year, attracted widespread attention and were exceedingly helpful. He is now contributing to the columns of this paper brief devotional studies entitled, "Chips of Encouragement."

GEORGE A. GRILLE, JR., 1704 37th St., N.W., Washington, D. C., representative of the Spencer Lens Co., sent us the following note: "Working like thunder and too busy to make any further

comments except that the October issue was fine."

'19

JOSEPH P. DUNLOP, JR., of Asheville, N. C., was in Memphis on November 28.

'20

MERCER L. GEWIN, of DeKalb, Miss., recently sent us the following greatly appreciated note: "Being in a hot-bed of "Maroon" supporters and the only Southwestern graduate in town, you can imagine the "kick" I got out of it when the boys took the "Aggies" this fall. It was also quite a pleasure to talk to Dr. Diehl and see Webb Burke for a few minutes. Last June was my first visit to Southwestern since I left with my sheepskin in 1920, but I hope to be back next year and for many more to come. I'll tell the cockeyed world that Bill Lynn and "Runt" Cobb never looked quite as good to me during all the four years I spent at Southwestern as they did just before the banquet when I happened upon them. Something like twelve years from now there will be a Gewin calling signals for a Southwestern football team, and if the noise he makes now with his dogs is any indication, the boys won't have to go into a huddle to hear him. Best regards to Dr. and Mrs. Diehl, Dr. and Mrs. Townsend, Webb Burke, Sam Monk (though I think he is away), yourself (Nunk), and last but not least, John Henry. I could not resist the temptation to write a few lines when my magazine was so welcome."

REV. CHARLES E. GUICE, pastor of the First Presbyterian Church at Camden, Ark., since 1927, has recently become pastor of the church at McComb, Miss. On October 19 the congregation of the church at Camden adopted a series of resolutions expressing appreciation of Mr. Guice and his work in Camden and commending him to the church at McComb. Before their removal from Camden, Rev. and Mrs. Guice were guests of honor at an informal dinner party given by the Champion Hill Presbyterian Church, Cullendale, on the lawn at the home of Mr. and Mrs. J. W. Heckler. We wish Charley much success in his new field of labor.

'23

FRED E. JESTY is local plant engineer for the Harvey, Ill., area of the Illinois Bell Telephone Company. His home address is 6526 Woodlawn Ave., Chicago. In a recent note Fred says: "The magazine is great, Mac. More power to you and your assistants."

'24

GEORGE W. HUMPHREYS, known as "Little Doc" to his classmates, is now married and lives

at 130 N. Parkside Ave., Apt. 209, Chicago, Ill.

DR. REMBERT D. BAYNE has recently moved from Uniontown, Ala., and is now practicing medicine in Aldrich, Ala.

REV. REMUS LEGETTE ALEXANDER is pastor of the Presbyterian Church at Brevard, S. C.

NOLAN S. MCLEAN is now living in Clarksdale, Miss.

'26

EBEN M. BEE sends us a note in which he says: "Still in the Black and White business selling coal and buying cotton. Have a fine boy that was born on August 5. Maybe he will go to Southwestern some day." Congratulations to the proud parents. We are reserving a place for "Little Bee" at Southwestern in 1947. He will have to 'go some' to be as good a student and as loyal an alumnus as father Bee.

'27

REV. RALPH E. MCCASKILL has recently dissolved pastoral relations with the Presbyterian Church at Delhi, La., and has become pastor of the church at Staunton, Va.

REV. EDWIN LEE MORGAN is the new pastor of the Longview Heights Methodist Church, Memphis. He was transferred to this pulpit at the recent meeting of the Memphis conference.

REV. CHARLES F. STEWART, JR., who completed his work at the Louisville Presbyterian Seminary last May, is now pastor of the Presbyterian Church at Hamilton, Miss.

'29

WARREN E. SMITH is now in New York City working in the New York office of the International Harvester Company. Warren recently sent us the following note: "I like my new work and also my new position. I am still interested in football and follow the Southwestern team in the Memphis papers. Enjoy reading about my friends in the *Alumni Magazine*. I am mighty glad to know that the magazine is still progressing and here's hoping it continues to grow because it is a real source of pleasure. More power to you." Warren was president of the freshman class in '25, and in '26 and '27 played on the varsity football team with, as he says, "the finest bunch of boys I ever had the pleasure of coming in contact with, and Jess Neely is included with the boys." "Smitty" says: "I am still single, thank you, but as New York is a big place—well, you never can tell." His address is 4525 39th Place, Long Island City, New York.

EDWARD F. THOMPSON is studying in the School of Business Administration at Harvard for the second year.

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## WEDDINGS

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**Sandidge—Patton**

DOROTHY SANDIDGE, 370 N. Bellevue, Memphis, and O. V. Patton, 1219 Jefferson, Memphis, were married on November 23 at the Bellevue Baptist Church. Mrs. Patton was a student at Southwestern from '27 to '29. After a motor trip through East Tennessee Mr. and Mrs. Patton returned to Memphis to make their home at 1508 Madison Ave.

**Sullivan—Patch**

FLORENCE SULLIVAN, of Chicago, and Benjamin A. Patch, Jr., formerly of Clarksville, Tenn., now living in Chicago, were married on November 12 at the home of the bride's sister in Evans-ton, Ill. Mr. Patch was a student at Southwestern from '17 to '19, and is a member of the Sigma Alpha Epsilon fraternity. Mr. and Mrs. Patch are living at the Surf Hotel, Chicago, Ill.

**Larkey—Johnson**

JULIA LARKEY, 757 Echols Ave., Memphis, and David Voss Johnson, of Dayton, Ohio, were married on December 27 at the Buntyn Presbyterian Church, Memphis. Mrs. Johnson graduated from Southwestern last June and her husband is a graduate of the University of Illinois. Mr. and Mrs. Johnson will live in Dayton, Ohio, where Mr. Johnson is in business.

**Watson—Westbrooke**

JEAN WATSON, of Fayetteville, Ark., and Henry Westbrooke, of Jonesboro, Ark., were married on November 8 at Fayetteville. Mr. Westbrooke entered Southwestern in '25 and attended three years. He is a member of the Kappa Alpha fraternity. Mr. and Mrs. Westbrooke now live in Oklahoma City, Okla.

**Stockley—Humphreys**

CAROLYN STOCKLEY, Granville Place, Memphis, and James Herbert Humphreys, 1320 Lamar Blvd., Memphis, were married on the afternoon of December 6 at the Westminster Presbyterian Church. Mrs. Humphreys was a student at Southwestern from '27 to '29 and is a member of the Alpha Omicron Pi sorority. After a motor trip in the east Mr. and Mrs. Humphreys returned to their home in Memphis.

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## BIRTHS

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'24

MR. AND MRS. ERNEST F. HADEN are the parents of a daughter, Kathleen, born on November 22. Mr. Haden is an instructor in the Department of French at the University of Chicago.

'29

MR. AND MRS. ELKINS CRAWFORD (Elizabeth Baker, '25-'27), West Memphis, Ark., have a daughter, Autry, born on December 1, 1930.

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## DEATHS

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'94

REV. C. Z. BERRYHILL, Superintendent of Home Missions of the Meridian Presbytery, died at his home in Hattiesburg, Mississippi, on November 10. Mr. Berryhill's career as pastor and evangelist began immediately after his graduation from Southwestern in 1894. After serving churches in Georgia, Texas, and Mississippi, he became pastor of the Presbyterian Church at Holly Springs, Miss., where he served fifteen years. For the past ten years he was Superintendent of Home Missions and Evangelist for the North Mississippi and Meridian Presbytery. For more than twenty years he was president of the Board of Directors of the Mississippi Synodical College, and from 1918 to 1920 he was a member of the Board of Directors of Southwestern.

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REV. CHARLES PRESTON BROWNING, pastor of the Presbyterian church at Boonville, Missouri, died on November 11 following a brief illness of heart trouble. He was born in Memphis, Mo., on August 4, 1869. After completing his work in the theological department of Southwestern he served continuously in the ministry as pastor and evangelist in Arkansas, Oklahoma, and Missouri. He became pastor of the church at Boonville in November, 1923. He was at one time Superintendent of Home Missions of the entire Ozark Mountain region of the Synod of Missouri. The funeral service, held in the Boonville church, was conducted by Rev. James Walter Cobb, D.D., an alumnus of Southwestern. Burial was in Memphis, Mo.

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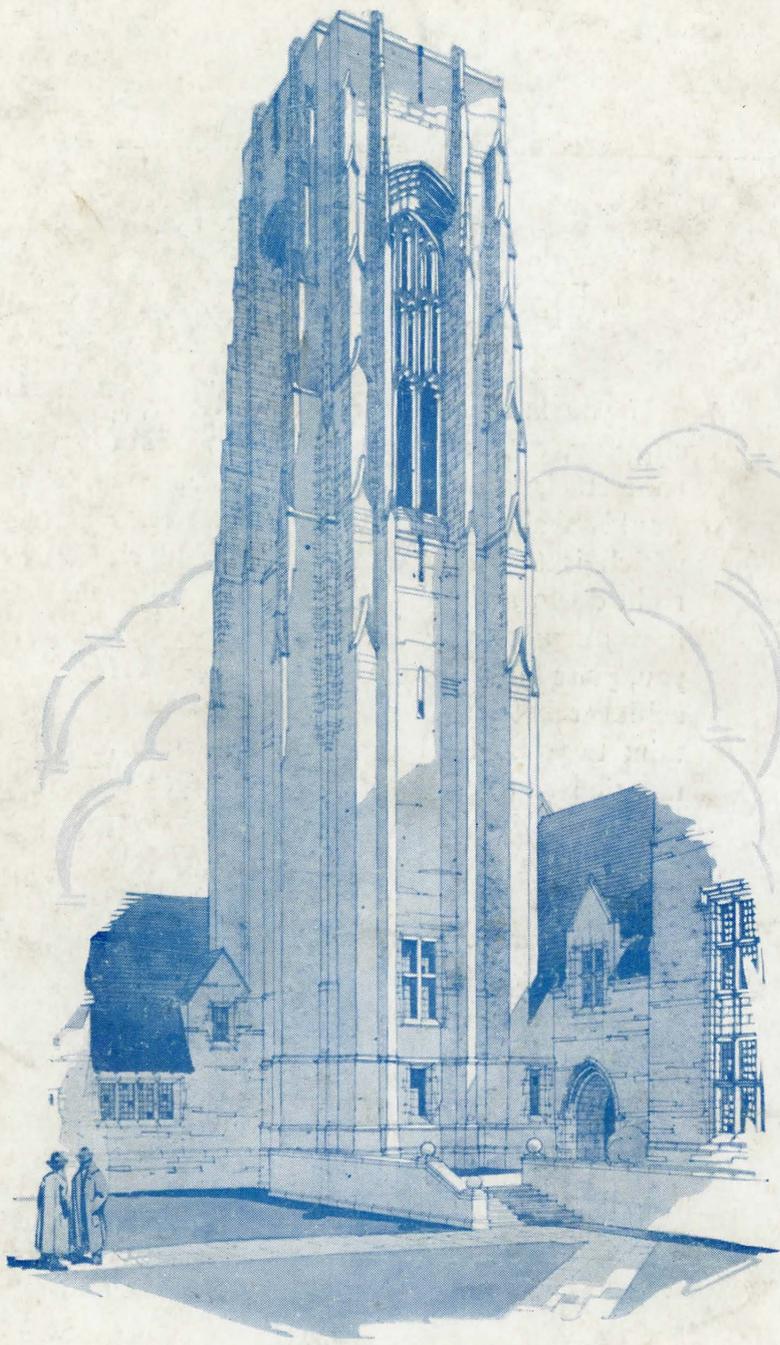
*Please do not fail to report directly to the Alumni Secretary any items of interest and especially announcements of changes of address, engagements, weddings, births, and deaths.*

## If You Knew

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If you knew how welcome a letter, a clipping, or a marked newspaper about yourself is at the Alumni Office, you would shake off that innate modesty which is a part of true culture and sit right down and write. You have no idea how many people will be interested in you, your family, your job, your political achievements, and everything that pertains to you. If you get married, or get married again; if you are appointed to any office from coroner to ambassador; if you get a good job, or lose a good job, no matter what it is, you'll find appreciation and sympathy in abundance among our readers.

This publication fails in its most important function if it fails to keep our alumni in touch with one another. Don't leave your affairs to our imagination.



PROPOSED TOWER  
TO BE ERECTED WHEN PROVIDED FOR, AND  
TO BE NAMED BY ITS DONOR