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No. 2135: June 20, 1921

Religious Life at the University of Texas



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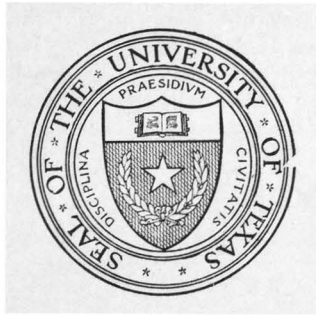
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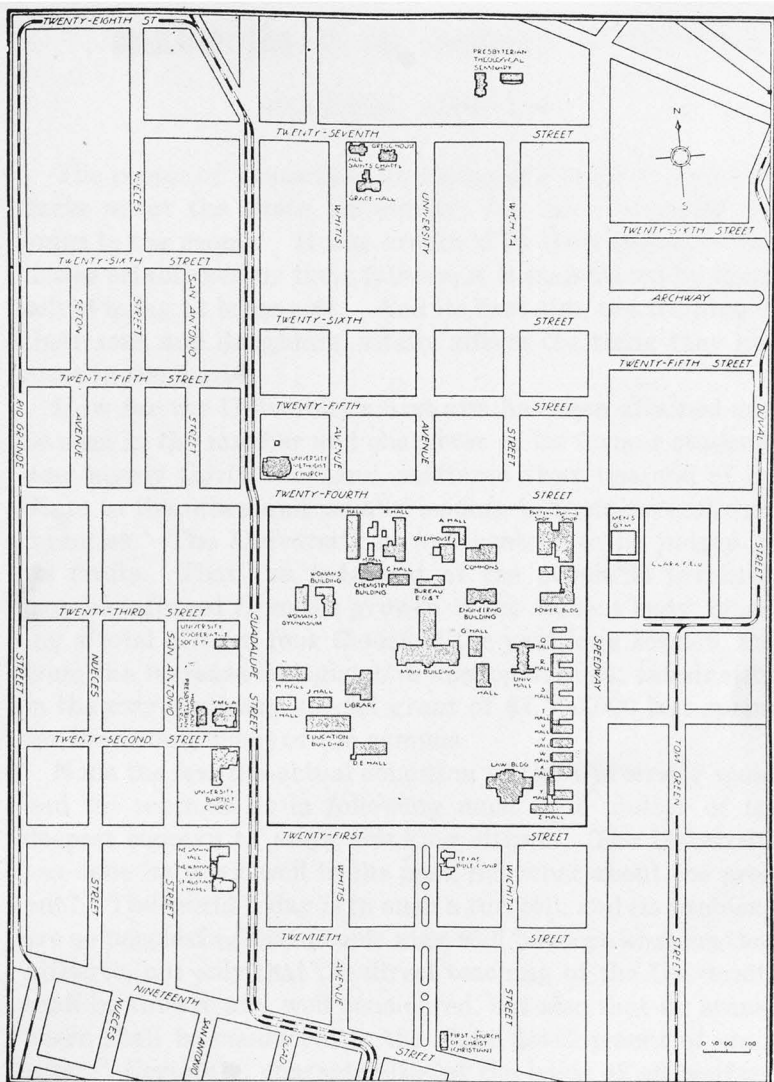
**PUBLISHED BY THE UNIVERSITY SIX TIMES A MONTH, AND ENTERED AS
SECOND-CLASS MATTER AT THE POSTOFFICE AT AUSTIN, TEXAS,
UNDER THE ACT OF AUGUST 24, 1912**

The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of a free government.

Sam Houston

Cultivated mind is the guardian genius of democracy. . . . It is the only dictator that freemen acknowledge and the only security that freemen desire.

Mirabeau B. Lamar



UNIVERSITY CAMPUS AND VICINITY

RELIGIOUS LIFE AT THE UNIVERSITY OF TEXAS

GENERAL SURVEY

The people of Texas have an undeniable right to know the facts about the State University, for the University belongs to the people. It was ordained by their grandfathers, it was established by their fathers, it is maintained by themselves today at large cost. And its first aim, the training of their sons and daughters, vitally affects the thing they love most in the world.

How far the University's first aim has been attained may be seen in the number and character of its former students, now nearly thirty thousand, scattered from one end of the State to the other and usually leaders in their several communities. The University is well content to be judged by its fruits. That the judgment of the people is favorable may be inferred from the growth of the student body, reaching a total of over four thousand the past long session, and from the increase in legislative appropriations, culminating in the extraordinary special grant of \$1,350,000 last spring for the enlargement of the campus.

None the less the actual condition of the University today and the methods it is following must be a matter of the deepest concern to every thinking citizen. The University has done its work well in the past, but what about the present? The world today is in such a turmoil, and its problems are so perplexing that people may well be more anxious than hitherto, not only that the direct teaching of the University shall be sincere and well considered, but also that its atmosphere shall be conducive to the right development of character. Certainly, character lies at the basis of all welfare, public and private.

So far as its own teaching is concerned, the University of Texas seeks development of character by the maintenance

of high standards of work and conduct. With the development of character by direct religious teaching it can not concern itself. The complete divorce of State and religion lying at the base of our American governmental system is extended by the constitution of Texas to all state activities.

But this does not mean that either the State or the University is not sensible of the need of religion in the human life. "All men have need of the gods," says Homer, and the same article of the constitution of Texas that says "No preference shall ever be given by law to any religious society or mode of worship" also provides that no man can hold public office who does not believe in God. The attitude of the University, therefore, is and always has been, one of sympathy towards religious work. Its leaders have repeatedly expressed it. Said President Mezes a few years ago:

"Religious training should have the largest part in student life in a state university that is consistent with the limitation placed upon such an institution in our country. Those limitations prevent the University itself from giving formal religious training, but they do not prevent it from surrounding students with a religious atmosphere, or from availing itself of the opportunity for religious training offered by individuals and organizations in its neighborhood, and there is no reason why creditable work of a good standard of religious character, undertaken by such individuals and organizations, should not be recognized in awarding degrees; indeed, there is every reason why it should.

"All of us of the faculty of the University of Texas have given cordial support and encouragement to training of the kind indicated above, and the results have been of the greatest value. Indeed, I should say that one of the really significant advantages in the University during the last decade has been the large recognition of religious influences and the great benefit that has come to the student body as a consequence.

"The religious work among students of the University in formal training and in less formal ways of the Austin Presbyterian Theological Seminary, of the Disciples Bible

Chair, of the Young Men's and Young Women's Christian Associations, of the Paulist Fathers, and of the churches which have made their home surrounding the campus, has been of a very high character. Those engaged in it have added enthusiasm to competence and have done a great work, which I hope will continue and expand in the future."

In accordance with principles such as these, the University has maintained daily morning prayers, with voluntary attendance, and has invited distinguished clergymen to deliver baccalaureate sermons at commencement and addresses on other occasions; it has cultivated cordial relations with church colleges by accepting their work for its degrees; it welcomed and encouraged the establishment of a theological seminary by private effort, as supplying an historic element of university training that its own State connection prohibited; it was a pioneer in granting degree credit for courses in the Bible and kindred religious topics when taught by approved teachers under appropriate rules; and it has given every practicable and lawful assistance to the associations and churches that minister to the religious needs of the institution. Certainly, at no state institution in the land does there exist a more cordial feeling between the teaching staff and religious workers than at the University of Texas.

In considering the religious side of life at the University the mistake is sometimes made of applying traditional standards without regard to the changed conditions of new times. People sometimes complain that students are insufficiently controlled, that they are not required to attend church, and that they are ignorant of the Bible. But if University authorities can still be said to stand to students in *loco parentis*, it must be remembered that parental authority in general is not now what it once was: minute regulation of conduct has been for the most part abandoned at home as well as at the University. If attendance at church is not required at the University, neither is it usually required at home. If the University does not require a knowledge of the Bible for graduation, it does not appear that such knowledge was required for leaving home either. The truth is

that detailed rules for conduct, compulsory attendance at sermons, and required Bible study are not now held in as high repute as formerly as a means of making University students behave themselves. The University is not a seminary, not a military school, not a reformatory, not a place where the student is under constant supervision to be nursed, coaxed, or driven. The University is a place for young men and women who are mature enough to stand on their own feet, who want to learn to think, who may be trusted to behave themselves like gentlemen and ladies. The University is a place where the ideal is truth; the secret, courage; the method, work; and there is freedom in the very air.

From the earliest days of the University two charges have been brought against it—atheistic teaching and immoral conduct.

As to the charge of atheism, it may be said that, so far as can be learned, there is not an atheist in the faculty. On the contrary, a majority of the faculty are church members, and many are prominent workers in behalf of religion. The president, for example, is a minister of the gospel. Two deans are superintendents of Sunday Schools, and at least twenty of the staff are Sunday School workers. Many of the faculty give themselves freely to consultation with the students who seek personal help. University teaching is bound to be free, or the University would die, and the spirit of inquiry is necessary for the attainment of truth; but neither freedom of teaching nor the spirit of inquiry extends to wilful destruction of faith. Indeed, it is the emphatic testimony of successive observers, who have studied conditions in the University, that its atmosphere is conducive to faith in God and humanity much more than that of the business or professional world.

As to the charge of immorality, nobody would deny that some students misbehave themselves. But could it reasonably be expected that 4,000 active and vigorous young people could all be angels? Are all students spotless, even at a church college? Is it fair from the performances of a few

conspicuous students, whose fathers give them more money than is good for them, to infer that the influence of the institution as a whole is bad? On the contrary, the moral tone of the University of Texas has been repeatedly declared by careful observers to be high, high in comparison with itself in past years, high in comparison with other universities, and high in comparison with any city in Texas.

From the small fraction of students who are careless in their conduct, let us turn to the earnest minded men and women who constitute the great majority of our student body.

For many years, the students have successfully managed their own affairs through Students' Associations, one for men and one for women, operated through an elected president and council. The councils handle matters of many kinds, some of great difficulty. Among them is the maintenance of the honor system. In the main the work of the associations has been done thoughtfully and well. From time to time changes are made in the system, but its abandonment would not even be considered. Student self-government is more effective than faculty compulsion would be, and it is of the highest value in the development of self-reliance and a sense of responsibility.

The same earnestness of mind that sustains student self-government manifests itself in widespread religious interest. Some people have actually been known to complain that this interest is excessive.

The several University churches all report excellent attendance and hearty participation in their various activities.

The Young Men's Christian Association has a large and enthusiastic membership and carries on a broad work in a fine building admirably located.

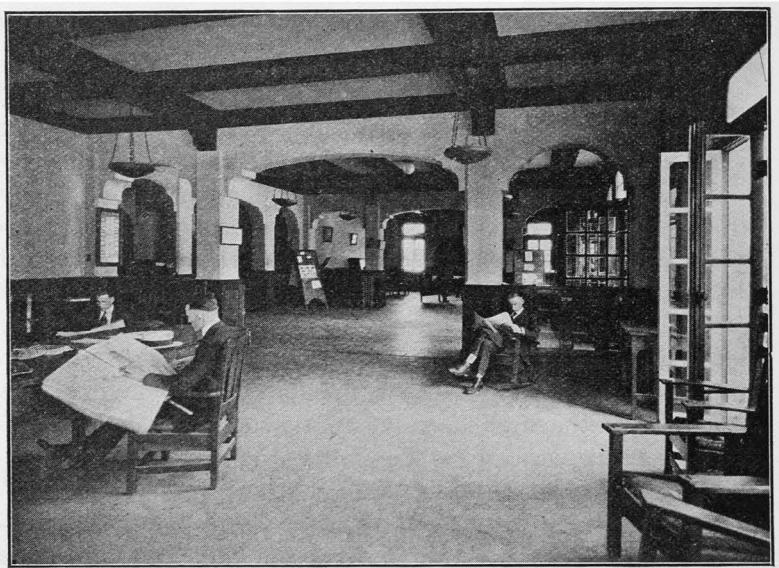
The Young Women's Christian Association, though smaller than the Y. M. C. A., is certainly not less effective. It has no building now, but owns an excellent lot and building plans are under consideration.

Various forms of relief and settlement work are carried on.

Appeals for the relief of suffering are sure to meet with a generous response.

If the University itself is debarred by law from direct religious teaching, the work was early taken up by the several churches, and today is carried on with surprising energy and success. At first the local Austin churches looked after student work without outside help. But it soon appeared that student work presented problems of its own and to deal with them adequately was beyond local means.

The Episcopal Church, under the leadership of Bishop



The Y. M. C. A. Reading Room

George H. Kinsolving, was the first to grasp the situation in a large way. Its work is now carried on in a fine group of four buildings, two blocks north of the University, comprising a Chapel, a Parish House, a dormitory for women, and the Bishop's residence.

The Presbyterians next transformed Highland Church in East Austin into a University church, located now half a block west of the University.

Then the Methodists exchanged a small building on Nueces Street for a large church at the northwest corner of the campus.

Then the Church of the Disciples, through the Woman's Christian Board of Missions, inaugurated the Texas Bible Chair, to promote the study of the Bible, and built for it two buildings on Twenty-first Street to the south of the campus.

Then the Paulist Fathers erected a Chapel and Parish House at the southwest corner of the campus, following them with a woman's dormitory under the charge of the Dominican Sisters.

Next the Baptists bought the old Presbyterian Church on Nueces Street and, outgrowing that, planned the great structure now building on Guadalupe Street across from the campus.

Latest of all, the conservative branch of the Church of Disciples has built a University church on the second block south of the University.

The presence of these churches in the University community gives to the students a normal church life. Instead of a four-year alienation from intimate and active relations with the Church, these students are recognized and treated as members of the congregations, are given active work to do, are made officers, and in every way so related to the church activities that they are made to feel personal responsibility.

The success of the Texas Bible Chair of the Church of Disciples led to the establishment of similar work by the Presbyterians, the Roman Catholics, the Methodists, the Baptists, and the Conservative Disciples.

The work of the University churches and Bible Chairs is carried on with the most cordial, mutual friendliness. For the discussion of problems of common interest, the holders of the several Bible Chairs have formed the Association of Religious Teachers, and delegates from all the religious organizations working at the University meet together in the Religious Workers Union.

As all of these activities are located within three blocks of the University, five of them directly across from the campus, and all occupy good buildings, it is plain that the invitation

of religion at the University of Texas is at once varied, intimate, and appealing. Indeed, its equal is hardly to be found anywhere else in the country.

RELIGIOUS AFFILIATIONS OF STUDENTS, 1920-1921

Church	MEN		WOMEN		Total	Per Cent of Total
	Mem- bers	Prefer- ence	Mem- bers	Prefer- ence		
Over one per cent:						
Baptist	430	122	266	37	855	21.00
Disciples	185	47	146	16	394	9.68
Episcopal	132	17	140	20	309	7.60
Jewish	37	9	17	3	66	1.62
Lutheran	46	7	22	3	78	1.91
Methodist	625	137	425	56	1243	30.54
Presbyterian	322	52	253	20	647	15.90
Roman Catholic	86	4	63	2	155	3.81
Under one per cent:						
Brethren	2	.....	4	....	6	.15
Christian Science ..	3	14	6	9	32	.79
Congregational	6	1	4	1	12	.30
English Protestant ..	.....	.....	1	....	1	.02
Evangelical .....	.....	.....	4	....	4	.10
Greek Orthodox	2	.....	.....	.....	2	.05
Latter Day Saints....	1	.....	1	....	2	.05
Nazarene .....	.....	.....	1	....	1	.02
Unitarian	1	1	2	1	5	.12
	1878	411	1355	168	3812	
			Men	Women		
Neither Membership nor Preference			215	43	258	6.34
					4070	100.00
Summary						
Church members			1878	1355	3233	79.43
Non-members with church preference			411	168	579	14.23
Non-members without church pref- erence.....			215	43	258	6.34

STUDENT ORGANIZATIONS

YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

The Young Men's and Young Women's Christian Associations have been organized in the University of Texas for more than twenty-five years. They are affiliated respectively with the International and National Committees. They are an expression of the voluntary and aggressive religious life of men and women students.

The activities of these associations are an outgrowth of student initiative. The official bodies are composed of students selected by their fellows. The success of these two organizations, both here and in the other colleges and universities of the country, is a tribute to the growing spirit of self-government, self-expression, and desire for service among the men and women in our institutions of higher learning.

Six phases of work are outstanding among the many kinds of helpful things the Associations are endeavoring to do:

1. **Bible Study.** From the very outset of the student's college career the Associations coöperate with his church to get him into a Bible study class at that church. In addition, week-night Bible study classes are organized by the Associations at the different boarding houses where a number of students stay, these classes being taught by the Associations' secretaries, pastors, and other religious workers about the campus.

2. **Mission Study.** Interest is fostered in the needs of non-Christian people. Mission study classes are organized; the Associations' libraries contain books on missions which are available for the students; an enthusiastic student volunteer band meets weekly; delegations of students are sent to the convention of student volunteers. Both Associations include in their budgets substantial amounts for foreign missions. Besides the gifts through the Associations, the

students through their churches have given some \$13,000.00 this year (1920-1921) to missions, and through University student committees have contributed \$600.00 to Armenian Relief, \$2,700.00 to European Relief, and \$900.00 to Chinese Relief. The following table will show the work of the missionary committees in detail.

Number of volumes in Mission libraries.....	225
Meetings in interest of Foreign Missions.....	15
Average attendance	65
Two pageants	200
Men enrolled in study of missions.....	56
Women enrolled in study of missions.....	91
Men intending to go to foreign field.....	5
Women intending to go to foreign field.....	14
Men intending to enter ministry.....	17
Number of students to Conference of Student Volunteers	35
Number of men to Hollister Student Summer Conference....	13
Contributed to Foreign Missions through Y. M. C. A.....	\$ 1750
Contributed to Foreign Missions through Y. W. C. A.....	2000
Contributed to Foreign Missions through churches.....	13,000
Contributed through student committees:	
To Armenian Relief.....	600
To Chinese Relief.....	900
To European Relief.....	2700

MEN AND WOMEN IN THE FOREIGN FIELD WHO HAVE BEEN STUDENTS IN THE UNIVERSITY OF TEXAS

Name	Church	Field
Motozo Akazawa	Methodist Episcopal.....	Japan
Mary J. Alexander.....	Presbyterian	Cuba
John V. Barrow.....	Baptist	China
Margaret Beadle	Methodist Episcopal.....	China
Virginia Booth	Methodist Episcopal.....	Mexico
Mary Sue Brown	Methodist Episcopal.....	S. America
J. W. Daniels.....	Methodist Episcopal.....	Brazil
Mary Dodson	Presbyterian	China
S. K. Dodson.....	Presbyterian	Korea
L. H. Durst.....	Christian	Turkey
Sterling Fisher	Methodist Episcopal.....	Japan
Agnes Graham	Baptist	Brazil
Miss Sam Gray.....	Presbyterian	Cuba
C. F. Hancock.....	Presbyterian	China
Eula Harper	Methodist Episcopal.....	Brazil

H. G. Howard.....	Presbyterian	India
Rachel Jarrett	Methodist Episcopal.....	S. America
Clarence King	Baptist	Japan
Robert Knox	Presbyterian	Korea
Mrs. Robert Knox.....	Presbyterian	Korea
Mrs. W. F. McElroy.....	Presbyterian	Africa
Maud Anna Mathis.....	Methodist Episcopal.....	S. America
W. C. Mayes, M. D.....	Methodist Episcopal.....	Korea
Mrs. W. C. Mayes.....	Methodist Episcopal.....	Korea
Mrs. Mary Penick.....	Presbyterian	China
W. O. Pye.....	Congregationalist	China
C. H. Smith.....	Presbyterian	China
Nancy Lee Swann.....	Baptist	China
R. B. Wear.....	Methodist Episcopal.....	China
Mrs. C. T. Wharton.....	Presbyterian	Africa
Jesse Wilson	Baptist	Japan
Mrs. Louise Perkins Wil-		
son.....	Baptist	Japan
Mrs. Louise Oehler Young	Presbyterian	China

3. Social Service and Deputation Work. The students extend their activities all over the city and neighboring communities. They superintend and teach mission Sunday Schools, conduct song service at the hospitals and old people's homes about the city, visit sick students at the hospitals, promote helpful clubs among the high school boys and girls of Austin, help in recreational work, and in general carry messages from their student life to small nearby communities.

4. Work Among New Students. One of the most greatly appreciated bits of work done by the Association men and women comes at the very beginning of the student's University life. The Associations' committees meet the trains and make the new students feel at home, help them to find comfortable lodging places and lend their aid in the task of matriculation. Soon after the session opens they arrange a social meeting where the new students may get together and become acquainted. Later a special religious meeting is held, in an endeavor to get the student to take his stand for Christian living from his earliest college days.

5. Employment Bureau. Many of the students must earn all or a part of their expenses to be able to remain in

school. The Associations maintain employment bureaus, the Y. M. C. A. for the men, the Y. W. C. A. for the women, which take great interest in helping each one of these students find work that is pleasant and profitable.

6. From time to time attempts are made to interest the student body in general in Christian thought and work through addresses by men of power and distinction. The following table shows the speakers for 1920-1921:

October 2, 1920. Address for Christian Decisions.

L. A. Coulter, State Y. M. C. A. Secretary.

February 1, 2, 3, 1921. Five religious addresses.

George Sherwood Eddy, Special Student Worker.

February 26, 27, 28, 1921. Three addresses.

Harry Ward, Professor of Sociology, Union Theological Seminary.

March 5, 6, 7, 1921. Four public addresses. Private conferences.

John Elder, Secretary Student Volunteer Movement.

May 19, 1921. Address to senior men.

John Erhard, State Student Y. M. C. A. Secretary.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

T. W. CURRIE, M.A., D.D., GENERAL SECRETARY

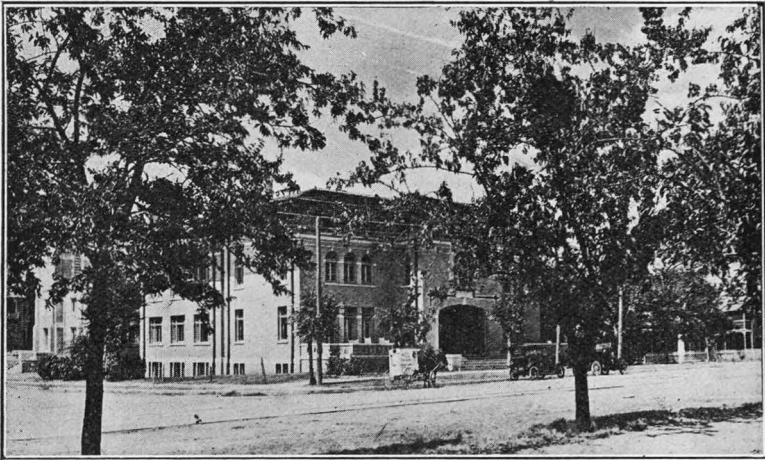
Since January 1, 1912, the Young Men's Christian Association has been housed in its own building on the corner of Twenty-second and Guadalupe Streets, immediately west of the University campus. This building and equipment represents an investment of about \$100,000.00, contributed by faculty, students, alumni, and friends of the University. It is a three-story, buff brick structure, with basement.

The building was erected with the idea of furnishing a permanent home for the Association, providing a limited number of dormitory apartments, wholesome recreation rooms, an attractive reading room, and ample Bible and mission study class rooms.

The property of the Association is held, and the work of the organization is supervised by, a board of twelve directors, six of whom are selected from the faculty of the Uni-

versity, two from the alumni living in Austin, and four from the business men of the city who are in sympathy with the work of the Association. This board selects a general secretary and his assistants, who are charged with the care of the Association building and the direction of the work among students. Every male student and male member of the faculty is eligible to membership in the organization, and all "who are members in good standing of evangelical churches" are entitled to voting privileges.

Under the direction of the general secretary, the president of the Association selects from the student body a group of



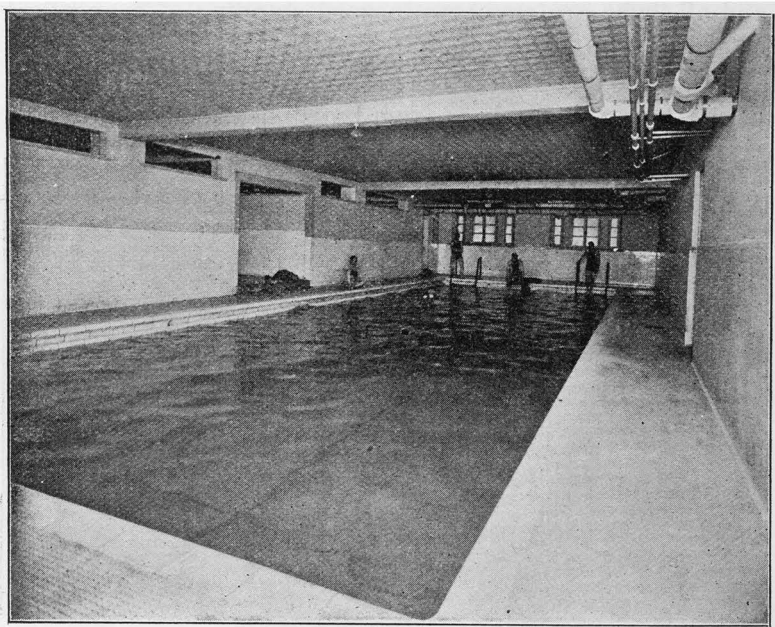
The Y. M. C. A. Building

strong representative students to form the cabinet of the organization. Each member of the cabinet is charged with a specific duty. All the work is prosecuted through committees organized around the members of this cabinet. The committees of the Association are Bible Study, Missionary, Social Service, Religious Meetings, Employment, Work Among New Students, Music, Social, Finance, Membership, Publicity, Deputation, and Sick and Visiting.

The Association works in closest harmony with the churches located in the University community, and strives

to act as a clearing house for all denominations. At the opening of each session a religious census of the student body is compiled, and systematic and constant efforts are made to relate every man to the church of his choice.

A brief report of the work of the Y. M. C. A. for 1920-21 will show something of what the Association is trying to do.



The Y. M. C. A. Swimming Pool

Bible Study Committee

Average attendance of men and women students in University Sunday Schools.....	1000
Men enrolled in Y. M. C. A. Bible Classes.....	123
Enrolled in courses giving University credit.....	167

Employment Committee

Number of different men for whom employment was secured	185
Number of different places filled.....	532
Value of work secured.....	\$35,000

Places filled:

Carrying papers	4
Clerk and office work.....	20
Coaching	12
Collecting	2
Dish washing	24
Driving cars	12
Firing furnace	12
House work	121
Messenger service	3
Milking and chores	5
Painting and carpentering work.....	22
Playing in orchestra	5
Posing for art class.....	2
Putting up stoves.....	4
Soda dispensing	1
Soliciting advertising	4
Stenographic work	19
Unloading coal	4
Ushering	16
Waiting on table.....	52
Work at filling station.....	4
Yard work	144
Miscellaneous	42
Total.....	532

Social Committee

Number of social gatherings.....	12
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Membership Committee

Members of Y. M. C. A.	675
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Sick and Visiting Committee

Men students visited in hospitals.....	81
Religious literature distributed in homes of men students: pamphlets.	3500

Social Service and Deputation Committees

Number of men students engaged in Hi-Y work.....	5
Number of Hi-Y meetings.....	8
Number of meetings of newsboys.....	5
Y. M. C. A. swimming pool open to Boy Scouts: once each week	

Number of speakers secured for community service..... 25

Community services held:

Merrilltown—3 Sundays each month.

Onion Creek—1 Sunday each month.

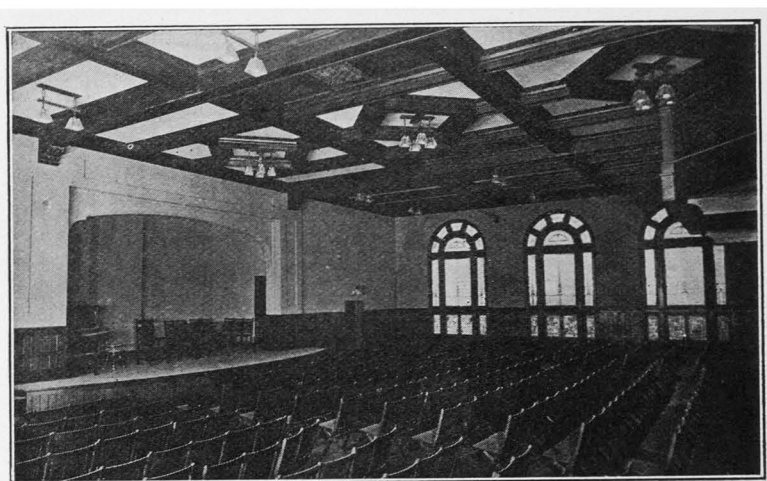
Pleasant Hill—1 Sunday each month.

Texas School for the Blind—every Sunday.

Walnut—2 Sundays each month.

Gossard's Mission—supplied whenever needed.

Average attendance at each meeting..... 35



The Y. M. C. A. Auditorium

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Young Women's Christian Association is the only organization on the campus in which all Christian women students may unite for the promotion of the kingdom of God. "This association stands for practical Christianity as expressed in a spirit of democracy and friendliness in all college life; for the maintenance of high social standards and

student honor; for the promotion of health through athletics and recreation; for the study of Christian principles and their application to social problems, both in the local community and throughout the world." The cabinet, the junior cabinet, and the committees, assisted by the general secretary, have the planning and carrying out of this purpose.

The Association has two employed officers, the general secretary and her assistant. The general secretary gives her entire time to the direction of Association activities.

The cabinet consists of the usual officers and twelve chairmen. The officers are elected by the Association, the nominating committee having suggested the names of two or more persons for each office. The president with the help of a committee of faculty, students, and the general secretary, selects and appoints the members of the cabinet. The chairmen work through committees, each using either a temporary or permanent committee. The work of the Association is planned only in the large in the cabinet. An opportunity is given each chairman and committee to initiate new plans and to carry out suggested plans.

The junior cabinet was organized the past year to help develop leaders, to lighten the work of the cabinet, and to bring the cabinet and committees more closely together.

The Association year closes at the end of the winter term. At this time the retiring cabinet and the new cabinet go out to some nearby place for a three-day council for cabinet training. These cabinet councils have proven to be spiritually stimulating, technically challenging, and socially worthwhile. Also in the fall the cabinet and junior cabinet return for a three day council before registration to plan the year's work.

The cabinet is divided into the following departments: program, study, service, social, membership, and finance. Through these departments the Young Women's Christian Association work is done.

For many years the five o'clock hour on Monday has been known as the vesper hour. The aim of this department is to give an inspiring and challenging Christian message. The

attendance at the service has ranged this year from forty-five to two hundred.

The World Fellowship Committee strives to develop world Christian citizenship. The means used are giving missionary pageants and plays, creating an interest in reading missionary books and magazines, securing returned missionaries and other noted persons interested in world problems to speak, and offering courses or open forums in the study of missions.

In the winter term of the past year there were ninety-one women enrolled in seven groups studying "Marks of a World Christian." In one of the six-weeks classes of men and women on American problems there was an average attendance of thirty. Two pageants were given; one, "The Spirit of Christianity"; the other, "World Wide Missions." "World Wide Missions" was a portrayal of mission work done by the University churches and the two Associations.

The Association maintains this year for the first time its own secretary in the foreign field, Nancy Lee Swann, an alumna of this institution. Miss Swann has lived seven years in China as a missionary. Her work is now at Tsian-fu, the capital of the province of Shantung.

The women of the Bible Study Committee coöperate with the teachers of the church Sunday School classes in acquainting the student body with the Bible courses offered in Sunday School. In addition, the committee offers discussion courses in the winter term. There were thirty-two groups organized. Two-thirds of the groups met eight times with an average attendance of seven.

Before the University opens in the fall, the Bible Study Committee compiles a small bulletin giving the courses offered to women students in the Sunday Schools. This bulletin is given to every student as she registers. On Saturday afternoon of registration week an automobile ride is given new women students, the churches providing cars.

In the service department are the Social Service Committee and the Practical Needs Committee. During the session 1920-21 one hundred and seventy-five different women took

part in the work. The following kinds of work were done in 1920-21.

a. One program a week of music and readings at the Woman's Confederate Home.

b. One program a week of music and readings at the Altenheim.

c. One program a week of plays, games, and stories at the Orphan's Home.

d. One afternoon a week at the Day Nursery.

e. Nineteen classes a week at the International Institute.

f. One woman, subchairman of the Blind Institute and advisor, attends the Young Women's Christian Association service each Sunday at the Blind Institute.

g. One public story hour a week at the Capitol.

h. A committee of students coöperates with the faculty committee in visiting sick students.

i. A commission of five women studies the conditions of women and children in industry and state and national legislation for social welfare.

j. A commission studies the delinquent girl and her Texas home, the Girl's Training School at Gainesville, and renders service when possible.

The International Institute was established in Austin in March, 1920, by the National Y. W. C. A. Board under the city Y. W. C. A. to do for resident foreign women and girls what the Y. W. C. A. does for American women. It was located in Austin because it was believed that if University women learn the problems of resident foreign women and the methods and program best adapted to solve them, they will do much in their home towns to foster the spirit of Christian citizenship among resident foreigners. A trained secretary gives her entire time to the Institute. The past year University women conducted nineteen classes a week in cooking, sewing, English, aesthetic dancing, and gymnasium work.

The Association has very attractive rooms in the Main Building of the University. The two rooms adjoin, one the

office of the secretary, the other a reading room. Nine current magazines are on the reading table. Here also is found the Y. W. C. A. library of 514 volumes, chiefly text books which are rented for a small fee, the proceeds going to buy more books.

Through birthday parties, freshman parties, parties given by members of the Advisory Board and University mixers, the Social Committee creates a spirit of friendliness. One of the best was the senior banquet. Seventy-five young women helped in the preparation.

Another work is that of the social standard commission. This commission studies the different expressions of the social life on the campus to find out in what way University social life may be made more wholesome and attractive.

It is the aim of the committee on membership in the first weeks of the University to extend an invitation to every young woman on the campus to become a member of the Association. The committee also writes during the summer months a great number of letters to prospective students about life at the University of Texas.

At the beginning of the Association year, all the committees submit to the finance department the approximate amount of money needed. This department makes the budget, presents it to the cabinet, the Board of Trustees, and the Association. The budget having been passed, a campaign is launched the following fall for securing the money. One hundred and thirty women were at the banquet when the campaign was launched last year for seven thousand dollars. The amount secured was seven thousand and fifty dollars.

For years the Association has carried on a student employment bureau. During the past year positions have been found for forty-six women earning over three thousand dollars. The work done embraces tutoring, house work, acting as companion, caring for children, soliciting, clerical work, and teaching.

The Association has had the advice and help of two boards: the Board of Trustees, consisting of six faculty men

and women; and the Advisory Board, consisting of sixteen members. The Board of Trustees has dealt chiefly with finance. The women of the Advisory Board helped with the general work of the Association, each member being an advisor for a particular piece of work. Much of the success of the Association work is due to the counsel of these two boards.

STUDENTS MINISTERIAL SOCIETY

An interesting indication of the religious influence about the University is the gradually increasing number of graduates who are entering the ministry.

Several years ago there was established here the "Students' Ministerial Society." As set forth in its constitution, "the object of the society shall be to promote the fellowship of young men in connection with the University of Texas who have been called of God to devote their lives to the Christian ministry; to give practical experience in social service to such men; to encourage all who are considering the claims of the ministry, and, by correspondence, to keep in touch with each of its members throughout his academic and theological course."

Further, "those students of the University who have already decided to enter the ministry may become active members of the society, while students of the University who have not definitely decided to enter the ministry, but are seriously considering its call, may become associate members and enjoy all the privileges allowed to the active members with the exception of the right to hold office."

During the past year the membership of this society numbered seventeen: six Methodists, five Baptists, four Presbyterians, two Episcopalians. Many are graduating, and will pursue their studies in theological seminaries. They are the better prepared for their future work by their fellowship in the University and in the society with comrades of other denominations.

STUDENT VOLUNTEER BAND

The Student Volunteer Band was organized in the University of Texas some ten years ago, a part of the general national organization. Its membership is composed of those students who have definitely purposed to go to the foreign mission field, and who have signed a card reading: "It is my purpose, if God permit, to become a foreign missionary."

These students have weekly meetings, at which they study foreign mission topics. Occasionally there are open meetings, to which are invited all who are interested in foreign mission work.

Once each year delegates from the various schools attend the state conference of the Student Volunteer Union, and delegates from among these are elected to attend the National Council.

The object of the organization is primarily to serve as a recruiting agency in enlisting students in foreign mission work; but attention is also given to informing those who are already members of the band, of the needs and conditions in the foreign field.

During this past year the Student Volunteer Band at the University has had a membership of twenty-one: nine Methodists, seven Presbyterians, three Baptists, one Episcopalian, and one a member of the Christian Church.

THE WORK OF THE CHURCHES

THE BAPTIST CHURCH

THE UNIVERSITY BAPTIST CHURCH

The Church. At the opening of the University in September, 1907, the student classes of the First Baptist Church of Austin formed a separate Sunday School organization with the avowed purpose of moving to some location near the University campus if accommodations could be provided. Negotiations for the purchase of the old Presbyterian church building on Nueces Street between Twenty-second and Twenty-third Streets were concluded during the fall, and the University Baptist Sunday School was formally opened in this building in January, 1908. From this Sunday School and from the local prayer-meeting instituted with it naturally came the organization of the University Baptist Church in September, 1908. It was in a mass meeting held by University students that the idea of a University Baptist Church first took formal shape, and it was from a Sunday School of University student classes that its organization finally came. In addition to forming a strong local congregation as a basis for its operation, the aim of the church was to conserve and to develop the religious life of the University students, particularly the Baptist students, who were coming each year in increasing numbers to the University. Throughout its short history the church has held steadily to the ideals and purposes for which it was organized. A number of the active workers are officially connected with the University, a large part of its congregation is made up of University students, and the spirit of the church as a whole is closely identified with student life and with University life in general.

From about 80 members in 1908, the church has grown to about 700 members in 1921. Nearly half of the present membership of the church is made up of University students

and faculty members. Under the leadership of Dr. Charles E. Maddry, pastor of the church from 1916 to 1920, the congregation with help from the denomination built the Sunday School Annex and the basement of their new church on the corner of Twenty-second and Guadalupe Streets just west of the University campus. The basement was temporarily fitted up for church services and the annex finished and furnished for Sunday School and Bible Chair work. In 1920 work was resumed on the main auditorium of the church, and the building will be completed before the end of



University Baptist Church (In Course of Construction)

1921. The cost of the entire plant up to the present has been about \$225,000.

Baptist Student Organization. Fostered by the Baptist General Convention of Texas, there is an organization known as the Baptist Student Union. It is not too much to say that the Baptist students of the University of Texas have taken a leading part in the inauguration and in the prosecution of the plans and ideals of this new branch of service. Religious work among the various colleges and universities of the country is receiving from year to year more and more attention. New methods and new plans are being tried out

from time to time in the various college and university communities. In this part of the country, some of the most successful and forward-looking plans have come from the experiences and experiments of the students of the University of Texas.

For example, the plan of organization of the Baptist students in the University Baptist Church has proven to be eminently successful. The Baptist General Convention provides the salary for a specialist in religious education who devotes his entire time to student activities in various phases of religious work and to the teaching of credit courses in the John C. Townes Bible Chair. With the practical guidance of this special Educational Director and the general supervision of the pastor of the church, the students effect their own organization. A Student Committee consisting of ten prominent students, six men and four women, are elected each spring term for the ensuing year. This committee elects its own chairman and divides up the work in such a way as to give each member of the Student Committee the leadership of some particular phase of student religious activity. Other workers are then chosen from among the student officers of the Bible Classes, B.Y.P.U.'s, and other units of church activity in which students are engaged. These students assist the leaders in the work, and in this way approximately one hundred students are drawn into active service in one form or another. Records of attendance and of the various services performed are kept and reported monthly to the Secretary of the Baptist Student Union and thus to the Baptist General Convention. Conventions of Baptist students are held annually, also summer conferences of one week. At these meetings, methods and plans of work among young people are studied and demonstrated by students from all Baptist and state institutions of collegiate rank. The Baptist students of the University of Texas have taken an active part in this work during the past two years.

During the session of 1920-1921 the University Baptist Church had a student membership of about 300. The Sunday School enrolled 340 students in seven classes organized

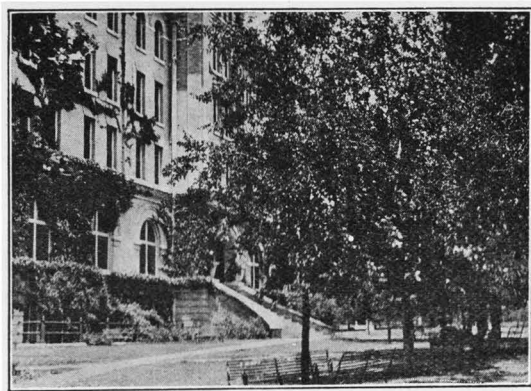
especially for them and pursuing courses especially planned to meet their needs. There were five student B. Y. P. U.'s composed of 215 members. One of these Unions maintained A1 standing as outlined by the Baptist General Convention, and the others almost reached this grade. Rivalry between the Unions has been keen, and the results in interest and attendance have been almost beyond our fondest expectations. More than one hundred students have received awards of diplomas and seals from the Baptist General Convention for completing elective courses of study in Bible and Sunday School and B. Y. P. U. methods. The students have conducted two mission Sunday Schools regularly, and they have many special services in neighboring towns and country communities. There have been as many as five religious services being conducted simultaneously by students at as many different places. On several occasions the students have conducted the local services of the church most acceptably, and some of the more advanced students have been repeatedly invited to hold preaching services for various communities. Thus it will be seen that the University Baptist Church is in reality becoming a sort of laboratory where young workers are trained for practical religious work. It is the ideal of the church to send out a continuous stream of well trained leaders into all the churches of the State.

THE JOHN C. TOWNES BIBLE CHAIR

THE REV. O. P. CAMPBELL, M.A., B.D., DIRECTOR

In December, 1918, the Baptist Executive Board, at Dallas, authorized the appointment of a teacher of Bible courses for credit work in the University of Texas. The work was to be done with the equipment and under the auspices of the University Baptist Church. In June, 1919, the Rev. O. P. Campbell, M.A., B.D., was appointed as Educational Director, and after spending the summer months in Austin studying the situation, he entered upon his regular duties in September. During the first year he gave the equivalent of

two full courses and enrolled twenty-seven students. During the session of 1920-1921, two full courses in Bible were offered and thirty-one students enrolled. A one-third course in Bible was conducted during the summer sessions of 1920 and 1921. On March 13 and 14, 1920, the Bible Chair was formally opened and dedicated as the John C. Townes Bible Chair, in honor of Judge Townes, dean of the University Law School and senior deacon of the University Baptist Church since its organization in 1908. The work done in connection with this church and the Bible Chair is in no way superficial or spectacular. The plan in operation here seems to promise at least a working basis for the solution of the problem of enlisting and conserving the religious life of students in state institutions.



THE CHURCH OF THE DISCIPLES OF CHRIST

THE TEXAS BIBLE CHAIR

THE REV. FRANK L. JEWETT, B.A., B.D., INSTRUCTOR

This institution has just finished its sixteenth year. It has been made possible by the gift of nearly thirty thousand dollars by Mrs. M. M. Blanks of Lockhart, now deceased, and other friends, and by the support of the state and national women's organizations of the Church of the Disciples of Christ. The physical plant consists of a lecture hall and a residence for instructor. For the purposes intended the property is admirably located and very attractive.

The present instructor has been in charge of the work from the beginning.

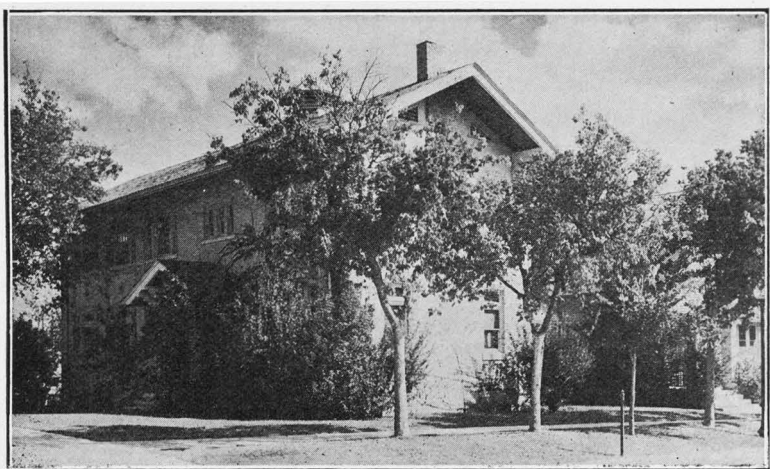
The chair is under the management of the United Christian Missionary Society of the Disciples of Christ, with headquarters at St. Louis, the women's society having been taken over by the larger organization. The University recognizes the work done on an academic basis and gives liberal and proper recognition thereto.

In the academic year 1908-1909 there was one student to take week day work in the Bible Chair for which University recognition was given. Since that year nearly 750 different students have taken Bible courses for which credit in the University has been given. These courses are given on the literary and historical basis and therefore are quite acceptable to the University.

On Sunday morning at eleven, there is a teaching service at the Bible Chair attended largely by members of the Disciples of Christ Church, but open to all. This service combines Sunday School and Church. It is made devotional, worshipful, didactic, and spiritual. The communion is included. The enrollment, at present, is about two hundred with an average attendance of about half the number. The service is a student service strictly. Students assume the

responsibility for the service in all its various features, student needs and desires being always taken into consideration. The arrangement not only stimulates interest but provides valuable training in church work and is felt to have fully justified itself.

The Bible Chair instructor holds himself open for conferences with students and encourages them to talk over their problems and difficulties and positive plans. Responding to his invitation, many hundreds of students have found their way to his office for counsel.



Texas Bible Chair

Then there is that feature of life in a busy center denominated the "odds and ends" or the "hit and miss," voluntary classes, talks, committee meetings, club life, and many other phases of life that demand time and attention.

The Bible Chair is looking forward into the years and is laying plans for an enlarged work as the University itself grows. The care of an increasing number of students is being committed to this institution for religious guidance, and there is no desire to be untrue to the responsibility

THE CHURCH OF CHRIST

(CONSERVATIVE)

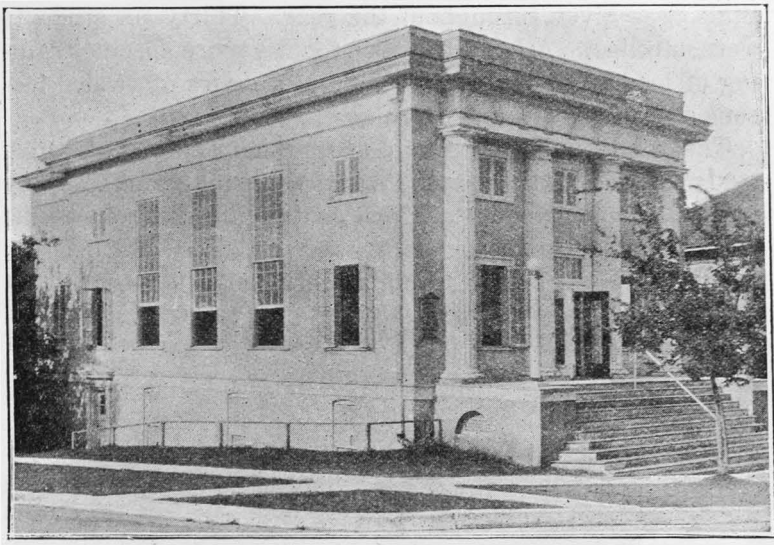
The assembly place of the Church of Christ is located at the corner of Nineteenth Street and University Avenue, just two blocks south of the University campus.

Regular services are conducted on each Lord's Day and a mid-week meeting held each Wednesday evening for prayer, instruction, and exhortation. The Lord's Supper is observed each Lord's Day at both the morning and the evening services.

The plea of the Church of Christ is for Christian unity. There is a deep conviction among her communicants that a sympathy in purpose and a similarity in aim can and will produce permanent and abiding results in the upbuilding of the kingdom of God. This communion stands for simplicity in worship and seeks in every phase of its Christian activities not so much a reformation as a restoration of the worship and practice of the apostles of the Lord Christ. Believing implicitly that God has spoken through His son, the Church of Christ seeks a positive command, a specific example, or a direct precept for authority for her faith and her practice.

The Lord's Day Bible classes are well attended. In fact, practically every one of the students of this communion in the University is in attendance and that too, with a great regularity. Many of these students place their membership with this church, and are under the care of its eldership. During the year 1920-21 forty-nine students enrolled in the University class. Those have taken an active interest in the relief work for the Armenians and for the people of Central Europe. In addition to this, they have given support to mission work in Japan and now have a goodly sum put by for some evangelical work this summer. Besides this, they have had a share in much local work and in the current expenses of the church. In fact, every effort is used

to inculcate a faith sublimely simple and deeply spiritual, and an intense and yearning love for humanity, which shall find expression in altruistic service.



The Church of Christ (Conservative)

THE BIBLE CHAIR

G. H. P. SHOWALTER, DIRECTOR; CHAS. H. ROBERSON, M.A.,
TEACHER; A. B. BARRETT, TEACHER

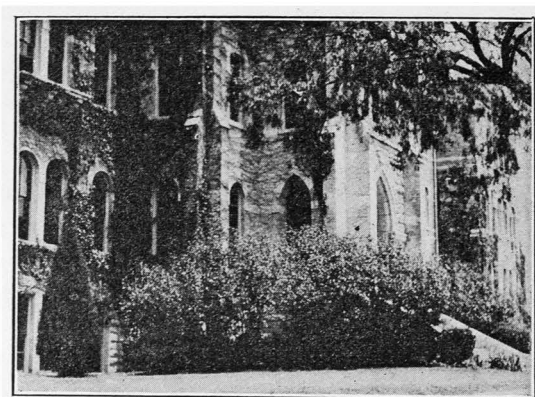
The Bible Chair of the Church of Christ had its beginning in the fall of 1918. G. H. P. Showalter, editor of the Firm Foundation, published at Austin, was the prime factor in the inauguration of this work. A. B. Barret was identified with the beginning as instructor.

For the session 1919-1920, besides those already named, Chas. H. Roberson was secured as instructor. During this year there was a great interest in a general survey of the whole Bible, more than twenty students being enrolled.

Two two-thirds courses and two one-third courses were given for University credit.

During the session 1920-1921, two one-third courses in each term, or six in all, were maintained for University credit. Also, a very general course outlining the whole Bible, was given throughout the year. Thirty-six students were enrolled. A lecture course for the more specific training of leaders in religious work and a series of twelve lessons on the life of Jesus were given.

The purposes of this Chair are, first, to encourage Bible study; second, to help students in a personal and direct way with the problems of life which continually confront them; third, to advance in a general way the cause of Christian education; and fourth, to maintain a balance between the material and the spiritual.



METHODIST EPISCOPAL CHURCH, SOUTH

UNIVERSITY METHODIST CHURCH

THE REV. K. P. BARTON, PASTOR

The University of Texas enrolled last year more than one thousand members of the Methodist Church. In addition, between two and three hundred students gave the Methodist Church as their preference. Two institutions in the University community minister especially to these twelve hundred students; they are the University Methodist Church and the Wesley Bible Chair.

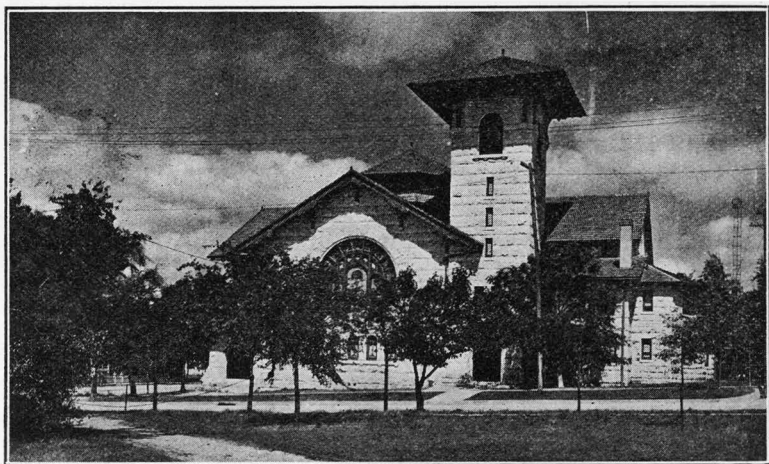
The University Methodist Church of which the Rev. K. P. Barton, D.D., is pastor, is located at the northwest corner of the campus. The seating capacity of the building is approximately one thousand. The Sunday services here are exceptionally well attended. The number of students participating in the celebration of the Lord's Supper is especially noteworthy.

The Sunday School has a special Student Department under the supervision of Professor W. A. Felsing, Ph.D. At present the Sunday School meets in the University Y.M.C.A., but it is hoped that the crowded conditions may soon be relieved by a Bible Chair building. Four hundred students are enrolled.

The Epworth League had an enrollment of one hundred and seventy-five the past year, and the weekly devotional services were attended by many students not enrolled in the League. The League carries on social service work of various kinds. The church parlors are provided with a candy kitchen that may be used by groups of students any evening open for social engagements. Committees from the League meet trains at the opening of the school year and help freshmen to make their arrangements for registration, boarding-houses, etc. Bible study and missionary work are

promoted by special departments of the League organization.

Notable among Methodist student enterprises is the Daniel's Fund Committee. In 1914 the Methodist students of the University undertook to provide the salary for Rev. J. W. Daniel, a graduate of the University and a missionary in Brazil. The budget for 1914 was \$750. In 1917, in addition to the salary, the students contributed \$3500 for a church in Passo Fundo, Brazil. At the present time the annual budget of this committee is \$7000. This amount provides for the salary of two Texas graduates who are in



University Methodist Church

Brazil and assistance in the building of the Passo Fundo Institute, one of the educational institutions now being erected by the Methodist Church in Brazil. The leader of this work is Miss Mary Decherd of the University faculty.

The University Methodist Church has a social committee, which looks after the social life of the students. The first Tuesday evening in each month is "Students' Night," and hundreds of students attend these receptions. The church parlors are also open every Sunday afternoon, with chaperons in attendance.

Four young men (three of them seniors) were licensed to preach this year. Two will enter immediately upon their theological training. Two graduates of the University will this year begin missionary work in foreign countries, one in Cuba and one in Brazil. Some six young men and eight or ten young women are also preparing for the ministry and for missionary work, respectively.

THE WESLEY BIBLE CHAIR

THE REV. UMPHREY LEE, M.A., DIRECTOR

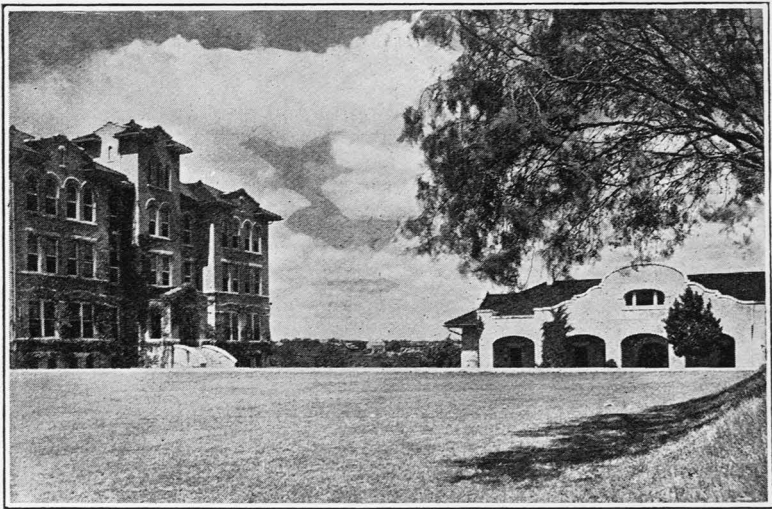
The Wesley Bible Chair is an educational institution owned and supported by the five Methodist Conferences in Texas. This past year forty-one students took credit work offered by the Chair in Biblical History and Literature. One hundred and five students enrolled in a Training School for Sunday School Workers conducted during the Spring Term under the auspices of the Chair. Twenty-two students studied rural church problems. In addition to this more formal work, lectures in religious subjects, discussion groups in fraternity, sorority, and boarding-houses (in coöperation with the Y.M.C.A. and the Y.W.C.A.), and personal conferences offered opportunities for further religious educational work. During the past year, the Bible Chair has offered some religious instruction to at least three hundred students.

THE PRESBYTERIAN CHURCH, U. S.

THE AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

THE REV. T. W. CURRIE, M.A., D.D., CHAIRMAN OF THE FACULTY

This institution has been established and maintained by the synods of Texas, Arkansas, and Oklahoma, of the Presbyterian Church, for the primary purpose of training men for the ministry. It is located near the University of Texas for two reasons: 1. That its own students may reap the advantages which are provided in the University;



Austin Presbyterian Theological Seminary

2. That the influence of the faculty and students of the Seminary may in turn be felt by students of the University. The contact of the large, cosmopolitan body of students of the University with the high-purposed students of the Seminary can not but be helpful to both.

All courses of the Seminary are open to University students without charge, and in some cases credit is given in

the University for work done in Seminary classes. The Seminary also maintains one professor who is engaged in teaching the English Bible to University students for credit in that institution. The standards of Seminary scholarship are high and will be maintained. Its spirit is as broad and catholic as is consistent with deep conviction.

The relations between the two institutions have always been most cordial. The Seminary stands ready at all times to assist in every good work for the University and to contribute anything within its power to make that institution not only a center of intellectual culture, but also a training place of leaders of the spiritual forces of the commonwealth.

HIGHLAND, THE UNIVERSITY PRESBYTERIAN CHURCH

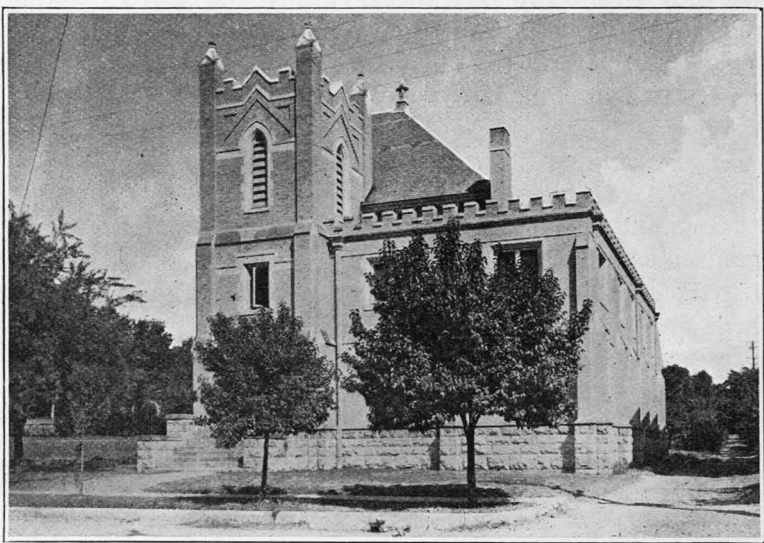
THE REV. T. W. CURRIE, M.A., D.D., SUPPLY

Highland, the University Presbyterian Church, was organized as a mission church in the eastern part of the city, but the congregation soon decided to move to the neighborhood of the University and secured the building on Nueces Street near Twenty-first Street, once used by the Seminary conducted by the Rev. Dr. Dabney in the early days of the University.

The ideal of the founders of the Church was *work among students*. At first the students were few because as yet the University was small, but the two institutions grew together. In the Sunday School the students were in the regular class for adults, but soon a separate class had to be organized. The progress of the church was such that very soon larger quarters were demanded, and in the interest of the student work it was deemed wise to bring the church still nearer the University. To that end, lots were purchased on the corner of San Antonio and Twenty-second Streets, a half block from the campus. The congregation was not financially able to build in accordance with the vision of the promoters, so the Sunday School annex was built with the plan of adding a suitable main auditorium as soon as possible. In this unfinished state the building

has since remained, the "annex" being used for all the meetings of the church.

In spite of this handicap the growth of the church has been rapid and sure, especially in its relation to the students. For several years there have been from three to five student classes, one of which has an enrollment of more than 200. This work is organized under the direction of a University professor with professors and students as his assistants, most of the work being done by the students themselves.



Highland Presbyterian Church

Every class has its own organization aside from that of the student department and is putting forth every effort to interest all Presbyterian students, and all students without any religious affiliations, in Bible classes, the Christian Endeavor Society, the church services, mission schools, and other activities. Many of these students have been and are active in the work of the Young Men's and Young Women's Christian Associations. One of the student classes has undertaken the entire management of a school for colored children in the eastern part of the city. Many workers

have been trained in the church and may now be found all over the state and in foreign stations doing work for the Master.

The local membership of the church has always been of the working type, with small means but much grace and energy, and that in spite of the fact that it has necessarily been of a more than usually migratory character. There have been no rich men and few who are even well-to-do, the majority consisting of teachers and those connected with the University.

The lack of financial strength resulting from this situation has, in a measure, been a blessing in disguise, since it has led continually to the placing of the emphasis on the work for students. On the other hand, it has prevented the completion of the church building and the expansion of the work along lines where progress is an immediate necessity. What has already been done is sufficient to show the possibilities of the work in a church at a strategic point, where every year large numbers are trained for future service as Sunday School teachers and superintendents, elders, deacons, preachers, and missionaries. If this is being accomplished with meager facilities, what could be done with a completed church adequately financed?

THE PROTESTANT EPISCOPAL CHURCH

ALL SAINTS CHAPEL

THE REV. FREDERICK J. BATE, RECTOR

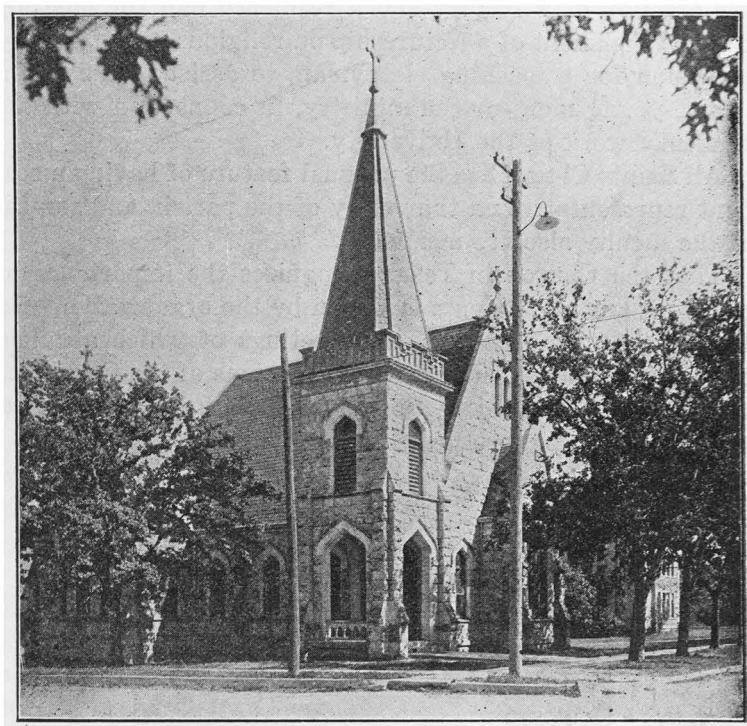
When the enlarged campus of the University is secured, the north end will touch the south end of what is the most beautiful religious property at any state university in America. On it at present are four buildings: All Saints Chapel, (the University Episcopal Church), Gregg House, (the parish house of the Chapel), Grace Hall, (a hall for girls attending the University), and the residence of the Right Reverend George H. Kinsolving, Bishop of Texas, to whose foresight is primarily due the building up of the Church's work here.

The chapel and parish house were built as a memorial to the Right Reverend Alexander Gregg, the first bishop of Texas. The chapel is a rough stone building, with tower and bell, while the other buildings are of brick with stone trimmings. The chapel and parish house are open every day, and in them centers the main work of the Church among the students. Opportunity is afforded to hear representative preachers of the Church from time to time, and regular Sunday Bible classes are maintained. Twice a year there are visits from the several Bishops in Texas, and there is opportunity to meet them in conferences on any problems which present themselves to student mind and life.

The Students' Sunday Club, an organization for the advancement of religion and a standard social life, has proved most helpful. While the officers must be communicants of the Church, membership is restricted only by willingness to work in harmony with the purposes of the club. The club meets every Sunday afternoon during the long session from four-thirty to six-thirty. After the dispatch of the necessary business, addresses and papers from the best speakers that can be had are presented, and discussion encouraged.

The club is entirely student managed and is self-supporting. In the two years of its existence it has reached a membership of over seventy-five.

The University Brotherhood of St. Andrew affords to young men a chance for close association in definite religious work, and at intervals of about a month there are held corporate communions of the Brotherhood and the Sunday Club, followed by breakfast in the parish house.



All Saint's Chapel

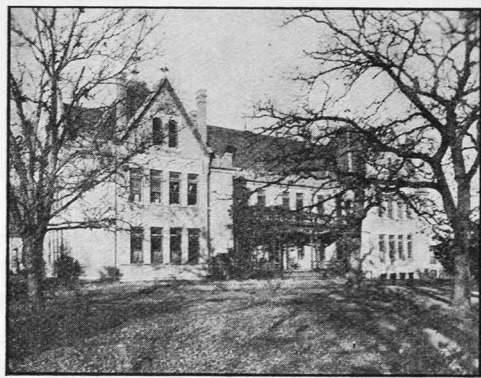
About three hundred students are affiliated with the Episcopal Church, and every opportunity is given through the work and associations of All Saints Chapel and parish house, with the hearty and interested help of the people of the parish, for a happy and useful church life while in residence at the University.

That the students take an active and real interest in the work of the Chapel is evidenced by the large numbers attending the services, and by their efforts to spread the interest of the Church among their fellows. Classes in lay reading bring men together to study the art of interpreting the public services of the Church, and many opportunities for religious and social service work present themselves.

Eventually it is hoped to develop the Church's work by the erection of a rectory and a residence hall for men, by the establishment of a lectureship on religious topics, and by provision for a teaching clergyman, to assist in the training of young men for the ministry, in connection with the academic work of the University.

All Saints Chapel has the unusual feature of having a student representative on the vestry of the parish, and several of the faculty also are members.

That the Church in Texas recognizes the importance of the work among students is shown by the organization of a Diocesan Student Council, the meetings of which are held in January, in connection with the sessions of the Council of the Diocese, and nearly thirty students have been in attendance at these meetings.



Grace Hall

THE ROMAN CATHOLIC CHURCH

ST. AUSTIN'S CHAPEL

THE REV. J. ELLIOTT ROSS, C.S.P., PH.D., D.D.

THE REV. WALTER E. HOPPER, C.S.P.

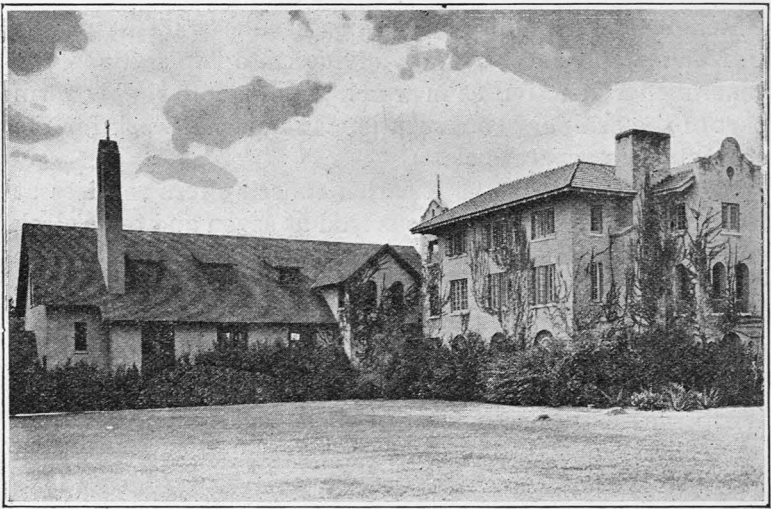
Religious work for the Roman Catholic students of the University of Texas naturally divides into two sections, the general church activities in which the students simply form part of the ordinary congregation, and special work for the students as a separate class.

St. Austin's Chapel as a parish church offers services at least twice every day. Mass is said at seven and ten o'clock on Sundays and at six-thirty and seven o'clock during the week. It goes without saying that the students attend one or other of the masses on Sunday, and a gratifying number is present on other days. Besides these regular masses, there is prayer with a sermon on Sunday evenings, and on Wednesday evenings an hour of silent meditation with God. At various times during the year, special services are held in honor of certain ecclesiastical feasts. The students take their part in all parish activities, such as teaching Sunday School and singing in the choir.

In addition to the ordinary services and societies of a parish, a special organization has been created for the Roman Catholic students. They are formed into what is called the Newman Club, and the name suggests the scope and spirit. Cardinal Newman was for years, an Anglican, associated with just such religious work among the students of Oxford; and after becoming a Roman Catholic he was the first to conceive the idea of looking after the religious interests of his co-religionists at a non-sectarian university. He wished to establish at his alma mater an institution which would do for the Roman Catholic students there what St. Austin's aims to accomplish here. Then, too, Newman's name stands for earnest love of culture and

painstaking research, for fearless facing of the truth, and gentle Christian tolerance, qualities that this organization aims at fostering among its members.

The Newman Club is religious, but it is more. Its first object, naturally, is to make religion personal, vital, spiritual; but it also tries to generate a spirit of Christian fellowship through social union at intervals, to stimulate interest



St. Austin's Chapel and Newman Hall

in public affairs and in the keeping of our brothers as manifested by the splendid philanthropic development of our age, and to help on in every way possible the accomplishment of the ideal of university education. This broad ideal, perhaps, has never been more clearly and eloquently expressed than by the patron of the club:

"A University training * * *," said Cardinal Newman, "aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of

political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with facility * * *. A university man has the repose of a mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it can not go abroad. He has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm."

Such is the object of university education as formulated by one who was always closely associated with university life, and the effective assisting in the accomplishment of the object is the aim of the Newman Club.

The students have shown a very pleasing interest in the club and its work. There has been an average attendance of about seventy-five per cent of the Roman Catholic students at the regular bi-weekly meetings, and other activities have been generously supported. They have financed all the social entertainments, have paid almost the entire interest on the building debt, and have contributed largely to a loan fund to assist Roman Catholics in attending the University.

Much of the enthusiasm evident is no doubt due to the accomplishment of the long-deferred dream of having a proper club house for assembly purposes. On the ground floor there is a large living-room with generous fire-place and a frieze of paintings illustrating the Idylls of the King. Upstairs are a classroom, an office, and a library. The third floor is given over almost entirely to a beautifully decorated chapel. This house is thoroughly fireproof and modern with tile floors, vacuum cleaners, and every convenience an experienced architect could suggest. The Paul-

ists in charge and the students are sincerely grateful to all those who contributed to the building fund of \$35,000.

Next to the Newman Club, the Dominican Sisters have erected Newman Hall. This is a thoroughly modern and fireproof residence for women students. Applicants are awarded rooms in the order of their inquiries, and no distinction is made on account of religion. Those in residence are not obliged to attend any Catholic services or exercises. Newman Hall has been a great help in the work for the students because it has formed an admirable nucleus of young women living under the best conditions.

The library at present contains about 2000 volumes on religious subjects and is being enlarged gradually. Courses in the Bible are given by Father Ross. The University grants full credit towards a bachelor's degree for those taking this work under conditions specified in the catalogue of the University.

From a Catholic standpoint religious conditions at the University are so satisfactory that Father Ross, with the approval of his Bishop, issued the following statement for publication:

"As the chaplain of the Catholic students at the University of Texas, I take great pleasure in testifying that the atmosphere in this institution is decidedly Christian. Indeed, we can go further and say that the influence, taken as a whole, tends to strengthen the Catholic in his faith.

"In the first place, he finds that the Catholic religion is respected, and it means more to a young inexperienced Catholic to meet this respect in those outside the Church than to find it in those who profess the same faith as himself. There is nothing militating directly against his religious convictions. So far as I know, it is rarely, if ever, that instructors make any unjust criticism of Catholic beliefs or practices.

"Again, the Paulist Fathers in charge of St. Austin's Chapel try to give the Catholic students all the religious influence possible. Besides the regular services of a Catholic parish, a special club is maintained, with attractive quarters; there is a fair library of Catholic literature, and lectures are given for which the University grants credit.

"Comparing the dangers to faith and morals at the University and in business, I have no hesitation in saying that the average Catholic student is in less danger than if he had gone out to earn his own living after high school. He will find here a higher percentage of regular church-goers (75), I think, than among the working population of any fairly large city, and a better moral tone. It speaks well for the University that over ninety per cent of its students are affiliated with some church, and I have never seen a single student under the influence of liquor.

"This is not a Catholic country, and Catholics at some time in their lives must begin to mix with those of other faiths. Such being the case, I do not know where their first steps in such association will be better protected than at the University of Texas."

In the past few years two men have commenced their studies for the priesthood in the Paulist novitiate and ten young women have entered various sisterhoods in the Church. One of these women joined a foreign mission community. This is a very remarkable showing when we consider the small number of Catholic students in the University. It proves conclusively that there is no necessary antagonism between a high degree of spirituality and education in a state university.

OTHER CHURCHES

Though, from their close relation to the University, the work of the churches before enumerated is of greater importance, this record would be far from complete were no mention made of the other churches of the city. In some of these members of the faculty are actively interested, and in them many students have found a stimulus towards a better life. Especially have the pastors been active in their co-öperation, even though the number of students attending these churches is relatively small. They have led chapel services, conducted Bible classes in club and fraternity houses, visited the sick, and endeavored to lead the students with whom they come in contact actively to connect themselves with some Sunday School. To them and to the officers and members who have always had the interest of the students at heart, who have freely given both time and money to this cause, and whose advice has been of the greatest value, warm gratitude is due.



