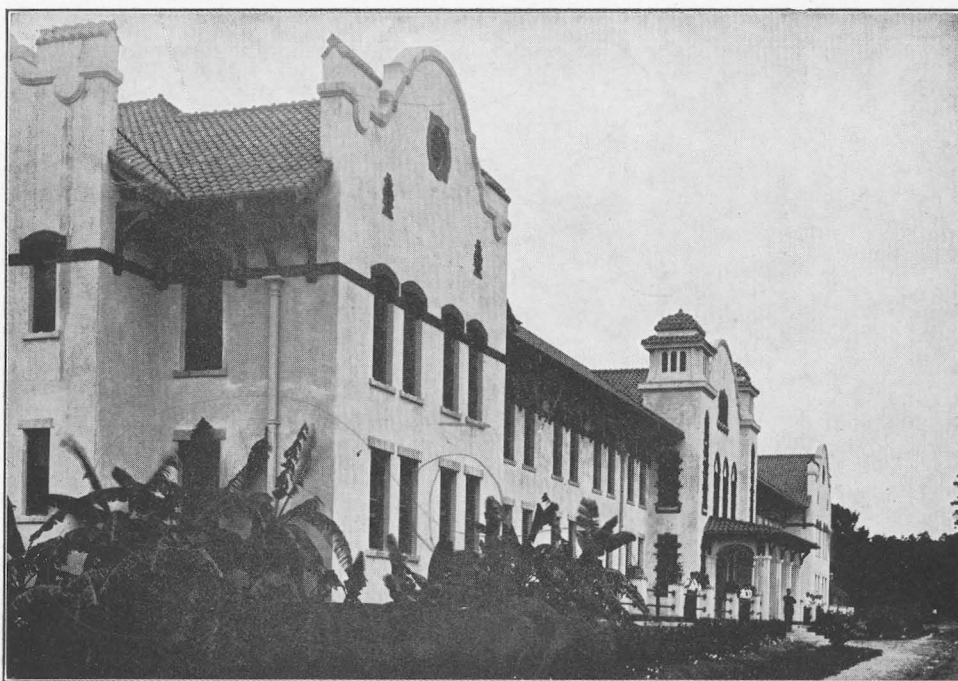


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The *PINE BRANCH*

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THE PINE BRANCH

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ALMA MATER

S. G. S. N. C. Marching Song

(Air: Men of Harlech)

1

Maidens young and free and joyous,
Press we on in task most loyal.
Gladdest thoughts today employ us,
Happy one and all.
Sing we, cheering one another;
Sing we of our College Mother;
Answer we, all hearts together,
Alma Mater's call.

Flash our colors o'er us!
Speed them on before us!
Each thrilling heart
Shall take its part
And swell the sounding chorus.
Onward 'tis our College needs us,
'Tis her banner that precedes us,
'Tis her faith that ever leads us.
Loyal we and true.

2

Alma Mater, never perish!
Stronger grow through those you nourish!
Alma Mater, ever flourish!
May thy goods abound!
Ills there are; give strength to fight them!
Social wrongs, O, help us right them!
Teach thy children how to smite them
Gro'ling to the ground.

Touch the chord that calls us
From whate'er enthalls us.
Thy succ'ring love
All fears above
Shall save when dread appalls us.
Alma Mater, live forever!
Hold us, that we falter never.
Thru' thy guidance serve we ever
God, our Land and Right.

EDITORIAL

NEW YEAR RESOLUTIONS

It would be interesting to know when and by whom the first New Year resolution was made. It is hardly likely, though, that anyone will enlighten us. As, however, such resolutions are usually suggested by the warning memory of past unpleasantness, it is a safe guess that the first of this numerous tribe had something to do with eating fewer apples and doing steadier gardening; but as neither Adam nor Eve left us any authentic diary, we cannot be sure.

It is worth observing that the New Year is not the only time at which the resolution flowers. It is an all year bloomer; though, to be sure, its blossoms are most profuse at the beginning of the season. There seems to be something indigenous in human nature — something in the possession of memory and imagination — that calls for a new start now and then. Almost any kind of recurring thing may set off the tendency. Even the purchasing of almost any simple article of wear may arouse the impulse, and bring the stern resolve to use the new thing better than we did the old. When we students receive our reports we seldom fail to resolve — however much we hide our concern — to do better next time. Whether we live up to the resolution is, of course, another question, one on which perhaps the faculty is better prepared to pass judgment.

Indeed, the queer thing about New Year resolutions is that they are equally certain to be made each year — and to be broken. Year after year some people solemnly resolve to do all sorts of things out of the ordinary — they will do this, that and the other; they will cease to do this, and that; they will read a classic a week; they will knit a sweater a month; they will go to church regularly; they will quit wasting money and time; they will quit talking about their neighbors. They see themselves all made over. They remark in all seriousness to their approving selves that by the end of the year their friends will hardly know them. They hear their admiring acquaintances exclaim, "How changed! how improved!"

And before the first month has gone the regular routine of life has resumed its course, the resolutions are forgotten, the admiring friends have not been given the occasion for exclamation, and all goes on as before — till the next New Year, when the whole programme is rehearsed again.

But after all, is it not worth while? We sing "tis better to have loved and lost than never to have loved at all." Isn't it also better to have resolved and slipt than never to have resolved at all? Anyhow, the mountain peaks are cold and barren — even if you can see the sun best up there. Folk have to descend again into the valley

to live comfortably. It just wouldn't do to live always on the high grounds of New Year resolutions; our neighbors would not recognize us sure enough — and that would be sad. And, too, if we get to slipping too badly it is a comforting thought that we can resolve again any time we want to. There is no closed season on resolutions.

— T. C.

ON CHRISTMAS EXPECTANCY

They tell us that the material for the great journals is all in months ahead of time, and that all the beautiful Christmas stories of the December magazines are written, apt as not, in July. Those writers must have wonderful imaginations to get in the spirit that far ahead of time. We school girls are evidently not gifted much that way; but what we lack in ability to feel the spirit ahead of time we make up in the way we get into it when the time arrives. We ought, they say, to have had our Christmas writing ready for last month's issue, but how could we? We were thinking of hard work then. And now that we ought to be thinking New Year's thoughts for the January issue of the Pine Branch, here the Christmas fever is upon us for itself. There is a wise old saying — we own it when we get caught — that woman talks most of what runs in her head. So New Year's issue or no New Year's issue, Christmas is my theme.

Long before Christmas — not very long either — we college girls begin thinking of what's coming and begin putting our thoughts into action by making presents. Of course we have decided to give fewer presents this year, on account of the War, but there are some to whom we must be a Santa Claus, we think. Christmas would not be real if there were no gifts at all, for these represent our thoughts and a part of ourselves. The idea of no stockings hung above the fireplace sends too keen a pang. That would never do.

As we work, we dream. We are already at home. The days are so short that it will be necessary for us to utilize time in a hurry in order that we may see all the folks and have the scheduled amount of good times. In the evenings there is the big fire to sit by, all the family circle around it. And doesn't it give a comfortable, soothing feeling to be so warm while one hears the wind whistling around the corner. (I know Irving said something like that in his essay that all high school classes read, and said it much better than I have, but it is true just the same.)

From the burning logs on the hearth our eyes drift to the mantel. Yes, there is the holly. How incomplete all would seem without those holly

sprays! In our fancy we can hear the Christmas music floating in. Silent Night is the favorite, so it is the first on the program.

And there is always so much to say. Conversation never lags. Everybody is simply bubbling over with things to tell. Why, I could jabber for hours, I believe, without stopping — except for breath.

And the dinner! Everything good to eat! Turkey and — How can I wait? Can't be still and anticipate anymore.

All the girls have the disease — anticipation. It must be contagious. They express it, "I want Christmas to come so bad I can't see straight." — "So bad I can taste it," and "It tickles me to pieces." Others dance little jigs or get "ferociously affectionate" at the thought. It is an important part of the schedule at breakfast to

say, "Just — more days."

So in our dreams and thoughts we live at Christmas, blending the busy days of work with the joyful expectation. As we sit at our studies the electric light grows soft and the room is aglow with the mellow radiance of tapers. The books and inkwells are Christmas presents. Our well loved room mate grows into the home group of father and mother and friends; and even the prosaic radiator, down whose pipe no Santa Claus could ever come, is transformed to the broad-throated chimney with its warmth and mirth.

So we say blessed be Christmas, and Santa Claus, and home going, and all; and blessed be the dreams that guide us through the hours of rich anticipation to the richer, fuller reality of Christmas Day.

— C. A.

CHRISTMAS AT S. G. S. N. C.

Inez Hodges

It is a custom of this college, dating from its first Christmas, to celebrate the evening before going home for the holidays as an old English Christmas feast. The President says his purpose in instituting the custom was to enrich the life of the students by leading their emotions to flow in the deep channels of racial custom which draw down from the infancy of our people. We girls don't know much about all that, but we do know that our "Christmas feast" is the most eagerly expected and the most sweetly remembered of all the many lovely times we have.

Long before Christmas we begin to look forward to the feast, and to get in the spirit. The old girls who have tasted once the pleasure are eager to taste again. So contagious is their enthusiasm that the new girls are also affected and add curiosity to expectation. During the week or two before the holidays the girls are thinking of the feast with something like the little serious feeling — all a-tingle — which they used to have when they thought of Santa Claus.

But it is natural, year by year the students have grown more and more into the spirit of the occasion; and year by year the songs and memories have been more and more perfectly entered into and enjoyed. This year every detail of the festival was well-nigh perfect.

The College dining room was arranged as a baronial hall of old England, and was decked in bay and holly. At the head of the room was the dais on which was placed the table for the "Lord of the Castle" and his guests (in this case the President and Mrs. Powell, Miss Gallaher, the Head of the College Home, the local members of the Board of Trustees and their wives, and the ladies of the "Visiting Committee" with their husbands). Below long tables were placed for all

the varied classes who were wont to forgather at lordly houses in the olden times. In front of the dais was an open place for the revels.

At seven o'clock the guests and members of the faculty were seated, and then the students entered. Headed by the gaily dressed Lord of Misrule, and two trumpeters, the procession filed into the room singing in full chorus the old Latin Christmas song, *Adeste Fideles*.

It was a picturesque procession. Every kind of dress the sixteenth century could suggest seemed represented — Knights and pages, ladies and maids, peasants and clowns.

When everyone was in his place, the steward appeared bearing a great boar's head garnished with Christmas greens; and as he marched up to the dais, a company of singers (the Senior Class) fell in behind him, singing the famous old Boar's head song, "The Boar's head, I understand,

Is the rarest dish in all the land."

When the song was finished a blessing was asked by the "master of the house" (the President.) Then all "fell to" in true Elizabethan style, and every one proved himself (herself) a first-class trencherman.

As the feast progressed the Lord of Misrule called upon the various groups of his retinue to stand forth and perform their "merriments."

Rarely has a more diverting and enlivening hour been offered to a more sympathetic audience. The spirit of hearty, hale old Christmas was upon the group. Never did Mermaid Tavern or Boar's Head Inn entertain a jollier company.

The programme of revels was an exquisite blending of the various notes of enjoyment ranging from the most rollicking buffooning to the most lovely carols.

At last the feast was over. The feasters each lighted a little taper before him on the table. The lights were turned out. Suddenly the scene was transformed. A subtle something spread through the room with the soft light of the tapers. Where eyes had been sparkling a few moments before with laughter and cheeks awrinkle with glee, now there was a gentle sweetness, almost mystic on every countenance. And as the chord was struck the full chorus of two hundred voices sang the wonderful "Silent Night, Holy Night." Never were the rich measures of that matchless Christmas song sung with fuller appreciation than by this joyful company of girls.

After the feast everybody lingered in the halls saying good-byes again and again, wishing Merry Christmas against the morning parting and enjoying the last little confidences and farewells before leaving for the holidays at home. Gradually one by one and in little chattering groups the girls slipped up stairs and quiet settled over the dormitory.

There was not a girl in the happy group who did not go to sleep that night with a richer sense of what Christmas means, with all its deep appeal to human kindness and friendliness and joy.

The programme of the revels for the Christmas feast is here printed. "Haec olim meminisse juvabit."

1. Processional: Adeste Fideles — Full chorus.
2. Boar's Head Carol — Senior Class.
3. Rustic Dance — Members of the Sub-Freshman Class.
4. Play: Saint George and the Dragon — Members of the Junior Class.
5. He's a Jolly Good Fellow — Glee Club.
6. Hornpipe Dance — Sadie Culbreth.
7. Play: Lutterworth Christmas Play — Members of the Junior Class.
8. Jig — Members of Sub-Freshman Class.
9. Deo Gratias — Glee Club.
10. Old English Dance — Edith Mathis, Lavinia Creech.
11. First Noel — Glee Club.
12. Sailor's Hornpipe — Julia Daniels, Ruth Brown.
13. Drink to Me Only With Thine Eyes — Glee Club.
14. Reel — Members of the Junior Class.
15. "Certain Merryments" Pearl Bullock, Bessie Proctor, Susie Lee.
16. Silent Night — Chorus.



SPEAKIN' O' INSPIRATION

(Aunt Mandy Says)

Cora Anderson

Inspiration, some folks 'low,
Is a thing yo' got to git,
Whether little, big or — how
Be the job yo' got to hit.

But, cake baker, spress yo'sef'.
When yo' want some angel cake
Do you git it as a gef'
Or star-gazin' ha'f awake?

And, Mr. Farmer, how 'bout you?
When yo' know yo'll soon need co'n,
Do you sit the mo'nin' thru
A dreamin' dreams o' laz'ness bo'n?

And, Brer Artis', dar yo' stan's.
When you cotch dat sunset wile,
Did yo' sit an' hol' yo' han's
An' jus' inspirate a while?

Mebbe, but my 'sperience
Gibs a diff'ent recipee,
What squares up wid common sense —
Inspiration nuf fo' me.

When dar is a job to do
An' yo' de only chance to do it
(De recipee aint nothin' new)
Jes' git on a hump and do it.

EDUCATION OF TOMORROW

Clyde Purcell

The education of yesterday came from the needs of the time and thus served its purpose, but today our needs are very different, and so we demand a new form of education different from that of the past. We are living in the midst of change, with greater changes in view; and so we must evolve an education to meet our needs in the future. The pioneer period of our life was, of course, a period of intense struggle. There were difficulties to be met and overcome, many dangers to be encountered, and many privations of food and shelter were suffered. We who have all our labor-saving devices, inventions, discoveries, and the knowledge of a century, can scarcely realize the difficulties that did confront the people of a century ago. Since all these problems, and many others, had then to be met, there was very little time and thought given to education, and the system adopted was copied from earlier schools.

Since practically nothing was known of science in America the making or modifying of the curriculum was controlled by guess work, and of course it was unsuited to needs of the child and of society. Then, too, most teachers were entirely ignorant of any laws of psychology. Consequently wrong methods of teaching were used in teaching the poorly selected subjects. The educational world of one hundred years ago seemed to be dominated by the notion that the child was as lazy as he dared to be, and that if he made any progress it must be as a result of an appeal to selfish motives. He must be brought by prizes or punishment to perform the tasks that led to his advancement.

Since that time the manners, customs, political views, and really all views of life have been transformed. Our development as a nation has been wonderful. "From a small isolated Federation with an uncertain future, we have grown into a great nation, and one of the powers of the world." But just in the measure we have grown we are confronted with problems larger and more numerous than ever before. To meet these needs adequately there is a demand for men and women of great capacity and good training.

With this growth has come, besides a great increase in the quality of our knowledge necessary a demand for a large increase in the amount of knowledge necessary to enable one to meet these changed conditions. The time when the ability to "read and cypher" distinguished the educated from the uneducated man has passed. One must have a very much better and broader, and different kind of knowledge than his forefathers if he is to succeed under modern conditions. The "good old times," as we call them, are gone, and in their place we have a very complex state of affairs in which new and different problems must be met and solved.

The new and extensive interest in industrial and vocational training is significant of the changing conception of the place and function of edu-

cation. Happily we have reached the conclusion that any educational system, to be useful and vital in a democracy, must have its roots in the life and needs of its people, and must provide equality of educational opportunities for all; in providing this we shall fit each individual for the greatest service to the greatest number. In the aristocratic past the educational systems were based on the idea that education was for the preparation of the privileged for leadership, so the masses were left untouched. It was a great thing when the common man first lifted up his head and said: "I, too, will be educated." He has slowly come to realize that there is no liberty without learning. With this conception a system of free elementary schools was first established, giving equal opportunities for rich and poor alike.

Although we have much in our present system to be proud of, we must look beyond the immediate function of the school, which is to convey the knowledge and experience of the past to the next generation. We must remember the increasing complexity of our life and prepare the future citizen for that life. To live happily one must have sufficient knowledge of the experiences of others and of oneself in the past to guide him in forming his ideals.

Not only must the needs of an existing civilization be met, but the seeds of future progress must be sown through the education in each generation. So long as human needs increase and human life grows more complex, there shall be in a democracy no cessation in the development of educational systems. To arrest the progress of education is to arrest the progress of civilization. To speak adequately of the future would require the prophet's power. Its needs can only be predicted upon the observed facts of the past and the present-day tendencies. But the past revolutionary years have taught us to set no limit to the progress of the world in any direction. Achievements of the past have left us receptive to new revelations. Progress is the word of the day, and so we stand in alert expectancy.

We recognize that among the controlling powers of the world, the idea of democracy is the dominant force. It expresses itself in every educational activity, and with this new democratic insight into the value of each individual in the mass there should come a new sense of the significance of the whole. So we must reconstruct our educational system, not because it has not accomplished much good in the past, but because the time has come when we should rise to something better. Education must keep pace with the world's demands, but when we see the increased interest in child-study, the departure from the traditional and uniform methods, the earnest attempts to attain something higher, they seem to be prophetic of the coming of better things.

One point that is very evident is that if our schools are to become more effective social insti-

tutions our teachers must be more effective workers. We need more and more a corps of teachers who are more enthusiastic and more anxious to serve the needs of childhood. They must have a broader knowledge of democracy's needs and problems, but there is reason to believe that this demand will be more adequately met when we look at the splendid work being done by our normal schools.

The present war has brought to light many facts regarding the educational systems of the fighting nations. As our system is viewed from the outside perhaps the most noticeable fact in it is its inconsistency. This may be shown by comparing it with the systems of German and English education. Germany, for example, has succeeded wonderfully in scientific and specialized education, and through her application of trained intellect to practical problems has gained marked efficiency, yet she has made her citizens machine-like automatons. England, on the other hand, has devoted herself solely to general and humanistic education with the result that many of her practical problems have remained unsolved. We have worked at both scientific and humanistic education but in a haphazard way so that our efforts in one direction have counteracted our accomplishments in the other. What we need to do is to thoughtfully bring about a combination of the scientific and humanistic elements. We must recognize the importance of humanistic education in that it produces a social atmosphere, but we must also have science to provide for practical adaptation.

Another favorable characteristic of the educational systems of today is that people are beginning to realize the importance of providing for play in our schools. As we know, the play instinct is one of the earliest and strongest that the child possesses. In child's play opportunity is given him, through the exercise of inborn dispositions, to strengthen and increase his inheritance in the acquisitions of adaptations to his complicated environment, an achievement which would be unattainable by mere mechanical instinct alone. "Play exercises the young in the very activities, though in a playful manner, in which they must seriously engage later on in life." In the school the place of play beside the place of work is fundamental. It affords the necessary reaction from work and preserves the individuality of the pupil. Play is important as a means of socializing the individual. He learns how to deal with others, and cultivates moral personality in games which at any rate must be played fair. Supervised play is as effectively a training for democracy as is the supervised school.

There is a great waste in our whole educational system. Much of the material employed has very little permanent value; results are not proportionate to the time and expenditure, and the public is asking for shorter time, greater efficiency, and an adjustment of educational aims to real needs, with practical and ideal. One remedy is in the selection of subjects in the course of study. This judgment of relative values is the chief need

of the teacher. For instance, more might be gained by using a dozen leading principles and experiments in physics than by completing a text book; more by thorough understanding of a few chief processes in arithmetic than by any number of mechanical solutions of problems. While much reading in history and literature is desirable, thought and inspiration come from a wise use of a few selections. The curriculum should be more liberal and should be suited to the child. To possess all the world of knowledge and lose one's own self is as awful a fate in education as in religion. It is the child and not the subject matter which determines both quality and quantity.

In the schools of tomorrow the studies making up the curriculum will be correlated. We will not have less arithmetic, but arithmetic correlated with the other work in school and in actual life of the community. What can a child gain by studying some isolated subject, relating to nothing on earth, in the heavens above, or in the waters beneath? Formal studies should not be all in themselves, but should be vitalized by being placed in close relationship to the great needs for which the school exists. A school subject has value only in so far as it acts as a positive force in connection with other school forces to prepare and equip the pupil to meet the demands of life. In setting an end for public education we should come down from the misty heights of abstract generalization to the level of the real and practical, and aim at definite and concrete results.

The last and perhaps the most important point to be made here is that our schools are going to have more of the community spirit, and be less merely a place to learn lessons. By a community, I mean a number of people working along common lines in a common spirit, and with reference to common aims. These common needs demand a growing interchange of thought and sympathetic feeling. Our social problem of combining methods, purpose, and understanding into the consciousness of each man and woman is of greater and more urgent need than ever. The school must emphasize its cooperative and not its individualistic methods, if it would best prepare its pupils for life in society. The accusation has been made against the school that the educated man is unfit to live with his fellows, or to help them, but fit only for the study of books. We learn from books only when their contents are interpreted by life and experience. The school should supply to the pupil what the society which he will enter needs, for in the last analysis the school is society shaping itself to its future ends.

We are summoned today by the constructive spirit of a busy world to work out a system of education which shall hold a definite and intimate relationship to the industrial activities of life,—that is to the vast public and private enterprises which are enlisting every grade of human energy and skill. This new education will teach men true patriotism, not the patriotism only that leads men to die for their country, but the higher patriotism that teaches men and women to live for their country.

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Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him.

For from the Most High cometh healing, and he shall receive honor of the king.

The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Was not the water made sweet with wood, that the virtue thereof might be known?

And he hath given men skill, that he might be honored in his marvelous works.

With such doth he heal and taketh away their pains.

Of such doth the apothecary make a confection; and of his works there is no end; and from his is peace over all the earth.

My son, in thy sickness be not negligent; but pray unto the Lord, and He will make thee whole.

Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

Give a sweet savor, and a memorial of fine flour; and make a fat offering.

Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him.

There is a time when in our hands there is good success.

For they shall also pray unto the Lord, that He would prosper that which they give for ease and remedy to prolong life.

He that sinneth before his Master, let him fall into the hand of the physician.

—The Book of Ecclesiasticus.

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