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are prodigal of their time. Man generally learns Time's true value too late in life. Oh!

"Where is that thrift, that avarice of Time,
Blessed avarice, which the thought of death inspires."

Man's period of existence, at most, is short. But when he deducts all that is stolen imperceptibly away by languor; all that is required for sleep, or given to the other demands of nature; all that is torn from him by disease; all that must be appropriated to the demands of custom and society, he will find that part of his existence, indeed short, which he can call his own, or spend wholly at his choice. Hence, *how valuable is Time!*

Nevertheless, a proper economy of Time will bring its reward. Life's object will, at least in a measure, be attained. If this object be Riches, our free and productive country will scarcely withhold its resources from a man who is frugal of his time and money. If Fame, even she may not refuse to sound her silver trumpet to his praise, if he improve every moment of his time. If Knowledge, the hill of learning is sandy, and it is only after many times falling and rising again; after long and persevering effort, that we are enabled to perceive that we have ascended, and stand above the plain. Hence, only he, who presses into service every moment of time, may expect to reach what men choose to call eminence. If Virtue, this is the gift of God, and remember that it is only after a lifetime of vigilance and culture, that He considers us prepared to enter upon its fruition.

Of Genius, labor is the better part, since, "*Labor omnia vincit.*" If he be the greatest man who has performed the greatest number of brilliant actions, then the lives of great men forcibly verify this truth, "Time is valuable." Astonishing is the amount of labor performed by some men before they reach the meridian of life. Byron sank into the grave at the early age of thirty-six, crowned by a halo of glory, which even his dark wickedness cannot wholly dim. Bonaparte "disposed of courts, and crowns, and camps, and churches," not by excess of numbers, but by beating his enemies in the use of Time. In the cabinet, he declared war before his opponent was aware that he was offended. In the field, the opposing general was beaten while he was forming his army for battle. The capitals of monarchs were burned before they were prepared for war. Lastly, Daniel, the great Prophet of the Bible, while bearing upon his shoulders the one hundred and twenty provinces of the Persian empire, found time to kneel three times a day at his open window, with his face towards Jerusalem, and pray. It is true these men possessed great powers of mind, but it will not do to attribute all their success to genius. They show what may be accomplished by a proper use of Time.

J. W. H.

WHAT IS MAN?

This interesting question is thus systematically answered in *Human Nature*:

In the language of Cosmology, Man is a part of the universe, subject to the various laws and principles that regulate its action in its many spheres of phenomenal development.

In the language of Anatomy, Man is an organized structure

—a magnificent physical temple—a unique specimen of architecture, so beautiful in appearance, convenient in arrangement, and suitable in material, that to fulfill all the purposes of ornament and use, no improvement could be effected in it by the cunning and experience of the wisest designers.

In the language of Physiology, Man is a bundle of functions; an instrument of a thousand strings adapted to discourse music of the most exquisite harmony, of the widest compass, of the most celestial altitude, of all keys, expressing in a universal language the most profound purposes of creative power.

In the language of Chemistry, Man is "of the dust of the ground"—a shovelful of earth and a pailful of water; a fortuitous compound of moldered rocks and condensed rain clouds—agglomerated round a mystic magnetic center, subject to that inevitable fiat, the laws of matter.

In the language of Hygiene, Man is a wondrous, vitalic, vegetative machine, the normal state of which is change, growth, health; at the same time subject, in whole or in part, to stagnation, disease, death.

In the language of Phenology, Man is a rational being, an individualized entity, distinguished by organic conditions—the laws of the universe, in a state of self-consciousness and voluntary action.

[In the language of Physiognomy, Man may be read by the various external "features" of his organization, which are the outward expression of the internal qualities, as may be seen in the eyes, ears, nose, mouth, cheeks, chin, complexion, and other "signs of character."]

In the language of Metaphysics, Man is an accumulation of hereditary and acquired mental experiences, thought-powers, and processes—an occult chemistry of mind-products in all degrees of union and logical relationship—a great subjective halo enshrouding the sphere of cerebral function.

In the language of Psychology, Man is a "living soul," extending his influence and individuality beyond the confines of the body, reciprocating the activities of other congenial souls, and those soul-forces of the universe which are represented in his being.

In the language of true Spiritualism, Man is an immortal being tabernacling in the flesh, in the germhood of existence, preparing for the "higher sphere" and holding intercourse therewith, developing within his external form a comely and perfect organism, more intensely a reflex of mental states.

In the language of Theology, Man is the "child of God"—that eternal and inexhaustible source of the principles of being; and, as a necessity, man's mission is forever, through endless grades of existence, to give fuller and truer expression to the "Deity that rules within him."

In the language of Education, Man is a germ-seed of very limited extension, but capable of infinite development in all directions, in one or all of his powers, and in many degrees of combination.

In the language of History, Man is a series of mental phenomena and social forms, repeating themselves in accordance with the sublime purposes of creation.

In the language of Individualism, each human being is the center of the universe, by God made manifest in a special manner, and to aid in realizing that all other things exist.

In the language of Society, Man is a myriad of atoms having common interests and destiny—each one promoting his end in the highest degree by promoting the ends of all.

In the language of Ethnology, Philology, etc., Man exhibits very different characteristics. What a diversity of aspect this mighty subject presents! The greatest that the mind of the investigator can apply itself to. In its many ramifications are embraced all other forms of knowledge and conditions of existence. Each distinct language in which Man can be read is the imposing frontage of a stately edifice looking out on a landscape of rare and characteristic beauty. The scene is changed, as if by enchantment, according to the position of the beholder; and to wander amid these varied glories, and drink in the true significance, is an occupation, a privilege, worthy of the most sublime attributes of intelligence. But, alas, many inquirers know not one-half of the many features of the subject they presume to discourse upon. Like the unsophisticated children of isolated tribes, they vainly think that all the wonders of existence are comprised in the familiar objects that portray their native spot, and that their limited horizon is the verge of crea-

tion. Hence, the students of Human Nature are, in most cases, the assiduous nurses of mongrel hobbies, which they pet and pamper till timely destruction overtakes them. The question may be asked, Is there a science of Human Nature? or are we only admonishing ourselves as to the advisability of such a thing? That there are ample materials for it, none can doubt; and that they are being brought to light, day by day, is equally apparent. Our task is to collect these precious gems, and set them in their natural order.

LIBERALISM AND LEGALISM.

Negatively, Liberalism is the diametrical antipode of Legalism, whether in religion, ethics or politics. Legalism consists in a mere mechanical submission to law—a submission to *form* without due regard to the internal or spiritual significance of the act *performed*. Liberalism, of the genuine type, is a violent reaction from the ritual and ceremonial paraphernalia of the Papacy, and represents the opposite extreme in doctrine. It manifests a total indifference to rites and ceremonies, as unnecessary and cumbersome, and only seeks compliance with what, in its own phraseology, it chooses to style the spirit, or intent of the law. Liberalism and Legalism are, therefore, the two opposing points of an antithesis. They stand over in bold and palpable antagonism to each other. Light and darkness, liberty and bondage, are not more directly antagonistic. By a strange and anomalous construction, they both concede the obligations of law; but the one is all spirit and the other is all letter. One quotes the authority of philosophy; the other quotes the authority of law. One dwells in thunder tones upon the statement of Jesus, that mercy is better than sacrifice; the other, upon the fate of Uzzah and the young prophet of Judah. One clamors for a monopoly of mercy and that spontaneous outgush of love, which, without the intervention of formality, rises into communion and fellowship with God; the other is tenacious for the unsparing rigor of law. One is soul without body; the other is body without soul. But who knows anything about the existence and phenomena of soul without body, or of body without soul? These terms are but the legitimate representatives of mind and matter, both of which are essential to a proper conception of man as he is, and as he fell from the hand of his Creator. There can be no difference of opinion between psychology and physiology on this point. Neither can phrenology complain. Though these respective sciences may contain much that is false, they also contain much that is true, and it is the truthful elements of all in unison, that approximately at least, unfold the true philosophy of man in all the wonderful ramifications of his nature, moral, mental and physical. This aptly illustrates the case in hand. Both the liberal and the legal plea indisputably contain elements of truth. Indeed they contain all the truth, though injuriously alloyed with much that is false. But here, as in every similar case, the golden mean lies between the two extremes. One claims to inculcate a strict and reverential obedience to rightful authority; the other, to be replete with a spirit of subordination and that love that worketh no ill to its neigh-

bor; it only questions the propriety of what it dubs monotonous formalism. One says worship God in spirit; the other says worship Him in truth. But why not do both? The same authority that enjoins the one condition enjoins the other, and both are plainly declared necessary to acceptance into the presence of our exalted King. By the common consent of critics, to worship the Father in spirit, is to worship Him with a profound and earnest enlistment of the understanding and of the affections; to worship Him in truth, is to worship Him in the manner prescribed by divine authority without addition thereto or diminution therefrom. Now combine the two factors, and we have all that is essential and fundamental in religion. But what must be eliminated from the two systems in order to effect the combination in question? Simply this: 1. On the one hand a reckless latitudinarianism that measurably lays the Bible on the shelf; exalts the human will to the imperial kingship of the church; makes the flimsy conscience of man the infallible criterion of moral action; makes everything wrong and everything right, nothing wrong and nothing right, provided, of course, somebody is silly enough to believe it.—And, 2. On the other hand a narrow, dogmatic attachment to the flummery of ceremonialism and mere form, that reduces the Bible to an old statutory ritual, and takes supreme delight in hurling bitter denunciations against everybody that cannot exactly see things from its own peculiar angle of vision. This elimination could certainly be effected without any sacrifice whatever on the part of truth. Why then is it not done? Indeed, till these extremes and counter tendencies are displaced by more just and conservative principles, I entertain not the slightest hope that Zion will ever accomplish the glorious mission whereunto she was sent. Forsooth, I know she cannot, for the divine Savior himself has declared that a house divided against itself cannot stand, and the sentiment has been caught up and re-echoed by the universal experience of mankind.

When I contemplate these obvious facts, I am utterly amazed at the blindness of men who claim to be the heaven-appointed guardians of religion. Let it, however, be distinctly understood that no one has a more unmitigated contempt for the despicable littleness of legalism than the writer, which doctrine he regards as the very essence of Papal supremacy and sectarian bigotry. But, because presumptuous and arrant dignitaries pervert the law of liberty and degrade the obedience of the gospel to the level of lifeless and graceless formalism, shall we stultify ourselves by advocating an opposite extreme? In bursting the fetters of legal servitude, shall we lift high the flood gates of licentiousness and every conceivable form of error that perchance may originate in the brains of religious fanatics? I trust we are incapable of such folly. Free-lovism, and other species of lawlessness and crime that are now dealing death blows at the heart of a nation's piety, are the legitimate offspring of such super-abounding liberty. In fact, it is no liberty at all; it is only a

perversion of liberty paraded under a false name. Legalism, as a distinctive plea, as an exclusive basis of religious thought, is wrong. Wholly wrong. Liberalism is not a whit behind. To say the least, they are both unsafe extremes. The truth lies between, it occupies medium ground, and this is the only ground infallibly safe. "Unity in things essential; liberty in things not clearly defined; charity in all things," is both the liberalism and legalism of the gospel, and with these embalmed in the heart, I am resigned to rest serenely content.

H.

THE GARDEN AND THE WILDERNESS.

The plan of human redemption may be conveniently generalized under two aspects: 1. The fall of man in consequence of Adam's original transgression. 2. His recovery in consequence of the obedience of Christ. These factors, or parts, are necessarily complementary, uniting to form the one grand and glorious whole, which concentrates in all its richness and fullness the wonders of Divine love. All minor details incident to the system are comprehended in these two generalizations. The whole of God's dealings with man proceed directly upon the truth of this assumption: 1. That man has become sinful by the fall, and is resting under the condemnation of God. 2. That the claims of the Divine government have been fully satisfied, and the possibility of salvation secured to the entire race through the vicariousness of Christ's sacrifice on the cross. Hence, says the distinguished Apostle: "Since, by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive: but every man in his own order; Christ the first fruits; and afterwards they that are Christ's at his coming." In order to reach the point in view, I here raise the question, to what controlling events are these results distinctly traceable? I answer, first, to the tragedy in Eden, and, secondly, to the victory of Christ over Satan in the wilderness. This will appear on a little reflection. If Adam had not been tempted, he would not have sinned; if he had not sinned, he could not have fallen; if he had not fallen, he could not have become a subject of redemption, as the very word itself implies. So we perceive that the tale of human woe, for time and for eternity, looks with a plaintive sigh to this event as the fruitful source whence flow its ten thousand ills.

The temptation of Christ was a crisis of equal moment in the history and destiny of our race. Had he not triumphed over Satan in that memorable contest, the human family would have been plunged into ruin—hopeless, helpless, and everlasting. But thanks to the Father of mercies, such was not the case. Satan was triumphantly and gloriously repulsed, and the sons of Adam, though fallen and depraved, won a sublime victory in the person of Prince Emmanuel. Adam yielded, and man fell; "sin entered the world, and all our

woes." Christ resisted, and vanquished the mighty foe, presenting to our benighted race the ineffable boon of everlasting life, on the simple, yet sublime condition of faith in Him as our Divine Savior, Redeemer and Lord. If then, matchless heroism, dignity of character, strength of will, fidelity to conviction, faithfulness to our God, and, finally, a home in the skies, be the aspirations of our hearts, let us, while we mourn the sad fate of our parents in the Garden, linger much upon the scene in the wilderness, and learn to study with profound concern the secret of its results.

H.

Conscious that self-praise is half scandal, we refrain from high-sounding eulogiums upon the merits and prospects of the "*Collegian*." The students of the University felt that there was a demand for such a periodical, and made a movement to supply this demand. Having now the honor of success or the disgrace of failure before them, its Editors, backed by the Students, Alumni, and Faculties of the several Colleges, are determined to do all in their power to merit success. Our *Pamphlet* has, thus far, surpassed our expectations, especially in a financial point of view. This inspires higher hopes and renewed determination to make it an interesting, instructive, and useful sheet to all the friends, and especially to the students of the University. Aware, however, that any enterprise depending upon public patronage for support, must be placed before the public, we let others praise us and not our own lips. The Christian Standard says:

THE COLLEGIAN, of Kentucky University, Published by the Literary Societies of Kentucky University. Monthly, 16 pp.; \$1 50 a year. Lexington, Ky.

It is high time that an institution of the dimensions and fame of Kentucky University had its journal. We were, therefore, glad to note a few weeks ago the appearance of the prospectus of the *Collegian*, the first number of which is now before us. It bids fair to take its rank among the best college papers; and we do not intend this as scant praise, for not a few of the colleges manage their papers with superior ability. In material finish, it is a beauty. One prime element of success is the disposition to furnish news of the college and its sons—indeed this is well nigh the only interest such a paper can have outside the pale of immediate academic membership—and we observe that that disposition is strong already in the *Collegian*. We ponder with affectionate interest the statement that "several contributions have been crowded out of the present number"—an original solution of the editor's most inveterate problem. That our handsome young contemporary has good cause to crow, no one who has seen him can deny; but that his cheerfulness should spirit away such heavy matter as "contributions," beats the waste-basket out of sight. May he never change his tune.

The Kentucky Statesman thus mentions it:

THE COLLEGIAN OF KENTUCKY UNIVERSITY.—Through the kindness of the editors, a copy of the above new monthly College Magazine has been laid upon our table. * * * It is devoted to the interests of the University, to the improvement of its students, and to the cause of truth and right in general.

Other papers have mentioned it favorably, but lest we burden our columns and tax the patience of our readers, we desist. We bespeak a helping hand from all who have been students of the University. Already our subscription extends from Prince Edward Island to Western Texas; from Montana to Florida.

THE COLLEGIAN

OF KENTUCKY UNIVERSITY.

Published by the Literary Societies of Ky. University.

EDITORS:

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J. J. HALEY, Christomathean Society,
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LEXINGTON, KY., - - - - JULY, 1872.

The addresses of the editors of the COLLEGIAN, during the Summer months, will be as follows:

W. C. GRAVES.....Chilesburg, Ky.
J. J. HALEY.....Winchester, Ky.
T. J. LYLE.....Collierville, Tenn.
J. W. RADLEY.....Elizabethtown, Ky.
J. W. HARRIS.....Lexington, Ky.

UNIVERSAL REPUBLICANISM.

Emblazoned upon the pages of history may be seen indubitable proof of an irresistible revolution, which has advanced noiselessly for centuries in spite of the most amazing obstacles. Almost imperceptibly, it crept upon the dominions of monarchy, and captured some of her strongest bulwarks. That revolution is still proceeding in silence amidst the ruins it has created. Monarchy, a remnant of the barbarism of former ages, cannot withstand its crushing power. All Germany is now burning with an intellectual fever; all France is trembling before the frightful upheavings of the French volcano; and all England is shaking with the wild shout of freedom. In fact, we may be said to live in an age pregnant with great events. The storm-bird is even now on the wing, and in the distance we hear the sullen mutterings of the approaching tempest. The whole political and moral world

seems to be agitated by one common spirit—the spirit of progress; progress forward, not backward; progress onward and upward, not downward; progress towards the amelioration of the social condition of man, the individualization of human liberty, the equalization of every political advantage, the REPRESENTATIVE PRINCIPLE, not unity of power.

We propose to show that this progress, or natural development of the human race, will inevitably cast every artificial form of government into the natural mould of Republicanism. Developed humanity, the subjective condition, will no longer yield to the mystic glories of monarchy, the objective influences, which once captivated the imagination of humanity undeveloped. History proves that not only government, but religion, too, has always been moulded to suit that condition which we call the subjective. Government and religion are the effects, and not the causes of the progress of civilization. The rapid development of the human race, then, will form every government to suit its subjective condition. The mighty spell of loyalty has already been broken, and mankind will not again bow down in servile adoration before the thrones of kings or priests. Men have learned that princes and princesses are nothing but men and women, not gods and goddesses. The divine right of Kings to rule, has been dissipated into air. The aristocracy of birth is losing its charm, and the aristocracy of mind is taking its place. Royalty laments that the educated classes are so deficient in imagination and wonder. The people have learned that the child that is born in the humble cottage of the peasant, is just as fitted to rule, so far as birth is concerned, as the one that is born in the palace of a king. The latter is just as apt to be a child with a bad heart and brainless head as the former. Either of which, in this condition, would be unfit to pilot the ship of state. Man is now estimated not by the splendor of his birth, but by the powers of his genius. The thermometer of merit is now the scale on which is measured a man's worth. We are happy to say that the present generation has laid aside the cowl of superstition, and appeared in the more pleasing costume of intellectual development. She sits upon her throne, and wields the scepter of reason. Her brilliant eye is not dazzled by the splendors of monarchy; her divine soul not oppressed by the incubus of ignorance; her heart does not palpitate in dread of the dungeon; her lips do not kiss the scepter of the tyrant, and her knee does not bend before the throne of oppression, but robed in all

the beauties of Utopia, she walks abroad in all her majesty, in proud contempt of the magnificent halo of glory, which encircles the brow of monarchy.

We hold that the full and harmonious development of our collective and individual humanity, in which consists human perfection, is only possible under a Republican form of government; that a monarchy offers insuperable obstacles to its accomplishment; that it is only in a Republic that the mind, collective and individual, can energize freely; that is, can energize in perfect conformity with the laws of its own being. We speak here of mind in general, of the elevation of the masses, not of the privileged few. It cannot be denied that monarchy does shackle the common mind—the mind of the masses—narrows the field of its action; confines freedom to the select few, by the steep inequality of property and privilege, by the limited franchise, by the social barriers which confine patronage and promotion to a caste, and as freedom—spontaneity of energy—and development must proceed *pari passu*, monarchy must fall or development cease. No such obstructions are present in a Republic, but the mind is free to energize in its own way. But, the constituents of the body politic, in obeying the laws by their representatives enacted, really obey themselves, for the laws are nothing but the “objective will of their own self-objectification.” In a Republican form of government, paradoxical as it may seem, the governors and the governed are identical. Here, then, is freedom—spontaneity of energy—here, then, is the highest plan of possible political development. Either, then, the race is not developing, or else the tendencies of the age must be in this direction.

We firmly believe that the time is not far distant, when there will be a general Congress of all the nations of the earth. Their representatives will meet, not to discuss questions of war, but questions of peace. It will no longer be considered to the interest of man to wage an eternal war with his fellow-man. The sword of the warrior, will then be beaten into pruning hooks and plowshares, and nations will learn war no more. We have already had one movement in this direction. Look to the great International Exposition, without a parallel, unprecedented in the history of the world, the grandest triumph that was ever achieved by the third of the Napoleons. It was won without the sword, without the shedding of one drop of human blood. We consider this, even though the aims of the Emperor may have been ambitious, to have given a mighty impetus to the cause of Re-

publicanism. It assisted in breaking down the walls of prejudice, and binding the nations together in closer sympathy—in closer union.

We pause here, lost in wonder. Who talks of the marvels of fiction? Who speaks of the wonders of romance? Behold the exile of 33 years, the captive of Ham, upon the throne of a mighty people, the highest pinnacle of human greatness and human glory, with the crown of peace upon his brow, amidst a whole constellation of peaceful crowns, satellites, revolving round the mighty, central orb of peace and power. What a spectacle for human contemplation! We consider this but a foreshadow of the still grander assembly of universal Republicanism. The march of civilized man has ever been “on a plane of continued elevations.” We are moving slowly, but surely, towards a grand consummation—the perfection of our humanity. The area of human liberty is, every day, being enlarged. We live in an age of great intellectual activity—an age of free nations and free men. The Turk has taken his polluting hand from the bosom of Greece, and Austria her hated standards from the towers of Venice. Italy, the land of the muse, historian, and hero, redeemed from the sway of foreign domination, is once more an independent and free nation. Liberty-loving France, once illuminated by the presence of Napoleon, no longer “weeps over the tombs of her hopes and heroes,” but rejoices in the blessings of free institutions. That all England is pervaded with the democratic spirit, is just as certain as that the crown of the country now rests upon the brow of Queen Victoria. Germany is ripe for the introduction of free institutions. Even despotic Russia, the ice-bound region that once sent its locust-legions down upon the plains of Poland, to overwhelm and destroy the patriots and pioneers of liberty, animated by the mighty spirit of the age, at one blow strikes the chains from twenty million serfs. America, animated by the same spirit, strikes the chains from four million slaves. It was not the northern bayonet, nor the proclamation of Abraham Lincoln, but the spirit of the age, that freed the southern slaves.

The friends of freedom next demand that the fetters of Poland be severed, and that England gives back to the Emerald Isle of the Ocean her ancient liberty. Already Brazil has begun to look forward to the emancipation of her slaves. That same spirit, then, only with ten-fold increase of active power, is making the whole world to-day quiver as an earthquake; and, the thunder-tones of that restless and stormy spirit will not be hushed, until

the battlements of stern despotism, and still more stern superstition, shall have been leveled with the dust; until the extremities of the spotless banner of universal emancipation shall rest upon the horizon, and kiss with its silken folds the breezes of every clime, and basking in eternal sunshine, wave in triumph over an entranced world. The philanthropist will, ere long behold such a flag, comprehensive as the arch of heaven, with a star for every tribe and class of men, waving to the delight of once oppressed humanity. Co-eval with universal emancipation, will be universal Republicanism. Co-eval with universal Republicanism, the millennium of moral and intellectual ascendancy will dawn upon an astonished world, and be a realization of the first Resurrection of Revelation. G.

TO THE PRESS OF OUR CITY.

We return to the press of our city our sincere thanks for the very high compliments that they have paid us as individuals, and the very flattering notices that they have given of our paper as a whole. We shall endeavor to take advantage of the suggestion made by the Daily Press, and have, at the beginning of next session, a column headed "Our Girls," that is, if the ladies do not object. It certainly would afford us much pleasure. We are as yet mere novices in the way of editing a paper, and shall endeavor to improve upon each succeeding number.—[EDITORS.]

POLITICAL DISCUSSIONS.

We do not propose to write a political article. We do not propose to indite a sentence, no, not a word, that will in any way array a sectional feeling among the students. On the contrary, we propose, as best we can, to show that political discussions should not be tolerated by students at any time or under any circumstances.

The politician has a perfect right to, and, we think *should*, understand the Science of Government, and be perfectly familiar with all the minutia of political parties. We will extend our remark, and say that *all citizens* should comprehend, to the fullest possible extent, the whole of the rules and regulations of a party. We conceive these to be the first duties of a man as soon as he makes his *debut* upon the theater of life; and, to be ignorant of these, is, to say the least, a sad picture of American citizenship.

For fear of not being fully understood, we repeat: we say that *all* should be familiar with the workings of parties. This does not necessarily include the idea that all should make politicians of themselves, no more than when we say, that all should be familiar with God's doings and sayings, implies that all should make preachers of themselves; and so on through the category of professions.

To continue: In our country we have several political parties, each having its thousands of ad-

herents. We would not particularize, neither would we express our preference, for it is foreign to the purposes of the founders of the COLLEGIAN to introduce into her pages partisan political sentiment. There are other mediums for the discussion of such subjects; ours will discuss such subjects as are of far greater importance to mankind.

We propose in this article to show, if possible, that *students* should leave the discussion of governmental questions *at home*.

When a young man enters College, he does it (if not, better would it be for him to remain at home,) with a firm determination so to prosecute his studies as to cultivate his intellect, expand his mind, and by so doing, liberalize his views. He leaves home, and denies himself its comforts and associations; separates himself from father, mother, sisters, brothers, and friends, and turns his face college-ward, there to remain for several long years. When he arrives at college, he meets faces he had never before seen—he forms associations that death only can sever. Time speeds by; he begins to feel more "at home," and looks around for some kind companion on whom to place his affections, and in whom he may confide his secrets. It is not generally known by those who have never been blessed with the privilege, and have never had the pleasure of attending a college, that students "pair off," that is, that each selects a companion. After he has "settled down," (we hope our readers who are not students will excuse our seemingly common-place expressions—they are quite current with the boys) he finds that among his friends all sections of our country are represented; some are from the North, the South, the East and the West, and some from foreign countries. It is to be supposed that among all these students there will be different political parties represented.—With all this contrariety which springs up in our path, the question naturally arises, what shall we do? Shall we organize political clubs? Far from it. Shall we associate according as our views coincide with those of our fellow-students? No. Shall we "drop acquaintance? No. Then, what shall we do? The answer is plain and admits of no controversy. In your intercourse, one with another, you should know no North, no South, no East, no West. Your estimate of a student should be measured by the scale of Industry and Conduct. You should suppress all political discussions, and be very careful of the feelings of your brother. It is an utter impossibility for students to dwell together in unity, otherwise. We think all will concede the correctness of this proposition.

Then, away with political discussions! Away with discussions of any kind where hard feelings may be produced. Leave them to be debated by older heads, it is with great difficulty that *they* handle them—very frequently they have more to do than they particularly desire. It is time enough for you to deal with them after you shall have thrown off the garb of student and have taken upon yourselves the duties of citizens.

Our article is lengthened much more than we

had intended. However, we have no pardon to ask, for if we have been instrumental in helping a hard working student o'er the rugged and precipitous paths of learning, and have shown to the intended student a key to success, we will have simply done our duty—nothing more and nothing less.
R.

OUR COLLEGE DAYS ARE O'ER.

This sentence, arising as a sentiment of the heart, has been disclosed by many a lip when the day of Graduation has arrived. On the 13th of June, 1872, Kentucky University sent forth into the world 37 Graduates.

Our College days are o'er. This fills our hearts with gladness, causes our imaginations to glow concerning our future destinies, and intermingles our slumbers with many a pleasant dream. During the last few months of our College course, many an airy castle has been built, and many, too, have been destroyed. The imagination takes its flight to the proposed field of our labors; to our mind's eye we picture the scenes intended to be realized; and to our heart's content, we look upon the pleasures that we desire to enjoy. We think of the kind greetings of our friends, and of the many plaudits concerning our attainments and our successful career. We build a century's work in an instant, and in an hour we imagine more than could be accomplished by the human race.

But how very different our trains of thought. One thinks of his prospects at the Bar. How grandly he pictures his future eminence and popularity. He dreams of surpassing his seniors as well as his classmates. He imagines himself standing in the midst of a vast audience, who, charmed with his eloquence, gaze with wondrous eye upon his vast attainments; and soon his vision leads him to the ascending of the Presidential chair.

Another imagines himself to be the perfect type of a business man. He, too, furnishes his airy castle. He pictures the future in perfect grandeur, determining that he will not fall into the many errors into which others have fallen. His eye sparkles as he thinks how closely he will watch his affairs; how perfectly he will lay his plans, and how nobly he will carry them into execution. Flattering words entice him; and soon his imagination portrays his golden wife and his decorated palace, displaying the immensity of his accrued wealth.

A third, in rearing his castle, has a different object in view. He has become a B. A., and almost a B. in life. Step by step he pictures his way to some noted chair in some grand Institution of learning, and soon his imagination leads him to the Presidency itself. He thinks of the time when he shall become great in the earth; the discoverer of some planet in the, as yet, unexplored realms of space, or of some grand and useful Chemical, Philosophical, Botanical, or Geological wonder.

Still another pictures his future greatness, by means of his grand oratorical excellence displayed in the pulpit. How proudly he looks upon his success. How he thinks of the innumerable com-

pliments heaped upon him by the aged, and of the admirations expressed by the youth. Around his pathway appears a halo of glory.

How grandly are these airy castles built, yet with sadness we must realize them to be but dreams. O, man! Who art thou that thus dreamest? Awake from thy slumbers; the realities of life are upon thee. Life is not composed of dreams, it is not thus ethereal. Though thy College days are o'er, remember that life in its terrible reality is before thee. Through its many trials, disappointments and difficulties, thou wilt be expected to be at thy post. Let thy dreams pass, that thou mayest fully behold the contrast between the *ideal* and the *real*. Think not of thy vision, thy disappointment will only appear the greater. Arise from thy slumber, leave thine airy mansion, be clothed in the habiliments of action, ready to enter upon the labors of life.

"Life is before ye. From the fated road
Ye cannot: turn then, take ye up the load.
Not yours to tread or leave the unknown way,
Ye must go o'er it, meet ye what ye may.
Gird up your souls within you to the deed,
Angels and fellow-spirits bid ye speed!
What though the brightness wane, the pleasures fade,
The glory dim! Oh, not of these is made
The awful life that to your trust is given,
Chil'ren of God! Inheritors of Heaven."

L.

MEMORY'S CHAMBER.

In the heart's remotest chamber,
Penciled on its ruby walls,
Where the light of days departed
With a mournful glory falls,—
There are many faithful pictures
Upon which we love to gaze;
For they wear the smiling faces
Of the friend of other days.

This secluded, secret chamber
Echoes music to my ear,
Echoes music that I often
Almost hold my breath to hear.
Voices of the loved departed,
Fill my weary heart with pain,
As they echo sweetly, sadly,
Like some half-forgotten strain.

In th's lonely, silent chamber,
There are treasures rich and rare—
Such as smiles, and tears, and blessings,
And a dying mother's prayer.
Words of kindness, here are treasured,
Spoken in more thoughtful hours—
For their influence cannot perish—
Lovely amaranthine flowers.

In a lone, secluded corner,
Memory sighs o'er buried years,
And her eyes are dim and heavy
With their weight of unwept tears—
Like a bird that vainly wishes
To be free from prison bars,
So her troubled spirit longeth
For a home among the stars.

JAMES B. CLARK.

Our Boys.

'72. (Arts), ALLEN—James Lane Allen, having received the highest honors of the Graduating Class of this year, is enjoying a season of leisure and social pleasure, among his friends of Lexington and vicinity.

'72. (Arts), WHITE—Henry W. White obtained the second honors of the same class; after enjoying a few days of recreation among his friends of Lexington, he accompanied his father, Pres't H. H. White, on a trip through Ohio, the New England States, and Canada. Henry's position, as editor of the COLLEGIAN, is filled by J. W. Harris, of Tennessee.

(Arts), BRYAN, JOSEPH—Having finished his first course of Medical Lectures in New York, is spending the Summer with his father, near Lexington.

(Arts and Bible), CLINE, C. C.—Having "married a wife," obtained the superintendency of City School No. 2, of Lexington. He is winning popularity as a teacher. His salary is \$1,400 per annum.

(Arts), COLEMAN—Who of the College of Arts of '70, '71, does not remember "Little" Coleman? His father has obtained for him a "situation" in the cornfield, as superintendent of a mule and plow. Go it, George! Yours is the noblest calling.

(Arts), GORE, D. C.—Has left for his home in Missouri. He may not return.

(Arts), HOPPER—Harry, after a flying pleasure trip to St. Louis, has returned to Lexington to spend a few weeks in the society of his friends, before going home.

(Arts), LAUGHLIN, J. J.—Now residing in St. Louis, Mo., is spending the Summer in Lexington with his mother.

(A. and M.), MADDOX, J. W.—Having obtained license to practice Law, set out for Texas in March last. Being unable to find a widow with five children in order that he might have a start in life, he went to speculating in land. John, we predict that your cool, clear head will make (or marry) you a fortune yet, even if your laziness does prevent your brain from carrying you to Congress.

'72 (Bible), LYLE—T. J. Lyle, of Oshawa, Canadian Dominion, first entered Kentucky University in 1866. Since that time he has, aside from his studies, labored much in the cause of Christ. He is now pastor of the Christian Church at Collierville, Tenn.

(Bible), METCALF—Bela Metcalf is now pastor of the Christian Church at Washington, Ky.

'72. (Bible), FARROW—J. R. Farrow, after a pleasure trip to St. Louis, returned to his home at Caveville, Tenn., where he will spend the Summer months. May success attend him. Querry! Is John ever heard to speak of marrying now-a-days?

'71. (Bible), HULL—F. H. Hull is now successfully discharging the pastoral duties of the Christian Church in Carleton, Mo.

(Bible), TYLER—Joseph Z. Tyler, accompanied by a few friends, among whom were two or three of Lexington's fair Misses, took the St. Louis trip. In case he does not return to this place, he will enter the Virginia University. He had become one of the finest speakers of our University.

(A. and M.), OLIVER—Thomas J. Oliver, after a short visit home, has returned to Lexington to spend the remainder of the Summer. Thomas, it will require much play to amend for your losses from hard study during the Session

'64. (Arts), DUTCHER—C. H. Dutcher was here on Commencement day. He has been teaching since graduation, except during the past year, which he has devoted to general traveling.

'67 (Arts and Bible), KEITH—James C. Keith was in our city during the past month. He is the minister and pastor of one of the Christian Churches in Louisville, Ky. Pastoral duties seem to sit lightly upon him, for he is looking as well as we have ever seen him.

'69. (Law), TARLTON—L. P. Tarlton, Jr., is the Republican candidate for Sheriff of Fayette county at the ensuing election.

'69. (Arts), GIBNEY—Virgil P. Gibney, upon graduation, began the study of medicine, taking his degree at Bellevue College, New York City. He is now practicing in that city at a hospital for the maimed and halt, situated on the corner of Lexington Avenue and 42d Street. He received the degree of A. M. at our last Commencement. We congratulate him upon being no longer simply *A. Bachelor*.

'70 (Arts), 71. (Law), YOUNG—Hayden M. Young delivered a short address before the Alumni at their recent meeting. His beard has grown to such huge dimensions as to render his appearance quite patriarchal.

'71. (Bible), SOUTH—J. K. P. South has been acting as Chaplain at our State Prison for several months. We were glad to see that he escaped from the penitentiary long enough to spend Commencement week with us.

'71. (Com.), HARRISON—Oscar H. Harrison has been acting Professor during the past year. His school, at Albany, Ky., was very large, being quite as many as he and his efficient assistant could manage. He, too, spent the Commencement week in our city; but he seems to have overtaxed himself during the past year.

University News.

... The University is "empty."

... One of the students who left College some two months ago, after having arrived at home, went to see his "lady love." He found her so "ignorant," that he resolved to visit her no more. We must congratulate the young lady upon her good fortune, and offer for the young man's consideration, the immortal words of Burns:

"O wad some power the giftie gie us
To see ourself as others see us."

... We have been honored with a contribution which runs in this wise:

Each brilliant rose, each sweet bud,
Doth help to make the old cow's cud.

As we feel a particular interest in the author, we are forced to decline it.

RE-UNION.—The Re-union Association of the Cecropian Society held its Annual Meeting in the old Hall on Monday evening, June 10th, instead of Tuesday evening, owing to a conflict with the meeting of the Alumni of the University.

In the absence of the President and Vice President, Mr. G. W. Ranck, of Lexington, was called to the Chair.

Diplomas were conferred upon the following gentlemen: H. W. White, S. D. Pinkerton, (College of Arts), and James L. Ryle, (Com. College.)

Appropriate addresses were delivered by most of the mem-

bers present. Several of our Periclean friends added interest to the meeting by animated and commendatory speeches.

The following gentlemen were elected to officiate at the next meeting:

President—G. W. RANCK..... Lexington, Ky.
Vice President—W. L. PRICE..... Louisville, Ky.
Secretary—E. P. GRAVES..... Lexington, Ky.
Treasurer—W. G. WHITE..... Lexington, Ky.
Executive Committee—J. W. HARRIS..... Lexington, Ky.
“ “ —O. W. PRICE..... Lexington, Ky.
“ “ —T. C. DABNEY..... Lexington, Ky.
“ “ —E. P. WARNER..... Carter co., Ky.
Orator—Judge JOHN D. GOODLOE..... Danville, Ky.
Essayist—JAMES B. CLARK..... Mackville, Ky.

The Society, though fewer in numbers than at the close of last Session, reported favorably of the industry and fidelity of its members.

OPEN SESSION—Of the *Philothean Society*, given in their Hall, Friday evening, June 7th. The audience was large and attentive. The meeting was opened by Mr. T. M. FOSTER with reading and prayer. The regular exercises were as follow:

Mr. M. S. MOSER, Ind., pronounced a *Declamation*.

Mr. V. M. GAINES, Ky., delivered an oration upon “*Education*.”

Mr. T. J. LYLE, Canada, read an essay, “*God among the Nations.*”

Then came the Debate. SUBJECT—“*May a Christian become a member of a Secret Society.*” Aff.—Mr. J. R. FARROW, Tenn.; Neg.—Mr. J. T. HAWKINS, Ky.; two of the most skillful debaters of this Society.

The exercises of the evening were very appropriately closed by the reading of the “*Clavis*” by Mr. T. H. BATES, of Australia. Everything went off pleasantly.

COMMENCEMENT WEEK.

Kentucky University.

The many matters of interest that have occurred in the University during the past week, will necessarily compel our mention of each to be brief.

We propose to mention in the first place,

THE BACCALAUREATE SERMON

Was delivered in Morrison Chapel at 4 P. M., by President R. MILLIGAN. This sermon was replete with useful instruction, especially to the members of the Graduating Class, who were about to launch into the realities of life. May we retain many of its useful lessons!

THE CECROPIANS

Held their Annual Re-union in their Society Hall, Monday evening. Several old Cecropians had come in, and some members from other Societies of the University were present. The evening was spent in reciting and hearing speeches; short, sweet and encouraging; so that indeed, to Cecropians, it was a feast of “olden times.”

But do not wonder when we say, that at the same time a richer

FEAST

Than this awaits our pen. One indeed, that we know not how to describe. By special invitation the Graduating Classes of the University and the Graduating Class of Hocker Female College, together with some of the young ladies of our city, met at President R. MILLIGAN's residence to spend a few hours pleasantly together before returning to their respective homes. It was indeed a pleasant time. This scene shall be preserved in memory's album.

THE CURATORS

Met Tuesday morning, at 9, A. M., for deliberation concerning the interests of Kentucky University. As to their business transactions we know nothing; but we desire them to remember that our columns are ever open to items of general interest.

In the evening

AN ADDRESS

To the Alumni Association of Kentucky University was delivered

by Mr. BURNET J. PINKERTON, of Harrodsburg, Ky., a graduate of the College of Arts in 1863.

This Association held their

RE-UNION

In Morrison Chapel on Wednesday morning. We hope to hear frequently from the members of the Association, and request that they remember that the “*COLLEGIAN*” is to aid in placing the grand results of Kentucky University before the world, that she may shine still brighter.

Wednesday evening was very pleasantly spent in hearing the instructive

ADDRESS TO THE UNDERGRADUATES,

Delivered by President EVEREST, of Eureka College, Ill.—This was one of the finest addresses ever delivered in Kentucky University. We hope to present it to our readers in some future numbers of the “*Collegian.*”

GENERAL COMMENCEMENT DAY.

Thursday, at 10, A. M., Morrison Chapel was crowded with citizens and visitors. Good order prevailed throughout the exercises, which were opened with prayer by President EVEREST.

Mr. JAS. LANE ALLEN, (Arts), Ky., in excellent style delivered the “*Latin Salutatory.*”

Mr. H. C. KAUFFMAN, (Com.), Ky., then delivered the “*English Salutatory.*”

Mr. WM. FITZGERALD, (A. and M.), Ky. delivered an oration on “*Progress.*”

After which, Mr. C. P. WILLIAMSON, (Bible), Va., delivered a most excellent oration upon the all-important question, “*What is Truth?*”

Mr. J. S. MCGHEE, (Com.), Ky, gave an oration concerning “*Misdirected Ambition.*”

Mr. JNO. W. RADLEY, (A. and M.), Ky., pronounced a eulogium upon “*Henry Clay,*” whose memory is sacredly associated with Kentucky University.

Mr. G. W. YANCEY, (Bible), Mo., delivered the “*Greek Oration.*”

After which, Mr. H. W. WHITE, (Arts), Ky., pronounced the “*Valedictory.*” His words flowed from a full heart, reaching the hearts of those who heard him.

The degree of B. A. was then conferred by Pres't H. H. WHITE upon the following named young gentlemen of the College of Arts:

ALLEN, JAMES LANE, Jr..... Lexington, Ky.
PINKERTON, SAMUEL DAVIS, LL. B..... Lexington, Ky.
WHITE, HENRY WARLAND..... Lexington, Ky.

The following named young gentlemen were then presented Diplomas from the Bible College, by Pres't R. MILLIGAN, whose remarks on this occasion were not only very appropriate, but very inspiring to this, the largest Graduating Class that Kentucky University has ever sent out from this College to preach the “*unsearchable riches of Christ.*”

BATES, THOMAS HERBERT..... Melbourne, Australia.
CAVE, REUBEN LINDSAY..... Lexington, Ky.
DILLARD, JAMES DANIEL..... Lexington, Ky.
FARROW, JOHN ROBERT..... Caveville, Tenn.
FOSTER, THOMAS MASON..... Hopkinsville, Ky.
GAINES, VIRGIL MERRITT..... Millville, Ky.
GIDDENS, ROBERT MELVILLE..... Bedford, Ky.
HAWKINS, JOHN TIGHELMON..... Caseyville, Ky.
LYLE, THOMAS JAMES..... Oshawa, Canada.
MAYFIELD, JOHN BAXTER..... Milton, Ky.
MCGOWAN, LORENZO DEFERRIE..... Franklinton, Ky.
MOSER, MANVILLE SCOTT..... Bean Blossom, Ind.
SOPER, OROMANDEL THOMAS..... Spear's P. O., Ky.
WILLIAMSON, CHARLES PICHEGRU..... Richmond, Va.
YANCEY, GEORGE WORTH..... Palmyra, Mo.

Pres't PERRIN then presented the following named young gentlemen Diplomas from the Commercial College:

BEECH, EUGENE LANTIER..... Franklin, Tenn.
BERRY, JAMES VALLANDIGHAM..... Lexington, Ky.
BUXTON, AZEO LEWIS DAVID..... Worcester, Mass.
CROSS, GEORGE..... Woodland Mills, Tenn.
HADDEN, CLIFTON C..... North Middletown, Ky.
HARPER, JOHN FRANKLIN..... Kingston, N. C.
HARRIS, JOHN WOOLCROFT..... Versailles, Ky.

HURD, LORENZO	Wittsburg, Ark.
JEFFREYS, THOMAS MATTHEW	Weiser P. O. Idaho.
KAUFFMAN, HOLLIDAY CLAY	Hustonville, Ky.
LEE, MATTHEW L.	Clinton, N. C.
MCGHEE, JAMES SHIRLEY	La Grange, Ky.
PRINCE, PHILANDA HOLCOMB	Tilatoba Station, Miss.
RYLE, JAMES LEWIS	Bellevue, Ky.
SHAW, EMISON	Sorgotown, Ky.
SNEED, JOHN SHANNON	Brentwood, Tenn.
TOTTEN, JOHN CAURCHILL	Bedford, Ky.
WALKER, JAMES JONES	Gonzales, Texas
WARREN, WILLIAM FREEMAN	Lexington, Ky.
WEBB, WILLIAM	Lexington, Ky.

With the Benediction, pronounced by Pres't MILLIGAN, closed the 13th Session of Kentucky University; in many respects the most prosperous. May she still continue to rise until this entire nation shall resound with her glory; until her wide-spreading arms shall reach from shore to shore, and she shall have embraced within her fold the choicest youths of the land.

.... Drill days are over. No more will the bugle force us from our "little beds." No more will the euphonious sound of "Attention!" greet our ears. We are now at peace. By the way, whilst we are rejoicing over our release, we cannot too highly compliment the young men who composed the Battalion. The citizens and the city press have all united in saying that the "boys" of '71 and '72 have demeaned themselves in a way well worthy that of gentlemen. During the past year we have had three companies, which, under the supervision of Col. S. M. SWIGERT, have made rapid advancement. The companies were officered as follows:

Co. A.	Co. B.
Capt. J. C. DARNEY,	Capt. JNO. W. RADLEY,
1st Lt. M. S. MERRIWETHER,	1st Lt. C. A. BOARD,
2d Lt. HUNTER,	2d Lt. J. F. WEBSTER,
3d Lt. M. L. BARKER,	3d Lt. N. BOOTH,
1st Sgt. C. N. MERRIWETHER,	1st Sgt. R. McCULLOUGH,
2d Sgt. E. B. STEWART,	2d Sgt. D. BARROW,
3d Sgt. E. P. BARNETT, (resigned)	3d Sgt. G. N. PEAK.
Co. D.	
Capt. WM. FITZGERALD.	
1st Lt. J. M. GRAHAM,	
2d Lt. J. T. MOLLYNEAUX,	
1st Sgt. T. J. COOPER,	
2d Sgt. J. A. LORD,	
3d Sgt. R. O. NEDLE,	
4th Sgt. J. S. MOORE.	

Among the Colleges.

.... Commencement at Wesleyan University, takes place July 18th.

.... The speaking for the De Forest medal, at Yale, took place on the afternoon of June 28th. The election for Fellows of the College will take place on Wednesday, July 10th.

.... The building in which the St. Louis Saengerfest was held was 322 feet long by 150 feet broad, and would seat 15,000 people, besides 1,500 or 2,000 singers and musicians upon the platform

LEXINGTON BAPTIST FEMALE COLLEGE.—This School, for several years under the control of Messrs WORRELL and FREEMAN, has been, during the past session, conducted exclusively by Dr. RYLAND.

The Examination, interspersed with original essays, select readings and dialogues, was held in the basement of the Baptist Church, of this city, during the 3d, 4th, and 5th of June. Competent and impartial judges pronounce the result entirely satisfactory to all concerned.

The Institution having no Chapel suitable for the occasion, the ANNUAL COMMENCEMENT was held in the Opera Hall on the evening of the 6th. Four young ladies, Misses BLACK, CRAVENS, HEARN and RYLAND read, each, a neatly written essay,

and received each a Diploma. The exercises of the evening were enlivened by vocal and instrumental music of a high order, performed by the pupils, under the direction of Prof. HOFER, the accomplished teacher of this science in this College.

On the following evening the young ladies appeared in an *Operetta*, called the *Pic-nic*. This was a charming novelty in our city. All the sports of the Pic-nic were acted with admirable effect, accompanied by choruses suited to the sport; while a splendid tab'au, consisting of a grand pyramid of beauties, closed the magic scene. Rarely has an audience among us been so delighted with an entertainment.

We learn that Dr. Ryland is permanently connected with this College. Having made a favorable impression in this community, he has fully sustained his reputation as an experienced educator, and we feel assured that an enlightened public will appreciate his worth.

SAYRE FEMALE INSTITUTE.—The exercises of Sayre Institute were brought to a close on the 6th of June. Diplomas were granted to six young ladies, viz, Misses BEARD, GORDON, PLUNKET, TINGLE, GILMORE and WEATHERS, (the Valedictorian.) We were prevented from being present at the morning exercises, but we have been reliably informed that the essays and music upon the occasion did much honor to the ladies and to the Institute. We announce with pleasure that this Institute has, in the opinion of its friends, well sustained its high and wide-spread reputation.

A concert was given at night, and we were enabled to attend, and consider it quite fortunate for us, for seldom have such beautiful strains of music fell upon our ears, or our eyes witnessed such a galaxy of beauty. We were in the same dilemma as "ye local," and did not know which to admire the more, "their sweet young faces, or their soft, rich voices." We arrived just in time to see Major McClelland conduct upon the stage the beautiful Miss Prall, who appeared with considerable ease, grace, and dignity of demeanor, with a slight blush of modesty, accompanied by a smile that made it the more lovely, and sung, *Robert? toi que j'aime*. The audience were held throughout the entire piece in fixed attention. The *Last Hope*, by Miss Gordon, was a very pleasing performance. *La Belle Fleur*, a duet performance, by Misses Innes and Van Meter, was one of peculiar merit, and showed careful training, as well as a high degree of musical taste. Miss Richardson, who has a most magnificent voice, sung in a most charming manner, *Di Quella Roia. Preu des Bardeo*, by Miss Humphries, and *Ah Persempu*, by Miss Weathers, were very creditable performances; as well as the impromptu of Miss Carr. Miss Lancaster we mention last, though not least in merit. Her piece was sung in such a sweet and charming manner that the audience could not resist the inclination to cheer the fair performer, and loud cries of "encore" were raised, until she was induced to repeat, *O luce di quest anima*.

When the Concert was over, a merry crowd of young ladies and gentlemen assembled in the spacious parlors to while away a few moments in social converse, and partake of the refreshments prepared by the generous hand of the proprietor. Sufficient to say, that many eyes were kindled there in admiration, and many hearts were there made glad. All returned home delighted with the the entertainment and the happy hours spent with the young ladies.

HOCKER FEMALE COLLEGE.—There were assembled, on the 12th and 13th of June, in the Chapel of Hocker College, as lovely forms as ever blessed or adorned any Institution. We will not flatter the young ladies; we cannot say with "ye local" that they looked like "angels newly dressed, save wings, for heaven," but will simply do them the justice to say, that these Exhibitions were among the most pleasing and highly entertaining that we have ever attended. How could "ye local," who suffered yourself to become "entranced by a tender smile," and all the time in a "half wakeful swoon perplexed;" brushed and fanned by "voluminous muslin drapery," know how things seemed? How dare you pretend to give the true account of affairs, take it all out of our hands, and try to exhaust an in-haustable subject? We were not heated "by the electric glances of warm, lustrous eyes," but we were some distance off in the window, and as "cool as a cucumber."

Our eyes were not so fixed upon angels-spirits and velvety