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THE COLLEGIAN

OF KENTUCKY UNIVERSITY.

"Educate your children and your Country is safe."

Vol. 1.

Lexington, Ky., April, 1873.

No. 11.

A LOST OPPORTUNITY.

"We need poetry. We *must* have poetry. We need a poetess (five, of course). Will not our young lady friends come to the rescue and thus relieve the suspense under which we labor?"—*Collegian of June, '72.*

Alas! alas! why should it fall
Into my hands so late—
This rare Collegian of June,
Which *might* have changed my fate?

The wish its Editors expressed
For poetesses five,
I might, for one, have hearkened to
And told them *I* would strive

To brew them nectarous *ale* to drink,
Sweet as they could desire,
And feed them with Ambrosial bread,
Baked by Promethean fire!

That I my thimble-finger, fair,
With darkest ink would stain;
Let my brown eyes in "frenzy" roll,
And never once complain;

That I would cast my slippers off
And with my dainty feet
Attempt, for them, Olympian hights
Where all the muses meet;

E'en tho', in doing so, I should
A stocking "blue" disclose,
At sight of which, no doubt, would turn
Up some poor prudish nose!

That I would dip my poet pen
In fancy's sparkling stream,
And make the prosiest things appear
Enchanting as a dream—

That I would say poetic things
Just in poetic time,
And make them each feel proud of me,
My *reason* and my *rhyme*!

Yes, this, and more, I might have said,
All in my sweetest way,
This June Collegian had I found
Upon the proper day.

And who can tell, if this had been,
What from it might have risen?
Or doubt that these five Editors
Would have wished me *poetess*!

And knelt, enraptured, at the shrine
Of my poetic grace,
The while my "frenzy rolling" eyes
I hid in dainty lace;

And coyly turned my ear away
From their impassioned strains,
Tho' secretly rejoicing much
O'er five enamored swains;

Each one of whom had much to say
Of his "society"—
Pleading its horrors and its hopes,
With proud propriety;

Imploring my most gracious aid
In winning for it fame,
And tenderly entreating me
To share *his* and *its* name!

Yes, this, and more, might thus have been,
In leafy, joyous June,
When all the birds sweet singers were,
And my own harp in tune!

But now, alas! I am a lass,
Whose doom is sealed by fate;
Else had not this "Collegian"
Have come to me *too late*!

SUSIE.

We hope our fair poetess will reconsider the matter. It is not yet too late. We still need her services, and if she will ascend the hights for us, we will promise not to turn up our nose at sight of the blue. The editors are still single men and, so far as we know, not one of them is engaged.

EDITORS.

REPUBLICANISM.

A speech delivered by Beauchamp Clark, of Kentucky, on the anniversary of Washington's Birth-day, at Belhany College.

The experience of centuries, as well as an analysis of the human constitution, fully attests the fact that man's inclinations and wants, both physical and psychical, irresistibly impel him to associate with his kind; for in no age or country has he ever been found in any state other than the social. But, while this is undoubtedly true, man is at the same time highly selfish; in fact selfishness, somewhat modified by education, is the overruling principle of his nature. This trait, per-

vading as it does, the whole animal kingdom, is essential and indispensable; for upon it rests the great law of self-preservation.

This supreme selfishness inevitably leads to endless conflict between individuals, and unless prevented by some controlling power produces a state of universal discord and confusion, destructive of the social state and the ends for which it was ordained. This controlling power, wherever vested or by whomsoever exercised, is *Government*. Man's entire history proves conclusively that government of some kind is absolutely necessary to the preservation, improvement, and perpetuation of the human race; still there is great diversity of opinion as to the particular form which bestows the greatest good upon the greatest number.

There are now two distinct and popular theories engaging the mind of the political world: The one in favor of Centralization; the other in favor of Republicanism, or Representative Democracy.

No man can conceive of any government's conferring greater happiness upon its members than by securing to them perfect liberty and safety. Liberty leaves man free to pursue the course he may deem best to promote his own interests so far as may be compatible with the primary object for which government was established, the protection of individuals, while safety gives assurance to each that he shall not be deprived of the fruits of his exertions to improve his condition.

In what do these two great political blessings consist? Liberty is the freedom of any people from any interference with their natural and inalienable rights. Safety is power; power sufficient to repel all foreign invasions, and to quell all domestic insurrections. This, and this only is national safety.

It is now considered axiomatic, other things being equal, that that government will be the most powerful which has the greatest unity in its executive. The lack of this unity is, indeed, the principal objection urged against republics; but the argument has no foundation in truth. Despotisms, such as Turkey or Russia, may, perhaps, possess more power; but the concomitant of such absolute power is mere absolute slavery. Power sufficient to accomplish the nation's weal is all that is wisely entrusted to rulers. Any surrender of the people's liberty beyond this is absurd, improvident, and unwise. Woe betide the commonality when every whim and caprice of the sovereign becomes inexorable law.

Although government is intended to protect and preserve society, it tends incessantly to an abuse of its powers, since these must be executed by men, men in whom the selfish and individual feelings predominate. It is but natural that these rulers should seek personal aggrandizement, thereby subverting the sacred principles which they should maintain. It must be apparent that the only means of restraining the authority of rulers within due bounds, is by making them directly responsible to the people for their every public act, and by making them dependent upon the people for their tenure of office. Let these be the

relations existing between the rulers and the ruled, and there will be little or no oppression. But let these restraints be removed, and the people may bid farewell to hope and liberty forever. Thus potent is the right of suffrage, which, when exercised by a civilized nation, enables the masses to preserve their freedom against all the intrigues and chicanery of ambition.

The advocates of monarchy have considerable vantage ground in the present generation; for within the last few years we have seen our country distracted by civil discord, and our Republican Institutions woefully abused and fearfully corrupted by our own countrymen. But do not abuse and corruption pervade every form of government? With all her faults, and they are legion, the American Republic is to-day the happiest country that the sun visits in his daily course. *Here* office does not place a man forever above the resentment and indignation of his countrymen. *Here* the chief magistrate is as accessible to reproaches of the multitude as the most insignificant laborer that plods the fields. *Here* the splendor of no royal insignia and equipages causes the people to shudder at the mention of their ruler's name. *Here* no dark plumes and glittering coronets of a titled nobility enslave the great body of the people. No hereditary Lords and Dukes and Earls bid the yeomanry crouch and cower beneath a tyrant's rod. No; thanks to the founders of this Republic and thanks to the Providence that guided them, they preserved us, their posterity, free from the curse of a titled, hereditary nobility—left us no nobility save the nobility of labor, the nobility of virtue, and the nobility of the human mind.

Can the enemy of Republicanism explain to us the blessings of an hereditary nobility? Can they unfold to us the superiority of a monarchy? How can they secure to a kingdom a succession of wise and patriotic Kings? It is simply impossible. The oldest son must succeed the father. Have we any assurance that the scions of royalty are necessarily superior and distinguished men? No; the record of all the past teaches us that the descendants of great men are generally incapable of ruling powerful and enlightened nations. How many hundreds of idiotic princes have disgraced the world and oppressed their subjects by their shameful follies? An imbecile, a debauchee, or a libertine is more likely to succeed to the throne of an Empire than the wisest and most virtuous man on earth. Is this right? Is it philanthropic? Is it politic? In short, why should a man be considered great because his father was? Is this in harmony with national greatness, national progress, and national glory? No; the voice of experience condemns it as an absurdity. Myriads of American freemen have rejected it as a usurpation of the rights of men: and the spirit of the age repudiates it as the last lingering trace of the blighting superstition of the Dark Ages. The only way in which a nation can secure wise and virtuous rulers is to elect them at the ballot box. In vindication of this practice I present the long

list of American Presidents from Washington to Lincoln, men illustrious in their lives, lamented in their deaths, immortal in their deeds! Finally I hold that Republics only are compatible with the principles of true Christianity. Monarchies are diametrically opposed to every element of the Christian religion. Does not freedom of thought, speech, and action lie at the foundation of all liberty—civil and religious? Yet every monarchy in existence has its established church, or national religion. In many the established church is supported by standing armies; in these all dissenters are unceremoniously put to the sword or burned at the stake. In all other monarchies the national religion is maintained by crushing, grinding, annihilating taxation? Peasants suffering for bread, are taxed to support a mode of worship which they believe to be an insult in the sight of high Heaven! No escape presents itself. If they resist, ruin inevitably awaits them. There is no bright spot of religious freedom in the whole European continent. There no enchanting fields of free thought and free speech illumine the dark domains of the State Religion! In the Old World, the Union of Church and State hovering like a damning spirit over its haunted victim, everywhere spreads the black wing of its desolation! The American Republic shines forth as the only bright star of hope in the political Heavens. The brilliancy of its glory is fast eclipsing the proudest monarchies of Europe. Here every man has the right to worship God according to the dictates of his own conscience. Here the superstitious Chinaman may bow at the shrine of idolatry! Here, the untutored savage may worship the Great Spirit as he sees Him in the forests, the mountains, and the rivers! Here the wisest men of earth, of every doctrine and of every creed, may do homage to the God of Revelation. Never can American people sufficiently thank our forefathers for bequeathing to us the spirit of religion, untrammelled by national legislation. Never can we cease to regard this wise foresight as direct inspiration from on high. Never can the world forget that this is the favored land of God!

Yes, a Republican Government *does* advance the happiness of a people. Common sense teaches it, wisdom inspires the thought; and the transcendent splendor of the Republics of other days corroborates the facts. Standing upon the ruins of the once powerful Republics of antiquity, surrounded by their shadowy ghosts, and breathing the spirit of their patriotism, I would confidently assert that a Republican Government promotes the happiness of the masses. With the knell of the European Republics of modern times still ringing in our ears, telling to us their lamentable fate, I would still repeat to the enlightened nations of the present day that Representative Democracies are the great bulwarks of the people's liberty and happiness. Even if our own glorious Republic should every die—yet, standing mid her broken shrines and moldering temples, weeping o'er her shattered glory and untimely fate, I would still proclaim to all coming generations that Republican Insti-

tutions constitute the only permanent foundation for a free, prosperous, and happy people!

IMMORTALITY.—II.

The belief in immortality is the basis of all morality, and the source of all the pleasing hopes and secret joys that can arise in the heart of a reasonable creature. This being true, we should expect to find the arguments supporting this great doctrine, neither few nor feeble. Our expectation is fully met. They are both numerous and conclusive. But to advance all these, would hardly be necessary, nor is it my present purpose to develop what may even be strongest of them. It is gratifying to know that the weak arguments, if such they be called, in favor of this doctrine, are too strong for its opposers. It will be remembered that the original plan of this paper, as indicated in a former number, was to ascertain what the Scriptures directly teach on this question, but there will be a slight deviation from that, and the present object will be to show that the wisdom, justice, and mercy of God, are all concerned in this great point.

It is a significant fact, that nowhere in the Bible, is immortality predicated of the soul. This, however, instead of being opposed to the doctrine, is really an argument in its favor. There are frequent references to the resurrection and glorification of the body, but the body is not the man, any more than the shell is the tortoise. Nor can it, in any way, be said to include the soul. If, then, there had been in the divine mind any such conception as the death of the spirit, there certainly, would have been some reference to its resurrection. That there is no such reference, argues strongly in favor of its living forever. While we accept the Bible as true, this is the only legitimate conclusion. To deny this would be to assert that the body is of more value than the soul—that the house is more precious than the inhabitant. For if the soul is not immortal, there is no provision made for its becoming so; but if it is, there only remains to prepare for it a fit dwelling-place. This is just what God proposes to do. The glorified body will be the abode of the purified spirit.

Though the soul is not affirmed to be immortal, statements are made by the inspired writers that cannot be true, unless it is so. To specify these and clearly exhibit the logical bearing of each, would occupy many times the space of this paper. I will only say, therefore, in regard to these references, that it is doubtful whether the stoutest materialists have been able, satisfactorily, to reconcile them to their theory, even in their own minds. When Paul says it is better to be absent from the body and present with the Lord, by nothing short of a downright denial of the text are we able to conclude that there can be no such separation, but that they must live or perish together.

It will not be denied that the spirit is the essential part of man—the part by which he retains his identity—the rational, thinking part of his nature. The body never thinks. It is not responsible, and

hence, cannot be sinful. These facts are universally conceded. It must also be conceded that where the body dies and is mingled with its kindred dust, it loses its identity. Nothing can there be predicated of it as a human body, and even in the resurrection, as Paul clearly shows in the fifteenth chapter of first Corinthians, the body given to the glorified saints of God, will not be the identical body that died. He evidently includes in his premises all of man that is mortal, and contemplates it as becoming immortal. If, therefore, the soul perishes, it follows that in the resurrection, it undergoes a like change with the body. This, however, destroys man's identity. The man raised up is not the man that died; for, clearly, if the soul is subjected to the same change that is predicated of the body, as it must, if it is mortal, instead of a revivification of the old man, there will be creation of a new. The process called the resurrection, in this view of the case, is precisely the same as that by which the first man was created in the beginning. It is easy to see, then, that this materialistic theory, if true, would annihilate the whole human race; for, if the soul dies, man's identity is forever lost, and when that is lost, all is lost.

Nor is this all. God has declared that He will raise all men up, and reward or punish them according to their deeds. In order to do this, the identity of every man must be preserved. But if the soul is mortal, this cannot be done. The soul is the real man, and the body its dwelling-place. The "house of this tabernacle" may be dissolved and the man remain, but if the soul is dissolved, the man is gone forever. It would be strange justice, and stranger mercy, that would call into existence a new race, to reward or punish for extinct humanity. To require one man to suffer for what another has done, and for what he was in no way responsible, and of which he even knew nothing, is a course for which we have no terms of condemnation sufficiently strong. Yet, this is just what materialism would have the Great God do. Not only this, but they would have Him falsify the very statement, that He will judge all men according to their deeds. He proposes to condemn the men that have sinned, the same men have lived and are now living in the world. But, as has already been showed, if the soul perishes, the identity of every man is lost, and the kind of judgment proposed is rendered impossible. Indeed, all judgment of any kind would be out of the question. If, by any act of Almighty power, a new creation is called into being, and a part condemned to eternal torture for the disobedience of men who are now extinct, the judgment could only be a sham, instituted merely to satisfy an unreasonable desire for vengeance. Of course, no one, who believes the Bible, can, for a moment, entertain such a notion of God. We must conclude, then, as in the judgment the man condemned, will be the man that sinned, that he has never died, that there is a part of him that is immortal.

Were we to admit that a man once extinct, could be recalled as the same that perished, there would

be scarcely less injustice in punishing him for sins committed during his former life, than in condemning one man for what another has done. Whatever debts may be held against a penniless man, they are canceled by his death. He is no longer responsible to his creditors. So it is morally. God holds a great debt against every man, of which he is unable to pay one iota. But if he perishes utterly, his sins perish with him, and to recreate him and his sins, merely to punish him with an everlasting punishment, is too much for our sense of right. Only on the hypothesis that man is immortal, can the justice of God be vindicated. But as none will question His justice, none can deny the immortality of the soul.

THE PRIZE SYSTEM.

Our proposition is that the prize system, the awarding of premiums and medals in our schools, is productive of more harm than good; and, therefore, ought to be abandoned. This opinion, we know, contradicts the common opinion of the educational world. This fact, however, is no satisfactory proof of its correctness. Should the advocate of this system urge that the awarding of premiums and honors, has been the almost universal custom of our ancestors, and therefore, is right, and places us under obligations to perpetuate its observance; we simply, in the language of another, negative the assertion, "*Temporibus hisci ratio non congruit.*"

Every question ought to be open to free discussion by able and respectable disputants, and decided according to the merit of the arguments. It is our right to mistrust the wisdom of our ancestors. This sacred veneration for the institutions of our forefathers should not form a barrier to reform. Otherwise, it follows that boys must continue to go to mill with a bushel of corn in one end of the sack, and to effect a balance, rocks in the other. We have but little fancy for those institutions too sacred to have their claims and privileges investigated in this age of fearless inquiry breathing, as it does, the spirit of progression. Time-honored custom has no acknowledged right to hush the voice of reason, or lord it over the consciences of men. That Goddess sits on a crumbling throne among the discredited shadows of the past, with a broken sceptre in her hand. In the first place, we are to offer a pecuniary objection to the prize system. Educators are men generally in limited financial circumstances. In choosing the profession, he weds himself to poverty, if he do not marry rich, and then, usually like divines under similar circumstances, makes it convenient to have a spell of headache occasionally, and in consequence of ill health, evacuates the arena of public life. The favoring smiles of Plutus ruins the prospects of men in more than one of life's callings. It seems to us unjust and unmerciful to ask the teacher to spend a very appreciable part of his small salary in purchasing premiums for the sons and daughters of wealthy farmers. In the case of colleges where a legacy is given to meet this ex-

penditure, of course, our present objection has not much force; but it is eminently applicable to our common schools.

Our second objection is that the honors are generally awarded to the most talented, and not to the most meritorious. Brilliant success bears off the palm, while patient, untiring, noble effort, receives not one kindly smile of approbation, realizes no reward except the mortification of a wounded heart, the disgrace of a failure. A boy of fine talent, quick perception, and retentive memory, may spend but very little time and study upon his lessons, and yet make better recitations, than one less talented, who applies himself with greater assiduity, and puts forth *double* the exertion. Now the highest authority says, "to whom much is given much is required." We cannot gainsay the correctness of this principle without derogating from the omniscience and infallibility of its author. Still, this rule is practically violated when we reward success instead of effort. Some argue that inasmuch as the God of heaven bestows his rewards, we cannot be wrong in imitating a divine precedent. This, if their practice coincided with their theory, would be a very cogent argument against our position. God bestows his rewards in harmony with the *eternal principles* of justice. The man, who would make a proper use of *one* talent, is as richly rewarded as the man of *five* talents. Both alike hear the welcome plaudit, "well done good and faithful servant," etc. A man of humble intellect may wear as bright a crown in heaven as the most gifted son of genius. But the system of rewards as conducted by frail humanity, gives the honor to him, who has the highest mark of scholarship, regardless of his surroundings.

In point of age, one student may be several years in advance of his class. In addition to this advantage, he may have been previously instructed in that branch of literature, in which the hotly contested race is to be made. In order to award a premium or a medal to a boy who really deserves it, quite a multitude of considerations are to be taken in account. An accurate estimate must be made of the natural endowments of the two competitors, of their age and development, of their previous knowledge of the subject, of the opportunities they enjoy, and so on, almost to infinity. One may be permitted to use the text books only, while the other may have access to a well furnished library, one may have educated parents to give him a word of encouragement, or an older brother to extend to him a helping hand while he is toiling up the "rugged hill." All these and other circumstances, which we have neither time nor space to enumerate, are to be considered in order to make a just decision. Even where we ignore the relative opportunities and abilities of the students, the awarding of honors is often a very difficult affair. Of two competitors, it might be hard to determine who has the more literary merit. In this case we may not unreasonably ask the question, what justice there is in loading one with honors, and lauding him to the skies, while upon the other, whose

productions are fully as respectable, the shame of a failure, and a heart brimful of disappointment weigh like a ponderous incubus; and not unfrequently, as a wounded bird conceals the fatal arrow beneath its wings, pressing it deeper and deeper till it penetrates a vital chord of its heart; so the defeated student concealing the sorrow of disappointment from the apathetic gaze of an uncharitable world, presses his grief nearer and nearer his heart, till it consumes his very life's blood, and consummates his earthly career.

The difficulty of making an equitable decision in this case is the parent of a still greater objection to the prize system. What is the almost certain result of awarding premiums under such circumstances? Human nature is the same the world over. In case nice discrimination is requisite to determine to whom the honor belongs, each contestant blinded by self-interest, honestly believes that he has the best claim to the honor; that to him justly belongs the glory of superiority. On the same principle the parents and near relatives take their respective sides with scarcely a moment's reflection. The teacher finds himself in a very awkward attitude. No matter what his decision may be, dissatisfaction is the inevitable result. He treads the crater of a slumbering volcano. Decide he must. Offend he must. Suppose he conscientiously believes that some ragged and haggard faced boy deserves the honor. A boy whose parents are guilty of the unpardonable sin, the crime of being poor, and belong, it may be, to some unpopular political party, or despised religious sect. The teacher acts in conformity to his sense of right and justice. He enjoys an approving conscience, but he does this at the forfeit of the friendship of his most influential patrons. Storms of abuse howl around him, and produce such an alienation of feeling, as to render it prudent for him to seek another field of labor.

By encouraging this system, he finds to his sorrow, that he has unwittingly forged the thunderbolts of his own destruction. On account of this system, teachers cannot bring to bear upon those who are averse to studying, the salutary influence of a few good students. If he attempts, by way of admonition, to direct the attention of the indolent to the more studious, the invariable answer is: "He is studying for the honors." The practical teacher, who knows from experience and close observation, is alone prepared to fully appreciate this objection.

Another objection, of no subordinate importance, is that it engenders a spirit of envy. We might mention a numerous train of evils consequent on a malevolent spirit, but we have already protracted this discussion farther than the dimensions of our sheet will justify. We are willing to admit that these almost unavoidable concomitants of the prize system are not absolutely necessary. We can easily imagine a bright picture of generous emulation in a land whose citizens are not blinded by self-interest, self-conceit, and fatal parental fondness. But our earth is not that happy place. This liability to abuse constitutes a very valid ob-

jection against *any* system. These are objections in our opinion, at least, of a very serious character. In the discussion of this question, we have succeeded in satisfying ourselves, and we hope in convincing others, that this system, taking human nature in its present state, is productive of more harm than good. The advocate of this system may contend that it is a necessary evil; that the object to be attained cannot be reached by another route. He may admit the full validity of our objections, and then challenge the objector to propose something that will accomplish more efficiently the end in view. We accept the challenge, and pledge ourselves to do this at some future time in another article.

HERO-WORSHIP.

It has been remarked that man is preeminently a gregarious animal, and a mere casual observance of his characteristics proves the remark to have its foundation, to a great extent, in truth. Whatever may be his condition in the grade of social life; whatever round he may occupy on the ladder of civilization; whatever may be the circumstances that surround him, and the influences in whose mould his character is cast, he is always ready to emblazon the deeds of some superior genius, and to join the crowd in giving his name to the winds, and sounding his fame abroad. The names of those who do deeds worthy of memory, and who, by their magnanimity, become the benefactors of their country, are lisped in tender accents by growing infancy, and mentioned in tones of veneration by decaying age. Their names become family words—their deeds are recounted at every hearthstone, and, in many hearts, they monopolize the praise, the reverence, the honor, and the *worship* that are due only to the God who made them. This is a true-ism that is upheld and corroborated by all history, from the time of Noah to the present, and we doubt not, that had we any means of ascertaining the social, religious, and political transactions of antediluvian age, the assent would stand equally as incontrovertible for all past-Adamic generations. Scattered here and there over the habitable earth, the great human family, though differing in race, color, and clime, are yet connected—not, it is true, by the holy, God constructed ties of consanguinity, but by some strange and incomprehensible affinity, that in all ages, has linked man with his fellow and thrown over him the sacred mantle of brotherhood. It is true that these ties are often broken by civil and national commotions, but so far does this circumstance fall short of disproving what has been said, that it is chiefly on such occasions as this, that man's herding qualities and principles most display themselves. With one accord, a whole nation flocks to the standard of some acknowledged chieftain, and goes forth to battle for him and for themselves. Like the herds of buffalo that scour our western plains, they choose a leader, distinguished from the common herd by some characteristics peculiar to himself, and with him, and in his defence, they are ready to live or to die.

It is on this principle that the deeds of multitudes are often ascribed to a single person,—simply because that person happens to be the life and soul of the party to which he belongs. On the same principle, he who is thus favored with the public preference, comes to be regarded as something more than an ordinary being—his name is emblazoned upon the tablets of Fame, and his image is set up in the hearts of thousands, as an idol before which they fall down to worship.

Such is, in most cases, the origin of the hero-worship which we have under consideration. It is true that there is fame that is not rated at the amount of blood spilt in securing it—a fame that is not measured by the widow's wail nor the orphan's cry; and which imprints the name indelibly upon imperishable records, but even this fact does not justify the veneration in which characters who possess such a fame are, for the most part, held. It is proper that honors should be paid to the memory of the illustrious dead. It is but just that their characters should be held up to the public view, and their examples, if good, be imitated by following generations; but there is a great moral evil arising from that blind idolatry of power that characterizes the common rabble of earth and confers upon erring and sinful man, the praise and adoration that are due only at the shrine of Omnipotence. If an individual is worthy of praise, let him be praised. If he is worthy of honor, let him be honored. If he is worthy of having his name written, let it so be recorded. But because he is thus worthy, does it follow that a nation is to set up his image in the temple of the soul and do its homage there? Is man, whose ambition it should be to prove himself the noblest work of God, so mere a puppet as to disregard what is due to his own manhood, and willingly to relinquish all claims to true originality by conforming his life to the emulation of some child of Fortune who, in all probability, has been thrust forward upon the world's stage, not by any innate and all-conquering ability of his own, but by some lucky combination of influencing circumstances?

Every age of the world has been far too much addicted to the principle of hero-worship. This is not a plant of modern growth; but perhaps had reached its culminating point many centuries prior to the birth of Christ. It forms the great bulk of antiquated literature, and it is well known that all of the earliest poetry is nothing more than a recital of the exploits of some real or ideal hero; and even to-day, in England and many of the most enlightened parts of the world, the statesman who does a signal service to his country, or the general into whose hands the arbiter of war has thrown the results of some day of carnage, is rewarded, not only by the deafening clamor of popular applause, but also by the more substantial and more acceptable donations of peerage, and heavy annuities. This is a practice that has never found its way across the Atlantic, and we trust it never will.

But the great evil arising from this custom is, that our heroes are usually not such as are really

worthy of imitation. It is true that the past has furnished many illustrations of true greatness. The history of the world is replete with such examples; but the spirit of every age is such as to lead the devotee at the altar of Fame to disregard those principles of high morality, exemplified in the lives of the truly great, and to bow at the shrine of glory that is polluted with crime. It is a lamentable fact that the most popular among all historical characters, are those whose names are written in the crimson stain of blood. Why it is that man is thus prone to tolerate, and even to praise and emulate the deeds of those mighty warriors of the past who have convulsed the world with terrible upheavals, and deluged kingdoms and continents in human gore, we are unable to say, unless it be that seemingly inherent idolatry of a name that has led to many an act of unparalleled atrocity and unmitigated crime. It has been asked, "What's in a name?" We would repeat the question with this modification, "What is in a name purchased at the price of an ocean of tears?" Is life so insignificant, or happiness so cheap, as that God, who has given both, will not bring into judgment the destroyer of either? Is man, in whose bosom lives the hope of eternity, after all only the sport of a fickle fortune and an imbecile "pensioner upon the bounties of hour?" Can it be that despite his hope of immortality, physical death is to be the final catastrophe of his life, and that the land of which poets and philosophers have dreamed since creation's dawn, is nothing more than an ideal picture of the imagination, having no existence in reality? Even if such *were* the case, the voluntary destruction of human life would be worthy of the severest opprobrium and the most extreme punishment. But when we believe, as we have been taught, and as we *must* believe, that, instead of the creatures of a day, we are the heirs to an eternal inheritance; and when we reflect that he who destroys man incurs the wrath of man's awful Maker, the opprobrium that attaches to homicide should be far greater and the punishment far more terrible. On what does true heroism consist? Is it that total abandonment of every pure and holy sentiment, and that seared and rigid condition of conscience, that are the characteristics of the great majority of the heroes of the world? Can it be purchased only at the expense of the immortal principle which we call the soul? Such is not our idea of true greatness. The real hero is not necessarily he who can face the cannon's mouth without trembling, and who, under the influence of uncontrollable passion, can, with unquailing heart, brave death in its most hideous forms; but is rather he whose fearlessness of death is founded, not upon the basis of mere brute courage, but upon an unflinching trust in God, and whose every action is based upon the principle that, "he that ruleth his spirit is greater than he that taketh a city." And names thus acquired are, after all, the most imperishable. Those that have been written upon the pages of earth's record in letters of tears and blood, will be blotted out in the investigation of the final reckoning; where-

as faith inspires us with the hope that the names of such men as Howard and Wesley, will live on forever after the blazing pageantry of earth has been consumed in the splendors of the last day, and the great consummation of all things; and when the world that has been the scene of man's pilgrimage shall have returned to its primordial nothingness.

DEATH OF SAMUEL R. FLOWER.

We are under the painful necessity of recording the death of Samuel R. Flower, one of our fellow-students of the Agricultural and Mechanical College, from Louisiana. He had been ill less than one week, having been attacked by that terrible disease, cerebro-spinal meningitis, or, as it is commonly termed, spotted fever.

Though far away from the sunny land of his birth, Mr. Flower was still among friends, and during his hours of sickness received every attention from the family of President Patterson, with whom he was boarding, and from his fellow students, who were especially kind.

He was greatly esteemed by his class-mates and professors, being at all times kind, obliging and faithful. He was greatly attached to music and to his home, and frequently after having learned his lessons at night, before retiring, would play the tune which, of all, he liked best—"Home, sweet Home." He was constant in his attendance upon church, and, only a short time before his death, had given in his name for confirmation to Rev. Mr. Shipman, of the Episcopal Church. Quiet, earnest and sincere in all things, his was an upright, manly life, worthy of imitation by the living.

On Friday morning, the 14th, the officers and students of the various colleges of the University, together with a number of ladies from the city, gathered at the chapel of the Agricultural and Mechanical College, to attend the funeral services. These were conducted in a very touching and impressive manner, by Rev. Mr. Shipman. Afterward, the hearse, preceded by the guard of honor, in full uniform and with arms reversed, and followed by a long line of professors and students on foot, passed through the city to the Cemetery, where, after the firing of the salute, the body was consigned to its last resting place.

Having so pure and unsullied a character, we feel assured that

"After life's fitful fever, he sleeps well."

R.

.... There is a sweet little girl in town that wants to be adopted by some one who has no family—she is eighteen.

.... A lady who was a not Shakesperian scholar, hearing the "Merry Wives of Windsor" highly praised, inquired how many wives Mr. Windsor had.

.... The Seniors of the college of New Jersey traveled all the way from Princeton to New York city to sit for their photographs. Fifty miles in the pursuit of vanity!

THE COLLEGIAN

OF KENTUCKY UNIVERSITY.

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LEXINGTON, KY., - - - - - APRIL, 1873

TO THE ALUMNI.

On the 11th of June there will be a meeting of the Alumni of the various Colleges of Kentucky University. This will be by far the most important meeting in the history of the Association. The first part of the programme will consist of addresses, poems, and other literary exercises; the second will be a handsome banquet, after the most approved models. To make this re-union a complete success, the presence of every alumnus of every College in the University is earnestly solicited. Let every one come, and the 11th of June will long be a day of bright omen in the history of the Alumni Association, and in the memory of its every member.

W. B. SMITH, Secretary, &c.

.... Vassar College students utilize their hooks and eyes by drawing bologna sausages from the ground up to the third story windows with them.

TRANSYLVANIA UNIVERSITY

The history of the younger branch of our University, that which gives it its present name, is well-known and can be found in our Annual Catalogue or in the August issue of COLLEGIAN.

Very few persons, however, are acquainted with the history of our elder branch, old Transylvania University. Hundreds of students leave here without knowing more of it than that it once had an existence and that the name Transylvania is still given to those venerable buildings now occupied by the College of Arts and College of the Bible.

We are sure, therefore, that a brief history of Transylvania will be of great interest to all our readers, and that when it is read, those old walls cannot fail to assume a new interest in the eyes of all our students.

We derive nearly all of our information from a recently published history of Lexington, by G. W. Ranck, an old student of Kentucky University.

This excellent work contains a full and very interesting history of the University, covering some twenty pages.

Mr. Ranck says, "Transylvania was the first regular institution of learning found in the mighty west. The influence it has exerted, both morally and intellectually, has been immersed, and its name is not only venerated and respected in all civilized America, but it is well-known in Europe. Its history begins with the history of Lexington, and its establishment has been attributed to the enlightened exertions of Col. John Todd, then a delegate from the county of Kentucky in the Virginia General Assembly—the same Col. Todd who soon afterward fell at the disastrous battle of Bluelicks."

It seems that in the year 1780 the Virginia legislator appropriated eight thousand acres of land that had formerly belonged to British subjects, for the establishment of a public school in the County of Kentucky, "in order," says the bill, "to promote the diffusion of useful knowledge, even among its remote citizens whose situation in a barbarous neighborhood and savage intercourse might otherwise render them unfriendly to science."

In 1783 the school was incorporated and styled "Transylvania Seminary. Teachers and pupils were exempt from military service, and the Seminary was endowed with an additional twelve thousand acres of land.

In February 1785 the Seminary was opened in the house of Mr. Rice, near Danville, and he became its first and for some time, only professor. Mr. R. was a Presbyterian minister, educated at "Nassau Hall," now Princeton College.

In 1788 the school was removed to Lexington, "Tuition five pounds a year, one half cash, the other in property. Boarding, nine pounds a year, in property, pork, corn, tobacco, etc." Another teacher was employed and the course extended.

In 1794 the trustees elected as principal Harry Toulmin, a talented Baptist minister, afterwards

Secretary of State under Gov. Garrard. His election caused trouble among the churches; the Presbyterians claimed control and, not being able to obtain it, withdrew their patronage and established "Kentucky Academy," at Pisgah near Lexington.

In 1798 these schools were united, under the name of Transylvania University. The Rev. Jas. Moore became first President of the united institutions. His assistants were the Rev. Robert Stewart and Rev. James Blythe.

In 1799 Law and Medical departments were organized. Col. Geo. Nicholas first Professor in the Law Department, was an eminent lawyer of Virginia, who had served as a Col. in the Revolutionary War. He died soon after accepting the Professorship. Henry Clay succeeded him, and he, in turn, was succeeded by James Brown, Jno. Pope, and the gifted Wm. T. Barry. In 1819 the Law College had three Professors and it soon became second to none in reputation and the number of its students. Its library was at that time the best in the West. The following professors have occupied positions in the Law Department, since those above named: Jesse Bledsoe, Jno. Boyle, Daniel Mayer, Charles Humphreys, Geo. Robertson, Thos. A. Marshall, and A. K. Wooley, all men of distinguished abilities.

The first Professor of Medicine was the distinguished Dr. Samuel Brown, who was born in Virginia and educated in Edinburgh. He was widely known as a medical writer and first introduced vaccination into the United States. Dr. Fredrick Ridgely, who was appointed a Medical Professor shortly after Dr. Brown, was the first in the West who taught medicine *by lectures*.

Dr. R. was a surgeon of a Va. rifle corps, in the Revolutionary War.

In 1804 Dr. Jas. Blythe succeeded Rev. Jas. Moore as President of the University. Dr. Blythe was a highly educated minister in the Presbyterian Church, and was President of the University for nearly fifteen years, when he accepted the Presidency of Hanover College, Ind.

The first academical degree was conferred in 1802. In 1804 a party of Shawnee Indians entered the University for instruction.

In 1805, the Rev. Jas. Fishback, M. D., was appointed to the chair of Medicine. It was in the office of Dr. F., that Dr. Ben Dudley studied the rudiments of medicine. In 1806 the Professor resigned, the Medical Department having met with but small success.

In 1809 the Medical College was re-organized, with a full faculty. Dr. B. W. Dudley, Professor of Anatomy and Surgery; Dr. Elisha Warfield, Surgery and Obstetrics; the noted Jas. Buchanan, Inst. of Medicine; Dr. Jas. Overton, Theory and Practice of Medicine. In 1815 Dr. Wm. H. Richardson was added to the Medical Faculty. In 1817 Dr. David Drake was appointed to the chair of Materia Medica. The class of this year numbered twenty students. The degree of M. D. was conferred, at the end of this term, for the first time in the West.

The first building used by Transylvania Seminary, in Lexington, was a plain, two-story brick building, that stood on the north end of the college lawn, facing Second street. In 1817 a large and handsome college building was erected in the college lawn.

In 1818 Dr. Horace Holley, of Boston, was elected President of the University upon a salary of three thousand dollars. He was a graduate of Yale, and a minister of great learning and ability. The institution was at once thoroughly re-organized, and Dr. Chas. Caldwell, and the learned antiquarian, Dr. C. S. Rafinesque, were added to the faculty.

In 1819 the Legislature of Kentucky appropriated the bonus of the Farmers' and Mechanics' Bank, at Lexington, for two years, for the use of the University, which amounted to \$300,000. In 1820, the sum of \$5,000 was appropriated to the Medical College. In the year 1821 an act was passed giving to the University one-half of the clear profits of the Branch Bank of the Commonwealth of Kentucky at Lexington, from which the institution realized about \$10,000 in gold. In 1824 the State granted an additional \$20,000, all of which sums of money were expended in the purchase of books, philosophical apparatus, &c. In 1825 there was probably no library in the United States superior to that of Transylvania University. In addition to those purchased, the library received handsome donations from the British Government and private individuals, among whom was Edward Everett, who presented a collection of fine classical works, which he had personally selected in Europe. The Medical Library was selected by Prof. Caldwell in France and England.

President Monroe, Gen. Jackson and others, visited the University in 1819, and in 1825 it was visited by Lafayette. About this time, also, Lord Stanley, afterwards Earl of Derby, made a personal examination of the institution. At this time it was the center of attraction in the entire West to all scholars of the country.

In 1826 the Medical College had reached a remarkable degree of prosperity, the number of students being two hundred and eighty-one with fifty-three graduates. Mr. Ranck states that its celebrity was second only to the University of Pennsylvania.

A sectarian warfare that had been waging among the Trustees, culminated in Dr. Holley's being forced to resign in 1827, to the regret of all true friends of the University, for it had, through his exertions, arisen from obscurity to a mighty institution, favorably known throughout America and Europe. During the sixteen years of its existence before his appointment, it had granted diplomas to but twenty-two students. During his presidency of nine years it graduated six hundred and sixty-six. Upon leaving the University, Dr. Holley took the presidency of New Orleans College. His health being impaired, he sailed for the North and died of yellow fever upon the voyage. "On the 31st of July, 1827, the body of this distinguished man was committed to the deep. The scholar's cloak was his winding sheet, the ocean is his grave, and the

the towering rocks of the Tortugas are his monuments."

During Dr. Holley's administration the College of Arts had prospered greatly and was crowded with students. The following composed its Faculty: President Holly; Professors, Jno. Roche, Rev. T. Chapman, Thos. J. Matthews and Rev. Ben. O. Peers.

In 1827, on the 16th of April, the corner stone of a new Medical Hall was laid, at the corner of Market and Church streets, where the City Library now stands. We find the name of our venerable Curator, Benj. Gratz, in the list of Trustees at this time. In 1828, Rev. Alva Woods, D. D., President of Brown University, was elected President of Transylvania. Dr. Woods was a Baptist minister of high reputation. He resigned the Presidency after two years and was succeeded by Rev. Benj. O. Peers, an Episcopal clergyman, who was a graduate of Transylvania. At this time, Prof. S. Hebard, of Amherst College, and Prof. John Lutz, of the University of Gottingen, were in the Faculty. In 1827 the Transylvania Journal of Medicine was established, with Dr. Lunsford P. Yandell as Editor, and in 1829 Prof. T. J. Matthews began the publication of the Transylvania Literary Journal.

The principal building of the University, together with the law and society libraries, was destroyed by fire in 1829, and in 1833 the present Morrison College building was completed.

Morrison College was built through the liberality of Col. Jas. Morrison, a Revolutionary veteran, who settled in Lexington in 1792 and acquired great wealth. He bequeathed \$20,000 to establish a professorship in Transylvania, and \$40,000 with which the present building was erected. About this time Dr. Robt. Peter, our present able and noted Professor of Chemistry, became connected with the University. He is a graduate of the Transylvania Medical College. Among the Professors at this time, was Jesse Bledsoe, Daniel Bradford, Mann Butler, C. S. Morehead and Jas. McChord. During Mr. Peer's administration a Theological department was opened, under the care of the Episcopal Church.

The sixth President of the University was Rev. Thos. W. Coit, D. D., who came from New England to fill a professorship in the Theological Department. He had acquired some celebrity as a writer, and was President of the University for only about three years.

The Medical College was thoroughly organized in 1837, and the following elected as its faculty: Drs. B. W. Dudley, J. M. Bush, Jas. C. Cross, Jno. Eberle, William H. Richardson, Thos. D. Mitchell and Robt. Peter.

In 1838-39 a new interest was awakened in the University; the city of Lexington donated to it \$70,000; seventy gentlemen, constituting an association called Transylvania Institute, contributed \$35,000, out of which fund the present dormitory was erected; and the Medical Professors, by private contributions, bought the ground upon which the new Medical College was erected, and paid a debt on that building of more than \$15,000. This

hall was built on the corner of Second and Broadway, where Dr. Bush's residence now stands. The corner stone was laid July 4, 1839.

In 1838 the Academical faculty consisted of Dr. Louis Marshall, President pro tem., J. Dumont, Dr. Peter and Charles Crow. In 1840 Rev. Robt. Davidson, D. D., a Presbyterian minister, was elected seventh President of Transylvania University.

In the fall of 1842, the University being considerably run down, especially the literary department, it was placed under the control of the Methodist church, and the celebrated Bishop Henry B. Bascom, D. D., became its president. Under Bishop Bascom it prospered as it had not done for years, but upon his resigning in 1849 it reverted again to the State. Prof. J. B. Dodd, well known as the author of a number of mathematical works, upon Dr. Bascom's resignation acted as president *pro tem.* until the reorganization. Prof. George Robertson, Geo. B. Kinkead and Francis K. Hunt, occupied the chairs in the Law College.

In 1856 the University was reorganized, and there was added a Normal school under the patronage of the state, for the support of which the legislature appropriated \$12,000 per annum.

Lewis W. Green, D. D. was called to the presidency, and on March 4th it opened with eighty pupils.

Dr. Green was a Presbyterian minister; for some time he had attended the Transylvania University, graduated at Centre College and Princeton Theological Seminary, and spent two years as a student in the Universities of Bonn and Halle. He was a man of great learning.

After two years the State withdrew the yearly appropriations for the Normal school, and Dr. Green accepted the presidency of Centre College.

In 1859 the Medical faculty was composed of Drs. Ethelbert L. Dudley, S. L. Adams, W. S. Shipley, B. P. Drake, S. M. Letcher, H. M. Skil'man, and J. M. Bush. At the beginning of the war it was dissolved. During its existence it conferred the degree of M. D. upon nearly two thousand graduates.

During the war, the University, which had been gradually declining for many years, became almost dead, the academical department only lingering under the management of J. K. Patterson, the present able President of the Agricultural and Mechanical College of Kentucky University.

In January, 1865, the trustees conveyed the entire property of Transylvania University to Kentucky University, and the latter was removed from Harrodsburg to Lexington. They were consolidated, and Transylvania became a thing of the past, although, by a statute of the Curators of Kentucky University, the graduates of Transylvania are recognized as Alumni of our University.

Mr. Ranck says: "The record of Transylvania, both at home and abroad, is a proud one. Among the names of her thousands of graduates, appear those of Jefferson Davis, Thomas F. Marshall, Dr. B. W. Dudley, Richard M. Menifee, John Boyle, James McChord, Dr. Joseph Buchanan, Richard

M. Johnson, John Rowan, W. T. Barry, Jesse Bledroe, C. S. Morehead, Elijah Hise, "Duke" Gwin, C. A. Wickliffe, and a host of others—with Cabinet officers, Foreign Ministers, Governors, Generals, physicians, divines, and men of every grade and business of life. There is scarcely a town of any size in all the West and South that does not contain one or more of her graduates. The power that Transylvania has exerted will be felt for generations to come."

We have given but a brief, dry outline of the fortunes of old Transylvania, but in the hope of awakening among the students of Kentucky University an interest in the history of a grand old institution, whose memory should be forever cherished in its strong and growing offspring.

THE OLD BACHELOR.

We have always had an inveterate antipathy, and a supreme contempt for this species of the human race. To the great annoyance of his own sex, and in antagonism with the instinctive desires of mankind generally, this species is still extant. Indeed his name, at the present day, is Legion. He is not an exotic. He is indigenous to the soil of every country. Latitude and climate exert but little influence over his existence. We appeal to "Old Maids," and even to the *irreproachable* veracity of young Maids, for the confirmation of our opinion. The bosom of the Old Maids heaves a deep sigh, and in melancholy accents echoes—"it is *too* true." The "*junge Frau*" answers in a somewhat impetuous and indignant tone, "that is the fact." Yes, he is a spectator, not only at modern places of resort, but was charmed with the exhibition of old Grecian Games, though he seems, fortunately, to have escaped the satire, which he always so richly deserves. The discriminating attributes, of old, seem to remain with him. He still attends circuses and menageries, if carrying water for the elephant will admit him. Fairs are rather expensive for him, but by beginning to anticipate at an early date, he can lay up money enough for such occasions, and can afford to spend a few cents for his favorite nourishment, ginger-bread, etc.; and if not too rigidly temperate, indulge in a glass of lemonade. While there none see more of the fair sex, or enjoy themselves better than he, under the felicitous reflection that it cost him nothing. Visiting Floral Hall, he sees nothing worthy of his attention, far less of his admiration. Such articles, he thinks, might interest silly women, and weak-minded men, who unsex themselves by discoursing fluently on the lovely magnolia, the snowy-white tulip, the fragrant pink, the blooming rose, the modest violet, etc. He has friends and loves to talk with them. He discusses, at detail, the disadvantages of married life, the extravagances of womenkind, the disturbing circumstance of squalling brats, the superior intellect of man, and so on, demonstrating beyond all controversy, that they have no just conception of these subjects whatever. His highest idea of woman is that she is a convenient institution to sew buttons on a shirt, well-adapted

to darn curious looking old socks, to patch old coat sleeves, etc., ad infinitum.

The Old Bachelor is a queer animal. Though rather shy, he will mix with the human race, and appropriate to himself a large share of their luxuries, especially when it cost him nothing. I would advise him to retire to the forest primeval, where as a connecting link between man and monkey he may find a suitable situation, and breath a congenial atmosphere.

Some extracts from his scrap book may not be uninteresting to those who have a prurient curiosity. The two following rich gems will serve to illustrate happily his meager appreciation of the excellence of the fair sex:

"Adam laid him down and slept, and from his side,
Woman in her magic beauty rose,
Dazzled and charmed, he called that woman bride,
And his *first* sleep was his *last* repose."

Again:—

"Men dying make their wills, but wives
Escape a work so sad.
Why should they *make what all their lives*
The tender dames have had."

The following distich is a graphic version of the Old Bachelor's theory of the Sublime, the Good and the Beautiful:

"I'll vow old Bachelor's Hall is the best,
Be drunk or sober, you can *lay* down and rest."

Isn't this a superior advantage? Who would deny himself the pleasures consequent on a life of celibacy? We are spending too much time on so unworthy a subject. We are not addicted to giving vent to harsh expressions, nor do we like to entertain cruel thoughts, but if an Old Bachelor be not converted from the error of his way, if he be inaccessible to kind and sober remonstrances, if he be inexorable to the influences of *inspired* instruction, if he prosecute his devious course in life, regardless of the expostulations of Heaven and friends, we give it as the veritable conviction of our heart, that *he* will be better off, and society vastly ameliorated when he meets with a speedy death, a deep grave and no resurrection.

"Let *sinful* Bachelors their woes deplore,
Full well they merit all they feel, and more."

LETTER FROM BETHANY COLLEGE.

Messrs Editors:

Through the kindness of a few of your subscribers in this place, I have had the extreme good fortune of obtaining now and then a perusal of your most excellent paper. Being a person that always did detest newspaper sponges, I came to the conclusion that the best thing that I could do would be to subscribe immediately, and inform your readers of my high appreciation of your journal of literature. I think I express no servile flattery when I make the assertion that the "COLLEGIAN," for pure classical productions, is excelled by no college paper in the land. Bethany

College, some two years ago, could boast (?) of a college paper, but her glory in that line hath departed, for the defunct journal now "sleeps 'neath the willow by the stream," and in the language of one of its subscribers, it is better for it to sleep than to rise Phoenix, like. Notwithstanding the loss of so valuable an auxiliary as the "Guardian," Bethany College is in a higher state of prosperity to-day than it has been for ten years. Nearly every week that has passed for months has brought additions to our list of matriculates. This should be joyful information to many of your readers; as the interest of Bethany College and Kentucky University are so closely allied that the progress or retrogradation of the one must necessarily affect the other. There are three literary societies connected with our college, i. e. "American Literary Institute," "Neotrophian," and "Adelphian." The latter is devoted exclusively to young men preparing for the ministry. Washington's birthday was celebrated in our usual literary and patriotic manner. Seven o'clock on the evening of that day found a large and appreciative audience, collected together to listen to what is considered the ablest representatives the societies can place before a criticising public. Prof. Loos, the presiding officer of the evening, after invoking the throne of Divine Grace, introduced as first speaker of the evening J. E. Dunn, of Virginia, representative of American Society. Subject, Washington. Mr. Dunn contrasted the purity of Washington's life with some of our latter-day politicians, not failing to give a passing salute to the Credit Mobilier. His speech was well received by the audience. Mr. E. D. Shreve, of Ohio, a representative of the Neotrophian Society, followed Mr. Dunn. He showed what, in the different ages of the world's history had been the chief means which had tended toward raising man from a low and abject condition to one which placed him on his feet, conscious of his ability to rule and be ruled.

Mr. A. McClean, of Prince Edwards' Island followed Mr. Shreve as the next representative of the American Society. Mr. McClean has for years had the reputation of wielding one of the mightiest pens in college. I am happy to say, that on this occasion Mr. McClean fully sustained his reputation. The subject of his oration was the decay of human greatness. The purity of his language and the elegant manner in which he expresses his thoughts, charms and fascinates the ear. If his delivery could compare with his writing he certainly would have but few equals, and no superiors. It would have been evident to a stranger from the rounds of applause which greeted the mere introduction of the fourth and last speaker, that *the orator* of the evening was yet to come. The applause did not cease for some time after J. B. Clark of Kentucky, a representative of the Neotrophian Society, appeared before the audience.

Mr. Clark, by taking Republicanism for his subject made a happy selection. His speech was no political harangue. Not an effort, which, while receiving the applause of one section of country would also gain the deserving hiss of another. It

was not a composition replete with disgusting bombast, but a production in which the language was pure and simple, the sentiment lofty and noble, the logic clear and concise. The censure of aristocracies and monarchs, as well as the patriotism which pervaded the entire composition, increased the admiration of the appreciative audience. His delivery was characterized with that grace, ease, and elegance, so necessary for a pleasing speaker and a popular orator. His speech has been pronounced by competent judges, and by our oldest citizens, decidedly the best effort that has been delivered on such an occasion for a number of years. Mr. Clark for the past year has been one of our best students. By his gentlemanly and courteous deportment he has made many warm friends. A conversation with him of only a few minutes will show any one that he has not forgotten his first love, as one of his chief idiosyncrasies is his continuous praise of Kentucky University. Please excuse my lengthy intrusion upon your columns. I would like ere I close to make a proposition to you; if your paper will be conducted in the coming three months with as brilliant a set of Editors as it has been for the last six, I will send you a club numbering at least ten. In hopes that you will perform your part of the offer.

I remain your friend, M.

We thank the writer of the above, and would be very much pleased to have a letter from Bethany College every month.

Modesty will not permit us to guarantee future editorial ability; we will endeavor however not only to keep up the character of the COLLEGIAN, but to improve it, and hope this effort will warrant our correspondent in getting up the club of subscribers. EDITORS.

Our Boys.

(Arts.)—J. MCKINNEY is farming near Winchester.

(A. & M.)—HEFFNER, Wm. is engaged in business in Shreveport, Louisiana.

(Arts.)—MOORE, W. G., is attending the University in Lexington, Virginia.

(Arts.)—The candidates for graduation in the College of Arts this year, are Messrs. W. S. Jones, J. B. Jones, W. F. Galbraith, G. W. Yancy, and W. C. Graves.

(Arts.)—POTTER, D. M., has withdrawn from the College, and is thinking of returning to his home in Jackson, Miss.

(A. & M.)—K. H. and S. M. TAYLOR are farming in Arkansas. The latter expects to return to College next session.

(A. & M.)—GRAHAM, W. O., remembered by many and disliked by none, is at home in Cass county, Mo., enjoying good health.

(Arts.)—COLEMAN, J. W. John, better known at College as "Big" Coleman, is now conducting a farm near Lexington. Says he enjoys the business better than studying Analytics. His brother, George ("Little" Coleman,) still keeps the ranks.

(A. & M.)—BULTON, T. R., is at home near Westport, Ky.; will return to College next year.

(A. & M.)—CARDEN, J. S., at last accounts was employed in the shops of the Virginia & Tennessee Railroad. His address is Lovely Mount, Va.

(A. & M.)—SMALL, D. P., is engaged in the noble pursuit of agriculture, near Germantown, Tenn. We hear from the "Sergeant Major" occasionally, but should be most happy to see him once more in Lexington.

(A. & M.)—TAYLOR, SAMUEL. When last heard from "Sam" was engaged in agricultural and other pursuits, particularly the latter. We have not heard the young lady's name.

(A. & M.)—STOKES paid us a short visit last week. His school is just out, and was on his way to take another at Pine Grove, a few miles from Lexington, on Cincinnati Railroad.

(Law)—BOARD, C. A., is at home in Breckinridge county, teaching the young ladies "Blackstone," and supplying his town with "common" gas at a very low price.

(Arts.)—BRUCE WOLVERTON has gotten well of the measles, and is attending his class again. This complaint is getting to be about as common as were the mumps last year.

(Arts.)—MYRES, T. M., passed through our city a few days since, on his way to his home in Tennessee. Mr. Myers is just recovering from a severe attack of illness, and is going home to recruit his health. He intends re-entering the University at its opening next September.

(A. & M.)—FLOWER, S. R.—It is with great pain that we record the death of another of our fellow-students. Samuel R. Flower died at the residence of President Patterson, on Thursday, March 13th. A more lengthy notice of his death and burial is given in another column.

(A. & M.)—JAMES MARION BROOKS, who was a member of the A. & M. College in 1867-68 writes us from San Buenaventura, Cal., stating that he has just been elected to the office of District Attorney, after a well-contested campaign. We have no doubt that his friends, many of whom read the COLLEGIAN, will be pleased to hear of his success.

(Arts.)—M. D. CROW is at present engaged in business as a real estate agent in the flourishing city of Pueblo, the metropolis of southern Colorado. All his many College friends will rejoice to hear that he is prospering in money matters, and has by no means left his literary tastes behind him. He begs leave to announce that despite very formidable *mustachios* and *imperietles*, he still rejoices in the appellation of "Mat."

72. (Bible.)—LYLE, T. J.—We have received a notice of the marriage of this gentleman, which took place in Collierville, Tennessee, on the 19th of Feb. We have before us a list of those who were present, but our space will not admit of its insertion. Mr. Lyle is well known among the students of the University, and especially among those of the Bible College, of which he was a member. He was also in the first corps of editors of the COLLEGIAN. We wish him every happiness.

(A. & M.)—LORD, JAS. A. Previous to Jan. 1st our young friend Lord, was occupied in "teaching the young idea how to shoot," near Ruckerville, in Clark county. He was expected in Lexington at the beginning of the present term, to enter the Bible College. We have grave misgivings in regard to friend Lord, as we are

not quite certain that he is not even now being "lorded over" by one of those six pretty young ladies with whom he went black-berrying last summer.

(Arts.)—MARTIN, W. H., is now preaching in Palmyra, Mo. Will intended to have gone to Australia last summer, after leaving College, but from some cause unknown to us, he didn't go. He purposes carrying his intention into action next summer. Australia is, to us, one of the most remote portions of the earth, and the journey thither, besides the tediousness of long traveling, is exposed to the dangers of an almost unbounded stretch of sea, and we think that any young man who, like Mr. Martin, sacrifices home and friends, to go there for the purpose of spreading the gospel, is deserving of the highest commendation.

(A. & M.)—PARRISH, PETTES is running his mother's farm, near Christiansburg, Va. Pet. is a noble-hearted fellow, and we wish him all the happiness and prosperity which we feel he so richly deserves. His room-mates came near "freezing out" several times during the past winter. "Pap" was gone and they had no one to take his place. Who could get up at 4, A. M., when the thermometer was below "freezo," and make fires like "Pap?" None. Who could "sweep up" and set things in order like "Pap?" No one. Who could induce the boisterous, merry-making "younger members" to be proper and decorous on Sunday like "Pap?" No one. Hence the "mourning and lamentation" of room-mates, of his club, and, indeed, of all Deanville.

(A. & M.)—OLIVER, THOS. is living with his father on a farm, in the neighborhood of Williamsburg, Mo. Genial, kind-hearted Tom Oliver "of ours." None knew him but to love him. His smiling countenance will long be remembered by the boys at Woodlands. Tom left us rather unexpectedly, and he was always greatly addicted to the society of his fair friends, we are inclined to think that a certain event will ere long fully justify the apprehensions entertained by some of his companions on the eve of his departure from college. The following "acrostic," written on that occasion, by a true prophet in "Israel," and a "Joick," need no explanation:

Thomas, why so bent on going?
Has some breeze of love been blowing?
On beyond the western water,
Move you after some one's daughter?
Ah! dear Tom, I fear you'll rue it.
Stay, dear Thomas—don't you do it!

University News.

There will be an open session of the Philothean Society, Friday evening, April 11th.

We learn that we are to have a new fence around the Campas, as the result of our growl last month.

The Senate of the University met about two weeks ago. We suppose part of their business was to award the honors, but we have not heard who are the fortunate ones.

A freshman received the subject, "The brightness of a lighted room," to represent by hyperbole. The following was his rendering, "The light in the room was so brilliant that the old woman had to tie a rag over her eyes."

Mr C. B. Edgar has resigned his position as editor from the Philothean Society, and Mr. J. D. Batson has been elected in his stead. We do not intend, however, to give Mr. Edgar up entirely, for he has consented to remain in the corps as chief, and our readers will still be favored with productions from his gifted pen.

... The season for base ball has come again, and the boys are improving the time. Almost every evening we can hear the cheers of spectators and the shouts of the players. A match game between a club of College students and one of city boys, was played on Saturday 22nd inst, and the former gained an overwhelming victory.

... A student, who had more religion than experience, was on a visit to a friend in the country, and at the table, was asked to give thanks. Of course, he complied, and got along very well to the close; but here he was at a loss. He didn't know how to wind up his petition. He hesitated, and was about to give up in despair, when he remembered his usual form of closing a letter, and gasped, "Yours very truly. Amen." An almost audible smile was the only response from his companions.

... Two students, who sometimes spend an evening at Hocker College, were recently seen returning on a cold night with their overcoats on their arms, the girls having been taking lessons in needle work while the boys were in the parlor. At another time, the young ladies, thoughtlessly, let fall some cayenne into the hats of the gentlemen. They have concluded, hereafter, to take their hats and overcoats into the parlor with them.

... The Senate, having had a recent opportunity of seeing the students in a procession, have determined to have them march in procession at every commencement. This was decided upon at their late meeting. We have thought much on this matter of late, and we think it is an outrageous movement. Why, it will be too intolerably warm to walk so much. Besides, it is shocking to our modesty to think of being put on exhibition that way; and, worse than all, we can't enjoy the society of the ladies on that day. But, boys, let us submit, in meekness, and, when the time comes, look our prettiest.

... TEXAS JUSTICE—LYNCH LAW IN MINIATURE.—An American citizen of African descent, who was employed by some of the A. & M. Students, had acquired the habit of appropriating small pieces of property of which he stood in urgent need, without so much as saying, "With your leave." His employers were not at all pleased with this mode of procedure; but instead of mildly remonstrating with him, and hinting that such things are opposed to all rules of etiquette, they resolved to teach him a lesson he would not soon forget. Accordingly they took him out one night when we would not be mortified by the gaze of a taunting public and administered a rebuke in the shape of an unmerciful flogging. This is a fine example of Texas justice—for all the participants were from Texas. While there is one commendable feature—that is, their regard for the boy's feelings in giving the rebuke privately—it was, we think, a little too rude. It ill becomes students to act thus towards offenders. They should remember that the professors constantly need an example of forbearance and long suffering before them, and should act accordingly.

... OPEN SESSION OF THE PERICLEAN SOCIETY.—On Friday, 21 ult., a fine audience was gathered in the Periclean hall to witness the exercises of the evening. The house was called to order by the president, Mr. Hinton, and the exercises were introduced by a declamation, delivered with good effect, by Mr. Riley. This was followed by another declamation by Mr. Chew. Mr. Campbell, then delivered an oration on the subject "Regeneration through Dissolution." His thoughts were well conceived, but the expression could have been improved a little. We think, on the whole, his address was a little too profound for a mixed audience. Perhaps, there were but few present that appreciated fully, Mr. C's effort. Attempting to be deliberate, he became

a little tedious in his delivery. The result of this was of course to diminish the effect of his oratory.

The audience was entertained the next hour by a debate conducted by Messrs. Ammerman, and McIllean. The former affirming and the latter denying, "that the execution of Louis XVI was beneficial to France." Such energy and ability were displayed by both the gentlemen as to show that each is well practiced in the art of debating. We have heard many compliments on their effort, and we do not think they were undeserved.

The "Owl" was then read by its editor, Mr. Burnside. It had some witticisms and spicy articles in it, but there was a preponderance of solid matter. While this is really commendable, such an audience as is generally assembled at these open sessions, do not appreciate it.

The exercises were interspersed with music from "Saxton's band," which contributed greatly to the entertainment of the evening.

They come to have fun and are disappointed if they do not find it.

... "A college should cherish the spirit of work, and every student should feel a sense of honor for his college, as delicate and as strong indeed, as he feels for the honor of his own father's family. There should be an enthusiasm, not boisterous and demonstrative, but quiet and earnest, and for this reason attended with the highest and best results in the way of success."

Let every student in the University feel that this extract is addressed to him, personally, and let its effects be to produce in him a deeper interest in his college, and especially in its paper.

... A prep. in writing the Greek for "all women," used the masculine adjective instead of the feminine. "Ah!" said the professor, when he came to the exercise, he had put *pantaloons* on his woman instead of *pantelets*.

A professor was lecturing on the pleasure derived from the sense of touch, when a freshman asked professor what kind of accusation is felt when a fellow is kissing a pretty girl?"

... "Professor," inquired a freshman, "what is the meaning of 'more anon,' at the close of an article?" It means 'I will bore you again.'

... Students, when you have any books or magazines to have bound, remember that the COLLEGIAN office is the place to have it done.

... Let our students show their appreciation of those who advertise with us, by dealing with them, and let them know that as long as they patronize us we will patronize them.

... Some of our students have said that they intend to take the COLLEGIAN as long as it lives. This is a noble resolution. Let all of them, or even half do that and it will never die. It is due the paper not only that every alumnus, but that every one attending the University should take it.

... College Journalism became a necessity. Our friends all admit this, and now let them prove their faith by their works by immediately supplying themselves with a copy of the COLLEGIAN.

... Prof. Neville, as many already know, is at work on his Greek Grammar, and proposes to bring it out by and by. He intends to make it as intensely practical as possible. This will, indeed, be an admirable feature in the work. Too many authors of grammars have sacrificed the practical value of their works to brevity. Both these qualities are very necessary and should, as far as practicable, be united. All who are acquainted with Prof. Neville's attainments will recognize his ability to

produce a valuable work, and will anxiously await its appearance.

Among the Colleges.

The Baptist of Kentucky are about to establish a college for the education of colored preachers.

The last report of President Elliott, of Harvard, discourages the compulsory attendance upon recitations, lectures and religious exercises.

The University of Virginia confers no honorary degrees. Its Masters degree is only given after a successfully-passed examination.

Philadelphia is asking the legislature for two hundred thousand dollars for her University and Professional School.

Dr. Edward H. Clark, Dr. Oliver Wendell Holmes, Professor Agassiz and professor Elliott, take ground against the co-education of women with young men.

The income of the University of Michigan is \$76,000; while its expenditures are \$92,000. The studies of the Senior year, in the University, are to be elective. — *College Herald*.

Phillips Exeter Academy, from which Harvard receives a large part of its students, was founded ninety years ago. It has had only two principals, Dr. Abbott, who served half a century; and Dr. Soule, who has just resigned, at the age of seventy-eight.

Seven hundred Japanese are maintained at school in this country, at a cost to their Government of \$1,000 each per year. One of them in New Haven, having been insulted by one of his classmates, politely sent a note to his teacher, requesting permission to kill him. — *Miami Student*.

In England an annual revenue of \$850,000 is spent on about two thousand students at Oxford and Cambridge. Of these two thousand, more than half, may be said to learn nothing worth learning, but spend three years in arriving at the degree of a B. A.

James H. Coffin, LL.D., Prof. of Mathematics and Astronomy in Lafayette College (Easton, Pa.) died recently, at the age of 66. He was one of the ablest Mathematicians in the country, and the author of several works on Meteorology.

Jules Simon, the Minister of Public Instruction, recently attacked the system of teaching Latin in the schools of France. The practice of writing verses and themes ought, he thinks, to be totally abolished, and the time thus consumed for the "barren purpose of writing crabbéd lines in motley Latin of all ages" should be devoted to reading the best authors.

I am convinced from personal observation that the best classical schools of Great Britain to-day, stand below the best in the United States. The instruction in Westminster, Edinburgh, Rugby and other famous schools, is not so good as in Boston, Andover, Providence, New Haven and several other places in this country. In Germany alone is the classical education superior to that of this country; and even there, the superiority lies mainly in the extent of the curriculum, rather than in the method of teaching, and the quality of the education. — *Prof. Boise*.

A college diploma is of no value at all, except as it

represents a certain amount of hard study, continued long enough to give the student a profounder knowledge than is obtained by merely learning the names of things, and covering as far as possible all kinds of learning. Other things being equal, the boy who studies for seven years will make a more capable man than the one who studies only for five, irrespective of the diploma received; while it is always to be remembered that the most valuable lesson taught at the best of our institutions of learning is the art of study. — *N. Y. Evening Post*.

Among our Exchanges.

The *Western Collegian* has our thanks for the compliment paid us. We have been looking about, and when we can find a competent correspondent who has the time to spare, and will accept the position, we will accept their offer.

The *Kentucky Military Institute Magazine* in response to our little criticism in the February issue, come at us in horrible verse and worse prose; some three pages of the former and four of the latter. After studying it attentively for some time we were unable to make head or tail of it. The boys must have been excited and these must have been some more of those "lines I wrote in haste." The game is too small; we give up the chase.

Harper's Bazar.—This is truly a popular paper with the ladies. We know it is from the fact that we can scarcely get a glance at it before some of our lady friends gobbles it. Sometimes we are waylaid on our way from the post office, and have to surrender it up without having an opportunity to even look at the funny pictures upon the back, much less to read its pleasant stories and miscellaneous matter. The patterns that appear to the masculine sex like the plot of a complicated survey, seems to be thoroughly understood and appreciated by our fair sisters, and they pronounce them "perfectly lovely."

Political System of the United States.—The above is the title of a volume written by John R. Collette, B. L. Member of the bar of Washington City, and formerly a student of Kentucky University. Collette is, we believe, doing well in Washington, and we hope his book will have the sale that it deserves. It should be in the possession of every law student in the University. Send for it.

His card will be found on our cover, and we solicit for him, as an old University student and an able lawyer, any business that our friends may have in his city.

Harper's Magazine for April is received. This Magazine is perhaps the oldest and most widely known of any in the world. It was popular with us as far back as our memory can reach. Before we could read we remember spelling out the explanations to the humorous cuts that used to enliven its last page. Although it has of late years lost this peculiar feature, it still preserves its position in our affection. It is always interesting and instructive, containing, as it always does, an infinite variety of matter, suited to every taste. For example, the April number has illustrated articles upon San Domingo, and Carrier Pigeons, and Porte Crayon's experience among the Mountains, besides an article upon the Ocean and its varied phenomena. Then it contains three continued stories from the pens of the very suns of romance, Charles Reade, Wilkie Collins, and Miss Thackeray. Besides all this and more, it contains short articles, such as that of M. S. Conway upon the Agricultural Laborer's Movement in England, "Horace Greely," by Junius Henri Browne; "Recollections of an old Stager;" "A Story told in the Drawing-Room," and "Voice and Face," together with a great number of

articles of a very interesting character in the Editors Easy Chair, and the Historical and Scientific Records.

.....*Littelle's Living Age*.—The numbers of *The Living Age* for the weeks ending March 8th, and 15th, have the following interesting contents: The Works of Thackeray, *Edinburgh Review*; Paganini (second paper), *Good Words*; The Sonnet, *Quarterly Review*; The Marriage of the Emperor of China, *Cornhill Magazine*; Force in Literature, *Saturday Review*; Madame de Sevigne, *Quarterly Review*; Sea Novels, Captain Marryat, *Cornhill Magazine*; Passages in the Life of a Bachelor, *McMillan's Magazine*; Wittenberg and Cologne, *Fraser's Magazine*; The Approaching Transit of Venus, *Spectator*; with instalments of "His Little Serene Highness," translated from the *Platt-Deutsch* of Fritz Reuter, and of "A Slip in the Fens," besides poetry and miscellany. The first number of January began a new volume and new series, with entirely new serials, affording an unusually excellent opportunity for the beginning of new subscriptions. The subscription price of this 64 page weekly magazine is \$8 a year, or for \$10 any one of the American \$4 magazines is sent with *The Living Age* for a year. Littell & Gay, Boston, Publishers.

.....*Popular Science Monthly*.—The April number of this periodical is received, and contains much that is very interesting. From the pen of Prof. Joseph Henry we have an article on the importance of the cultivation of science, followed by one from Prof. John Le Conte on the Nebular Hypothesis.

In an article entitled "Barbarism in English Education," by E. E. White, we find a complete account of the recent newspaper controversy in England in regard to the system of discipline used in the academies, such as Eton, Rugby and Winchester. These schools are, to a great extent, governed by student monitors, who are, it seems, allowed to use the rod most unmercifully upon their juniors. A recent case of barbarous ill-treatment has caused not a little excitement, and will probably lead to the abolition of the system.

Gustave Lemaitre gives us an intensely interesting article upon "transfusion of blood." Herbert Spencer contributes another chapter on Sociology, this time upon the "Bias of Patriotism."

We find these papers of Spencer's exceedingly attractive.

In this number are the addresses delivered at the farewell banquet to Prof. Tyndall, by Dr. Jno. W. Draper, Prest. White, of Cornell, and Prof. W. H. Brewer, of Yale.

This number closes volume second, and now is the time to subscribe. All who wish to keep pace with the rapid strides of science in Europe and America, should read the *Popular Science Monthly*.

Miscellaneous.

One blessing of life, my dear friend, is—to give.

There are just two things in this life for which we are never prepared, and they are twins.

"Them soldiers must be an awful dishonest set," said an old lady, "for not a single night seems to pass that some sentry is not relieved of his watch."

A dandy inquired at a fruit stall: "Are these apples fit for a hog to eat?" "Try one and see," said the woman.

A Junior, known to be a disciple of old Sancho, was asked in English literature: "Who was the great-

est composer?" He answered, with a yawn, "Sleep!"

"Do bats fly in the daytime?" asked a teacher of his class in natural history. "Yes, sir," the boys replied. "What kind of bats?" asked the astonished teacher. "Brick-bats," yelled the boys.

Irate individual at a restaurant—"What do you call that confounded stuff?" Waiter—"It's bean soup, sir." Customer—"No matter what it's been; it's nothing but water and grease now."

A stranger at New York, seeing a lady driving, and her groom with folded arms behind, thought "that nigger must pay that nice-looking girl a pile to drive his carriage for him."

A correspondent asks a daily paper whether it believes "that a woman could endure a college course of study." The paper responds that "the woman who can endure the society of the average young man of the period, can endure anything."

A boy in Danbury was told he should always try to cheer the aged, and tried "three times three and a tiger" on his grandmother, Christmas morning, and the old lady was so startled that she spilled a boxful of snuff on him. He looks upon the beauties of nature with his left eye now.

ZOOLOGY CLASS.—Professor.—Mr. B., please give the common names for the different varieties of the *felis catus*.

Mr. B.—The Maltese, the white cat, the black cat, and the—the—Tom cat.

Professor.—Sit down!—Tripod.

Kate Staunton, in her lecture on "The Loves of Great Men," asserts that planets revolve around the sun by the influence of love, like a child revolves about its parent. When the writer was a boy he used to revolve around his parents a good deal, and may have been incited thereto by love, but to an unprejudiced observer it looked powerfully like a trunk strap.—*Danbury News*.

A young lady teacher in Lawrence Sunday-school caught a boy smiling last Sunday. Said she: "What are you smiling at, Johnny?" "Nothing, mum," was the answer. "I know better," said the teacher, severely; "now tell me what is was." Johnny looked frightened as he stammeringly said: "I—I-s-see yer n-newspapers s-sticking out, mum." The teacher sat down suddenly and arranged her things.

A commercial traveler in a Western city handed a merchant upon whom he had called a portrait of his betrothed, instead of his business card, saying that he represented that establishment. The merchant examined it carefully, remarked that it was a fine establishment, and returned it to the astonished and blushing traveler, with a hope that he would soon be admitted into partnership.

Mr. Ruskin now writes: "I was obliged to write too young, when I knew only half-truths, and was too eager to set them forth by what I thought fine words. People used to call me a good writer then; now they say I can't write at all; because, for instance, if I think anybody's house is on fire, I only say, 'Sir, your house is on fire;' whereas, formerly I used to say, 'Sir, the abode where you probably passed the delightful days of youth is in a state of inflammation;' and everybody used to like the two p's in 'probably passed,' and of the two d's in 'delightful days.'"

1872. Autumnal Importation. 1872.

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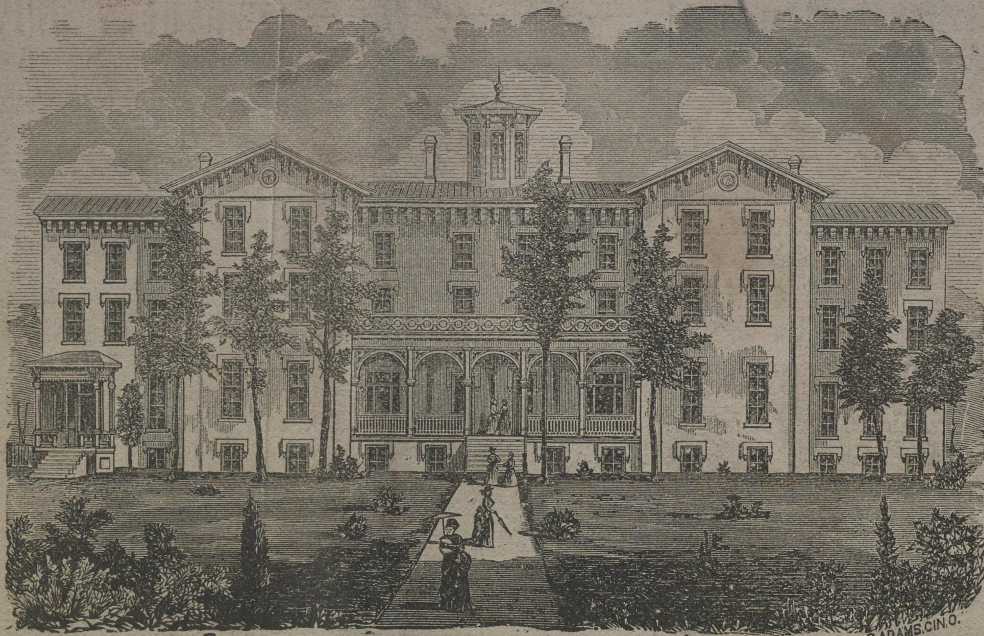
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