

THE MARYVILLE STUDENT.

SEMPER SURSUM.

Vol. I.

Maryville College, May 1876.

No. 8.

CHAINS.

By Miss S. M. S.

See the children with the chains,
Flower chains
What a world of merriment
they're having for their pains
They have taken in their making
This glad some day of spring,
While the echoes they are waking
With the noise that they are
making.
Cause both wood and dale to ring.
'Tis but play, play, play,
All the livelong day of May,
With the treasures they have gath-
ered in the groves and in the lanes,
Forming chains, chains, chains,
Chains, chains, chains, chains;
Forming buttercups and daisies
into chains.

Hear the tinkling of the chains,
Golden chains,
Tinkling out the story long how
fashion's king now reigns.
Loops of gold from foreign shore,
Links from California's ore,
All with matchless beauty wrought
So skillfully,
Are for many dollars bought
And by fashion's devotees and
subjects sought
Eagerly.
Gold now takes the place of flow-
ers,
Vanity the fragrant chains of
childhood's happy hours
Has thrown by,

And they lie
Withered, while their charms fast
waned,
Giving place to golden chains;
To the donning and admiring
Of the bright new chains,
Of the chains, chains, chains, chains,
Chains, chains, chains,
Of the new and bright y shining
golden chains.

Hear ye now of stronger chains.
Habit's chains.
How much woe and bitterness each
added link contains!
Ah! the story sad and old
Of one's selling self for gold,
Never, never would be told,
Were it not for habit's hold
Fast and strong.
First, the chains, like those of flow-
ers, can be borne quite easily,
But each new day brings new pow-
ers and one wears them wearily,
Till at last they tightly bind him,
Winding closely round and round
him,
Stealing slowly all his power,
So that in temptation's hour,
He quite gives up himself to wrong.
Oh! ye chains, chains, chains,
Dark and deep and lasting stain;
Ye do leave
On a heart once light as air,
On a character once fair,
Till the cruel curse of thine they
did receive.
Captives, held in habits grasp,
Time is passing
Quickly passing,

Rouse! thy shackles now unclasp;
Now, while still sweet hope is thine,

While those near thee
Lead and cheer thee.

Beg thee trust in power divine.
Even angels seem to beckon, seem
to call thee from those chains,

Habit's chains.

From the chains, chains, chains,
Chains, chains, chains, chains,
Oh! now leave them, flee the bond-
age of those chains

Hear the clanking of the chains,
Iron chains.

From the walls of dungeons dark
there echo those refrains.

In the sadness of their tone
We may nearly hear the moan
Of some poor prisoner atoning for
his crime.

And every clank but tells
The lone ones within the cells

Of the time.

When they left the path so narrow
For the path that leads to sorrow

And to sin.

How they wandered, wandered,
wandered

Far along those paths of sin,
And so seldom stopped and pon-
dered.

Till the prison shut them in.
Shut them in to sad, sad thoughts
with iron chains.

Iron chains, chains, chains chains,
Chains, chains, chains;

Hollow echoes seem to answer;
"Prison chains."

College Friendships.

BY D. W.

A noted British poet has spoken

disparagingly of the intimacies formed by the young engaged in study. Perhaps facts lean toward his gloomy view of the subject. Too often when separation has taken place there is no practical interest in each other's welfare. But this is what should not happen. A common pursuit generally begets a strong feeling of fellow interest and sympathy, and why could not this be as marked among students as among other classes of persons. Students owe much to each other. Associated mind always advances much more rapidly than isolated mind. The student will, in his first year at study, do more effective thinking than in all his previous life. Mind infringes upon mind. The flint and steel in collision do what they could not when apart.

Nothing else so stimulates as does mind itself. Students in some respects owe more to each other than to their books or their teachers. Why then should they ever cease to rejoice in each other's prosperity? Rivalry is chargeable with much of the evil. This is a bad tree and bears bad fruit. An other thing which will account in part for the evil we deprecate, is the fact that students both male and female generally fall into line with the rest of mankind and commit matrimony. This in many instances serves to cool old friendships. Writing to an unmarried person we write to only one, but when we write to one married we virtually write to two, and this in too many cases takes away much of

the pleasure of correspondence. A father when asked if he had a daughter, replied "I had one once but she is married." He spake for many, but we cannot afford to drop friends whose sole offence is getting married. A world in purchase for a friend were gain. Hold on to old friends. Old wine is better than the new.

Style.

By D. M. W.

In the external world **vanity** is seen everywhere. No two cherries pendant upon the same stem—no two beans from the same pod are precisely alike. Among the millions of persons constituting the human family, no two are so alike as not to be easily distinguishable by the practiced eye of one familiar to them both. The mother who has, for a score of years, watched over twins of the same sex no longer notices their resemblance, but rather the points in which they differ. So is it in regard to minds and the products of mind. No two minds have precisely the same movement. Each has its peculiar gait by which it is distinguishable from others. "Vanity is the spice of life that gives it its flavor." It would be intolerable to be confined to any one style of composition though that style were artistically faultless. The farmer who after hearing Webster at the laying of the corner-stone for Bunker-Hill Monument, declared that his every word weighed a pound, would not

like to be loaded down with so much weight every day of his life. Style may be in some cases measurably the result of accident, but more frequently is determined by native texture of mind. The mind which takes clear views of things will adopt a style marked by clearness and precision. The mind which is, itself, but a surface, and that too a warped one; will express itself in a way that may be termed loose and verbose. Moral character has more to do in determining style than is generally supposed. Conscience when awake and regnant will suggest forms of expression which will be exact in their signification. A rogue may use words to conceal his meaning, but an honest man has no use for words but to express his thoughts in sincerity. Wisdom weigheth her words, for like arguments their value is determined by their weight rather than by their number. The deeper one's convictions the more compact will be his style. Such men cannot afford to be misunderstood. The closing words of Luther at the Diet of Worms, Calvin's letter to Francis I. on religious toleration, and Milton's argument for the freedom of the Press, are instances in point. The adjective, that great enemy of the noun, in many a Sophomoric performance is not prominent in such specimens from the masters of thought. We like to meet with clearness in what we read. When we lay down an article, not quite sure of its meaning, we conclude that unless the obscurity result from culpable neg-

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ligence in the writer, then must either the writer or the reader be lacking in brain. Nor are we averse to the element of strength in what we read or hear. "Give me the line that plows its stately course, Like the proud swan conquering the stream by force" Beauty too is welcome everywhere, and nowhere more so than in the expression of thought. Its office is to attract admiration to that which is excellent. There are few things however more offensive to correct taste, than a speech or writing overloaded with ornament yet lacking in the elements of transparency and manly, forcible thought. One of the most remarkable of all the phenomena connected with literature is the fact that even great authors are unable to judge with anything like correctness as to the comparative merits of their several productions. Milton was perhaps the only man of his age who preferred his *Paradise Regained* to his *Paradise Lost*. Washington Irving had no idea how any one of his earlier efforts would be received by the reading world. The public, too, require time in order to arrive at a fair estimate of any new production. As the written or printed speech is the true measure of mind-power, so is it made easier to judge correctly of its real merits than in the case of a speech accompanied with the graces of oratory and assisted by much perhaps that is impressive in the speaker as well as in the accidents of time and place.

LOCALS.

On Thursday night, the 11th., there was a public exhibition of the different gasses, in the Chapel at which quite a large number of the friends of the college were in attendance. Hydrogen and Oxygen were shown in several striking experiments. On Saturday the 20th., a repetition of the above was given together with an exhibition of several Botanical views the Magic Lantern, which were very interesting. We think the students would not object to having these exhibitions more frequently.

The last College prayer meeting for the year was well attended, and all felt quite sad at the prospect of not meeting again for some time.

J. B. Porter was one of the delegates from the New Providence Church to the East Tennessee S. S. Convention at Athens. He reported a pleasant and profitable time.

The following of the graduates since the war were present during Commencement week; Rev's, W. F. Rogers, G. E. Bicknell, C. E. Tedford, T. T. Alexander, W. M. Mundy, C. A. Duncan, W. B. Brown, J. M. Taylor.

Address on the History of Maryville
College, before the Alumni, Apr. 25,
By Prof. CRAWFORD.

FRIENDS AND GRADUATES.—In compliance with your request made a year ago, I now present to you a brief history of our Alma Mater. As no citizen has a sure foundation for loyalty to his government, who is not conversant with its history, so no graduate can claim a lasting faith in his Alma Mater, who is ignorant of her establishment and growth. It is only by an acquaintance with her victories and defeats, her joys and sorrows, that we can enter into full sympathy with her founders and supporters. When we look at this beautiful Campus and see these magnificent Buildings, we must not forget that they rest on the prayers, the tears and the toils of more than half a century. Maryville College is no *new* enterprise, no *new* adventure without a history to claim the sympathy of the great and good. In age it stands with some of the best and most influential colleges of this country. Why it has not flourished like many of its contemporaries is not from any want of merit, but from its location and influences surrounding it. The civil and religious condition of this part of the country has been unfavorable to the growth of such an institution. During the greater part of its existence, public sentiment has been largely against it. But as it has truth for its cornerstone, it has survived all great adversaries and stands triumphant

in the midst of their ruin.

From the very first it has been a *religious institution*. It was founded in 1819 by Rev. Isaac Anderson, D.D., who was born, March 26th. 1780, in Rockbridge County, Virginia, ten or twelve miles from Lexington. When a young man, he came with his father and settled in Grassy Valley in Knox County, East Tennessee. He pursued his literary course in Virginia; his theological course was under Drs. Blackburn and Carrick in Tennessee. He was licensed in April 1802. by Union Presbytery, and shortly afterwards was installed pastor of Washington Church. As a pastor he labored faithfully, laying the foundation of a strong and useful church, which still bears testimony to the truth and honor of his divine Master. He also owned a fertile farm eight miles from Knoxville, on which he built a school-house, two stories high, with four rooms, which he called Union Academy, where a number of young men were educated, who filled positions of high honor and trust; among them was Governor Reynolds of Illinois. Of Dr. Anderson and his school, Gov. Reynolds says, "Nature bestowed on him great strength and compass of mind. This gentleman instructed a class of young men in his college, and preached every Sabbath to his congregation. This institution of learning was situated in a retired valley, where neither temptation nor vice made its appearance. A large spring flowed out from the rocks near it, and the whole scenery was charming." The

old people of that valley remember Dr. Anderson's work there, as that of a great preacher and a great scholar. In 1811 he left them and accepted a call to New Providence Church in Maryville. This opened to him a wider field, and revealed to him more clearly the sad religious destitution of the country. He labored with all his might, traveling up and down the country, preaching in log-cabins, school-houses, "often with no temple but the silent forest, and no pulpit but the stump of some fallen tree." In 1819 he organized the Second Presbyterian Church in Knoxville, and for ten years he went over every two weeks to preach. About this time he was deeply impressed with the religious wants of the country. The harvest was great but the laborers were few. It was a serious question how the people should be supplied with ministers of the gospel. He first applied to the Home Missionary Society, but without success. In 1818 he attended the General Assembly in Philadelphia, and before returning home he visited the Theological Seminary at Princeton, hoping to induce some of the young men about entering the ministry, to come to East Tennessee. Quite a number of them, at his request, met him in his room at the hotel. He then set before them in strong yet truthful terms, the great moral wastes of the country where he lived. He told them that multitudes there were as sheep having no shepherd, and invited them to look and see

the harvest ready for the sickle. But none of them would come. Returning home with that distinguished preacher, James Gallaher, he talked much on the subject, and resolved to begin the work of educating ministers on the ground where they were needed. Soon after his return he gathered a class of five, and a school of the prophets was opened in a small brown house on Main Street, not far from his residence on the lot now occupied by the Southern M.E. Church.

This was the beginning of the Southern and Western Theological Seminary, now known under the Act of Incorporation as Maryville College. Whether he began his work of instruction before submitting his plans to Synod, is not certainly known. The Synod of Tennessee met in Maryville in October of that year, and at that meeting a petition and a plan were presented by Union Presbytery for establishing a Southern and Western Theological Seminary. After revising and amending, the Synod adopted it. According to the plan, the Synod should determine the location of the Seminary. The Board of Trustees was to be composed of thirty-six members; two-thirds ministers, and one-third laymen, to be chosen by the Synod. Qualifications of the Professors were laid down. They were to be men not under thirty years, of good standing and of good report; men of talent and learning. The Synod granted the request and adopted the plan; but the location of the Seminary was not perma-

nently fixed. For the time, however, it was left at Maryville. Students from all quarters came, even from New England. Of the first class was Rev. E. N. Sawtell, D. D., who walked almost the whole way from New England to attend the school of the prophets. Many other learned and pious men were educated, such as Minnis, Craig and White. From 1819 to 1861 the institution educated and sent forth more than one hundred and twenty ministers of the Gospel. When the institution was founded, Dr. Anderson said; "Let the Directors and Managers of this sacred institution propose the glory of God and the advancement of that kingdom purchased by the blood of His only begotten Son as their sole object." This was the grand motive of the founder and surely it has been realized. Surely it was a religious institution, for it was founded by a religious teacher, was put under the care and direction of religious men, and was devoted to a religious object.

But let us notice another feature in the history of this college. From the first it seems to have been *an institution constantly in peril*. As Dr. Anderson had already begun the school in Maryville with fair prospects of success, and as he was the first to suggest and begin the project, we might naturally expect that the Synod would have let it remain at Maryville in compliance with his request. But such is not the fact. A committee was appointed by

Synod to bring in a report on the permanent location of the Seminary. Also it was resolved that the place of its permanent location should be determined at a meeting of Synod to be held somewhere in Middle Tennessee. The Synod met in Murfreesboro' in 1823. At this meeting the committee on permanent location made a report which provoked an earnest and animated debate. There was great diversity of opinion as to the most suitable place. Some wanted the Seminary located at *some* point west of the mountains. At the head of these was Dr. Blackburn. Dr. Anderson urged and defended the claims of Maryville. So great was the interest elicited, that the Legislature, then in session there, adjourned to hear the discussion between the two champions, Anderson and Blackburn. The contest lasted for several days, resulting in the appointment of a special committee, composed of Blackburn and Anderson, who, of course, failed to agree, and brought in separate reports. Dr. Blackburn's plan was discussed and rejected; and the important question of location was deferred till the next meeting of the Synod. Those urging a location west of the mountains were not agreed upon any particular place; while those preferring a location east of the mountains, were a unit on Maryville.

Dr. Blackburn seems to have been mortified by the decision of the Synod, and very soon after left the State. He finally went to Illinois, and laid the foundation of

that excellent Institution. Blackburn University. In 1824, at Columbia, the Synod decided that the Seminary should be permanently located at Maryville in East Tennessee. Thus we see a period of five years between the opening of the school in 1819, and its permanent location in 1824. During this period Dr. Anderson was going on with his school of the prophets. He was elected Professor of Didactic and Polemic Theology in 1819, and was formally inaugurated in 1822. These five years were full of anxiety. He and his friends were uneasy lest the Synod should decide to remove the Seminary to some other point. So when the Synod had fixed its permanent location at Maryville, they expected no more trouble on that question. But in this they were disappointed; for the decision was not satisfactory to those west of the mountains. They attempted at next meeting of Synod to overrule this decision by moving for a division of Synod. The plan was to petition the General Assembly to divide the Synod, naming that part east of the mountains, the Synod of *East Tennessee*, and the part west of the mountains, the Synod of *Tennessee*. This would have carried the Seminary west of the mountains. Those opposed to the scheme moved an amendment to the proposed plan, whereby the General Assembly was petitioned to call that part of the Synod east of the mountains, the Synod of *Tennessee*, and the part west of the mountains, the

Synod of *West Tennessee*. This is the reason why this Synod is called the Synod of *Tennessee*, rather than the Synod of *East Tennessee*; which, from its geographical position, would have been its natural and appropriate name.

But this was not the end of the perils through which our Alma Mater was called to pass. The Seminary was very poor, and in great need of funds to prosecute its work. In the year 1828, the Rev. Robert Hardin was appointed agent to go North to solicit funds. On his way he stopped at Danville Ky., and entered into articles of agreement with the Synod of Kentucky for the transfer of the Seminary to Danville. Instead of going on North, he went from Danville to Virginia and obtained the signatures of the members of synod residing in that State, to the articles of agreement. He thence passed down through upper East Tennessee, and obtained the signatures of all the brethren except Rev. Wm. Minnis. He then came to Dr. Anderson with his agreement and signatures. This was the first the Doctor knew of the movement. He took the papers and looked at them; read the names, and wept like a child,—and took up his pen and signed his own name to the articles, saying, “If the brethren, after all I have done to build up an Institution, are willing to give it away, I shall not stand in the way.”

Very soon after this the Board of Trustees was called together to consider the arrangement to trans-

for the Seminary to Danville. What they did, had to be done quickly; for the Synod was to meet soon and ratify as a body, what most of the members had agreed to individually. It was resolved, therefore, by the Board to raise \$10,000 to endow a Professorship, on condition that the Seminary should remain at Maryville; and in case of removal, the money was to revert to the subscribers or to their heirs. Three agents were at once appointed to raise the required amount, namely, Rev. Thos. Brown, Rev. Elijah M. Eagleton and Rev. Wm. A. McCampbell. The last went to Kentucky and returned without anything. Eagleton canvassed lower East Tennessee, and raised about \$800. Brown operated in upper East Tennessee, and secured subscriptions to the amount of \$9,000.

When Synod met, it decided to accept the subscriptions on the conditions proposed, and thus retain the Seminary at Maryville. Of this subscription about \$8,000 were collected; a part of which was used for the purchase of a farm for the Seminary, and the remainder was appropriated to the endowment of the Professorship of Didactic Theology.

The next great difficulty encountered by the Seminary, was in obtaining a charter. Before application was ever made to the Legislature for a charter, Dr. Anderson published several articles in the *Knoxville Register*, showing the importance and advantages of such an institution in a country enjoying a republican government. "He

expressly disavowed all intention of making the institution *sectarian* in any offensive sense." But the intent of those articles was most wilfully perverted by a class of citizens, for whose ignorance and wickedness we blush with shame. They declared that Dr. Anderson was advocating the union of Church and State; that he wanted Presbyterianism the established religion of this country; and, that the Southern and Western Theological Seminary was an engine of oppression; that its design was to send out missionaries who were to twine around the government, get into the State Legislature, have religion established, and overturn the civil and religious liberties of the people. One of these calumniators had the audacity to make these statements in the columns of the *Knoxville Register*. Nor did he cease his wicked abuse, until he received a reply from Rev. Jas. Gallaher, over the signature of Valde Timidus. The author of those abuses soon after became insane, in consequence, as some supposed, of the withering satire from Valde Timidus. It was amazing to see how those slanders were believed by the common people. For a time, no Presbyterian could get an office, not even that of Constable, just because he was supposed to be in favor of having Presbyterianism made the established religion of the country. The members of the Legislature, I am ashamed to say, were so impregnated with this falshood, that the Seminary was never able to obtain a charter till 1842.

The Calvinistic Magazine, of December 1827, makes this caustic remark:

"Many enlightened men in our State, have been staring at the Maryville Seminary, with dilated eyes, and 'running a screaming division on, what lawyers in England call, the four pleas of the crown' Murder! Fire! Treason! Robbery! Let the reader decide, whether such men have not displayed quite as much wisdom and acquaintance with the subject as the newly arrived foreigner, who, when encountering for the first time the American terrapin, stepped back, and with great earnestness, called to his companions; 'boys, draw your rifles—this must be an Indian—or a rattlesnake!'"

For many years the Seminary wrestled with this popular prejudice; and at last when the charter was obtained, it had this contemptible provision in it: that the Trustees should be elected by the County Court. Such a "ridiculous provision" did not meet the wishes of Dr. Anderson and his coadjutors, who desired to place the Seminary entirely under the care and control of the Synod. They obtained this by an amendment to the charter in 1846.

After this, the Seminary was known as Maryville College, which went on quite steadily with its work until 1853, when the Trustees began to erect a brick building, which never was finished and resulted in bringing a debt on the College greater than it could bear. Moreover the number of students was gradually decreasing, and, as is usual in such cases, many of the supporters of the College cast the blame on the managers. However the Trustees tried in every way to secure funds for its relief. A plan of scholarships was adopted.

and agents were appointed. But all these failed. A general dissatisfaction spread throughout the Synod. Various causes were assigned to account for the lack of prosperity. Some said the Treasurer was dishonest; some, that the Professors were so rude and uncouth that the people of culture and refinement would not patronize them; some, that the citizens of Maryville made unreasonable charges for goods; and finally, some said, that it was because the College was located in the wrong place. In consequence of all this, at a meeting of the Synod held in Blountville, in 1855, one of the complainers presented "a paper relating to the building up and sustaining, within the bounds of Synod, a literary and theological seminary of a high order."—high enough, I suppose, to turn out gentlemen of *taste and refinement*. A committee was appointed to consider the matter, and to bring in a report. They could not agree. A majority report was brought in requesting Synod to establish this wonderful school at whatever point the most money could be raised for it. A minority report was brought in by Rev. Wm. Minnis, showing "that the charter of Maryville College" could "never cover funds for an institution at another place;" that removing the College to another place would sacrifice all the property and funds now held by the charter, amounting to twenty or thirty thousand dollars; that such a movement would likely result in a greater

(Continued on page 15.)

Seventh Anniversary
 { OF THE }
Adelphic Union
Literary Society,
 Maryville College.

MUSIC. INVOCATION. MUSIC.

Man versus Circumstances.

T. N. BROWN, Maryville.

Chains. MISS SARA SILSBY, Marion, Ala.

Philosophy of Language.

R. H. COULTER, Maryville.

The Land of a Hundred Years.

MISS SALLIE HENRY, Maryville.

Resolved that Popery is a greater evil than Slavery.

AFFIRMATIVE.

L. B. TEDFORD, - - - - - Maryville.

C. C. HEMBREE, - - - - - Springfield Mo.

NEGATIVE;

S. T. WILSON, - - - - - Athens.

J. E. ROGERS, - - - - - Sale Creek.

Tuesday morning with its glorious sunrise and clear atmosphere, gave promise of an evening favorable to the Adelphic Union Literary Society's annual public exercise and so indeed did it prove. New Providence Church was crowded at an early hour by an expectant assembly, and at a quarter of eight Mr. W. E. B. Harris, the president of the A. U. L. S., appeared on the decorated stage and called on Rev. C. E. Tedford, an Alumnus, to open with prayer. After the invocation came instrumental music. The President in a few words explained the union of the Bainonian Literary Society with the Adelphic, and then announced Mr. Thos. N. Brown, as an orator. He maintained that the generally received doctrine that "Circumstances make the man," was false, and that the reverse of this is true. He held the same opinion with the one who said: "Away with the dogma that

man is a creature of circumstances. The soul is a mariner, that can so pilot her bark as to make the most hostile winds waft her to the shores on which her soul is set." His speech was well written and very well delivered. The "Athenian" is proud of her representative orator as she man well be.

Next came a poem by Miss Silsby, a representative of the Bainonian Society, entitled "Chains," which we give in this number of the STUDENT.

Mr. R. H. Coulter, of the Animi Cultus, delivered his oration on the "Philosophy of Language," in his usual eloquent manner and showing much thought, and skill in the use of language.

Miss Sallie Henry next read a well timed essay on "The Land of a Hundred Years," telling the "old, old story," of America's struggles in an entirely new and interesting way. She deserves especial credit for her effort, since she had prepared on an entirely different subject, but had to relinquish it as it interfered with another public exercise, and by this means had only three weeks to prepare in. The Bainonian was certainly well represented by her.

Next on the programme was the debate, but space will not allow an extended report. Messrs. L. B. Tedford and J. E. Rogers represented the Animi Cultus, and C. C. Hembree and S. T. Wilson the Athenian. The Presidents of the Animi Cultus and Athenian Societies then presented to the graduates of the Societies their diplomas, and the exercises closed.

The Maryville Student.

Maryville College. May, 1876.

EDITORS;

S. T. WILSON and J. A. SILSBY.

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PUBLISHERS' NOTICES.

Those who have bills to settle with us will oblige us by paying up at once.

Those who wish copies of this number of the *STUDENT* may obtain them by sending us the small sum of ten cents.

The breaking of our inking machinery caused some delay in getting out this number, and on this account also, some of the printing is not as good as usual.

Morturi Salutamus.

Another school year has flown by, books are laid aside, and the busy throng of students have departed, glad to spend the vacation free from the cares and labors of college life, yet sorry to leave the friends with whom they had been associated in climbing the "hill of science."

And so it is with us. We feel much relieved when we lay down the cares and toils necessarily connected with publishing the *STUDENT*; yet it is not without a sigh of regret, for our work has not been without its pleasures, and we feel somewhat as if we were parting from an old friend.

With this number the *MARYVILLE STUDENT* ceases to exist. The *STUDENT* is perhaps the only college journal in the land, both the editing and printing of which are done entirely by students. The labor and time necessarily spent upon such a paper are considerable. It is as much as a student can well do to attend to his studies in the proper manner, and we can not continue our paper and do justice to ourselves and our books.

And now, as we lay aside our pens, thanking our friends for the assistance they have given us, we bid you all **FAREWELL!**

LOCALS.

No one will be surprised, we suppose, to hear that there is now a *Mrs. S. M. Pedigo*. We wish you and your wife a happy and

long life, Samuel.

The students remaining in Maryville during the Summer, have formed a literary society, called the "Holiday Society,"

The officers are

Miss Mary Bartlett,	President.
Mr. T. N. Brown,	Vice President.
Miss Sara Silsby,	Secretary.
Miss Ida Baker,	Treasurer.

Monday night of Commencement week, Rev. E. S. Heron, who had been invited to deliver the annual address before the Adelpbic Union, entertained a large audience in New Providence Church with a lecture on "Mistakes in Life." He said that it was not his intention to deliver a learned discourse; but his "plain hearthstone talk," presenting a pleasing combination of well directed advice, and humorous illustrations, was of course well received by an attentive audience. This is the second intellectual treat Mr. Heron has given us this year. We hope it may not be the last.

—†—
Bainonian Entertainment.

The Bainonians, who have been holding their society meetings in the chapel this year, wishing to have a hall of their own, obtained permission to use the hall opposite the apparatus room for their society, and desiring to raise money for fitting it up, announced their intention of giving an entertainment for that purpose in the chapel on the 5th of May. Those who had attended their first public ex-

ercises, were expecting something fine, and when the long looked for day arrived they were by no means disappointed.

The following was the programme for the night:

Chorus;	Forest Echoes.
Scene;	Love in a Cottage.
Piano Duet;	"Banjo."
Drama;	Spirit of Seventy-six.
1st Act.	
Chorus;	Distant Drum.
2nd Act.	
"A B C Duet,"	Vocal.
2nd Act.	
Music;	Piano and Guitar.
Speech.	
Piano Duet.	
Drama;	Doctor Mondschein.
1st Act.	
Music;	Piano and Guitar.
2nd Act.	
Song;	Silver Moon.
3rd Act.	
Solo;	The Day is Done.
4th Act.	
Song;	New Star Spangled Banner.
Tableau;	Wealth or Love?
Song;	Angel of Peace.

The entertainment was a success, and deserves a more extended notice, but lack of space forbids.

After such public exhibitions as we have had from the young ladies' society, the prophesies of those who seemed to think that the "girls" could not keep up a literary society are heard no more, and those wise ones have found that they were much mistaken when they predicted that the Bainonian would soon cease to exist.

FIFTY-SEVENTH ANNIVERSARY
 ++OF++
 MARYVILLE COLLEGE.

Order of Exercises.

Innocentation.

Music.

ORATION.

Death without a Name.

W. E. B. HARRIS, Knoxville.

MUSIC.
 ORATION.

Genius.

G. S. W. McCAMPBELL, Knoxville.

MUSIC.
 National Currency.

W. E. McCAMPBELL, Knoxville.

MUSIC.
 Friendship.

J. A. ROGERS, Chattanooga.

MUSIC.
 ESSAY.

"Truest truth, the fairest Beauty."
 With the Valedictory.*

MISS MARY E. BARTLETT, Maryville.

MUSIC.

Presentation of the Diplomas.

MUSIC.

Benediction.

*By the special and unanimous request of the class.

Commencement day was ushered in with rain and mud, and there was a fair prospect of a disagreeable night; but as the hour for commencing the exercises approached, the clouds began to be cleared from the sky and from the faces of those who wished to attend, and when the appointed hour arrived, the church was crowded with those who had come to see our seniors perform their last duties as students

of Maryville College, and receive certificates of the faithful performance of their duties while completing their college course.

The exercises were opened with prayer by President Bartlett, and after music. Mr. W. E. B. Harris delivered his oration on "Death without a Name." The subject was well handled, and his excellent delivery and clear voice made it a still more pleasing effort.

The subject chosen by Mr. G. S. W. McCampbell was "Genius," and his oration was well written and well delivered.

Mr. W. E. McCampbell's oration on "National Currency" was good both in matter and delivery, setting forth the advantages of a return to specie payment, clearly and forcibly, and showing the evil effects of holding on to paper currency.

"Friendship," by Mr. J. A. Rogers, was the last of the orations, and the audience signified their approval of this effort, as in the case of the others, with a shower of flowers.

Miss Mary E. Bartlett, the second lady graduating in the regular course of our college, was the next to delight the audience with an essay on "Truest Truth the Fairest Beauty," closing with the Valedictory, which, clothed in beautiful language and well read, by no means fell behind the other exercises.

The diplomas were then presented by the President, and after some closing remarks, a hymn was sung and the audience was dismissed.

want of harmony in the Synod than now exists, and perhaps result in two institutions in the bounds of Synod aiming at the same object. In closing his report he said: "We firmly believe that if Synod would earnestly and faithfully lay hold on our beloved Institution, we can build it up and make it all we can hope to make of another institution located elsewhere, and with more peace and harmony, and more to the interest of the great cause we all have at heart. We therefore, would respectfully recommend that the Synod in place of pulling down and starting anew, would proceed harmoniously to build upon our present foundation, laid in prayers and tears and self-denial, and almost at the sacrifice of life."

But the majority report was adopted; twenty-seven for it, and sixteen against it. Accordingly a committee was appointed to take the matter in charge, to receive propositions which might be made, and to report at next meeting of Synod. The chairman requested the committee to meet in July next at Newmarket. But as no one came except three, including the chairman himself, they adjourned without transacting any business. Each member of the committee received a special notice to meet in Knoxville on the 19th of September. But only the chairman and three of the committee made their appearance. However, they accepted the proposition from Rogersville, that if they would locate the institution there, they would give thirty-five thousand

dollars.

By this time, the friends of Maryville were thoroughly aroused, and sent a large delegation to the Synod, which met in Athens September 25th, 1856. Before the committee had made their report, a resolution was offered, stating that it would be "inexpedient in the Synod to accept the proposals to found another literary and theological institution within its bounds." The resolution was adopted: forty-four voted for it, and twenty-six against it. This seems to have settled the matter, and our Alma Mater rejoiced that she had again escaped from the jaws of destruction.

Butshe was still poor and weak, and in great need of friends. About this time the New School Presbyterians of the South withdrew from the Constitutional General Assembly, and formed themselves into a body known as the United Synod. The Synod of Tennessee approved of this secession, and in order to help the college, adopted the following resolutions:

"That we, the members of the Synod of Tennessee, do hereby recommend to the Board of Trustees of Maryville College to confer with the United Synod at its next stated meeting, and if found practicable, make over to the United Synod all the property, funds, etc. of the institution upon the following conditions, viz.:

1. That United Synod agree to make Maryville College the college of the denomination they represent.
2. That the Theological Department remain as at present: although

the United Synod may hereafter establish a Theological Seminary on a larger scale at some other point.

3. *That the property, funds etc. thus placed under the control of the United Synod; revert to the Synod of Tennessee if the United Synod should ever cease to exist.*"

On these conditions, the United Synod received the College. Whether this brought any aid to the College, I cannot say. I mention these resolutions now, for they will be referred to hereafter.

The next great calamity was the Civil War. The school was suspended on the 22d of April, 1861, when the roar of cannon was heard in Charleston harbor. Soon after followed the awful period of devastation and bloodshed. The large brick building, which had cost so much labor and money and never was finished, was used for barracks by contending armies. Its partition walls were knocked down, and the sash torn from the windows to make fuel for the shivering soldiers. Its precious library of several thousand volumes was almost entirely destroyed. The fountains of the great deep seemed to have been broken up, and the floodgates of destruction to have been thrown open. The most sanguine friends of the College did not believe that it could survive such a catastrophe. When the war closed, the College was such a wreck, that it seemed like folly to think of reviving it. But at a meeting of Synod in Newmarket in 1865, Rev. T. J. Lamar, one of the Professors was called upon to give a statement of the condi-

tion of the College, its buildings and funds. His statement revealed nothing but ruin. A committee was appointed by Synod to define its ecclesiastical character and relations. The following is an extract from their report: "Since our last meeting the United Synod, with which this body has heretofore been in ecclesiastical connection, has been united with the General Assembly of the Confederate States, and has therefore ceased to have existence; which action was taken without the approval or concurrence of this body, and is now disapproved. That being thus left without any ecclesiastical connection with any other existing religious body, we hereby express our desire and purpose to re-unite with the General Assembly of the Presbyterian Church of the United States of America."

This, of course, threw the care and control of the College back on the Synod of Tennessee, according to the stipulations made with the United Synod in 1858. These stipulations stand to-day in distinct characters on the records of the Synod.

The first effort to revive the Institution was made by the Synod of Tennessee at Newmarket, in 1865, where a Board of Trustees was elected, and required to appoint a treasurer to collect the assets of the College, to pay up all its indebtedness, to redeem the property, (for it all had been sold for debt by order of court, at public auction, in 1864,) and to invest the bailance of funds in Government bonds.

Let us see what was the financial condition of the College at that time.

Before the war, the endowment fund was \$15,739.80. A considerable part of it had been loaned to parties who, with their sureties, became insolvent. Several thousand dollars were invested in Confederate bonds. So that, after deducting the expenses of collecting, there remained of the endowment \$7182.28. Estimating the securities at their market value, this fund, in cash, amounted to \$5536.75; adding to this the cash value of the real estate, the whole assets of Maryville College in 1865 were not more than \$6036.75. With this little remnant of property and funds, the friends of the College began the work of resuscitation.

Prof. Lamar was appointed agent to solicit funds. He started North in December, 1865, and returned in April, 1866, having obtained only \$125; not enough to pay his traveling expenses. Synod had also authorized him to reopen the College at Maryville in the Fall. Handbills were extensively circulated, announcing that the College would be reopened Sept. 5th, 1866. When the morning arrived, thirteen young men just from the farm, were seen sitting on slab seats in the old College Chapel, while the Professor read the Scriptures and prayed. Surely it was a gloomy prospect. There stood a huge old building without a decent room in it, and without a

pane of glass in its windows. The cows of the town would come and look in as if they were astonished at our action.

Every thing was so horrible and disgusting that some of the students almost determined to leave in spite of the Professor's entreaties. But after attachments were formed and the number of students had increased, the school went on finely. Before cold weather the windows of the Chapel were closed, which was recitation room as well as Chapel. The year closed with fifty students enrolled. And many of the young men said that they had never spent a more pleasant and profitable year in their lives.

The school opened again in September 1867 with brighter prospects. The old house had been greatly improved. Rev. Darius Shoop, then supplying the New Providence Church, assisted in teaching, and in October, Rev. Alex. Bartlett arrived and entered upon his duties as Prof. of the Latin Language. Rev. Samuel Sawyer also obtained several hundred volumes for the Library, and things began to wear the appearance of a first class college, as we thought. During this year several valuable donations were made to the College. Mr. Thaw of Pittsburgh gave \$4000; General Howard gave \$3000; and Rev. Thompson Bird of Des Moines, Iowa, gave one thousand volumes to the Library. By these gifts the Trustees were enabled to buy 65 acres of land at a cost of \$1955.95, and to appropriate about \$3000 to build-

ing a Professor's house. In March 1869, Rev. P. M. Bartlett came to fill the Presidential chair to which he had been elected. This year the college received \$10,000 from General Howard, and \$6,000 from Mr. Thaw. With this fund the trustees were encouraged to build, and in September the foundation of Anderson Hall was laid, and in a year was ready for use. About this time an article from Prof. Lamar appeared in the New York Evangelist, which directed the attention of a wealthy old gentleman, John C. Baldwin of Orange, New Jersey, to Maryville College. Shortly before his death, President Bartlett called upon him and received a pledge of \$10,000 toward an endowment fund. In addition to this Mr. Baldwin intimated that he might give \$10,000 more for the erection of dormitories. He not only gave this sum for that purpose, but added \$5,000 more. The entire amount which he gave to the college, including his subscription of \$10,000 was \$26,500. On account of some difficulty in collecting the subscription only \$25,300 were received by the college. The institution is greatly indebted to Wm. A. Booth Esq. of New York City, who encouraged Mr. Baldwin to help it in the time of its greatest need. This was in 1871. The year before, General Howard had given \$3,000 more, making in all \$16,000, appropriated by him from the funds of the Freedman's Bureau. In 1871 the dormitories were built. The entire cost of the three buildings was

about \$60,000. Of this sum, about \$3,000 were given by the citizens of Blount County.

The College had entered upon a career of remarkable prosperity. For the first time in its history was it furnished with the requisite buildings. All it now lacks is an endowment fund to support its teachers. It has only \$13,000 invested as an endowment, which is hardly sufficient to support one teacher. Mr. Thaw contributes from one to two thousand dollars and Mr. Dodge usually one thousand annually to meet current expenses, which is almost all the money received by the College since 1871.

Our Alma Mater has always struggled against poverty and weakness. Dr. Anderson labored without knowing whence his support should come. The students were too poor to be of any service financially. Many of them paid their way by working on the College farm. From 1819 till 1861 no professor ever received so much as \$500 salary; while the average was about \$300. The College labored under financial troubles before the war, and it labors under them still. When these troubles shall be removed, the Lord only knows. Our motto is and ever shall be, *Jehovah-jireh, the Lord will provide.*

Before closing this address, I wish to call attention to a particular feature of this College. In 1868, the Synod of Tennessee passed a resolution, "that no person having the requisite moral

and literary qualifications for admission to the privileges of Nashville College, shall be excluded by reason of race or color." This act of the Synod was at once sounded throughout the land as an intolerable innovation, as an outrage upon society, as an insult to the old and honored institutions of the country. Most horrible pictures were drawn, and bitterest maledictions were pronounced. Let us see whether this is an innovation. I shall read from the records of the Synod of Tennessee in session at Nashville October 8th. 1821; only two years after it had founded the Southern and Western Theological Seminary. What I shall read is an answer to an address received from the Manumission Society, and is as follows;

Dear Brethren: We have read with deep interest your address to the judicatories of the Church of Christ. We lament the existence of slavery in our otherwise free and happy country as the greatest natural and moral evil that has ever existed in any country. We firmly believe it is such an evil as will ruin our country most inevitably, unless prevented by a gracious God. The principles of slavery are at war with all the natural rights of men and hostile to all the principles of natural and revealed religion. We cannot doubt for a moment but that God will one day plead the cause of the oppressed, either by causing the power of His holy religion to be so felt that the people shall be willing to let the oppressed go free; or He

will unbind their burden by his own almighty hand and by his righteous judgments set the captive at liberty." Such were the convictions of the founders of this College.

In contrast with this. I shall read a resolution offered in Synod at Knoxville, September, 1862.

Whereas, Christ requires it as an essential qualification in His gospel ministers that they be sound in the faith, Therefore, Resolved that it is the mind of this Synod that our Presbyteries should not license or ordain any man holding antisciptural or abolition doctrines. Signed, James McChain, John J. Robinson and R. I. Wilson."

Whom shall we follow, and whom are we following? the fathers of 1821, or the Southern Chivalry of 1862? But this is not all. Those good old men suffered; Dr. Anderson to bring colored men into the College, and even to keep them in his own house without saying a word against it.

Ever since the war, the College has been on the side of freedom; and the managers are determined to use it to promote the principles asserted by its founders. It means to remain loyal to liberty and to truth. It is not ashamed of its history. It glories in it. It has been loyal to its Church, and to our civil government. It is not ashamed of what Dr. Anderson said in 1832: that "the man who silently thought of dissolving the Union ought to be hung, and, if he spoke it, deserved some severer fate."

The following is a list of the Professors who have been in the Institution since 1819, so far as I have been able to ascertain the facts.

- Isaac Anderson, elected—
 Prof. of Didactic and Polemic
 Theology, Oct. 20, 1819.
- Robert Hardin, elected—
 Prof. of Ecclesiastical History
 and Church Gov. Oct. 12, '26.
- William Eagleton, elected—
 Prof. of Sacr'd Lit. Oct. 12, '26.
- Samuel McCracken, elected—
 Prof. of Mathematics and Natu-
 ral Philosophy, Nov. 1, '31.
 Resigned, Oct. '32.
- Fielding Pope, elected—
 Prof. of Mathematics and Natu-
 ral Philosophy, Oct. '32.
- Darius Hoyt, elected—
 Prof. of Languages, '29.
 Died, Aug. 16, '37.
- John S. Craig, elected—
 Prof. of Languages, Sept. 3, '40.
- Fielding Pope resigned, '50.
- John J. Robinson, elected—
 Prof. of Sacred Literature, '50.
 Resigned, '55.
- T. J. Lamar, elected—
 Prof. of Sacred Literature, '56.
- John J. Robinson, elected—
 President, '57.
- T. J. Lamar, elected—
 Prof. of Greek Lang. & Lit. '67.
- Alexander Bartlett, elected—
 Prof. of Latin lang. & Lit., '67.
- P. M. Bartlett elected—
 President, '68.
- G. S. W. Crawford elected—
 Prof. of Mathematics, '75.

I also subjoin a list of the num-
 ber of students in the Institution,
 so far as I can.

Date.	Total No.	Stud'g for 'Inst.
'29	90	59
'33	71	61
'34	97	56
'35	98	58
'36	108	51
'37	80	40
'38	77	28
'39	70	20
'40	58	12
'41	60	Unknown.
'42	55	13
'43	65	18
	Unknown.	
'45	78	21
'46	60	15
'47	62	13
'48	57	15
'49	72	12
'50	60	10
'51	65	6
	Unknown.	
'53	64	12
'54	50	12
'55	51	14
'56	58	11
'57	62	12
'58	66	Unknown.
'67	47	12
'68	63	18
'69	48	20
'70	60	21
'71	100	25
'72	105	23
'73	144	23
'74	131	19
'75	94	12
'76	137	16
Graduates since the War.		
1869	1	1874 6
1871	5	1875 9
1873	7	1876 5
1877		
1878		
1879		
	Total	33

LOCALS.

At 11 o'clock Wednesday and Thursday mornings of Commencement week quite an audience assembled in the chapel to hear the essays read by young ladies of the different rhetorical classes. The readers and subjects were as follows;

Wednesday;

Happiness, Barbara Norwood.
 Beauties of Nature, Minnie Copley.
 Choosing a vocation, Dora Harvey.
 A visit to my great-grand parents,
 Cina Porter.
 The sale of the old farm,
 Emma Parham.
 Bashfulness, R. Crawford.
 Naming the Baby, Gracie Lord.
 The Clouds, Luella Small.
 The Hill of Science, Cora Bartlett.
 A legend, Belle Porter.
 A Fly's Letter, Maggie Henry

Thursday;

Historia Unius Hominis, Pars I.,
 Nellie Bartlett.
 Historia Unius Hominis, Pars II.,
 Mollie Biddle.
 Historia Unius Hominis, Pars III.,
 Sara Silsby.
 Historia Unius Hominis, Pars IV.,
 Sallie Henry.
 Memoria's of Man, Mr. Potter.

This feature of commencement week attracts more attention than in years gone by. The essays are selected from those read during the year in the rhetorical classes, and are, therefore, fair indices to the general excellence of the students in composition.

The Alumni and friends of Maryville College, thinking it would be of benefit to those interested in the College, have ordered the address delivered by Prof. Crawford before an audience consisting of the Alumni and patrons of the institution, in the College Chapel, to be published. We hope that the address will find itself in the hands of all interested in Maryville College, and in the cause of education.

As has been the custom in years past to set apart Wednesday night of Commencement week for a general gathering of the students and the friends of the college, or Social as it is called, so was it this year. Wednesday came with the usual examinations, but by some means the students went through with more spirit than before. All were entertaining great anticipations concerning the approaching "final Social." The bell rang at an early hour, and night had hardly dropped her sable curtains o'er the earth, ere couples were seen from different directions, all bound for one common destination, the chapel. The room was crowded with young and old. Soon the performances commenced, and continued without intermission till President called all to seats to listen to a few remarks. A prayer was offered, and enjoyment reigned for half an hour more when the entertainment closed at "time's up." from Pres'd. Then each sorrowfully left. Snap as usual reigned supreme.

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 —Junior (parsing.) "Nihil is a noun." Professor, "What does it come from?" Student; "It does n't come at all." Professor (quizzing); Does n't it come from *Nihilo!*" Student; "No, sir, *ex nihilo nihil fit!*" Professor settled.
 —*Niagara Index.*

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