

THE UNIVERSITY RECORD.

VOL. I.

SEWANEE TENN., MARCH, 1879.

NO. I.

SALUTATORY.

We hope that the devotion of this little paper to the affairs of the University of the South will engage the special interest of Southern Churchmen. All the Southern Dioceses have recognized rights in it, and every Southern Churchman, indeed, has in this noble legacy of *antebellum* days, an inheritance, which he may claim and enter upon if he will. There is, in fact, no other Church centre in the South; and, we may add no other institute in existence, which all the Southern States, (as Dioceses) possess in common and can call their own.

On Sewanee Mountain, Southerners may not only have their sons educated under the sanctifying influence of that Church which rocked the cradle of Southern civilization in Virginia and the Carolinas; but Southerners from all parts of the South, may still meet there in brotherhood and discuss there without molestation, those momentous questions which concern their own civilization, and which they alone have the right to settle. The "*Eccle Quam Bonum*" Club furnishes already a floor upon which men of distinction from all Southern States have met in free and fraternal discussion of most important problems; and its meetings are all the more edifying from the health and vigor infused into mind and body by the cool summer air of the mountain floating as it does, two thousand feet above the miasms of swamps and ocean. Quite a number of tourists travelling North or South have already found out how pleasant it is to stop for awhile, in the healthy but busy quiet of Sewanee, within sound of the University-bells; and the time will come no doubt when the whole University domain shall be dotted over with the cottages of summer residents from all parts of the South.

Too little perhaps, has been hitherto done in recognition of the individual rights of all Southern Church People in Sewanee. Every Churchman and Churchwoman has a right to information concerning the University's doings and fortunes, and it is the purpose of those in authority to see that hereafter such information shall be easily accessible to every Church family throughout the South.

Habitual intercourse between the University and its natural supporters and patrons, ought besides to be eventually productive of many important consequences, beyond the indispensable

fulfilment of the University's educational objects. One of these kindred consequences should be the collector at Sewanee (as a central point) of material for a full future history of the origin and spread of the Church throughout the Southern States. Such a history could not fail to be of interest even outside of our own fold. Much of the peculiar character upon which Southerners pride themselves is due to the influence of our Church established in colonial times in Virginia and the Carolinas, and thence extended over our present territory about equal in area to Great Britain and Ireland, France, Germany and Austria together. The Aryan or white population of the South moreover has been but slightly augmented by immigration since colonial times, and is due principally to the natural increase of the British colonies of Maryland, Virginia, North and South Carolina and Georgia, to the French colony of Louisiana, and but to a very small extent to the Spanish Colony of Florida. We may say that its chief source was Virginia and the Carolinas, which also were the cradle of the Southern church. The Church families which have followed the westward course of empire, cannot fail to have preserved the tradition of their origin, and these traditions collected by a Southern Church Historical Society, would necessarily be of the highest value to the future historian. Sewanee from its central situation, and the fact that it is the common property of all the Southern Dioceses would be the natural headquarters of such a Society, as well as the safe and sympathetic depository of its archives, which then would be accessible to inquirers from every corner, however remote.

We hope that those interested in such a Southern Church Historical Society will discuss the subject in these columns, many things well worth remembering will thus be preserved from the oblivion which now threatens the past of the South; and the Southern Church itself will be roused to a consciousness of its unity, and to all that it might do, by combined efforts for the extension of the Church's hallowing and refining influence over the dim and uncertain future of our sons and daughters.

PI OMEGA LITERARY SOCIETY.

THE Pi Omega Literary Society of the University of the South is the

product of the union, (affected in 1872) of the *Pi Lambda* and *Omega* Societies. The two Greek letters of which its name is composed were chosen as an evidence of the veneration and respect in which the names of Bishops Polk and Otey were held, not only by the founders of the Society, but also by the people at large. The Sixth Anniversary of the Pi Omega took place on November 2d of last year, and it has now entered upon the seventh year of its existence with prospects equally as bright, if not brighter, than at any previous period since its organization. In common with its sister society, the Sigma Epsilon, it still labors under the disadvantage of being without a Hall in which to hold its meetings; efforts, however, have been, and are now being made to secure funds sufficient to erect a building sufficiently large to accommodate them both. For the present the University furnishes a room in which the Society meets. In the yearly contests with the Sigma Epsilon Society, the Pi Omega has captured the Prize Cups on Orator, and Essay quite as often as its neighbor, fully dividing the honors of the past with a bright prospect of maintaining its reputation in the future. Many of the first graduates of the University were Pi Omegas during their student-life; many true and tried men in every walk of life, now look back to Pi Omega as to their *Alma Mater*, and upon those who still remain to represent it rests the duty of preserving, unimpaired, the high prestige to which it has attained.

A. T. O. SOCIETY.

THE *Theta* Chapter of the above Fraternity was established at the University in September 1877, and is now in a flourishing condition, being composed of the very best material. The chapter exists in a noble band bound by the links of brotherhood and friendship. In our next issue we hope to give an extended notice of the A. T. O.

CANON RAWLINSON'S ADVICE TO THE SOUTH.

A VERY silly and unfounded as well as a wholly uncalled for piece of advice recently volunteered to the people of the South, by the Rev. Canon George Rawlinson, known as the author of a translation of Herodotus, and of popular works detailing to the public, the discoveries of his brother Col. Sir Hen-

ry Rawlinson. He advises us to adopt Miscegenation as in the long run the best policy. His argument is that all the most civilized peoples, ancient as well as modern, have been mixed populations like that of Great Britain in our own day. Nobody of course would listen to such twaddle, as the Canon's advice: but it is instructive to see how utterly obtuse a man's mind is rendered by a cherished fanaticism. The Celts and Teutons mingled in Britain are merely cousins, slightly separated branches of the Aryan Race. The mingling of such has always produced offspring of the highest mental activity, of which their race is capable.

But the miscegenation proposed by Canon Rawlinson is that of this Celto-Teutonic stock with the African Race—the difference between the two being the greatest possible between two races of men. Such miscegenation has always produced one unvarying result—it has degraded the superior race, and failed to elevate the inferior. The deterioration is not merely mental but physical, and nobody has yet been able to discover a self-sustaining race of mulattoes.

To the Canon's distorted vision, however, these two enormously differing cases of mingling population presents no difference: they are for him identical and no doubt if he were brayed in a mortar, his conviction would still not depart from him. So in his argument on his own ground, we see the same indiscriminating jumble: the same substitution of pure fancies for fact. In spite of his assertion it is most certainly a problem yet to be solved.—Who were the founders of Babylonian, Assyrian and Egyptian civilization? Whoever they were it is certain they had no negro blood; and we may rest assured that they were none other than pure Aryans or Japhethites, who from the very first ruled and civilized their brethren of the descendants of Noah, constituting the royal priests and soldier castes in those nations in which like Egypt and Canaan the bulk of the population was Hamites. But even the Hamite's lower classes of these countries were very far indeed removed from being negroes. Side by side with the native Egyptians who resemble the modern Copts are found upon the Egyptian monuments of remote antiquity, genuine negroes figuring as captives or bearers of tribute, and they presented the most marked contrast both in colour and in feature and build to their civilized conquerers. Indeed if we want an argument to show the incapacity of the negro for civilization except under control, we have it in his contact with Egypt from immemorial times: and his utter failure to

draw from that contact the slightest improvement.

J. M. C.

SEWANEE, March 4, 1879.

The Relation of the Theological School to the University—Trustees' Letter.

The Board of Trustees of the University of the South at its recent meeting, reorganized the Academic Department upon a basis which it is believed will not only place it upon a securer footing but increase in all respects its efficiency.

In effecting this, however, it became necessary to separate the *Theological Department* from the rest, and to relieve the University altogether of its support.

This necessitated the placing the Theological Department wholly upon the current contributions of the Church for its maintenance, and in doing so, the undersigned, a committee appointed by the Board of Trustees for this purpose, would make the following statement and appeal.

This is the Theological School of more than ten Southern Dioceses, which have learned by experience two truths. —1st —That the Clergy of any great section must not only be drawn from, but be educated in and for that section. And 2d—That a Seminary worthy of the character and needs of the Church can only be the product of such a combination of dioceses as in the South is possible only at Sewanee.

The Theological Department of the University of the South is now fully organized, with four Professors; and has just received for its use the munificent donation of a building, which for all its purposes, is unsurpassed in this country.

For the maintenance of this department there will be needed at least \$5,000 annually—an average of \$500 from each Diocese. The method of raising this will of course be determined by each Diocese. It is suggested, however, that it be done in the form of the already existing Advent offering, which will no longer be devoted, as heretofore, to the general purposes of the University.

In this appeal, the University asks no more from the Dioceses than it has for a long time been gratuitously bestowing upon them. The Academic Department is now giving annually in free or reduced tuition from \$1,000 to \$5,000 to some forty or fifty students, many of whom are looking forward to the University. And this does not include the large amounts given to the same and other students in free or reduced board.

The Theological School of the South is thus thrown upon the Church for its support. Upon the favorable and immediate response to this appeal will depend its further existence and its efficiency. When so much has been done for the Church at no cost to itself: where

what remains to be done is so great and so manifest a necessity to its best and highest interest, it is felt that nothing more can be needed than the above simple statement of facts.

All communications for the present may be made to REV. W. P. DuBOSE, S. T. D. Sec. and Treas. of the Theological Faculty.

W. M. GREEN, Bishop of Miss.
J. F. YOUNG, Bishop of Fla.
H. N. PIERCE, Bishop of Ark.
A. T. PORTER,
GEO. PATTERSON,
JACOB THOMPSON,
L. N. WHITTLE,
TELFAIR HODGSON,
G. T. WILMER,
W. P. DuBOSE,

S. E.

This Society bears the initials of the Rt. Rev. Stephen Elliott of Georgia, after whom it was named, whose memory it sacredly reveres and whose character it always displays as worthy of example to its members. It is purely literary as is clearly evinced in its weekly exercises, consisting of selections in reading, declamations, essays, debates, etc. The preamble of the Constitution recognizes the value and importance of literary culture, and avows such to be the object of the Society. The Constitution throughout affirms that the rostrum is the only place in College life, in which a student can display originality or "air" the ideas which he has mechanically obtained from a text book in the class room, and calls upon all to exercise themselves in what will prove a useful experience. It is now entering on its tenth year of existence with glowing hopes of success, and that this will be the brightest year on its record. To show its appreciation of merit, it is customary to award a diploma to those of its members, who within its own sphere and that of the University; acquires the reputation of diligence in all duties and a good moral repute. Its roll of honor boasts some of the best scholars of the University. At an election held on the first Saturday in December 1878 the following officers were elected:

Leroy Percy, Mississippi, President.
A. C. Murdock, Georgia, V. Presid't.
W. B. Nauts, Kentucky, Secretary.
J. Gass, South Carolina, Critic.
W. H. McGhee, Mississippi, Treas'r.
L. P. Sardels, Arkansas, Historian.
W. A. Garwood, Texas Librarian.
R. E. Grubb, Kentucky, Teller.

It may be of interest to the friends of the Society to know that it has recently received a large photograph, elegantly framed, of its former president, Frank Royster of Memphis, Tenn, who

died nursing the sick during the dreadful scourge of Yellow fever. It was his request upon his dying bed, that the photograph should be sent to the Society he loved so well. The Society deeply mourns his loss, but rejoices that such a name graces its roll. Before long we hope to give a short historical sketch of the Sigma Epsilon.

WALL FLOWERS.

"They smell sweetest by night time, these flowers; and they re moist eye seen about ruined buildings."
—ERNE OCHSNER, in the Antiquary.

Sweetest by night: like gracious words
That scent the sacred page;
But freeliest pour their perfumed store,
In sickness, grief, and age.

Seen most by rains: like the love,
That gave itself for all;
Yet closest clings to guiltiest things,
As Magdalene, or Saul.

RIVERSIDE, December, 1848.

G. W. D.

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Eleventh Year begins Aug. 1, 1878.

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THEOLOGICAL FACULTY.

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- REV. GEO. T. WILMER, D. D., Professor of Systematic Divinity.
- REV. WM. P. DUBOSE, S. T. D., Professor of New Testament Language and Interpretation.
- REV. A. JAGGAR, Professor of Old Testament Language and Interpretation.

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- JOHN B. ELLIOTT, M. D., School of Chemistry, Geology and Mineralogy.
- CARRIE HARRISON, M. A., School of Ancient Languages.
- REV. W. P. DUBOSE, M. A., S. T. D., School of Moral Science.
- GEN. E. KIRBY SMITH, West Point., School of Mathematics.
- REV. GEO. WILMER, D. D., School of Metaphysics and Political Science.
- JOHN McCRAID, B. A., School of Biology and Physics.
- H. TALLCHET, B. S., School of Modern Languages.

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- C. M. BECKWITH, B. A., Master.
- W. D. POWERS, First Assistant.
- J. W. WEBER, Second Assistant.
- W. D. STEELE, M. A., Third Assistant.
- R. M. DUBOSE, Study Master.
- JOHN LOWRY, M. A., Instructor of Elocution.

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A contingent deposit is required to cover books, etc.

The Spring Term opens March 30th, and closes July 31.

The Autumn Term opens August 1, closes December 19.

Vacation (in Winter) of 12 weeks.

Access is by the Nashville, Chattanooga and St. Louis Railroad to Cowan, (68 miles from Chattanooga, 87 miles from Nashville,) and the Tennessee Coal and Railroad Company's road to Sewanee.

Sewanee is a Money Order office, and there is a telegraph line.

This Institution, controlled by the Episcopal Church in ten Dioceses, offers to Southern youths the highest education upon Christian principles. The general conduct is entrusted to the Hebdomadal Board (Faculty). Studies are elective, and complete courses lead to the Degrees of C. E., B. L., B. S., B. A., M. A., M. S., Ph. D.: the School of Commerce and Trade is in operation.

The Theological Department, fully organized, occupies St. Luke's Hall.

Attached is a Grammar School, with competent force of Instructors.

The "Sewanee Cadet Corps," composed of Juniors and Grammar School boys, is equipped with the latest Springfield breech loading Cadet Rifles. Advanced students wear the scholastic expand gown. There are two Literary Societies, Students board in refined and cultivated families.

Remittances may be made either to the Treasurer of the University, or to CASKIE HARRISON, Bursar of the Hebdomadal Board.

For fuller information, address

J. B. ELLIOTT, M. D.
Chairman Hebdomadal Board.

THE UNIVERSITY OF THE SOUTH owes its origin to the great need of sound education based upon unmistakable Christian principles.

It is the result of the combined effort of the Protestant Episcopal Church in the ten Southern States to establish a single central Institution of Learning of the widest range and highest grade.

Its design is to furnish an education as thorough as that afforded elsewhere, in this country or Europe, while representing all that is valuable and worth preserving in Southern character and civilization. And its doors are open with equal welcome to all who value these advantages, without respect to differences of creed or opinion.

Of the thirty-two schools contemplated in the plan when completed, fifteen are now fully organized and in successful operation.

The University is situated on the Sewanee plateau of the Cumberland Mountains, in Middle Tennessee. It is elevated two thousand feet above the sea and one thousand feet above the surrounding country. The Sewanee Coal Railroad passes through the University domain of ten thousand acres, and connects at Sewanee Junction (Cowan) with the Nashville and Chattanooga Railway.

A GRAMMAR SCHOOL, thoroughly organized, is connected with the Institution, and is designed to prepare boys for the University Schools. Although not under military discipline, its pupils are organized into a cadet corps, equipped with the best breech-loading rifles, and are drilled by a competent officer.

THE THEOLOGICAL SCHOOL will occupy this year its new and elegant, Memorial Hall. Its Faculty is now complete, and is composed of

- Rev. Telfair Hodgson, D. D.,
Dean, and Professor of Ecclesiastical History.
- Rev. Geo. T. Wilmer, D. D.,
Professor of Systematic Divinity.
- Rev. W. P. DuBose, D. D.,
Professor of New Testament Language and Interpretation.
- Rev. A. Jaggar,
Professor of Old Testament Language and Interpretation.

Students will be received at any time.

The Junior Department was opened in 1868 with only nine pupils. Since then over one thousand have matriculated in the University.

The following is a brief summary of the distinctive attractions offered by the University:

- 1st. The physical and moral advantages of its LOCATION; its healthfulness; its remoteness from temptation to extravagance or vice; its accessibility to all parts of the South.

- 2nd. The Three Months Winter Vacation, enabling students to remain in a delightful climate during the hot months of Summer, and return home in the business season.

- 3rd. The method of discipline, combining the opposite advantages, while avoiding the evils of strict military and free University systems.

- 4th. The distributions of the students, in small numbers, in refined families, instead of being massed together away from the softening influences of home life.

- 5th. The Christian character and life of the University and community, the students being habituated to seeing Christianity made the central and all-important thing, while not wearied or oppressed with too many observances.

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