

# WILLAMETTE COLLEGIAN.

Devoted to Literature and Practical Education.

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L. H. WELLS  
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F. M. MACULLY

Editors.  
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WILLAMETTE UNIVERSITY.  
Founded, 1844. Chartered, 1855.

## CHAT WITH READERS.

No doubt some of our readers will not notice this chat; but somehow we can't help feeling assured that some of them will open the paper, and, after reading the above heading, will exclaim, "Well, what's this? let me read it." To this reader we say "Good morning! glad to meet you! well, eh?" But this is only one side. Somebody will pick up the paper, and, glancing over its columns, come to this. "Stuff! here's your regular hash!"

However this may be, this will illustrate the many shades of human character. What one may like and enjoy, another dislikes, and so we are thereby taught to be charitable to our friends and neighbors. If anybody's chickens get into your garden or yard, don't kill them and throw them over the fence, but drive them out and fasten up the place where they got in. Charity for the faults of others is one of the cardinal virtues. Christ said, "Let him who is without sin cast the first stone!" If we act upon this principle, there will not be many stones cast. But we won't detain you longer, so good-day.

The Pacific Christian Advocate has a new head, and now presents a neat typographical appearance—almost as good as the COLLEGIAN.

## POPULAR EDUCATION.

We suppose the reader would like to know what we mean by popular education, and the simple asking must be regarded as perfectly legitimate. It would not be reasonable for any one to suppose that a definition of popular education can be made comprehensive, or to cover the whole ground. American education is extremely practical, and has been so regarded by our English neighbors over the way. Americans like an education to which they can put a practical value, while our English friends regard its refining influence more than we do. An Englishman, therefore, would define popular education in a much different way than an American would define it. A great majority of our people would say that such education as will enable a man or woman the better to meet the responsibilities incident to their lives, is the best society can confer on its members. We like this definition of popular education, and evidently our times require just such an education. American society is made up from men who have such practical education. We believe there should be a practical value placed upon education, but not a money value. Refinement and culture will follow after one has found out how to live and meet life's responsibilities. A bitter experience always comes to those who have spent the "formation period" in acquiring Greek and Latin, and who have no well-defined idea of how to live.

SAYS one: "God preserve us from the destructive power of words! There are words which can separate hearts sooner than sharp swords—there are words whose stings remain in the heart through a whole life. Therefore, think always before you speak, and speak in love, or be silent."

LET not the public be deceived by the cry of no religion in schools. There will—must be—a strong influence for or against piety. We oppose its rejection, or professed silence concerning it. We want open, honest fear of the Lord, Bible-reading and prayer.

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## STORY WITHOUT AN END.

An Eastern king offered a large fortune to any one of his subjects who would relate him a story without an end. Hundreds came and told their stories, but they came to an end. At length a stranger from a distant part of the Kingdom came and said he could tell a story without an end, and his story ran thus:

"The rulers in a certain land received premonition that there would be a great famine in their country. So the rulers went to a large plain and caused a large granery to be constructed in the midst thereof. This granery was of immense size, being one mile long, one-half mile wide and two miles in height, but one of the workmen left a small hole in one of the corners. One day a large drove of locusts came along and one locust discovered this hole. He went in and took a grain and went out and eat it."

The man was silent for a moment and then said:

"He went in again, took a grain, went out and eat it."

The man continued the same thing for days, weeks and months, until the king grew weny, and wanted to know whether the locust had not got all the grain out of the granery.

"O, no," said the man. "He has only got about a quart out now."

And then he said:

"He went in, took a grain, went out and eat it."

"Well," said the king, "take your portion and go."

AGAINST the common view we mean to speak and write. From seven to seventeen is not the best age for going to school, but from seventeen to twenty-seven is. The former decade is for physical growth, not mental. In it, learn to work, to walk, to read, to write, to cypher in simple numbers, to spell and to obey.

A COMMON error in education is concerning the reasons for going to school. It is not to get rid of work, but to prepare for it—to enable us to accomplish more. There must be work; idleness is criminal. The student must work or he will not learn. We want educated farmers and mechanics. Do not allow the mind to be inactive. Respect industry. Let all live for some high object—resolve to do something; and, that more may be done, acquire a thorough education.

## SINGLE IDEA.

Human society is composed of minds of all kinds, and we do not have much search to make to ascertain that "one idea" members occupy the most anomalous positions of any. It does not follow that because a man is a poet or a mathematician he must confine himself to poetry and mathematics. We have heard from educators and men skilled in social science, that no one can accomplish anything unless he confine his labors to a specialty; and we can see no objection to this. But we can find no logic that would justify a man in riding his hobby-horse through the avenues which society may afford.

We read of a drama which contains a fair representation of a man with one idea. The drama represents a chemist devoting his life to the production of some superior creation; the chemist succeeds, producing a horrid monster which pursues him all over the world.

And so the man with one idea will create some phantom which haunts and pursues its maker as long as he lives. This phantom becomes a part of the maker's nature, and cannot be cast away any more than you can cast away an arm.

A man who is cursed with one idea is like the man with a snake growing from each shoulder, which are eating into his brain. He cannot tear these snakes from his shoulders, because they are a part of his nature. Napoleon was possessed with one idea, that of accumulating power, and this phantom gave him no rest.

We believe that a man, in order to become an agreeable and useful member of society, must have his education deeply founded in liberal thought. Much of the labors of eminent preachers are lost because they stand upon too narrow a foundation. People do not care to have the Gospel dealt out to them in great doses of theology.

Social sciences rest upon liberal ideas, and no man has any right to force upon the community the phantom of his ignorance, or ride his hobby-horse unrestrained.

A FELLOW who will stand silently by and swallow an insult without attempting to resent it, is a base, cowardly poltroon, and unworthy the title of MAN. Those who associate with such cattle lay themselves liable to be classed under the same head.

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**WHY IS IT?**

It is not at all likely that we shall be able to answer this question, but we can consider some of the bearings it has. We should like to know what becomes of our college graduates. Perhaps the reader will say that we have no right to know where they are. Well, we have more than idle curiosity in the matter, and "want to find out." If you pass through the mines, you will find laborers who hold diplomas from Yale, Harvard, and from all the educational institutions in America. In fact, you can find college graduates in all collieries and druggeries in the world where man labors as a beast, and not an educated human being. These graduates are no better laborers than any one else.

We would simply ask how and why this is? Of course it is not the fault of the Greek and Latin and mathematics. These were taught enough, you may be sure. There are thousands of places of trust and importance open to scholarly attainments, and those graduates who have spent six or eight years of their vigor in acquiring their attainments, are the ones to fill these places. Somehow they do not always fill these places, but some undergraduate occupies them. A diploma should be a guarantee of thorough scholarship, and we would ask the question why is it not always so? We believe the fault rests with the graduate entirely. At least the question is a hard conundrum.

DELIVER us from that lazy spirit of indifference which rests contented when improvement is possible and necessary. A healthy housekeeper who can sit down contented with the floor swept and children unwashed, deserves to have a hornet's nest thrown in her lap. A young person who can rest contented uneducated and otherwise unprepared for life, is made of very poor timber. Such contentedness is wicked, down right laziness. Be contented and satisfied when you have done your best; but not until then.

The parties or persons who talk war to settle the election question should go to Mexico, where such methods are readily resorted to. There is plenty of work for the present century to do in reforming reformers.

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**RESPONSIBILITIES.**

Those who are going down with the stream and floating on its bosom, may not know its power; but those who are bearing up against it, appreciate the power of the current. The children of Israel sat quietly by the flesh-pots of Egypt as long as they submitted to their slavery; but when they were seized with a spirit of independence, they realized their degraded situation. And so it is, when we attempt to break away from the bondages under which we are laboring, that the iron enters into our soul. All the bitterness of slavery pours out over the lacerated feelings.

This does not argue that we should break away from the bondages, or that we should not stand up in the current of life. If we drift down, we must pass the probation of earth without preparing for boundless fields of eternity.

**WHO SHOULD ATTEND SCHOOL.**

A great many think that the bright (those who love study naturally and take to books), are to go to school, while the robust, dull boys are to work on the farm. Let the opposite be rather the rule. Give the dull boys more mind and the sickly boys more muscle. Exercise is what the latter need; the former should study. Both will thus accomplish more. It is more work for teachers to instruct the dull, and harder for parents to spare the stout and rugged; but duty and reason call for a change in the programme. Send the robust to school, and keep at home, at least part of the time, the frail and delicate. There is scarcely an exception to the rule that the able-bodied make the best scholars. A brain which is powerful must have a body to sustain it or it soon wears out the body. S. R. Wells said in order to reach success, "there must be a sound mind and a sound body." Webster was a dull student, but when his mind became well developed he astonished even himself with his powers.

The shallow stream rattles along its course; but when it is met and drowned by the majestic tides rolling in from the sea, there is silence on the hills. In the great tide, there is the power of more than a hundred rivulets, yet its coming is almost as quiet as the celestial forces that bring it. The tide flows down stream, grows shallow, and again the empty chattering goes on. Things most potent, although demonstrative, as indeed they must be from their effects, are not necessarily noisy. A strong, earnest life need not make what some people are in

the habit of calling "a fuss." It is better known by the lead that strikes than by the bang of the gun that sends it.

THE COLLEGIAN closes its first quarter with this issue. The paper has received much encouragement, and we trust it may continue to find favor.

(From the Daily Statesman.)

**LAI D AWAY.**

Yesterday afternoon, the 18th of January, 1877, the last sad rites were paid to the mortal remains of Grace First Watson, the beautiful little fair day later of Associate Justice J. F. Watson, whose gentle passing away to the other shore, we noted in our last issue. At 2 o'clock the casket, adorned with sweet flowers, was borne to the room where loving hands had performed the last sad duties, to five hours, the following good men officiating as pall bearers: John D. Emley, J. B. Lester, Frank D. McDowell and Emanuel Meyer.

The funeral service was held in the Congregational church where a large, sympathizing assemblage were gathered to listen to the exercises, which were touching and mournfully interesting. The choir, under the leadership of Mr. Spinks Farver, sang with deep feeling, which was participated in by all those present, the beautiful song which the little one, just before her spirit took its flight to the unseen world, had asked her papa to sing for her, "The Old, Old Story."

During the services by Rev. P. S. Knight, which were full of pathos and comfort, he read the following beautiful verses, written by Mrs. Belle W. Cook, of this city, suggested by the touching death-bed scene of the little one before them.

"I am going to die to-night, mamma,  
And our little darling is gone,  
As we stood by her bed of pain,  
And watched the dear, life flee,  
And I went to Heaven to see, mamma,  
And told you and Papa, too,  
Will come and see me, by and by,  
When all your troubles are through."  
"I am waiting for a song, Papa,  
And I wish that you would bring  
The 'Old, Old Story,' that I love!"  
But the father could not sing.  
"I am going up higher, higher, mamma,  
Where the last sweet words she said,  
And the calm of Heaven came down to her,  
And our lonely grief was dead.  
And we smother her eyelids down gently,  
And we fold the tiny hands;  
And our little maiden, Golden Hair,  
Among the angels stands.  
And we lay her form to rest softly,  
Like a snow drop, pure and sweet;  
And we shall find her, white and fair,  
When we, in Heaven shall meet!"

At the conclusion of the services, the funeral procession reformed, and, marked by the slow tolling bell, proceeded to the Odd Fellows' Burial Cemetery, where a long farewell prayer was offered and the hymn "We will Gather at the River," sang, after which the last duties were given to the little one, who but a few days since was a tender bud whose petals had scarcely opened to life, but who now blossoms in the full beauty of spiritual life, in the realms of blissful immortality.

POLISH is very good but it does not go beneath the surface. A man whose education consists of mere outside polish, cannot think or do anything requiring energy. The world is already too full of superficial thinkers.

THAT beauty which excites the deepest emotions in the human heart is the beauty of human actions.

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**The Willamette Collegian.**

**LOCAL NEWS.**

**Association Meeting.**

There will be a meeting of the Willamette Collegian Association Saturday afternoon, the 20th inst., at 2 o'clock, at the printing office of Redington & Reinhart.

Per order President

**Susceptible.**

A certain young lady at the University has become so fascinated with a young gentleman that she has sketched his picture in the palm of her hand, and often times, to the enjoyment of her admirer, unconsciously admiring it.

**Public Exercises.**

We can but compliment the students on their literary and oratorical talent, and are glad to learn that these exercises will again be made public, commencing next term.

**Polite Hint.**

Certain young ladies at the University perhaps fearing that they shall live single till the age of thirty, have been writing compositions in defense of old maids and deaconing bachelors in the strongest terms. The boys all see the point.

**Fire vs. Water.**

The question "Resolved, That fire is more destructive than water," was discussed by the Alka Society recently, and was carried back to the flood and down to the infernal regions. Decided in favor of the negative.

A certain young lady at school can't see why a certain person calls her his "dear little girl." She says she may be dear to him, but she knows she is not little—she is just as big as anybody at the University, and she is not his girl, but is in a little woman. "S."

**Academic Journal.**

This is the title of a small quarterly to be issued by the students of the Union Academy, W. T., early in February. It is designed as an educational aid, and to show the public what is being done inside the walls of this justly famous institution.

**Union Academy.**

The Territorial University has closed for want of adequate support, while Union Academy is winning fresh laurels every term under the management of Prof. M. G. Royal. A large number of the students in this institution are from abroad, which is an indication that its merits are becoming generally known to the public.

**Joint Discussion.**

There will be a joint discussion between the Alka and Hesperian Societies on the question "Resolved, That there were better opportunities afforded in the past century for the

success of young men than will be afforded in the present." The speakers of the Alka, Q. A. Grubbe, Chas. Johns and Hugh Harrison affirm, and those of the Hesperian, T. C. Jory, D. P. Steuffer and John McKinney deny the resolution. Debate will take place about the middle of next term.

**Personal.**

Gen. Gray and Bob Harrison almost equal a sunset in their humorous speeches in the society.

R. D. Allen has a flourishing school at Hubbard's Station, while J. N. Duncan has a school of fifty scholars at Turner, and George Peebles is instructing the youth at Stony Point, while George Meacham having finished one school to his credit, is for the time being, on the retired list, also A. F. McAtee has a first class school in the country near by. Thus like a vast river giving nourishment and strength to vegetation, and causing the "deserts to blossom as a rose," so the University imparts culture, knowledge and refinement to its students, who again in return transmit the fruits of their labor to the rising generation.

**University Liabilities.**

A. N. Bush is a noted Democrat and especially an admirer of Hendrick. R. and H. Harrison contemplate buying out Babcock and entering into partnership with Parmenter—Hello Nelson the renowned heart smasher from Baker is very self important—R. A. Miller has been figuring on the profits of the nursery business—Hally Coraell is considerably favoring tobacco smoking—X. S. Steeves courts in vain, for a Looney will soon walk away with the prize—G. W. Belt although very fickle minded, is studying law and matrimony at the same time—Although Chas. formerly had a reputation for bashfulness, he now has one for cheek—John Steiner is following in the footsteps of Skinner—Al. Moore says he never again will go in search of Steeves on Plety Hill. Why? Because they have moved—Is it the music or the young damsels that attracts Frank Irvine to choir meetings—Quincy and Ham are the only students who can solve the equation  $x + y = 100 - 7$ , they learned it Fair week—Claid Gatch and Geo. Hughs are the champion cigarette smokers of the University.

**SOCIETIES.**

**Alka Society.**

OFFICERS—Q. A. Grubbe, Pres.; R. J. Nichols, Vice Pres.; R. A. Miller, Sec.; John Steiner, Trans.; Bob. Harrison, Genert; Frank Irvine, Librarian; Geo. W. Belt; Sergeant-At-Arms. The Alkas meet in their hall on the third floor at 8 o'clock P. M. every Friday. Visitors are invited to be present.

**Athenaeum Society.**

OFFICERS—Walter Mandern, Pres.; Alton Moore, Vice Pres.; Art. May, Sec.; Silvia Leons, Treas.; Ida Hyatt, Genert; Bertha Moore, Cor. Sec.; Net. Storky, Librarian. The Athenaeum Society meets immediately after the close of school Friday afternoon, occupying the same hall as their Alka brothers.

**Concordia Society.**

The Concordia Society meets at the close of school every Friday afternoon, Hall with the Hesperians.

**Hesperian Society.**

OFFICERS—D. P. Steuffer, Pres.; John McKinney, Vice Pres.; W. A. Gurnea, Sec.; B. F. Watts, Trans.; Eugene Willis, Librarian; J. Jory, Genert. Hesperians meet on Friday evenings at 7:30 P. M. Civil, Political and scientific questions are discussed, and Gushing's Manual governs in all points of order.

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**SATURDAY NIGHT.**

V. J.

Another week has gone, another Saturday night has come, another seed has been planted over our grave to bring forth a beautiful flower or a weed nourishing evil and remorse in its roots. It is a round upward in the ladder of future happiness and degradation. Sit you down and rest from your cares and toils and draw near the hearth and fender. See how the hand of time closes its shutters bearing its gatherings on high. What a medley to present! Good acts and bad ones, hopes and fears, promises kept and broken, joys, sorrows, sighs, smiles and rejoicings all woven together are unraveled by a glance from that wondrous eye.

The hill which you have ascended is steep and rocky. Look into the memories of the past and the result of shadows wherein lie the shattered hopes which led you through the lanes of childhood into the broad road of life.

Rianze that while one by one her children die as you toil upward, where stands a sentry of your own choosing, yet hope lives forever.

Side by side sitting are a million hearts fitting out their frail barks for voyages on waters far more tempestuous than ever the billowy ocean which rolls its waves from shore to shore.

How much is the sea of life smoothed by love! What is that influence which draws people into themselves, away from others? Whence comes the invisible hand that beckons hearts to wander in solitude? 'Tis nothing but selfishness! When we wind up the thread of life we find it dusty and marred, no matter how careful we may have been. The heart is not a clear crystal, but a broad prairie, covered, perchance, with beautiful flowers and productive trees, intermingled with thorns and thistles and gnarly trees—a clear, crystal fountain which may quench the thirst—a firm-rooted oak, under whose branches many a poor soul may find protection.

Let us pull up the useless shrubs, cultivate the flowers, and plant the waste with trees which bringeth forth good fruit—with towering oaks which play with the tempest and kiss the rolling clouds, so that as Saturday night shall wind its destined corner, we may look upon past transactions and hail them with delight, and beckon a joyful future, until the cold hand of death shall have embraced us in his bosom, when we shall be beckoned to a joyful, happy home.

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