The Literary Societies of Selected State Universities of the Lower South.

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THE LITERARY SOCIETIES
OF SELECTED STATE UNIVERSITIES
OF THE LOWER SOUTH

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of Speech

by

Frank B. Davis
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M.A., State University of Iowa, 1936
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ABSTRACT

Literary societies have existed in many state universities in the lower South since the opening of the first such institution in 1801. These societies were secret, student established and operated organizations which differed slightly from year to year and from society to society, but all perpetuated a primary interest in speaking. For many decades they provided the only approved extra-curricular activities. They developed two types of memberships, regular and honorary. The former consisted for many years of a large percentage of the student body; the latter were selected worthy public men. The groups elected officers and followed an order of business wherein speaking, namely debate, oratory, and declamation, was the dominant feature. Secondary activities which included the gathering of libraries, aiding indigent members, and sponsoring publications, were financed by fees, fines, special levies, and donations. Their debate topics reveal a catholic interest that kept abreast of the times, yet reviewed problems of the past and speculated on those yet to come.

This historical study is limited to the literary societies of four state universities of the lower South, those of Georgia, South Carolina, Alabama, and Mississippi. The purpose is to investigate the organization and
activities of the societies, to ascertain their influence on debate and forensic activities and the general field of speech education, and to trace the general trends of undergraduate thought as revealed by their debate topics. The source materials include the society manuscripts; student and university publications; contemporary newspapers; student letters, memoirs, and manuscripts; related books, articles, dissertations, theses, and interviews with former and present society members.

During the first two decades of the nineteenth century four literary societies were organized, the Demosthenian and Phi Kappa at the University of Georgia, the Claricosropic and Euphradian at the University of South Carolina. Some of the influences which led to the organization of such societies were the following: they were popular in northern schools; they offered respite from the classical curriculum; they were an opportunity for fraternal gatherings; as the one extra-curricular activity they were a release for youthful enthusiasms and energies; they were the only available means by which experience in speaking could be obtained. With occasional differences, the societies formed certain practices which became traditional.

By the mid 1800's the Philomathic and Erosophic societies of the University of Alabama and the Hermaean
and Phi Sigma of the University of Mississippi completed the roster of the principal groups. The literary societies reached their peak during these years. Their regular members constituted a large percentage of the total enrollment and their honorary members numbered many hundreds. Their officers usually consisted of a president, vice-president, recorder, treasurer, secretary, and librarian; a critic, censor, clerk, censor-morum, and clavinger were sometimes elected. Their order of business was generally simple, with the debate, orations, and declamations of primary importance. Well furnished halls or rooms housed adequate libraries. The debate continued to be the focal activity, although other types of speaking were presented. Various techniques of debating were tried, but the one usually employed was a formal clash followed by discussion from the floor. The decision was based upon the merit of the topic. The societies were immensely popular among the undergraduates, approved by the administrations, and highly regarded by the alumni and honorary members.

After years of disruption by the Civil War and reconstruction, the literary societies never regained their once dominant position. Their regular membership steadily declined; the honorary member disappeared entirely. The speaking activities deteriorated until there remained only debate which became impromptu. Subjects
remained catholic, but decisions were now based on skill of delivery and finesse of technique. Non-speaking activities gradually disappeared. This decline resulted from a combination of factors: social fraternities divided interests and loyalties; athletics assumed an importance hitherto unknown; school publications, music, and other undergraduate interests developed; increased transportation facilities made it possible for the undergraduate to seek entertainment in neighboring cities; instruction in the speech arts became available in the curriculum; internal strife and "polities" developed.

The literary societies gave to generations of southern undergraduates the opportunity to meet outside university supervision, to hear and participate in various types of speaking and non-speaking activities. They fostered and encouraged the early development of inter-society and intercollegiate speaking; they utilized a large number of debate topics which stimulated wide interest in many subjects; they created and nurtured a student interest in the speech arts.
CHAPTER X

Since the writer of this study is primarily interested in the development of southern speech education, he has chosen to concentrate upon the literary societies in southern universities. The extent of the activity and the availability of materials have made further limitation necessary. Specifically the literary societies of four state universities of the lower South have been chosen, namely those of the universities of Georgia, South Carolina, Alabama, and Mississippi. These universities were the pioneers among the educational institutions of the lower South,¹ and for many decades were the leaders in that area. Further, their literary societies extend from 1801 to the present.

These literary societies were secret organizations. They were student established and controlled, and they differed in minor details from society to society and from year to year; but all retained the primary interest of "...debating serious and stimulating topics and training in speaking."² For many years they provided the only

¹ Georgia chartered her school in 1785, South Carolina in 1801, Alabama in 1831, and Mississippi in 1844.

extra-curricular activities approved by the administrations. It has been said that "the greatest attention to the individual and personal interests of the student body came through the literary societies." ³

Although the literary societies of the afore-mentioned four universities have been touched upon by many general historical works,⁴ by specific histories of the institutions,⁵ and in innumerable memoirs, letters, reminiscences, and pamphlets, yet no study of them specifically has been made. Some studies have been made of the historical antecedents of debate and of intercollegiate


⁵ A. L. Hull, A Historical Sketch of the University of Georgia (Atlanta: Foote and Davies, 1894); B. Merton Coulter, College Life in the Old South (New York: The Macmillan Company, 1928); Maximilian Laborde, History of the South Carolina College (Columbia: Peter B. Glass, 1839); Edwin L. Green, A History of the University of South Carolina (Columbia: The State Company, 1905); C. P. Jones, "History of the University of Alabama" (Manuscript, University of Alabama Library).
forensics in other institutions. Ota Thomas and Elaine Paden studied the use of disputation in the following-named schools: Yale, Harvard, Dartmouth, Princeton, Columbia, and the University of Pennsylvania from 1750 to 1800. David Potter has made a study of debating in the colonial chartered colleges. In addition, the history of debating at the University of Nebraska and in the State University of Iowa has been studied. These studies do throw some light on the development of the literary societies in their respective institutions.

6 Ota Thomas, "The Theory and Practice of Disputation at Yale, Harvard, and Dartmouth from 1750 to 1800" (Ph. D. dissertation, State University of Iowa, 1941); Elaine Pagel Paden, "The Theory and Practice of Disputation at Princeton, Columbia, and the University of Pennsylvania."

7 David Potter, Debating in the Colonial Chartered Colleges, An Historical Survey, 1642 to 1900 (New York: Teachers College, Columbia University, 1944).

This investigation is therefore a historical study of the literary societies of the early state universities of the lower South. Its purpose is to investigate the organization and activities of the literary societies and to explore (1) their influence on debate and forensic activities and the general field of speech education, and (2) the general trends of undergraduate thought as revealed by the debate topics.

Events within the universities and the literary societies have been found to arrange themselves so as to give logical emphasis to the utilization of certain basic historical divisions, viz., 1800-1820, 1820-1840, 1840-1860, 1860-1880, 1880-1900, 1900 to the present. These divisions automatically become chapter headings of this study. Each chapter is further divided into four sections: a background picture of the universities, the organization and activities of the literary societies, an investigation and interpretation of their debate topics, and certain conclusions.

The primary materials for this study consist of
(1) over three hundred twenty-five manuscripts of the societies,⁹ (2) student publications,¹⁰ (3) university

⁹ At the University of Georgia there are preserved over one hundred twenty volumes of collected manuscripts of the literary societies: of the Demosthenian society, ten volumes of Minutes, six of Constitutions and By-Laws, five of Roll Books, eighteen of Librarians' Records, twelve of Treasurer's Records, and approximately twenty collections of miscellaneous manuscripts; of the Phi Kappa society eleven volumes of Minutes, two of Constitutions and By-Laws, one Roll Book, eighteen Library books, eleven Treasurer's Records, and ten miscellaneous collections. At the University of South Carolina over one hundred twenty-five bound manuscripts of the Clariosophic society exist, including sixteen volumes of Minutes, seven Constitutions and By-Laws, nine Membership lists, twelve Librarian's books, twenty-nine Treasury and financial volumes, and five volumes of Addresses; there are over sixty bound manuscripts pertaining to the Euphradian society, including sixteen volumes of Minutes, three Constitution and By-Laws, three Membership lists, one Librarian's book, nineteen Treasury and Financial volumes, and three books of Addresses. At the University of Alabama there are eleven volumes of manuscripts pertaining to the literary societies, and at the University of Mississippi, five.

¹⁰ At the University of Georgia The University of Georgia Magazine appeared in 1851, 1875, 1882, 1892; The Georgian in 1896; the Pandora in 1888; The Red and Black in 1893. At the University of South Carolina The Collegian appeared in 1882, the University Carolinians in 1888, the Garnet and Black in 1899, the Gamecock in 1903. At the University of Alabama The Alabama University Monthly appeared in 1873-4, The Crimson-White in 1892, The Corolla in 1893. At the University of Mississippi The Mississippi Magazine in 1893, The Mississippian in 1911, The Ole Miss in 1897.
manuscripts and publications, contemporary newspapers, student letters, memoirs, published or in manuscript, secondary sources, including related books, articles, dissertations and theses; and finally, interviews with former and present society members.

11 At the University of Georgia: Catalogues since 1838; Library Book 1820; Minutes of the Senatus Academicus 1799 to 1842; Minutes of Board of Trustees since 1786; commencement programs since 1880; Minutes of the Faculty since 1822. At the University of South Carolina: Minutes of the Faculty since 1801; Records of the President since 1815; Catalogues since 1883; Minutes of the Trustees, 1801-1860. At the University of Alabama: Minutes of the Faculty since 1842; Catalogues since 1872; Journal of the Board of Trustees, 1822-1832; Commencement programs since 1869. At the University of Mississippi: Minutes of the Faculty since 1848; Minutes of the Board of Trustees since 1845; Catalogues since 1857; "Laws of the University of Mississippi" since 1858. N.B. Not all files are complete.

president\textsuperscript{3} was Josiah Meigs, a graduate of and former teacher in Yale University. Since Georgians in the early 1800's were "mildly Federalistic and truly aristocratic,"\textsuperscript{4} they did not agree with the political ideas of President Meigs, an ardent Jeffersonian Democrat. Because Meigs was an outspoken man and did not conceal his feelings about politics, the enrollment suffered. The number of students dropped from approximately forty-five in 1803 to only thirteen in 1808.\textsuperscript{5} A committee "... was appointed to inquire into the reports which affected the reputation of the president of the college as well as the moral character and discipline of the institution." Although no record of the committee's findings exist, what happened is evident, for in 1810 Meigs was reduced to professorial status. He left the University in 1811, when the Reverend Mr. John Brown was made president and head of the faculty.

\textsuperscript{3} Abraham Baldwin had been elected president in 1785; however, by 1801 Baldwin was United States senator and chose so to remain. For further details see Hull, \textit{op. cit.}.


\textsuperscript{5} Minutes of the Senatus Academicus of the University of Georgia, (Manuscript, Georgia Room, University of Georgia Library), pp. 63-4.
of three.  

The choice of Brown was unfortunate also. The state of affairs under his administration is indicated by the following quotation:

But the lack of discipline and the general laxity of the faculty in the discharge of their duties, brought the censure of the board. Complaints were made of neglect by both faculty and students of the religious exercises of the college; yet President Brown had been a Presbyterian minister since 1788 of uncleanly rooms and slovenly habits; and even of offensive immorality... His want of the executive talent needful in the head of an institution of learning, made his administration a signal failure.

In the later part of 1816 Brown resigned; for a few months the university suspended activities officially although a Mr. Goulding, the "senior professor" present, conducted some classes. In May, 1817, the Reverend Mr. Robert Finley took the oath of office and began the task of building the school physically and increasing the current enrollment of twenty-eight. His first step was to tour the state in order to get acquainted with the people and their leaders and acquaint them with

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6 Minutes, Board of Trustees of the University of Georgia, 1786-1817, meeting 1808, 1810, 1811 (Manuscript, Georgia Room, University of Georgia Library).

their University, its problems and needs. Unfortunately, in October of that same year he suddenly died. 8

This time the board selected Dr. Moses Waddell, a professional educator, who had proved himself a capable administrator and teacher. Waddell’s school at Willington, South Carolina, for years highly successful, had won him a favorable reputation throughout the nation. 9 The task of persuading him to leave his own academy and to assume the Herculean task of rebuilding the school at Athens was accomplished only after a committee from the Board of Trustees had impressed fully upon him the great need and the great good that he could do. Their hopes were fulfilled; for during Waddell’s administration (1817-1829) the University became a settled and established institution. 10

8 Ibid., Chapter 1.


10 Donald G. Tewskbury, The Founding of American Colleges and Universities Before the Civil War (New York: Columbia University Press, 1932); Edgar W. Knight, Education in the United States (New York: Ginn and Company, 1929); Hull, op. cit.
As in other colleges of the day, the curriculum of the University of Georgia as set down by the trustees and the Senatus Academicus followed the rigorous and formal pattern of classicism. Since only one course of study was offered, the students had no "electives." "Georgia and other early colleges and universities," laments Coulter, "took the New England hard tack of classicism. They stamped New England on the subjects to be taught and on the manner of doing it." The curriculum consisted of Greek, Latin, mathematics, logic, moral philosophy, history, belles lettres, astronomy, and natural philosophy.

11 The Senatus Academic of the University of Georgia was a unit or committee of the Board of Trustees and the Board of Visitors. The smaller group, the Senatus Academicus, met frequently and was the actual governing body of the University. Later the personnel included certain faculty members.


The greatest emphasis was placed on the first three.\textsuperscript{14} Also, it may be pointed out that when the institution opened, the entire faculty had been composed of one man, President Josiah Meigs. The classical curriculum was an ambitious course of study for a single professor to offer.\textsuperscript{15}

During the early 1800's at the University of Georgia the daily schedule was rigidly formalized. The day began with the morning prayer bell ringing at six a.m., followed immediately by a short recitation period before breakfast when the "freshmen recited arithemetic"; the sophomores, Latin; and the juniors, logic. One of the privileges of being a senior was to have no class before

\begin{quote}\textsuperscript{14} Minutes of the Senatus Academicus of the University of Georgia, \textit{passim}.\end{quote}

\begin{quote}\textsuperscript{15} Of one such man it was said; "He knew thoroughly the subjects boys were taught... his methods of instruction permitted a wide range of individuality on the part of his students. A boy read as much Virgil for a lesson, for instance, as he cared to; 150 lines was a small amount for one day, and occasionally a good student read much more. Studying where they would, out of doors under the trees when the weather was pleasant, the boys would instantly repair to the common school or recitation room when called for by the name of the Homer, Xenophon, the Cicero, the Horace or Virgil class, or by the name of the author whose writings they were reading, class succeeding to class without the formality of definite hours for study or recreations." John Donald Wade, \textit{Augustus Baldwin Longstreet} (New York: The Macmillan Company, 1924), p. 25.\end{quote}
breakfast. The forenoon was divided into two divisions, (1) a two-hour study period followed by (2) more recitations. In the afternoon the study and recitation periods were repeated; however, naps or walks were interspersed.

The many rules of conduct that the Georgia collegians of 1800 to 1820 had to keep in mind were frequently revised or readjusted; but seldom were they shortened. The offense for which expulsion was mandatory were the following: striking a college official, blasphemy, fornication, theft, robbery, forgery, or crimes punishable by the state laws. The student was punished by "... fine, admonition or rustication..." for fighting; breaking into fellow student's room; going more than two miles from Athens unauthorized; disturbing others by noise, singing, etc.; playing billiards or cards; and association...

16 Minutes of the Senatus Academicus of the University of Georgia, passim; Coulter, op. cit., Chapter I.

The historian Everett Dick describes a "typical" daily schedule for the colleges of the early 1800's as follows: the students were required to be up and at their books by eight a.m. and from then until eight at night they were required to be in their rooms unless called out for recitations or given special permission to be absent, with the exception of an hour and a half at noon and one hour at supper time. The rules also required that at the completion of a course the student "be strickly examined" in the presence of the board of trustees and other "gentlemen of learning." All students had to attend prayers every evening at the conclusion of recitations and to attend church on Sunday. Everett Dick, The Dixie Frontier (New York: Alfred A. Knopf, 1948), passim.
with "... vile, idle or dissolute persons." Finally, there was the following group of "don'ts" for which no punishment was set: no guns, swords or weapons; no dogs or animals permitted; no fighting or insulting "... any persons not being a member of the college." In fact, it seems to have been an unusual meeting of the governing board when some rule was not added or when student conduct was not censured in some way.17

Though the University of Georgia followed the general examples of the other schools of the times in the matter of curriculum and student regulations, it did differ greatly in one particular. As was the custom, the University divided the school year into two parts, with commencement in the summer; but it differed in that the long vacation came, not during the summer months, but from November until the middle of January. Two other short vacations were permitted: one in April for seniors only, and the other after commencement in August for all.18

17 Minutes of the Senatus Academicus of the University of Georgia, passim.
18 Minutes of the Board of Trustees of the University of Georgia, 1794-1835, passim.
Other than vacations, the Sunday religious services, walks about Athens, and, after 1807 the military drills, there was little to break the routine of school life and little recreation.

Contrary to the attitude of the 1948 collegian, his 1807 counterpart greeted "the draft" joyfully. Georgia, fearing, as indeed did most of the country, a possible war with Napoleon, passed a bill requiring all men from eighteen to forty-five years of age (excepting ministers only) to report five times a year to their local county seat for "military maneuvers and evaluation." These trips to Watkinsville were a most welcome break for the "slaves at Athens," as the students sometimes called themselves. Not only did they eagerly attend the drills at the county seat, but also they organized themselves for marching and drilling at the University, presenting themselves to parade at the slightest provocation.19

South Carolina College20 did not experience the tur-

19 Hull, op. cit., passim; Coulter, op. cit., passim; Minutes of the Board of Trustees of the University of Georgia, 1786-1817.

20 The South Carolina school will be referred to as South Carolina College; however, its name changed several times during the period 1805-1906. The name South Carolina College was used 1805-1866, 1882-88, and 1891-1906. During the period 1860-82 it was known as the South Carolina College of Agriculture and Mechanics. The name University of South Carolina was used 1866-1880 and 1888-1891. This name was reestablished in 1906 and has been used thereafter.
bulent times of the University of Georgia. Chartered in 1801, it opened its doors to students January 10, 1805. Dr. Jonathan Maxcy, former president of Union College, served as president from 1804 to his death on June 5, 1820. Though not spectacular, the growth of the school was steady. The first faculty consisted of President Maxcy and Professor Enoch Hanford; however, by April of the first year two new teachers, Clement Early and Elisha Hammond, were added. Before the session came to an end in July, twenty-nine students had been enrolled. Although the student body had grown to one hundred five by 1810, the faculty remained at four.

The college did not enjoy complete serenity, however, for in April, 1811, at the insistence of the president, Professor Paul H. Persult "... was removed from his professorship for neglect of college duties," and because "he lacked that dignity which a Freshman would expect in a learned Professor." As a whole the life of South Carolina College during the first two decades of the nineteenth century was one of gradual growth.

The curriculum of South Carolina College, as indi-
cated by the original "Rules and Regulations" was the following classical course: Latin, Greek, mathematics, English, criticism, logic, astronomy, geography, metaphysics, natural philosophy, moral philosophy, and history. 24 Although the faculty minutes and many of the official records are missing, both "official" historians 25 of South Carolina College assert that the faculty examined each new enrollee in order to assign him to the class that his knowledge and background warranted, and that the teachers carefully supervised the students' daily program. The only irregularity in curriculum or school program was that for a while the commencement exercises took place in December, but this custom gave way to that of holding the graduating program in the summer months of July or August. 26

South Carolina College authorities approached the problem of discipline in a manner opposite from that of the officials of the University of Georgia. Instead of listing the offenses and their accompanying punishments,

24 "Rules and Regulations of South Carolina College" adopted December 5, 1804, Article 4, section 4 to 7 (Manuscript South Caroliniana Library, Columbia); also see advertisement in The South Carolina State Gazette and Columbia Advertiser, XIII (July 5, 1806), 1.

25 Green, op. cit., Chapter II; Maximilian LaBorde, History of South Carolina College (1st ed.; Columbia: Peter B. Glass, 1859).

26 Ibid., Chapter I, XV.
the trustees, at President Maxcy's suggestion, merely recorded that "the rewards and punishments of this institution shall be all addressed to the sense of duty, and the principles of honor and shame." President Maxcy evidently found these general principles sufficient; relatively little disciplinary action was needed. This point is supported by the fact that the first case of discipline reported to the board was some thirteen months after the school opened, when one William Davis was suspended for a time during February, 1806, for "... bad behavior in chapel."29

In the realm of amusements the students at South Carolina were perhaps not as hard pressed as were the Georgians. In contrast to Athens, Georgia, a small village which was dependent almost entirely on the University for its livelihood30 and thus dominated by President Meigs and the trustees, Columbia, the home of South Carolina College, was the capital and one of the leading cities of

27 Minutes of the Board of Trustees of South Carolina College, December, 1804, Section one of article headed "Rewards and Punishments," part of the "Bye-Laws" (Sig.) of the South Carolina College (Manuscript, South Caroliniana Library, Columbia).


29 Minutes of the Board of Trustees of South Carolina College, Spring 1806.

30 Hull, op. cit., Chapters I, II.
the state before the founding of the school, and consequently was not controlled by the university officials. In the weekly paper was advertised various "Tippling Shops," "Moral entertainments," and other theatricals; horses with or without grooms could be rented. However, for a very short time the only University-approved extracurricular activity was church participation.

**Organization and Activities of the Literary Societies**

**Introduction.** The Southern schools undoubtedly took the idea of the literary society from the existing societies in the older Northern universities. It was not uncommon for Southern families to send their sons to institutions of higher learning outside the South. William B. Hesseltine points out that "... with the growth of the planter class, there developed a desire to obtain an education ... planters hoped to send their

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31 The South Carolina State Gazette and Columbia Advertiser, Passim.

32 Among the better known and respected schools were the following: Harvard (1636), William and Mary (1693), Yale (1701), Brown (1704), Princeton (1746), Kings (1754), Dartmouth (1769). For details of the literary societies and other speech activities of these schools see David Potter, *Debating in the Colonial Chartered Colleges* (New York: Columbia University Press, 1944); Ota Thomas, "The Theory and Practice of Disputation at Yale, Harvard, and Dartmouth, from 1750 to 1800" (Ph. D. dissertation, State University of Iowa, 1941); Elaine Pagel Paden, "The Theory and Practice of Disputation at Princeton, Columbia, and the University of Pennsylvania from 1750 to 1800" (Ph. D. dissertation, State University of Iowa, 1943).
sends to the great English universities or to Harvard, Yale, King's College, or Princeton in the Northern colonies."  

33 The law school at Litchfield, Connecticut, was said to have graduated in the early 1800's nearly two hundred students from southern states. A few years later 265 of the 432 students at the University of Pennsylvania were from the South.  

34 Robert Henry's previously cited *Eulogy on Maxcy* tells of President Maxcy's efforts to build South Carolina College into an institution comparable to those of other sections in order that Southern youths would not need to "journey afar" for higher education.  

35 To the general discussions might be added specific examples of the southern collegian in the older colleges. Concerning the education of Augustus Baldwin Longstreet, his biographer comments: "The college rolls for the time of Longstreet's attendance at Yale included annually about thirty students from the South. In his class, the one of

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1813, six . . . were from the South." 36 William C. Preston, in his autobiography, recalls: "... my father's plan of education for me was that I should go through Yale or Princeton and complete my course in Europe." 37 James G. Birney, an Alabamian, was a student in the College of New Jersey in 1808; 38 John B. Adger, a South Carolinian, also attended a Northern school. 39

Certainly Longstreet, Adger, Preston, Birney, and other native Georgians and South Carolinians 40 returned home from their various schools talking of the activities and practices of which they had been a part. The students of the newly-organized universities of Georgia and South Carolina were not to be out-done; they, too, organized literary societies.

The University of Georgia was probably greatly

36 Wade, op. cit., p. 38.
37 William C. Preston, Autobiography (Manuscript, South Caroliniana Library, Columbia).
38 S. M. Birney, James G. Birney, His Life and Times (New York: D. Appleton and Company, 1890), passim.
39 John B. Adger, My Life and Times (Richmond, Virginia: Whitley and Shepperson, 1899), Chapter II.
40 Including John C. Calhoun (Curry, op. cit., p. 641); H. G. Nixson ("Address", December 6, 1819 before Epiphedraen Society of South Carolina College, Manuscript South Caroliniana Library); M. P. O'Connor (Mary Doline O'Connor, Life and Letters of M. P. O'Connor (New York: Dempsey and Carral, 1893); Edgar A. Binkley (Memoirs, Manuscript Georgia Room, University of Georgia).
influenced by Yale. Lyman Hall, who, as governor in 1783,
had been primarily responsible for the University of
Georgia's charter, was a Yale graduate. Abraham Baldwin,
the first president, who served only long enough to select
the university site and to recommend his pupil Josiah
Meigs to succeed him, was a Yale professor. Coulter says,
"Yale men brought the idea of higher education in,
and Yale men made the machinery and set it in motion." Therefore, Yale might well be called the "parent" school of the University of Georgia; this "parent" was well
acquainted with literary societies as an outlet for youth-
ful enthusiasms.

When the University of Georgia was less than two
years old, the members of the junior class met, on February
5, 1803, and "... began by a general consultation the
establishment of a society for the promotion of extempor-
ising or extemporary speaking." On February 14 the
group again met, framed a constitution, and thus estab-

41 Coulter, op. cit., p. 77.

42 Potter, op. cit., and Thomas, op. cit., mention
the Critoian, the Linoni, Brothers in Unity, Phi Beta
Kappa, Friendly, and Moral Societies as being in existence
at Yale before 1800.

43 Letter of William S. Rutherford (Manuscript in
Demosthenian files, University of Georgia). The erroneous
date 1801 was used for many years as the year of founding
the Demosthenian Society. The earliest evidence of this
error found was in the University of Georgia Catalogue,
1856-7, p. 23.
lished the Demosthenians, a society which has existed until the present day.

According to William S. Rutherford, the Demosthenians on February 23, 1803, held their first debate; this was the first literary society debate in a state university of the deep South. They argued the subject, "Is a monarchical government preferable to a republican." No doubt this proposition was a reflection of the times. The new republic was under its third president and, although it seemed stable, America was still restless and inclined at times to look back. Added to this was the fact that in many respects the sense of social stratification, the aristocratic temper, was beginning to become more prominent in the South. This aristocratic temper was powerfully stimulated by the sons of the wealthy planters attending schools in Europe. The colleges of the South were attended by much the same type of students, the sons of the wealthier, more aristocratic gentry.

44 Ibid.
45 Dodd, op. cit., p. 68.
46 Eaton, op. cit., reports that prior to 1860 more than 350 American students had attended Inns of Court in London and that well over two thirds of this group were Southerners.
Furthermore, in 1802 Napoleon had proclaimed himself a Consul for life and predictions were that soon he might proclaim himself a King. Thus it may be supposed that the young collegians used as their first subject a topic that was discussed at home, at the general store, and at any gathering of the intellectually curious.

Records concerning the activities of the Demosthenians during the early years are scant. But William S. Rutherford, writing four decades later, remembers "... our society has been alive since ... [its founding]." Another student of the early 1800's comments that he "... joined a Debating Society which tho' often badly managed I found to be a source of improvement." The one activity that can be traced is the attempt of the society to acquire a library. The first librarian started out to keep a careful account of the books acquired and by whom they were donated. After the first few volumes came in he saw the size of the task and changed to


49 Rutherford, op. cit.


51 Demosthenian Library Catalogue (Manuscript, University of Georgia Library).
a tabular, numerical system of recording.\textsuperscript{52} In their first year the society acquired thirteen volumes; in the next three-year period they had their greatest percentage of expansion, increasing their library to fifty-one volumes. In the next seven years only forty-five items were added. By 1818 they had 143, and in 1820, 320. The need for books on the Georgia campus is stressed by Coulter when he comments that, "In 1812 the students were complaining that not a single historical book was to be had and that the whole library was so insignificant as to be negligible."\textsuperscript{53}

At South Carolina College literary societies were organized soon after the opening of the school. After the first society, the Philomathic, had existed a "few" months, ". . . it was decided that the interests of the

\textsuperscript{52} The first books in the University of Georgia Demosthenian Library were:

"Speculative Masonry \textsuperscript{\textcopyright} donated by T.T. Wilkins
English Collection - 2 vols Joseph W. Jackson
Citizen of the World Henry Hull
Well Bred Scholar Leonidas Watkins
Catherine Second J. M. Culyer"

\textsuperscript{53} Coulter, College Life, p. 52. Evidently the university had not been able to gather a library as planned. The November 27, 1800, meeting of the Senatus Academicus heard and approved a report from a "Committee on Books" wherein a library of several thousand volumes was recommended. Among those books were included "Sheridan's Art of Speaking"; "Sheridan's Pronouncing Grammar"; "Bleir's Lectures"; and "Rollin's Belles Lettres."
institution demanded the establishment of two literary societies. Therefore, on February 1, 1806, the Euphradian and the Clariosophic societies were substituted for the Philomathic. Maximilian LaBorde, who was a student at South Carolina College in 1818-1820, tells that two brothers, James and Joseph Lowry, were selected to organize these societies. He says, "These two as captains among the students assembled on the campus threw up heads and tails for the first choice. . . . In this way the selection was made, and the roll of the Clariosophic and Euphradian Societies determined. This was truly a fraternal parting, for there is a tradition that in every case, brothers attached themselves to different societies." The appeal and popularity of the literary societies is shown by the fact that each had twenty-four members, or a total of forty-eight members out of an en-

54 LaBorde, op. cit., p. 511; also quoted by Green, op. cit., p. 264.

55 Unfortunately there seem to be no Philomathic society records remaining. The Euphradian and Clariosophic societies both have extensive records preserved in the South Caroliniana Library. Some materials are also in the South Carolina State Library Commission office, the State Division of Archives, and the State Historical Society, Columbia.

56 LaBorde, op. cit., pp. 511-512.
rollment of fifty-six or fifty-seven;\textsuperscript{57} i.e., eighty-six percent of the student body were members of the literary societies.

Membership. Throughout their development the literary societies actually had two types of members: regular and honorary. The regular member was an officially-enrolled undergraduate. His name was proposed for membership at one meeting; and if at the next meeting his application received two-thirds favorable vote, he became a member. After taking an oath to keep the society secrets and abide by the constitution and by-laws, he was given the hand of "fraternal fellowship."\textsuperscript{58} Interest in the Clariosophic society is indicated by the number of members initiated. In 1810 the society initiated thirty-two new members, in 1815, twenty-eight and in 1820, twenty-seven.\textsuperscript{59} By this last year there had been a total of three hundred sixty regular members of the society.\textsuperscript{60}

\textsuperscript{57} Green, \textit{op. cit.}, p. 436, gives the college enrollment as fifty-seven at this time; however, in an advertisement carried in the local weekly paper, the South Carolina State Gazette and Columbia Advertiser, August 15, 1806, and two weeks thereafter, the number fifty-six is given.

\textsuperscript{58} Clariosophic Constitution 1806 (Manuscript, South Caroliniana Library, Columbia), \textit{passim}, no page numbers.

\textsuperscript{59} Record of Members, 1806-1892 (Manuscript South Caroliniana Library, Columbia), \textit{passim}.

\textsuperscript{60} Clariosophic Membership List and Constitution, 1806-1819 (Manuscript, South Caroliniana Library, Columbia), no page numbers.
The honorary members played an important part in the Clariosophic literary society. They were elected in the same manner as the regular members. The only difference was that a committee of three invited the honorees by letter to attend the society meetings where "all rights and privileges" would be accorded him. The number seems to have equaled, if not exceeded, that of the regular members. A five-year check reveals that thirty-two honorary members were elected in 1806, thirty-three in 1810, twenty-one in 1815, and eighteen in 1820. These honorary members were selected from all walks of life. Of course well-known men were included in order to add dignity and distinction to the society, but local, lesser-known personalities were also favored with membership with the hope that they would make substantial contributions in the form of money, books, or furniture. The secretaries who compiled the Clariosophic membership list from 1806 to 1819 included the

61 Ibid.
62 Catalogue of Honorary Members 1806-1841, Clariosophic Literary Society (Manuscript, South Caroliniana Library), no page numbers.
63 Resolutions to send the honorary members requests for aid were not at all unusual. These requests were normally for money with its need and prospective use carefully stipulated: purchase of books, furniture for hall, pictures or busts of great men. Such requests are in the Clariosophic minutes of April 9, 1810; June 11, 1811; April 15, 1812; October 22, 1814; May 22, 1816; June 5, 1819; October 6, 1819.
names of the honorary members in order of admission with the regular members, thus making identification difficult. However, three names recognizable are: Winfield Scott, William F. DeSaussure, and Charles Pinckney. In the late 1820's a secretary recopied the existing membership lists, designating honorary members. The following are sample entries from this manuscript:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Admission</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edward Darrel Smith</td>
<td>Nov. 28, 1812</td>
<td>Prof. S.C.</td>
</tr>
<tr>
<td>Daniel Appling</td>
<td>April 1, 1815</td>
<td>Col. U.S.A.</td>
</tr>
<tr>
<td>Patrick Nobel</td>
<td>April 29, 1815</td>
<td>Politician</td>
</tr>
<tr>
<td>Nathaniel Ashby</td>
<td>May 6, 1815</td>
<td>Of Ga.</td>
</tr>
<tr>
<td>Joseph Arthur</td>
<td>May 20, 1815</td>
<td></td>
</tr>
<tr>
<td>James Ogilvie</td>
<td>Feb. 4, 1815</td>
<td>Teacher [S.C.]</td>
</tr>
<tr>
<td>John F. Wallace</td>
<td>Dec. 16, 1815</td>
<td></td>
</tr>
<tr>
<td>John L. Gasscock</td>
<td>January 14, 1816</td>
<td>Lawyer</td>
</tr>
<tr>
<td>Alexander Niel</td>
<td>Nov. 9, 1816</td>
<td></td>
</tr>
<tr>
<td>J. L. Jester</td>
<td>Jan. 14, 1817</td>
<td>Lawyer</td>
</tr>
<tr>
<td>Hillard Hulbert</td>
<td>Jan. 25, 1817</td>
<td></td>
</tr>
<tr>
<td>Thomas Farrar</td>
<td>Dec. 6, 1819</td>
<td>Capt.</td>
</tr>
<tr>
<td>Robert Henry</td>
<td>Dec. 26, 1818</td>
<td>[Teacher]</td>
</tr>
<tr>
<td>M. MacLean</td>
<td>April 17, 1819</td>
<td>Doctor [S.C.]</td>
</tr>
<tr>
<td>Robert Lewis</td>
<td>October 7, 1819</td>
<td>Of Va.</td>
</tr>
</tbody>
</table>

**Officers.** The officers for both the South Carolina College literary societies were primarily the same in name, duties, and tenure of office. The original Clariosophic Constitution lists to be elected from the regular membership, a president, vice-president, recorder, 

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64 DeSaussure, member Board of Trustees; Pinckney, one-time governor of South Carolina.

65 Clariosophic Membership Lists, 1806-1827 (Manuscript, South Caroliniana Library), first name of each page, 1812-1820. The sign [?] indicates illegible penmanship and possible error.
secretary, treasurer, and three critics. The duties of the recorder and the critics were peculiar to this society. The recorder was charged with the responsibility of copying in an "Address Book" the "special" orations of the society members, that is, the anniversary oration, the valedictory address, the president's inaugural and retiring orations. The critic's duties were to "inspect the secretary and treasurer books and to hand to the president subjects for debate."  

The Euphradian society had the same group of officers as the Clariosophic with the exception that the society elected four critics, whose duties were to "... criticise debate, inspect books and report improprieties." This group functioned the same throughout the period of 1806-1820.

The constitutions stipulated that the tenure of office be for approximately the same length of time in

66 Clariosophic Constitution, 1806, passim.

67 The only recorder's book of this period discovered was for the year 1816. There are seven speeches included; not all are complete.

68 Clariosophic Constitution, 1806, section four, article six.

69 Euphradian Constitution, 1806, article two, section one.

70 The Clariosophians made a minor change in 1813 when they voted to make their critics presidential appointees rather than elected officers. Clariosophic Secretary's Book, 1811-1814, February 13, 1813.
both societies. The Euphradian officers served for "nine stated meetings,"\textsuperscript{71} while the Clariosophians were in office for two months.\textsuperscript{72}

**Order of Business.** The order of business for the society meetings in both constitutions was the same:
1. call to order by the president;
2. roll call by secretary;
3. performance of first orator;
4. reading of minutes;
5. election of members, regular and honorary;
6. debate;
7. motions and resolutions;
8. announcement of topics and assignments for coming programs;
9. reports of treasurer, secretary, officers, committees;
10. second orator;
11. last roll call;
12. adjournment.\textsuperscript{73}

**Intra-society Activities.** The constitutions also gave the procedure for obtaining the speakers. The Clariosophic constitution stated that the "... orators and extempore debaters are to be obtained by beginning with the senior class and descending alphabetically through each class..."\textsuperscript{74} The rival constitution stipulated that the "... orators were \textsuperscript{75} appointed alphabeti-

\textsuperscript{71} Euphradian Constitution 1806, Article two, section two.

\textsuperscript{72} Clariosophic Constitution 1806, Section four, article seven.

\textsuperscript{73} Euphradian Constitution 1806, Miscellaneous regulations, section eight, passim; Clariosophic Constitution 1806, Article four, passim.

\textsuperscript{74} Clariosophic Constitution 1806, Section three, article one.
ally, two weeks previously to performance . . . ” However, the president was given the power to assign debaters as he wished. For debates each society employed four speakers, two affirmative and two negative.

Meetings were held every Saturday, alternately at two p.m. and "after supper." At the Saturday afternoon meetings "three extemporaneous debates" were scheduled; however, the following week, when the group met at night, only "two extemporaneous debates" were on the agenda. The reason for this arrangement was that both societies had to use the same meeting place, the chapel. At first no time limits were imposed on the speakers; however, soon it became necessary to correct this item. Scarcely two months after organizing, the Clariosophians moved to limit their orators to " . . . not over twenty minutes. . . ." and added a "Bye-law" to their constitution that "no member shall speak oftener than twice, nor longer than 15 minutes, on any debate." After the four debaters had presented their ideas

75 Euphradian Constitution 1806, Article four, section two.
76 Green, op. cit., Chapter XX.
77 Clariosophic minutes, April 27, 1806.
78 Clariosophic Constitution, Bye-laws, Chapter 3, article 4.
and the society had discussed the topic, the decision was "... called for." The constitution decreed "a majority of the Society shall decide the questions of debate." Some secretaries recorded the votes, but more often they wrote the minutes merely to read, "decision was for affirmative" or "negative". Evidently the voting privilege was not always exercised by all members, for in 1815 the Clariosophians found it necessary to rule "... that every member had to vote on question."  

**Society Finance.** The South Carolinians supported their societies financially in a variety of ways. Funds for the Clariosophic society were derived by three methods: an initiation fee, fines, and special levies. The first two required of the treasurer much bookkeeping. The usual procedure was to assign to each member a page in the treasurer's book upon which his account was kept. Two examples will suffice. The first is no doubt a yearly account, for it reads as follows:

<table>
<thead>
<tr>
<th>Thomas Livingston</th>
<th>- initiation</th>
<th>- non performance debate</th>
<th>- Impropriety</th>
<th>- 2 non perf.</th>
<th>- non perf. as Orator</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1.00</td>
<td>.25</td>
<td>.25</td>
<td>.50</td>
<td>1.00</td>
</tr>
</tbody>
</table>

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79 Ibid., Article four, section three.
80 Clariosophic minutes, April 1, 1815.
81 Clariosophic Treasurer's Report, 1811-1814, p. 40.
The second gives an accumulative procedure indicating the dates the fines were assessed. The statement reads as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Date</th>
<th>Reason</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1817</td>
<td>Dec 6</td>
<td>omission of oration</td>
<td>0.50</td>
</tr>
<tr>
<td>1817</td>
<td>Dec 6</td>
<td>omission of oration</td>
<td>0.25</td>
</tr>
<tr>
<td>1818</td>
<td>Jan 7</td>
<td>Rising without attendance</td>
<td>0.25</td>
</tr>
<tr>
<td>1818</td>
<td>Jan 24</td>
<td>omission of debate</td>
<td>0.25</td>
</tr>
<tr>
<td>1818</td>
<td>Feb 21</td>
<td>Absent first roll</td>
<td>0.25</td>
</tr>
<tr>
<td>1818</td>
<td>April 7</td>
<td>Absent first roll</td>
<td>0.25</td>
</tr>
<tr>
<td>1818</td>
<td>April 4</td>
<td>Going out longer than 15 min.</td>
<td>0.50</td>
</tr>
<tr>
<td>1818</td>
<td>May 23</td>
<td>Lying down</td>
<td>0.25</td>
</tr>
<tr>
<td>1818</td>
<td>May 30</td>
<td>Omission of debate</td>
<td>0.50</td>
</tr>
<tr>
<td>1818</td>
<td>May 30</td>
<td>Absent whole meeting</td>
<td>0.50</td>
</tr>
<tr>
<td>June</td>
<td>omission of oration</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>Improper conduct</td>
<td>0.25</td>
<td></td>
</tr>
</tbody>
</table>

The relative importance of these fines is better understood when it is realized that during this era the real value of money was high. Board and room for a collegian could be obtained for ten dollars per month; a laborer could be hired for fifty cents per day and perhaps less. In the rural South "cash money" did not cir-

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82 Clariosophic Treasurer's Book 1818–20, p. 10.

It is noted that the rate of fines was changed during this one-year period. The minutes of the meeting of January 7, 1818, reveal that a motion was made and passed that "Due to the condition of the treasury as reported by [illegible, obviously the treasurer], . . . that fines and fees be increased."

83 The South Carolina State Gazette and Columbia Advertizer, passim.
An overall picture of the financial status of the Clariosophic society can be gathered from the various "Treasurer's Books," "Account Books" and "treasurer's Reports," still in existence. The usual report contained two divisions: those funds the treasurer actually had on hand and those amounts owed by the members. The following are random samples taken from the period:

<table>
<thead>
<tr>
<th>Date</th>
<th>Cash</th>
<th>Owed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 14, 1811</td>
<td>$108.12</td>
<td>$40.37</td>
</tr>
<tr>
<td>1813</td>
<td>210.00</td>
<td>36.61/4</td>
</tr>
<tr>
<td>April 20, 1815</td>
<td>170.43  3/4</td>
<td>106.25</td>
</tr>
<tr>
<td>March, 1817</td>
<td>54.50</td>
<td></td>
</tr>
<tr>
<td>April, 1820</td>
<td>65.04 1/2</td>
<td>256.25</td>
</tr>
</tbody>
</table>

The Treasurer's Receipt Books also show the expenditures of the societies. These small books sometimes

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85 Clariosophic Treasurer's Reports, 1811-1814, p. 60.

86 Clariosophic Treasurer's Reports, 1811-1814, p. 80.

87 Clariosophic Quarterly Treasurer's Book, 1815-25, April 20, 1815.

88 Clariosophic Account Book, 1812-1828, March, 1817.

89 Clariosophic Quarterly Treasurer's Book, 1815-25, April, 1820.
contained receipts signed by the payee but more often they seem to have been used as loose leaf folders into which were thrust receipts for the current expenditures for wood, candles, furniture repair, door locks, paper, quills, ledger books, and diplomas. Many times the treasurer must have acted as a short-term loan agent for such comments as "Simon owes 10$" or "5$ to McGee" are entered. The entries were scratched over, evidently when Simon and McGee paid their debts.90

In 1813 the Clariscophic society secretary wrote a new copy of the by-laws which differed only slightly from previous ones. The one difference, however, is the addition of a by-law that permitted the treasurer to "maintain one indigent member" of the society. Says the by-law, "He must be seventeen years or older" and at least of junior standing. The names of the "indigent members" whom the society assisted were to be "non-public" in nature.91 In his History of the University of South Carolina, Green says that the society began to maintain a needy member that same year, 1813.92 However, the first record found was dated a year later. In the back of the Treasurer's Report Book of 1814-17 are eight receipts

90 Clariscophic Treasurer's Book, 1818-1828, passim.
91 Clariscophic Precedents and By-Laws 1813, p. 11.
92 Green, op. cit., p. 270.
for money received from the treasurer. They cover a period from October 26, 1814, to May 10, 1817, and are for small amounts designed for specific uses. A typical receipt reads, "Dec. 1st 1815. Rec'd of R. F. Thompson the Treasurer of the C. Society the sum of fifty dollars to discharge my board in commons until the 17th of Febry." Signed, Garvin M. Miller. How many Garvin M. Millers the society helped is unknown. The by-law implies that one was being continuously maintained, but the "non-public" records were not preserved in society or university archives.

**Debate Topics**

The topics debated by the literary societies give an insight into what the young Southerners in their state universities were thinking during the period from 1800 to 1820. The society discussions were not only training grounds, but they were also testing places for various ideas that arose in the minds of the undergraduates. Unfortunately, of the three societies existing during

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93 Treasurer's Report Book, 1814-17, no page number.

94 Nixon H. Taylor, "Papers" (Manuscript South Caroliniana Library), p. 86.
this era only the Clariosophic of South Carolina College has preserved the records or minutes of the debate topics discussed. These sources reveal that the undergraduates of the early nineteenth century were interested in a variety of questions.

They discussed some subjects international in scope: "Should the United States favor Napoleon" (negative); "In view of international disputes should the United States Navy be increased" (affirmative); "Will England or France become greater" (France).  

The problems of an expanding nation were on everyone's mind in the early 1800's. The Louisiana purchase was the most recent expansion achieved by the youthful republic; Jefferson's boldness was both condemned and admired. Consequently in 1806 the question, "Has the acquisition of Louisiana been advantageous or not," was a normal manifestation of this trend of thought; the decision favoring the acquisition was typical of the reaction of the nation as a whole. Although they were satisfied

95 Clariosophic minutes, April 3, 1811; October 16, 1812; May 8, 1814. Note: Question marks were seldom used by the secretaries of the literary societies when recording debate topics.

96 Thomas A. Bailey, A Diplomatic History of the American People (New York: Crofts, 1945), Chapter IV.

97 Clariosophic minutes, April 27, 1806.

with the Louisiana purchase, the South Carolina undergraduates, like other Southerners, were dubious about further expansion; therefore they voted for the negative on the following: "An extensive territory is beneficial . . . .";99 "Would the annexation of Canada to the United States be of any material value to the United States";100 "Should the United States add to its possessions";101 "Should the United States encourage colonization to the west."102

Other topics of government came up for discussion. The 1806 group thought that a "... person who has no property should be permitted to vote," but years later they decided that "... the privilege of suffrage need not be universal."103 When the problem of slavery was discussed, the youthful Southerners were generally for a change. In only one debate did retention of the slaves win a favorable vote.104

99 Clariscophic minutes, April 27, 1806.  
100 Ibid., April 26, 1814.  
101 Ibid., April 18, 1817.  
102 Ibid., June 5, 1819.  
103 Ibid., April 27, 1806, and November 5, 1814.  
104 Ibid., February 28, 1806, "Would it be advantageous to America to emancipate her slaves in any manner" (negative); April 15, 1812, "Should the Slaves of the United States be emancipated" (affirmative); November 12, 1814, "Ought slaves be freed" (affirmative); April 3, 1818, "The South benefit if government buy slaves" (affirmative); February 6, 1819, "... no emancipation for slaves" (negative).
Not only slavery, but other problems of state and sectional scope were considered: "Should the British embargo act bother the South" (affirmative 18 to 5); "In case of War should the United States attempt anything more than harbor defense in Carolina" (affirmative 15 to 7); "Should Southern Indians as well as all others be granted citizenship" (negative); "Should the State establish a supreme court of appeals."  

Nor did they forget their college or immediate locale. On January 23, 1808, the Clariscophians deadlocked fourteen to fourteen in the vote on the question, "Should the dead languages be studied at college." One week later they voted fourteen to six that "The commons are beneficial to South Carolina College." Later the group voted affirmative on "Do the advantages to be acquired from the study of the learned languages compensate

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105 Ibid., January 23, 1808.
106 Ibid., April 16, 1811; June 5, 1819.
107 Ibid., January 30, 1808. The same subject might well have been discussed by the Demosthenians at Georgia during the same year, 1808, for in that year the University of Georgia established a "commons" where "Board is to be $75 for 40 wks. year." Georgia Express (Athens), III (August 13, 1808). 2.
for the horrible experience of acquiring them; thus, they did not succumb to what appeared to have been a "loaded" question.

The topic for debate April 16, 1811, was, "Has Society been benefited by theatrical representations." That this subject was of local interest is fully understood when it is realized that shortly before the local paper had carried the advertisement of a coming "Theatrical and Moral Entertainment." The Clariosophic decision upholding the "theatrical representation" came as no surprise. However, a year later in answer to the identical query, they voted negative.

The subjects covered were legion. History from ancient Rome to the American revolution was not forgotten; education was touched upon, and other lands

108 **Ibid.**, April 23, 1811.

109 The South Carolina State Gazette and Columbia Advertiser, XVIII (April 8, 1811), 3.

110 Clariosophic minutes, April 23, 1812.

111 Clariosophic minutes, April 30, 1811, "Was the Grandeur of Rome worthwhile" (negative); October 22, 1814, "Are the motives which urged Brutus to the assassination of Caesar justifiable"; May 29, 1819, "Could the United States have succeeded in their independence fight without France."

112 **Ibid.**, January 23, 1808, "What should be studied in College"; April 9, 1811, "Ought military schools be established in the United States" (affirmative); October 11, 1817, "Is education for all good" (negative).
were investigated.\textsuperscript{113}

High in the interest of any group of young men is the subject of women. The young Southerners of these years were no exceptions. When they debated "Should young gentlemen whilst in college associate with the ladies?", they did vote for the negative, but there might be some doubt as to the accuracy of that feeling, for the secretary placed double-sized exclamation and question marks after the decision.\textsuperscript{114} No such marks follow the decision, "That females should not participate in the affairs of government."\textsuperscript{115}

Religion, many times considered a subject to be avoided in public discussion, was one of the favorite topics of the South Carolinians. For their first debate, held February 18, 1806, they argued, "Is the Soul immortal"; the decision went to the affirmative.\textsuperscript{116} In April,

\begin{itemize}
\item \textsuperscript{113} Ibid., May 7, 1811, "Are England's monarchs higher than our presidents" (negative); April 20, 1814, "Would a republican institution suit the genius and character of the French people better than a monarchial one" (affirmative); December 4, 1818, "Was England justified in her treatment of Napoleon" (negative); May 22, 1819, "Is France or England the better land" (France).
\item \textsuperscript{114} Ibid., June, 1811.
\item \textsuperscript{115} Ibid., April 20, 1812.
\item \textsuperscript{116} Ibid., February 18, 1806.
\end{itemize}
1806, the following two religious topics were considered: "Which is the most influential on mankind, Civil or Divine law" and "Has the legislature the power to regulate religion." Civil law was rated higher than divine law but religion was deemed above legislative action. Other religious topics debated were: "Has Christianity ameliorated the cause of humanity" (affirmative); "Justice ought never to yield to policy" (affirmative); "Could society exist without religion" (negative). The results of the debates on "Should the clergy participate in legislation" and "Are all mankind descended from the same parents," remain unknown, whether by choice or the failure of the secretaries to record the results.

The philosophical-psychological type of proposition appeared many times in the society debates. Happiness seemed to have been much discussed in the form of such a proposition as: "Is life an enjoyment?" The society voted that it is, although three weeks later the group favored the proposition "... happiness [Is not]...

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117 Ibid., April 15, 1806.
118 Ibid., April 27, 1806.
119 Ibid., June, 1811, and also April 20, 1814.
120 Ibid., October 29, 1814.
121 Ibid., November 16, 1812; and January 30, 1808.
equally distributed."\textsuperscript{122} The Clariosophians voted affirmative to the query, "Is happiness common to all conditions";\textsuperscript{123} indeed, how could they feel otherwise and yet hold their fellow men in slavery? They also decided that "... the discovery of America advanced the happiness of mankind."\textsuperscript{124} The following problems were just as theoretical and impossible to answer: "Are the passions beneficial to mankind";\textsuperscript{125} "Has superstition or atheism been productive of the greatest evils";\textsuperscript{126} "Is it easier to live virtuously in society or solitude";\textsuperscript{127} "Are there sufficient incentives to virtue";\textsuperscript{128} "Are the genius of all men equal,"\textsuperscript{129} and science and literature or art were compared many times.\textsuperscript{130} There were many miscellaneous subjects: passions, embargo, war, impress-

\textsuperscript{122} \textit{Ibid.}, April 2, 1811; April 23, 1811.
\textsuperscript{123} \textit{Ibid.}, April 12, 1814.
\textsuperscript{124} \textit{Ibid.}, April 5, 1814.
\textsuperscript{125} \textit{Ibid.}, February 28, 1806.
\textsuperscript{126} \textit{Ibid.}, April 2, 1811.
\textsuperscript{127} \textit{Ibid.}, April 20, 1811; repeated April 12, 1814.
\textsuperscript{128} \textit{Ibid.}, April 23, 1812.
\textsuperscript{129} \textit{Ibid.}, April 4, 1816; also May, 1818.
\textsuperscript{130} \textit{Ibid.}, March 14, 1807; April 9, 1808; April, 1810; November 5, 1814; April 11, 1818.
ing of seamen, science, politics, penitentiaries, transportation, and chivalry are a few of the topics over which the debaters pondered.131

The by-laws of the Clariosophic society called for two debates at evening meetings and three on alternate weeks when they met in the afternoon for the entire school year. The fourteen years from 1806 to 1820 required, therefore, well over a thousand topics. Small wonder that subjects were repeated, or that critics on occasion "... neglected handing in subjects of debate ..." and offered the explanation that they could "... think of nothing new."132

131 Ibid., February 28, 1806, "Are the passions beneficial to mankind" (affirmative); January 23, 1808, "Should the embargo effect all nations equally" (eighteen affirmative, five negative); January 23, 1808, "In the case of war should the United States attempt anything more than the defense of the harbours" (affirmative); April 9, 1811, also November 14, 1811, "Can impressing of seamen be justified" (negative); October 23, 1811, "Is science more helpful to rich or poor" (rich); October 29, 1814, "Should a Representative be governed by his constituents" (eight) (negative), and "Is retaliation on an enemy justifiable" (affirmative); May 29, 1819, "Are penitentiaries beneficial" (affirmative), and "Is water transportation cheapest" (affirmative); June 6, 1819, "Were the institutions of Chivalry beneficial to man" (negative), and December 4, 1819, (affirmative).

132 Ibid., May 15, 1811.
The University of Georgia and South Carolina College were the two state-supported institutions of higher education existing in the lower South during the period 1800-1820. The former experienced many uncertain and trying years when its future was in doubt; however, the latter progressed steadily through the early years of the nineteenth century. Both schools set up curricula of rigid "classical" natures which were followed by all students.

Soon after the opening of the schools appeared secret organizations of students known as literary societies. There were many reasons for the organization and popularity of the societies: they were well-known and respected in the existing schools of the North; they were a relaxation from the regimentation and pressure of the classical curricula; they were an opportunity for fraternal gathering; they were a release for youthful energies and enthusiasm; they were the one extra-curricular activity approved by the college authorities; they were the one opportunity available for the young Southerners to gain experience in speaking in public.

These youthful societies went through times of uncertainty and confusion, as indeed did the schools themselves, but by 1820 they were firmly established. Their presence and activities had become traditional;
though individual programs and procedures differed, the overall pictures were identical. They developed two types of memberships, regular and honorary. The regular members were elected from the student body and a high percentage joined; the honorary members were selected from public figures deemed worthy and their numbers were large. During the school year the societies held four elections of officers from the regular members. Several of these officers are common to organizations today: president, vice-president, secretary, treasurer. Specialized officers included a recorder, who was to copy "special orations" delivered before the society, and critics, whose duties "to inspect the secretary and treasurer books and to hand to the president subjects for debate" were hardly in keeping with their name, although one society did include "to criticize debate" as one function. The groups had a well organized and lengthy order of business routine wherein speaking was the principle feature with the debate or debates dominant. The debates were conducted in a manner surprisingly modern; the topic and speakers were selected with time allowed for preparation; a two versus two debate was held with a time limit imposed; and although there seems to have been no formal rebuttals after the round of speeches, the speakers and audience alike could participate in debate, the whole of which was decided on the merits of the argument rather
than skill in presenting it.

The societies gathered books to supplement the universities' meager libraries; they aided indigent members; funds for the maintenance of their activities were supplied by initiation fees, fines, and special levies, and by donations from honorary members.

The topics utilized for debate by the literary societies reveal a catholic interest. The members were slightly interested in international subjects; they seemed to approve the national expansion but had doubts as to the value of further territorial additions. They were not complete supporters of slavery. Various aspects of the government were discussed on the national, sectional, and local levels. The undergraduates of 1800-1820 seem to have been a religious-minded group; they held firm beliefs in the immortality of the soul, the strong and worthy influence of Divine law, and the importance of religion. They pondered unanswerable philosophical topics; they investigated history, education, war, transportation, science, chivalry - practically every action of man. With but few exceptions, the debates were serious investigations of current, important topics. The undergraduates of Northern universities were also debating "... what they considered the important topics of the day." David Potter, "Debate Archives," Debater's Magazine, IV (Winter, 1948), 199.
uate kept abreast of the times, and his literary society was a source of challenging thought on problems of his era and a review of those past.

The societies were for many decades the only form of speech education available in the colleges. The opportunities they furnished were many and varied; in debate one could carefully prepare or even memorize his speech for the first roll call, only to shift to an impromptu defense or attack at the second call; in oratory and declamation members would be assigned tasks which demanded high standards of material, organization, and formal delivery. Not only were these opportunities available, but there was great encouragement to participate; the fines for evasion of duty were heavy, and dismissal from a society was an all but unbearable ostracism. "The greatest attention to the individual and personal interests of the student body came through the literary societies ... their libraries, debating, disciplinary restraint, and social activities.  \[134\]

It is to the literary society that many undergraduate generations owed their experience and training in the speech field. Decades were to pass before formal speech training was to be permitted a place in the college

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\[134\] Foerster, op. cit., pp. 434-5.
curriculum, but during these formative years the literary societies carried on a speech program which not only met the urgent and immediate need, but created the interest and impetus which later culminated in the development of our speech programs of today.
CHAPTER III

GROWTH

Introduction

The period 1820-1840 witnessed a steady growth of the University of Georgia, troubled years for South Carolina College and the birth of the University of Alabama. Dr. Moses Waddell, who had been elected president of the University of Georgia in 1819, continued to lead the school successfully during the first nine years of this period. In 1829 Dr. Waddell resigned to return to the active ministry. Walter Cooper evaluates those years as follows: "Dr. Waddell's administration as president of the university was a great success and increased the enrollment to 180 . . . his coming to the school was the beginning of a great era."¹

Dr. Alonzo Church, a native of Vermont, a graduate of Middlebury College, and former professor of mathematics at the university became president in 1829 and for the next

thirty years the university "thrived under his guidance."

In contrast to Georgia, South Carolina College experienced several difficult years. The choice of Thomas Cooper to succeed Jonathan Maxcy as president in 1821 seems to have been ill made. Since the early 1800's the school enrollment had been maintained above one hundred, but by the fall of 1834 "... only twenty students were left in the college." The responsibility for this decline seems to fall entirely on one man, President Cooper. Cooper's difficulties, according to Edwin L. Green, stemmed from the fact that he "... came from the North and at an age when his views of education were fixed; he was unable to

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2 E. Werton Coulter, *A Short History of Georgia* (Chapel Hill: University of North Carolina Press, 1933), p. 268. The only incident to mar the otherwise peaceful years came in 1830 when two state political parties, the Troup and the Clarke, included the University in their bickering. "The Clarke party complained that the trustees /of the University of Georgia/ were all Troup men and that only Troup men were put in the faculty; also that the college boys came home imbued with the ideas of the Troup party, forsook the principles of their fathers and went over to the enemy. To meet this charge the Legislature in 1830 increased the number of the Trustees to twenty-eight, dividing the number equally between the Troup and Clarke parties." Cooper, *op. cit.*, p. 404.

3 After Maxcy's death, the Clariosophic Society erected a tripod to his honor on the campus. A "public-laying" was held December 15, 1827, the Masons participated and John Mayrant, Jr. delivered an address. Clariosophic minutes, December 14, 1827; The Columbia (South Carolina) Telescope, XII (December 28, 1827), 1.

4 Green, *op. cit.*, p. 44.
understand the Southern youth.\(^5\) Maximilian LaBorde and Colyer Meriwether both stress his ardent and active opposition to religion. "Many young men remained away from the college because Dr. Cooper lost no occasion to deride Christianity..."\(^6\) LaBorde introduces his discussion of the matter by saying, "He had drunk deep at the fountain of infidelity."\(^7\)

In December of 1832 the trustees brought Dr. Cooper to trial, but they acquitted him by a ten to nine vote. The dissenting pressure was so great, however, that he resigned the presidency the following November.\(^8\)

Professor Robert Henry became acting president and served until "December 2, 1835, [when] Robert W. Barnwell was elected President of the College."\(^9\) During the remainder of this era South Carolina enjoyed a comparatively trouble-free existence.

\(^5\) Ibid., p. 34.  
\(^7\) Maximilian LaBorde, History of the South Carolina College (2nd ed.; Charleston: Walker, Evans and Cogswell, 1874) p. 172.  
\(^8\) For details on this phase of the South Carolina College see: Green, op. cit., Chapter III; LaBorde, op. cit., Chapter VII; Meriwether, op. cit., Chapter III; and current issues of the Southern Times and State Gazette (Columbia, South Carolina).  
By the 1830's another state in the South was bestirring itself educationally. The most notable event of the short nine-months' term of Governor Samuel B. Moore of Alabama was the opening of the University at Tuscaloosa on April 18, 1831, as the culmination of legislative action begun as early as 1820.

The Reverend Doctor Alva Woods, president of Transylvania University at Lexington, Kentucky, was chosen first president of the new university. He was inaugurated on April 12, and six days later the school opened for students. The university followed the accepted curriculum for institutions of higher learning and offered a classical course with the program of work carefully prescribed.

The University of Alabama paralleled the University of Georgia in that growth was steady, unspectacular and not marred by unfavorable events or persons. After seven

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10 W. Brewer, Alabama (Montgomery: Barrett & Brown, 1872) Gabriel Moore, who had been regularly elected, but served only fifteen months, then resigned to become United States senator.


years of substantial progress, Dr. Woods resigned in 1837. Dr. Basil Manly became president and for the next eighteen years the University continued its growth under his supervision.  

Thus, the literary societies of the University of Alabama had a stable environment in which to develop, contrasting with those of South Carolina College, which were not so fortunate. However, as a whole, the societies were blessed with adequate student enrollment, with official approval, and with sincere and enthusiastic members.

Organisation and Activities of the Literary Societies

Introduction. The literary societies of the state universities of the lower South increased in number during the period 1820-1840, and retained and intensified their organization, activities and goals.

At the University of Georgia the Demosthenian society, which had been comparatively inactive, sprang to life when a rival society appeared. Its rival, Phi Kappa Literary Society, owes its birth to Joseph Henry Lumpkin, who had left the University of Georgia during the unsettled times of 1817 to attend Princeton for approximately two years. Upon his return in 1820, he became dissatisfied

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14 Pickett, op. cit., Chapter XIV, especially pp. 690-5.
with the monopoly of the unchallenged Demosthenians. Remembering the rivalry of literary societies at the New Jersey school, he persuaded three other disloyal Demosthenians, William Crabbe, E. Mason, and Henry Mason, to join with him on February 20 to form the Phi Kappa literary society. Thus began a rivalry that has continued to the present day.

At South Carolina College, although the Clarissophic and Euphradian societies were earlier handicapped by the unsettled school conditions of the early 1830's, near the close of the period they too prospered.

As in South Carolina College, two literary societies were organized at the University of Alabama soon after the opening of the school. On May 14, 1831, scarcely a month after the University opened, the Erosophic society was started. The following year the second, the Philomathic

15 Elaine Pagel Paden in her Ph. D. dissertation, "The Theory and Practice of Disputation at Princeton, Columbia, and the University of Pennsylvania from 1750 to 1800" (State University of Iowa, 1943), points out that literary societies had been permanent fixtures on the Princeton campus since 1765 and that in the early 1800's at least two were flourishing rivals.

16 Pandora (Yearbook, University of Georgia), X, 123.

17 The Corolla (Yearbook, University of Alabama), I, 108. This month and year of organization is confirmed by a letter dated November 27, 1832, from an Erosophic committee to the Board of Trustees wherein they pointed out that "The Erosophic Society has been in a flourishing condition for the last eighteen months." (Manuscript, Alabama Room, University of Alabama library.)
literary society, appeared.\(^{18}\)

Thus by the mid 1830's six literary societies existed in the state universities of the lower South. The Demosthenians and Phi Kappa of the University of Georgia, the Claricosophic and Euphradian of South Carolina College, the Erosophic and Philomathic of the University of Alabama.\(^ {19}\)

Before 1820 the literary societies had, for the most part, met in classrooms at their respective colleges; therefore adequate housing was an ever present problem. In the early 1820's the Demosthenian society of the University of Georgia carried on an intensive building campaign. Through contributions made by the regular members, donations by honorary members, and fines levied on all members according to the by-laws,\(^ {20}\) they were able in 1875 to finance the construction of Demosthenian Hall at a cost of $4,000.\(^ {21}\) The younger Phi Kappas met for over

\(^{18}\) Ibid., p. 110.

\(^{19}\) Literary societies were appearing in the schools of the mid-west during this era. "Among the oldest literary societies in Indiana were the ones founded at Hanover in 1830, Wabash in 1834, Indiana University in 1835, DePauw in 1839." Herbert Edgar Rees, "The History of Speech Education in Ten Indiana Colleges, 1820-1938," (Ph. D. dissertation, University of Wisconsin, 1939).

\(^{20}\) The Southern Banner (Athens, Georgia), V (June 4, 1836), 2.

\(^{21}\) Pandora, V, 68; also Coulter, E. Herton, College Life in the Old South (New York: The Macmillan Company, 1928), Chapter VI.
a decade after their founding either in a classroom or in
"The garret of Parson Hope Hull's old chapel." But in
1836 they, too, were able to erect and dedicate a build-
ing; the Phi Kappa Hall, as it was called, was "a building
of architectural dignity and beauty within and without." 22

Since their beginnings, the literary societies of
South Carolina College had met at different hours in order
to use the same meeting place. 23 However, as early as
1816, the Clariosophians had concerned themselves with
the need of better housing; 24 by 1818 and 1819 both
societies were voicing their requests and appointing com-
mittees to appeal to the faculty. 25 In 1820 the authori-
ties granted them permanent and separate rooms in which
to meet: the Clariosophians occupied the "... large room
above the chapel," the Euphradians the "... large room
on the third floor of the centre building of DeSaussure
College." 26

22 The Southern Banner, ibid. One of the instances
of aid given a literary society by its honorary members
occurred in 1838 when John Millidge and W. C. P. Whitehead,
honorary members, joined with Howard Cobb, a former active
member, in paying off the indebtedness which the Phi
Kappas had incurred in building their hall. Pandora, I,

23 Cf. ante. Chapter II, footnote 78.

24 Clariosophic minutes, April 8 and May 17, 1816.

25 Ibid., 1818 and 1819, passim.

26 South Carolina State Gazette and Columbian Adver-
tizer (Columbus, South Carolina), XXVI (November 21, 1820),
p. 2.
The Erosophic literary society of the University of Alabama solved its housing problem by writing to the Board of Trustees requesting that "... The society be granted permission to use a room on the third floor of the new building." Evidently the appeal obtained results not only for the Erosophians but also for their rivals, the Philomathians, for three months later the local newspaper carried a paragraph under the title "University Notes" to the effect that the literary societies now had fine, newly-decorated rooms in which to meet.

Membership. Membership of the literary societies did not change appreciably during the period. Their regular members continued to represent a high percentage of the student body, and their honorary members increased.

The University of Georgia societies seem to have followed the practice of electing students to regular membership whenever a man's name was presented. The first minutes of the Demosthenian society, still extant, record that during four meetings in June, 1829, a total of five

27 Erosophic Letter to Board of Trustees (Manuscript, Alabama Room, University of Alabama Library), November 27, 1832.

28 The Alabama Intelligencer and State Rights Expositor (Tuscaloosa), III (February 21, 1833), 2.
new members were added.\textsuperscript{29} Other minutes, revealing the
tendency, show that at some meetings no members were
added, while at others from one to as many as ten were
elected.\textsuperscript{30} Identical procedure seems to have been fol­
lowed by the Georgia Phi Kappa literary society,\textsuperscript{31} whose
total membership was fifty-three in 1827 and forty-eight
in 1837.\textsuperscript{32}

At the South Carolina College membership in the
societies fluctuated with the school enrollment. In
1820 the Clariosophians initiated twenty-seven new mem­
bers; in 1825, twenty-four; in 1830, only seventeen. In
1835 there were no initiates, but in 1840 twenty-two
were pledged.\textsuperscript{33} In 1827 the society had over four hun­
dred names listed on its continuous roll.\textsuperscript{34} The South

\begin{footnotes}
\item 29 Demosthenian minutes, June 8, 15, 22, 29, 1829.
\item 30 \textit{Ibid.}, November, 1833, August 1836, February
1838.
\item 31 Phi Kappa minutes, January 1826, October 1836,
November 1833.
\item 32 No records seem to have been kept of either
society's total enrollment; however, the librarians of the
Phi Kappa society assigned each member a page in their
Librarian's Book. These sources thus furnish the total
membership. Phi Kappa Librarian's Book, 1827, also 1837,
Manuscript, University of Georgia Library.
\item 33 Clariosophic Record of Members 1806-1892, \textit{passim}.
The numbers quoted here are approximations. Some secretaries
did not keep concise record; names are marked out, erased,
repeated; years are not clearly indicated.
\item 34 Clariosophic Continuous Membership List 1806-
1827, (Manuscript, South Carolina Library).
\end{footnotes}
Carolina Euphradians seemed to keep pace with the rival Clariosophians. Their Treasurer's Book of 1825-29 lists approximately fifty-one members in 1825, and eight years later a similar source contains sixty-four names. By 1824 the accumulative total membership was three-hundred sixteen.

As has been discussed earlier, the literary societies continued to procure large numbers of honorary members. Those of the University of Georgia made it a practice to elect an honorary member or members at virtually every meeting. For example at the meeting of their society on July 11, 1829, the Demosthenians elected

35 Euphradian Treasurer's Book, 1825-29, passim.
36 Euphradian Treasurer's Book, 1833-37, pp. 1-3. It is possible, however, that the treasurer of 1833 was incorrect in his listings. The official roll of the college issued as part of the centennial celebration of the University of South Carolina in 1905 gives eighty-six as the total enrollment for 1833. The Official Roll of Students of South Carolina College, 1805-1905; (Columbia: University, 1905) pp. 46-7. This figure is also used by the official historian Edwin L. Green, A History of the University of South Carolina (Columbia: The State Company, 1916), p. 437. Thus the implication is that the Clariosophic society had only twenty-two members or approximately one-fourth the number of the Euphradians. In the light of the fact that at no other place is there an indication of such a great difference in the two memberships, and further, the Clariosophics had fifteen initiates alone in 1833, it is difficult to believe the treasurer's statement. Clariosophic Record of Members, 1806-92.

37 Euphradian, Constitution and Roll, 1806-41 (Manuscript, South Caroliniana Library).
two honorary members: "Dr. Rust and Dr. Hanstone." During January, 1830, A. S. Bailey, Dr. Charles M. Reese, Rev. David Humphries, Dr. Quinland, Rev. M. D. O'Reily, Dr. Wright, Mr. Lawson, James Shorter, Mr. Rev. Tenney, and Mr. Jessie Heard were elected. The same month two years later Mr. Edward Telfair, Dr. Arnold, Rev. T. H. Casper, and Mr. Eugenius Nesbit were honored by membership. In the month of June, 1833, the secretary records twice that "... a honorary member [was] voted in," and two, Dr. W. L. Chipley and F. M. Flanney, joined the society the following January. Dr. Fredrick Indseom, Mr. Jones, Mr. Samuel Chapman and Ti Cuyler were elected in February, 1837, while in June, 1839, Mr. Hendricks was the only new member. With such an acquisition of honorary members it is obvious that their number would be tremendous and would equal if not surpass that of the

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38 Demosthenian minutes, July 11, 1829.
39 Ibid., January 9, 16, 23, and 30, 1830.
40 Ibid., January 7, 14, 21, 28, 1832.
41 Ibid., June 6, 13, 18, 25, 1833, and January 11, 18, 21, 29, 1834.
42 Ibid., February 4, 11, 18, 20, 25, 1837, and June 2, 8, 15, 29, 1839.
In the back of a manuscript entitled "Laws of the Demosthenian Society" is a list of honorary members of the society. Since the last "laws" were passed in 1840, it is assumed that at least the last of the men listed were selected during the later part of the period 1820-40. The last thirty names listed are:

1007 Mr. Whiteford Smith
1008 Mr. William Samford
1009 The Hon. Wm. Legare, S.C.
1010 E. H. Strong
1011 E. P. Alexandre
1012 U. M. Gordon
1013 C. A. Taylor
1014 Samuel Chapman
1015 Stephen C. King
1016 John P. Culberson
1017 James Pharr, So. Carolina
1018 Prof. Tucker
1019 W. P. Willis
1020 W. C. Bryant
1021 I. H. Paulding
1022 Washington Irving
1023 Fits Green Halleck?
1024 William Schley

Another group of names is listed under the title "Honorary" in the Demosthenian Roll Book of 1801-1860. These names are alphabetical, or nearly so, and several have a two-number identification after them, evidently the year the member was admitted. For simplification only every tenth name is listed here:

Wm. Andersen
C. Ashley
E. F. Andersen
James Bancroft
H. C. Billups
Wm. C. Bellman
Sam E. Boykin
Dr. C. W. Reese 39
Geo. E. Badger, LLD 39
David Swann 39
Rev. P. Bronson 39
Wm. H. Crawford 36

Hon. E. E. Cabell of Fla. 51
Geo. M. Dudley
J. T. H. Dearing 29
F. A. Elmore 46
Rev. Bishop England of Charleston
Benjamin Fort
James M. Foster
Dr. T. Fort
Rev. Mr. Fisk
Frank Ganahl 51
Geo. W. Graves 42 (continued)
A sampling of the Georgia Phi Kappa literary
society minutes reveals the identical procedure of select-
ing a great many honorary members. Thus it is not surpris-
ing that by the midmark of the century the group "could
point with pride" to a great list of honorary members
including: Andrew Jackson, James K. Polk, James Buchanan,
Jefferson Davis, John Tyler, C. G. Memminger, J. J.
Crittenden, Thomas C. Clingman, Waddell "Waddy" Thompson,
Rufus Choate, Joseph Ingersoll, Beverly Tucker, John A.
uitman, Thomas L. Clingman, J. M. Lagare, Langdon Cheves,

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<th>W. H. Grannt</th>
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<td>Issac N. Moreland</td>
<td>L. L. Taylor, Ala.</td>
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<td>Rev. Alexander Means</td>
<td>M. Van Buren 39</td>
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<td>Hon. Thomas Nicoll 40</td>
<td>Richard Wood, 49</td>
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<td>John T. Nesbit, Mississippi</td>
<td>John R. Whitehead 47</td>
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<td>Rev. Stephen Olin</td>
<td>Col. Walton</td>
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<td>Rev. L. Pierce</td>
<td>Dr. Geo. R. C. Walton</td>
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<td>Alexander Pope</td>
<td>Hon. D. L. Yulee of Fla. 51</td>
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<td>Hon. S. S. Prentiss, 42</td>
<td>Wm. J. Young 50</td>
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J. L. Orr, John C. Calhoun, and A. B. Longstreet. 44

The literary societies of the South Carolina College and the University of Alabama seemed to have been equally enthusiastic about electing honorary members. The spirit of these organizations can be sensed from the following letter which the Philomathic literary society of Alabama wrote to Governor John Gayles:

Dear Sir: The members of the Philomathic Society, having united themselves for the promotion of piety and virtue, and wishing to acquire an extensive acquaintance of historical and other literary subjects, the discussion of which may afford interest and utility to those seeking knowledge; and being well aware that such ends are promptly assisted by the bright example of those persons who are really friends to literature and virtue, have appointed us, the undersigned, to solicit of you the privilege of enrolling your name among the honorary members of said society. 45

The rate at which these groups elected honorary members may be ascertained from studying the records of the Clerics of the society of the South Carolina College.

44 Pandora, X, 108-111; also Phi Kappa minutes. Some of the better known Demosthenian honorary members at the same time were: Andrew Johnson, Henry Clay, William L. Yancy, Seargent S. Prentiss, Henry A. Wise, William Cullen Bryant, Martin Van Buren, Washington Irving, Albert Pike, D. L. Swain, England A. Jackson, William P. DeJarnett, Jacob Phenique, William Gilmore Simms, Richard M. Johnston, Francis Lieber, and even Napoleon III. (Demosthenian minutes, passim.)

45 Letter owned by Miss Mary Gorges of Tuscaloosa, granddaughter of Governor Gayle. It is believed by Miss Gorges that the governor accepted. (Interview of Miss Gorges, August, 1947).
Below is given the number of members elected at five-year intervals:

1820 approximately 18 new honorary members,
1825 approximately 21 new honorary members,
1830 approximately 19 new honorary members,
1835 approximately 19 new honorary members,
1840 approximately 22 new honorary members.46

Thus we see that the era 1820-1840 continued the established practice of the literary societies of electing as honorary members certain "worthy"47 men. There seem to have been no special qualifications. A proposal made to the Georgia Demosthenians that "... none but literary and scientific men shall be admitted as honorary members" was not followed. 48 Obviously some of the honorary members were prominent men of the day, but the majority were evidently merely well-known local leaders.

46 Clariosophic Catalogue of Honorary Members 1806-1841, passim. The term "approximately" is the writer's own caution. Some names are erased or penciled over; others have obviously been added in later years; thus the possibility of an inaccurate count.

47 Clariosophic By-Laws, 1838. Their definition of the word "worthy" is unknown.

48 Demosthenian minutes, April 17, 1830.
Officers. During the years from 1820 to 1840 the officers of the literary societies were generally the same as earlier: president, vice-president, secretary, treasurer. However, variations from and additions to this basic group occurred frequently. As early as 1823 the Demosthenians of the University of Georgia added a librarian, whose six-weeks tenure was shorter than that of their other officers. In their revised laws of 1834 the tenure of office was increased to six months.

In a typical 1829 election the Demosthenians considered only five officers: president, vice-president, secretary, treasurer, and censor-morum. The "censor-morum" was assigned the same duties that were later given the "critic"; that is, as guardian of the society conduct, he was to observe, reprimand, even fine those whose conduct was not in accordance with regulations. As given in one set of "laws" his duties, beginning with the admonition that he himself must obey the constitution and by-laws, numbered well over twenty. The list of offenses and fines in-

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49 Demosthenian Roll Book and Constitution, 1823, Section two, article eight.

50 Constitution and laws of Demosthenian Society, 1834, Section five, article one.

51 Demosthenian minutes, August 15, 1829. Since the librarian was elected at different intervals, he was not considered at the regular elections.
cluded: to laugh, spit, or lie down, 25¢ fine; writing
during meeting also 25¢; addressing the president with¬
out rising, 50¢; profanity and/or abusive language $1.00;
the first "book reading" offense during a meeting was 25¢;
subsequent offenses during the same meeting were 50¢.
Other basic 25¢ fines were boisterous or loud noise, jump¬
ing, marking or cutting on wall; defacing carpet or chairs;
disturbing speaker; not being correctly seated; leaning
chair against wall. More serious offenses were to bring
liquor into the hall or to electioneer for "self or anyone"—
these cost $1.00. The most serious of crimes, a $5.00 offense,
was to bring a young lady into the hall. The
following offenses the censor-morum merely reported: neg¬
l ect of duty by officer of society; not wearing badge or
crepe if so ordered. Further, the censor-morum was to
examine the society books; and finally, should he not
"faithfully" perform the duties duly assigned, he was to
fine himself $1.00.52

In addition to the censor-morum the Georgia Demo¬
thenian added an elected committee called "The Tribunal." This tribunal consisted of three member of the junior
or senior class to whom all reports and fines levied
by the censor-morum were submitted and with whom rested
the final power. At their weekly meeting every Tuesday

52 Laws of Demosthenian Society, 1840, third
division.
evening "after prayers," they could excuse absences, suspend fines, expel members, or impeach officers.53

The South Carolina Clariosophians in the 1820's maintained the five positions of president, vice-president, secretary, recorder, and treasurer.54 At their meeting on April 19, 1828, they added to the 1826 list of elective offices three critics whose duties were similar to those of the Demosthenian's censor-morum. At the same time they voted to select annual anniversary and valedictory orators from the regular membership early in each school year. Once a month they elected the coming "monthly orator."55 By 1828 they elected the monthly orator at various times, the librarian each six weeks, the regular officers four times a school year, and the anniversarian and valedictory orators once a year.56

The South Carolina Euphradians differed only slightly. They, too, elected anniversarian and valedictory orators once a year; they elected the librarian for a

53 Ibid., Seventh division.
54 Clariosophic minutes, April 8, 1826, review of reelection of officers as based on the 1806 constitution.
55 Clariosophic minutes, April 19, 1828.
56 Clariosophic minutes, 1820-40, passim. The school year 1830-31 had unusual secretaries; their penmanship was exceptionally legible. Special attention is called to the meetings of October 16 and December 18, 1830; February 19, April 10, and June 4, 1831.
shorter period of time than they did the president, vice-
president, secretary, treasurer, recorder, and critics. 
However, they gave the president the power to appoint the
orators, and their main elections were held in December, 
February, April, and May.57

The Erosophic literary society of the University of Alabama added a recorder and a solicitor to the basic list of president, vice-president, secretary, and treasurer.58 The Corolla also reports that the office of clavinger and censor-morun were introduced in the 1830's.59 The duties of the latter, though unexplained, were probably similar to those of the censor-morun in other societies. In later years the office of clavinger was explained as that of the doorkeeper.60

Order of Business. The order of business in the early 1820's followed the same pattern as that employed in the previous decades. The literary societies of the University of Georgia and South Carolina College seem to have had essentially the same divisions and order of

57 Euphradian constitution, 1806-41, passim; Euphradian minutes, 1823-33, passim.
58 Corolla, I, 108.
59 Corolla, II, no page numbers, and IV, 95.
business. The Georgia Demosthenian society utilized a ten-division procedure: (1) "... reading of minutes of last meeting"; (2) roll call of members; (3) declaimers; (4) debate; (5) motions to be acted on; (6) notice of motions to be acted on at the next meeting; (7) committee reports; (8) officer reports; (9) last roll; (10) adjournment. The most important items concern the actual speaking exercises. These are explained later in the constitution.

The regular members of the Demosthenian Society except the Senior Class, shall be divided by the Secretary into four classes, one of which shall declaim at each meeting. The declaiming class having performed their duty, the Secretary shall call the roll of all the members twice for debate which shall not be voluntary until after the second roll is called and all members debating then shall not be exempted from the regular fine.

The pattern followed in Georgia as exemplified by the Phi Kappas was only slightly different.

Saturday 18th of October 1828. Society met this morning at the usual hour. We were interested with an elegant and animated address from Brother Waddel. The usual business being performed the question for debate could the government of England under her present form subsist if divested of its public debt? was

61 Demosthenian constitution, 1823, Section two, article thirteen.

62 Ibid., Section six, article four.
after a [Sig] animated discussion was decide [Sig] in favour of the advocates of the Negative. There being no more business Society adjourned.63

This report is typical of many features found in other minutes. The Saturday meeting seems to have been customary at the Alabama, Georgia and South Carolina schools.64 "... The usual hour" evidently varied; in some instances nine o'clock is given, at other times ten; no society within the four universities studied was completely consistent as to time of meeting. Brother Waddel's65 "elegant [Sig] and animated address" was not especially unusual. However, the majority of the minutes do not mention an address. The Georgia Phi Kappa society used the title "Brother" up until the 1880's, despite the fact that the other societies tended gradually to drop the term early in their history.

The order of business followed by the societies of the University of Georgia in the mid-1820's seems to have had five divisions: call to order; address or oration by a member; election of honorary and active members; debate and decision rendered by vote or by the president; and

63 Phi Kappa minutes, October 18, 1828.

64 In 1849 the societies of the newly-formed University of Mississippi followed a similar practice.

65 John J. Waddel, class of 1829.
finally, adjournment.66

The Georgia Demosthenians added a new feature in 1839 when they passed an amendment to their by-laws to the effect that at each meeting "... a portion of the constitution and by-laws of the society be read."67 In 1834 there appeared for a time a "reader," who "performed his duty" following the debate.68 However, neither of these particular additions seems to have been retained long; for by 1840 they were not included in the laws of the society.69

The length of the meetings varied from one extreme to the other. One of the shortest meetings was in 1837 when the Demosthenians were through their business by eleven a.m. Coulter quotes the secretary at that time as recording it "one of the most shamefully short and uninteresting debates that we have ever witnessed."70

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66 Demosthenian minutes, passim; Phi Kappa minutes, passim.

67 Demosthenian minutes, June 15, 1829.

68 There evidently was a box located in the room in which members could anonymously drop suggestions for debate topics, criticisms of society activities or even criticism of individual members of the group. The "reader" performed by reading to the society at each meeting the contents of the box. (Demosthenian minutes, passim 1834-5, especially the meetings of January 23, and 31, 1834.)

69 Laws of the Demosthenian Society, 1840, passim.

70 Coulter, *College Life*, p. 149.
On the other hand, it was not at all unusual for the Geogrians to spend two entire days, covering two meetings, with the same problem. The usual clash lasted all day and into the night. President Waddel of Georgia was often concerned with his students' staying up too late solving the problems of the world, current, past and future.

Although in 1823 the South Carolina Euphradian society revised their constitution and regulations, they retained the same "order of proceedings" which had been in effect since 1806. This order was the roll call; first orator; minutes of last meeting; membership election, honorary and regular; debate; motions; topics for debate and assignments for performers two weeks ahead; treasurer, secretary; or other reports; second orator; last roll call; adjournment. In 1828 records for two ample months show the Claricophians following the identical order of business.

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71 Georgia Demosthenian meetings, February 6 and 13, 1830, April 11 and 18, 1833, June 14 & 21, 1834, April 9 & 15, 1837, October 7 & 14, 1837.

72 A. L. Hull, A Historical Sketch of the University of Georgia (Atlanta: Foote and Davies Company, 1894), Chapter II.

73 Euphradian constitution, revised 1823; miscellaneous regulations.

74 Claricophic minutes, passim.
Thus, by the beginning of the era 1820-40, the order of business seems to have been an established routine. Basically the same procedure was followed during the period. The meeting centered around the debate as the most important feature of the meeting. Orations, declamations, and addresses by members of the society were normally included.

**Intra-society Activities.** The procedure of actual debating continued much the same as that established before 1820. The South Carolina societies followed an alphabetical assignment to obtain the four formal debaters.75 The Demosthenians and Phi Kappas of the University of Georgia were more inclined to have an informal discussion with no set speakers or speeches. As early as 1828 one secretary was employing a set phrase, "The discussion on the topic [sometimes he said "the debate topic"] . . . was animated. . . ."76 In 1835 the plan was still the same and the phraseology very similar: "Society went into discussion of the topic. . . ."77

75 Clariosophic Constitution, 1806, section 3, article 1; Clariosophic Constitution, Revised 1838-45, passim; Euphradian Constitution, 1806 to 1841, article 4, section 2.

76 Georgia Demosthenian minutes, October, November, and December 1828, passim.

77 Demosthenian minutes, 1835, especially those of the January and February meetings.
By this time the Demosthenians had included in their "laws" the provision that during the roll calls each member had to respond or be fined one dollar; also, each man responded only as he was called; after the roll had been called twice the discussion was opened; and he who wished to express his ideas did so whenever he pleased. Evidently the debate was not always one of complete sincerity and honest clash, for in 1837 the Georgia Phi Kappas passed a resolution prohibiting the "... practice of a member's changing sides on an argument when called the second time."79

During the period 1820-40 there seems to have been generally no problem obtaining debaters or participants for the discussions. The only indication found to the contrary occurred in the mid-1830's when the Georgia Demosthenians passed the rule that any member not speaking for three successive meetings was to be "... brought before the meeting and solemnly warned"; if he did not perform at the next meeting he would be expelled.80

The minutes fail to reveal whether the solemn warning was ever needed.

78 Constitution and Laws of Demosthenian Society, 1834, Section 6, article 10.
79 Phi Kappa minutes, February 17 /3/, 1837.
80 Demosthenian minutes, August 26, 1836.
Two methods of reaching a decision on the debates were employed. The more popular was the audience vote. This technique, which the societies had followed earlier, was continued by the South Carolina societies. The oldest existing minutes of the University of Georgia Demosthenians indicate that they, too, voted on the debate question. 81

The second method was to have the president render the decision. This procedure was applied by the Phi Kappas of the University of Georgia in 1826, the date of the oldest existing minutes; however, by 1830 it seems to have been dropped. 82 Although some secretaries did not record the decisions, just as some did not record the question, there is no indication that any debates were non-decision. 83

In addition to debating the literary societies heard orations and declamations. The societies of South Carolina College continued their established procedure of having orators at each meeting, selected alphabetically.

81 Demosthenian minutes, 1829-39, June 8, 1829, et passim.

82 Phi Kappa minutes, 1826-32; January 28, 1826, et passim. In a great many cases there is recorded merely, "The decision was in favor of the . . ." or, "It was decided that . . ."; whether by popular vote or presidential decree is not given.

83 In later years when such a debating technique was introduced, much was made over the fact.
in each class. In addition to these, the societies heard additional orations by their members on special occasions. By precedent each president gave two addresses, one when he took office, the other when he relinquished the chair to his successor. Each year the society elected an anniversary and a valedictory orator. To be elected to give either address was considered a great honor, the magnitude of which grew with the years. Lesser fame was attached to being the monthly orator, who many times replaced the two regularly scheduled orators in the order of business for each meeting. It was the duty of the recorder to copy these various addresses in his book, but the size of the task was too great for many charged with this responsibility. Only some twenty speeches, many fragmentary, are written in the Recorder's Book for 1832-42, though during this ten-year period well over one hundred orations were probably delivered.

In their revised constitution of 1823 the Demos­thenians of the University of Georgia decided that at each meeting a declaiming class should perform. This group

84 Clariscophic Revised Constitution and By-Laws of 1819-24, article 4, section 2; revised in 1838. Euphradian Constitution revised 1823, Miscellaneous regulations, Section 8, numbers 2 and 9.

85 Clariscophic Recorder's Book, 1832-42, (Manu­script, South Caroliniana Library).
was made up of one fourth of the members, excepting seniors. In 1829 this arrangement was changed when the following amendments were adopted:

(1) That the Junior Class be divided into four sections and each section of which shall deliver a speech of his own composition every 4th Saturday not exceeding 15 nor less than 5 minutes under penalty of 30 cents.

(2) That the Sophomore and Freshman classes be divided into four divisions and that each division of the two classes be compelled to read every fourth Saturday a piece of his own composition under penalty of fifty cents.

These changes, if faithfully carried out, increased the speaking of the members and lengthened the meeting time. Within three years (in 1832), a drastic reduction occurred when the society voted for "... all members, except Seniors, to deliver an original piece in the hall once every term." In 1836 a third revision provided that "declamations should be given" each Saturday by three juniors, two sophomores and one freshman.

Inter Society Activities. During the period inter-society activities appeared on the various campuses,

86 Demosthenian Constitution, 1823, Section six, article four.
87 Demosthenian minutes, June 15, 1829.
88 Ibid., July 7, 1832.
89 Ibid., March 5, 1836.
especially at the University of Georgia. It seems to have been a custom during 1829 for the Demosthenian secretary to read "the treaty between Demosthenian and Phi Kappa" occasionally. Perhaps the purpose was to keep members alert for treaty violations; if so, it was successful, for on August 29 it was recorded that "Mr. Griffin stated to the society that according to information, the Phi Kappa society had this day violated the second article of the treaty between the two Societies by permitting two students of the college to become members of their body, who had not undergone the probation prescribed," whereupon a committee was appointed by the president to investigate. Four years later the Phi Kappas were again accused of the same offense. The Demosthenians drafted a letter to the Phi Kappas to the effect that they were initiating members too early; the Phi Kappa reply is unknown, but it must have been none too gentle, for the Demosthenians immediately demanded an apology. After some two months an understanding seems to have been reached.

90 Demosthenian minutes, August 5, October 18, and December 6, 1829. Just what this "treaty" is or contains is never clear. Obviously an agreement on certain procedures, activities, relationships.

91 Ibid., August 29, 1829.

92 Ibid., June and July, 1833.
Not always did the inter-society activities concern "treaties." The period 1820-40 saw the first inter-society debates. On the University of Georgia campus one of the first took place in 1830. At their March 9 meeting the "Committee previously appointed to confer with Phi Kappa committee on the expediency of choosing four orators from each society out of the Senior class to speak extemporaneously in public on the first of April next. . .." reported the Phi Kappas agreed. The secretary then recorded: "This, of course, became a Treaty between the two bodies. . .." It might seem from the wording that it was to be a clash of orators; however, the word was evidently employed in a complimentary sense only, for at their next meeting the Demosthenians "... elected four to oppose Phi Kappa in extemporaneous debate." 

Occasionally the societies cooperated; for example, in 1835 the Demosthenians called a special meeting to pass a resolution to "... cooperate with the Phi Kappas in petitioning the Senatus Academicus to prevent the passage of a law which would take away from the Societies the privilege of electing Junior Orators and consign their right to the Faculty." Their effort proved futile, how-

93 Ibid., March 9, 1830.
94 Ibid., March 13, 1830.
95 Ibid., October, 1835.
ever, for the faculty was given the duty by the Senatus Academicus to appoint the commencement junior orators.96 Such action might have been caused by the societies' own conduct; in the spring of 1830 when the Phi Kappas were permitted one more orator than the Demosthenians, the Demosthenian outrage was great.97

**Guest Speakers.** The literary society's part in the commencement program later became important. During the early 1800's all the seniors participated in the program; later, as the graduating classes became larger, only a few were included in the official program while others appeared on private literary society programs. Soon the literary society established the practice of inviting a well-known honorary member to address the group at commencement time. Many times the society anniversary date was the occasion for an outside orator to address the society.

The University of Georgia societies seem to have had a great desire to hear guest speakers from outside their regular membership during the mid-years of this 1820-40 period. The commencement program of August 7, 1828, included

96 Minutes of the Senatus Academicus of the University of Georgia, Spring, 1836.

97 Demosthenian minutes, April 24, May 1, 1830.
the literary society orators: "Judge A. S. Clayton of Clarke for Demosthenian; the Hon. [State] Senator J. M. Berrien of Chatham for Phi Kappa." 98

There seems to be some disagreement as to who was the Demosthenian commencement orator of 1829. The secretary recorded at the time that "... Benjamin F. Hardiman, honorary orator, spoke with Col. Thomas F. Foster the honorary chairman presiding." 99 However, the following fall the current secretary wrote in, in its entirety, "The Hon. G. R. Hillyer's speech to Society on August 5, 1829." 100 Thus the identity of the Demosthenian speaker for 1829 might be questioned; however, the Phi Kappa speaker, "Judge Wayne," is established by three sources: the Phi Kappa minutes, the Demosthenian minutes, and the local newspaper. 101 In the fall of 1830 the Demosthenians elected "Judge Charlton" of Savannah to be their commencement orator and proposed to the Phi Kappas that he speak to both societies. 102 The proposal was accepted and


99 Demosthenian Minutes, August 5, 1829.

100 *Ibid.*, following the minutes of October 11, 1829.

101 Phi Kappa minutes, August 6, 1829; Demosthenian minutes, August 6, 1829; *The Weekly Athenian* (Athens, Georgia), III (August 11, 1829), 3.

102 Demosthenian minutes, October 11 and 18, 1829.
carried out. $^{103}$ This same year the Demosthenians heard as their private anniversary orator a Mr. Mason.$^{104}$

Three well-publicised speeches were delivered by guest speakers in 1831. The Demosthenians had as their anniversary speaker Mr. James A. Hissot; the Phi Kappas heard Mr. S. D. Mitchell, and both addresses were published in the local paper.$^{105}$ The commencement or annual orator was the Hon. Augustus B. Longstreet.$^{106}$ A most imposing array of guests and guest speakers attended the Phi Kappa society's first meeting in their new hall in 1836. "John C. Calhoun was in the chair and ex-President Moses Waddel was first assistant. Howard Cobb delivered an oration; Thomas R. R. Cobb, Joseph Henry Lumpkin, and Augustus Baldwin Longstreet were among those in the audience."$^{107}$

Some years one society or the other did not have its anniversary orator due to unexpected interferences or slowness in inviting a speaker. An annual orator consistently appeared, even though sometimes it was a struggle to secure one, as in 1832 when, after being turned down by

$^{103}$ Demosthenian and Phi Kappa minutes, passim; The Athenian, IV (August 10, 1830), 2.

$^{104}$ Demosthenian minutes, March 18, 1830.

$^{105}$ The Athenian, V (March 1, 1831), 3, and V (March 15, 1831), 3.

$^{106}$ Ibid., V (August 9, 1831), 2.

$^{107}$ Coulter, College Life, pp. 135-6.
Rev. J. Olin and Dr. Arnold, the Demosthenians finally secured Mr. Eugenius W. Bee as speaker.¹⁰⁸ In 1833 the Demosthenians heard Mr. A. G. Foster's anniversary address on February 19,¹⁰⁹ and joined with the Phi Kappas in hearing a Phi Kappa honorary member, Mr. Daniel E. Chandler, give the annual oration.¹¹⁰

Eighteen thirty-four was again the Demosthenian's year to elect the commencement or annual orator. They chose Mississippi's L. Q. C. Lamar, who wrote that "... in consequence of his urgent business..." he would be unable to appear, so Mr. Presley was elected in his stead.¹¹¹

During the next four years the societies heard Mr. J. M. Mason, Ti Cuyler, Thomas Baxter, and Mr. Kendrick;¹¹² W. R. Branham, Francis S. Bostow, Daniel Chandler of Washington, Edward Y. Hill;¹¹³ and Henry L. Pinckney.¹¹⁴

¹⁰⁸ Demosthenian minutes, January 7, 14, and 28, 1832.
¹⁰⁹ Ibid., February 19, 1833; The Southern Banner (Athens, Ga.) II (March 23, 1833), 1.
¹¹⁰ The Southern Banner, II (July 13, 1833), 2.
¹¹¹ Demosthenian minutes, January 23, 1834.
¹¹² Demosthenian minutes, 1835-40, passim.
¹¹³ The Southern Banner, 1835-40, passim.
¹¹⁴ Manuscript of Oration entitled "An Oration on the Pleasures /& Advantages of Knowledge, and the necessity of moral, as well as mental Cultivation to individual excellence and national prosperity" in Wymberly-Jones-DeRenne, Georgia Library, University of Georgia, dated 1837.
Two manuscripts survived the devastation of the Civil War to show that the literary societies of the University of Alabama were engaged in much the same practice of inviting guest speakers to address them. On September 8, 1835, the University of Alabama Erosophic literary society heard an address by the Hon. Franklin K. Beck, and on December 8, 1838, R. T. Brumley spoke before the Philomathians.

Libraries. During the two decades the libraries of the literary societies continued to increase in size. The University of Georgia societies were the most active in building libraries. The Demosthenian records show that during the twenty-year period the society increased its library some five hundred percent, with the greatest increase from 1820 to 1830. By 1840 the library contained 1,576 volumes.

115 Hon. Franklin K. Beck, Pamphlet V.F. 280, University of Alabama Library.

116 R. T. Brumley, Pamphlet V.F. 112, University of Alabama Library.

117 In 1820 the Demosthenians owned 320 volumes,
1821 517
1825 762
1827 847
1828 1072
1830 1322
1840 1576
Demosthenian Library Catalogue to 1840, passim.
The Phi Kappas were just as active; they are believed to have had by 1832 over one thousand books in their library.  

Most of the books were donated by the honorary members. In 1821 the Demosthenian society broke precedent by using its own funds to purchase "Mayor's Universal History - 25 vols."  

The Phi Kappas of the University of Georgia at times kept what they called a "Librarian's Book." The society librarian devoted to each member a page upon which he recorded the titles that member took from the library. Two examples will suffice to reveal the amount of reading done and what titles were read. In 1827 records reveal the following:

D. L. Acee --
- Holland's Ages
- Rights of Man
- Bigland's England
- Cowper
- Young Man's Thoughts
- Homer's Odyssey
- Dryden's Virgil
- Mayor's Plutarch
- Ramsey's Universal History

J. Hays --
- Homer's Odyssey
- Cowper's poems
- Montgomery
- Gillie's Greece (six times)

A. Ray --
- Roman Ferguson
- Oxberg Drama
- Tatler
- Bachelor

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118 *The Pandora*, XII, 178.

119 Demosthenian Library Catalogue, 1803-1840, passim.
John Hunt -- Burn's works
W. DuBose -- Life of P. Henry
Life of Lafayette
W. Roberts -- Scottish Chiefs
Charlotte Temple
Mysteries of the Year
Life of Washington
Morgan's France
Life of Decatur
Goldsmith's Greece
British Eloquence
Grimshaw's England
Quentin Durward
Arabian Nights
Esophs
C. Kenney -- Goldsmith's Rome
Plutarch
American Revolution
Don Juan

In 1837 the records contain such entries as these:

Adams -- Westward Ho
Mary of Burgundy
Outlaw's Bride
Xenophon 1st
Tales of Alroy 1 & 2
Dominie Legacy
Fortunes of Nigel
Tom Jones

Graham -- Ency. Americana (10)
Horseshoe Robinson
Tales of Military Life
Youth's Companion
History of Animals by Kirby
Clab Williams
Bacon Essays
Edgeworth

Moody -- Napoleon Bonaparte vol. 1 & 2

120 Phi Kappa Librarians Book, 1827, pp. 1, 10, 20, 30, 40, 50, and 60. (Manuscript, Georgia Room, University of Georgia Library).
The University of South Carolina societies were not nearly so active in the library field. No records remain concerning the progress of the Euphradians; only two references pertain to the Clariosophians. As one of their debate topics in 1820 the group discussed, "Would the funds of the Clariosophic Society be employed to greater advantage in the purchase of a library than in any other way?" The negative won. However, within the era the society reversed its decision and joined the donors in increasing their library. In his report the treasurer of 1839 included the sentence, "Paid Professor Stephen Elliott on the 9th day of February 1839 the sum of 200$ which had been appropriated by the Society for the importation of books." The magnitude of this sum is better appreciated when it is remembered that the society started the school

121 Phi Kappa Librarian's Book, 1837, pp. 1, (page 10 was blank), 20, 30, 40; (Manuscript, Georgia Room, University of Georgia Library).

122 Clariosophic minutes, June 3, 1820

123 Clariosophic Annual Treasurer's Reports, 1828-39, year 1839.
year with a balance of only $82.87\textsuperscript{\frac{1}{2}}.\textsuperscript{124}

**Society Finance.** The income of the societies at this time seems again to have been derived primarily from an elaborate system of fines imposed upon the members. The censor or the president could impose the fines; the treasurer recorded the action and collected the amounts due at the end of his term of office.

The indications are that the societies of the University of Georgia had the same general financial organization as those at South Carolina College. Although the Treasurer's Books preserved in the library of the University of Georgia are basically similar to those at South Carolina College, they do lack the details given by the South Carolina Treasurers' Books. For example, the Demosthenian treasurers of the school year 1825-6 frequently recorded only a blanket expression "to fine imposed by Society," instead of giving the exact offense.\textsuperscript{125}

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\textsuperscript{124} Treasurer's Book, 1832-38, final entry of year 1837-8.

\textsuperscript{125} Specific examples are:

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
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<td>Wm. Bacon</td>
<td>old acct.</td>
<td>$6.62\textsuperscript{\frac{1}{2}}</td>
</tr>
<tr>
<td></td>
<td>Badge</td>
<td>$0.50</td>
</tr>
<tr>
<td></td>
<td>Imp. by Soc.</td>
<td>$0.12\textsuperscript{\frac{1}{2}}</td>
</tr>
<tr>
<td></td>
<td>Do [ditto]</td>
<td>$0.12\textsuperscript{\frac{1}{2}}</td>
</tr>
<tr>
<td>C. H. DuPont</td>
<td>To fine imposed by Society</td>
<td>$0.06\textsuperscript{\frac{1}{2}}</td>
</tr>
</tbody>
</table>

(Continued)
another secretary chose to simplify his tasks even further by merely setting down the totals: "H. J. Adkinson, $1.25; Brown, $2.37½; Harris, $2.50; Mathes, $3.25."²²⁶

The treasurer of the Euphradian society of South Carolina College usually assigned each member a page upon which he listed various offenses of the member. One of the earliest of these records still existing gives the following fines imposed upon one James B. Davis in 1825:

<table>
<thead>
<tr>
<th>Offense</th>
<th>Fine</th>
</tr>
</thead>
<tbody>
<tr>
<td>non-perf. debate</td>
<td>1.00</td>
</tr>
<tr>
<td>absent first roll</td>
<td>.50</td>
</tr>
<tr>
<td>absent from society</td>
<td>.50</td>
</tr>
<tr>
<td>non-perf. on debate</td>
<td>.75</td>
</tr>
<tr>
<td>impropriety</td>
<td>.12</td>
</tr>
</tbody>
</table>

The reason for a variation in the amounts of fines levied for non-performance in debate is not explained. On some occasions the censor's records list also the offenses. During a meeting in 1824, for example, there were approximately twenty fines. The most frequent offenses were

<table>
<thead>
<tr>
<th>H. W. Nesbitt</th>
<th>To fine imposed by Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do</td>
<td>.25</td>
</tr>
<tr>
<td>Do</td>
<td>.25</td>
</tr>
<tr>
<td>Do</td>
<td>.12½</td>
</tr>
<tr>
<td>Do</td>
<td>.06½</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>G. Jones</th>
<th>old act. to fine imposed by society</th>
</tr>
</thead>
<tbody>
<tr>
<td>do</td>
<td>.12½</td>
</tr>
<tr>
<td>do</td>
<td>.12½</td>
</tr>
</tbody>
</table>

Demosthenian Treasurer's Book, 1825-6, pp. 1, 10, 20, and 30.

¹²⁶ Phi Kappa Treasurer's Book, 1836-1837, pp. 10, 20, 30, and 40.

¹²⁷ South Carolina Euphradian Treasurer's Book, 1825, p. 20.
absence, being out of room over ten minutes, impropriety, and non-performance of oration or debate.  

During the 1820's the South Carolina Clariosophic society had the identical system and fines; however, in 1832 they revised the fines, scaling most of them down. In the fly-leaf of his book the 1832 treasurer listed the actions and their fines. The average student paid five to eight dollars per year in fines, but E. Porcher held the record, for he owed $21.12½ at the close of the year.

The over-all picture of the Clariosophic financial

128 Euphradian Censor's Book, 1824, passim.
129 Clariosophic Treasurer's Book, 1825-28, passim; Clariosophic Fines Book, 1828-30, passim.
130 Absent first or second roll call .25
Impropriety .12½
Not orating 1.00
Not debating .50
Talking loud .25
Coughing above twice .50
Leaving seat .25
Laughing loud .25
Changing seat .25
Leaving door open .06½
Staying out over 15 minutes .25
Not addressing president .25
Indecent posture .12½
Spitting on floor .25
Sitting by fire .25

Clariosophic Treasurer's Book, 1832, fly leaf.
131 Ibid.
status gathered from various ill-kept records may be shown from the following statistics:

<table>
<thead>
<tr>
<th>Year</th>
<th>Cash</th>
<th>Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>1820</td>
<td>$56.04\frac{1}{4}$</td>
<td>$256.25$</td>
</tr>
<tr>
<td>1824</td>
<td>151.37\frac{1}{4}</td>
<td>133</td>
</tr>
<tr>
<td>1825</td>
<td>169.62\frac{1}{4}</td>
<td>134</td>
</tr>
<tr>
<td>1826</td>
<td>178.50</td>
<td>135</td>
</tr>
<tr>
<td>1827</td>
<td>129.00</td>
<td></td>
</tr>
<tr>
<td>1828</td>
<td>15.87\frac{1}{2}</td>
<td>136</td>
</tr>
<tr>
<td>1830</td>
<td>158.25</td>
<td></td>
</tr>
<tr>
<td>1832</td>
<td>153.00</td>
<td>137</td>
</tr>
<tr>
<td>1838</td>
<td>82.87\frac{1}{2}</td>
<td>138</td>
</tr>
</tbody>
</table>

The same procedure of fines seems to have been employed by the literary societies at the University of Alabama, for a student of this era recalls that "... fines were always paid. ..." 139

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132 *Clariosophie Quarterly Treasurer's Book*, 1820.
133 *Clariosophie Receipt Book*, 1821-68, first entry.
134 *Clariosophie Quarterly Treasurer's Book*, 1825.
135 *Clariosophie Treasurer's Book*, 1826.
136 *Clariosophie Receipt Book*, 1821-68, *passim*.
137 *Clariosophie Treasurer's Book*, 1832.
138 *Clariosophie Treasurer's Book*, 1838.
139 *The Corolla*, II, 80.
It would seem that membership in a literary society added only slightly to the cost of a college education. Just how much is difficult to ascertain, for the fees were flexible and varied with the current demands. The system of fines discussed above was a source of supplementary funds.\footnote{Expenses for a year at college during this period are just as evasive and difficult to establish. One estimate places "The total required expenditures... from \$178 to \$213.50" (Coulter, College Life... , p. 74), and these figures are usual, though perhaps high as compared with other schools. "As late as 1830 the yearly fees for attendance at American colleges, though they seem very low today, were large in terms of the cash income of the great majority of American families: from \$180 to \$201 at the University of Pennsylvania, \$170 at Harvard, \$140 at Yale..." Merle Curti, The Growth of American Thought (New York: Harper and Brothers Publishers, 1943), p. 224. On page eight, the 1837 Catalogue of the University of Alabama, under the sub-title "Expenses" has this paragraph, "The year will hereafter be divided into two sessions, and \$25 required at the beginning of the first session, and \$15 at the beginning of the second session, for tuition, room, use of library, fuel and servant's hire. Board is \$16 a month." Then, too, the colleges like the societies, had elaborate systems of fines ranging from twelve and one-half cents for each time caught sleeping during a study period to ten dollars for fighting (University of Georgia Faculty Minutes, 1822-36, \textit{passim}). In addition, the cost of entertainment must not be overlooked. The approved indulgences include "ices," soda water, and "... lemonade with plenty of ice for sale at 6½ cents the glass." (Southern Banner, Athens, Georgia, 1835, \textit{passim}.) At the South Carolina College it was estimated that a student of the first half of the nineteenth century would need \$175 to \$185 to cover his school expenses for a year. (Green, \textit{op. cit.}, pp. 299-301).}
and not for public knowledge. This point is strikingly illustrated by the University of Mississippi Catalogue, 1860-61, when under the discussion of "Expenses" the final sentence concludes by saying, "... also there are taxes imposed by the students upon themselves in their Literary Associations... their amount being variable and, it is believed, not great."

Place in Campus Life. During the period 1820-40 the literary societies continued to hold their important place in the campus life. Yet there is no indication that the societies were in any way controlled or supervised by either the faculty or the board of trustees; however, they were approved by both groups. Historians writing of the schools involved mention, if not stress, their valuable role, their great popularity, and their excellent training. In later years former members seem to remember their experiences and associations as having been worthwhile. Alderman and Gordon quote Jabez L. W. Curry as giving his literary society train-

141 University of Mississippi Catalogue, 1860-61; p. 36.

142 Green, op. cit., Chapter XVIII; Hull, op. cit., passim; C. F. Jones, "History of the University of Alabama" (Manuscript pamphlet, University of Alabama Library), Chapter I; Maximillian LaBorde, History of the South Carolina College (1st ed.; Columbia: Peter B. Glass, 1859), passim.
ing the credit for much of his success. 143 In his address before the South Carolina societies on December 5, 1857, William J. Rivers lavishly praises the societies of his college days "... of two decades and more age." 144 Two years later the Rev. Stephen Elliott spoke to the joint meeting and also relived the past ". . . good and glorious deeds..." of the societies. 145 The current newspaper account of an 1829 joint meeting of the societies of the University of Georgia says with ingeniously mixed figures that the literary societies "... are the life and blood of the school... and from their walls has gone forth that flood of light which by its seducing brilliancy has attracted the admiring gaze of the scientific land." 146

The University of Alabama literary societies received their share of praise from at least two of their guest speakers during this era. Whether the praise shows


145 Rev. Stephen Elliott, Address (Privately printed, 1860, Manuscript in South Carolinian Library), delivered December 4, 1859.

146 The Athenian, III (July 14, 1829), 3.
the speakers to be honest or merely courteous is problematic. Speaking at the University of Alabama commencement in 1906, sixty-seven years after he "enrolled in the Erosophic society," Warfield Great Richardson says that the literary societies were one of the main reasons "Education was better in the olden times."

Aid to fellow students, which had been established earlier, continued through this period. Although by design given no publicity, there is no indication that the South Carolina College deviated from this procedure. The societies of the University of Georgia were just as secretive concerning student aid, but it is known that at least one society did give such aid. At the Demosthenian meeting of February 11, 1837, it was "... moved by Mr. Williams to educate Mr. Neighbors a very moral, talented and studious young man who had not the means to educate

147 Franklin K. Beck, Oration before the Erosophic Literary Society, September 9, 1835; University of Alabama pamphlet, V.F. 260; R. T. Brumley, Oration before the Philomathic Literary Society, December 8, 1838; University of Alabama pamphlet, V.F. 112.

148 Warfield Great Richardson, Oration (University of Alabama Bulletin #3 new series, November, 1906), p. 64.

149 Clariosophie, Precedents and By-Laws, 1813, p. 11; Green, op. cit., p. 270.
himself." The motion passed.\textsuperscript{150}

The societies expressed great feeling at the death of a member. The group would pass resolutions of grief and praise and wear crepe. The secretary would ring such minutes with a heavy black line and write the family of the deceased. Many times a committee would be appointed to accompany the coffin home for burial. Nor was rivalry so strong but that a society would vote to wear crepe for the death of the member of the other group.\textsuperscript{151}

Further evidence of the powerful influence of the literary societies in the colleges of the day is brought out by the following incidents. In 1823 President Cooper of the South Carolina College questioned the student body regarding a disciplinary offense. The students all denied guilt and the matter was dropped. However, since the guilty person had lied "... the literary society to which he belonged dropped him from its roll." This disgrace was too much; he left school.\textsuperscript{152}

\textsuperscript{150} Demosthenian minutes, February 11, 1837.

\textsuperscript{151} Demosthenian minutes, September 16, 1829; October 21, 1831; January 21, 1834; April 11, 1839. Phi Kappa minutes, January 20, 1834; August 8, 1835; April 16, 1836. Clariosophic minutes, March 23, 1825; April 17, 1831. Euphradian minutes, October 4, 1823; March 23, 1825; April 18, 1831; February 3, 1838.

\textsuperscript{152} Green, \textit{op. cit.}, pp. 35-6.
The societies influenced faculty actions as well as student actions. In the late 1820's the literary society at the University of Georgia became interested in having instruction "... in the language and oratory." The idea seems to have originated with the Demosthenians who appointed a committee to study the problem. Later this committee requested and was granted "... permission to consult with Phi Kappas on problem." Further details are missing; however, results were obtained, at least to the extent of causing the board of trustees to act, for in their spring 1831 meeting it was voted "... to have a Professor of Belles Lettres and Oratory to teach ... a course on Rhetoric and Oratory and English and American Literature." The importance of the literary society was seldom felt more than at commencement time. The honorary or annual orator was one of the main attractions. By the end of this period the custom of having student orators

153 Demosthenian minutes, June 29, 1829.

154 Ibid., February 13, 1830.

155 The Athenian, V (August 9, 1831), 2. There seems to be no evidence that such professor was appointed.

156 Cf. ante, footnotes 95 through 112.
was well established. The presentation of the society diploma. At South Carolina College the diploma was established with the original constitution, and was continued until after the beginning of the twentieth century.

How early in their history the literary societies of the University of Georgia adopted the practice of giving diplomas is not known. The earliest minutes found wherein the society diploma was mentioned by the Phi Kappa literary society were in 1826. The earliest minutes of the Demosthenian literary society begin in June, 1829, and the account of their commencement meeting later that year includes the comment that "The Honorary Chairman Col. Thomas F. Foster handed out the seniors their society diplomas." This type of reference to the

157 Minutes of the Senatus Academicus of the University of Georgia, passim; Clariosophic Constitution, revised 1838, Section 5; South Carolina Euphradian Constitution 1806, under Miscellaneous Regulations 1830 and 1834.

158 Clariosophic Constitution 1806, Article 7, section 5; Euphradian Constitution 1806, Section 6, article 3, revised.

159 Green, op. cit., (1st. ed.) p. 269.

160 Phi Kappa minutes, August, 1826.

161 Demosthenian minutes, August 5, 1829.
diplomas is made almost every year on through the period. 162

The same procedure seems to have been followed at the University of Alabama. An "old grad," writing some fifty years later, remembers that in the early days of the societies.

... fines were always paid, for no student could receive his 'Society Diploma' on graduating from the University, unless all society dues had been previously paid. The societies held a public celebration during a commencement week, and it was customary on these occasions to present to each member of the graduating class a Diploma written in bad Latin and printed on good parchment. These 'Society Diplomas,' adorned with huge seals and long streamers of red and blue ribbon, were prized nearly as highly as the Bachelor's Diplomas conferred by the Senatus Academicus of the University. 163

Debate Topics

During the period 1820-1840 the subjects considered by the literary societies continued to be exceedingly varied. These discussions were the spontaneous expressions of what young southerners were thinking and had found interesting and worthwhile.

On questions international in scope or on foreign

162 Demosthenian minutes, Augusta 1830 to 1840, passim; Phi Kappa minutes, Augusta 1826-28; 1832-33; 1835-40.

163 The Corolla, II, 80-81.
relations the members of the literary societies followed
the thought of the day; they supported the Monroe Doctrine
of 1823 and were wary of "foreign entanglements"; however,
they were interested in and had many debates on inter-
national affairs. 164

Two of the subjects for debate might be grouped
together, for the Texas question and national expansion
were practically synonymous during the 1830's and both
were in a sense "international affairs." Since 1821,
when Moses Austin had secured authority from the Spaniards
to establish three hundred families in the Spanish South-
west, southerners had been greatly concerned with the

164 Demosthenian minutes, August 5, 1829, "If
Canada should become independent of Great Britain should
the United States admit her to their Union" (negative);
October 12, 1830, "Should LaFayette call upon the United
States for assistance in the liberation of his country
ought they to comply"; April 10, 1835, "Should the United
States enter into hostilities with France" (negative).
Phi Kappa minutes, February 26, 1826, "Would it be pru-
dent and politic for the United States to form a treaty
offensive and defensive with the Republics of South
America" (negative); May 14, 1831, "Would it be politic
for Ireland to secede from her union with England" (nega-
tive); April 10, 1832, "Will the present revolution in
Europe be beneficial" (There were two revolutions at
this time, an unsuccessful Polish revolt in 1830-32, and
the successful Belgian revolt against the Dutch, 1830-33).
Clariscophilic minutes, May 11, 1824, "Ought the Navy enforce
the Monroe statement" (affirmative); January 5, 1832,
"Should the United States recognize Belgium" (affirmative);
January 16, 1835, "Louis Philippe is greater than Napoleon"
(negative); April 5, 1837, "Is war with France needed"
(negative).
westward migration. Many were more than simply interested, for "By 1830 nearly 20,000 Americans, chiefly from the South, had settled in Texas," accordingly, in 1830 the Demosthenian society decided that the government should buy Texas. When the Texas war for independence was in progress they thought the country should be admitted to the Union if she won; however, strangely enough, after the war was won a discussion on admittance resulted in a negative vote. In general the literary societies reflected the feeling of the South as a whole; they were for national expansion that would bring in slave holding territories, but against expansion otherwise.


166 Both the ex-president, then (in 1830) Congressman from Massachusetts, John Quincy Adams, and President Andrew Jackson had tried to buy Texas.

167 Demosthenian minutes, 1830's, no date.


169 Demosthenian minutes, April 17, 1830, "Should the publick lands in the Western states be given those states"; January 22, 1831, "Is the extension of territory injurious to the United States" (10-8 negative); February 11, 1837, "Is the extent of territory dangerous to the Union" (18-14 negative). Clariscophic minutes, April 5, 1828, "Is extensive territory compatible with the prosperity and durability of a Republican government" (affirmative); April 10, 1833, "Should western lands be given to the adjoining states"; October 4, 1838, "Ought slavery be allowed in new territories."
Running high in popularity as debate material was the general subject of government. As has been brought out previously, the students of the southern universities were not the cross-section of the youth of the times. They did not come from all walks of life. They were far more inclined to be a clannish group from a self-conscious "upper-class" stratum of society. This division of society was recognized, the one group being perhaps surprisingly content in their lethargy toward government and politics, the other group feeling a sense of noblesse oblige toward the problems involved. That the future politicians, lawyers and leaders of the community, state and nation were concerned with political affairs while yet in their training stage is illustrated by the amount of debating done on the subject. That they reflected the so-called aristocratic feelings of their section of the country in these times is noted in their decision on the fundamen-

tal question of democratic government, "Is there room to believe that people are capable of governing themselves."

In the 1830's the University of Georgia Demosthenians were of the opinion that "people" were not capable.\textsuperscript{171} However, the collegians thought that political information should be available.\textsuperscript{172} Yet the collegiate attitude was not a fixed, closed or consistent frame of mind, and so generalizations about it are extremely dangerous. For example, four years after voting that "people" were not capable of governing themselves, a new membership of the same society were in agreement with the upswinging tide of Jacksonian democracy and expressed the desire that "... suffrage should be universal."\textsuperscript{173}

As for condoning or condemning "Old Hickory" and his policies, they did both; they opposed the proposal of federal aid for internal improvements which Jackson

\textsuperscript{171} Demosthenian minutes, 1831.

\textsuperscript{172} Ibid., August 12, 1829, "Ought political knowledge be disseminated amongst the people" (25-2 affirmative). Zuphradian minutes, March 9, 1833, "Should political economy be taught in literary institutions" (affirmative).

\textsuperscript{173} Ibid., 1835. The term "universal suffrage" may be misleading in terms of the twentieth century. This freedom pertained to certain hitherto restrictive measures which had been long imposed, one of the most prominent being qualifications stipulating the ownership of property. The day of woman suffrage and its long and vehement discussion was not yet.
approved and contrariwise they favored that "stalking, strangling monopoly" which Jackson fought in the late 1820's and early 1830's, the national bank. Another controversy involving the South versus Jackson was over "the Tariff of Abominations." It would seem that the college men reacted as did their leaders and the South in general. At first they were annoyed, but yet they still backed the federal government; however, as time went on, they became more critical of Jackson and more sympathetic with their neighboring southern states. In 1831 the thought was that the southern states "... should hold a convention... to resist the protective tariff"; yet that same year they did not think a state had the right to nullify a law of congress. They were of the same mind the following year when the decision was rendered in the negative on the question, "Is South Carolina's nullification of the protective tariff beneficial." But then came the crisis; South Carolina threatened to secede; Calhoun resigned as vice-president; Jackson forced the collection of the tariff and Georgia Phi Kappas voted unanimously

174 Ibid.
to condemn him for his action. Other governmental topics were the military, law and courts of justice.

175 Clement Wood, History of the United States (New York: World Publishing Company, 1941); Curry, op. cit.; pp. 639-642; 651-655; Demosthenian minutes, April 24, 1830, "Is the system of Internal improvements at present pursued by the general government beneficial to the United States" (negative); January 15, 1831, "Should a convention of the States be called for the purpose of altering or amending the constitution of the United States" (affirmative); January 28, 1832, "Ought the tariff revenue of the United States be diminished" (affirmative); June 1, 1833, "Ought the proceedings of the late convention at Milledgeville be ratified by the people" (8-2 negative).

176 Demosthenian minutes, August 22, 1829, "Should the Navy of the United States be increased" (affirmative); May 7, 1830, "Ought a land army to be supported by the United States" (12-7 negative); January 24, 1835, "In the event that France should refuse to fulfill the claims of the United States would a war with her be justified" (21-20 negative); 1831, "Should the West Point Military Academy be abolished" (affirmative); 1835, "Should military subjects be taught in literary institutions" (negative); 1838, "Should students be exempt from military duties" (negative).

177 Demosthenian minutes, January 30, 1830, "Ought capital punishment to be inflicted in any case"; June 15, 1839, "Should we colonize convicts" (13-5 negative). Clariscophic minutes, January 22, 1820, "Ought justice or policy to influence the conduct of a national or court most"; June 10, 1820, "Should a man be compelled to support a war which he considers unjust"; November 6, 1824, "Should imprisonment for debt be allowed" (affirmative); January 8, 1831, "Is the power of pardoning in the executive politic" (affirmative). Euphradian minutes, March 9, 1833, "Should judges be allowed to hold their offices for life" (negative); April 4, 1830, "What appeals are needed to court action." Phi Kappa minutes, January 21, 1826, "Ought perjury and theft to be subject to the greatest punishment" (affirmative); February 18, 1826, "Should a lighter punishment than death be inflicted upon deserters by the courts" (negative).
immigration,\textsuperscript{178} and other miscellaneous matters.\textsuperscript{179}

Slavery was becoming more and more a subject of contention and discussion. It has been said that "... the turning point in the Southern attitude toward slavery came about the year 1831."\textsuperscript{180} Interestingly enough, however, the literary societies reflect that the college

\textsuperscript{178} Demosthenian minutes, January 19, 1833, "Is not the immigration of foreigners to this country dangerous to the peace of our inhabitants" (affirmative); June 3, 1837, "Should foreign immigration be encouraged" (negative).

\textsuperscript{179} Demosthenian minutes, October 2, 1829, "Should the lottery system be abolished" (affirmative); January 5, 1833, "Is the party spirit an evil or benefit to civil government" (10-8 benefit); February 4, 1837, "Is party strife injurious or beneficial to a government" (16-12 beneficial). Phi Kappa minutes, August 19, 1826, "Is despotism or anarchy preferable" (despotism); May 6, 1837, "Is it probable that our Republic will last as long as did the Roman Republic" (affirmative). Clariosophic minutes, February 23, 1822, "Should the Presidential electors be chosen by the people of the United States or by the legislatures of each state" (latter); April 8, 1826, "Should the representatives implicitly \textit{sic} obey the will of the constituents \textit{sic}" (negative); January 1, 1831, "Is it probable that our government will share the fate of the republics \textit{sic} of antiquity" (affirmative). Euphradian minutes, March 20, 1829, "Is party spirit inconsistent with the nature of republics" (4-3 negative); March 1, 1834, "Ought the members of legislature be required to possess a certain amount of property" (negative).

\textsuperscript{180} In that year occurred both the shock of the Nat Turner rebellion and the irritation caused by the appearance of the abolitionist newspaper, \textit{The Liberator}. In the autumn the famous debate on emancipation in the legislature of Virginia began, and shortly afterwards "Thomas Dew published his classical defense of slavery, one of the first big guns in the proslavery argument that held slavery to be a positive good." Eaton, \textit{op. cit.}, p. 30.
men were slow in supporting slavery completely. In 1828
the Phi Kappas debated on the slavery question and their
decision was that it was unjustifiable. \textsuperscript{181} In 1833 the
Demosthenians, before a small gathering of eleven, upheld
slavery six to five. \textsuperscript{182} Four years later the Phi Kappas
voted that the practice of slavery should be abolished. \textsuperscript{183}
The young collegians, vitally aware of the rising sectional
struggle, seemingly tended to be open minded on the question
of slavery and were evenly divided on dissolution of the
union.

Other topics concerning this general subject were
"Ought slavery be abolished in the Southern states"; "If
South Carolina should secede from the Union ought the
Southern states to assist her" (affirmative); "Should a
convention be called for the purpose of altering or amend-
ing the constitution of the United States" (affirmative);
"Ought the surplus revenue of the United States be appro-
priated to the purpose of emancipating the Slaves of the
South" (negative); "Would it be policy in the United States
to liberate the slaves and settle them in Africa" (eleven

\textsuperscript{181} Phi Kappa minutes, May 10, 1828, "Is enslave-
ment of human beings justifiable" (negative).

\textsuperscript{182} Demosthenian minutes, 1833, "Ought slavery be
continued."

\textsuperscript{183} Phi Kappa minutes, May 12, 1837, "Ought slavery
be abolished."
to nine negative); "Which is preferable, a consolidation or disunion of the states" (thirteen to six for consolidation); "In the present crisis of affairs is disunion or consolidation preferable" (disunion); "Would it not have been better had the United States never admitted slavery within her boundaries" (affirmative). 184 "Is the condition of the Africans ameliorated when brought to this country" (negative); "Do the causes of discord growing out of the localities of the different states together with those which arise from the relation of state and general government, threaten the existence of the Union" (affirmative); "Ought the slaves of the South be emancipated" (negative); 185 "Would it benefit the Southern states to be separated from the Northern" (negative); "Should the negro be freed" (ten to eight negative); "Ought the Southern states sell their slaves" (affirmative). 186

Many of the subjects discussed by the literary

184 Demosthenian minutes, January 23, 1830; September 18, 1830; January 15, 1831; January 7, 1832; June 22, 1833; February 20, 1836; June 10, 1837; February 18, 1837.

185 Clariesophic minutes, January 22, 1820; March 2, 1822; April 1, 1826.

186 Euphradian minutes, February 22, 1834; May 10, 1830; March 19, 1828.
societies concerned their immediate surroundings. The University of Georgia Demosthenians were particularly interested in their state and its problems. They went on record as early as 1829 against the lottery as a method of state financing; they deemed that the number of members of the state legislature should be reduced; and the same year it was voted affirmatively that "If South Carolina should secede from the Union the Southern states should assist her." In the late 1820's when gold was found on certain Georgia public lands, the legislature decided its ownership by statewide lottery. The Demosthenians were evenly divided, and voted nine to eight negatively on the proposition, "Ought Georgia have disposed of the gold mines by lottery."

The New York Central Railroad, then called the Mohawk and Hudson, had started operation in 1825; two years

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187 Demosthenian minutes, October 2, 1829; "Should the Georgia lottery system be abolished" (affirmative).

188 Ibid., January 16, 1830, "Should a convention be called to lessen the number of representatives in our state legislature and make all necessary alterations in our constitution."

189 Ibid., September 18, 1830. The Phi Kappas agreed when they debated the same question on January 14, 1831.

190 Ibid., January 26, 1833.
later the Pennsylvania road was opened; the Baltimore and Ohio was two years old when it introduced the first passenger train in 1830; thus by 1833 the railroad was a proved success. However, the Demosthenians were overwhelmingly, fourteen to four, of the opinion "that the proposed Atlanta to Augusta railroad would [not] be beneficial to the state." 191

The South Carolinians were also aware of local events ranging from subjects within the society, such as "Would not an increase of fines conduce to the interests of this society" (affirmative) and "Would the funds of the Clariosophic society be employed to greater advantage in the purchase of a library than in any other way" (negative); 192 to the pressing 'state penitentiary problem of the late 1820's. 193

Historical topics were also popular subjects for debate. No one period of history was outstandingly popu-

191 *Ibid.*, July 13, 1833. The Phi Kappas, however, had a more progressive attitude; they were enthusiastic for the "proposed Charleston to Cincinnati railroad."

192 Clariosophic minutes, June 10, 1820; June 3, 1820.

193 *Ibid.*, March 25, 1826, "Should South Carolina have a penitentiary" (negative); April 12, 1826, "Should the Legislature establish a penitentiary in this state" (negative); Buphradian minutes, 1828, "Is a state penitentiary needed" (negative).
lar; rather, it seems that any event was likely to be discussed: "Has the French Revolution in the aggregate of its effects been injurious or beneficial to the world"; "Was England justified in sending Bonaparte to St. Helena"; "Has the discovery of America been beneficial to the world" (affirmative); "Was the execution of Major Andre justifiable" (affirmative); 194 "Was England justifiable in banishing the Emperor Napoleon to St. Helena" (affirmative); "Was General Jackson's conduct in the Seminole War unjustifiable" (negative); 195 "Was Coriolanus justified in joining the enemies of Rome" (negative); "Have the Crusades been beneficial to mankind" (negative); 196 "Was the English parliament justifiable in having Stafford executed by Trapp"; "Was Cromwell a great man" (negative). 197

One of the most popular topics was the opposite sex. The subject of women, with its multitude of ramifications, has ever held a high place in the interest of young men. 198 The first debate topic listed by the Phi

194 Demosthenian minutes, September 21, 1829; January 9, 1830; June 7, 1832.
195 Phi Kappa minutes, March 18, 1826; May 28, 1831
196 Clariosophic minutes, November 13, 1824; April 1, 1826.
197 Euphradian minutes, June 2, 1838; October 19, 1834.
Kappa society of the University of Georgia was "Ought seduction be suffered by the laws of the country without the punishment of death." The Phi Kappa decision was not recorded; however, a similar question was decided in the negative when discussed by the Clariosophic society of South Carolina a few years later. A lesser punishment for the crime, life imprisonment, was discussed and voted down sixteen to nine. The Phi Kappa society voted that "... man should be compelled by law to marry the victim of his seduction," however, the Demosthenians discussed the identical subject and decided a man had no obligation to marry his victim. The question of the influence of women upon men was debated by both University of Georgia societies in 1838. The Demosthenians thought of the idea first and worded it, "Does refined female society exert a beneficial influence on male students." They voted seventeen affirmative to ten negative. The Phi Kappas wondered, "Does woman exert

199 Phi Kappa minutes, January 28, 1826.
200 Clariosophic minutes, January 15, 1831, "Should seduction be considered a capital crime."
201 Demosthenian minutes, February 13, 1836.
202 Phi Kappa minutes, 1831.
203 Demosthenian minutes, April 13, 1832.
204 Ibid., 1838 [7]
a baneful influence. . ." and by voting affirmatively disagreed with their rivals. However, the following year both Georgia societies decided that to keep company or intermingle socially with young ladies was desirable. Frequent discussions of relative intelligence usually resulted in a decision that woman was not man's equal, although on one occasion the vote was negative on the proposition, "Are women, with respect to mental capacity, naturally inferior to men." Other typical topics on the same subject include: "Are all men morally bound to marry"; "Does change of mind justify the violation of a marriage engagement"; "Which exerts the greatest influence upon man, ambition or the love of woman"; "Ought parents to regulate entirely the choice of their children in the

205 Phi Kappa minutes, 1838.

206 Demosthenian minutes, 1839; "Does social intercourse between the sexes benefit the students" (affirmative); Phi Kappa minutes 1839, "Should students in college visit the young ladies" (affirmative).

207 Demosthenian minutes, July 6, 1833, "Is the intellect of woman equal by nature to that of man" (negative); Clariosopthic minutes, March 2, 1822, "Are the intellectual powers of man naturally superior to those of women" (negative); Euphradian minutes, February 23, 1833, "Have males more strength of intellect than females" (affirmative).

208 Clariosopthic minutes, January 15, 1831.

209 Demosthenian minutes, 1822 (negative); 1839 (17-10 affirmative); June 14, 1833.
all-important subject of matrimony."\textsuperscript{210}

That the literary societies in the lower South were not restricted in range of argument is evidenced by the fact that many debate topics were directly or indirectly concerned with religion. For example, the Phi Kappa decision that the truth need not be spoken in every circumstance, \textsuperscript{211} or the negative vote on the question "Should the laws of the United States require the transmission of mail on the Sabbath."\textsuperscript{212} At other times the subjects were brutally frank and specific.

In 1831 the Demosthenian society held that the Catholics were more evil than good, and a few years later they spent a whole evening, the following afternoon, and much of the night in discussing whether Catholics should be allowed to enter the United States and to hold office. They decided 13 to 7 against it.\textsuperscript{213}

The Phi Kappas too discussed this question, but were more tolerant, deciding that the Catholics should "... be tolerated in the United States."\textsuperscript{214} Another approach to religion was the comparison technique: "Has the Christian

\textsuperscript{210} Phi Kappa minutes, 1839. (negative).

\textsuperscript{211} Phi Kappa minutes, April 10, 1833. This subject had also been used thirteen years earlier, January 8, 1820, by the Clariosophic society.

\textsuperscript{212} Demosthenian minutes, October 10, 1830 (affirmative).

\textsuperscript{213} Coulter, \textit{College Life} ..., p. 150.

\textsuperscript{214} Phi Kappa minutes, June 29, 1833.
religion contributed more to the world than science"; "Which is most to be feared, religious or political fanaticism"; "Which exerts the strongest influence on the morals of men, Christian religion or penal laws."\(^1\)\(^2\) "Is infidelity or superstition more injurious to mankind"; "Ought religion or science be studied more."\(^2\)\(^3\)

Closely connected with and overlapping religious and sociological subjects are many topics that might be classified as philosophical, unanswerable abstractions employed merely as mental exercises.\(^4\)

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\(^1\)\(^2\) Demosthenian minutes, April 10, 1836; August 29, 1829; January 21, 1832; June 2, 1838.

\(^2\)\(^3\) Clariosophic minutes, December 11, 1830; June 10, 1833.

\(^4\)\(^5\) Demosthenian minutes, March 6, 1830, "Can ambition rise and yet adhere to honest principles"; January 31, 1835, "Does law or honor have the most effect on man"; September 26, 1835, "Which is most irrational in mankind, infidelity or idolatry" (infidelity); October 3, 1835, "Are political associations productive of more good than evil to Society" (affirmative 13-5); February 25, 1837, "Is their a/e/m more true happiness in a savage or civilized life" (civilized 13-12); June 17, 1837, "Does the character of a nation depend most upon moral or physical causes" (moral); June 1, 1839, "Is conscious a/e/m innate" (affirmative).

Phi Kappa minutes, May 26, 1826, "Which would prove the most effectual remedy of duelling, to exclude the Parties from offices of trust and profit or to view it in the same light of murder" (latter); August 13, 1831, "What are we to look for in distinguished characters"; September 26, 1835, "Is greatest happiness physical or mental." Clariosophic minutes, January 8, 1820, "Which affords the most pleasure, thought or visible presence; June 3, 1820, "Has love more influence on the mind than ambition" (affirmative), and "Is retirement more favorable to the perfecting of human talents than a
topics discussed by the societies reflect a great variety of interest and speculation by the young Southerners. At this early date the term sociology had not yet

free intercourse and correspondence with the world" (negative); March 2, 1822, "Is man influenced more by the hope of reward than the fear of punishment" (former); March 25, 1826, "Does knowledge promote virtue" (affirmative); January 1, 1831, "Is the superiority usually ascribed to the ancients to be attributed to their talents" (negative); January 8, 1837, "Has love or ambition more influence on the mind" (ambition). Euphradian minutes, February 15, 1823, "Is there more pleasure in the pursuit than in the possession of an object" (affirmative); January 1, 1823, "Is the study of logic of much importance" (affirmative); March 20, 1829, "Would not the father of a family be justified in killing a man who by treacherous means tried to injure the reputation of his family" (affirmative); March 8, 1834, "Which is happier, the civilized man or the savage"; March 15, 1837, "Is the love of liberty or the love of power more dominant in the human breast" (latter); and "Is life or liberty dearer to man" (life).

218 Other topics are: Clariosophic minutes, February 23, 1822, "Are theatrical representations calculated to awaken and cherish habits of virtue" (affirmative); March 9, 1822, "Allowing the supposition or its untruth, do the morals which it inculcate justify the toleration of Christianity" (affirmative); and "Is the doctrine of predetermination founded in reason" (negative); November 6, 1824, "Should ecclesiastics hold civil office" (negative); December 11, 1830, "Is National Wealth a national evil" (negative). Euphradian minutes, February 15, 1823, "Should clergy participate in the administration of republics" (negative); June 2, 1838, "Does love of country or religion act as the greatest cement of union." Demosthenian minutes, February 20, 1830, "Would man ever have had a knowledge of Deity by light of nature only" (affirmative); June 8, 1833, "Can the immorality of the soul be proved without the aid of Divine Revelation" (7-5 negative); April 10, 1836, "laying aside all spiritual authority wouldn't we reasonably conclude that all men were ascended from the same pair" (14-12 negative); 1838, "Christian religion is essential to national prosperity" (18-9 affirmative).
been coined, but there seems to be ample evidence that those attending college were conscious of human society, its origin, development, organization and functioning. The question "... is mankind more disposed to adhere to established customs than to form new ones..." was to receive vastly more discussion and thought in time to come than it received from the Demosthenians one Saturday in 1829. 219 "Is the miser or the spendthrift more injurious to society," was discussed and it was decided that the miser was far more injurious. 220 According to many of the elders of the young southerners, the theatre was of a certainty injurious to society and most probably an instrument of the Devil himself. The Methodist Church was of that opinion and Coulter makes the statement that "By 1830 Methodism had gained a secure hold on Athens and the surrounding country." 221 Nevertheless, the Demosthenians said "no" to the query, "Should we uphold the Methodists in non-attendance of theatrical performances." 222 Other topics that might be considered as sociological

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219 Demosthenian minutes, August 15, 1829.
220 Ibid., April 14, 1834.
221 Coulter, College Life... , p. 198.
222 Demosthenian minutes, December 2, 1832.
were: "Should lotteries be approved" (negative); "Should laws be passed prohibiting dueling" (affirmative); "Are mankind more disposed to adhere to established customs than to form new ones" (negative); "Should Botanical Steam Doctors be tolerated by law so far as to be allowed to practice and make charges as other physicians" (affirmative); "Would equalization of property be beneficial"; "Is the liberty of the press a source of more happiness or misery"; "Do we acquire more knowledge of humans from the past recorded in History or from experience and observation"; "Have the laws of the land or Public opinion greater influence on the actions of man" (opinion); "Has dramatic representations tended to hurt the morals of a community" (negative).

223 Indeed, the majority of those already discussed are closely connected. The strictly sociological studies of Sorokin or Sumner, as well as the more general studies, such as Parrington, op. cit., Fish and Merle Curti, op. cit., all intermingle politics, religion, women, domestic and foreign problems, etc. The entire section might be called a sociological study; a study of the collegiate thought of the period.

224 Demosthenean minutes, October 4, 1831; January 6, 1837; August 15, 1829.

225 Phi Kappa minutes, February 18, 1837; April 17, 1838; October 6, 1826.

226 Clariosophic minutes, March 9, 1822; April 12, 1828.
tive); "Are the laws based on public desires." 227

Education came in for its share of comments. The literary societies of the University of Georgia discussed, as had the country's founding fathers, the matter of a national university, and like them, did not reach a clear-cut decision. 228 It was decided that the monastic universities have been of advantage to the world, 229 and that the educational institution of West Point should be abolished. 230 They portrayed their feelings of security, even wealth, by agreeing with the idea that the state legislature should not be called on to support the university but should let the students pay for their own education. 231 The young students upheld the classical

227 Euphradian minutes, February 22, 1823; March 1, 1834; April 17, 1838.

228 Ellwood P. Cubberley, Changing Conceptions of Education; (Boston: Houghton Mifflin Company 1909); Demosthenian minutes, October 12, 1831; Phi Kappa minutes, April 1, 1837, "Ought a National school be established" (affirmative); November 14, 1837, Phi Kappa voted negative on the same question.

229 Phi Kappa minutes, April 5, 1834.

230 Ibid., February 16, 1836.

231 Ibid., May 10, 1832; also Coulter, op. cit., p. 156.
curriculum of the school and the system of public education.  

By and large the literary societies of 1820-40 were cosmopolitan groups whose interests ran a wide gamut: local and national affairs, government, women, slavery, philosophical, national expansion, education, sociology, and many others. A few trends can be

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232 Clariosophic minutes, February 23, 1823, "Could the time and attention bestowed by youth upon the classics be more advantageously employed in the pursuit of other knowledge" (negative); Demosthenian minutes, August 12, 1829, "Can teaching classics be justified" (affirmative).

233 Euphradian minutes, February 22, 1823, "Which is preferable, a private or public education" (private); April 10, 1832, "Does a tutor afford the best education" (negative); Clariosophic minutes, April 11, 1836, "Children need not be kept at home to gain education."

234 Demothenian minutes, June 29, 1829, "Have belligerent powers the right to restrict the commerce of a neutral for the sake of injuring each other"; July 11, 1829, "Which has the greatest claims on the patronage of Government: the military chieftain or statesman?"; September 21, 1829, "Have ancient or modern times held out most encouragement to the cultivation of the Arts and sciences" (ancient times 8 to 7); March 7, 1830, "Which is preferable, literary fame or military glory" (military glory 16-6); May 1, 1830, "Is it probable that our government will experience the fate of other republics" (negative); January 14, 1832, "Is it probable that the proceedings of the last legislature will prove advantageous" (negative); January 18, 1834, "Judging from the past have we reason to expect a return of the dark ages" (negative); January 7, 1835, "Which should be esteemed the greater men, Washington or Bonaparte" (Washington 16-2); February 27, 1836, "Which has been more beneficial to the world, the invention of the Press or the magnetic
noticed; for example, they were liberal toward slavery, yet conservative toward railroad expansion; they favored national expansion when it appeared to aid the South by bringing in slave-holding territory; they were conscious of, yet did not hold closely to, religion. The best summation is that their debate topics reveal them to be interested in a multitude of subjects; in fact, anything

needle" (former 17-6); June 26, 1837, "Is patriotism an innate or acquired principle"; June 25, 1837, "Ought the United States to encourage manufacturers" (negative 19-18). Phi Kappa minutes, March 25, 1826, "Is it consistent with the character of an honest politician to accept and hold an appointment in a cabinet every important act of which is a violation of his professed principles" (affirmative); January 14, 1832, "No great injury comes from reading novels" (affirmative); April 1, 1834, "Will the dark ages return" (negative); February 27, 1836, "Immigration should not be encouraged" (affirmative); November 4, 1838, "Should students read the works of infidel writers" (negative). Clariosophic minutes, November 13, 1824, "Should it be politic to abolish state government" (negative); April 8, 1826, "Is that a just law which says 'The greater the truth, the greater the libel'" (negative); April 5, 1828, "Were we justified in the way that we took the lands of America from the Indiana" (negative); January 14, 1834, "Was Hastings' trial fair"; April 23, 1836, "Is music a wasted pastime /sic/ (negative). Euphradian minutes, February 22, 1823, "Which is preferable public or private education"; March 2, 1833, "Which is the most useful animals or metals" (metals); and "Does habit or prejudice have the greatest influence on our actions" (habit); March 1, 1823, "Is the study of logic of much importance" (affirmative); February 22, 1834, "Which is preferable, talent or industry" (talent); October 6, 1838, "Are the fashionable amusements productive of injurious effects on the public mind"; and "Are the rulers of the American people justified in expelling the Indians from their possessions in Florida."
of a serious and worthy nature that came before the intellectually curious of that period.

Conclusions

During the era 1820-40 three new literary societies were organized: one appeared at the University of Georgia and two at the new University of Alabama. Two of the societies, the Demosthenian and the Phi Kappa at the Georgia school, built halls for their meeting places; however, the others, the Clariosophic and Euphradian at South Carolina College, and the Erosophic and Philomathic at the University of Alabama were content to meet in rooms donated by the institutions.

The membership of the societies retained the same status enjoyed earlier; their regular members continued to represent a high percentage of the student enrollment, and their honorary members were numerous. They maintained the same basic group of society officers: president, vice-president, secretary, treasurer; however, there were several additions including librarian, censor-morum, tribunal committee, solicitor, and clavinger. Various societies also selected monthly orators, anniversarian and valedictory orators, recorders, and critics.

The order of business followed by the organizations held to the established general procedure with new features
occasionally added, such as reading a portion of the constitution and by-laws, or reading anonymous comments placed in the "readers" box. Orations and declamations were presented, but the debate continued to be the main interest of the meeting. Some societies did not always have a set number of prepared debaters, but by roll call gave each member a chance to participate in the discussion; however, the two-versus-two clash followed by discussion seemed to predominate. The decision, win or lose, continued to be by vote on the merit of the question, albeit one society experimented with the method of having the president render the decision.

Some activities other than speaking were maintained. Inter-society relations were subjected at times to "treaties" and even inter-society debates were introduced. The guest speaker became, during the period, an important feature of many literary societies. Invited to address the group, usually at commencement time, these speakers were outstanding men of the area and were invariably honorary members. There developed the procedure of joint meetings, at which the societies alternated in selecting the guest speakers. Other minor activities such as building libraries and aiding worthy members continued, with the society income being derived from fees and fines.

The debate topics preserved their heterogeneous
nature. The undergraduates of the period seemed to support the Monroe doctrine but were not internationally minded; they were for national expansion, but only when it would benefit the South; as "aristocrats," they accepted with reservations universal suffrage and other such "liberal" governmental policies; they were not as liberal toward slavery as formerly; although thoughts of disunion arose, they were yet loyal to the central government; subjects concerning history were popular; women were still much discussed and still not regarded as men's equals; the students were conscious of, yet did not hold closely to, religion; philosophical and sociological topics were frequently discussed; and finally, the list of topics designated only as "and others" emphasizes further that the undergraduates of 1820-1840 were wide awake, interested in, and did discuss, all manner of subjects.

Thus during the 1820-1840 period the literary societies retained most of their previous achievements and added to them. They were popular, powerful, and held in high esteem by the regular and honorary members, who joined in large numbers; by the faculty and university officials, who heeded their desires; by the alumni, who wrote of the value received through friendship, training, and experience. The period was one of growth,
for the societies progressed from their beginning era
toward one of even higher popularity, efficiency, and
esteem.
By the period 1840-60 higher education had proved its worth to the states of the lower South; consequently the state universities were, as a whole, in excellent condition. Professor Clement Eaton points out that:

In bright contrast to the apathy of the Old South toward the education of the masses was her record in collegiate education. Realizing the need for training leaders, the Southern States were the first to establish state universities. As the economic prosperity of the land of Dixie increased and as the religious denominations entered into an aggressive rivalry, new colleges were founded and the older ones increased enrollment. This notable expansion occurred despite the fact that many sons of wealthy planters were attached to Northern institutions.¹

In Hesseltine's *A History of the South* this general increase in enrollment is emphasized by the following:

"In 1850 there were 120 colleges and universities in the South with 722 professors and over 12,000 students. In addition, many Southern youths went to northern schools."²  So far as the state universities of the deep

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² William B. Hesseltine, *A History of the South, 1607-1936* (New York: Prentice-Hall, Inc.), p. 343. Dr. Hesseltine goes on to say, "In the North there were 111 colleges, with 879 professors and over 15,000 students."
South are concerned, the following table gives a comparison of their enrollments:

<table>
<thead>
<tr>
<th>Year</th>
<th>Alabama</th>
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<th>Mississippi</th>
<th>South Carolina</th>
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<td>1860</td>
<td>95</td>
<td>62</td>
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During the twenty years the University of Georgia progressed steadily. Dr. Alonso Church, who had become president in 1829, continued to head the school until

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4 A. L. Hull (ed.), Catalogue of the University of Georgia, 1785-1894 (Atlanta: Foote and Davies Company, 1894), no page numbers. N.B. During this era at the University of Georgia only juniors and senior were counted as being enrolled in the college.


1859. Under his "quiet direction" the University curriculum broadened. One of the first additions was William B. Stevens in 1843 to teach "Belles Lettres and Rhetoric." Unfortunately this new venture did not become permanent; after Professor Stevens resigned in 1848 the post remained vacant nine years until a Mr. Richard M. Johnston was elected "Professor of belles lettres, evidence of Christianity and history." Other courses introduced include law in 1843, French in 1853, and a department of agriculture in 1854.

When in 1859 Dr. Church retired at the end of his thirtieth year as president, the university underwent further reorganisation, including the two important changes of expanding of the college proper to include the freshmen and sophomores, and of abolishing of the

8 Minutes of the Board of Trustees of the University of Georgia, Winter meeting, 1842-3.
9 Hull, op. cit., Chapter IV.
10 E. Merton Coulter, College Life in the Old South (New York: The Macmillan Company, 1928), Chapter III. Another change was the dropping of the forensic disputation required of the seniors during the second term. The Catalogues of the University of Georgia 1838-9; 1839-40, and 1840-1 carry comments on the disputations.
inefficient Senatus Academicus.\textsuperscript{11}

At South Carolina College the era was marked by unrest and strife with the result that the institution "progressed but slightly."\textsuperscript{12} The tenure of the college presidents reflected the difficulties. During the period there were six presidents,\textsuperscript{13} three of whom resigned under pressure from faculty or students or both.\textsuperscript{14} The longest tenure of any president was five years. Two decades later, John Marchmont says that scarcely a year went by without a student uprising of some nature.\textsuperscript{15} Even the official college historian, Edwin L. Green, discusses five "riots" during the period.\textsuperscript{16} Although the college enrollment fluctuated from a low of 122 in 1845 to a high of 237 in 1849, the faculty remained at

\begin{itemize}
\item \textsuperscript{11} Hull, \textit{op. cit.}, Chapter IV. Hull points out that the Senatus Academicus, composed of Trustees and Faculty members, was too large and its responsibilities were not definite.
\item \textsuperscript{12} Benjamin F. Berry, \textit{Reminiscences} (Greenville: Shannon and Co., 1889), p. 41.
\item \textsuperscript{14} Presidents Henry, Preston, and McCoy.
\item \textsuperscript{15} John Marchmont, \textit{Thirty-Four Years} (Philadelphia: Claxton, Remsen and Haffelfinger, 1878), p. 87.
\item \textsuperscript{16} Green, \textit{op. cit.}, pp. 50, 53-4, 57, 62-4.
\end{itemize}
six or seven members (not the same men, however) throughout the entire twenty-year period. 17

Furthermore, the curriculum of South Carolina College remained virtually unchanged with one important exception. In 1851 James L. Reynolds was elected "Professor of Belles Lettres and Elocution," a position he held until 1857 when A. B. Longstreet was elected president. "To the new president the trustees assigned the teaching of History, Political Philosophy, Political Economy and Elocution." 18 During the latter part of the era, former president Preston, then a trustee, endeavored to reorganize the college into a university, but the opposition of Dr. Thornwell, the president, who wished the institution to remain strictly classical, was strong enough to defeat the proposals. 19

Thus during the 1840's and '50's, the South Carolina College experienced difficulty which, according to Green, was due to unsettled conditions and because South Carolina was to a great extent "... most skillfully in tune with events yet to come." 20

17 Ibid., pp. 437-8, 452-3.
18 Ibid., pp. 452 and 66-7.
19 Maxmillian Laborde, History of the South Carolina College (2nd ed.; Charleston: Walker, Evans and Cogswell, 1874), Chapter XII.
20 Green, op. cit., p. 68.
During the same years the youthful University of Alabama enjoyed a tranquil era. In the twenty years the school had only two presidents: Dr. Basil Manly, who served from 1837 until 1855, and Dr. Landon C. Garland who finished the period and remained until 1865. At the beginning of the era the faculty of six consisted of "Basil Manly, president and professor of mental and moral philosophy; Richard T. Brumby, professor of chemistry, mineralogy and geology; Samuel M. Stafford, professor of ancient languages; Frederick A. P. Barnard, professor of mathematics and natural philosophy; Rev. Horace Pratt, tutor of mathematics and Jacob Pearson, tutor of ancient languages." By 1860 this number had been increased to ten, including the "Reverend John W. Pratt, D.D., professor of logic, rhetoric and oratory," who had joined the faculty in 1855. Thus in contrast to the older institutions, especially South Carolina College, the steady and relatively uninterrupted progress of the University of Alabama was conducive to strong literary societies.


23 Ibid., p. 159.
The period 1840–60 saw the opening of the University of Mississippi. By a congressional act of February 20, 1819, the people of Mississippi were granted certain lands "vested in the Legislature of the State, in trust, for the support of a seminary of learning therein." But not until February 20, 1840, did the state legislature locate the university; in 1844 they issued a charter and named the board of trustees. On November 6, 1848, the first session opened.25

The faculty of four, consisting of George Frederick Holmes, president; Albert Taylor Bledsoe, professor of mathematics; John Millington, professor of natural science; the Reverend Mr. John N. Waddel, professor of languages,26 taught the entire curriculum of over eighteen subjects.27


26 Historical Catalogue of the University of Mississippi, 1849-1909, p. 7.

27 The teaching division was as follows: President Holmes gave instruction in mental and moral philosophy, logic, belles lettres, political economy and international law; Prof. Bledsoe, mathematics and astronomy; Prof. Millington, chemistry, botany, geology, mineralogy and natural philosophy; Prof. Waddel, Latin, Greek, Hebrew, French, Spanish, and German. Ibid., pp. 7-8.
Of interest is the fact that "The first formal instruction in Elocution was given in 1856-7 along with English, Rhetoric and Logic in the department of Belles Lettres, Moral and Mental Philosophy under Professor N. M. Crawford, D.D., and Mr. W. R. Barksdale, B.A., tutor. The text books used were Caldwell's *Manual of Elocution* and Bush's *Philosophy of the Voice*." 28 The next year Mr. William T. J. Sullivan was appointed the first tutor in "Rhetoric, Logic, Composition and Elocution"; however, the work was included in the department of English literature. 29

The growth of the University of Mississippi was indicated by the increase in its enrollment. When only six years old the institution became the largest in the lower South; by 1860 the enrollment had increased 300 per cent. 30 In spite of such events as the Mexican War, when enrollment generally declined, and the general unrest resulting from the mounting tension between the


29 Ibid., pp. 59 and 87.

30 During the 1840-60 period the University of Alabama increased 26%, Georgia 43% and South Carolina College 1%. Cf. ante, footnotes 3, 4, 5, 6.
sections, the state universities of the lower South expanded their programs, increased their facilities, and attracted more students.

**Organization and Activities of the Literary Societies**

Introduction. During the period 1840-1860 the literary societies of the universities were perhaps at their strongest. Each of the four schools had two strong, active groups. At the University of Georgia the Demosthenians and Phi Kappas continued to hold their unchallenged place in the college life. For a short time in the early 1850's they were joined by a third group, the Mystic Seven; but immediately the board of trustees added to the University laws the regulation that

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31 This unrest was not peculiar to the South. Both Elwood P. Cubberly, History of Education (Boston: Houghton Mifflin Company, 1920), and Paul Monroe, History of Education (New York: The Macmillan Company, 1918), recognize the unsettled times as an influencing factor in American higher education.

32 Thus there were eight literary societies in the four schools under study alone in the South. Thomas B. Coulton in his study "Trends in Speech Education in American Colleges 1835-1935," (Ph. D. dissertation, New York University, 1935), gives erroneous information concerning literary societies. Coulton says that from 1840-50 there were only two colleges in the entire United States that had literary societies and neither was in the South; and that during the next ten-year period three colleges had literary societies, one of which was a Southern institution. Coulton's Tables I and II, pp. 43-44.
only two secret societies were permitted. However, for at least one year, 1853-4, the Mystic Seven met at seven o'clock every seventh night, opened and closed their meetings with seven raps, heard seven speeches seven minutes long, had fines of seven cents, and had seven officers. Feeling quite secure under the protection of the new University regulation, the Demosthenians and Phi Kappas, of course, ignored this new group.

The Clariosophic and Euphradian societies of South Carolina College, as well as the Philomathic and Erosophic societies of the University of Alabama, also enjoyed two intensely active decades. Following the pattern set by South Carolina College and the Universities of Alabama and Georgia, two literary societies were organized at the University of Mississippi soon after its opening November 6, 1848. The first to appear was the Hermæan society, organized April 10, 1849.

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33 Minutes of the Board of Trustees of the University of Georgia, August, 1852.

34 Mystic Seven, Book of Chronicles 1853-4 (Manuscript, Georgia Room, University of Georgia Library), passim.

35 Historical Catalogue of the University of Mississippi, p. 6.

36 The Hermæan data, especially the day of the month, seems to be primarily accepted tradition. The Mississippi University Magazine April, 1891, p. 23.
followed by the Phi Sigma society on May 5,\textsuperscript{37} which instructed its "corresponding secretary to inform the Hermean society."\textsuperscript{38} Like the groups in other schools, these two societies were given official protection by a university regulation which stated that "only two general associations for forensic and literary improvement shall be permitted to exist among the students of the University at the same time."\textsuperscript{39}

Housing for the literary societies at the University of Georgia and the University of Alabama remained the same during the period 1840-60; however, at South Carolina College the societies were given better quarters. The Euphradians moved to the third story of Harper College when that building was completed in 1848. The first meeting in their new hall, December 7, 1848, was a gala occasion; they invited the public and a "large gathering

\textsuperscript{37} The original name had been Phi Beta Kappa; evidently some one had advised the group not to take the same name as the well-known William and Mary literary society. See David Potter, \textit{Debating in the Colonial Chartered Colleges} (New York: Columbia University Press, 1944), p. 69.

\textsuperscript{38} Phi Sigma minutes, May 5, 1849 (Manuscript, President's office, University of Mississippi, Oxford). This constitutes indisputable evidence that Hermean was the older society.

\textsuperscript{39} Laws of the University of Mississippi, (1st ed., 1848), Chapter VI, Article 13.
heard the address delivered by Dr. Thornwell." \(^{40}\) Judge J. H. Hudson of the class of 1852, in his address before the Euphradian society at the centennial of South Carolina College in 1905, says that "the Hall when newly furnished and equipped presented a beautiful, attractive, brilliant and imposing appearance. The impression upon a boy from the back country upon beholding the gaudy and dazzling spectacle on being conducted into the Hall was simply overwhelming." \(^{41}\) Scarcely two months later, on February 10, 1849, the Clariosophic society dedicated a new hall on the third story of Legare College with appropriate public ceremony and an address by Robert Henry, one-time professor of moral philosophy and logic and ex-president of South Carolina College. \(^{42}\)

During their first years the literary societies of the University of Mississippi met in various classrooms in the Lyceum Building; however, in the early

\(^{40}\) Euphradian minutes, December 7, 1848. The speaker was Dr. James H. Thornwell, class of 1831, then Professor of Sacred Literature and Evidences of Christianity at the college. Green, \textit{op. cit.}, pp. 432 and 452.

\(^{41}\) J. H. Hudson, \textit{Centennial Address} (Pamphlet published by University of South Carolina, 1906), no page numbers.

\(^{42}\) Clariosophic minutes, February 10, 1849.
1850's they were given "sole possession of rooms for their own." These rooms were also inadequate. In 1852 the announcement that "The New Chapel to be built by the University would provide space for the Literary Societies" caused "great celebration," but unfortunately this building was not completed until the late 1850's when the societies moved into the "elegant and fitting halls."

**Membership.** The membership continued to parallel the school enrollment, for the majority of the student body belonged to one or the other of the societies. During the years from 1842 to 1846 the treasurers of the Georgia Phi Kappa society listed approximately 135 regular members. By the mid-fifties each society had about fifty regular members each year. According to Coulter, for a short time a custom existed that all students from

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43 *Mississippi University Magazine*, April, 1876, p. 207.

44 Phi Sigma minutes, July 14, 1852.

45 *Mississippi University Magazine*, April, 1876, p. 207.

46 This is a continuous list of names with no indication of the number of members during any one year. Phi Kappa Treasurer's Book 1842-6 (Manuscript, University of Georgia Library), passim.

47 Phi Kappa Treasurer's Book, 1855, lists approximately fifty names of those who paid dues or fines. The Librarian's Book, 1857, lists forty-seven members having taken books from the library.
the coastal area of Georgia joined the Phi Kappa society while the "hill" or "high" country boys became Demosthenians. 48

South Carolina College societies seemed to have had the same type of development. Their memberships increased with college enrollment, with a high percentage of the student body belonging to the two organizations. Twenty-two new members were intitlated into the Clariosophic society in 1840; thirty-nine in 1850, and thirty-one in 1860. 49 Seventy regular members were listed in 1845; 50 eighty-eight in 1851, and seventy-six in 1857. 51 Though slightly smaller, the Euphradian society kept a consistent roll, listing sixty-five members in 1840, sixty-eight in 1842, 52 and sixty-one in 1845. 53

For many years the South Carolina literary socie-

48 Coulter, College Life, p. 140.
49 Clariosophic Record of Members, 1806-1892.
50 Clariosophic minutes, 1842-49, pp. 164-5.
51 Ibid., April 1, 1851, and October 24, 1857.
52 Euphradian Treasurer's Book, 1840-42.
53 Euphradian Treasurer's Book, 1843-47. There is a discrepancy in at least one of three sources. The Clariosophians and Euphradians give their 1845 regular membership as seventy and sixty-one, respectively, a total of 131. However, according to Green, op. cit., p. 437, the college enrollment that year was only 122.
ties competed for each incoming student, but by 1848 according to J. H. Hudson the societies were using a system similar to the one tried at Georgia for a short time. Mr. Hudson explains:

The society which a student joined upon his entering College was determined by the district from which he came, for the districts of the State were equally between Euphradian and Clariosophic. The student coming from a so-called Euphradian district was expected and was bound in honor to join the Euphradian Society, and those from Clariosophic districts were expected to join the Clariosophic Society. This became the unwritten law of the College.54

According to Edwin L. Green, the division was made "... by a line running north and south through Columbia," but this arrangement did not continue long and was never official.55

The regular membership of the societies of the University of Alabama and Mississippi cannot be so specifically given for this period. Four societies were active, but any records they may have kept on their regular members seem to have disappeared.

The literary societies continued to elect honorary members. The Demosthenian society of the University of Georgia elected over seven hundred honorary members be-

54 Hudson, op. cit., no page numbers.
55 Green, op. cit., p. 266.
tween 1801 and 1860. During 1851-52, probably an average year, sixteen men were so honored. It was not unusual for honorees to express their appreciation by letter. Such letters were received from Warren D. Wilkens, E. C. Cabell, John James Jones, Martin Van Buren, William C. Bryant, S. S. Prentiss, Benjamin H. Hill.

The literary societies at South Carolina College continued the established tradition. They elected approximately twenty-five honorary members a year.

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56 Demosthenian Roll Book of Members, 1801-60. For a sample check-list of seventy-four names, see footnote 43, Chapter III.

57 Demosthenian minutes, July, 1852, to July, 1854, passim; those elected were "Mr. Chapman, T. S. Hardee, Eli Warren, Robt. E. Dixon, P. M. Mastin, Mark A. Cooper, Mr. Hale, Mr. Lamar, Mr. Shepherd, Mr. I. F. Douglas, A. M. Orr, W. S. Daniel, I. F. Eggman [?], C. C. Scheley, Mr. Mason, I. Billings."

58 Demosthenian Letter book. It was not unusual for a society to elect a man to honorary membership a second time.

59 Editorial, "Letters to Demosthenian Literary Society," The Georgian, II (June, 1898), 9; these letters are no longer in the Demosthenian Letter Book.

60 Clariosophic Catalogue of Honorary Members, 1806-1841; 1840, twenty-two honorary members elected; 1841, twenty-eight. Clariosophic minutes, 1850-51, twenty-six honorary members elected.
two or three per month.  

From the minutes of the Phi Sigma it seems that the Mississippi societies followed the same pattern of electing honorary members. Since the University of Mississippi was the last of the four universities to open, Phi Sigmas therefore had to work harder to gather honorary members. At the initial meeting of the society, the secretary's last entry was, "The names of the following gentlemen were then proposed for honorary membership, viz., Jeff Davis, Thompkins, Barton, Walter, Featherston, and Watson." Two weeks later the secretary recorded, "nineteen honorary members elected." By the end of

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61 Clariousophic minutes, January, 1847, three honorary members elected; January, 1857, two.

Euphradian minutes, October, 1848, three honorary members elected; October, 1855, three; October, 1858, two. There were many meetings and months when an honorary member was not elected; however, there were unusually active meetings also, such as October 10, 1857, when seven were elected. One unusual feature concerning the honorary members of the Euphradian society during at least two years was their attendance at the society meetings. Although their presence is ignored in the minutes, the Treasurer's Book of 1840-42 lists honorary members as having attended meetings and being fined. Those fined were Martin Crawford, six times; David Creswell, twelve; Dyson, five; Henry C. Kinsler, three; Dr. Edwin Miller, five; Thomas Taylor, eighteen, and C. R. Thompson, five.

62 Phi Sigma minutes, May 5, 1849.

63 Ibid., May 26, 1849.
the school year the two-months-old society had voted in over forty-five honorary members. After the initial rush to obtain honorary members, caused undoubtedly by competition with the Hermaean society, the Phi Sigmas then followed the custom of electing a few honorary members each month. Like other literary societies, the Phi Sigmas welcomed the honorary members to society meetings, and during the 1850's their presence was not unusual.

Officers. The literary societies were all governed by similar groups of officers, most of which had been determined in earlier years. The Demosthenians and the Phi Kappas of the University of Georgia used similar groups consisting of president, vice-president, secretary, treasurer, censor-morum, doorkeeper, and librarian.

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66 Ibid., minutes, 1850-60, passim.

67 Demosthenian Constitution and Bye Laws, 1841, Sections 1-5. Phi Kappa minutes, February 9, 1842; February 12, 1854; February 10, 1858.
All of these could appoint assistants.

Twice during the period 1840-60 the Clariosophians of South Carolina College revised their constitution, both times making slight changes in their list of officers. The first group consisted of a president, vice-president, recorder, treasurer, secretary, critic, and annual treasurer; the second list was a president, vice-president, treasurer, secretary, recorder, critics, and librarian. 68

The Euphradian society had a president, vice-president, secretary, treasurer, recorder, and critic. An elected monthly orator was added toward the end of the period. 69

The practice of electing officers in October, December, February, and April was retained by the South Carolina societies. 70

At their second meeting the newly-organized Phi Sigma society of the University of Mississippi elected the following officers: president, vice-president, corresponding secretary, recording secretary, treasurer, librarian, first and second censor; 71 except for the

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68 Clariosophic Constitution and Bye-Laws (sic, 1845); also, 1853.

69 Euphradian minutes, October 10, 1857.

70 Ibid., passim; Clariosophic minutes, passim.

71 Phi Sigma minutes, May 12, 1849.
dropping of the recording secretary in 1856 the roster of officers seems to have remained unchanged. In contrast to the other societies which elected officers four times each year, the Phi Sigma elected officers each September, November, January, March, and May.

**Order of Business**. The order of business also remained practically the same as in previous years. A comparison of the statements found in the constitutions with actual practice shows some marked variations. The Demosthenian society for example, did not follow their elaborate fourteen-point "order of proceedings" as stated in their constitution. A typical example from

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73 *Ibid.*, especially September 15 and November 10, 1849; January 22, March 26, and May 14, 1850; also September 20 and November 8, 1856; January 10, March 14, and May 9, 1857.

74 Constitution and By-E-Laws, 1841, Section six, article 6: "Order of Proceedings." (1) Call to order and roll, (2) propositions from audience, (3) reading of portion of By-E-laws, (4) declamations and declaiming class hand in questions for next debate, (5) debate, (6) motions, (7) notices of motions to be proposed, (8) propositions, (9) communications, letters to society, (10) elections, (11) committee reports, (12) officer reports, (13) announcement of next debate question and appointment of declaiming class, (14) last roll and adjournment.
the society minutes of this period reads:

The Society convened this morning at the usual hour and the house was called to order by the President. The first roll was called, and a suitable portion of the By-laws having been read and the declaiming class having performed their respective and several duties, the House proceeded to the discussion of the following question. "Was Cromwell a patriot and did his general administration look to the good of his people?" Which, after a very animated debate, was decided in the negative 19 to 7. The Junior Orator and declaiming class were then appointed; Orator is Mr. Anderson. The question for next debate was then read which is as follows, "Are human actions necessary or voluntary." There being no further business before the house, the last roll was called and the house adjourned. William H. Branch, Sec'75

Although the Phi Kappa constitution for these two decades is missing, the simplicity of their recorded minutes belies a simple constitution. The minutes of a typical meeting reads:

The Society convened this morning at the usual hours. Bro. G. S. Smith in the Chair. After the preliminary exercises of oratory and declamations were over the following question was discussed "Should we have free trade and direct taxation." After a very orderly and animated discussion till twelve the Society adjourned till two, when the discussion was resumed -- Vigor controlled every energy -- the right to speak invited every tongue -- the truth prompted every word and unprecedented animation fired every soul to courage till six in the evening, when a decision was called for which was given in favor of the affirmative.

. . . . G. A. Nunnally, Clerk.76

75 Demosthenian minutes, June 5, 1841.
76 Phi Kappa minutes, August 29, 1857.
The South Carolina societies seemed to follow their constitution-designed order of business more rigidly than the Georgia societies. Although the Clariosophic constitution went through two revisions between 1840 to 1860, the following order of business was continued: (1) roll call and minutes read, (2) oration, (3) election of members, (4) debates, (5) reader, (6) reports, (7) assignments for two weeks ahead, (8) oration, (9) adjournment.  

The Euphradian meetings followed a similar pattern. In both societies there were always roll calls, orations and debates; other items were used when needed or appropriate; for example, election of members, reports, motions, announcements, and assignments for coming programs.

At their organizational meeting the Phi Sigma society of the University of Mississippi set down their "order of business" as "(1) Call to order, (2) Roll call, (3) minutes of last meeting, (4) Names for regular membership proposed, names for honorary membership proposed, (6) Regular debate, (7) Reading of Essays, if any, (8) Ir-

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77 Clariosophic Constitution and By-Laws, 1845, also 1853, *Pensia*.

78 (1) Roll, (2) orator, (3) minutes, (4) debate, (5) motions, (6) announcements, (7) reports, (8) orator, (9) roll call and adjournment.
regular debate (discussion by house on debate topic)."

Two years later they revised this order, changing item Seven to "Class in Composition and declamation," and combining the regular and irregular debates. Another revision in 1856 listed only seven items of business: "Roll call and minutes, composition, declamer, debate, reports, committee on question, and censor's reports."

From the available information on the order of business as carried out by the various literary societies, it seems that debate was universally the main part of the program. However, during this era of 1840-60 other types of speaking activities - oratory, declamations, composition, essays - were given attention. The debates were delivered evidently as impromptu or extemporaneous speeches, but the nature of the other activities is

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79 Phi Sigma minutes, May 12, 1849.
80 Ibid., July 16, 1851.
81 Ibid., February 23, 1856.
82 This is implied in most of the minutes and is so stated by historians: Green, op. cit., Chapter XX; Coulter, College Life; Historical Catalogue of the University of Mississippi, pp. 58; Laborde, op. cit.; (1st ed); and also by participants: The Corolla, I, 81; George Little, Memoirs, (Tuscaloosa: Weatherford Printing Company, 1924), pp. 15-18; Alderman and Gordon, J. L. M. Curry (New York: The Macmillan Company, 1911), Chapter IV; William J. Rivers, Addresses (Baltimore: The Friedenwald Press, 1893), p. 5; W. S. Gasinger, "Personal
Intra-society Activities. The matter of obtaining a topic to debate continued to be as much a chore as it had been in the past. The University of Georgia societies followed the procedure of having a committee appointed by the president to supply a debate subject in

Memoirs" (Manuscript, University of Georgia Library); Reverend George G. Smith, Life and Letters of James Osgood Andrew (Nashville: South Methodist Publishing House, 1883), Chapter on "College Life"; Charles Woodward Huston, letter of February 17, 1857 (Manuscript South Carolinians Library, Columbia).

One secondary source gives an erroneous picture of the debating heard during this period, erroneous at least when considering the literary societies of the state universities of the lower South. "As a rule four or five speakers were assigned to each side. Each of these speakers presented a single carefully memorised constructive speech, a speech prepared in advance and delivered exactly as it was prepared without the slightest effort to adapt or adjust the argument to the speeches presented by those on the opposite side." Forest Whan and H. B. Summers, How to Debate (New York: The H. W. Wilson Company, 1940), p. 16. The literary societies did not use the stilted, memorized, "forensic disputation" type of debating. Potter points out that the Social Friends was the last Dartmouth society to drop "... the Forensic disputation, while retaining the extemopore [debate] in 1834. At Harvard, too, the position of the older debate form was gradually undermined by the newer, extempore exercises, and in 1831 the Harvard chapter of Phi Beta Kappa only required 'an extemporaneous discussion. ...'" Potter, op. cit., p. 72.

83 Other studies have emphasized this semantic difficulty. Thomas E. Coulton states that "the terms 'elocution' and 'declamation' ... do not seem to indicate a sharp dichotomy of effort along different approaches in speech education. 'Oratory' ... bears little distinction from the terms 'elocution' and 'declaration' save that it applies more frequently to the
advance. Toward the end of the 1850s this system was also followed by the Euphradian society of South Carolina College. Earlier, they, as well as the Clariosophians, seem to have assigned the task of furnishing debate topics to the critic and president of the society. The president had the final word on the debate question, but he was furnished with at least one suggestion from the critic or critics. The Phi Sigmas of the University of Mississippi also used a committee to select their debate topic.

delivery of 'original pieces'. Later this significance disappears . . ." Coulton, op. cit., p. 76. Potter bears out this uncertainty, "Unfortunately for us, in the twentieth century, the laws and orders of the literary and debating societies, throughout the period of this study (1642-1907) did not clearly define their usage of the terms . . . ." Dr. Potter gives as example that "at Harvard Phi Beta Kappa meetings in 1831 the 'extempore' disputations were actually impromptu . . . ." Potter, op. cit., pp. 72-3

84 Laws of the Demosthenian Society, 1840, Section IX, article 2; also minutes of January 29, 1853.

85 Euphradian minutes, March 11, 1858; November 4, 1858; March 12, 1859.

86 Clariosophic Constitution and Bye-Laws (sig), 1845, passim; Euphradian Constitution, 1841, Miscellaneous regulations, Section eight, number seven.

87 Phi Sigma minutes, May 26, 1849.
The same two methods for reaching decisions on the debates, by presidential decree or vote of the group, were continued throughout the era, with the latter having far the greater popularity. 88

The methods of selecting speakers for the debate differed between societies and within the societies themselves. The Demosthenians followed their double roll call technique that had been utilized decades before. 89 In 1850 they revised this procedure so that "two members of each class shall be appointed in alphabetical order, the first to speak on the Affirmative, the second on the Negative side of every question." 90

The method of selecting the four speakers by alphabet in class was also practiced by the Clariosophic

88 The house vote was used by the Demosthenians except during one period in 1850. See Minutes, May 11, 1850. The South Carolina societies seem to have used the audience vote continually. The Phi Sigma society of the University of Mississippi started by having two decisions, one by the president, followed by a vote of the house. However, within four months they dropped the presidential decision, only to revive it for a time in 1851. Phi Sigma minutes, May 12 and 19, 1849; September 15, 1849.

89 Demosthenian Constitution and By-laws, 1841, Section six, Article four. "... the secretary shall call the roll of all members twice for debate..."

90 Demosthenian minutes, May 11, 1850. Only juniors and seniors were then in the school. Hence four speakers, two affirmative and two negative, were involved.
and Euphradian societies. 91

The Phi Sigmas of the University of Mississippi had their president appoint their debaters; 92 however, by 1856, the secretaries were using the phrase, "The question was then read and debatants called for, a few of whom came forward and ably contended for their respective ideas . . . ." 93

It seems that as a whole all the literary societies had topics and speakers selected before performance. The

91 Clariosophic Bye-Laws, 1838-45, Article four, section two. Euphradian Miscellaneous Regulations, Section eight, Article three; three speakers on each side were tried in 1849 for a time. Euphradian minutes, 1849-50, passim.

One of the most interesting debates in the Euphradian Hall took place in 1857. A witness describes it: "Last night we had a fine debate in our Society among some four or five of our honorary members on the advisability of turning the College into a University. Davison [7], the author of the article in the last number of Russell's Mag. [Sig] on Edgar A. Poe, made, I think, much the best speech, though few of his audience would, I suppose, agree with me, as he is a very difficult man and speaks like one more accustomed to the pen than the stage. A Mr. Goodman, who was in College at the same time with Prof. Barnwell, & is a great friend of his, also made a very good speech, only rather long, & took occasion to pronounce a very high panegyric upon Barnwell. Dr. Gaston spoke well on the University side, but merely, I believe, for the sake of debate." Letter of Charles W. Hutson, May 26, 1857, (Manuscript, South Carolinians Library).

92 Phi Sigma minutes, 1849, passim.

93 Ibid., March 8, 1856, to January, 1860, passim.
methods of selection varied, but in every case the assigned debaters could be followed by general discussion and participation from the floor. However, there were appearing some signs of change, such as permitting the debate program to be impromptu. Also there were indications that the debate was beginning to be viewed as a win or lose on debate merit, rather than on the feeling of the group on the merits or validity of the question as expressed by vote.

In addition to their regular meetings with debates, orations, and declamations, the literary societies encouraged other speaking. By the 1840's and 1850's at least twice a year, at the societies' anniversary and commencement, a special speaker was invited to address the assembly. Many times the speaker was a society member elected for the occasion by the group; at other times the speaker was an invited guest.

Guest Speakers. The University of Georgia societies followed their custom of holding a joint public meeting whenever an outside "orator" spoke; societies invited speakers alternately. However, the meager records remaining reveal about as many speakers who could not come as those who did. In 1843 George McDuffie and Richard H. Wilde both declined invitations to address the
Georgia societies;\(^{94}\) in 1852 William Gilmore Simms declined and gave as the reason, "Recent premonitions of danger have compelled me to forego considerable portions of my labors ... "\(^{95}\) and in 1859 both Augustus Reese and W. H. Felton declined the honor.\(^{96}\) Among those who did accept were Joseph Daniel Pope, who spoke in 1840;\(^{97}\) A. B. Longstreet in 1841,\(^{98}\) and Benjamin M. Palmer in 1845 and again in 1847;\(^{99}\) Joseph Reed Ingersoll, in 1848; Professor William T. Brantly in 1852; John E. Ward, 1853; and Thomas R. R. Cobb in 1857.\(^{100}\) It was not unusual for the societies to select a student anniversarian, although the practice was not always followed, due perhaps to the fact that ability was not the deciding factor of the selection. E. Merton Coulter quotes a diary of a

\(^{94}\) Phi Kappa minutes, January 21, and February 22, 1843.

\(^{95}\) Ibid., January 30 \(\text{Ibid.},\) 1852.

\(^{96}\) Letters to society in Demosthenian Letter File.

\(^{97}\) The Southern Banner (Athens, Georgia), VII (February 29, 1849), 3.

\(^{98}\) Phi Kappa minutes, August 4, 1841.

\(^{99}\) The Southern Banner, XII (February 20, 1845), 50, and XIV (August 1, 1847), 21. Also see Wayne C. Eubank, "Benjamin Morgan Palmer, Southern Divine," (Ph. D. dissertation, Louisiana State University, 1942).

\(^{100}\) The manuscripts of these addresses are in the Wymberly-Jones-DeRenne Library of the University of Georgia.
student to emphasise this point. The student recorded, "I had done everything almost that one could do to insure an election . . . then came the treat, four different kinds of liquors and cigars coating me something over two dollars. Some got drunk of course and it is somewhat a mournful reflection to think that I was the cause of it. No fighting however." 101

Although the South Carolina societies also invited outside speakers to address their commencement meetings, less attention seems to have been given the matter. In 1845 after a "long and serious" discussion the Clariosophians voted one hundred dollars to pay the expenses of the Honorable H. L. Pinckney to come speak to a joint society meeting; 102 Mr. Walter L. Connelly spoke in 1848 103 and in 1850 Stephen Elliott, Sr., declined their invitation and Colonel Maxey Gregg was invited and accepted. 104 The Reverend Mr. L. K. Thompson, 

101 Coulter, op. cit., p. 163. But it was for naught; Coulter goes on to explain that "The vigilant faculty, finding out what had happened, fined him $10 and put him on probation."

102 Clariosophic minutes, April 1, 1845.

103 Erasophic minutes, December 8, 1847, and May 21, 1848.

104 Ibid.; November 23 and December 7, 1850; May 30, 1851.
representing the Erosophic society, spoke to a joint meeting in 1853. Professor W. I. Rivers was elected annual orator in 1857 and the following year was outstanding in that two addresses were heard, one in December, the other in May. C. C. Pinckney spoke on "The Pursuit of Knowledge" on May 8, 1858; E. W. Watson's subject was "On the Supremacy of Mind," December 2, 1858.

The Alabama societies, too, enlivened their programs by outside speakers; however, they seldom seemed to have the speaker address a joint meeting. In 1851 John Cochran spoke to the Philomathic society on "Evidences of Decline in American Government," and the following year the Erosophians heard William Gilmore Simms speak on "The Social Principle." The year

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105 The Daily Carolina Times (Columbia), I (May 19, 1853), 3.

106 Erosophic minutes, October 28, 1857.

107 Both addresses in the Clariosophic Address Book, 1858 (Manuscript South Caroliniana Library).


1845 was evidently extremely active, with Benjamin Faneuil Porter giving "An Address" to the Erosophians; R. W. Hunter speaking on "Individuality" to the Philomathians; and A. A. Lipscomb presenting "An Address to the joint members of the ... societies." The Philomathic society in 1858 heard Edward C. Bullock, while the records show that the Erosophic society listened to Joseph W. Taylor in 1847, Burwell Boykin in 1857, and John A. Campbell in 1859.

From the incomplete minutes of the Phi Sigma society of the University of Mississippi it seems that it, too, invited speakers to address the society only. During commencement week the society held an "annual meeting" at which an honorary member presided and one, who had been elected earlier, gave a "private oration." At their "annual meeting" on July 11, 1849, "Honorary President Jacob Thompson presided and Col. Cushman gave

110 Benjamin Faneuil Porter, "An Address," University of Alabama pamphlet #V.F. 15; R. W. Hunter, "Individuality," University of Alabama pamphlet #291; A. A. Lipscomb, "An Address to the joint members of the ... societies," University of Alabama pamphlet #206 (all Manuscripts in Alabama Room, University of Alabama Library).

111 University of Alabama pamphlets #128, 32, 286, 132. The reason for the unchronological numbering is that these pamphlets have been acquired by the University of Alabama Library since its destruction in 1865. Therefore the numbers run in order of acquisition of these and other University publications. Interview of Mrs. Cade Verner, Librarian in Alabama Room, University of Alabama Library, August, 1947.
the address.\footnote{112} The following year Dr. J. Millington
presided and Dr. Waddel was the speaker.\footnote{113} Dr. Waddel
presided in 1851 while student speakers gave the ad-
dresses; in 1852 Mr. Robert Meuldow and L. E. Houston
spoke.\footnote{114} In 1856 the Reverend Mr. I. H. Gray presided
and "Mr. Charles gave the private address"; in 1857
"Judge A. B. Longstreet was honorary president" but "Mr.
Henry Meuldow, the private orator, was unfortunately
sick."\footnote{115} In 1858, instead of inviting a guest speaker
for an oration, "There were impromptu speeches from
honorary member Judge Morris, Rev. Mr. Palmer, Mr. J. R.
Chalmers, J. W. Thompson, Mr. Campbell, J. W. Clapp,
Rev. R. McInnis."\footnote{116} The next year a similar program
included Judge W. Yeager as honorary president and "Sev-
eral Honorary members came forward and spoke."\footnote{117}

\footnote{112} Phi Sigma minutes, July 11, 1849. It might
be pointed out that the society was only two months old
at this time.

\footnote{113} \textit{Ibid.}, July 10, 1850. The presiding officer
was Dr. John Millington, Professor of Natural Philosophy
and Chemistry; the speaker, Dr. John Newton Waddel, Pro-
fessor of Ancient Languages, later Chancellor of the
University, 1865-1874. \textit{Historical Catalogue of the Uni-
versity of Mississippi}, p. 86.

\footnote{114} \textit{Ibid.}, July 16, 1851, and July 14, 1852.

\footnote{115} \textit{Ibid.}, July 17, 1856, and July 16, 1857.

\footnote{116} \textit{Ibid.}, July 16, 1858.

\footnote{117} \textit{Ibid.}, July 6, 1859.
A complete list of the guest speakers heard during the twenty years by the literary societies would include an imposing array of southern leaders. The willingness of such well-known men to speak on these occasions reflects the high esteem in which the literary societies were held.

**Libraries.** The literary societies continued to build libraries during the years 1840-1860; however, records were ill-kept and it was the exceptional society secretary who entered a comment concerning this activity. At the beginning of the period (1840) the Demosthenian society of the University of Georgia had a library of 1,576 books. In 1857 the university catalogue reported, "Each of the Literary Societies of the College possesses . . . a valuable library," the Demosthenians, 2,700 volumes and the Phi Kappas, 2,500. In their revised constitution of 1841 the Demosthenians recorded that from twelve to twelve-thirty Mondays and Thursdays.

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118 *Demosthenian Library Catalogue to 1840*, no pages. The size of the University library at this time is not known; however, two years later it contained "over 10,000 volumes." *American Almanac* (Boston: Charles Bowen Company, 1842), p. 150.

119 *Catalogue of the University of Georgia*, 1856-7, p. 23. The university library was reported as having 13,000 volumes. These same figures are given in the *Catalogues of 1858-59*. 
were their "Librarians' hours," when members could borrow "one folio or quarto volume. Two octavo. Three Duodecimos." These books were to be kept no longer than two weeks. For over-time, a fine of twelve and one-half cents for the first day and six and one-quarter cents for each day thereafter was imposed. Judging from the Phi Kappas' Librarian's Book of 1857, it would seem that the average member read approximately five books per year. A sample check reveals the following entries:

Benson - Ency. Am.; Confessions of Opium Eater;
Studies of Nature by Saint Pierre
Cobb - Waverley (sic) Novels (3 times);
Emetts (sic) Speeches and Orations
Mell - Miller's Autobiography; Life of
Napoleon; History of Mormons; Tal-
fond's (sic) Mississippi; Don Quixote;
Buck's works; National Portraits
W. Lee - Naval Officer; Grimmell (sic) Expedi-
tion; Waverly Novels; Kenneday's
Works; Washington and His Generals;
Byron's Complete Works; Russell's
Mag.; Lord of the Isles.

It is noted from the above list that by the 1850's

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120 Demosthenian Constitution, 1841, Section five, article three.

121 Ibid., Section five, article four. Also a fifty cent fine was to be assessed "For getting in the library without librarian there."

122 Phi Kappa Librarian's Book, 1857, pp. 13 (pages 11 and 12 blank), 21, 31, 41.
at least one Georgia society included current magazines as part of their library. How long magazines had been a part of their library is impossible to say; however, by the 1840's subscribing to current magazines and newspapers was a well established feature of the South Carolina literary societies. In 1840 the Euphradian treasurer listed as part of his expenditures subscriptions to "National Gazette Herald, Picayune, Sunday Morning News, Richmond Inquirer." The Clarissophic society during the 1840's subscribed at various times to the Charleston Mercury, New York Spirit of the Times, New York Herald, Democratic Review, New Orleans Picayune, Browneon's Review and Western Continent. The following decade they expanded their subscriptions to include the Daily South Carolinian, Daily Charleston Mercury, Weekly New York Herald, Weekly New Orleans Delta, Eclectic Magazine, Georgia University Magazine, Blackwood's Magazine, London Quarterly Review, Edinburgh Quarterly Review, Westminster Quarterly Review, Southern Quarterly Review, Southern Presbyterian Review, North American Review, and Debow's Magazine.

123 Euphradian Treasurer's Book, 1838-40, under year 1840, no pages.
124 Clarissophic Newspaper and Magazine Account Book, 1841-1872, passim.
125 Ibid., 1850's, passim.
Between 1846 and 1851 the Clariosophic society librarians used the same system of accounting for loans as employed by their Georgia contemporaries; that is, each member was assigned a page and all his borrowing was there recorded. In 1848 a sample check reveals these books signed out by three members:


From 1852 until 1859 another system was invoked. The librarian merely listed the loans in chronological sequence. This type of organization reveals that during the 1850's the library became increasingly popular, for twenty-two books were loaned in February, 1852, thirty-seven in February, 1855, and fifty-five in February, 1859.

126 Clariosophic Library Catalogue, 1848, pp. 1, 50, 100.
Although the status of the libraries of the University of Alabama societies is unknown, there is evidence that the University of Mississippi Phi Sigma society followed the other societies in that they developed a library. Some three months after their organization the president appointed a "Committee of 12 to promote books for the library." The following day at a short meeting to elect honorary members, the secretary noted that "Mr. W. Walter elected honorary member and gave Macaulay's *History of England*, two volumes, to the library, the first books it has." Progress was evidently made for two months later the "Library committee reported some books received." 

The libraries of the literary societies are most significant, not for their size, which never equaled the university libraries, but for their presence, selections, and popularity. The presence of a library was due to a desire for knowledge by the young collegians, and perhaps to some extent to a spirit of society rivalry. The selection was governed by two factors: what the members them-

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128 Phi Sigma minutes, July 11, 1849.
129 Ibid., July 12, 1849.
130 Ibid., September 15, 1849.
selves bought, and what was donated. However, the popu-
ularity and the use of these volumes was a matter of
individual interest. Thus since books of worth and magni-
tude were borrowed and since the library seemed to be a
readily-used service, it would seem that the undergrad-
uates of the mid-nineteenth century were as a whole a
serious, educationally minded group.

_Society Finance._ For financial support the lit-
erary societies relied upon fines as before. In their
revised constitution of 1841, the Demosthenian society
of the University of Georgia empowered their doorkeeper
to list those who left the room during a meeting, for
"No member shall retire more than twice during the day
under the penalty of 25 cts, nor stay out longer than
20 minutes at one time under penalty of 12½ cents." 131
New fines included a schedule of fines for the librarian132
and a one dollar penalty for "failure to march in pro-
cession to chapel." 133 The Demosthenian treasurers of

131 Demosthenian Constitution and Bye-Laws, 1841,
Section three, "Doorkeeper's Duty."

132 Ibid., Section five, article four. A book
kept over two weeks called for a 12½¢ fine plus 6½¢ each
day thereafter, with a 50¢ fine for getting into the
library during closed hours.

133 Ibid., Section twelve, article eighteen.
1842 to 1846 followed the procedure of keeping a list of members with their fines, but not the offenses committed. Financially, however, the society did not prosper during the 1840's, for the treasurer reported uncollected accounts from delinquent members of $585.79 in 1842, $445.32 in 1844, and $670.64 in 1846. The Phi Kappa society also had trouble collecting sums due. One treasurer not only noted these delinquencies but commented of the erring "brothers" that "Their debts of honor, are esteemed no debts at all; and never until we proceed to expulsion, or can get our society regularly incorporated so as to give us the arm of the law, will we be able to check these swindling gentry."

The Clerioosophic society of South Carolina College had a similar difficulty. From existing Treasurer's books

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134 Treasurer's Book, 1842-6; e.g., page five was assigned to "J. Elaton" with his list of fines, "12$ + 12½ + 25 + 12½ + 10 + 12½ + 50 + 25 + 12½ + 30 + 12 + 17 + 12 + 12½ + 12 + 12 r 28 r 80."

135 Ibid., passim.

136 Phi Kappa Treasurer's Book, 1842-3.
the following financial situation is revealed:

<table>
<thead>
<tr>
<th>Year</th>
<th>Cash on Hand</th>
<th>Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>1840</td>
<td>$46.84</td>
<td>$450.06</td>
</tr>
<tr>
<td>1842</td>
<td>30.02½</td>
<td>$375.00</td>
</tr>
<tr>
<td>1848</td>
<td>64.62</td>
<td>$380.20</td>
</tr>
<tr>
<td>1851</td>
<td>132.15</td>
<td>$436.20</td>
</tr>
<tr>
<td>1858</td>
<td>84.00</td>
<td>$576.12½</td>
</tr>
</tbody>
</table>

In 1845 the Philomathic society of the University of Alabama became, by legislative action on January 25, a corporation. The act of incorporation reads as follows:

An Act to Incorporate the Philomathic Society of the University of Alabama.

Section I. Be it enacted by the Senate and the House of Representatives of the State of Alabama in General Assembly convened, that the Philomathic Society of the University of Alabama be and is hereby established and declared a body corporate and politic, and by that name shall have power to receive and hold personal property by gift, purchase, or devise; also to sue and be sued, plead and be impleaded, to have and to use a common seal, and to pass all laws for the internal government of said Society, not inconsistent with the constitution and laws of the state, nor with the by-laws and regulations of the Trustees and Faculty of the University of Alabama.

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137 Clariesophic Treasurer's Book, 1840.
138 Clariesophic Treasurer's Book, 1842-51, passim.
139 Clariesophic Treasurer's Book, 1858-9, passim.
Section II. And be it further enacted that all property belonging to said Society shall forever be and remain free from taxation.\textsuperscript{140}

According to William C. Davis, Jr., this action was taken to permit the society to buy books, furniture, and other supplies at a wholesale rate;\textsuperscript{141} however, in view of the Georgia Phi Kappa Treasurer's lament that incorporation was needed to collect dues, it might be that such a thought had influence on the Alabamans.

Soon after the Phi Sigma society of the University of Mississippi was organized, they discussed their financial situation and decided to impose "fines of 10 and 25 cents for offences."\textsuperscript{142} Evidently this proved satisfactory, for in contrast to the other societies the subject of finances is not mentioned again in the minutes except when honorary members "contributed" or "contributed generously" to the treasury.\textsuperscript{143}

\begin{itemize}
  \item \textsuperscript{140} Acts of the General Assembly of the State of Alabama (Tuscaloosa: John McCormick, 1845), Act No. 148, p. 97.
  \item \textsuperscript{141} William C. Davis, Jr. Address before the Philomathic Centennial Banquet, Tuscaloosa, Alabama, April 26, 1932. (Manuscript in Alabama Room, University of Alabama Library).
  \item \textsuperscript{142} Phi Sigma minutes, July 11, 1849. The "offenses" are not given.
  \item \textsuperscript{143} Phi Sigma minutes, July 10, 1850; July 14, 1852; July 17, 1856; July 16, 1858; July 6, 1859.
\end{itemize}
Place in Campus Life. By 1860, therefore, all four of the state universities considered had well-organized literary societies which the administrations continued to encourage. They considered these organizations important enough to warrant descriptive paragraphs in their catalogues and even mentioned them in their newspaper advertising.

These groups were held in high esteem by the members who had graduated. Benjamin H. Hill wrote back to his Demosthenian brothers: "There, in that Hall, is the sweetest haunt of memory, and often will my mind relax her efforts from the pursuit of worldly cares, and fondly ponder over the hours of youthful struggle and early contest. Times and things may change, but the heart will

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144 A typical example found in the Catalogue of the University of Mississippi, 1857-8, is as follows: "Societies: There are two Literary Societies formed by the students of the University for purposes of improvement in extemporaneous speaking, composition and elocution, which are regarded as important auxiliaries in promoting the great objects of the institution. The meetings of these societies take place weekly, on Saturday mornings." p. 57.

Others may be found in the University of Georgia Catalogue 1856-7; 1858-9, 1859-60; South Carolina College Bulletin 1846, 1847, 1851, 1853; Register of Students and Officers of the University of Mississippi, 1853.

145 The Examiner (Columbia, South Carolina), I (January 27, 1855), I, for three consecutive weeks.
ever cling to the idols it once so fondly loved."  
Joseph LeConte, a graduate of the University of Georgia and a teacher in the Universities of Georgia, South Carolina, and California, thought the literary societies of his day were the strongest, best-organized and most vital he had ever seen; while "Jabez L. M. Curry attributed much of the success that came to him in later life to the training he received in his literary society."

On the contrary one Demosthenian treasurer wrote among the "doodles" on a fly-leaf:

We are all very clever fellows. Fred is sitting up there as solemn as if his last friend were dead. Tom is looking around to report somebody. Billy is playing with a watch. Elie is considering whether a long concatenation of bombastic diction should be tolerated in a forensic discussion. & [sic] Barnes is ranting condemning [sic] Louis XVI of France. Pretty good.  

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146 Letter dated March 14, 1848, Demosthenian Letter Book.
148 Alderman and Gordon, op. cit., p. 47
149 Demosthenian Treasurer's Book, 1853, no page numbers.
Writing of the society activities of his day, Dr. James H. Carlisle of South Carolina College class of 1844 said that:

Tradition reached us of a time when after adjournment on Saturday night the members, drawn upon opposite sides of the campus, would indulge in guerilla warfare with sticks and stones. There was nothing in my time to make these stories credible. There was no intense rivalry. In selecting roommates or friends society lines were not considered. A good speech in one hall was noised abroad in the other.150

The development of a young speaker can be seen in extracts from the letters of Charles W. Hutson, a student who attended South Carolina College in the late 1850's. Concerning his initial affiliation and performance he wrote in 1857:

Saturday night I joined the Euphradian Society. The subject on debate in the society was one very interesting to me, and as I had something to say on it, I rose to say it; but words were wanting and I hesitated and stammered dreadfully at first, but got through at last. I will not soon again venture extempore speaking.

Later that same year Hutson wrote that "Personalities and rhetoric occupy a much higher place in the Society speaking than sound reasoning. However, I am much pleased with it, although I did not expect so much of this sort of thing." After two years of experience, however, he seemed to be a more confident

150 The James H. Carlisle Papers (Manuscripts in the South Caroliniana Library).
speaker; "Next Saturday is my third debate of the year and I think we shall have no difficulty . . . .":151

Neither the literary societies of the University of Alabama nor those of the youthful University of Mississippi were forgotten by their alumni. One young graduate, out of school less than two years, wrote to inquire of specific acquaintances and to lament his shortcomings so lately passed.

... Paris Robinson is there, I suppose? What Society did he join? Not the Phi [Philomathic], I hope. Which has the majority now? Do you debate much? Don't follow the example I gave you in that respect. It was not a good one and I have felt, even now, the error of it. Your valedictory orators [were] John Owen and Lee?152 Do Eutaw men preponderate as largely as ever?153

The Reverend Mr. Robert Kennen Hargrove, Bishop of the Methodist Episcopal Church, South, during the 1880's and 1890's, was quoted as thinking "That he derived no greater benefit from the study of the college text-books than from the training he received in the hall of the old Philomathic Society,"153 and George Little,

151 Charles W. Hutson, Miscellaneous letters, February 2, 1857, February 17, 1847, April 24, 1849. (Manuscripts, South Caroliniana Library).

152 Letter dated February 29, 1848 (Manuscript in the "Phil Fitzpatrick Papers," Alabama Department of Archives, Montgomery).

153 The Corella, I, 82.
also a member of the Philomathic society before the Civil War, stresses the educational value of the literary societies. 154

Fredrick A. P. Barnard, who was a professor at the University of Alabama from 1837 to 1854 and President of the University of Mississippi from 1854 to 1861, had the opportunity to compare the literary societies of these two schools; in later years he gave all four societies his approval and high praise. 155

Debate Topics

As has already been noted, the debate topics discussed by literary societies in the 1820's and 1830's covered a wide range of subjects. Those used during the period from 1840 to 1860 for all practical purposes duplicated the list debated earlier; however, there were marked differences in emphasis and interest given the various subjects.

By their choice of questions, the undergraduates of the state universities of the South showed an interest in other countries and governments. Occasionally such

154 George Little, op. cit., pp. 15-18.

problems involved this country, but more often their discussions were concerned with the foreign problems alone. The Demosthenians of the University of Georgia were of the opinion in 1849 that "the late political revolutions in Europe had not been favorable to the advancement of liberty," and finally went so far as to recommend that "Europe should compel peace between Russia and Turkey." The Clariosophians and Euphradians of South Carolina College, internationally minded groups during the 1840's, argued the following questions: "Ought the corn laws of England be repealed" (affirmative); "Has the legislative union of England and Ireland been on the whole beneficial to the latter" (negative); "Would the present grievances of the Canadians justify them in revolting" (negative); "Will the recent revolutions in Europe change their forms of government" (affirmative); "Has England mistreated Ireland" (affirmative); "Should

156 Demosthenian minutes, June 8, 1853, "Ought the United States have espoused the cause of Hungary" (negative); April 13, 1858, "What should the United States do to help Ireland."

157 Ibid., February 10, 1849.

158 Ibid., February 11, 1854.

159 Clariosophic minutes, January 1, 1842; January 15, 1842; April 22, 1845; February 24, 1849.
we make a profit on Europea [sic] woe" (negative); "Would it be advantageous to England to make Ireland an independent government" (negative).  

160 The Phi Sigmas of the University of Mississippi seemed to be primarily concerned internationally with the stability of other nations. They asked whether "... the Republic of France will stand," and decided it would.  

161 This decision was again reached when they discussed the same topic a year later.  

162 They expressed even more faith in England than in their own country by voting that England "would endure longer than the United States."  

In many debates between 1820 to 1840, the anti-slavery advocates were in the majority; at times slavery was even condemned, at other times it was approved by close majorities. Between 1840 to 1860 a changing picture was indicated by the fact that the societies were seldom

160 Euphradian minutes, April 23, 1842; April 11, 1845; October 24, 1848.

161 Phi Sigma minutes, June 23, 1849.

162 Ibid., April (?), 1850.

163 Ibid., October 17, 1856.
anything but strong pro-slavery advocates. It would seem that the complex and complicated reasons for this shift can be traced to two principal causes: one, the growth of sectionalism in the South; the other, the

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164 Demosthenian minutes, May 12, 1843, "Is the emancipation of our slaves practical" (negative, 14-4); September 11, 1847, "Would the extension of slavery be beneficial to the South" (affirmative); April 14, 1851, "Should slaves be tolerated" (affirmative). This same question was discussed by Phi Kappa society in 1850, no date; also voted affirmative. One dissenting decision came from the Phi Sigma society of the University of Mississippi who voted negative on March 21, 1857, on the proposition, "Will African slavery be perpetual in the United States."

165 The slave questions separating the South from the other states is called by Merle Curti one of the "countertendencies of the period." "The fact that a marked development of nationalism and patriotism in thought and feeling is apparent during the years between 1830 and 1850 should not obscure the counterten­
dencies of the period . . . . We shall see that the striking growth of sectional self-consciousness in the South was already paving the way for the experiment to be launched in 1861 in the name of southern nationalism. . . . By 1850 and increasingly from 1850 to 1860 many Southerners were coming to be ever more conscious of the fact that they were Southerners, to have definite conceptions of a particular past, and geographical, economic, and social unity, and a future all their own." Curti, op. cit., pp. 339, 428. This countertendency was increased step by step as event piled upon event: Clay's Compromise, the Kansas-Nebraska Bill, the Dred Scott Decision.
rising economic value of the "peculiar institution."\textsuperscript{166} Dabney comments that "While the collapse of the anti-slavery movement in the South . . . is attributable in part to the violently denunciatory harangues of the abolitionists, other leading factors, such as the invention of the cotton gin, must under no conditions be overlooked."\textsuperscript{167} Parrington tends to give the latter cause even more stress:

... With the improvements in textile manufacturing came greater demands upon the new southern staple, and an agriculture that had long been static with its traditional crops of indigo, rice, and tobacco, began to look forward confidently to a Utopia founded on cotton, and conceived an imperialistic dream of expanding fields of white bolls and black slaves, reaching into Mexico and embracing the West Indies.


The new South left off apologizing for slavery and hoping for its ultimate extinction. Slavery had become enormously profitable and it proposed to exploit the negro as frankly as New England was exploiting the Irish immigrant, but more humanely if possible in something of the patriarchal spirit.168

Certainly in the literary societies as well as outside were those who did not agree with an extreme stand, but the pattern was indicated in their choice of debate topics and their votes.

In spite of their strong stand and the ever-widening gap between the North and the South, the college youths vacillated on the proposition that a complete break was needed, was wise, or that it would occur. In 1854 the Phi Kappas voted negative on the question, "Should the union be dissolved if the Kansas-Nebraska Bill failed to pass the congress"; later in the year they again deemed the topic worthy of consideration and concurred with their earlier decision that the "... failure of Douglas' Kansas-Nebraska Bill would not be reason to break up the Union." In the same vein they debated: "Which is preferable, consolidation or disunion"; "Would it benefit the Southern states to be separated

from the Northern."169 Nor was there agreement on the right of a state to secede from the Union. "Yes," the Phi Kappa's said in 1856; "No" in 1857.170 But on the subject of whether or not secession was in the offing, the undergraduates were more in agreement. "Do present causes indicate a dissolution of the Union?" "Yes," said the Phi Kappa's in 1855; two years later the Demosthenians declared there was reason to suppose the Union would be broken up. Indications are that at least at times the wisdom of such a break was questioned, for the Demosthenians thought that there "... Ought not to be a Southern Confederacy."171 A year later, the Phi Sigmas decided "no" to the question, "Would a dissolution of the Union be advantageous to the South."172 Although they, too, sometimes questioned the advantage of such a step, the South Carolina societies, under the influence of such

169 Phi Kappa minutes, spring, 1854; September 11, 1854. Demosthenian minutes, April 10, 1845. Euphradian minutes, February 18, 1844.

170 Ibid., April 19, 1856; June 6, 1857.

171 Coulter, College Life . . ., p. 161.

172 Record of Phi Sigma society, 1849-67.
men as Calhoun, tended to be stronger for dissolving the Union. 173

Perhaps with the nullification problem in mind, the societies thought the question of the survival of the American government an interesting subject. The Demosthenians of the University of Georgia were especially interested, discussing it twice during 1840; in February, with a vote of fourteen to thirteen, the negative won in a discussion of "America one hundred years hence will live under the same form of government."

Later that year they were more certain, twelve to seven, that "It is probable that ours will share the fate of former Republics." 174 The Demosthenians discussed this same general topic at least three other times during the period. On the question "Will our Republic share the same fate of former Republics," they were evenly divided, with sixteen

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173 Clariosophic minutes, February 24, 1849, "Would it be best for the South to be governed separately" (affirmative); October 6, 1854, "Is the Kansas-Nebraska Bill the savior of the Union" (affirmative); April, 1858, "Should South Carolina break from the Union" (affirmative). Euphradian minutes, March 4, 1849, "Is the Union to remain" (negative); October 13, 1854, "Is the South to suffer without retaliation" (negative); March 27, 1858, "Should South Carolina take the lead in the Southern cause" (affirmative); May 2, 1858, "Is it time for disunion" (affirmative).

174 Demosthenian minutes, February 1, 1840.

175 Ibid., October 3, 1840.
out of thirty-one members holding to the affirmative. However, by 1848 they had stronger faith in the government, voting twelve to five affirmative that "The Union promises to be of long duration." But toward the end of the era, reflecting the attitude of their elders, they were pessimistic again, voting seventeen to six affirmative that "the Nation will not survive another fifty years." Other undergraduates, too, were interested and just as pessimistic about the survival of the republic.

But the literary societies did not confine their discussions to the matter of secession and survival of the government; they also investigated the problem from

176 Ibid., March 6, 1841; May, 1848.
177 Ibid., February 11, 1858.
178 Euphradian minutes, January 16, 1841, "Is it probable that the government of the United States will exist a century" (negative); April 4, 1853, "Will our Republic last as long in the future as it has in the past" (negative). Clariosophic minutes, May 14, 1853, "Will the central United States government last a hundred years" (negative). Phi Sigma minutes, September 29, 1849, "Is there a probability that the American Union will be dissolved within 50 years" (president's decision affirmative; audience vote affirmative).
many other angles.\(^{179}\) Although most of these debates were serious discussions, it would seem that perhaps it was not serious deliberation which led to the approval of the proposition, "Is the custom of inflicting capital punishment without judge or jury upon abolitionists when found in the South right."\(^{180}\)

Slavery was directly connected with other governmental problems, not the least of which was that of national expansion. The Compromise of 1850, and the Kansas–Nebraska Bill four years later, are two great examples of the close connections between national expansion and slavery. However, in spite of all differ-

\(^{179}\) Demosthenian minutes, passim, "Is slavery a moral issue" (no); "Should the slave trade be reopened" (affirmative); "Should the African Colonization Society receive aid from the general government," (negative 19–16); "Is the African accepted in the North" (negative). Phi Kappa minutes, passim, "Should the slave trade be reopened" (negative); "Should a faithful servant be freed in his old age." Euphrian minutes, passim, "Should the trials of the blacks be transferred to court of common pleas" (negative); "Is the African in possession of a soul"; "Is the cost of slaves too high" (affirmative); "Can the negro live and work in cold countries" (negative). Phi Sigma minutes, passim, "Is the Kansas–Nebraska bill just"; "Should the South import more slaves" (negative); "Is there moral reason for slavery" (affirmative); "Is forcible taking of a man's property, money, land or slaves, just" (negative); "Should we encourage more slaves" (affirmative); "Should the government purchase slaves" (negative).

\(^{180}\) Phi Kappa minutes, April 16, 1852.
ences and difficulties, the country did expand tremendously. Naturally, such a movement attracted the attention of the literary societies. In the 1840's the Demosthenians "... felt that it would be dangerous to the Union to extend the national territory," but three years later their campus rivals voted for "... the extension of the Republic to the Pacific." The Clarion-sophians of South Carolina College tended to agree that

181 Florida became a state in 1845, the same year that Texas gave up her independence to become a member of the United States; Iowa entered the following year; in 1848 the Oregon Territory was organized; Wisconsin achieved statehood; and the next year saw the Minnesota Territory set up; 1850 witnessed one territory and one state as new members of the rapidly-increasing family; New Mexico the territory; and California the state; the Gadsden Purchase rounded out the southwest section, most of which had been acquired previously; in 1858 Minnesota became a state, and last in these two decades of expansion was the Oregon entrance into the union in 1859 as the thirty-third state. John A. Krout, History of the United States (New York: Barnes and Noble, Inc., 1946), pp. 138, 169.

182 Demosthenian minutes, May 9, 1840, also April 14, 1846; February 19, 1848, "Would farther expansion be beneficial to the United States" (negative, 14-12). The Mississippi Phi Sigma-s agreed December 1, 1849, "Is the acquisition of territory beneficial to nations" (negative).

183 Phi Kappa minutes, August 26, 1848.
expansion was worthwhile. In 1857 the Demosthenians were still anti-expansionistic, for, although the country's railroad mileage had grown from thirty-two miles in 1830 to over 9,000 twenty years later, they still were not convinced the railroad was permanent, and so they "... opposed the building of a railroad to the Pacific." The two Georgia societies did see eye to eye on the Mormon problem. Their approval of the Mormons was surprising in the light of their anti-Catholic sentiments in the 1830's; the Phi Kappas "Held that Deseret should be admitted into the Union as a state," while the Demosthenians voted in the affirmative to the question "... Ought the government to tolerate the Mormons." "

184 Clariosophic minutes, April 15, 1849, "Is an extensive territory favourable to the existence of a republican government" (yes); October 14, 1853, "A nation should expand" (affirmative); November 16, 1853, "Should the United States add territory" (affirmative); October 24, 1857, "Are Colonial possessions an advantage to a government." Phi Sigma minutes, July 3, 1851, "More lands in the southwest are needed" (affirmative); February 16 and November 6, 1856, "Is the need for territory great."

185 Krout, op. cit., p. 125.

186 Demosthenian minutes, 1857.

187 Cf. ante.

188 Phi Kappa minutes, January 7, 1857; Demosthenian minutes, November 8, 1854.
Although the Ostend Manifesto was considered to have had southern favor, the Georgia societies did not grant their approval of it. In their meeting of May 28, 1859, the Phi Kappas "opposed Cuba and the Ostend Manifesto" and about the same time the other society agreed that the "... United States should not acquire Cuba." The Euphradian society of South Carolina College disagreed with the Georgians when they voted that "possession of Cuba would be favorable" and that "the United States should take active measures for the acquisition of Cuba." The Phi Sigmas of the University of Mississippi were interested enough in the same subject to debate it three times; however, their decisions were not recorded. The same group considered a new angle of the Cuban problem.

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189 In 1854 three American ministers to Europe - Soule, Buchanan, and Mason - announced that Cuba was of vital importance to the United States, and openly implied that if she could not be bought she would be conquered. Had this happened, Cuba would have been added to the influence of the slave-holding group, but the Manifesto was disowned by President Franklin Pierce. John Bach McMaster, A History of the American People (New York: D. Appleton and Company 1896), vol. VI, passim.

190 Phi Sigma minutes, May 28, 1859; Demosthenian minutes, 1857.

191 Euphradian minutes, November 8, 1854, and March 12, 1859.

192 Phi Sigma minutes, June 30, 1849, "Should Cuba be annexed to the Union"; October 4, 1853, "Should Cuba be admitted as slave"; April 10, 1858, "Is there need for taking Cuba."
by arguing, "Should the United States avenge the death of the thirty Americans murdered at Havana"; but again, unfortunately, the secretary neither dated this discussion nor recorded the decision.193

Closely associated with the slave question was the national expansion to the Southwest. It is not surprising that the southerners were divided, though usually in favor of expansion in this potential slave-holding area. In 1848 when the war with Mexico drew to a close, both Phi Kappas and Demosthenians opposed national expansion as a result of the war. The former declared that the United States "should take no territory as remuneration for the expenses of the war with Mexico." The latter, meeting the day before the Senate ratified the Treaty of Guadalupe-Hidalgo, voted against the annexation of Mexico, an idea under slight consideration at that time.194 But these reactions were by no means typical,

193 Ibid., 1850.

for they often voted in favor of expansion in the South-west. 195

In retrospect the Georgia groups seemed ashamed of the land grabbing of the past; particularly with reference to the Indian. They thought "the first settlers of our country unjustifiably drove the Indians from their territories" and voted twelve to seven against the proposal that "the Americans were justified in expelling the Indians from this country." 196 "Is expansion by force right" was also decided negatively. 197 Similar decisions were reached on the following: "Are the rulers of the American people justified in expelling the Indians from their possessions in Florida" (negative); "Is there religious disagreement with stealing territory" (affirmative); "Were the Indians rightly disposed of this country" (neg-

195 Demosthenian minutes, June 5, 1851, "Should Texas be supported in her boundary claim" (affirmative); September 26, 1850, "Have Americans a just right to the territory they occupy"; June 14, 1851, "Should Texas have been admitted into the Union when it was." Phi Kappa minutes, January 17, 1847, "Should the United States take territory as remuneration for the expenses of the war with Mexico" (negative); April 24, 1851, "Is more Southern territory needed" (affirmative). Clariosophic minutes, February 17, 1849, "Is the United States a gainer by the Mexican War" (affirmative); April 17, 1851, and October 1, 1857, "Was the Texas acquisition worthwhile" (affirmative both times).

196 Demosthenian minutes, March 4, 1848; February 17, 1849.

197 Phi Kappa minutes, January 10, 1847.
The rapid growth and decline of the Know-Nothing Party was a phase of the national political activities of the 1850's of which the youthful southerners were well aware. The southern college men were at first slow to approve; Georgia Demothenians as late as 1854 "... decided that the Know Nothing party should not be encouraged," but the next year, almost simultaneously, both Georgia societies after two days of discussion arrived at similar conclusions: the Demothenians thought that "... the Know Nothings should be encouraged," and the Phi Kappas inclined to "... decide in favor of Know Nothings." The reasons for these decisions were

198 Euphradian minutes, October 6, 1845; April 4, 1854. Phi Sigma minutes, October 13, 1849; November 21, 1853.

199 This party developed in 1850 from "The Nativists" or "Native Americans," a group which "... blamed the foreign groups for the growth of political corruption, social disorder, and religious bigotry." Krout, op. cit., vol. I, p. 121. According to J. R. Hicks, The Social Framework, (Oxford: The Clarendon Press, 1946), by 1850 the foreign-born element comprised only twelve percent of a population of approximately twenty-three million. To the Know Nothings were gathered various Whigs and Democrats who had not yet formed party allegiance in the muddled confusion. This queer group, which was very similar to a secret society, managed to cause a ripple in the ocean of politics in the mid-1850's but soon it dispersed. Clement Wood, History of the United States (New York: World Publishing Company, 1941), p. 246.

200 Demosthenian minutes, September 30, 1854.

201 Demosthenian minutes, February 3 and 10, 1855. Phi Kappa minutes, January 27 and February 3, 1855.
probably that it was recognized that the Know Nothings and the ardent southerners had common enemies.

Another governmental problem at this time was immigration. The United States was becoming a popular asylum for thousands of persons who wished to better their conditions. They fled from highly unsatisfactory labor conditions in England, from famine in Ireland, from political revolutions and economic depressions or panics in the European countries.\(^{202}\) The literary societies did not seem to be very interested in the problems of immigration, but about once in each decade the topic came up in some form or another before the Demosthenians; the first time they decided that "... immigration should not be encouraged"; the next discussion ended in the opposite stand;\(^{203}\) in the 1850's they approved the changing of naturalization laws to make citizenship more accessible to immigrants.\(^{204}\) The South Carolinians were


\(^{203}\) Demosthenian minutes, August 19, 1848; April 4, 1853.

\(^{204}\) Ibid., May 3, 1857.
also interested in the problem and at least twice ex-
pressed their approval of permitting immigration. 205

In addition to these various specific problems of
the government and its operation the societies discussed
many general ideas concerning national affairs. 206

205 Clariosophic minutes, January 29, 1842, "Are
laws prohibiting immigration in any case justifiable"
(negative); April 7, 1852, "Should immigrants be en-
couraged" (affirmative).

206 Demosthenian minutes, May 16, 1850, "Should
all persons over twenty-one years old be allowed the
right of suffrage" (affirmative 12-9); June 13, 1840,
"Should Representatives obey their constituents" (affirm-
ative 15-7); June 3, 1841, "Should representaives
obey the will of their constituents /sic/" (affirmative
9-7); February 5, 1842, "Is party spirit beneficial"
(negative 17-9); August 30, 1845, "Should the veto power
be restricted" (affirmative 18-4); March 7, 1840, "Is
the present opposition to our Banking System either just
or politic" (affirmative 11-2); August 21, 1841, "Ought
internal improvement be carried on by the general govern-
ment" (negative 13-7); September 5, 1841, "Was Tyler's
veto right" (negative 16-10).
Clariosophic minutes, November 23, 1850, "Is the
existence of two great political parties in our country
desirable" (affirmative); December 7, 1850, "Should the
possession of taxable property be required to rights of
suffrage" (negative); "Should a representative be governed
by his own opinion or those of his constituents" (former);
January 8, 1842, "Ought the term of the United States
judge to be limited to a certain age" (negative); April 23,
1853, "Is the government being run efficiently" (neg-
ative).

Euphradian minutes, May 24, 1845, "Is it expedient
for the president of the United States to be eligible for
reelection"; May 31, 1845, "Should property be essential
to qualify one to vote."

Erosophic minutes, May 31, 1845, "Is the tariff
for manufacturing for the country's good"; November 3,
The literary societies were interested not only in international and national affairs, but local happenings as well. The Georgians especially seemed concerned with their state affairs. For example, they discussed: "Did Georgia act consistently with her best interest in giving away her lands" (negative, eleven to nine); "Should the state of Georgia have resisted the general government in relation to the territory now known as the Cherokee country" (negative); 207 "Was the state government's land policy beneficial" (negative). 208 In 1844, both Georgia societies turned their attention to state education. "Should a system of state education be established" was defeated by one group and passed by a small margin by the other. 209 The other local topics debated by the Georgians

1849, "Should the government recharter the United States bank"; October 30, 1853, "Should the government be invested with pardoning power" (negative). Phi Sigma minutes, October 6, 1849, "Is there a probability that all the nations of the world will ever become Republics /sic/" (affirmative); December 8, 1849, "Ought our government to adopt a system of internal improvements"; March 29, 1856, "Ought the bank bonds be paid by the government" (affirmative).

207 Demosthenian minutes, February 20, 1847; June 7, 1851.
208 Phi Kappa minutes, June 14, 1847.
209 Phi Kappa minutes, March 4, 1844 (negative). Demosthenian minutes, April 3, 1844 (affirmative 10-8).
included: "Should Georgia aid South Carolina in her fight" (affirmative); "Should the capital be moved" (negative); "Is the state becoming more moral" (affirmative); "Are the ancients worthy of study at University of Georgia"; "Should Georgia encourage railroads" (affirmative); "Should a divorce have been granted Mrs. Forest." 210

The South Carolinians were also interested in local events. They discussed: "Ought South Carolina to establish a military school in connection with the arsenal" (affirmative); "Is the divorce law just" (negative); "Should the South Carolina legislature approve all Federal law"; "Would it be an improvement to the South Carolina College to introduce the University system" (negative). 211 The Euphradians seemed more interested in their society affairs and posed such questions as "Should

210 Phi Kappa minutes, April 6, 1854; April 12 and 19, 1857. Demosthenian minutes, April 4, 1851; June 6, 1852. The last topic is explained by the Athens (Georgia) Banner, April and May, 1852: A local lady, Mrs. Forest, had talked with a lawyer about divorcing her husband. As her "grounds were insufficient" the lawyer had on two occasions, one in company with a local judge, persuaded her the idea was hopeless. Shortly thereafter Mrs. Forest solved her own problem; she shot her husband.

211 Clariosophic minutes, January 22, 1842; January 28, 1843; April 17, 1851; October 31, 1857.
the critics have the power to judge improprieties" (negative); "Should Society request permission to have more time allotted" (affirmative); "Would more speeches be beneficial" (negative).212

Historical subjects were always a popular field of discussion. Various comparisons were still popular, such as "Who was greater, Washington or Napoleon?"  Washington, said the Phi Kappa society, sixteen to two.213 In the 1850's Jackson versus Taylor was an even more logical choice of topic.214 Taylor, the hero of Buena Vista, the twelfth president of the United States, was a man the college men of 1850 knew to be more than a legend. Thus he was victorious when the question arose, "Does Gen. Jackson or Gen. Taylor deserve greater praise."215 Other historical comparisons made were, "Which has exerted more influence on the world, the French Revolution

212 Euphradian minutes, April 10, 1841; April 11, 1851; April 18, 1851.

213 Phi Kappa minutes, February 19, 1843.

214 The students of the period were of the age to have been reared on tales from their fathers of the exploits of "Old Hickory," the hero of the War of 1812, whose unpopularity in the South had largely been overcome by the 1850's. Marquis James, Andrew Jackson (New York: The Bobbs-Merrill Company, 1937), Vol. II, Chapter XLIII.

215 Phi Sigma minutes, 1850.
or the Crusades"; "Which had greater influence on history, Greeks or Romans"; 216 "Who has produced the greatest benefits to mankind, Charlemagne or Peter the Great" (Charlemagne); "Is the Aristotelian [Sig] or Baconian system of reasoning historically correct" (Baconian); 217 "Does Columbus deserve more praise for discovering America or Washington for defending it"; 218 "Was liberty or monarchy more promoted by the Revolution of 1792." 219 One of the most popular historical figures was Napoleon Bonaparte. 220 During the 1840's, Napoleon was viewed with ill favor; 221 however, during the 1850's, he seemed

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216 Demosthenian minutes, September 25, 1841; April 23, 1844.

217 Clariscophic minutes, February 17, 1849; November 16, 1850.

218 Euphradian minutes, November 17, 1849.

219 Phi Sigma minutes, June 9, 1849.

220 The name Napoleon was kept to the foreground during this period by the "Little Giant's" nephew, Louis Napoleon, president of the Second Republic from 1848 to 1852, Emperor from 1852-1870.

221 Demosthenian minutes, April 20, 1841, "Was Napoleon a patriot" (negative 16-7); "Was Napoleon a benefit to his country" (Negative).
to gain in popularity. Also the opposite sex continued to be a topic for discussion as it had been in earlier decades.

The realm of religion contributed its usual varied and unusual topics, with specific references to Catholicism. The cause for such a selection is readily understood as

222 Ibid., February 27, 1848, "Was Napoleon an instrument of more good than evil" (affirmative 13-3); April 4, 1856, "Should Napoleon Bonaparte be considered great" (affirmative); October 13, 1859, "Did the career of Napoleon Bonaparte promote civil liberty" (affirmative). Phi Sigma minutes, March 22, 1856, "Was Bonaparte's career beneficial to the World" (affirmative); November 18, 1858, "Should Napoleon have been banished" (negative).

223 Demoethian minutes, June 23, 1840, "Should female colleges be endowed" (negative 17-10); August 29, 1840, "Should the civil rights of women entitle them to vote" (negative 17-6); February 4, 1843, "Are the intellectual capacities of the males superior to those of the females" (affirmative 20-8); February 7, 1846, "The comparative strength of the male greater than the female talent" (affirmative 12-3). Phi Kappa minutes, May 14, 1842, "Are the sexes mentally equal" (negative); "Should seduction mean marriage" (negative); April 3, 1851, "Are males always to chase" (affirmative). Euphradian minutes, January 9, 1841, "Is the mind of man and woman equally strong" (affirmative); May 25, 1845, "Is love of women or ambition man's greatest influence"; October 3, 1853, "Is it morally wrong to seduce with no intent of marriage." Phi Sigma minutes, June 16, 1849, "Should women be allowed the right of suffrage"; September 15, 1849, "Which has the most influence over man - women or money"; March 15, 1856, "Are early marriages advisable"; March 8, 1858, "Is man in the married state happier than an unmarried one."
due to the strong Catholic majority of the immigrants. The references to Catholicism differed greatly in question and decision. "Is popery a danger to the government" was unanswered by the Demosthenian secretary. The society decided eleven to five that "infidelity had done more injury to the world than Catholicism"; however, it was their opinion that "The Catholic religion should not be tolerated in the United States." Toward other religions the Demosthenians and other societies were more friendly. "Should laws prohibit the dissemination of infidel principles" (negative); "Should the Univer-

224 Carl Fish points out the interest this movement created even in the South, which was affected but little. "Another great change was the enormous increase in the number of Roman Catholics as the result of immigration. Practically all of the Irish immigrants and perhaps a half of the Germans, with the French Canadians, belonged to that faith. Distributed over most parts of the country except the South, they brought a new factor into all populous communities and many of the smaller towns." Carl Russell Fish, The Path of Empire (New Haven: Yale University Press, 1921), p. 90.

225 Demosthenian minutes, May 11, 1843.

226 Ibid., February 3, 1844; June 12, 1852.

227 A few of the unusual religions, sects, and creeds during this era were: The Pennsylvania Pietists, Dunkers, the German Harmony Society, Separatists, Amana Society, Millerites, The Perfectionists. Also established churches were experiencing a period of unrest; e.g., the Methodists were arguing over missionaries as well as slavery. H. K. Rowe, The History of Religion in the United States (New York: Charles Scribner’s Sons, 1913), passim.

228 Demosthenian minutes, February 6, 1841; also September 27, 1845.
salists be allowed their oaths"; "Should any religion be allowed" (affirmative); 229 "Ought toleration by government to extend to all sects of religion" (affirmative); "Is free worship best" (affirmative). 230 The young southerners during the twenty years, 1840-60, investigated many other phases of religion. Although a controversial and personal matter, religion was yet one of the more popular topics. 231

Other topics very similar in nature may be classi-

229 Ibid., June 19, 1841; October 13, 1848.

230 Clariosophic minutes, January 15, 1842; November 3, 1849.

231 Some of these topics discussed by two literary societies were: Demosthenian minutes, February 15, 1840, "Which is the most to be feared, Religious or Political Fanaticism" (Religious); April 25, 1840, "Can it be inferred reasoning from the light of nature that all mankind are sprung from the same pair" (negative, eight to five); August 22, 1840, "Is there such a thing as innate consciousness of right and wrong" (negative 9-7); January 13, 1841, "Are there sufficient incentives to virtue without Revelation" (negative 16-11); February 27, 1841, "Can the immortality of the soul be proved from the light of nature"; May 29, 1841, "Ought there to be any legislative enactments relative to carrying the mail on Sunday" (negative 16-7); January 27, 1844, "Reasoning from the light of nature, is there a God" (affirmative 13-3). Euphradian minutes, January 16, 1841, "Should ministers of the gospel be entitled to seats in our legislative halls"; April 3, 1841, "Would we attain to the knowledge of a God without divine revelation" (negative); May 1, 1841, "Was Calvin or Luther the greater benefactor"; May 19, 1845, "Should man always adhere to the truth"; March 27, 1841, and November 6, 1858, "Should the clergy engage in politics" (affirmative).
fied as philosophical, although some are closely associated with religion, while others are more the study of universal "truths or principles underlying all being, knowledge and action." Within the years 1840-41, the Demosthenians of the University of Georgia discussed:

"Does Civilization conduce to the aggregate sum of human happiness" (negative, ten to eleven); "Are human actions necessary or voluntary" (necessary, fourteen to eight);

"Is there such a thing as disinterested benevolence" (affirmative, eleven to seven); "Is there such a principle as disinterested benevolence" (affirmative).

In 1857 one society debated: "For the promotion of useful knowledge and human happiness, which is preferable, industry or talent" (talent); "Which influence the conduct of men most, hope or fear" (hope); "Has the mind the greatest power over man" (negative). Other literary

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232 Phi Kappa minutes, March 11, 1843, "Did Diety display more wisdom or power in the creation of the world"; Demosthenian minutes, October 2, 1841, "Does virtue meet its reward in life"; Phi Sigma minutes, April 13, 1853, "Does religion fill a void in the world."

233 Demosthenian minutes, February 8, 1840; June 12, 1841; March 27, 1840; August 29, 1841.

234 Clariosophic minutes, October 24, 1857; October 31, 1857; March 14, 1857.
235 "Has the sword or ardent spirits been more injurious to mankind" (sword); "Is moral fiction beneficial" (affirmative); "Which is the greater source of enjoyment, education or wealth"; "Which affords the greatest scope for eloquence, the bar or pulpit"; "Are literary and active pursuits incompatible" (negative); "Have literary or military achievements been of more benefit to mankind" (military); "Which has done more for mankind, the telegraph or printing" (printing); "Which affords the greater pleasure, meditation or imagination"; "Have prosperity and increase of wealth been a favorable influence on the morals of people"; "Is the printing press or steam more conducive to human happiness"; "Is there such a thing as natural genius" (affirmative); "Is the civilization of the world more indebted to mental or physical culture"; "Was man made to morn [Sig]". Euphradian and Phi Sigma minutes, passim.
greatest preventative of crime, Religion or Civil Law"
(Civil Law, nineteen to fourteen); "Ought capital punish-
ment ever be inflicted" (affirmative, thirteen to eleven);
"Ought imprisonment for debt be inflicted" (negative,
nineteen to fifteen); "Is duelling justifiable" (negative,
fifteen to six).236 The Demosthenians were not unusual,
for other societies were just as interested in the social
phenomenon as any collection of topics will show.237

236 Demosthenian minutes, June 6, 1841; September 5, 1841; January 23, 1841; January 31, 1841; April 17, 1841; May 1, 1841; May 8, 1841; May 13, 1841; September 13, 1841.

237 Phi Kappa minutes, passim, "Which is the greater incentive to action, avarice or ambition" (ambition); "Which fosters the arts more, a monarchical or republican form of government" (republic); "Should imprisonment for debt be abolished" (negative); "Should the usury laws be abolished" (affirmative); "Which is the greater incentive to action, hope of reward or fear of punishment" (reward); "Is dueling ever justified"; "Should capital punishment be abolished in times of peace." Clarissophic minutes, "Should imprisonment for debt be abolished" (affirmative); "Is an ex post facto law at any time justifi-
table" (negative); "Should divorces under any circum-
stances be granted" (affirmative); "Should all action be
based on reason" (affirmative); "Is all action based on
reason" (negative). Euphradian minutes, "Are the fashion-
able amusements productive of injurious effects on the
public mind"; "Would the happiness of human Society be
promoted by unremitted peace"; "Should juries be unanimous
in a verdict"; "Should drunkenness be considered as a
palliation or an aggravation of crime"; "Should punishment
be inflicted to the enormity of the crime or the difficulty
of preventing it"; "Can unity of the human race be estab-
lished." Phi Sigma minutes, "Are wars beneficial to mankind";
"Should duelling be prohibited by law" (affirmative,
affirmative); "Is man responsible to society" (affirmative,
affirmative); "Should men join parties for his or their
good" (negative, affirmative); "Should usury be allowed";
"Are some crimes against mankind good."
The literary societies of the state universities of the lower South reached their peak of usefulness and success during the period 1840-1860. By the beginning of this era the southern states were well aware of the need for higher education, were interested in, and supported their state institutions. Although curricula were revised and teachers of "logic, rhetoric and oratory" or "Belles Lettres and elocution" appeared, it remained for the societies to carry the principal load of speech training. The three older universities, Georgia, South Carolina, and Alabama, were joined by the University of Mississippi. All four enjoyed comparatively untroubled years and provided stable environments for their literary societies.

The practice of having only two societies in each school was continued. The University of Mississippi followed in this pattern, established by the Universities of Georgia, South Carolina, and Alabama, by having the Homoean and Phi Sigma societies organized soon after the opening of the school. For a short time a third society, the Mystic Seven, appeared on the University of Georgia campus, and a third society also was initiated at the Mississippi school; however, they were banned by the university officials. Thus by mid-century there were
eight active and permanently established literary societies in these four southern institutions.

The housing facilities for the organizations continued as before at the University of Georgia, where they had constructed halls, and at the University of Alabama, where they had been assigned halls. At South Carolina College the Clariosophians and Euphredians were given more space; each was assigned an upper story of a new building, while at the University of Mississippi the Hermmeana and Phi Sigmas moved to larger and more desirable quarters in the Lyceum Building.

Memberships in the societies followed the previously established patterns. The regular members constituted practically the entire student enrollment and the honorary members were a large number of local, regional, and national leaders, with South Carolina College electing fewer than average. For a short time in Georgia and South Carolina the location of a student's home determined what literary society he would join, but soon the competitive system returned.

A group of officers similar to those utilized earlier were elected during this period. Basically these were a president, vice-president, secretary, treasurer, librarian, and recorder, with others, censor, clavinger, censor-morum, quarterly treasurer, critic, used from time
to time. The order of business also was basically the same in practice, although the Georgia societies had elaborate, though seldom used, procedures outlined in their constitutions. Although the South Carolina groups had more simple and realistic procedures, the societies of the University of Mississippi seem to have adhered to their constitution regulations most faithfully.

As the literary societies grew, various forms of speaking, such as declamations, orations, and anniversary speeches, continued to supplement debate. Debate, the principal feature, followed a comparatively definite formula: the topics to be discussed were selected by a committee, the president or his appointee; the four speakers were designated in advance by virtue of roll call, alphabetical arrangement, or presidential appointment; the debate was followed by an open discussion; the decision was reached by house vote or occasional presidential decree on the merits of the question under consideration. The guest speaker, usually at commencement time, also retained its popularity during the 1840's and 1850's.

The non-speaking activities continued and increased in intensity. The library facilities were expanded; magazines were added in great numbers. The society finances were the object of consideration, especially at the
University of Georgia and South Carolina College, when the cash on hand became dwarfed by the uncollected fines. The University of Alabama Philomathic society incorporated that it might better conduct business affairs. The entire literary society movement also continued to receive encouragement, praise, and admiration from the alumni, as well as the faculty and university officials.

The topics discussed repeated those of earlier days, revealing, however, some basic changes in emphasis. By the frequency of their use, international affairs and subjects pertaining to foreign relations seem to have held stronger interest for the 1840-60 undergraduate than for earlier generations. From a perhaps anti-slavery attitude in 1800-1820, through an undecided period of 1820-40, the southerners emerged in 1840-60 as strong pro-slavery advocates. They were dubious of the value of secession; however, opinion seems to have been that such was brewing. The survival of the republic was both questioned and declared certain. The matter of national expansion followed the usual southern pattern of thought, that of approving movement toward the southwest and perhaps other areas where slavery might be favored. Conversely, however, Cuban annexation was viewed as undesirable. History sustained its interest, with Napoleon Bonaparte the outstanding individual discussed. Other topics viewed from many angles included local events, religion, philo-
It was probably during the twenty years before the Civil War that the literary societies of the state universities of the lower South reached their greatest popularity and usefulness. The preceding years had been taken up with their formation, and in the following decades were to come war, reconstruction, and the development of other undergraduate interests. Thus might the mid-century decades be classed as maturity in the life of the literary societies, when an alumnus of any of the societies might say, as one of their number did:

I do not claim for my society all the laurels which have been gathered by the disciples of the pen; I do not hold that every victor on the oratorical arena once knelt at her altars and took her vows; but I do hold that many of those who have proudly illustrated our state in church and in state, caught their first inspiration within her classic walls and gladly pay her homage today. The names to be heard in the roll-call of her alumni put to shame the thoughts of superiors and awaken respect for those properly classed as equals.

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236 The Pandora, 1896, under "Demosthenian Literary Society."
CHAPTER V

WAR AND RECONSTRUCTION

Introduction

That such a catastrophic upheaval as the Civil War would greatly disrupt the state universities is to be expected. The enrollment at the University of Georgia in the fall of 1860 was 123; by the end of the school year, however, only forty-eight students still attended classes. The student body steadily decreased; the faculty members resigned to go to the aid of their state. President Lipscomb requested that all students under twenty-one years be permitted exemption from military service, but Secretary of War LeRoy Pope Walker and the Confederate Congress ignored his proposal. From 1861 to 1863 the high school unit primarily kept the university open. Many parents, hoping to keep their seventeen or eighteen year old sons from participating in the war, sent them to the university. The remaining professors were dependent on student fees alone, for only the president was paid by the state, and he received "$250 per

1 A. L. Hull, A Historical Sketch of the University of Georgia (Atlanta: Foote and Davies Company, 1894), p. 72.
2 Clark Howell, History of Georgia (Chicago: S. J. Clarke Publishing Company, 1926), I, part VII.
annum in Confederate money." Therefore, in 1863 when
the Confederate Congress lowered the age for military
service to seventeen, the university was forced to close. The
buildings of the university were occupied during the
years 1863 to 1866 by the families of refugees
from New Orleans, Mobile, and Savannah. The high school
was converted into an hospital." 4

As early as June, 1865, Chancellor Andrew A. Lips-
comb met with the Board of Trustees and began the plans
for reopening the University of Georgia. After many
consultations with General Steedman, the military governor
of Georgia, Dr. Lipscomb expedited the removal from the
campus of a Federal garrison, which had been quartered
there, and on January 3, 1866, the school officially
opened. Seventy-eight students presented themselves to
the faculty of five. 5 The university was again closed
for a short while in 1867 because a student (Albert

3 Hull, op. cit., Chapter XIV; also Minutes of
Trustees of University of Georgia meeting, October, 1863.

4 Ibid., p. 73.

5 The Southern Watchman (Athens, Ga.), June, 1865,
through January, 1866; Faculty Minutes, University of
Georgia, January 1866; Minutes, Board of Trustees, Uni-
versity of Georgia, June and December, 1865.
South Carolina College was the scene of increasing unrest and interrupted classes from the secession until the closing of the school in 1863. President A. B. Longstreet tried to restrain the students and state officials but to no avail. A student military company, authorized by the Board of Trustees in December, 1860, was immediately organized. For some three weeks in April and May of 1861, by orders of the governor, the company stood guard on Sullivan's Island off the South Carolina coast. It was disbanded over the vacation period and not reorganized in the fall; however, in November when Governor Means overrode President Longstreet's refusal to disband the college the students departed in a body for the scene of war. Longstreet then resigned and for the next four years Professor Maximilian LaBorde became chairman of the increasingly inactive faculty. Theoretically the school functioned until 1863; however, Dr. LaBorde wrote in May, 1862, "I have to report but nine students


7 Edwin L. Green, A History of the University of South Carolina (Columbia: The State Company, 1916), Chapter VI.
in the college -- five in the freshman and four in the sophomore classes." 8

In July, 1862, the Confederate authorities requisitioned certain buildings on the campus for hospital purposes, and for the next seventeen months the institution became increasingly more a hospital than a school. 9 On December 2, 1863, the college was officially suspended. 10 The buildings served as hospitals and homes for refugees until 1866, when South Carolina College was reorganized. As chairman of the faculty, Dr. LaBorde opened the school in January of 1866, and by May, forty-eight students were enrolled. 11 The enrollment continued to increase after Robert W. Barnwell became chairman of the faculty until 1868 when the state constitution was revised to permit Negroes to attend the school. For the next five years the student body dwindled and finally in 1873, when Negroes were actually admitted, all official history

8 Maximilian LaBorde, Report to the Board of Trustees of South Carolina College, May 7, 1862 (Manuscript, South Caroliniana Library).

9 Green, op. cit., pp. 74-6.

10 Board of Trustees of South Carolina College meeting, December 2, 1863.

11 Green, op. cit., p. 87. As one of the eight teachers, Dr. LaBorde was assigned to teach the course or "School" of Rhetoric, Criticism, Elocution, and English Language and Literature.
of the institution ceased temporarily. Actually the institution was in existence from 1873 to 1877; the few Negroes who constituted the student body were taught by Negroes and "carpetbag" professors. Their records were expunged by both the school and the literary societies. ¹²

The University of Alabama was unique among state universities of the deep South. By an act of the state legislature on February 3, 1860, a military department was established there.¹³ When the war came, therefore, the youthful Alabamans did not leave to join the conflict; they were already in military service, training to be officers. Thus during an era that saw the decline, if not complete obliteration of the other state universities of the deep South, the University of Alabama grew to tremendous size.¹⁴ Near the end of the war, as part of


¹³ President Landon C. Garland had long advocated this measure to insure better student discipline and better university management. See, Albert James Pickett, History of Alabama (Sheffield, Alabama: Robert C. Randolph, 1896), Chapters V to VII.

¹⁴ The peak seems to have been reached in 1864, when over 340 students were enrolled.
General James H. Wilson's advance on Montgomery, "General Croxton with about 1,400 men on March 31 marched toward Tuscaloosa." 15

On April 4, 1865, General Croxton with his Federal cavalry burnt the University. The four hundred cadets had met and fought him, advancing up the hill into Tuscaloosa on the previous night, but learning that fourteen hundred Federals were in the command, Dr. Garland and Colonel Murfee, after destroying large quantities of ammunition at the University, marched the cadets toward Marion. 16

Thus before the end of the war, the University of Alabama, long undisturbed, suffered the most.

While the University of Georgia and South Carolina College were striving to get classes started, the University of Alabama was struggling to get a faculty and buildings. On February 20, 1866, the State General Assembly voted a loan of $70,000 to rebuild the university. 17 Dr. Garland, after ten years as a successful president, resigned in 1866. The state government, no longer controlled by Alabamans, removed the trustees and created a Board of Regents of their own selection. How-

17 Owen, op. cit., p. 718.
ever, the educators of the South, as well as the people of Alabama, were not cooperative; several prominent men refused the presidency. Alva Woods Hall was completed in April, 1869. Finally in 1870 William P. Smith, a member of the class of 1831, consented to become president when given, to a large extent, actual control of the university. 18 Unfortunately the reconstruction turmoil was not over; during the decade 1870-80 the University of Alabama had no fewer than seven presidents. 19

In all the South no group of students were more eager for active participation in the war than those of the University of Mississippi.

In the spring of 1861 the excitement due to political events seriously interrupted the work of the University. . . . At the close of the session in the spring of the year 1861 there was some expectation that the


19 Thomas W. Palmer, A Register of the Official Officers and Students of the University of Alabama (Tuscaloosa: University of Alabama, 1901), p. 22. Details of this turbulent era can be found in Albert James Pickett, History of Alabama (Sheffield, Alabama: Robert C. Randolph, 1896); DuBose, op. cit., and Owen, op. cit.
exercises might be resumed in the fall.
At the appointed time for opening the next
session only four students appeared for
matriculation.\textsuperscript{20}

Realizing, as many of the southerners did not, that the
war would be a long, difficult struggle, Chancellor Bar­
nard and all of his faculty resigned, and for the next
four years there was no University of Mississippi. The
university buildings were occupied at various times dur­
ing the war years by both Federal and Confederate troops.\textsuperscript{21}

Due to the influence of ex-chancellor Frederick A. P.
Barnard and ex-Professor Edward C. Boynton, who had

\textsuperscript{20} \textit{Historical Catalogue of the University of Mis­sissippi} (Nashville: Marshall and Bruce, 1910), pp. 9-10. It has been estimated "that four-fifths of all the young men whose names appear on the rolls as students of the University, from its organization up to the be­ginning of the Civil War, enlisted in the Confederate service." Perhaps the most famous was the group who be­came the historic "University Greys." This group of students organized themselves on February 28, 1861, only two weeks after the birth of the Confederate States of America. They elected a junior, William Benjamin Lowry, their captain. The entire number on their roll during the war was one hundred thirty-five. "Accounted for, March 1865, twenty-four." See J. F. H. Claiborne, Mis­sissippi (Jackson: Power and Barksdale, 1880); Reuben Davis, Mississippi and Mississippiana (New York: Houghton Mifflin Company, 1891); Dunbar Rowland "Higher Education in Mississippi," in Vol. III, Publications of the Mississippi Historical Society (Jackson: Bederman Brothers, 1919); "Educational History of Mississippi," Chapter XI, Memoire of Mississippi (Chicago: Goodspeed Publishing Company, 1891).

\textsuperscript{21} \textit{Historical Catalogue of the University of Mis­sissippi}, p. 10. After the Battle of Shiloh a temporary hospital was set up and some 1,500 sick and wounded sol­diers were housed on the campus; more than 700 remained there in the Military Cemetery.
returned to their Northern homes when classes were suspended, General Grant and his officers knew of the school and preserved it during Federal occupation.  

The University of Mississippi seems, of all four state universities of the lower South, to have suffered the least disruption during reconstruction.

In the summer of 1865 efforts were made at the first meeting of the Legislature to reorganize the institution and the first session after the War opened in the fall of 1865, under the presidency of Rev. John N. Waddell, D. D. Through all the vicissitudes of the reconstruction period the University experienced the same good fortune which had attended it during the Civil War.

**Organisation and Activities of the Literary Societies**

**Introduction.** The period from 1860 to 1880 is dissimilar to the other periods. The years 1860-61 were very much like the previous twenty years. During the war, the societies struggled for existence until they were closed by the conflict. Then followed a period of inactivity; when the institutions reopened, the reorganized societies were different from those that existed before the war. The following chart shows the student

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23 *Historical Catalogue of the University of Mississippi*, p. 10.
enrollment of the schools under consideration during the 1860's and 1870's:

<table>
<thead>
<tr>
<th>Year</th>
<th>Alabama</th>
<th>Georgia</th>
<th>Mississippi</th>
<th>South Carolina</th>
</tr>
</thead>
<tbody>
<tr>
<td>1860</td>
<td>95</td>
<td>123</td>
<td>240</td>
<td>170</td>
</tr>
<tr>
<td>1865</td>
<td>297</td>
<td>*</td>
<td>193</td>
<td>*</td>
</tr>
<tr>
<td>1868</td>
<td>*</td>
<td>222</td>
<td>214</td>
<td>113</td>
</tr>
<tr>
<td>1872</td>
<td>107</td>
<td>270</td>
<td>302</td>
<td>68</td>
</tr>
<tr>
<td>1877</td>
<td>164</td>
<td>116</td>
<td>471</td>
<td>*</td>
</tr>
<tr>
<td>1880</td>
<td>160</td>
<td>?</td>
<td>347</td>
<td>*</td>
</tr>
</tbody>
</table>

*Schools Closed 1865-9 1863-66 1861-65 1863-66, 1873-80*

At the University of Georgia interest in the literary societies became less as the war progressed. During 1861 the Phi Kappa membership decreased seventy percent and in both societies meetings were frequently dismissed or at most "a short discussion was held."

It was even suggested that the two societies consolidate,

25 *Historical Catalogue of the University of Mississippi*, pp. 337-338.
26 Hull, *op. cit.*, pp. 72, 80, 84, 89.
28 Demosthenian and Phi Kappa minutes, 1862-63, *passim.*
or at least have joint meetings, but not even a war could bring about such friendship. The Demosthenians held their last meeting May 16, 1863, and on June 6 the five members of Phi Kappa adjourned sine die. The University of Georgia officially reopened January 3, 1866, and two days later the Demosthenian society had a reorganizational meeting. The following day the Phi Kappas also reorganized. The literary societies ignored the war in their records; the only reference was made indirectly by the Phi Kappa society in the opening sentence of their minutes, "Society met this morning after an adjournment of over two and a half years."

The South Carolina organizations were actually


30 Demosthenian minutes, May 16, 1863; Phi Kappa minutes, June 6, 1863. Sine die meant to them simply without a set date to reconvene.

31 Demosthenian minutes, January 5, 1866.

32 This attitude was observed in many phases of southern life. See J. G. Randall, Civil War and Reconstruction (New York: D. C. Heath and Company, 1937); J. F. Adams, America's Tragedy (New York: Charles Scribner's Sons, 1934); and Walter L. Fleming, The Sequel to Appomattox (New Haven: Yale University Press, 1919).

33 Phi Kappa minutes, January 6, 1866.
closed on February 25, 1862, when the school enrollment dropped to a total of nine. Both societies resumed their activities in 1866. The Euphradians noted the war by inscribing a page to the memory of their dead: "In Memoriam. Societatis Euphradienses. Sociis qui pro patria mortui." They continued to meet until 1873 when the "radicals" took over the institution. From 1873 to 1880, one of the honorary members, Col. F. W. McMaster, "concealed the society constitution and records when it became evident that the negroes would enter the University." The Claricsophic Society, minutes and all, was continued during the stay of the "radicals."
The literary societies of the University of Alabama have virtually no specific records of this 1860-80 period. What minutes or other records that had been kept were probably destroyed by the Federal troops on April 4, 1865. The societies were evidently reactivated in 1871, for in the fall of that year the faculty passed a resolution to the effect "... that a committee of two be appointed to take proper steps for the reorganization of the Erosophic and Philomathic Societies." 38

The Phi Sigma society of the University of Mississippi functioned as usual during the first part of the school year 1860-61; however, interest in "the Cause" was intensified after the forming of the Confederacy. When the firing on Ft. Sumter signalled the start of actual war, the Phi Sigmas bowed to the inevitable. They met, dispensed with the normal business, voted $125 to the University Greys, moved to label their library books, and adjourned sine die. 39 A blank page separates this meeting from the next, which occurred October 7, 1865. Like other societies, the Phi Sigmas gave scant

38 Minutes of the Faculty of University of Alabama, October 5, 1871.

39 Phi Sigma minutes, April 27, 1861.
attention to the past. At the first post war meeting they elected new members, and moved to ask the Board of Trustees to repair the damage done to the hall; two days later they again met to appoint debaters and to vote "Thanks to Prof. Quinche and Dr. Hilgarid for attempting [note "attempting"] to preserve the property of this society during last four years of war." Thence their meetings were held as usual with no reference to the war. Although there seem to be no records existing, the rival society, Hermæean, also began functioning soon after the war. In the first University of Mississippi catalogue issued after the war, under the topic heading "Societies and Associations," the first paragraph reads: "The Phi Sigma and the Hermæean Societies are Literary in their character, consisting of students meeting during the forenoon of every Saturday, for the purposes of improvement in debate, declamation and composition."

40 The opening sentence reads, "After four years and half of bloodshed, confusion and ruin a nucleus [sig] has today been formed. . . ."

41 Ibid., October 7, 1865.

42 Ibid., October 9, 1865.

43 University of Mississippi Catalogue, 1866-67, p. 37.
Membership. All the literary societies of the universities under consideration followed a similar membership curve: decline in the early 1860's until forced to suspend, then reorganization by a small group, with membership increasing but never again regaining a high percentage of the total student enrollment.

The Phi Kappas of Georgia started the school year 1861-2 with "some fifty members"; by the next May fifteen remained, and on June 6, 1863, only five members were present to vote the society out of existence. The Demosthenian society dropped from over fifty members in 1861 to eight in 1863. Thus the two literary societies had approximately one hundred ten members when the total university enrollment was one hundred twenty one; that is, ninety-one percent of the student body belonged to one of the literary societies and at least twelve, or sixty percent, when "less than twenty students were in the entire school." However, in 1879, when the

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44 Phi Kappa minutes, October, 1861.
45 Ibid., May 23, 1862; June 6, 1863.
46 Demosthenian Roll Book, 1860-63. As usual, the number of members of the two literary societies was about the same.
47 Hull, op. cit., p. 72.
48 Ibid., p. 77.
university had an enrollment of nearly two hundred, the
Phi Kappa society had only forty-four members, or twenty-
two percent. From this fact it seems evident that in
the post war period literary society members undoubtedly
represented less than fifty percent of the student
body.

The pattern repeated itself at South Carolina
College. The initiates of the Clariosophic society, for
example, dropped from thirty-one in 1860 to six in 1870. In
1961 the total literary society membership seems to
have approximately equaled the institution's enrollment.
However, after the reorganization in 1866, when there
were forty-eight in school there were only twenty-nine,

49 University of Georgia Catalogue, 1879-80, p. 24; Phi Kappa Roll Book, 1879.
50 Clariosophic Record of Members, 1866-1892 (Manuscript) listing the number initiated, incomplete.
The pages used 1873-1882 have been scratched out with the notation, "These pages were used in the dark days by the Negroes."
51 Green (op. cit., p. 438), gives the total enrollment as 143; the Clariosophic society listed approximately 80 members at their March 9, 1861, meeting and the Euphradian Roll Book, 1860-1, has some 60 names listed.
52 Clariosophic meeting, February 24, 1866; Euphradian minutes, January 13, 1866.
or sixty percent, in the literary societies. By 1872, just before the "radicals" moved in, the school had added twenty students, while the literary societies had increased by only eight members.

In 1860, the Phi Sigma society of the University of Mississippi had one hundred twelve members, approximately one-half the student body. Yet in 1865 when the university enrollment was one hundred ninety three the society had roughly twenty members, ten percent. Twelve years later the society membership had changed little, if at all, but the university enrollment had more than doubled.

Unfortunately records of the membership of the

53 Clariosophic meeting, February 24, 1866; Euphradian minutes, January 13, 1866.

54 Students, 68; Clariosophians 21, Euphradians 16. Green, op. cit., p. 438; Clariosophic Record Book, March 2, 1872; Euphradian minutes, November 2, 1872.

55 Phi Sigma minutes and roll call, October 13, 1860; University of Mississippi Historical Catalogue, p. 338.

56 University of Mississippi Historical Catalogue, p. 338; Phi Sigma minutes October, 1865.

57 Mississippi University Magazine, (January, 1877), II, 2. Editorial lists fifteen officers of the Phi Sigma and Heraean Literary Societies and comments on the fact that it seems "unhealthy" for such a high percentage of the members to hold office.
University of Alabama societies seem to have been destroyed; however, it may be assumed that the Philomathic and Brosophic societies were following the same pattern as the other groups.

Not only did the number of members of the societies decrease after the war, but there was also a change within students themselves. The southern undergraduate prior to the war had college preparatory training and was from a wealthy, aristocratic family. The undergraduate after the war was older, less well prepared, and bankrupt. The long-time Secretary of the Trustees and Treasurer of the University of Georgia has said:

For a few years after the war, the class of students was unlike any that ever attended college before. Many of them were grown men and most of them had been through the costly experience of a four years' war, with all its lessons of endurance and self-denial. They had not come for pastime or to idle away their time. They were in dead earnest. It was a question of food and raiment, a struggle for existence. Poorly fitted for a college curriculum, it was only by hard work that they kept up with the requirements. But those were the men who a few years later swayed the sceptre of the state and redeemed Georgia from the blighting curse of the carpetbagger.58

Other schools felt keenly the same change.

58 Hull, op. cit., p. 77.
The personnel of the student body in the antebellum days was entirely different from that of later years. When it is remembered that the per capita distribution of wealth in Mississippi was larger in the years preceding the Civil War than in any other State, it will be understood that the student body was composed very largely of the sons of wealthy parents, many of whom did not realize the importance of work and study. But the record of the lives of these men show that the student body of this period has furnished to the State many of the noblest patriots and citizens.

Immediately after the Civil War the halls of the University were filled with a class of students never before seen in any American college. They were the sons of parents who had been wealthy but whose wealth had been entirely swept away by the Civil War. Perhaps half of these young men had served in the Confederate Army. With such preparation for college as these circumstances suggest they came with as little of scholastic attainments as those students who entered in 1848; but they came with a determination born of necessity. The efforts put forth and the influence felt while here resulted in the development of a type of manly character and power which cannot be equalled by the records of any other American college. A study of the lifework of this group of students fully verifies this strong statement as fact.

The regular membership of the literary societies drastically changed in two ways during the period 1860-80. First, the members individually were older, more responsible, more serious, and less well prepared for

59 Historical Catalogue of the University of Mississippi, pp. 10, 11.
Second, they no longer represented a high percentage of the total institution enrollment.

The election of honorary members also was less frequent than earlier. Prominent men of the day were still invited to join, but they were not as active. The Demosthenian society of the University of Georgia continued immediately before the war to add honorary members at the usual high rate. Three meetings in the fall of 1860 saw nine voted in as members; L. T. Wigfall, Col. J. J. Hall, Dr. C. C. Gillespie, John K. Jackson, Cincinnatus Peeples, W. H. DeSausssure, Henry Cleveland, V. M. Barnes, and Edward E. Ford. Many of those so honored in 1860 wrote their acceptance and appreciation; such letters still exist from Andrew Young, Jno. R. Thompson, Stephen F. Miller, E. N. Broyhs, James Cherant, Robert H. Haynes, R. H. Purcell, and

60 Of the five undergraduates of the University of Mississippi who reorganized the Phi Sigma society in 1865, all were veterans; four had been officers, and one, R. W. Phipps, had reached the rank of Colonel. (Historical Catalogue of the University of Mississippi; passim; Reuben Davis, Mississippi and Mississippians (New York: Houghton Mifflin Company, 1891).

61 Demosthenian minutes, September 1, 1860.
62 Ibid., September 22, 1860.
63 Ibid., October 5, 1860.
After the society reopened in 1866, the election of honorary members continued, though less frequently and with fewer men being honored, and by 1876 such elections seldom occurred.

The literary societies of South Carolina College had never elected a large number of honorary members. During their troubled times of the 1860's and '70's, rarely was any one so complimented. The societies also removed from honorary membership certain men who had become abolitionists or scalawags. General Winfield Scott's name was scratched from the Clariosophic rolls, and the Euphradians held a special meeting to remove

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64 Demosthenian Letter Book; Coulter, _College Life in the Old South_, pp. 313-314, says that letters exist from Bishop H. H. Kavanaugh, Governor Pickens of South Carolina, C. C. Memminger, P. G. T. Beauregard, and Albert Sidney Johnston. However by August, 1947, they no longer remained in the Letter Book.

65 There seems to have been twelve men elected during the entire year 1866: G. S. Robinson, Cuthbert, John T. Clarke, Lumpkin, Jas. L. Wamber, Dr. Church, Gen. Curtis Lee, Prof. Browne, Prof. Jones, R. R. Tombs, Iverson Harris, Col. Billups. Demosthenian minutes, 1866.

66 Sample checks for the month of March, for example. During March, 1876, no honorary member was elected; four were elected in March, 1877, one in 1878, and one in 1879.

67 In 1861 the Clariosophians seem to have elected only two honorary members: General Beauregard and A. J. Allen. Clariosophic minutes, 1861, _passim_.

Professor Francis Liebert from honorary membership; it was pointed out that after leaving South Carolina College he had become active in the anti-slavery movement.69

The Phi Sigma society of the University of Mississippi elected a few honorary members during the school year 1860-61.70 For several months after the war, their honorary membership list increased; however, by the end of the era, the incomplete minutes still in existence indicate that few honorary members were elected.

Officers. The offices of the literary societies during the first part of the era 1860-80 remained the same as had been employed previously. No changes seem to have been made until after the individual societies reorganized following the war. The Phi Kappa society of the University of Georgia was one of the first to adopt a revised constitution. In 1866 they listed the following offices: president, first assistant, second assistant, first censor, second censor, clerk, corresponding secretary, treasurer, librarian, clavinger.71

69 Euphradian minutes, October 25, 1860.

70 For example, in March Gen. Joe Lane, Mr. Valin-dingham, and Honorable A. P. Hill were elected. Phi Sigma minutes, March, 1861.

71 Phi Kappa Constitution, 1866, Article III, section 1 to 11.
The following year, 1867, the Phi Kappas made revisions and adopted a group of offices that evidently remained throughout the era. These offices were: president, first assistant, second assistant, first and second censor, clerk, treasurer, librarian, and clavinger.72

When the Clariosophic society of South Carolina College was reorganized in 1866 the offices were condensed into a president and a second office which included the combination duties of the vice-president, secretary, treasurer, librarian, recorder, and reader.73 However, by 1869 the society was again electing a full complement of officers four times each year, and in addition, the president appointed one to three critics at each meeting.74

Although nothing is known of the officers of the Philomathic society prior to the reopening of the University of Alabama after the war, records show that a comparatively small group controlled it in the post war era.

72 Phi Kappa Constitution, 1867, pp. 9-11. The duties of these offices remained as has been explained earlier.

73 Clariosophic minutes, January 13, 1866.

74 Clariosophic minutes, October 23, 1869; December 18, 1869; March 5, 1870; May 7, 1879. These offices were president, vice-president, secretary-treasurer, recorder, librarian, and reader.
An official historian of the society in speaking of the period 1875 to 1880, comments that the offices of the organisation were: "... President, first vice-president, second vice-president, secretary and treasurer, sergeant-at-arms, and critic." 75

During the latter 1850's and until the school closed in 1861, the Phi Sigma society of the University of Mississippi elected five times a year a group of officers to govern their organization. Four offices, those of president, vice-president, secretary, treasurer, were always filled; however, those of corresponding secretary, censors, librarian, critic would not always be elected. 76

By 1876 their offices seem to be a permanent group consisting of a president, vice-president, recording secretary, corresponding secretary, first and second censor, servotal, treasurer, chaplain, and librarian. 77 As usual, the society offices of a given school were relatively the same, for the Hermaean offices were similar, though

75 "History of the Philomathic Literary Society" (Manuscript, Archives, University of Alabama Library), p. 3.

76 Phi Sigma minutes, 1855-1861, passim.

77 Mississippi University Magazine, I, (February, 1876), 3. The function or duty of the office "servotal" is not explained.
more numerous: president, vice-president, recording secretary, assistant recording secretary, corresponding secretary, assistant corresponding secretary, first and second censor, first and second critic, treasurer, assistant treasurer, and chaplain.78

The literary societies as a whole seem to have followed a procedure of using the same offices as before the war and of increasing the number following suspension of activities due to the war. Both new offices and more assistants were added. The extreme was reached by the Phi Sigmas of the University of Mississippi in 1877 when their regular membership was approximately twenty; over half of that number held an office in the society.

Order of Business. The order of business during the war and reconstruction period seems to have changed little if at all. The University of Georgia societies retained their long and complete order of business in their constitutions; however, they actually used a far

78 Ibid.
The literary societies of South Carolina College followed a similar concise and simple order of business.\textsuperscript{80} The Phi Sigma society of the University of Mississippi followed a short order of business program which was not stable during the post war period.\textsuperscript{81}

\textsuperscript{79} The Phi Kappa Constitution, 1866, Article II, section six, and Constitution, 1867, page 9, give the identical order of business procedure: (1) first roll call, (2) minutes read, (3) address from chair, if any, (4) proposal of honorary members, (5) proposal of regular members, (6) dispensations, (7) regular exercises, (8) debate, (9) decision, (10) arrangements, (11) elections, if any, (12) letters read, (13) propositions and motions, (14) reports, (15) fines and absences, (16) announcements for next meeting, (17) last roll, (18) adjournment. However, in the incomplete minutes that are available both the Demosthenian and Phi Kappa societies used an order of business that included merely a roll call, perhaps a declamation and/or oration, and then the debate.

\textsuperscript{80} Though their constitutions no longer exist, the various secretaries of the Clariosophic and Euphradian societies recorded the same general pattern of procedure: roll call; minutes read; election of members; debate, which seemed to include a formal one-versus-one or two-versus-two debate, followed by a general discussion; motions; roll call, and adjournment. This same procedure seems to have been followed by the negroes when they controlled the Clariosophic society in 1874-77. See Clariosophic Book of Appointments, 1875-77; the minutes of February, 1877, are still relatively readable.

\textsuperscript{81} The stable items were roll call, minutes read, and the debate; at times the program would include such items as declamations, orations, a "class in composition," or a prayer by the chaplain. Phi Sigma minutes, 1867-80, passim.
Intra-society Activities. No matter what order of business the constitution might call for, the actual society meeting usually did not follow the procedure except in one instance; the debate, always present, remained the main event. However, the method of presenting this debate was often changed.

In preceding decades, the literary societies of the University of Georgia had followed the practice used by other societies of assigning certain members to debate on a given day. During the years 1860-80, this practice was gradually replaced by an unassigned group discussion of the debate topic. "The roll for debate was called. . . ." was a set phrase used by many secretaries. The debate thus became an extemporaneous discussion on a previously announced topic; seldom are any named individuals identified with one side or other. Another item in the debate that became evident in the 1870's at Georgia was the employment of the phrase, "Resolved, that. . . ." when stating the debate question.

The literary societies of South Carolina College

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82 Demosthenian minutes, 1860-63, 1866-80, passim.

83 Phi Kappa minutes, 1877-9; Demosthenian notes, 1866-80. Whether this phrase was being used for the first time or whether we have merely better reporting by the secretaries is problematical.
continued to assign speakers during the era with but one exception. In 1867, when their membership was low, the Claricosophic society passed a resolution that "all members participate as disputants until membership reach 25," but never during those turbulent times did their membership reach twenty-five. However, by 1869, they had resumed their normal procedure of having either one or two disputants on each side of the question. Their comments were followed by a general discussion before a vote was taken. There evidently was no set number of speakers. However, there was always an even number and never more than two on each side. The Euphradians did not ordinarily assign speakers.

The Phi Sigmas of the University of Mississippi did not follow the custom of the other societies. No speakers were assigned and no number was set; it was the president's duty to see that each affirmative speaker was followed by a negative. As many as sixteen debaters sometimes participated. After the war the

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84 Claricosophic minutes, February 11, 1867.
85 Ibid.
86 Euphradian minutes, 1860-63, 1866-73.
87 Phi Sigma minutes, October 6, 1860.
88 Ibid., October 13, 1860.
same plan was followed, with the participants running as
high as thirty; however, not always were the sides
evenly matched.

Besides the debating activity, the literary societ-
ties practiced at various times other forms of speaking,
for at many meetings orations, declamations, compositions
were heard. However, these activities were not invariably
conducted.

Although their constitution made no provision for
either orations or declamations, yet through this period
the Georgia Demosthenians employed both types of speaking.
Usually the secretary noted in the plural that the "declama-
tions" or "declaimers" were heard, but used the singular
for oratory; the declamations preceded, while the ora-
tion followed the debate. The Phi Kappas seemed to

89 Clearly defined and legible minutes that are
typical of this group of debating are those of October 27,
1866 (14 versus 14); January 5, 1867 (15 versus 15);
October 14, 1876 (8 versus 8); October 17, 1877 (12 versus
12), and October 18, 1878 (12 versus 12).

90 For example, December 15, 1866 (13 versus 11);
April 10 (9 versus 12) and April 24, 1876 (11 versus 10).

91 Undoubtedly the literary society trained the
juniors in oratory, for members of that class were selected
by the faculty to compete at commencement time for oratory
honors. See University of Georgia Catalogue, 1866, p. 54,
when six were named, or Catalogue, 1867, p. 55, when
fourteen competed.

92 Demosthenian minutes, 1867-90, passim.
stress oratory more than declamation; at least during 1877 to 1879 the secretaries usually noted, "The orator was fluent"; "An oration was heard"; "The orator being absent"; "a brilliant and stirring oration was given." 93

The South Carolina College societies also heard orations and declamations, with the former employed more frequently. 94 During the years 1866-73 both the Clariosophic and the Euphradian societies elected a "monthly orator" to perform at the first meeting of the month. 95 At the University of Alabama, the indications are that they, too, heard orations. In February, 1874, the Philosophic secretary contributed the following brief report to the University student magazine: "Mr. T. W. Clark, the monthly orator, added much to the interest of our last meeting by his oration. . . 'The Young Men of Today.'." 96

The Phi Sigmas at the University of Mississippi

93 Phi Kappa minutes, 1877-9, passim.
94 Clariosophic and Euphradian minutes, 1860-63, 1866-73, passim.
95 Ibid., 1866-73, passim.
96 The Alabama University Monthly, February, 1874, p. 61.
also heard declamations, orations, and compositions.97 By 1879 the society elected bi-monthly orators and had only oratory and debate.98 Beginning in 1872 the Mississippi groups introduced a new feature, that of competition for prizes by their freshman members. The University Catalogue reveals that "Each of the Literary Societies, the Hermaean and the Phi Sigmae, has established a prize for excellence in elocution. The candidates must be students of the first year. The prizes consist of gold medals."99

From the above it is evident that during the period 1860-80 the literary societies were interested in many types of speaking activities. The debate was of primary importance, either with assigned speakers or as discussion. Other speaking was introduced, but the events varied greatly from none to as many as eight participations dur-

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97 The Phi Sigma meeting of January 5, 1867, was one of the longest during this era. The society secretary reported four declamations and four compositions "were heard" before the debate in which thirty speakers participated.

98 Phi Sigma minutes, February, 1876.

99 University of Mississippi Catalogue, 1872-3, p. 25.
Inter-society Activities. Inter-society and inter-collegiate activities were not conducted to any great extent before 1880. The University of Mississippi societies seem to have inaugurated a yearly inter-society debate in the late 1870's; however, the little publicity

100 During the post war period the various universities stressed even more than previously student speaking at commencement. Undoubtedly the literary societies acted as training agents and carried their rivalry into the school contests. At the University of Georgia there were prizes awarded in oratory to the junior and in declamation to the sophomore class. (For typical examples see University of Georgia Catalogues, 1866, p. 54; 1867, p. 55).

Since 1852 South Carolina College had offered a prize in "Elocution for juniors and seniors" (President James H. Thornwell's Report to Trustees, November 24, 1852, manuscript State Department of Archives, State House, Columbia); however, the literary societies seem to have made no references to this affair.

In the University of Mississippi Catalogue, 1867-8, the Board of Trustees announced their offer "of two gold medals as prizes to students of the Sophomore class for excellence in Elocution." The procedure can be traced in 1876. In February it was announced, "The Sophomore trial declamations come off on the Saturday after the examinations close. These trial declamations are held in order to select declaimers for the Commencement in June. The members of the faculty act as judges, and, generally, places are assigned to those who receive the highest grades."

Mississippi University Magazine, February, 1876, p. 105. At commencement time the local newspaper reported, "A large assembly of Ladies and gentlemen was present on Monday to witness the Sophomore Prize Declamation between fourteen members of the Sophomore class." Oxford (Mississippi) Eagle, I (June 14, 1876), 1. The two winning declamations were entitled, "Against the Employment of Indians" and "Eulogy on Henry Clay." Mississippi University Magazine, June, 1876, p. 238.
given the event probably indicates a lack of interest.
The school magazine had a short paragraph to the effect
that in February, 1876, Hermaeans debated Phi Sigmas on
the question, "Resolved, that there should be a property
qualification for voters." There was no comment concern-
ing participants, audience, or who won. On April 10,
1878, the Oxford Eagle commented that the "Hermaean-Phi
Sigma debate was its usual success." Nevertheless,
the Mississippians at least were conscious of inter-
collegiate speech contests, for The Mississippi University
Magazine, March, 1876, informed its readers about the
activities of the newly-created Northwestern Inter-State
Collegiate Association, which was to meet in Chicago in
May. 102

Guest Speakers. The guest speaker continued to
play an important role in the activity of the societies

101 The Mississippi University Magazine, II (March,
1876, 16; The Oxford (Mississippi) Eagle, II (April 10,
1876), 3.

102 Mississippi University Magazine, March, 1876,
p. 141: "The Northwestern Inter-State Collegiate Associa-
tion will hold its third annual contest in Chicago, on
the first Thursday of May, 1876. The champion orators
of six Western States, viz: Ohio, Indiana, Wisconsin,
Illinois, Iowa, and Missouri, will compete in Oratory.
A gold and silver medal will be awarded to the two whom
competent judges shall decide as having excelled in
thought, composition and delivery."
until they were closed by the war. The members were always eager to hear outside speakers. A great effort was always made to have a speaker at commencement time, and it was customary for the groups to have a joint public meeting on such occasions.

In September, 1860, the Demosthenian and Phi Kappa societies of the University of Georgia met and decided to hold a joint anniversary meeting in February with William L. Yancy as the speaker; however, after the secession of South Carolina, Mr. Yancy declined because of the "uncertain times." The Demosthenians had a difficult time finding a commencement speaker for that year; in April the secretary recorded that Judah P. Benjamin of Louisiana had "declined the honor." By April 18, G. E. Pugh accepted their invitation, but he, too, was unable to come, and so President W. Lipscomb finally addressed the societies at the joint assembly. During

103 Demosthenian minutes, September 1, 1860.
104 Letter of W. L. Yancy, January 10, 1861, Demosthenian Letter File.
105 Demosthenian minutes, April 10, 1861.
106 Letter of G. E. Pugh, April 18, 1861, Demosthenian Letter File.
107 Demosthenian minutes, May 11, 1861.
the school year 1860-61, the societies also heard an address on "The Life and Character of Oglethorp" by the Reverend Mr. C. W. Howard.\footnote{108}

After the war the quest for guest speakers was resumed. In 1866, a Dr. Church presided and gave an address;\footnote{109} in 1867 the invited guest speaker did not appear; consequently short impromptu speeches were given by "Judges Iverson, Harris, and James Jackson, and Col. Billups."\footnote{110} In 1869, Mr. Sturgis of Thompson talked.\footnote{111}

In 1873, the Phi Kappas had Professor W. H. Waddell as honorary president and orator for the commencement.\footnote{112} L. Q. C. Lamar of Mississippi was invited to speak to the combined literary societies in 1874, but when he declined, ex-governor Vance of North Carolina was selected.\footnote{113} Other speakers whom Georgia societies heard were

\footnote{108}C. W. Howard, "The Life and Character of Oglethorp," (Manuscript in Symberly-Jones-DeRenne Library, University of Georgia).

\footnote{109}Demosthenian minutes, August 16, 1866.

\footnote{110}Ibid., August 7, 1867.

\footnote{111}Ibid., August 27, 1869.

\footnote{112}Phi Kappa minutes, August 6, 1873.

\footnote{113}Demosthenian minutes, May 20 and June 10, 1874.
Benjamin H. Hill, H. O. Murphy, and W. W. Black.

The fact that a man of even local prominence would accept an invitation to address the literary society of any school bespeaks the fact that those organizations were respected, and considered of some importance in the educational community. During the era 1860-1880, neither South Carolina College nor its literary societies were very stable or well-known. Therefore, in 1871 when H. W. Hilliard delivered a commencement address before the Clariosophic and Euphradian societies, much publicity was given this event.

The literary societies of the University of Alabama also heard guest speakers. They invited Col. W. B. Howard as commencement speaker in 1874 and the student magazine thought "... a better choice could not have been made. He is one of the Regents of the University, a man of fine ability, an earnest friend of education, and a natural orator. An instructive and finished oration may be expected." Other speakers were John Tyler Morgan, who

114 Ibid., May 8, 1875; February 19, 1877, and the Athens (Georgia) Chronicle, II (August 19, 1879), 4.

115 The Daily Phoenix (Columbia, South Carolina), VII (June 2, 1871), 64; also July 2 and July 9.

addressed the Erosophic society on July 6, 1874,117 and John William Augustine, who addressed the same group in 1878.118 At commencement time, it was also customary for the honorary members to attend meetings and speak.119

Following the custom of electing speakers alternately, the Phi Sigma society of the University of Mississippi elected William L. Yancy as the commencement speaker in 1860;120 unfortunately by the summer of 1861, neither Mr. Yancy nor most of the students were able to attend the exercises. Since the Phi Sigmas did not have their turn, the first speaker after the war was therefore elected by the same society and they honored "Mr. Joseph Taylor of Alabama."121 After a seven-year gap in the minutes, the Phi Sigmas again reported that a "Col. Wellan delivered a speech before the Phi Sigma and Hermasen

117 John Tyler Morgan, Pamphlet # V.F. 100, University of Alabama Library.

118 John William Augustine Sanford, Pamphlet # V.F. 258, University of Alabama Library.

119 Ibid., I (February, 1874), 3. "Mr. Henry Moody honored the Philomathic Society, of which he is an honorary member, with a very pretty little speech, at a late meeting. His remarks were very forcible and appropriate. We are glad to see any of our friends who may be disposed to visit us."

120 Phi Sigma minutes, October 27, 1860.

121 Ibid., May 22, 1867.
societies during commencement week." The following year, in 1875, the Hermesian society representative, "The Rev. Jerry Witherspoon of Okolona, Mississippi," gave the address. In 1876, the Phi Sigma speaker received the best publicity notices that had been achieved to that date. In the April issue the Mississippi University Magazine announced, "Let it not be forgotten that the Hon. H. H. Chambers is to deliver the annual oration in behalf of the Phi Sigma Society before the two Literary Societies at commencement." The next month it was added that "this distinguished Mississippian is an alumnus of the University of Mississippi and was once anniversaryan of the Phi Sigma Society." The final story read, "The annual oration before the two Literary Societies was delivered Wednesday morning by the Hon. H. H. Chambers of the Supreme Court. Subject: 'The Rightfulness of Taxation for Education - a defense of common

122 Ibid., June 24, 1874.

123 Mississippi University Magazine, I (January, 1876), pp. 1-21, carries his address in full.


In covering the commencement meeting of the individual literary society, the editor of the student magazine comments on a type of "address" given by honorary members that seems to have been a local practice:

Miscellaneous addresses from honorary members were next called for and when we explained what is meant by 'Miscellaneous addresses,' it can be very readily perceived that the shorter the time taken up in the delivery of an address of this kind, the more eloquent the address is considered; for when an honorary member is called upon for a speech at a meeting like this, he knows that a five dollar bill is what is wanted, and the sooner he delivers it the more highly he will be appreciated. So when a man is called on he generally 'forks over' a V, sometimes telling some spicy appropriate joke merely for variety. About $59 worth of addresses were delivered and we assure those who were so kind as to assist in increasing our treasury that they have the sincere thanks of the Phi Sigma Society. The money collected on these occasions is expended in buying books for the Society's library.127

In 1877, the Hermaean speaker seems to have received no publicity; however, the following year Col. Sam Meek was selected and spoke as the Phi Sigma representative.128

Libraries. In 1860-61, the two Georgia societies were reported as having a total of 5,200 volumes, the

126 The Oxford (Mississippi) Eagle, I (July 13, 1876), 4.
127 Mississippi University Magazine, I (June, 1876), p. 237.
128 The Oxford Eagle, III (July 11, 1878), 5.
A most important event occurred in 1860, when the societies signed a "treaty" whereby they could borrow books from each other. The first University of Georgia Catalogue following the war used the identical figures as had been given before, perhaps indicating that the libraries of the literary societies had survived. However, it is evident that these volumes were not subjected to strenuous use during these years. The Phi Kappa librarians of 1870-73 kept a ledger assigning a member or members a page on which was recorded the books checked out. A sample check reveals the following activity:

<table>
<thead>
<tr>
<th>Name</th>
<th>Books Checked Out</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams</td>
<td>-</td>
</tr>
<tr>
<td>Anderson</td>
<td>-</td>
</tr>
<tr>
<td>Frank Amis</td>
<td>Guy Mannering, Vols 1, 2.</td>
</tr>
<tr>
<td>Johnson</td>
<td>History of Girandet Lamartine [sic] Plutarch's Lives</td>
</tr>
<tr>
<td>Turner</td>
<td>-</td>
</tr>
<tr>
<td>Thomas</td>
<td>-</td>
</tr>
</tbody>
</table>

129 University of Georgia Catalogue, 1860-61, p. 21. "The University library has 13,000 volumes."

130 "Treaty," Manuscript in Demosthenian Letter File, University of Georgia Library.

131 Actually, during the ten-year span 1856-1866 each Catalogue issued used these figures.
The Demothenians seemed to read little more, for in 1878 in one month's time they checked out but twenty-six books. However, whether greatly used or not, the library facilities, including at least one current magazine, Blackwood's, were available.

The same can be said of South Carolina College; the societies, too, furnished library facilities, including several current newspapers and magazines. In 1868, the Clariosophic librarian estimated that the society owned over three thousand volumes. From 1869 to 1876, the librarian's reports were usually the same: "The

\begin{itemize}
  \item [132] Phi Kappa Librarian's Book, 1870-73, pages 1, 20, 40, 50, 60, 70.
  \item [134] Clariosophic Library Catalogue, 1868.
\end{itemize}
librarian begs leave to submit the following report:

that the library is in much the same condition as when he
assumed duty. No books have added, none lost. The
society continued to subscribe to current magazines,
though not so many as in the 1850's. The magazines and
newspapers received in 1867 were: Southern Review,
Edinburgh Review, North British Review, London Quarterly,
Westminister Review, and Blackwood's Magazine; the Round
Table, The National Intelligencer, and the Phoenix
papers. Three years later, three other newspapers
were added: Yorkville Inquirer, New York Ledger, and
Charleston Daily News. Evidently the Clariosophians
utilised their library. During the month of April, 1860,
eighty-nine books were borrowed, nine in April, 1866, and
twenty in April, 1872.

135 Clariosophic Librarian's Report, 1869-1876.
It may be pointed out that the last three years of this
ledger must have been written by Negroes.

136 Clariosophic Receipt Book, 1868. The costs
were: Round Table, $6.00; National Intelligencer, $10.00;
the Phoenix, $4.00; Southern Review, $5.00, and Black-
wood's Magazine, $15.00.

137 Clariosophic Newspaper and Magazine Account
Ledger, 1841-1872.

138 Clariosophic Library Ledger, 1859-1911, passim.
For comparison, the society membership might be reiterated;
approximately 80 in 1860, 23 in 1866, and 21 in 1872.
At the University of Alabama the libraries were destroyed during the war; however, by the end of the 1870's they were being restored. A University Catalogue of that period comments: "An appeal is made to the Alumni and other friends of the University to aid in restoring the Libraries of these Societies to their former condition. Many books have already been added to them by purchase and donation."

The libraries were also war casualties at the University of Mississippi. The school catalogue issued before the war estimated: "There are upwards of 5,000 volumes belonging to the University library and to the libraries of the two Societies."

However, in the catalogues issued after the war no mention was made of literary society books. The Phi Sigma society did make an effort to gather a library, however; they collected donations at commencement time from the honorary members present, which was "expended in buying books for the Society's library."

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139 University of Alabama Catalogue, 1877-8, p. 29.
140 University of Mississippi Catalogue, 1860-61, p. 36.
141 Ibid., 1866-7, 1872-3.
142 Mississippi University Magazine, I (June, 1876), p. 237.
Literary Magazines. During the period 1860-1880 the literary societies launched another activity, the college magazine. Apparently some members were more interested in the written than spoken word. Society members made up the staffs and the organization was given a masthead acknowledgement for its sponsorship. The magazine staff soon became an autonomous group which received little financial aid from its sponsor. The societies of three of the four institutions under consideration sponsored such undertakings. Those of South Carolina College were the exception; they engaged in no such enterprises.

A Georgia University Magazine, established in 1875, was "sponsored by the two literary societies." The magazine was filled with a heterogeneous collection of fiction, historical essays, advertisements, poetry, and occasionally a commencement or anniversary oration.

The Alabama societies announced in 1873 that

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143 Georgia University Magazine, I (December, 1874), 1. Actually a Georgia University Magazine had appeared in March, 1851, but this publication was not connected with the literary societies. Ever in financial difficulties, it was issued spasmodically until the war. See Georgia University Magazine, I (July, 1851), 5; Coulter, College Life, . . . , p. 171; University of Georgia Board of Trustees Minutes, Spring meetings, 1854, 1855, 1858.
"The members of the Philomathic and Erosophic Societies have established a magazine because they believe that it will prove of much benefit to themselves and, however humble and unpretending it may be, may contribute something." 144 The editorialship of this publication was alternated between the two societies and the minor posts were jointly held. 145

In their initial publication, the Mississippi University Magazine editors explained their organizational steps:

At the beginning of the present session, the Hermian and Phi Sigma Societies each appointed a committee of six to cooperate with each other in the investigation of the practicality of establishing a college magazine. On November 13th the two Societies, in accordance with the encouragement given in the reports of the above-mentioned committee, passed resolutions to unite with each other in the establishment of a college journal entitled the Mississippi University Magazine. 146

This publication had one unusual feature, a double set of officials; all posts were jointly held by an Hermian and a Phi Sigma.

144 Editorial, The Alabama University Magazine, I (December, 1873), 1.

145 The Tuscaloosa (Alabama) Gazette, II (January 6, 1874), 49.

146 Editorial, Mississippi University Magazine, I (December, 1875), 1.
Thus the literary societies of three of the four institutions under consideration sponsored college magazines. The sponsorship consisted primarily of a masthead acknowledgement; however, the literary societies were the powerful and officially approved student organizations whose cooperation was evidently necessary for the new student endeavor.

_Society Finance_. The financial activities of the literary societies during the tumultuous 1860's and '70's are largely obscure. The revised Constitution of the Phi Kappa society of the University of Georgia included an elaborate system of forty-nine different fines, ranging from "not saying Brother" when addressing fellow member, a five cent offense, to "Disrespect to officers," for which $1.50 was assessed.\(^{147}\) \(^{147}\) How the Clariosophic society gathered funds after the war is not mentioned, but by the end of 1872 they had a "permanent fund" of $21.75.\(^{148}\) It is probably a safe assumption that in the defeated and bankrupt South, the expenditures of these groups were indeed meager.

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\(^{147}\) Phi Kappa Constitution, 1866, Article IV, section 1.

\(^{148}\) Clariosophic Records of Vice-President and Permanent Fund Book, 1840-87, entry of May 30, 1872; manuscript very incomplete.
Place in Campus Life. The period 1860-80 witnessed a great decline in the literary societies under consideration. The political and military unrest which closed all four of the institutions was one of the prime factors, but also interrelated was the fact that the students began to broaden their interests and activities. No longer were the literary societies the one dominant extra-curricular activity.

The Georgia societies displayed an unmistakable sign of decline when in 1868 they changed the time of meeting from Saturday morning to Friday night. Any society that could complete a discussion in one evening was not as robust, vital, enthusiastic as the earlier groups which had filled the air not only Saturday morning and afternoon, but far into the night, and possibly had to finish the argument the following meeting, a week later. Also in 1866, a rival secret organization had joined the Demosthenian and Phi Kappa literary societies. All that was divulged was that the group pledged allegiance to the three Greek letters Sigma Alpha Epsilon. This

149 Demosthenian minutes, 1868. The society had discussed the idea during the spring and at one undated meeting in the fall; when it was learned that the Phi Kappas had made the shift, they followed.

150 The Pandora, I, 41-47.
group was soon joined by other social fraternities, Chi Phi, Phi Delta Theta, and Kappa Alpha Order. 151 These organizations professed to be "literary" in nature. When two Georgia representatives won prizes for poetry and essay at the Sigma Alpha Epsilon national convention in 1870, all the secret fraternities made capital of the fact. 152 One such group petitioned the Demosthenian society to permit its members to resign; when their request was voted down an intra-society rift resulted. 153

Other groups appeared to challenge the undergraduate interest; mounted groups displayed skill in horsemanship and mimicked "Knights of Old" with such names as "Knights of the Lost Cause," "Knights of the Southern Cross," "Knights of the Phi Kappas"; 154 and in 1867 three baseball teams were organized. 155

Evidently at the University of Alabama the same difficulties were experienced. In 1874 the newly-

151 Ibid.

152 The Southern Watchman (Athens, Georgia), XVI July 6, 1870, 3.

153 Demosthenian minutes, 1867, passim.

154 The Southern Banner, XII (July, 1867), and XIV (May and June, 1868), passim.

155 Ibid., XII (July 17, 1867), 3. These were named the Franklin, the Adelphai, and the University clubs.
inaugurated student magazine carried each month a column, "Societies," which usually included a request for larger attendance. Even the official University Catalogue endeavored to aid by saying, "The debates and other literary exercises of these two Societies are calculated to exert a fine influence, and every encouragement is given to them by the Faculty." Perhaps the most vigorous plea came in an editorial entitled, "Our Literary Societies":

The two Literary Societies of the University began this session with about an equal number of members. The old members of the two Societies, appreciating their advantages, have with few exceptions, re-united themselves with their respective organizations. However, we are pained to note how little interest is taken in the Societies, by the new Cadets. Very few of them have, so far, become members, and the others show no interest or inclination to do so. We take this opportunity to urge upon the new Cadets the great importance of uniting themselves with one or the other of these organizations. No man should pass his college career without taking some part in the exercises of the Literary Societies. Nothing is so improving to a young man, nothing gives him that self-confidence, and that fluency of speech, and readiness of expression so essential to a man who is to be a citizen of this country. We are essentially a speech-making nation. In the average American mind, nothing can be carried

156 The Alabama University Monthly, I (December to June, 1874).

157 University of Alabama Catalogue, 1877-8, p. 29.
to a successive issue without a public meeting and some speeches. Therefore, it is an essential part of a young American's education to know how to make a speech when necessary.

Thus these Societies will give them an opportunity of learning, not to be found outside of a literary society. If they desire to take a prominent position among the students of their college, the place to gain that distinction is a literary society. It is very necessary to a young man to know something of parliamentary law. There is no department of a college which teaches it so thoroughly, or gives so many practical illustrations of its rules, as a literary society. To be a ready debater, to be able to cope with those with whom you come in contact in debate, to secure to yourself a good flow of language, and a gracefulness in gesticulations, no school is equal to that of the literary society.

No student of the University can deny that these accomplishments are very necessary and would be of immense benefit to him. Admitting this proposition, how can any man refuse to unite himself with a literary society?

Surely the small pittance charged as an initiation fee can be no obstacle. But they urge that they have no talents in that direction. They must remember that all men are not born geniuses, and that a great many talents are acquired. Many a man who has no natural aptitude for speaking, has acquired the art by diligent application to the means for attaining that end. The place to acquire the talent is the hall of the literary society. If then, the new Cadets have any desire to secure the advantage above mentioned, let them join one of the societies. If they have no desire on their own account, we appeal to them by their wish to sustain the credit and good name of the University, to become members of the Societies and lend a helping hand to their support and maintenance.

Let them not understand us as making this appeal from absolute necessity. On the contrary, we can safely assert, that both Societies can,
and will be, maintained, whether a single new member unites himself with them or not. 158

The Hermaean and the Phi Sigma societies at the University of Mississippi were meeting the same type of competition for student interest. By 1876 there were on the campus eight other secret societies: "Sigma Chi, Delta Kappa Epsilon, Phi Gamma Delta, Alpha Kappa Phi, Mystical Seven, Chi Psi, Rainbow, and Delta Psi." 159 The society-sponsored college magazines tried to renew the lagging interest. 160 Though students' interest in literary societies was waning, the faculty seemed to retain their belief in them. On recommendation of the faculty, the Board of Trustees of the University of Mississippi passed a motion requiring of all students "... membership in a Literary Society and faithful performance of duty"; 161 however, there is no indication that the action was ever enforced. The period 1860–30 seems to have been the


159 Mississippi University Magazine, II (February, 1876), 106.

160 Ibid., March, 1876, December, 1876, February and May, 1878, December, 1879.

161 Minutes, Board of Trustees, University of Mississippi, June 24, 1879.
turning point in the lives of the literary societies and marks the beginning of their decline. 162

162 Interestingly enough, Potter's study indicates that by around 1880 most of the literary societies of the Colonial Chartered Colleges were either well along in their decline or already dead. "By the middle of the nineteenth century the majority of the old literary and debating societies began to show signs of decay." Yale's Linonia had disappeared by 1869; at Brown the United Brothers were out of existence by 1865, followed the next year by the Philermenian; the United Fraters at Dartmouth were dissolved in 1870; and either decline or fall was present at Columbia, Princeton, William and Mary, Pennsylvania, and Harvard. David Potter, *Debating in the Colonial Chartered Colleges* (New York: Columbia University Press, 1944), pp. 89-91.

However, at the University of Iowa in 1880 the literary societies were in full popularity. Society vied with society, in attendance and other features. Cowperthwaite discussed the introduction of music for example, a feature to be tried later by the southerners. "The original purpose of using the music was as a device to attract larger audiences, but by 1875 the Zetagathians reported music to be 'an indispensable feature of the entertainment.'" The Iowans also included such features as declamations, essays, orations, along with the music and debating. That they were successful is easily seen, for the audiences were large, enthusiastic and faithful, and two hundred at a literary society meeting was not at all unusual. Lowery LeRoy Cowperthwaite, "A History of Intercollegiate Forensics at the State University of Iowa, 1874-1946," (M. A. thesis, State University of Iowa, 1946), p. 12.

The literary societies at the University of Nebraska were, in the late 1870's, just embarking on what was to be a strong career. Like the Iowa societies, they held open meetings and were popular with the townspeople. Their speaking activities paralleled closely those of the Southern societies: the debate was stressed with declamations, orations, and essays also given. However, they differed greatly from their Southern counterparts - the Nebraska societies were co-ed. Donald O. Olson, "Debating at the University of Nebraska,"(M. S. in Speech thesis, University of Wisconsin, 1947), pp. 1-12.
Debate Topics

The sixteen months from the beginning of the period 1860-1880 to the start of hostilities was one of uncertainty and confusion. The shadow of the coming events was already plain. The differences of thought, practice, and ideology were too firmly established and the gap was ever widening between the North and South. It was the minority who were surprised at the events from December, 1860, to April, 1861; that secession and war were probable was the considered opinion of the majority of the people. That this unrest and confusion should be reflected in the literary societies is to be expected. The topics used in the brief span of January, 1860, to April, 1861, were much the same as those which had been previously utilized, with emphasis on the current political events, history, and women.

One of the first debates on secession occurred on June 2, 1860, when a University of Georgia society considered, "Should the South secede if a Black Republican is elected President." The date of this discussion, June 2, is interesting. On May 9 the Constitutional Union party had nominated Bell and Everett. The following


164 Phi Kappa minutes, June 2, 1860.
week, on May 16, Abraham Lincoln had defeated Seward, Cameron, Chase and others for the Republican nomination. Thus, at the time of the Phi Kappa's meeting the Democrats did not have a nominee in the field; however, the split had occurred in April and evidently the possibility of a Republican victory was becoming increasingly clear.  

The Demosthenian society discussed secession twice before the event actually occurred. In September they debated, "Should the South secede if Lincoln is elected"; the next month they thought, "The coming election [would] force secession." The Phi Sigma society of the University of Mississippi, in viewing the national political situation, decided, "The influences which tend to dissolve the Union are greater than those which tend to perpetrate it."  

The topic of immigration, discussed before from the point of view of immigrants, was now approached from the view of the southerner who wondered if his lot would

166 Demosthenian minutes, September 8, 1860.  
168 Phi Sigma minutes, October 13, 1860.
be improved if he were to move to a new country. With political balance destroyed when California, Minnesota, and Oregon entered the Union as free states, the avenues for southern expansion seemed limited. "Southerners consequently feared that their inferior position would prevent them from protecting themselves against the economic interests of the industrial North." Such debate topics as, "Should Southerners immigrate west if the Radicals are successful," and "Could mass transferal of population save Southern traditions" were but reflections of the tenseness of the times.

Other topics discussed during the early months of the 1860's were not unlike those of preceding years. Historical topics, particularly from ancient and English literature, were common. Avery Cravens, *The Coming of the Civil War* (New York: Charles Scribner's Sons, 1942), passim.

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169 Kreut, op. cit., p. 148. Cravens points out that although some of the pre-war southerners did pioneer into the new and opening sections such as Texas, California, and the Northwest Territory, their number was not large and they were not of the planter class but the large, non-slave owning and therefore more fluid group, a group not represented in the southern universities. Avery Cravens, *The Coming of the Civil War* (New York: Charles Scribner's Sons, 1942), passim.

170 Phi Sigma minutes, October 13, 1860.

171 Clariosophic minutes, April 14, 1860.

172 Demosthenian minutes, September 22, 1860, "Who was to blame in the Civil War between Caesar and Pompeii"; Phi Kappa minutes, October 6, 1860, "Was Caesar a greater general than statesman."
lish history, continued to be important fields of discussion. Two perennial favorites, Napoleon and the Crusades, appeared. The Phi Kappas decided that "Napoleon was not right in taking the crown of France," but that the "Crusades were beneficial to mankind." Another group of subjects that were discussed centered around the opposite sex. The Demosthenians held in 1860 that "divorces should never be granted," and two months later selected "civil liberty" as more important than the "state of matrimony." The Clariosophians were complimentary to the ladies when they defeated the proposition that, "Ladies are only to be adored." Of

173 Clariosophic minutes, March 18, 1861, "Was Mary Queen of Scots accessory to the death of Darnley"; May 20, 1861, "Should Cromwell be considered great." Phi Kappa minutes, September 21, 1860, "Was the execution of Anne Boleyn justifiable."

174 Phi Kappa minutes, February, 1860.

175 Ibid., September 20, 1860. The Clariosophians concurred with this opinion on November 20, 1860, and the Phi Sigmas in February, 1861. The use of this identical phrase appears many times; it seems to have been one of the society favorites.

176 Demosthenian minutes, February 26, 1860.

177 Ibid., April 18, 1860, "Is the state of matrimony or civil liberty more important to man."

178 Clariosophic minutes, September 29, 1869.
course other topics were also considered.\footnote{Demosthenian minutes, May 14, 1860, "Religion is man's greatest faith"; May 21, 1860, "Should a man believe his eyes to be the most faithful of all his senses"; June 19, 1860, "Is success necessary for happiness." Clariosophic minutes, May 14, 1860, "Would the slave be happier free"; June 19, 1860, "Should the United States have gotten more from Mexico."}

Through the years of the Civil War the records of the literary societies were exceedingly meager. At Georgia the Demosthenians and Phi Kappas existed for some two years but their activity was limited. The Clariosophic and Euphradian minutes are incomplete for the months they were active. The Philomathic and Erosophic societies of Alabama were active, but their records fell victim to the ravages of War in 1865. The Heraeaean and Phi Sigma societies at Mississippi were non-existent for the entire period. The fact that is most impressive in those topics we do know about is the complete absence of reference to slavery, a subject which was responsible for nearly half of the debates during the preceding twelve years, and which stood high in the 1840's. Once the conflict was under way, it seemed that reference
there to was taboo.\textsuperscript{180}

History supplied more topics than any other subject. One Demosthenian secretary, writing in a nearly illegible scrawl, comments, "We debated here lately history, Cromwell, Caesar, Henry VIII";\textsuperscript{181} evidently he planned to continue adding the names of subsequent topics. The Demosthenians ran the gamut of history: "Was Major

\textsuperscript{180} The situation is much different in the Zetagathian Literary Society meetings at the State University of Iowa. Perhaps the Iowans did not emphasize the subjects of war and slavery, but they certainly did not avoid those topics as did the Georgians. Cowperthwaite says that "The following are representative of questions of this type discussed during the first two years of the Society's existence:"

"Resolved, that it is wrong to condemn and oppose the acts of the President which have a tendency to close the war."

"Resolved, that the charities of our government in supporting the families of the rebels are wrong."

"Resolved, that the question of State sovereignty as understood of late years is wrong." Cowperthwaite, op. cit., p. 6.

In his Debating in the Colonial Chartered Colleges, Potter points out that some societies, like Princeton University's Cliosophic refrained "... from discussing certain subjects 'that could not fail to rouse partisan passions or to provoke sectional recrimination'..." p. 84. However, "The Linonian brotherhood of Yale, in fact, was roused to its greatest concern over undergraduate and national problems..." Potter continues to name nineteen questions used by this society during the war year 1864, and of that number approximately twelve concern the war in some way or another. pp. 84-5.

\textsuperscript{181} Demosthenian minutes, 1861-2.
Andre justly executed" (negative); "Was the French
Revolution beneficial to France" (affirmative); "Was the
reign of Henry VII beneficial to England" (affirmative);
"Was the war against Mexico justifiable" (affirmative);
"Was the execution of Lady Jane Grey justifiable" (negative);
"Was the execution of the Earl of Essex justifiable" (affirmative);
"Was the assassination of Julius Caesar justifiable" (affirmative). 182 The Clariosophians of
South Carolina College also discussed historical subjects:
"Was George III responsible for the war?"; "Would Greece
be considered greater than Rome?"; "Washington was a more
superior general than Napoleon." 183

The opposite sex continued to furnish discussion
topics for the Georgia Demosthenians. They decided that
"married life was more productive than single life." 184
Marriage was again viewed with favor when it was voted
"That happiness is easier acquired in married state";
however, they were still of the opinion that "Women are
inferior to men." 185

182 Demosthenean minutes, September 21, 1861;
October 5, 12, 19, 1861; April 26, 1862; October 4, 7,
1862; January 29, 1863; February 15, 1863; March 7, 1863.

183 Clariosophic minutes, 1861-2.

184 Demosthenean minutes, May 8, 1862.

185 Ibid. , Spring, 1862.
Interest in the war was indirectly reflected in several general questions such as, "Is victory due more to the general than the soldiers." The young prospective officers naturally voted for the "general." The Demoethenian showed like spirit in deciding that "The advantages of war are greater than the evils." Another reference to the war came when the Clariosophians of South Carolina College, conscious of the southern overture toward England, argued whether "a people would be justified in calling in foreign aid when revolutionizing against their government" (affirmative). The Euphradians were most concerned with the active progress of the conflict: "Should an aggressive or defensive war be the policy of the Confederate States of America" (defensive); "Should the Army of the Potomac have advanced on Washington after the battle of 21 July, 1861" (negative); "Is the sinking of the Stone Fleet on the bar of Charleston harbor likely to be an effectual blockade" (negative).

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186 *Ibid.*., September 27, 1862.
188 Clariosophic minutes, March 9, 1861.
189 Euphradian minutes, February 15 and 25, 1862.
During the war years the other subjects discussed were general, speculative, philosophical, comparative, and as a whole, very harmless in nature. The Phi Kappa society questioned, "Does the fear of punishment exercise more influence over man than the hope of reward"; their campus rivals were of the opposite opinion.

From the field of literature they selected, "Is national literature a cause or consequence of national refinement" (consequence); "Which was the most beneficial to England, her prose writers or her poets" (prose). Other comparisons were made concerning the following: "Which is the most happy, the savage or the civilized man" (savage); "Is the United States more indebted to her warriors or Statesmen"; "Which was most beneficial to mankind, the magnetic telegraph or the mariner's compass" (compass); "Which has more right to the soil of America,

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190 Phi Kappa minutes, May 18, 1861, negative.

191 Demosthenian minutes, April 19, 1862, "Is the hope of reward or the fear of punishment the greater incentive to action" (latter).

192 Clariosophic minutes, March 9, 1861.

193 Demosthenian minutes, September 28, 1861.

194 Clariosophic minutes, March 23, 1861.
the Savage or the white man" (white). Undoubtedly one of the most involved bits of phraseology occurred when the Clariosophians discussed:

Does the male member of the Gallinaceous Tribe, bearing the sobriquet of Cock, trumpet forth in his shrill small voice, daring the stilly hours of night the echoes which ring afar; from his own personal observation on the starry front of the celestial sphere, or on the dark and dismal Earth; or, does he use this most musical faculty in accordance to that divine nature implanted within him, in obedience to the great law of this universe, by his creator as he pecked his way by the strenuous exertions of his horny bill through the membraneous and pearly shell, rivalling in whiteness the driven show, which enveloped his earliest infancy.

Although the literary activities were resumed soon after the various universities reopened, as a whole they were feeble efforts reported in incomplete and ill-kept records. However, the records that do remain indicate the post war collegians were interested in as wide a variety of topics as the members of earlier decades.

Subjects on international problems were selected if they involved the United States. In 1872 the question was asked, "In case of a war between the United States

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195 Demosthenian minutes, March 22, 1862; January 13, 1863; February 19, 1863.

196 Clariosophic minutes, March 23, 1861.
and England with which government should the South sympathize"; although the majority of the Demosthenians were loyal to the United States, there were a number of rabid, "unreconstructed" members present, for the "Society adjourned in confusion." A less emotionalized proposition, "Should the annexation of Cuba be beneficial to the United States" (affirmative), was more calmly discussed four years later. One theoretical subject, but yet one involving southern sympathy, was expressed in the question "Was the boarding of the Trent a violation of International law" and as would be expected, the southerners voted affirmatively.

Interest in national affairs was again manifest. The Demosthenian society selected as one of the first questions one which indirectly referred to Lincoln, "Is the assassination of tyrants ever justifiable"; they decided it was not.

Many of the questions indicated that the young southerners were still essentially in sympathy with the

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197 Demosthenian minutes, April 6, 1872.
198 Ibid., March 6, 1878.
199 Euphradian minutes, January 27, 1866.
200 Demosthenian minutes, February 3, 1866.
democratic form of government, but some propositions showed reticence toward the federal government.

Other questions pertained to such political subjects as parties and voting, and to the activities of the national government, its duties and functions:

"Should the government impose tariff" (affirmative);
"Does the government's annexation of states tend to perpetuate the Union";
"Should the Federal government issue

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201 Demosthenian minutes, June 8, 1866, "Is a monarchy the better form of government" (negative); June 12, 1869, "Is the Republic stronger than a Monarchy" (affirmative); May 7, 1870, "Which is the better government, a republic or a monarchy" (republic); June 21, 1870, "Ought the North and the South have separate governments" (negative). Clariosophic minutes, April 26, 1873, "Is Monarchy or Democracy the better form of government" (Democracy); May 14, 1869, "Is Democracy the best form of government" (affirmative).

202 Demosthenian minutes, May 15, 1869, "Is the United States a failure" (affirmative); June 4, 1870, "Is the motto correct 'my country, right or wrong'" (negative); March 23, 1878, "Is the federal republic the stabeast form of government" (negative). Clariosophic minutes, October 16, 1869, "Is the United States likely to become a monarchy" (affirmative).

203 Demosthenian minutes, June 8, 1867, "Are political parties beneficial to a nation" (affirmative); November 4, 1871, "Should there be a property qualification for the right of suffrage" (affirmative); January 13, 1877, "Should representatives be bound by the will of their constituents" (negative); March 17, 1877, "Was the Democracy morally bound to abide by the decision of the electoral commission" (negative). Euphradian minutes, February 3, 1866, "Should attachment to party be a cause of action to an upright politician" (affirmative); April 10, 1869, "Should the South be permitted to vote" (affirmative).
greenbacks and make them legal tender for all duties and customs" (affirmative); "Ought the so-called Loyal War claims be paid" (negative); "Ought the United States Army be reduced" (affirmative). 204

The youthful collegians were vitally interested in their own Southland, its past, present, and future. In looking at the past, the Demosthenians of the University of Georgia thought that "the conscript acts were beneficial to the South." 205 The war and slavery subjects were again revived and discussed. After the elections of 1866, when the "radical" Republicans gained strong majorities in both houses of Congress, the Georgians showed their even yet unconquered spirit by wondering if "... war between the Black Republicans and the Democrats would be beneficial." 206 However, it is noticed that the issue was not North versus South, but Democrat versus Republican. In other words, it was recognized that not

204 Demosthenian minutes, March 9, 1872; April 7, 1877; November 2, 1878; March 1, 1879; March 8, 1879.


206 Demosthenian minutes, April 14, 1866.
not yet were the words "Northerners" and "Black Republicans" synonymous. One of the many oddities of the aftermath of the Civil War was the strange status of Negro suffrage. \(^{207}\) The topic was one interesting enough to be

\(^{207}\) There seems to have been a time when the southerners were not particularly averse to the Negroes having the vote, while some northern leaders were afraid it might not be the advisable procedure. "Immediately at the close of the war, many southerners had had no very great fear of Negro suffrage, believing that the blacks could be persuaded to vote as their former masters directed. Indeed, one of the most telling of the arguments made against giving the freedman the vote was based on precisely this premise. It was a well-known fact that the Negro population was concentrated in the best cotton-growing areas where before the war the great planters had held sway. Sometimes in these "black counties" the number of Negroes far exceeded the number of whites although in the less favored "white counties" of the interior the exact reverse was true. And so it could be maintained that, in case the few favored whites of the 'black counties' were aided by Negro votes, they could control the various state governments in complete disregard of the far larger number of whites in the back country. Negro suffrage was thus feared, not so much for itself as for the danger it might involve of turning the South back to the rule of the old pre-war plantation aristocracy." John D. Hicks, \textit{The American Nation} (New York: Houghton Mifflin Company, 1941), p. 33. But soon the radicals saw they could control the Negro vote; also Johnson made it clear that "He was interested in the small farmers, the yeoman and the poor whites of the South"; thus, the president-proposed Negro suffrage was based on states' rights to confer this suffrage, when the Negro reached a status of an educated, property-owning, cooperating group. The fight against his proposal presented the strange picture of a measure being opposed not only by the northern radicals but also by the aristocratic southerners. However, this oddity had cleared away by mid-year 1867 and the southerners were against the Negro's voting.
discussed by the members of the Demosthenians. Even as early as 1867 education for the Negro was generally recognized as needed. The literary society members who "Held that the Negro should be educated and that the South should encourage it" were but reflecting this general sentiment.

Other topics discussed relative to the defeated South were: "Would the impeachment of the President be

208 Demosthenian minutes, February 16, 1867, "Should all people vote"; March 26, 1867, "Should the Negro be permitted to vote for elective offices."

209 Ibid., March 11, 1867.

210 The problem was not one of "should" but "how." Knight, in writing on the history of education, Edgar N. Knight, Public Education in the South (New York: Ginn and Company, 1922), Chapter XV, points out the low status of education in the South as a whole and more especially the lack of facilities, teachers, finances, and provisions for the Negroes. Nor was Federal aid available. Writing from a perspective of some thirty years, Murphy shows the futility and confusion of the situation: "The very theory of emancipation was that the fate of the black man was the responsibility of the Nation, yet the issue of war left the Negro in his hopelessness at the threshold of the South; and the South, with the gravest problems of our civilization challenging her existence and her peace, was expected to assume the task of the education of two populations out of the poverty of one. Edgar Gardner Murphy, Problems of the Present South (New York: The Macmillan Company, 1905), p. 41. Thus the intentions of the collegians and the Southern people may have been of the best, but to carry out those intentions successfully was a difficult proposition."
beneficial to the South" (affirmative);\(^{211}\) "Ought the people of the late Confederacy desert their country in her present state of affairs";\(^{212}\) "Did the colonies have a better right to withdraw from the government of Great Britain than the South to secede" (negative); "Should the South encourage foreign immigration" (negative); "Does a written constitution serve to hinder rather than aid in securing the objects contemplated in its formation."\(^{213}\)

Local questions were seldom considered during these years. In 1874 the Erosophians of the University

\(^{211}\) Demosthenian minutes, February 23, 1867. The Demosthenians, like many southerners, did not realize that President Johnson was in time to be considered practically a pro-southern official. He tried to carry out Lincoln's comparatively lenient measures; he vetoed the "Freedman's Bureau Bill"; his vetoes on the "Civil Rights Bill" of 1866 and the "Reconstruction Acts" of 1867 were overridden. In 1866 the radicals gained control of Congress and two years later the presidency. The era that then came to the South made Andrew Johnson a far more attractive figure. For further details see Walter L. Fleming, The Reconstruction of the Seceded States (New York: State Department of Education, 1905); Bailey, op. cit., Chapter XXIV; Hicks, op. cit., Chapter II, or William B. Hesseltine, A History of the South, 1607-1936 (New York: Prentice-Hall, Inc., 1936), Chapter XXIII.

\(^{212}\) Demosthenian minutes, February 10, 1866. Other topics relative to emigration were: February 15, 1868, "Should the Southern people emigrate" (negative); April 16, 1876, "Would the people of the South fare better elsewhere."

\(^{213}\) Ibid., December 16, 1874; February 17, 1872; October 19, 1878.
of Alabama wondered if "The military department of this University could be abolished," and in 1876, a Mississippi society narrowed a national problem by discussing, "Should there be a property qualification for voters of this state."

Many of the same historical subjects as had been used in earlier decades, including the Crusades and Napoleon, once more received attention. The Crusades were evaluated in such questions as: "Did the Crusades benefit Europe"; "Were the Crusades more necessary than

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214 Erasophic minutes, April 4, 1874.

215 Hermean minutes, 1876. This question is very closely related to Negro suffrage. After the Negro was given the right to vote, the southerners were ever alert to hold the vote of such citizens to a minimum. For a more complete discussion of this development of property ownership, grandfather clauses, and literacy tests see Hesseltine, op. cit., pp. 685-689; Hilary A. Hebert, Why the Solid South (Baltimore: R. H. Woodward, 1890); J. W. Burgess, Reconstruction and the Constitution, 1866-1876 (New York: Charles Scribner's Sons, 1902).

Interest in voting restrictions was not limited to the South or Mississippi. Potter reports the Cliosophic society of Princeton University debated the topic at least once in 1875. Potter, op. cit., p. 87.

216 Two reasons might be given for the popularity of the historical subjects: first, they were "safe" to discuss in these times; second, they afforded a method of escape from reality. See A. F. Schlesinger, Political and Social Growth of the American People (3rd ed.; New York: The Macmillan Company, 1941), Chapter II; E. J. Scott, Random Recollections of a Long Life (Columbia, South Carolina: The State Company, 1884), pp. 98-103.
unnecessary"; 217 "Were the Crusades beneficial to mankind," 218 and "The Crusades were man's greatest religious war." 219 Napoleon remained a favorite historical personage, as is evident in these questions: "Was Napoleon justified" (affirmative); "Was Napoleon justifiable in leaving Elba" (affirmative); "Was the reign of Napoleon Bonaparte beneficial to France" (affirmative); 220 "Was Napoleon greater in the cabinet or in the field" (field); "Should Napoleon be admired" (affirmative); 221 and "Was the reign of Napoleon productive of more good than evil to mankind." 222 However, in comparisons with other historical figures, the "Little Corporal" did not fare well; "Which was greater, Washington or Napoleon" (Washington); 223 "Which is most worthy of admiration, Bonaparte or Shake-

217 Phi Kappa minutes, January 13, 1866, and August 13, 1873.
218 Clariosophic minutes, 1873.
219 Hermæan minutes, 1876.
220 Demosthenian minutes, March 9, 1867; April 11, 1868; May 30, 1871; December, 1875.
221 Clariosophic minutes, October 30, 1869; April 15, 1871.
222 Phi Sigma minutes, March 2, 1867, also October 9, 1872.
223 Demosthenian minutes, March 17, 1866; Clariosophic minutes, February 24, 1872.
During this era many other historical characters and events were discussed. History perhaps supplied more topics than any other subject during the turbulent and unstable reconstruction.

During the latter part of the period 1860-80, the gentlemen continued to demonstrate their usual interest in the ladies. They seemed especially interested in woman's rights in education and politics. The Clariosophians at South Carolina College as well as the Philomathians at the University of Alabama were of the opinion

224 Phi Kappa minutes, August 13, 1873.

225 Demosthenian minutes, March 31, 1866, "Is their [sic] more to approve than condemn in the character of Oliver Cromwell" (negative); September 21, 1867, "Would Regulus have been justifiable in remaining in Rome" (negative); May 9, 1868, "Was the execution of Major Andre justifiable" (negative); May 14, 1870, "Was Caesar a patriot" (affirmative); May 6, 1871, "Was the War of 1776 justifiable on the part of the United States" (affirmative); May 12, 1871, "Was there more to condemn than admire in the character of Brutus" (affirmative); February 24, 1872, "Was the execution of Emmet [sic] justifiable" (affirmative); June 10, 1872, "Was Caesar justified in crossing the Rubian [sic]"; March 8, 1873 and March 11, 1876, "Was the execution of Mary Queen of Scots justifiable" (negative); December 8, 1876, "Was the execution of Charles I of England justifiable" (negative); March 11, 1877, "Was the secrecy maintained by Junius justifiable." Clariosophic minutes, January 4, 1873, "Were the institutions of Chivalry beneficial to mankind" (negative); January 11, 1873, "Was the execution of Charles I justifiable" (negative); February 31, 1873, "Is the character of Mary Queen of Scots to be condemned." Phi Sigma minutes, January 5, 1867, "Is the character of Jefferson worthy of admiration"; April 10, 1874, "Was the French revolution beneficial to France"; October 18, 1878, "Why did Rome fall."
that co-education should be encouraged,\textsuperscript{226} and the Demos-
thenians were in favor of "education for women."\textsuperscript{227} They
approved education for women but disapproved giving them
permission to vote;\textsuperscript{228} and they would not admit women as

\textsuperscript{226}Clariosophic minutes, October 19, 1870; Philo-
mathic meeting, April 10, 1874.

\textsuperscript{227}Demosthenian minutes, October 12, 1878. As
early as 1818 Mississippi had established the Elizabeth
Female Academy at Washington; in the 1820's Alabama and
South Carolina had made provision for college training
for women and in 1836 Georgia Female College (Now Wesleyan)
was established at Macon. Knight, \textit{op. cit.}, Chapters XV
and XVI; Holland Thompson, \textit{The New South} (New Haven:
Yale University Press, 1919), Chapter VIII.

These "higher institutions" were not giving work
comparable to that offered the young men at the universi-
ties. The female academies were "finishing" schools;
their curriculum included etiquette, music, art, litera-
ture, and perhaps French. The ante-bellum South placed
its women-folk on a pedestal; they were to be seen, loved,
and admired. The so-called "practical" things were not
for them. They were to grace and manage the home. Nor
was this attitude unique to the South. When the famous
Grimke sisters of South Carolina spoke in the North,
"The General Association of Congregational Ministers. . .
charged them with seeking to entice women from their proper
sphere and loosening the foundations of the family."
Virginius Dabney, \textit{Liberalism in the South} (Chapel Hill:
University of North Carolina Press, 1932), Chapter XIX,
especially page 362.

\textsuperscript{228}Demosthenian minutes, March 1, 1873, "Ought
the United States to allow female suffrage" (negative); April 16, 1875, "Should women vote" (negative); November
22, 1879, "Should suffrage be extended to the women"
(negative).
mental equals. 229 The Phi Sigma discussed the question of marriage in 1866. To young men looking at their war-torn state and section, being conscious of the radical, vindictive-minded Congress led by Thad Stevens, and realizing that they were not in a state but a military district, it is small wonder that the advisability of establishing a family was seriously questioned. However, they voted thirteen to eleven affirmatively on the question, "Is matrimony a proper step at the present time." 230

Religious topics, selected for discussion during the post war era, tended to be general rather than specific as far as any denomination was concerned. The idea of a state church or combining state and church was definitely opposed by the Demosthenians. The question, "Ought the Church and State be united," was decided in the

229 Philomathic minutes, 1873; Demosthenian minutes, April 20, 1877. The literary societies at the University of Iowa were also interested in the ladies, as a list of their debate topics for 1868-9 reveals (Cowperthwaite, op. cit., p. 19); however, the Clioosophians of Princeton University were of sterner nature, for during the year 1875 not one of thirty-one topics debated referred to the female sex other than historical personages (Potter, op. cit., pp. 86-7). The Palladian society of the University of Nebraska differed greatly: it was co-educational from its founding in 1871 (Olson, op. cit., p. 4).

230 Phi Sigma minutes, December 15, 1866.
negative several times,\textsuperscript{231} and they thought there "Ought not be an established national church."\textsuperscript{232} Other closely related topics were: "Ought the publication of infidel works be prohibited" (negative); "According to the strict code of morality, would Socrates have been justified in making his escape from prison" (negative); \textsuperscript{233} "Is conscience a correct moral guide in all cases" (affirmative); "Is religion more important than government" (affirmative); "Should religious freedom be limited" (negative).\textsuperscript{234}

"The philosophical, the unanswerable, has been intriguing to man since first he worshipped stars or sticks; an edge to what his wits."\textsuperscript{235} And what better way to sharpen one's wits than to search for the answer to such questions as, "Is truth invincible when left to grapple with falsehood on equal terms"; "Is the pen mightier than the sword" (affirmative); "Is love the greatest incentive

\begin{itemize}
\item \textsuperscript{231} Demosthenian minutes, September 28, 1867; March 22, 1873; October 26, 1873.
\item \textsuperscript{232} \textit{Ibid.}, June 17, 1874.
\item \textsuperscript{233} \textit{Ibid.}, March 4, 1876; April 14, 1877.
\item \textsuperscript{234} Phi Kappa minutes, February 24, 1866; October 14, 1872; April 14, 1877.
\end{itemize}
to action" (affirmative); "Do war-like revolutions advance civilization" (negative); "Which requires the greatest eloquence, pulpit or bar" (pulpit);[236] "Which disciplines the mind best, a study of the classics or the study of mathematics" (classics); "Which contributes more to eloquence, art or nature" (art); "Which is the more destructive element, fire or H2O" (water);[237] "Do liberal principles tend to weaken or strengthen a nation" (weaken); "Is hope a source of greater pleasure than memory"; "Is the statesman more beneficial than the warrior."[238]

The literary societies were as usual interested in human society, its organization, development and functioning. Such decisions as "The importation of Foreign labor would not be beneficial to the United States" and "Chinese immigration ought to be prohibited"[239] indicate that some

[236] Demosthenian minutes, December 1, 1866; April 23, 1870; April 30, 1870; March 29, 1873; May 17, 1879.

[237] Clariosophic minutes, March 3, 1866; October 23, 1869; January 20, 1872.

[238] Phi Sigma minutes, November 9, 1867; October 24, 1874; October 31, 1874.

[239] Demosthenian minutes, May 15, 1875; October 18, 1879.
at least deemed the United States already heterogeneous enough. The Demosthenians discussed other general sociological topics through the late 1860's and 1870's:

"Ought there be a rate of interest established by law" (negative); "Is duelling ever justified" (negative); "Is an oath extracted by violence obligatory" (negative); "Should there be a creative nobility" (negative); "Is it probable that the whole of North America will ever be united under one form of government" (affirmative); "Ought capital executions be public" (negative).^240

From the ill kept minutes of the Phi Kappas, it is evident that they, too, seemed interested in society: "Is civilization now at a standstill" (affirmative); "Should Southern areas strive to get industry" (negative); "Is the theatre beneficial" (negative).^241 Sociological topics were also popular with societies in other univer-

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240 Ibid., April 19, 1868; April 26, 1868; May 16, 1868; May 29, 1869, June 11, 1870, January 28, 1876.

241 Phi Kappa minutes, October 4, 1878; December 8, 1878; May 24, 1879.
sities during this era. 242

Like their older brothers in the 1840's and '50's the young southern literary society members of the 1860's, '70's, and '80's ignored the scientific and mechanical progress that was taking place. They tended to slight literature, the arts, music, for such were not of their world. Nor did political campaigns, Indian wars, panic, depressions, and westward expansion bring forth discussion.

The debate topics of 1860-80 followed closely the spirit of the times. Before the actual outbreak of hostilities, the societies were vitally interested in current political problems with the ever-popular topics, history and women, not forgotten. During the war itself the happenings of the moment were many times ignored and the more remote and less disturbing topics discussed.

242 Clariosophic minutes, February 24, 1866, "Has increased wealth a favorable effect on the morals of a people" (negative); March 10, 1866, "Which is more useful, education or money" (education); March 17, 1866, "Which has the best influence upon the conduct of man, the fear of punishment or the love of virtue" (virtue); October 9, 1869, "Should the love of fame be condemned" (negative); April 19, 1873, "Ought public opinion be regarded as the standard of right"; April 26, 1873, "Ought gambling be prohibited by law" (affirmative); May 10, 1873, "Is military glory a just object of ambition"; March 2, 1872, "Ought the state provide free education" (negative). Phi Sigma minutes, November 20, 1867, "Do prosperity and wealth have a good effect on the morals of a people" (negative); November 14, 1874, "Is wealth a greater stimulation than fame"; November 6, 1878, "Do people respect fame or character more"; November 20, 1878, "Does sense of right and wrong change."
After the war, the uncertainty, the turmoil, did not cease; if anything, it increased. Wealth and security were gone. The "Nigger boy Sam" was now "Freedman Sam." The ruins of things concrete and ideological were all about. Thus, there were present many times the hopelessness, the privation of the present and also the dread, the insecurity of the future. But youth is not easily discouraged and the debate topics of the post-war era took on the same cosmopolitan, heterogeneous nature as had been displayed in earlier decades.

Conclusions

The period 1860-1880 witnessed unrest, strife, and confusion within the universities under consideration. All the institutions were disrupted at some time during the era: the University of Georgia was inoperative for approximately three years; South Carolina College, ten years; the universities of Alabama and Mississippi for four years. Enrollments were small; the post-war students were older and poorly trained; the trials of reconstruction were ever present. In short, the institutions did not

243 Demosthenian minutes, Spring, 1861; January 20, 1866.
offer a stable or healthy environment for the literary societies.

Nor did the societies respond strongly to the facilities and personnel that were available. Although during the short period before southern secession the societies maintained the status quo, during and after the war their membership declined considerably in relation to the students available. In the previous decades, a large membership had prevailed; however, during the era of the war and reconstruction, seldom were over fifty percent of the students members of a literary society. The honorary memberships also decreased. The societies reestablished themselves after the war with few officers, but a number of new offices were created during the era. Many assistants were added to existing offices; new officers included clerk, corresponding secretary, clavinger, servotal, chaplain. A record was established when the Phi Sigma society of the University of Mississippi listed sixty-five percent of their members as office holders. The election of officers continued to be held four, or in some cases five, times a school year.

During the period there seem to have been no new features introduced in the order of business of the literary societies. As a whole, they merely carried on as in decades before, with perhaps a tendency to be less
ritualistic toward the end of the era; but seldom did actual proceedings follow or include all the constitutionally prescribed order of business.

The debate changed several characteristics in some of the groups. Some debates became extemporaneous discussions of previously announced topics, with speakers selected by roll call or at random as they desired to contribute. Some debates were one sided, with affirmative-negative speakers unbalanced, while others were balanced even up to fifteen speakers on each side. The phraseology, "Resolved, that..." appeared. There were indications that the matter of decisions began to change from a group vote on the merit of the question to a presidential, critic, or committee selection of a winner on the skill of presentation, if any decision was reached at all.

Other speaking activities such as declamations and orations were retained, while at least two new features were introduced; although various speaking prizes had been offered by the institutions earlier, a literary society prize for speaking seems to have been offered for the first time in 1872; and inter-society debating became a familiar activity during the period, while the guest speaker activities were continued whenever possible.

The libraries of the literary societies were generally depleted or destroyed during the war and its aftermath, and the books remaining were not greatly used
by the undergraduates of 1860-1880. Magazines and newspapers continued to appear in the libraries. The societies of the University of Georgia established a precedent by signing a "treaty" whereby inter-society borrowing was permitted.

During this era the societies began to act as sponsors for publications. The Georgia University Magazine, The Alabama University Magazine, and The Mississippi University Magazine were all established within the 1870's by the societies of the respective institutions. The organizations elected the officers of the publications and evidently gave them a free hand. The literary societies were the only extra-curricular activity approved by the faculty and administration. Therefore society cooperation and sponsorship were needed by those students who were more interested in the written language arts. The literary society participation seems to have been at most the election of editors and perhaps nothing more than masthead acknowledgement by the publications.

The topics debated by the literary societies during the short pre-war section of this period were primarily concerned with current events, the presidential election and the obvious possibility of secession. In this trend the southern undergraduates reflected the thoughts of the times as they did when they considered the possibilities
of southerners immigrating and emigrating. Other more ordinary and less drastic subjects included history, women, Napoleon, and the Crusades.

During the war period, those societies which were able to function seemed obviously to endeavor to select "escape" topics. The conflict was discussed occasionally, usually in matters pertaining to specific maneuvers or action, but current events were generally not considered. The once-popular topics of slavery, immigration and emigration of the southerner, and government were generally ignored. However, the familiar topics of women, philosophy, and literature were discussed.

Those subjects selected for debate after the war were no longer "escape." Although the young southerners wanted to face the world in which they had to live, they lived in a world dominated by their opponents. Thus "safe" topics prevailed, topics that could not be construed as violating the sensitiveness of the conquerer. The societies discussed international affairs on a few occasions and again became vocal toward national and governmental affairs. Sectional problems were brought out, questions pertaining to slavery and the Negro were not avoided; local issues were discussed, while the standard topics of history with the Crusades and Napoleon most prominent were again popular. Other much used subjects
included women, religion, philosophical matters, and those sociological in nature. Thus during the third division of the 1860-1880 period, the debate topics selected by the societies again represented heterogeneous, all inclusive materials.

The years 1860-1880 witnessed a decline in the literary societies under consideration. The reasons seem to be basically two-fold: the war and reconstruction, and the rise of other undergraduate activities. The former was more obvious, while the latter was a gradual manifestation. Prominent among these other extra-curricular activities were the secret fraternities, baseball teams, and student publications. Thus this period might well be termed the turning point in the history of the literary societies, a period that marks the beginning of a decline that was to eventually remove the societies from their once dominant and all important position in the state universities.
CHAPTER VI

DECLINE

Introduction

During the period 1880-1900 the universities of Georgia, South Carolina, Alabama, and Mississippi, although poverty-stricken, were gradually improving and rebuilding. The University of Georgia made progress under the presidency of Patrick M. Mell, whose administration terminated in 1888, and that of William E. Boggs. ¹ Under President Boggs, two notable reorganizational changes were made: first, the Board of Trustees was reduced from forty-one members to a more workable nineteen; ² and second, curriculum expansion was further encouraged. New "schools" of engineering, agriculture, medicine were organized. The university enrollment increased, averaging over two hundred during the twenty-year period. ³ Thus administratively the school experienced a progressive era.

¹ Walter G. Cooper, The Story of Georgia (New York: The American Historical Society, 1938), p. 408. Actually, President Boggs was succeeded the last few months of 1899 by President Walter B. Hill.

² Minutes of the Board of Trustees of the University of Georgia, Spring, 1889.

³ A. L. Hull, A Historical Sketch of the University of Georgia (Atlanta: Foote and Davies Company, 1894), p. 131; Catalogue of the University of Georgia, 1894-1900, passim.
The South Carolina institution reopened October 5, 1880. At the end of that year, President William P. Miles and his faculty of four had a student body of sixty-six. By 1883, the Bachelor of Science and Bachelor of Arts degrees were offered on the undergraduate level, and on the graduate level the Master of Arts, Civil Engineering, and Mining Engineering degrees were granted. Soon degrees in pharmacy, law, medicine, and other fields were added. In the realm of speech education, progress was also made. In 1889 provision was made for a department of logic and rhetoric, but there is no indication that this plan materialized. The following year the department of English Language and Literature and Rhetoric appeared with Professor F. C. Woodward and "Adj. Professor"

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4 The name changes for the institution are as follows: The Agricultural and Mechanical College of South Carolina, 1880-1882; South Carolina College, 1882-1888; University of South Carolina, 1888-1891; South Carolina College, 1891-1906.


6 Ibid., Chapter XV.

7 South Carolina College Catalogue, 1889-1890, pp. 49-50. The texts were to be "Mill's System of Logic, Bain's Rhetoric, and Selected Readings."
For the two years of 1890-92, a James R. Rayhill was listed as "Instructor in Elocution." However, the admission of women into the institution in 1893 caused more comment than did any of the curriculum changes. The South Carolina institution also gained steadily in size and prestige.

The University of Alabama, which had survived most of the war only to be leveled in the closing months, made slow recovery. In 1884 the congress had "... donated forty-six thousand and eighty acres of land as payment for the fiery ruin wrought by Federal troops in 1865." These lands were sold as soon as possible to obtain building funds and before the turn of the century Manly, Clark, and Harland Halls, as well as other improvements, stood as evidence that Chester A. Arthur and his congress were not completely "Black Republicans." However, remembering

8 Green, op. cit., p. 456; also South Carolina College Catalogues in the 1890's mention such a course of study.

9 Ibid., p. 457.

10 The Columbia (South Carolina) Record, II (May 26, 1893), 1; II (September 6, 1893), 1; II (September 13, 1893), 2. Also the Columbia (South Carolina) Daily Register, XVIII (May 24, 1893), 1; XVIII (May 25, 1893), 2; XVIII (May 6 and 7, 1893), 2.

the war too well, the state honored Confederate soldiers for over nineteen years with the university presidency. Unfortunately, military experience did not insure competency in operating a university. The result was that enrollment decreased, the faculty felt insecure and unhappy, and the public had little sympathy for the institution. Comparatively few improvements were made until after 1897, when a professional educator again was appointed to the president's chair. However, some progress was made in curriculum expansion. The most visible sign of growth was the tremendous expansion of the physical plant.

The University of Mississippi also went through twenty years of steady, though unspectacular, development. Under the guidance of General Alexander P. Steward, Edward Hayes, and Robert B. Fulton, noteworthy advancement was made in curriculum building. By 1890 a program


13 DuBois, op. cit., p. 158.

14 Catalogues of the University of Alabama, 1885 to 1900, passim; also Tuscaloosa (Alabama) Gazette, XXI (June, 1893), passim; XXI (September 10, 11, 13, 1893).

15 Alfred Hume, "History of the University of Mississippi" (Manuscript, President's Office, Oxford), passim.
was inaugurated whereby certain courses were "characteristic studies" for the Bachelor of Arts and Bachelor of Science degrees, with the "Bachelor of Philosophy course entirely elective." Recognizing the field of speech, the faculty organized a department of Elocution as early as 1886.

The following chart reveals how enrollment fluctuated, but gradually increased in the various institutions.

16 Catalogue of the University of Mississippi, 1890-91, p. 31. Mississippi seems to have been one of the pioneers in the development of standardization of various college degrees. See Ellwood P. Cubberly, History of Education (Boston: Houghton Mifflin Company, 1920), Chapter IV.

Until 1885 Dr. John Lipscomb Johnson in the Department of English Literature, Composition and Elocution "conducted all training in public speaking...giving instruction in Enunciation and in Gesture, and requiring in all courses weekly exercises in class debates and in declamation." Historical Catalogue of the University of Mississippi (Nashville: Marshall and Bruce, 1910), p. 59.

17 As the head and only member of this department, Miss Sally McGehee Isom taught courses in "Physical training, Respiration, Vocal culture, Articulation, Orthorpy (?), Dramatic and Practical reading, Artistic and Oratorical Recitations." "J. W. Shoemaker's Practical Elocution and Best Things from Best Authors, Single Plays of Hudson's (or Reife's) School Shakespeare and The Delsarte System of Oratory by Stebbins will be used as a textbook in the senior year." Catalogue of the University of Mississippi, 1886, p. 33.
under consideration:

<table>
<thead>
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<th>Year</th>
<th>Georgia</th>
<th>South Carolina</th>
<th>Alabama</th>
<th>Mississippi</th>
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<td>66</td>
<td>160</td>
<td>210</td>
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<td>1885</td>
<td>184</td>
<td>225</td>
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<td>1890</td>
<td>226</td>
<td>206</td>
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<td>1895</td>
<td>160</td>
<td>180</td>
<td>271</td>
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<td>1900</td>
<td>212</td>
<td>244</td>
<td>303</td>
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One problem unique in the South was the lack of students ready for college work. Southerners had been slow in accepting the responsibility for public education. In a society of aristocratic tendencies, the children of wealth and property previously had either attended academies or had private tutors. With the war and its aftermath, the private tutor was no more, and most

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21 *Historical Catalogue of the University of Mississippi*, pp. 338-9.
of the private academies failed to reopen. The high school division of the University of Mississippi continued until 1892, and "Rock College," the preparatory division of the University of Georgia, existed until the twentieth century. Educationally the South possessed inadequate facilities for the pre-college training.

Oddly enough, the opposite seemed to be true in the collegiate field. Dr. Charles Forster Smith of Vanderbilt University said in a discussion of southern higher learning in the post-bellum period that "... the greatest evil in southern education lay in the fact that there were entirely too many colleges and universities. . . ." Dr. Smith undertakes to prove his contention by statistics showing that there were "... seventeen colleges for men in the six New England States, as against sixty-seven in six southern states. . . ." 25

Southern schools were on the march. One educator points out that in 1890 thirty percent of the southern

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23 Peter Joseph Hamilton, The Reconstruction Period (Philadephia: Barrie and Sons, 1906), Chapter IV.

24 Historical Catalogue of the University of Mississippi, p. 11.

population could not read or write, but that the extent of illiteracy dropped fifty percent during the succeeding decade. In higher education, progressive strides were made under such men as J. L. M. Curry of Alabama, Edwin A. Alderman of North Carolina, Tulane, and later Virginia, Chancellor William E. Boggs and C. K. Nelson of Georgia, and Robert Burwell Fulton of Mississippi.

Organization and Activities of the Literary Societies

Introduction. For the first time new literary societies appeared to challenge the established organizations. Contrary to the past when each university had permitted only two, other groups now sprang up at the Universities of Alabama and Mississippi. The first of the new societies organized seems to have been the Peithonian of the University of Alabama (1885). Evidently there are no minutes or records preserved; however, the officials recognized its presence, for according to the catalogue in 1885, "The Krosophic, Philomathic, and Peithonian Societies [had] suitable halls set apart for

This new society was short-lived, however, for in 1893 the student yearbook carried its life history, entitled "Necrological":

This page is dedicated to the memory of the Peithonian Literary Society, founded October, 1885, and died January, 1891, full of years and honors. Its life ebbed out slowly and peacefully, and having died one sad day polens volens, it was mournfully laid to rest in the University vault, among other valuable mummies and curiosities. It was not entirely without hope, however, that its friends consigned it to the tomb, as they think perhaps some literary Gabriel years hence will sound the resurrection horn, and restore it the quickness of old. This epitaph would be longer, but remembering the Latin saying, "De mortuis nil nisi bonum," we are necessarily constrained to be brief. Besides, "brevity is the soul of wit," and, while we would not be understood as indulging in wit in writing an epitaph, we think that it applies; so we leave it with kindly benisons for the repose of its soul in that literary paradise to which we all hope it has gone.

The greatest outburst of literary societies occurred on the Alabama campus in 1896. Three small organizations appeared and evidently existed only the one school year. The yearbook listed them as the "Sophomore Classical Literary Society" with fifteen members, the "Senior Debating Society" also with fifteen members, and the "Prentiss Debating Society" with six juniors as

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27 Catalogue of the University of Alabama, 1885-6, p. 33.

28 The Corolla, I, 113.
Three years later the junior and senior law classes organized the Kent Club, but this group could not be correctly classed as a typical literary society.  

The Blackstone Literary Society, organized at the University of Mississippi in 1897 by the law students, was a counterpart of the Kent Club. Debating and other forms of speaking were but part of their activities.  

Membership. The regular membership lists continued to decrease during these years. South Carolina College reopened in 1882; by the end of the school year the Clariosophic society listed approximately seventy-five regular members. The Euphradian society started the year with seven, but by July boasted of a membership of sixty. Thus 135 out of 185 students were members. In 1891, 103 students out of 182 belonged, but only 93

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29 Ibid., IV, 95.
30 Ibid., VII, 77.
31 The Ole Miss, I.
32 Clariosophic Record of Members, 1896-1892, year 1882-3.
33 Euphradian minutes, February 19, 1883, and membership list following minutes of 1882-3.
34 Green, op. cit., p. 438.
35 Ibid., p. 438. The Clariosophic society had forty-nine members and the Euphradians forty-four. Clariosophic Record of Members, 1891; Euphradian minutes, July, 1891.
of the 189 students were affiliated in 1898. Therefore, during the two decades the membership of the literary societies dropped from seventy-three to forty-eight percent of the total student enrollment.

The membership lists for the University of Alabama societies are not as complete as those of South Carolina College; however, the indications seem to be that a similar decline occurred. In 1893 the Philomathic society had fifty-six members, but by 1898 the membership had decreased to forty. The same year, 1898, the Episcopalian society had fifty-four members, thus ninety-four students out of approximately two hundred, or forty-seven percent, were members. The University of Mississippi literary society memberships paralleled the others, for in 1898

36 Thirty-one students were Clariosophians; sixty-two were Eupharadians. Clariosophic minutes, April 3, 1898; Euphradian appointment Roll, 1898.

37 The Crimson-White, I (July 2, 1893), 3.

38 The Corolls, VI, 54.

39 Ibid. Figures not available for 1893.

40 Thomas W. Palmer, A Register of the Official Officers and Students of the University of Alabama, 1831-1901 (Tuscaloosa: University of Alabama, 1901), p. 503.
only forty-five percent of the students belonged.41

The practice of electing honorary members was curtailed greatly during this time when the regular members were dropping to less than half of the student enrollment. One of the few times a University of Georgia society elected honorary members occurred at commencement time in 1884 when "Mr. F. P. Rice, Atlanta; Dr. Dean, New York; and Dr. Blair, Brunswick, Georgia," were so honored by the Phi Kappa society.42 No mention seems to have been made of honorary members by the South Carolina College societies. The University of Alabama Philomathians recorded in 1898 that "the members of our society are very solicitous about the welfare of our fair co-eds. We have made them honorary members. . . ."43 The Hermsean society of the University of Mississippi ceased to elect honorary members except on rare occasions.44

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41 This figure includes the law society, the Blackstone literary society. The Blackstones had 43 members, the Hermseans 40, the Phi Sigmas 39. The Ole Miss, II, 101-3. Actually, the last two were the only true literary societies and their membership represented only 28% of the student body.

42 Phi Kappa minutes, July 16, 1884.

43 The Corolla, VI, 54.

44 Hermsean minutes, May 25, 1889, elected "Judge Rogers"; May 16, 1896, "Mr. McGehee"; October 18, 1897, Mr. J. O. Barker.
Officers. With but minor changes the number of offices remained the same as those of the past, but the frequency of the elections changed. During the 1880's, the societies of the University of Georgia elected four times a year a president, vice-president, first and second censor, secretary, and treasurer. By 1893, five sets of officers served, and by the end of the period, the number had been increased to six. The reason for this acceleration was that "such additional honors will stimulate the membership"; unfortunately, it did not seem to achieve the desired result.

The societies of South Carolina College retained their procedure of electing officers three times each year. Due to the small number of members at their original reorganization meeting in 1882, the Euphradian society filled only four offices: president, vice-president, secretary, and treasurer, and critic. Soon thereafter they returned to the full complement of president, vice-president, secretary, treasurer, literary critic, censor, orderly critic, recorder, librarian, and

45 Demosthenian minutes, 1880's, Passim.
46 The Pandora, VI, 100-101, and XII, 167.
47 Demosthenian minutes, April 16, 1891.
48 Euphradian minutes, February 19, 1882.
At this time the Clariosophian offices were very similar: president, vice-president, secretary, treasurer, literary critic, librarian, recorder, and sergeant-at-arms.

The Philomathians of the University of Alabama followed the Georgia societies in increasing offices during the period. In 1893 they listed the following named six offices in the yearbook: president, vice-president, secretary, treasurer, critic, and "Tyler." Four years later, the offices of secretary and treasurer were combined and another vice-president and a sergeant-at-arms were added. In 1899 in another revision they had again separated the office of secretary-treasurer and added a chaplain. Elections to these offices were held three times a year. The Erosophic society were individualists in that they elected twice yearly a president.

49 Ibid., passim.
50 The Garnet and Black, I, 122.
51 Ibid., p. 125.
52 The Corolla, I, 112. No explanation is given of the duties of the "Tyler."
53 The Crimson-White, IV (February 23, 1897), 1.
54 The Corolla, VII, 78.
vice-president, secretary-treasurer, and critic. The Mississippi Heraean Society five times a year installed one of the largest groups, including a president, vice-president, recording secretary, assistant recording secretary, corresponding secretary, assistant corresponding secretary, first and second censor, and four members of the University of Mississippi Magazine staff.56

Order of Business. The order of business followed was a continuation of that which had been followed earlier. During the early years of the period the Georgia Demosthenian society had a program based on the debate-discussion plus declaimers, sometimes designated as "sophomore declaiming class," and a junior or senior orator. The last two divisions were many times not held;57 the "official historian" reports that "The debates have received preeminent attention, all other exercises being held subordinate and often dispensed with entirely."58 A new constitution and by-laws, adopted in 1896, con-

55 Ibid.
56 Heraean minutes, 1880-90, passim. Those of 1888-9 are especially readable; September 9, October 20, January 7, March 15, and May 17.
57 Demosthenian minutes, 1883-1894, passim.
58 The Pandora, x, 120.
tained an elaborate but evidently rarely used "Order of Business": (1) call to order, (2) roll, (3) minutes read, (4) election of members, (5) inauguration of officers, (6) sophomore declaimer, (7) junior or senior orator, (8) debate leaders, (9) roll for debate, (10) decision by president, (11) motions, letters read, notices, (12) election of officers, (13) committee reports, (14) reports of officers, (15) appointment of orators and declaimers, (16) next question, (17) adjournment. 59

The societies of South Carolina College employed much the same procedure in their meetings. In the early 1880's the Euphradian society had an eight-division program: roll call, minutes read, members elected, reader, debate, motions, roll, adjourn. 60 By 1889 the only change was that the reader was generally dropped and a monthly orator or declaimers substituted. A similar arrangement was also followed by the Clariosophians. 61 Toward the end of the era the latter retained the division of call to order, roll, minutes, election of members, declaimer or orator, debate, motions and announcements,

59 Demoethenian Constitution and By-Laws, 1896; By-Laws, section I.
60 Euphradian minutes, 1882-3, passim.
61 Ibid., 1889-90; Clariosophic minutes, 1889-1890.
However, the Euphradians adopted a simple order of business; roll call, election of members, debate, motions and announcements, and adjournment.  

Intra-society Activities. The Alabama literary societies seem also to have stressed the debate-discussion type of program. Contemporary newspaper reports of their meetings are indefinite and general with such assertions as "an interesting meeting was held," "The debate was lively" or "an animated discussion followed the debate last evening."  

The literary societies at the University of Mississippi seem to have followed the same basic procedure, with debate as the primary activity. The secondary activities of the Mississippi societies were unusual. They included a prayer in their order of business, usually near the beginning of the meeting, and a "drill in parliamentary procedure" was introduced by the Heraean society in the late 1890's. However, their meetings were irregular and their minutes ill-kept, with many years missing. The secretaries of 1891-92 recorded many meetings as

62 Clariosophic minutes, 1898, passim.
63 Euphradian minutes during 1890's.
64 The Crimson-White, April 10, 1892, April 16, 1896, April 18, 1897.
"meeting postponed," "there being no quorum, society adjourned," "all debaters absent therefore topic postponed."

The form of literary society debating continued to be revised. At the University of Georgia a comparatively small number of debaters were employed. For meetings open to the public the Phi Kappas used three affirmative versus three negative speakers. By 1885 the society minutes indicate that more speakers were used, with apparently no effort to keep affirmative and negative teams balanced. The Demosthenians normally did not employ over six debaters, although they were likely to be unevenly divided. The number of debaters increased, with many combinations utilized: five versus three, two versus six, four versus four, six versus nine.

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65 Phi Sigma minutes, 1880-1, passim; Hermaean minutes, 1867-1900, passim, especially October 31, 1891; February 16, 1892; May 28, 1892.

66 The Athens (Georgia) Weekly Banner, LXIV (June 15, 1880), 3; also LXV (February 19, 1881), 3; LXV (June 10, 1881), 2.

67 Typical is the Phi Kappa meeting of February 26, 1885; "question argued on the Affirmative by Grant, Morris, Wade, Power, Cassels, Johnson, on the Negative by Jackson, Almon, Lutes."

68 Demosthenian minutes, passim, especially March 10, 1883, three versus three; March 24, 1883, two versus three; April 14, 1883, three versus three; April 21, 1883, two versus four; April 28, 1883, three versus two.
four versus seven. In 1896 the new constitution set
the correct debate procedures: the president appointed
six "leading disputants, three on each side of the ques­tion"; each speaker was to speak for ten minutes, then
the society roll was called and each member was to speak
four minutes on the "side of his choice." The president
gave the decision, which was an evaluation of the debate
as presented and not on the merit of the question.

The South Carolina societies varied the number of
debaters performing from meeting to meeting; however, both
the Clariosophic and Euphradian organizations kept an
even division: two versus two, three versus three, and
even six versus six. In 1885 the Euphradian society
moved to invite the public to "open session of the Soci­
ty." These "public sessions," usually held every two

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69 Ibid., January 2, 1885; February 14, 1885; April 22, 1885; February 11, 1886; April 18, 1891.

70 Demosthenian Constitution, 1896, section 12, article 10.

71 Ibid., By-Laws, section 1, article 10.

72 Euphradian minutes, especially those of February 25, 1882; April 4, 1882; February 24, 1883; March 2, 1883; April 17, 1888; November 28, 1889; November 15, 1890; October 24, 1891; February 11, 18, and 25, 1899. Clario­
osophic minutes, April 13, 1889, January 10 and 17, 1891; April 3, 10, 17, and 24, 1898.

73 Euphradian minutes, April 7, 1885.
months, consisted only of the speaking aspects of the meeting. It is not known when the Clariosophians adopted this type of meeting but their first preserved minutes of this era, 1889, contain an account of such a meeting approximately every two months. Both societies relied on a committee of three to select the winner of a debate. At times no decision was given; at other meetings the phrase, "The decision was sustained by the house," was used, indicating that a vote of those present was taken. But it seems evident that this decision was only an evaluation of the debating skill.

The Hermesian society of the University of Mississippi also tried to keep an even balance of participants, with two to seldom more than four on each side, conducted occasional public meetings, and evaluated the debate on speaking skill rather than merit of topic. They differed only in that the president was empowered to give the

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74 Ibid., passim., the minutes of "public sessions" held on February 25, 1888; April 28, 1888, and December 2, 1899, are especially clear.

75 Clariosophic minutes, 1889-1900, passim.

76 Typical examples are: Euphradian minutes, April, 1884; March, 1888; November, 1890; October, 1899. Clariosophic minutes, May, 1889; December, 1895; January, 1897.
Such other speaking activities, as declamations, orations, readings, were never well defined or continuous. At the University of Georgia, both societies had sophomore declaimers and junior or senior orators. The Demosthenian society experienced difficulty in obtaining speakers, and even their revised constitution did not seem to alleviate the difficulty.

Another speaking project was evidently considered: "sometime this spring the Demosthenian and Phi Kappa societies will resolve themselves into a congress. A great American Congress, differing only in being composed entirely of college men." However, the congress seems never to have been developed.

77 Kermaean minutes, 1887-1900, passim. For a time in 1887 the "critic" gave a report following the debate. In earlier days this had been remarks on conduct, albeit debates might also have been subject for comment.

78 The meetings in February, 1885, are typical. On the seventh the president assigned five sophomores to declaim and one senior to orate. On the fourteenth only one declaimer appeared and no orator. The same number was again appointed and on the twenty-first two declaimers performed; five declaimers and two orators were assigned. Of these seven people only two, one orator and one declaimer, were present on the twenty-eight.

79 Demosthenian Constitution, 1896, section 12, article 8. One sophomore declaimer and one junior or senior orator was to be appointed for each meeting by the president.

80 The Georgia University Magazine, I (December, 1891), 62.
The Clariosophic and Euphradian societies of South Carolina College also heard declaimers and orators. They had at least one declaimer assigned for each meeting, and one orator was elected each month. During the first part of the school year 1891-2, the Euphradians also heard an essayist and a reader at each meeting. The literary societies of the University of Alabama and the University of Mississippi followed the procedure of having orations, essays and declamations.

College and Society Awards. In addition to their regularly scheduled meetings, the literary societies had special events, contests, and prizes to motivate better speaking. The University of Georgia societies continued spasmodically their tradition of electing a student anniversarian. The Demosthenians assigned the task of

81 Clariosophic minutes, 1889-1900, passim. Euphradian minutes, 1883-1900, passim.

82 Euphradian minutes, September, October, November, 1891. Whether this is a result of better reporting by the secretary or of an innovation is impossible to say. Both readers and essayists had been part of literary society programs in decades past.

83 For the University of Alabama see: The Corolla, I, 108; II, 109; VI, 51; VII, 78; also the Crimson-White; especially Volume IV (1897) carries a short paragraph on the literary society meetings in nearly every issue. For the University of Mississippi see: Hermesian minutes, 1887-1900, passim; also The Oxford (Mississippi) Eagle occasionally has a brief report on the society meetings under the column "University"; e.g. Volume XX (1896), April 2 and May 18.
selection to a committee of three who were to judge an
anniversary contest in November.\textsuperscript{84} The inter-society
debate continued to be held at commencement time; also,
throughout the period, the university sponsored an orato-
torical contest for juniors and a declamation contest
for sophomores. The catalogue states, "Ten Junior speakers
are appointed by the faculty as follows: four for the
highest scholarship, four (two from each literary society)
for the best declamation, two (one from each literary
society) for the best essay." This "Junior exhibition"
was given the Tuesday of Commencement Week.\textsuperscript{85} The cata-
logue further states, "In April, of each year, the faculty
selects upon competitive declamation, ten members of the
Sophomore class who shall be entitled to compete for the
two declamation medals offered at commencement"; this
even took place on the Monday of Commencement Week.\textsuperscript{86}
Another speaking opportunity was the Clyde Shropshire
Medal contest established in 1895. The nature of this con-
test was as follows: "A gold medal offered by Hon. Clyde

\textsuperscript{84} Demosthenian Constitution, 1896, section 17,
article 2.

\textsuperscript{85} Catalogue of the University of Georgia, 1889,
p. 36; 1899, p. 97.

\textsuperscript{86} Ibid. Also see the Athens (Georgia) Chronicle,
XI (July 6, 1889); XII (July 8, 1890).
Shropshire as a prize for oratory. The competition for this medal takes place each year on Lee's birthday in January, and the orations are limited to subjects concerned with the South.87

When the South Carolina societies were revived in 1882, they continued their special commencement programs consisting of "addresses by president, junior orator, senior valedictorian and diplomas given the graduating senior."88 Evidently this event developed into a contest; for by 1898, the South Carolina College Catalogue carried the notation that "The Euphradians and the Cleriosophic Societies each offer two medals to be awarded to the best declamer and the best debater, respectively, of the two societies."89

The literary societies of the University of Alabama encouraged their members to compete for the honors offered to the sophomores and juniors and for the twenty-five

87 Catalogue of the University of Georgia, 1895, p. 98.

88 Euphradian minutes, April 15, 1884, a joint meeting with the Cleriosophians. Brief stories in The Columbia (South Carolina) Register in early June, 1884-1885.

89 Catalogue of the South Carolina College, 1898, p. 67.
dollars offered to the seniors. These contests were scheduled throughout the final three months of the school year: the "Sophomore Exhibition" in April, the "Junior Exhibition" in May, and the "Senior Exhibitions" were in June at commencement.

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90 The Corolla, II, 137. "By decree of the Board of Trustees a prize of twenty-five dollars or its equivalent in a badge or other suitable testimonial, at the option of the successful competitor, will be given for the best oration by a candidate for graduation."


During the 1880-1900 period, the Mississippi societies each year honored one of their members by electing him anniversarian. In the early 1880's, a "Literary medal" was offered the winner of an inter-society contest; however, in the late 1880's this contest was dropped due to charges and counter charges of plagiarism and professionalism. An effort was made to revive the contest, but "The Hermaean society defeated a proposition from Phi Sigma to re-establish the old Literary Medal upon the ground that plagiarism would be practiced so much that unfair means would be used in this contest." In 1898, "The Hon. William J. Bryan donated to the university the sum of $250 to be invested, and the interest used each year in awarding a medal to be presented to that student of the university who may present the best

94 Hermaean and Phi Sigma minutes, passim.

95 The University of Mississippi Magazine, I (March, 1882), 16; VII (March and April, 1888), 14 and 19. Also editorial, The Oxford (Mississippi) Eagle, XII (March 16, 1888), 2.

96 The Mississippi University Magazine, I (April, 1891), 13.
essay or oration on the Science of Government."  By the end of the century the societies were each giving two freshman elocution medals, one junior oratory medal, and two senior debate medals, while the Board of Trustees gave two sophomore elocution medals. Thus much motivation was provided to encourage the students to develop their talents.

**Guest Speakers.** The procuring of guest speakers to address the literary societies was almost discontinued during the 1880's and 1890's. The two societies of the University of Georgia heard Mr. Sylvanus Morris on May 12, 1887, and Mr. Alexandre R. Lawton on May 10, 1888. Then in 1892 they heard Mr. Bennett Conyers of Atlanta, after whom no other guests have been noted. After its reopening in 1882, the Euphradian society of South Carolina College tried to have an honorary member act as chairman at their commencement meeting, but an address was not

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97 *Catalogue of the University of Mississippi, 1898-9*, p. 23.
99 Pamphlets of "Address" given by Morris and Lawton (Wymberly-Jones-DeRenne Collection, University of Georgia Library).
100 *The Athenae* (Georgia) *Weekly Banner*, LXII (June 13, 1892), 2.
obligatory. In 1883 they had "Rev. Martin" as presiding officer and the following year "Dr. J. A. Harbin" was invited. In 1887, the "Hon. F. W. McMaster" presided. By 1892, the announcements contain only the fact that each society would have its annual commencement meeting and that the school would hear a commencement orator, "The Rev. W. E. Boggs of Georgia."

The Alabama literary societies heard "Major Croom" as guest speaker in 1880; however, the following year Colonel H. M. King spoke as "commencement speaker," not as "orator for the literary societies."

101 Euphradian minutes, June 16, 1882.
102 Ibid., June 28, 1883; also The Columbia (South Carolina) Daily Register, VIII (June 27 and 28, 1883), 2 and 1; IX (June 16 and 17, 1884), 1.
103 The Collegian, V (June, 1887), 6.
104 The Columbia Daily Register, XVII (June 23, 1892), 4. This may indicate that the commencement speaker of today stemmed from the annual orator of the literary societies. At least in South Carolina the literary society guest speaker was supplanted by a speaker invited by the institution.
105 The Clarion (Tuscaloosa, Alabama), I (July 6, 1880), 2.
106 Ibid., II (July 12, 1881), 2.
other guest speaker during the era seems to have been the "Hon. J. J. Willett of Anniston" who appeared before the societies in 1897.107

Inter-society Activities. Inter-society debates were well established during the 1880's and 1890's. By 1888, the two University of Georgia societies met in a championship debate which was for many years part of the commencement exercises.108 In 1897, a request was voiced for "more than one inter-society debate per year";109 nothing was done concerning the request, however, before the end of the period.

The South Carolina societies in the mid-1880's established an annual inter-society debate. In 1886,

107 The Crimson-White, IV (May 11, 1897), 2. In 1898 it is recorded that "The enterprising President of our Society [Philomathig] brought Governor Taylor, of Tennessee, to Tuscaloosa... which increased the treasury." The Corolla, VI, 56. It would seem that the Philomathians were merely promoters, and the Governor not a guest speaker, but a public lecturer.

108 Commencement Programmes, 1888-1900 (Manuscripts, University of Georgia Library), e.g. "Champion Debate at 8:30 p.m., Saturday, July 7, 1888"; The Athens (Georgia) Chronicle, X (July 13, 1888), 2; July 10, 1889, July 11, 1890, 50c. The literary societies held a contest to select their representatives, e.g. in 1896 the Phi Kappa "Champion Debaters Contest was entered by thirteen and three were selected to meet the Demosthenians." The Pandora, I, 110.

109 The Georgian, II (November, 1897), 88.
plans were made for the Clariosophic to visit the Euphradian society on December 20 for a "joint debate," which was later deemed "highly successful." In 1887, the Euphradian society voted to "accept the Claris's challenge to debate in December," and thereafter such a debate was considered "the annual joint debate."

The Philamathic society of the University of Alabama endeavored to have one debate each year with some other campus group. In 1897, "the society had a joint debate with the Law Class, and succeeded in obtaining the decision." The following year they defeated the Erosophic society.

**Intercollegiate Activity.** The literary societies contributed to intercollegiate speaking, especially

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111 Euphradian minutes, November 12, 1887.

112 Brief reports were given by *The Collegian*, e.g., VI (November, 1887), 27; VII (November, 1888), 21; VII (January, 1889), 8; the Euphradian minutes, 1890-1900 dismissed the meeting as "annual joint debate held."


114 Ibid., VI, 53.
At the University of Georgia the first intercollegiate speaking was done in 1891 by a Demosthenian representing the institution at the first meeting of the Southern Oratorical Association in Nashville, where he placed second to the Vanderbilt representative. The following year, 1892, the Demosthenian and Phi Kappa societies both sent representatives to the contest. However, the Georgians'...
interest in this contest waned, and after 1893 there seems to be no evidence of their participation.\textsuperscript{119}

In 1896, the societies backed the university's entrance into the Georgia State Intercollegiate Oratorical Association\textsuperscript{120} by selecting four of their members to compete with two students chosen by the faculty for the honor of being the university representative.\textsuperscript{121} It was with difficulty that the association survived into the twentieth century.\textsuperscript{122}

\textsuperscript{119} The student magazine, The Georgia University Magazine, seemed to support the intercollegiate programs. Often references were made to such activity in other schools, e.g., "Intercollegiate debates are becoming popular. The University of Michigan has challenged Cornell to a joint debate to be held at Ann Arbor." "The success of the Yale-Harvard debate has led to a project for all Inter-Collegiate contests between the New England Colleges with the idea that the winner of the debate compete with the winners in the contest of the colleges of the West." (June, 1892, p. 292). "In the Colorado State Oratorical Contest held recently at Colorado Springs, Miss Gertrude Beggs of Denver University was one of the contestants" (May, 1892, p. 243).

\textsuperscript{120} For the history of this organization see The Atlanta Journal, October 16, 1896; The Georgian, I (November, 1896), 21 and II (October, 1897), 32.

\textsuperscript{121} The Red and Black, VII (September 29, 1900), 2.

\textsuperscript{122} In 1898 Mercer College was accused of using a "professional" as their representative. At the "Board Meeting of the S.I.O.A. on the 22nd of January 1897 the constitution was amended by a three to one vote not to allow professionals." The Georgian, III (October, 1898, and February, 1899), 98 and 22. "Professionals" were identified as "student preachers or others who spoke 'for gain'."
In 1898, the University of Georgia was represented at the Gulf States Intercollegiate Oratorical Association for the first time. The Georgia contestant was selected by the same procedure as employed for the State Oratorical Contest; the literary societies each nominated two members to speak against four others selected by the faculty.

The first intercollegiate debate occurred in 1897 when the University of Georgia met the University of North Carolina. The Georgia team was composed of one man from each of the literary societies. In 1898, Georgia debated Mercer and North Carolina and in 1899 only Mercer.

The literary societies of South Carolina College were among the first to consider intercollegiate debating. In 1897, the Euphradian secretary recorded that "It was

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123 This association had been formed in 1896 at the invitation of Tulane University and included the universities of Alabama, Georgia, and Mississippi. The first contest was held at New Orleans in 1897; Georgia was not represented. Gulf States Intercollegiate Oratorical Association, pamphlet (University of Alabama Library); The Pandora, XII, 168.

124 The Georgian, IV (October, 1899), 23.

125 The Pandora, X, 25; The Georgian, II (April, 1897), 21.

126 Although there is no indication that the literary societies still furnished the debaters, it is assumed the previous procedure was followed.
moved and seconded that a committee be appointed to suggest to the Clariosophic society the possibility of meeting us in joint assembly to consider challenging the Citadel to a public contest to consist of two debaters, an orator and two declaimers from each institution; however, the plan did not mature.

In 1890, the Euphradians received a letter from the University of the South "inviting the Societies to participate in an 'Intercollegiate Oratorical Contest.'" A committee was appointed to meet with the Clariosophic; however, the University of the South's literary society was assured that at least the "Euphradian Society will enter the contest." The two societies reached an agreement to meet in "joint contest to select the South Carolina College representative." This method seems to have been employed until 1898, when the societies decided to have a joint meeting and "elect their representative to the State Intercollegiate Oratorical Association."  

127 Euphradian minutes, December 11, 1887.
128 Euphradian minutes, November 19, 1890.
129 Ibid., April 18, 1891.
130 Ibid., May 7, 1898. At this time the Association was composed of "Virginia, Sewanee, Vanderbilt, South Carolina College, Tulane, Washington and Lee, Centre College, University of Texas, and University of Alabama." The Garnet and Black, I, 128.
The literary societies did not participate in intercollegiate programs at the University of Alabama until 1897, when the Gulf States Intercollegiate Oratorical Association was formed by Tulane. A "preliminary trial" was held under the auspices of the Erosophic and Philamathic societies on February 25 and

131 The first University of Alabama intercollegiate debate seems to have been an unofficial, Chautauqua-promoted, quadruple affair in 1896. Writing under the heading, "Alabama Intercollegiate Debate at the Talladega Chautauqua," in the university student paper a witness reported:

The detailed account was published at the time, and, indeed, I doubt if many of our students know the result of the debate at Talladega on the 8th of last July. Talladega is a strong Auburn and Greensboro town, and the University and Howard have very few friends there.

Nevertheless, we collected all the University men and their sympathizers together, and started the ball with a good 'Bear-o-ty yack.' The Auburn men pretty soon got together, and from then on, things were lively.

The arguments on both sides of the old question of the restriction of suffrage to educational and property qualifications, were splendid, and interest was at the highest until the close of the last speech. Mr. Tait of Auburn, and Mr. Wilkinson of Greensboro were on the affirmative, and Mr. Moseley, of the University, and Mr. Mynatt of Howard, were on the negative.

The decision of the judges was not announced until the afternoon session of the Chautauqua, when the successful side was presented with gold medals, and the losing side with handsome canes. . . ." The Crimson-White, IV (November 17, 1896), 2.

132 The Crimson-White, IV (January 26, 1897), 1, carries the story of the university's invitation to join with Georgia, Mississippi, and Tulane to form the association.
Mr. R. H. Powell was selected to represent the university.\textsuperscript{133} A contest to select the university representative seems to have been used for several years.\textsuperscript{134}

The Mississippi societies planned for their first intercollegiate debate to be held in 1896 by selecting three speakers to meet Tulane in April;\textsuperscript{135} unfortunately the debate did not materialize.\textsuperscript{136} Therefore, the Gulf States Oratorical League seems to be the only intercollegiate speaking organization which concerned the literary

\textsuperscript{133} \textit{Ibid.}, IV (February 23, 1897), 1. Mr. Powell's oration was entitled, "Government, A Reflex of the Individualism of a Nation." The first contest was won by Robert S. Vickers of Tulane speaking on, "The Solid South Dissolved." \textit{Ibid.}, IV (March 30, 1897), 3.

\textsuperscript{134} The student paper, the \textit{Crimson-White}, was well aware of intercollegiate speaking activities on other campuses during the later 1890's; e.g., November 17, 1896, a paragraph described "Oratorical Contest at Add-Ran College, Waco, Texas"; June 21, 1897, editorial on the "breakup of the Southern Intercollegiate Oratorical Association" explains that Texas and Tulane are too far away from others and that Sewanee was "unhappy"; May 18, 1897, paragraphs on North Carolina-Georgia, and Michigan-Chicago debates.

\textsuperscript{135} \textit{Mississippi University Magazine}, XX (December, 1895), 21.

\textsuperscript{136} \textit{Ibid.}, XX (April, 1896), 33.
societies of the University of Mississippi. On January 1, 1897, a committee from the Phi Sigma society called on the Heraean Society and stated that Phi Sigma had agreed to go into the Gulf States Oratorical Association, consisting of Tulane and the University of Georgia. The contest is to be held at the University of Mississippi. The motion to join with Phi Sigma and sponsor the event passed. The contest was not held at Oxford, and the University of Alabama, rather than Georgia, was the third attendant, but "Mr. Maurice O. Fulton, University of Mississippi, gave an excellent address on 'The Government and the Citizen.'" The Mississippi contestants were selected by a "Contest Friday evening preceding Heraean contest for debaters."

137 Earlier, however, there was intercollegiate speaking sponsored by the university. "The Mississippi Inter-Collegiate Oratorical Association was organized at Crystal Spring, Mississippi, in August, 1896. The Association is composed of the State University, A. & M. College, Mississippi College and Millsaps College. The Association was organized for the purpose of promoting the cultivation of the art of oratory among the College men of the State, of bringing more closely together the educational institutions forming the organization and of promoting the general educational interests throughout Mississippi." M. S. Pittman, Orators and Orations (Privately published by Mississippi Intercollegiate Oratorical Association, 1907), introduction.

138 Heraean minutes, January 1, 1897.

139 The Crimson-White, IV (March 30, 1897), 3.

140 Catalogue of the University of Mississippi, 1899, p. 97.
Libraries. For decades the literary societies had been proud possessors of libraries; however, this feature of their activities regained but little importance after the Civil War, and declined or disappeared during the 1880-1900 era. In 1880, the Demosthenian and Phi Kappa societies of the University of Georgia discontinued their "Reading Rooms," but retained the checking-out service, which was not used extensively. Over the three-year period 1883-4, the Demosthenians averaged less than four books or magazines checked-out per member from their library of approximately five hundred volumes. In 1887, the

141 The Athens (Georgia) Weekly Banner, LXIV (January 13, 1880), 3.


H. W. Griggs - The States of the West, Mexico, Journey in the West Indies, Traveling Bachelor.


Librarian's Record, 1882-3-4, passim.

143 Ibid., list of approximately five hundred books in back. In 1860-1 the Demosthenians had owned "over 2700 volumes." University of Georgia Catalogue, 1860-1, p. 22.
Phi Kappa society listed twelve hundred books, but the members seldom used their library. The result was that "In 1891 the Societies, seeing the general carelessness shown in the maintenance and management of their libraries, with the consent of the Faculty, unreservedly donated all their records and books to the history department of the University." The history department in turn donated the society books and records to the university library in the 1920's.

The libraries of the literary societies of South Carolina College also declined. By 1885, the Euphradian library had less than six hundred volumes. Four years later the "official educational historian" of the state recorded the Clariosophic library as containing 1,250 volumes.

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144 Phi Kappa Librarian's Book, 1887-8. In 1860-1 the Phi Kappas had owned 2,500 volumes. Catalogue of the University of Georgia, 1860-1, p. 22.

145 "J. R. Broyles - Pickwick Papers Vol 1, 2, 3
P. S. Black and A. Broyles - none
J. J. Barges - Goldsmith Vol 1,
Lawrence - Boyd's Danti."

Ibid., pp. 1, 5, 10, 15.

146 The Pandora, XVI, 178.

147 Interview with William DeRenne, Assistant Librarian, University of Georgia, August, 1947.

148 Euphradian Library Catalogue, 1883-5.
volumes, but did not mention the existence of a Euphradian library. The Clariosophians drew books from their library in decreasing numbers during the era; in April, 1882, fifty-five books and magazines were borrowed; in April, 1891, sixteen, and in April, 1899, six were used.

The University of Alabama literary society libraries were given official aid by the university when the 1885-6 Catalogue commented, "An appeal is made to the Alumni and other friends of the University to aid in enlarging the Libraries of the Societies. Many books have already been added by purchase and donation." However, the libraries must not have grown greatly, for three years later it was considered news by the local paper when the two existing societies, Erosophic and Philomathic, purchased "new unabridged dictionaries."


150 Clariosophic Library Book, 1859-1911, dates as indicated.

151 University of Alabama Catalogue, 1885-6, p. 33.

Literary Magazines. As in previous decades the literary societies continued to permit their members to edit student publications. Many literary societies would elect the editors or permit the society to be named as a sponsor of student publications, but seldom was contact closer. In 1882 the Demosthenian society voted "to join with Phi Kappas and Publish [sic] a college journal." The magazine functioned smoothly until 1885, when, after repeated calls for funds, it disappeared. Twice more, in 1891-2 and 1895-6, revivals were attempted. The literary societies backed the magazine only in that their members were the editors and sometimes contributors. As a self-supporting unit, the publication seemed unable to survive.

The literary societies of South Carolina College also aided publications. At their meeting on February 24, 1883, the Euphradian society "moved to join the Clarion-sophie and edit a magazine." This magazine, called

153 Demosthenian minutes, October 14, 1882. This was the third revival of the Georgia University Magazine.
154 The Georgia University Magazine, III (October and November, 1884), 2 and 8; III (February, 1885), 1.
155 The Georgia University Magazine, I (November, 1891), 2; I (October, 1895); IV (February, 1898), 10.
156 Euphradian minutes, February 24, 1883.
The Collegian, was edited by joint officers from the two societies. In 1888, when the name changed to The University Carolinian, there was no change in the general policy.\footnote{157}

During the 1870's the societies of both Alabama and Mississippi had established magazines. The Alabama publication continued uninterrupted throughout the period. In the early 1880's the Mississippi University Magazine was discontinued. In 1887 it was revived again under the joint sponsorship of the Hermaean and Phi Sigma societies and survived the next decade, though with difficulty.\footnote{158}

\textbf{Society Finance.} Comparatively little information seems to be available concerning the finances of the literary societies during the era under consideration. The Phi Kappa society of the University of Georgia had by 1884 practically dropped fines as a means of support. The few fines imposed were not identified. A one-dollar "sustaining fee" seemed to be the primary source of

\footnote{157 \textit{The University Carolinian}, I (October, 1888), 14.}
\footnote{158 \textit{Hermaean} minutes, October 1, 1887.}
\footnote{159 "Last year's publication was a failure financially, the one of the year before a failure on general principles." \textit{The Mississippi University Magazine}, VI (November, 1893), 15.}
Now the Clariosophic society of South Carolina College supported itself is not clear; however, at the end of the school year 1882-3, the society's "permanent fund" showed a balance of $61.50. By April 18, 1887, this sum had grown to $74.20. In 1886 the student magazine reported that the Clariosophic society was considering "The formation of a second Scholarship," but no subsequent mention gives the outcome of the consideration. Evidently at least one scholarship was maintained by the society.

The Philomathic society of the University of Alabama sponsored a lecture by Governor Taylor of Tennessee in 1868 which "increased the funds in the treasury," while the Hermeans of the University of Mississippi appointed a "prosecuting attorney" to instigate proceedings against members who were in arrears to the society.

160 Phi Kappa Treasurer's Book, 1884, passim.
161 Clariosophic Permanent Fund Book, 1840-87.
162 The Collegian, V (November, 1886), 29.
163 In the early days it was the custom for one "beneficiary member" to be supported by the society. Perhaps the "scholarship" was an outgrowth of this practice.
164 The Corolla, VI, 56.
Although the literary societies were on the decline during the period 1880-1900, they were not without friends to encourage and to aid them. John Marshall Barker wrote:

> The open societies, devoted exclusively to literary work, [as opposed to the secret, social societies] need no justification. They are voluntary associations for general literary and forensic culture. Oratorical and literary accomplishments are a prerequisite to the highest success and usefulness. . . . For these and other reasons the literary societies should be encouraged, and students should consider it a privilege to become members of the same.

The societies received official encouragement from all the institutions where they existed; they were allotted rent-free rooms, heat, light, and other such physical aids.

The Trustees of the University of Georgia tried vainly to stimulate enthusiasm for the waning societies. Upon recommendation of the faculty they passed in 1892 a motion to the effect that "The Literary Societies are made compulsory from this time hence." This move proved

165 Harnsman minutes, January 3, 1888. The Treasurer reported a $26.25 balance with $20.00 due from members.


167 Minutes of the Board of Trustees of the University of Georgia, June, 1892.
"too strict, too unenforceable and was soon rescinded."\textsuperscript{168} The faculty also aided the societies "by allowing only these to try for Sophomore and Junior places who are in good standing in a society."\textsuperscript{169} The student publications frequently editorialized on the advantages and "great good" to be derived from participation in a literary society.\textsuperscript{170}

At South Carolina College, the societies were encouraged and advertised by the school catalogue,\textsuperscript{171} by the local paper,\textsuperscript{172} and by the student publications.\textsuperscript{173}

\begin{itemize}
\item[168] Clement A. Evans, "Georgia Papers" (Manuscripts, State Historical Society, Atlanta), no pages. Evans was a member of the Board, 1890-1904.
\item[169] \textit{The Pender}, X, 123.
\item[170] \textit{The Pender}, especially IX, 108; X, 123-4; \textit{The Georgia University Magazine}, I (December, 1882), 21; I (October and November, 1892) 21 and 8; II (April, 1897), 6; \textit{The Red and Black}, especially the year 1893-4.
\item[171] Catalogue of the South Carolina College, especially 1896-99, p. 72.
\item[172] "We are glad to learn that the time honored Literary Societies of South Carolina College have been revived and are in thorough working order." \textit{The Columbia (South Carolina) Daily Register}, VII (June 13, 1882), 4.

"There have been fine reports on the excellent work done this year by the literary societies. These splendid organizations should receive all our support." \textit{Ibid.}, XIII (July 4, 1888), 2.
\item[173] \textit{The University Carolinian}, II (June, 1890), 9; III (October and December, 1891), 4 and 15; X (October and March, 1898), 7 and 4; \textit{The Garnet and Black}, I, 122-125.
\end{itemize}
Place in Campus Life. The Alabama literary societies were backed and encouraged by the Trustees, faculty, and various publications. For decades they had been free of any type of faculty control; however, after the Philomathic society had been inactive for two years, Professor T. V. Palmer instigated a revival in 1897. From the reorganizational meeting on February 174 until the end of the school year, there were occasional reports of Philomathic meetings at which "Prof. Palmer was chairman" or "Prof. T. V. Palmer presided with his usual dignity." In 1898, the Erosophians reported "that for some time our Society has been sadly in need of a better furnished hall and we are glad to say that this long-felt want will soon be gratified. The Trustees of the University have appropriated a sum of money to be expended in furnishing our hall." Evidently the Philomathic hall also needed refurnishing for it, too, was included in the Trustees' gift. The university catalogue, as

174 The Corolla, V, 28.
175 The Crimson-White, IV (February 23, 1897), 2; IV (April 21, 1897), 2; "History of the Philomathic Literary Society" (Manuscript, University of Alabama Library), p. 4.
176 The Corolla, VI, 51.
177 Minutes of the Board of Trustees of the University of Alabama, January, 1898.
well as the student publications, told of the "fine influence" and "worthiness" of these organizations.\textsuperscript{178}

By 1891 new University of Mississippi enrollees were evidently assigned to one or the other of the literary societies, for the Heraean society "directed secretary to get list of the students assigned to the society and that they [the students] be held accountable for absences and neglects of duty."\textsuperscript{179} However, this regulation seems to have become obsolete, as had previous official attempts to aid the faltering societies.\textsuperscript{180} In 1894, the Trustees voted to require all students to join a group but the following year they "rescinded the action taken last session in making membership in Heraean or Phi Sigma Literary Society compulsory."\textsuperscript{181} Throughout the period the Mississippi University Magazine did its

\textsuperscript{178} Catalogues of the University of Alabama, 1885-6, 1889-90, 1896-7; The Alabama University Monthly, April, 1887, 1890; The Crimson-White, November 13, 1892; April 4, 1897; November 3, 1897.

\textsuperscript{179} Heraean minutes, October 10, 1891.

\textsuperscript{180} See Laws of the University of Mississippi, 1879 and Board of Trustees minutes, June 24, 1879 (Both Manuscripts in President's Office, University of Mississippi).

\textsuperscript{181} Minutes of the Board of Trustees of the University of Mississippi, June, 1894; June, 1895.
best through editorials and feature stories to generate interest in the societies. 182

In spite of all the encouragement and backing, the societies greatly declined during the era 1880-1900. Their regular membership dropped to a comparatively small percentage of the student body; honorary members were seldom elected; meetings were held spasmodically; debaters, orators, and other program features were erratic; guest speakers were heard less frequently; libraries did not regain their pre-war size or importance; society records were less well kept. The school publications indicate that the students were well aware of this decline. 183

182 The Mississippi University Magazine, May, 1888; March and November, 1890; November, 1894; November, 1896; January and April, 1898.

183 "There has been some talk during the last few years concerning the depreciation of the two college literary societies..." The Pandora, VII, 68.

"The history of Phi Kappa during the session (1895-6) is not - sad to relate - refulgent with brilliant achievement... our debates did not come up to the highest standard characteristic of them in the past. A few faithful have attended the meetings and have earnestly endeavored to infuse fresh spirit into the society, though we must say their efforts have not been crowned with success. The lethargy hanging over the Society was fully recognized by the members..." The Pandora, IX, 110-111.

"During the last twenty years (1883-1903) Phi Kappa Society was almost at a standstill and three years (1894-97) passed during which time she had thirty meetings." The Pandora, 1903, 162. (Year rather than volume used because of a mis-numbering of volumes between 1899 and 1901).

"In the past the University of Alabama has been
It would seem that everyone encouraged and backed the literary societies except the students. The causes for the decline were a combination of many factors. They were no longer the only extra-curricular activity; they now had to compete for the attention and time of the students, for they no longer held a monopoly.

famous for her literary societies. In her society halls eloquent speeches which evoke storms of applause from the students have fallen from boyish lips. For the last year or two there has not been as much interest manifested in societies of this kind." The Crimson-White, IV, (November 3, 1896), 3.

"Shall we have Literary Societies or not? That is the question. It must be answered or it will soon speak for itself. We have done all we could to reanimate the life which we have for some time seen slowly ebbing away. We have talked, written, pleaded, but all, seemingly, to no purpose. With our hand upon its pulse, so to speak, we have felt the sinking, weakening throb, which has almost subsided." The Alabama University Monthly, XIV (April, 1887), 254.

"Kermaean's 42nd anniversary was celebrated on Friday, April 10th. As usual there was a ball that night therefore a goodly number were at the meeting." The Mississippi University Magazine, V (April, 1891), 23.

The increasing importance and popularity of the social fraternities, many of which at first encouraged practice in speaking, was a factor. Judge J. H. Hudson of South Carolina assigned the decline to "The Greek letter fraternities which ate the life out of the grand old Literary Societies, giving nothing in return but vicious social distinctions and extravagances." A. L. Hull writes, "It has been denied that this [decline] was due to the Greek letter fraternities. Possibly, it was not, but it is a coincidence that as one increased, the other decreased." Various student editors also commented that the fraternities were absorbing student interest; however, not all condemned this development.

185 J. H. Hudson, Centennial Address, 1905 (Manuscript, South Caroliniana Library).

186 Hull, op. cit., p. 127.

187 The Pandora (VII, 68) to a large extent attributes "the falling off of the literary societies to the 'evil influence' of the fraternities," and goes ahead to question how "evil the influence." The Mississippi University Magazine, I (April, 1893), 24, says, "The following fraternities . . . are flourishing, to the detriment of the literary societies." Also see: The University Carolinian, III (October, 1891), 4; X (October and March, 1898), 7 and 4; The Crimson-White, IV (February 23, 1897), 2; IV (April 28, 1897), 3; The Red and Black, I (April 19, 1893), 3; II (October 16, 1894), 2. Potter, op. cit., intimates that the Greek letter fraternities did much to hasten the end of the literary societies at Princeton, Yale, Columbia, p. 91-2.
By the mid 1890's, athletics were an established intercollegiate activity. Football, baseball, and later basketball, track, and minor sports "provided the opportunity for energy expansion and the intellectual stimulation offered in the literary societies was considered pale."\textsuperscript{188} John Marshall Barker surveyed the college world and its activities in the 1890's and seriously questioned the state of athletics. He concluded that "Foot-ball and base-ball have gained an undue prominence in many colleges."\textsuperscript{189} The magazines of the schools also pointed out this upsurge of athletic popularity: "As may be seen elsewhere, the athletic fervor has possession of the boys. Of course, great physical good will result, but ... what is the good resulting"; "The student attendance and spirit at the last two football games was the highest we have ever seen"; "The stress given athletics to the detriment of other school activities is ... bad."\textsuperscript{190}

\textsuperscript{188} "History of the Philomathic Society."


\textsuperscript{190} \textit{The Mississippi University Magazine}, VII (November, 1893), 32; \textit{The University Carolinian}, VII (April, 1896); \textit{The Georgia University Magazine}, I (April, 1892).
The lack of interest in the literary societies was perhaps also caused by the fact that "The natural trend of education at the present day is more towards the cultivation of the exact sciences in connection with the scientific languages, than towards the improvement of oratorical powers."191

Another factor was that interest in the written word grew rapidly. The Alabama University Magazine was in existence at the beginning of the period and was joined by three revivals of the Georgia University Magazine, one of the Mississippi University Magazine, and two of the Collegian, which later became the University Carolinian. Two of the institutions saw student-published newspapers develop: Alabama's Crimson-White and Georgia's The Red and Black. Student-published yearbooks appeared in all four institutions: The Pandora (University of Georgia, 1886), The Corolla (University of Alabama, 1893), The Ole Miss (University of Mississippi, 1897), and The Garnet and Black (South Carolina College, 1899).

The development of better transportation facilities undoubtedly contributed to the decreasing popularity of the literary societies. In the early days a trip from the

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191 Catalogue of the University of Georgia, 1892, p. 69.
The University was an undertaking that might take days, but by the 1880's and 1890's not only the railway but the highway systems permitted the students to be far less restricted. No longer were they forced to rely upon self-created amusements; Athens was less than three hours from Atlanta; Birmingham and Memphis were closer to Tuscaloosa and Oxford.

The above-mentioned factors have been external influences that contributed to the decline of the literary societies; there were also internal causes of decay. The strict attendance required by some literary societies tended perhaps to have an adverse effect. In 1882, the Euphradian society of South Carolina College awarded their senior members "voluntary attendance," which seemed to


193 The Athens Banner Herald, VII (June 24, 1886), 3.

194 Dewperswate (op. cit., Chapter I) suggests that the coming intercollegiate debating was a main reason for the decline of the literary societies at the State University of Iowa. Olson, op. cit., passim, implies that that occurred to some extent at the University of Nebraska. However, at the state universities of the South under consideration the rise of intercollegiate debating followed the decline of the literary societies and was only a very minor activity by the end of the period. Thus its effect must have been slight.
have been appreciated. "The tedium of a literary society routine is exhausting to one who has heard it over and over ... they grow tired of such a monotonous strain and the only way to keep interest up is to allow them the privilege of withdrawing for a moment to recover." 195

In 1887, when the society declined to give the seniors voluntary attendance, the feeling was one of resentment. 196

The Phi Kappas of the University of Georgia expressed hope that their new constitution in 1896, which revised the "strict fines for misbehaviour and absence," would aid in restoring "interest in the Society." 197

The influence of "factions" and "politics" seem to have been felt. The Alabama student newspaper editorially regretted that any influences "other than those of the quality of the speaker" should affect the sophomore awards, 198 while the Mississippi University Magazine commented caustically on the Heraean "near riot," when their contestant lost and suggested it was "arranged." 199

195 The Collegian, I (October, 1882), 19.
196 Ibid., VI (October, 1887), 14.
197 The Pandora, IX, p. 111.
198 The Crimson-White, II (June 2, 1894), 3.
199 The Mississippi University Magazine, XI (March, 1897), 41.
Thus the decline cannot be limited to a single cause. Many factors present overlapped and augmented each other. From these interwoven influences came the death knell of the once all-important literary societies.

**Debate Topics**

During the period 1880-1900 the literary societies became more and more lax in their recorded minutes. Those minutes which do exist are many times incomplete, ill-kept, and illegible. From the meager sources available, the topics used for debate seem to follow the same pattern as heretofore. The students showed interest in a myriad of subjects, but there was a shift of emphasis.

In the realm of international affairs two phases were discussed. The South had for decades been conscious of the tariff question. The tariff question became again, as it had been for decades already, a potent

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political question in the 1880's and 1890's. 201 In February, 1880, the Demosthenians of the University of Georgia decided that "The protective tariff should not be abolished." 202 In the 1890's they again discussed the question, with the decisions going against the high tariff: "Is the present tariff against other nations too high" (affirmative); "Should the tariff laws be repealed" (affirmative); "President Cleveland should call an extra session of Congress to discuss Tariff Reform"; "The United States should have a tariff for revenue only." 203 Other societies also discussed this phase of southern thinking: "The United States should have a protective tariff"; "There should be a protective tariff.

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201 The high tariffs imposed to finance the Civil War were still in existence and were bringing in "an average about $100,000,000 more revenue each year than the government needed." Hicks, op. cit., p. 208. President Cleveland had made a strenuous effort to lower the tariffs, but the Republicans, backed by big business, defeated him in the presidential election of 1888. Under Harrison the Republicans had small majorities in both the House of Representatives and the Senate; however, "Czar" Reed was able to hold the southerners and other Democrats in submission. Hicks, op. cit., Chapter IX; also John Spencer Bassett, A History of the United States (New York: The Macmillan Company, 1929), Chapter XXXIV.

202 Demosthenian minutes, February 7, 1880.

203 Ibid., October 11, 1890; May 10, 1891; December 3, 1892; January 14, 1893.
tariff"; "Free trade should be the policy of the United States." 204

Another phase of international relation was that of immigration. The "Exclusion Act of 1882" had taken care of the influx of Chinese; however, the question then spread to other nationalities. 205 The literary societies investigated the problem from many angles, such as "Foreign immigration should be prohibited in the United States"; "Aliens should not be allowed to own land in the United States"; "Immigration is detrimental to the United States"; "That immigration be restricted"; "Chinese immigration should be permanently prohibited"; "Foreign immigration be restricted." 206

During the era these societies seemed to be unusually interested in the government. 207 They discussed

204 Phi Kappa minutes, December 5, 1885; October 20, 1886; Euphradian minutes, February 18, 1899.

205 Krout, op. cit., II, Chapter III.

206 Demosthenian minutes, January 19, 1889; March 12, 1892; February 18, 1893; Euphradian minutes, February 11, 1899; Hermean minutes, October 1, 1892; Phi Kappa minutes, November 21, 1891.

207 The reason for this prominent interest was but a reflection of the upsurge of southern enthusiasm following the removal of the Federal troops. "Now true elections could be held." H. U. Faulkner, The American Political and Social History (3rd ed.; New York: F. S. Crofts Company, 1944), pp. 443-463.
various phases of voting and political parties. Like undergraduates of earlier days they compared America's Republic with other forms of government in such propositions as these: "A republican form of government is stronger than a monarchical"; "The Republican form of Government is more stable than a limited monarchy";

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208 Demosthenian minutes, June 7, 1884, and February 11, 1888, "Women should have the right to vote"; March 21, 1885, "There should be an educational qualification for voting"; March 19, 1887, "Should United States Senators be elected by popular vote of each state"; November 17, 1888, and December 5, 1891, "The President of the United States be elected by popular vote." Phi Kappa minutes, November 25, 1893, "Judges and Solicitor-generals should be elected by direct vote of the people"; The Mississippi University Magazine, XIV (March, 1890), 16, Hermæans debated, "There should be a property qualification for voters"; Hermæan minutes, October 15, 1892, "The judiciary should be elected."

209 Demosthenian minutes, March 4, 1882, "The representatives of a political party are in honor bound to vote with their party"; October 24, 1885, "There is a tendency in this country toward centralization in parties"; March 6, 1886, and November 28, 1893, "A representative should be governed by the will of his constituents and his party"; March 26, 1892, "The good of the country demands a third political party." Phi Kappa minutes, April 2, 1881, "Two political parties are beneficial to a nation." Clarificropic minutes, April 3, 1898, "A legislator should be bound to the will of constituents." Hermæan minutes, October 22, 1892, "The president should not be elected twice by the same party"; December 11, 1897, "Party nominations for Congress should be made by primary election instead of party conventions."

210 Demosthenian minutes, March 14, 1888; October 25, 1890; January 16, 1891; November 26, 1891; April 10, 1893; November 23, 1893 (not all wordings identical).

211 Phi Kappa minutes, November 20, 1886.
"The United States Republic is the greatest and most practical government." However, by 1896, the southerners had revolted against Cleveland, and Coxey's Army was proof of the hard times; thus the Demosthenian-Phi Kappa debate for the year was, "The signs of the times point to the Decline of our Republic."  

Debate topics involved other problems of the national government: "Should the United States be divided into three independent republics"; "The state, not the government, should decide in election disputes"; "The government should abolish the present jury system"; "The pardoning power of the executive is right"; "Internal revenue should be abolished"; "The Civil Service of the government is injurious"; "Only native citizens should be allowed to hold office"; "The government of the United States should annex Mexico"; "The coinage of silver should be stopped"; "The United States should maintain a large standing army"; "The national government should

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212 Heraean minutes, October 13, 1892.

213 The Pandora, IX, 111.

214 Demosthenian minutes, November 16, 1887; April 28, 1894; March 7, 1885, and November 29, 1890; April 4, 1885; April 27, 1886; February 6, 1887; April 23, 1887, and October 9, 1887; May 6, 1893.

215 Phi Kappa minutes, December 19, 1885.
appoint all judges"; "Trial by jury is best"; "The
government should authorize free and unlimited coinage
of silver"; "The government should not permit the Indian
lands being stolen."  

Subjects concerning the South in general appeared
which mirrored the southerner's feeling that his fate
was once again of his own making, a feeling that the
South as a section was progressing and could now advance
these ideas deemed right. Under these circumstances,

216 Euphradian minutes, February 4, 1899; May 18,
1899.

217 Hesmelian minutes, January 13, 1893; January 24,
1893; March 1, 1893.

218 By the 1880's and 1890's the southern states
were beginning to reorganize the constitutions which they
had accepted as necessities in the 1865-77 era. In 1890
Mississippi led the way with a new constitution, with
South Carolina, Georgia, and Alabama following in the same

219 Demostehian minutes, January 31, 1880, "Should
State's rights be maintained"; April 27, 1883, "The South
had a constitutional Right to secede"; November 20, 1886,
"The South has prospered more than the North since the
War"; Phi Kappa minutes, October 27, 1888, "The South has
prospered since the war"; November 19, 1891, "Would the
South prosper more if separate"; Hesmelian minutes, October
31, 1891, "The result of the late Civil War was an advan-
tage to the South."
it is not surprising that questions concerning the Negro were discussed more than previously. 220

The literary societies were also interested in state, university and local affairs. The University of Georgia groups argued "Is the State of Georgia more prosperous now than before the War"; "The Independence movement in Georgia is good"; "The Georgia poll tax should be abolished"; "Our convict system should be abolished"; "The present system of examinations of University of Georgia be abolished"; "The state of Georgia should grant no divorces except according to the Mosaic law"; "The legislature of Georgia should accept the Confederate Veterans' Home"; 221 "The dispensary in Athens should be

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220 Demoethanian minutes, March 19, 1881, "The Negro has been benefited by his freedom"; May 26, 1882, "The Negro should be allowed the rights of citizenship"; March 29, 1890, October 6, 1892, and May 10, 1893, "The Negroes in the South should be colonized." Phi Kappa minutes, October 15, 1884, "The Negro should be educated"; September 21, 1885, "Is the South better off for the Negro"; October 3, 1891, "The Negroes are more of a burden than a benefit to the South"; October 16, 1897, "The Negro element is detrimental to the South." Clariosophic minutes, February 14, 1891, "The Indian has more grounds for complaint than the Negro"; April 10, 1897, "The Negro was well treated /in ante-bellum South/." Hermesian minutes, October 24, 1891, "The Negro should be disfranchised"; December 6, 1897, "The slave was detrimental."

221 Demoethanian minutes, February 26, 1881; January 28, 1882; April 15, 1882; April 29, 1882, and January 15, 1887; November 2, 1889; October 18, 1890; October 10, 1891.
abolished"; "The Bush Anti-Barroom bill before the legislature be passed"; "Georgia benefited from the late floods"; "The State should build more roads." 222 Other literary societies debated topics pertaining to their local interests, but in lesser numbers than did the Georgians. 223

Historical topics which continued to be discussed by the literary societies included such diverse subjects as colonial America, 224 ancient times, 225 Napoleon, 226

222 Phi Kappa minutes, November 21, 1891; November 23, 1895; March 8, 1897; June 18, 1897.

223 Clariosophic minutes, January 10, 1891, "Should South Carolina have more manufacturing"; May 4, 1891, "Is the Governor adequate"; May 18, 1891, "Is the State criminal code to be changed." The Corella, VII, 77, quotes the Kent Club debate in 1899 as "A constitutional convention should be called in Alabama." Hermean minutes, September 24, 1892, "The legislature of Mississippi should have made an appropriation for the Columbian Exhibition"; December 14, 1893, "Is Mississippi prosperous."

224 Demosthenian minutes, March 20, 1880, "The colonies were justifiable in withdrawing from the mother country."

225 Demosthenian minutes, February 24, 1883, "Brutus was actuated by patriotic principles"; March 17, 1888, "Ancient patriotism was the greatest"; April 21, 1888, "Ancient oratory was superior to all others"; February 9, 1894, "Brutus was a traitor to Rome."

226 Ibid., February 27, 1892, "The punishment of Napoleon was for the good of France." Phi Kappa minutes, November 27, 1886, "The career of Napoleon was the cause of more good than evil"; September 16, 1893, "Napoleon was greater than Washington." Euphradian minutes, April 4,
and others. 227 One of the few passages from a debate was preserved by The Mississippi University Magazine when they commented in November, 1890, that:

Phi Sigma had a rousing debate on the 18th (of November, 1890). We caught the following from McMechern's peroration. "Again, Mr. President, we claim that this President should not have been impeached. Give us the decision and continue to allow the balmy breeze from our Mexican Gulf to ring the bluebells, and salt the buttercups that luxuriate over the unimpeached bones of Andrew Jackson as they peacefully rest in their narrow bed amid the eternal rocks and evergreen pines of his native home in Tennessee." 228

As in the past, religion continued to be considered. However, religion in general was not considered as much as

1882, "Which was the greater, O. Cromwell or Napoleon."
Hermesian minutes, December 4, 1897, "The result of the Revolution of Europe was due more to the spirit of the times than the genius of Napoleon"; December 11, 1897, "Napoleon was a greater general than Grant."

227 Hermesian minutes, October 23, 1880, "The maritime discoveries of the fifteenth Century did more to advance civilization than the inventions of the eighteenth and nineteenth century"; March 24, 1883, "The Crusades were beneficial to civilization and progress"; February 24, 1894, "The effects of the French Revolution were more derogatory than good." Euphradian minutes, February 25, 1882, "Which was the worst monarch, Richard II or Charles II." Hermesian minutes, October 20, 1892, "The war of 1776 was just"; December 11, 1897, "Is history more important to study than Latin."

228 The Mississippi University Magazine, XIV (November, 1890), 28.
was one specific group, the Mormons.\textsuperscript{229} The Mormons had long been a subject of interest to the adventurous minded and during this period the Utah Territory's possible statehood made Mormonism a political issue.\textsuperscript{230} The Demosthenians of the University of Georgia seemed, from the wording of their debate topics, to favor the westerners. They discussed the subject, "Utah with all its existing institutions should be admitted into the Union as a state," and "The United States should not be allowed to prohibit Mormonism."\textsuperscript{231}

Although the literary societies of the state universities of Georgia, South Carolina, Alabama, and Mississippi discussed the theoretical, unanswerable type of questions,\textsuperscript{232} they seemed more conscious of the changing

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\item \textsuperscript{229} Typical general religious discussions were: "A religious couple will not divorce"; "Religion has more influence on the prosperity of a country than its form of government"; "The Christian ministry has done more to advance civilization than statesmanship." Demosthenian minutes, March 4, 1889; November 1, 1884; Phi Kappa minutes, May 24, 1897.
\item \textsuperscript{230} Utah became a state in 1896.
\item \textsuperscript{231} Demosthenian minutes, May 15, 1882; February 14, 1885.
\item \textsuperscript{232} Demosthenian minutes, February 14, 1880, "Are the pleasures of hope superior to those of memory"; October 30, 1880, "The pen is mightier than the sword"; February 23, 1889, "Fictitious writings are more beneficial than injurious"; November 25, 1893, "Painting is a greater art
social and economic conditions. The labor movement was discussed in such topics as, "Labor unions do more harm than good"; "Labor Unions are injurious to the United States"; "Congress should make a law to settle difficulties between labor and capital by establishing a board of arbitration"; "The wage system is destined to be replaced by some other form of labor organization"; "The labor unions are beneficial to the United States." Although the history of socialism in the United States dates from the forming of Marx's First International in 1864, the Socialists attracted little attention in the closing years of the nineteenth century. However, 

..." The Crimson-White, IV (February 23, 1897), 1, reported the Philomathians of the University of Alabama as debating, "That hope of reward is a greater incentive to action than the fear of punishment."

233 This was the period of great labor reforms and labor movements. Dissatisfaction with the Knights of Labor resulted in the formation in 1881 of the Federation of Organized Trades and Labor Unions, which became known five years later as the American Federation of Labor. Krout, op. cit., II, Chapter VI; Faulkner, op. cit., pp. 406-410.

234 Demosthenian minutes, April 17, 1886; October 30, 1886; November 6, 1886. Clariosophic minutes, April 10, 1897; May 3, 1897.

235 The Socialist Labor party was established in 1876 and Eugene V. Debs' Social Democratic party in 1897. For a more complete discussion of the "progressive" and socialistic movement see A. M. Schlesinger, Political and Social Growth of the American People (New York: The Macmillan Company, 1941), Chapter XXI.
some of the discussion topics chosen by the literary societies reveal that they were conscious of possible greater governmental control and responsibility for the general welfare. Even the welfare of the farmer was considered in the following questions: "The government should encourage farming interests rather than manufacturing; "Diversified farming has more advantages than

236 Demosthenian minutes, March 19, 1892, "It is to the best interest of citizens that the government own and furnish all public necessities as lights, gas, water"; April 9, 1891, and October 14, 1893, "The gov't should own the railroads"; also discussed by the Clarososophian society on April 24, 1897. (This issue of the railroads was perhaps not so much socialism as a reaction to the practices of speculative promotion, security manipulations, stock-watering, political corruption, unfair rate pools, and rebates. Professor Krout of Columbia University points out that through this era minor political parties were demanding governmental ownership of the railroads. Krout, op. cit., II, Chapter IV). October 18, 1892, "The Sherman [anti-trust] act should be a step to national control or ownership"; also debated by the Clarosophians on October 20, 1891, and March 6, 1892. The Hermesian minutes, December 18, 1897, "The United States government should own and operate the telegraph lines."

237 This period 1880-1900 was an era when the farmers were beginning to organize: the Grange movement, the Farmer's Union, Agricultural Wheel, National Farmers' Alliance, Farmers' Industrial Union. Krout, op. cit., II, 64. The influence of the agricultural and technical colleges were also being felt, for Alabama Polytechnic Institute had been established in 1872, Mississippi A & M in 1878, Georgia School of Technology in 1885, and Clemson College in 1889.
specialised. 238

The undergraduate southerners were aware of the growth of education, both at the local and the national level. At the University of Georgia such local problems as "Co-education should be established at the University of Georgia"; "Football as played here last season is more brutalizing than educating"; "A high-grade female college be established in Georgia"; "Georgia should adopt a free and compulsory system of education," 239 were discussed as well as more basic and broader educational questions. 240 Other societies, too, show similar interest

238 Clariethephic minutes, April 17, 1897; Hermean minutes, October 9, 1891. The Morrill Act and philanthropists enabled many new colleges to be established and the student population in secondary schools increased "between 1870 and 1900 from 6,900,000 to 15,500,000." Nichols and Nichols, Growth of American Democracy (New York: Appleton-Century, 1939), Chapter XXVI, especially pp. 462-5; Knight, op. cit.

239 Demosthenian minutes, April 25, 1891, and January 13, 1894. Phi Kappa minutes, October 27, 1888, and November 25, 1893.

240 Demosthenian minutes, February 5, 1881, "The study of mathematics is less beneficial than the study of the 'classics'"; February 28, 1885, "The United States should educate the masses"; March 24, 1889, "The government should counsel parents to give their children a common school education"; October 12, 1889, "The Legislature should make sufficient appropriation for the establishment of a Branch College in each congressional district"; "Public school be compulsory." Phi Kappa minutes, November 23, 1895, "There should be educational requirements"; October 16, 1897, "Education exerts greater influence than Money."
in education: "Ought a college education be preparatory to the practice of some profession or to be the training of the mind without regard to any particular calling"; "South Carolina should establish an Industrial school for women"; "The public school system of South Carolina has been beneficial to the state"; "Money obtained by taxation for sustaining public schools be divided equally between the whites and blacks"; "Athletics should form a part of every system of education." 

During the period 1880-1900, the literary societies seemed to be more interested in their government, both local and national, than ever before. The Negro question, particularly with reference to education, was discussed. Other topics considered were international in scope, religion, philosophy, women. As usual, there were subjects considered which did not fit into any of the more

241 Claricsophic minutes, January 10, 1891.

242 Erosophic minutes, April 11, 1891; May 2, 1891; May 9, 1891; October 3, 1891.
Occasionally there were flippant discussions, but as a whole those that were recorded and have been preserved are serious, thus indicating that the literary societies, when and if they met, were still serious undergraduates endeavoring not only to obtain proficiency in speaking, but also to understand the problems of their era.

243 Such subjects were: Demosthenian minutes, October 15, 1881, "Any attempt upon the life of the president should be capitaly punished"; December 10, 1887, "The execution of the Chicago anarchists were justifiable"; March 10, 1888, "Ridicule is more effective than serious argument in producing reform"; September 7, 1890, "Passage of the sub-treasury bill would be beneficial"; October 17, 1891, "Open barrooms are preferred to the dispensary system"; October 29, 1892, "Three judges elected for a term of good behavior would be preferable to the present Jury system"; February 25, 1893, "The stage has a degrading influence"; April 1, 1893, "Intemperance is the source of more crime and misery than ignorance"; December 9, 1893, "Political assassination is under certain circumstances justifiable"; September 29, 1894, "Japan was justified in making war against China"; Phi Kappa minutes, December 12, 1885, "The conquest of America was unjust"; March 9, 1887, "Man makes his fate." Clarionic minutes, April 13, 1889, "Ought lotteries be allowed by law"; January 17, 1891, "City life is more advantageous than country." Euphradian minutes, October 10, 1891, "All punishment should be reformatory"; October 24, 1891, "Poverty is more productive of crime than wealth." Philomathie society (reported by The Crimson-White, IV (February 16, 1897), 2), "Environment rather than genius makes the man." Hermæan minutes, October 8, 1892, "The death penalty for crimes should be abolished"; January 14, 1893, "Shakespeare was the greatest writer."

244 Demosthenian minutes, May 4, 1893, "Yes is better than no"; Hermæan minutes, November 27, 1897, "Bachelors more than 30 years of age should be taxed for support of maiden ladies more than 30 years old."
Conclusions

The four state universities of the lower South under consideration gave to their literary societies from 1880 to 1900 a stabilized and permanent environment in which to exist. They not only encouraged extra-curricular speech activities; they continued to introduce speech education into their curricula even to the extent of one department of "Elocution." Further, they permitted the growth of intercollegiate forensic activities.

For the first time the dominant position of the original literary societies was seriously challenged, especially at the universities of Alabama and Mississippi, where new forensic organizations appeared. Some were true literary societies; others were more specific groups, such as law clubs, where speaking was but one phase of their programs. Most of the new societies were short-lived.

After having been severely affected by the war and reconstruction, the membership, both regular and honorary, was never able to regain its former high position. The regular membership of the organizations for the first time fell and generally remained below fifty percent of the student enrollment. The election of honorary members continued the decline which had started during the previous two decades, until it was suspended except for rare occasions.
A large number of offices and frequent elections were two features utilized by the societies in the attempt to interest undergraduates. There were few original or completely new offices added; generally offices familiar from past decades were employed to enlarge the groups' governing bodies: e.g., one group elected twelve officers five times each year, thus giving a considerable number of their members a chance to secure "additional honors."

The order of business continued as before to be carefully outlined in constitutions but generally not followed in actual meetings. The normal activities of debates, orations, and declamations were joined by such lesser used features as an opening prayer and parliamentary drill. However, the debate or discussion remained the most popular and most important section of the program.

Departure from the once standard pattern of debate had begun during the preceding era; the last two decades of the century saw a continuation and an even further deviation. A varying number of debaters was tried; many times no effort was made to keep a balance of affirmative and negative speakers; some performances were prepared, but the majority were evidently impromptu; the decision when given was awarded on skill of debating; there were
public debates, both inter- and intra-society. In general, the debating seems to have degenerated a great deal in value and training during this era.

Minor speaking activities changed comparatively little. Orations and declamations were retained and interest was generated by means of society and university prizes. These included intra- and inter-society, collegiate and intercollegiate honors, for during this time occurred the rise of intercollegiate forensic activities in the universities of Georgia, South Carolina, Alabama, and Mississippi. Several intercollegiate oratorical associations became prominent, while intercollegiate debates were becoming fixed features of the undergraduate extra-curricular program.

Other activities of the societies waned. Guest speakers were seldom heard, a student congress was proposed though not realized, libraries became minor if not extinct, the student publications might carry masthead acknowledgement to the literary society but were actually autonomous, and society finances were at a low ebb.

The southern undergraduates were, as usual, interested in a variety of topics, as was exemplified by their debate subjects. International relations were discussed, with the tariff question and the problem of immigration most popular. The national government was considered in
many phases: the voting procedure; political parties, the value of a republic; the comparative worth of other forms of government, the organization and authority, the future. The topics discussed relating to the South displayed a consciousness of post-reconstruction freedom; indeed, as indicated by the great number of discussions, the societies seemed to have most interest in their own local, state, and regional problems. History, especially of colonial America, ancient times, and Napoleon, and religious topics remained popular, as they had been for decades. Theoretical and philosophical questions continued to be present; however, the societies seemed to be even more interested in the changing economic and social conditions which occurred during the last two decades of the century: the labor movements; socialism, to the extent of greater governmental control and responsibility of the general welfare; the problems of the farmer. Education as a local and national problem was considered more than in preceding years. As a whole, the debate topics available indicate a wide interest, with greatest attention, however, focused upon current problems of the day in the realm of government, regional, and sociological problem.

The period 1860-1900 was one of general decline of the literary organizations in spite of all encouragement
and aid: from the university officials, who in some cases even passed regulations requiring student membership; from the school and student publications, which editorialized in their behalf; from alumni and other sources. The causes for this decline came from both external and internal forces. Externally, the societies now had to compete for student interest with the secret fraternities, the athletic activities of football, baseball, and other sports; the student publications; also better transportation facilities made available other attractions in nearby cities. Internally, the societies sometimes tended to be strict disciplinarians; "politics" developed, and programs were ill planned. During the preceding two decades the societies' decline was due to the causes of war and its aftermath, but a combination of other factors caused the '80's and '90's to be an era of even greater decline.
CHAPTER VII

IMPOTENCE

Organization and Activities of the Literary Societies

Introduction: During the twentieth century the state universities of Georgia, South Carolina, Alabama, and Mississippi offered to the literary societies sound backgrounds with increasing student enrollments.

As the old societies were declining, new literary societies were organized, flourished for a time, and then disappeared. Few of them left primary source materials such as minutes, roll books, treasurer reports. It is from secondary sources such as newspapers, university yearbooks, and other publications, or minutes of other societies, that the activities of these new groups are discerned.

At the University of Georgia faculty regulations restricted for many years any competition which might have arisen to challenge the Demosthenian and Phi Kappa literary societies. After such laws were forgotten, the powerful forces of tradition tended to stifle any thought.

1 South Carolina College became for the third time the University of South Carolina when Governor D. C. Heyward approved the Legislative Act on February 17, 1906. The institution has not changed names since. Edwin L. Green, A History of the University of South Carolina (Columbia: The State Company, 1916), p. 129.
of new societies. The only new organizations to arise were those sponsored by specialized groups; but these were not literary societies, although some utilized the name. The only literary society formed seems to have been the Pioneer Literary Society, an organization of women which evidently was founded in the late 1920's and disappeared in the 1930's.

At the University of South Carolina the Clariosophic and Euphradian societies went unchallenged until after 1900, when three literary societies for women appeared. The Alpha Kappa literary society, founded November 11, 1904, continued only three years. The other two, the Euphrasynen and Hyption, founded in 1924, did not

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2 Interview with Mr. William DeRenne and Dr. E. Morton Coulter, August, 1947.

3 For example, the Georgia Law Debating Society, The Red and Black, X (April 4, 1903), 6; the Jefferson Law Debating Society, The Red and Black, XXV (October 6, 1906), 5; the Agriculture Literary Society or Debating club, whose function was "to have discussions on agriculture and other subjects," The Pandora, 1913; the Agricultural Debating Council, The Pandora, 1922.

4 Demosthenian minutes, 1925-30; 1930-35, passim, especially October 11, 1928; January 29, 1929; May 20, 1929; February 22, 1933. The Kappa minutes, 1931-33, passim, especially January 18, 1932, and April 15, 1936.

5 The Garnet and Black, VII, 138.

6 Ibid., XXVII, 232 and 234.
adhere to the "formal" procedure characteristic of the men's groups. "The girls keep a minimum of records and meet only for the stimulation of intellectual banter." Following these practices the two organizations have continued until the present day.

At the University of Alabama after the turn of the century, several new literary societies appeared. The first seems to have been the Athenian literary society, which was listed in the 1907 student yearbook. Three years later, the Jefferson and the Palestra societies were organized; these two groups survived about a year. In the 1910 yearbook, the "Palestra Literary Society"

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7 The University Carolinian, XXXVII (October 6, 1925), 14.

8 The Corolla, XV.

9 The Forum, though listed in the yearbook as a literary society, was originally "composed of all those students of the University who desire to take part in debates whether or not they belonged to any debating society." The Corolla, XXII, p. 194. In 1914 the group was called "The University Forum" and in 1920 was descriptively called "The Law Forum, an organization composed of law students interested in debating." The Crimson-White, XXII (October 8, 1914), 1, and XXVIII, (October 7, 1920), 1.

10 The Crimson-White, XVII (March 11, 1909, and March 18, 1909), 2 and 2, XVIII (October 13, 1910, and November 5, 1910), 3 and 2; The Corolla, 1910.
was mentioned as a campus organization; the only other reference was in 1911, when it was listed as having sixteen members. During the school year 1912-13, the Shackelford Literary Society was established, but had disappeared by the time the Excelsior society was established in 1921. This latter organization, "founded by a small group of students who were thoroughly dissatisfied with the other two organizations, The Philomathic and Erosophic," continued until the 1940's. A literary society named the Peithonean "was organized in December, 1921;" its programs of "orations, debates, and discussions and cosmopolitan membership" seemed to qualify it as a true literary society; however, the following year neither the University Catalogue nor the yearbook indicates

11 *The Corolla*, XVIII and XIX. With this slight information it is not definitely established that these organizations, the Jefferson and Palestra, were true literary societies.


13 Tau Kappa Alpha, a national speech fraternity, was installed in 1914.


15 *Catalogue of the University of Alabama*, 1921-2, p. 29.
the presence of the Peithonians. The last of the new groups, the Euphian Literary Society, on the Alabama campus seems to have appeared in 1922, and to have existed less than ten years.

In 1904 the Mississippi women students organized the Parthenic literary society, which reached its greatest membership in 1906 and by 1910 had disappeared. In the late 1920's, the short-lived Philomathiian literary society was "a reorganization of the old Parthenic society."

Membership. An accurate count of the regular membership since 1900 is difficult, because the society records seldom reveal membership lists; other sources are open to question. Although it was not unusual for the student publications to editorialize in behalf of a declining or inactive society, the current yearbook might carry the names of a half hundred "members."

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16 The Corolla of 1922 listed a "Peithonian literary society"; that seems to be the only reference.

17 The Corolla, 1922 to 1930, especially 1923, p. 351.

18 The Ole Miss, 1904-1910, passim.

19 Ibid., 1927, 8, 9, passim.

20 The Pandora, XXXVII, XXXVIII, and The Red and Black, XL (November, 1934), passim; XLI (October 18 and 25, 1935), 3 and 2. The Corolla, XXX and The Crimson-white, XXI (October 7, 1923), 3; (October 21, 1923), 2; (May 26, 1924), 2.
records do indicate that the membership continued to represent a decreasing percentage of the total university enrollment; further, the attendance records show that a comparatively small percent of the members actually attended meetings.

Perhaps the Demoethenian society of the University of Georgia attained the largest enrollment, for in their initial meeting of 1919 they claimed one hundred ten new members, a greater number than the usual membership. How many old members there were is not indicated. 21 The Phi Kappa society in 1923 listed twenty-eight members, but lamented how few were "active." 22 During the 1930's and early 1940's, although both societies boasted of substantial numbers, the attendance continued to be low. The total society enrollment represented, however, even less than three percent of the university enrollment. 23

The membership of the South Carolina societies also presents an incomplete and disagreeing picture. Near the end of 1900 the secretary named ninety-six men

21 The Red and Black, XXV (September, 1919), 5.
22 Phi Kappa minutes, May 9, 1923.
23 In 1935 the membership count was: Demoethenians, 72, and Phi Kappas, 35; 1940, 143 and 89; 1944, 40 and 22; 1947, 163 and 82. The Pandora, passim.
as members of the Clariosophic society; however, in the
"official" Roll Book only forty-seven names were listed.
The same discrepancy appears in 1904 when one source gave
eighty-four; the other, fifty-four members. Both South
Carolina groups passed the one hundred mark during the
second decade, only to decrease in the 1920's. During
the 1930's and 1940's the societies remained between
fifty and one hundred members; however, only a small per-
centage of the members actually attended meetings. For
example, in 1939, when the Clariosophic membership list
included seventy-four names, one secretary noted,
"Large attendance this evening nearly thirty present." In
1942, when sixty-seven men were members, the average
attendance was approximately seventeen. Thus, by the

24 Clariosophic Minutes Book, 1900-09, pp. 8 and 9.
25 Clariosophic Roll Book, 1900.
26 Clariosophic Minutes Book, 1900-09, pp. 185-6; Roll Book, 1904.
27 The Clariosophic society grew from eighty-one
members in 1912 (Roll Book, 1912) to one hundred twenty-
five in 1920 (Recorder's Book, 1919-28), then dropped to
sixty-one in 1928 (Roll Book, 1928). The Euphradian
society reached one hundred five members in 1916 (Roll
Book, 1916), and dropped to seventy-nine by 1924 (Roll
Book, 1924).
28 Clariosophic Minute Book, 1939, pp. 2-6.
29 Clariosophic minutes, March 6, 1939.
30 Clariosophic minutes, 1941-2, passim, especially
those of April 31, 1942, where comment is made on atten-
dance.
beginning of the student exodus into World War II, less than two percent of the University of South Carolina students were affiliated with the Clariosophic society and less than one-fourth of those actually participated in the society activities.

A similar decreasing pattern is discernible at the University of Alabama. In the early years of the century, the membership averaged approximately seventy students or over twenty percent of the University enrollment.\(^{31}\) The history of the roll of the Shackelford society reveals a unique attempt to encourage membership. The society had reached a peak of forty-seven members in 1914; the next two years the group dropped first to thirty-seven, then to fourteen. However, by the end of the next year, 1917, the yearbook has the picture of fifty-seven members. This interest in Shackelford was stimulated by the admittance of women.\(^{32}\) The stimulation was short-lived, for the society disappeared after 1920.

The Erosophic, Euphian, and Excelsior literary societies

\(^{31}\) In 1901 there were thirty-two Philomathians and forty-one Erosophians; in 1902, 26 and 25; in 1903, 56 and 35. *The Corolla*, 1901-03, passim; *The Crimson-White*, X (October 7, 1902), 1, and XI (June 16, 1903), 3.

\(^{32}\) *The Corolla*, 1913-17. The Shackelford society was one of the few societies to admit co-eds.
each boasted of some thirty members in 1923.\textsuperscript{33} By 1928, the Philomathic had twenty-seven, the Erosophic twenty-eight, the Excelsior thirty, and the Euphian twenty-eight members. These students represented approximately five percent of the University enrollment, and by the beginning of World War II less than two percent of the students were affiliated with literary societies.\textsuperscript{34} During the war, the literary societies were inactive and have not as yet been reorganized.\textsuperscript{35}

The membership of the literary societies at the University of Mississippi also experienced the same decline during the years from 1900 to 1948. In 1907 approximately fifty percent of the student body were members of the Hermaean, Phi Sigma, or Parthenic societies.\textsuperscript{36} Three sample checks reveal the general decline

\textsuperscript{33} The Corolla, XXX. The Erosophians listed thirty members including women; the Euphians, thirty-two; the Excelsior, twenty-nine. pp. 347-351

\textsuperscript{34} Ibid., 1938, passim; 1941-2, passim. The Philomathic and the Excelsior were the only societies listed; they had thirty-five members each.

\textsuperscript{35} Interview with Dr. T. Earle Johnson, "Head Professor of Speech" University of Alabama; summer 1947, also 1948.

\textsuperscript{36} The Ole Miss, X, passim. The Phi Sigma listed seventy-nine, the Hermaean fifty-seven.
in interest. Members comprise the following percentages of the total student enrollment: 1917, twenty percent; 1927, fourteen percent; 1937, three percent.\(^{37}\) Hermæan and Phi Sigma both were disbanded during World II and have not reorganized.\(^{38}\)

After the turn of the century, the literary societies seem to have practically dropped the practice of electing honorary members, a trend evident since the close of the Civil War. There seems to be no indication that the University of Georgia or the University of Alabama literary societies elected anyone to honorary membership. In the fall of 1904,\(^{39}\) the Clariosophic society of the University of South Carolina elected Dr. C. E. Moore honorary member. Evidently they also elected Dr. Alphonso Smith of Charlottesville, Virginia, to honorary membership, for on January 18, 1912, he wrote the society, thanking them for that honor.\(^{40}\) The Euphradian

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\(^{37}\) ibid., XX, XXX, XL, passim. The actual enrollments were: 1917, Phi Sigma fifty-one, Hermæan fifty-six; 1927, ninety-eight and forty-four; 1937, eighteen and fifty-seven.

\(^{38}\) Phi Sigma did not function after 1944; Hermæan after 1945.

\(^{39}\) Clariosophic minutes, October 1, 1904.

\(^{40}\) Letter to "President, Clariosophic Literary Society," from Mr. Alphonso Smith, dated January 18, 1912 (Manuscript, South Carolinians Library, Columbia).
society also elected at least three honorary members. In 1905, the Alpha Kappas, the woman's society of the University of South Carolina, listed "ten members and two honorary members." The only other honorary member noted during the era was Mr. Roy John, elected in 1914 to the Phi Sigmas of the University of Mississippi.

**Officers.** The offices employed by the literary societies seem to have changed little since 1900. A new constitution by the Demosthenian society of the University of Georgia listed as offices a president, vice-president, secretary, treasurer, sergeant-at-arms, tribunal and parliamentarian, all of which had been members of the previous governing body of the society. By the early 1920's, both the Demosthenian and Phi Kappa societies were electing officers three times a year; but within that decade, both adopted the procedure of naming them only each semester.

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41 Euphradian minutes, May 1906. Secretary read letters from newly-elected honorary members, "Prof. Yates Snowden and C. W. Baine." January 4, 1919, "Mr. Hancock elected honorary member."


43 *The Ole Miss*, 1914.

44 Demosthenian Constitution and By-Laws, 1903, pp. 31-45.

45 *The Pandora*, 1922 and 1928; *The Red and Black*, XXXVI (October 3, 1928), 3.
The Euphradian society of the University of South Carolina elected a president, vice-president, literary critic, secretary, treasurer, censor, orderly critic, recorder, and *custos forum*, four times a year in the early 1900's.\(^\#\) A new constitution was drawn up in 1915, however, with only a slight change in the society offices. A "financial secretary" was added "to assist in making collections."\(^\#\#\) By 1931, the officers of the Clariosophic society were president, vice-president, literary critic, secretary, treasurer, recorder, reporter, sergeant-at-arms, two monitors.\(^\#\#\#\) By the beginning of World War II both societies had reduced their offices to a president, vice-president, secretary, treasurer, sergeant-at-arms, literary critic, and censor.\(^\#\#\#\#\)

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\(^\#\) Euphradian minutes, 1900-08, *passim.*, especially February 1, 1901, and April 5, 1901. The "literary critic" commented on all the speaking done in the society; the "orderly critic" was assigned "to time speakers and assist the censor." The "*custos forum*" was the doorkeeper. Euphradian Constitution, 1915, *passim*.

\(^\#\#\) Euphradian Constitution 1915, Article II, section 1.

\(^\#\#\#\) Clariosophic minutes, January 13, 1931. The only additions to the 1880-1900 offices were the reporter and the two monitors.

\(^\#\#\#\#\) Interview with Richard Anderson, James Petty, and other members of Clariosophic and Euphradian societies at University of South Carolina, summer, 1948.
The Broeophic Society at the University of Alabama elected only a president, vice-president, secretary and treasurer during 1902-03. The Broeophic group was reorganized in the early 1920's, and at that time eight officers were elected: president, vice-president, secretary, treasurer, sergeant-at-arms, publicity manager, parliamentarian, and forensic council. The Philomathic Society listed ten offices as their governing body at this time: president, vice-president, recording secretary, program secretary, parliamentarian, press agent, sergeant-at-arms, forensic council, and treasurer.

Order of Business. A study of the various literary society minutes available during the period 1900-1948 would indicate that there was no established order of business. However, as before, the societies did have, though seldom used, a set order. The Demosthenian Society of the University of Georgia had an elaborate and never-used order of business procedure given in their 1903 constitution: "(1) Call to order, (2) minutes read,

50 The Crimson-White, X (October 7, 1902), 2; X (January 11, 1903), 2.

51 The Corolla, XXX, 347. The "forensic council" was a representative from the society who acted with a committee on matters pertaining to intercollegiate debating.

52 Ibid., p. 345.
(3) election of members, (4) election of officers, 
(5) committee reports, (6) motions, propositions, 
(7) officers reports, (8) inauguration of officers, 
(9) freshman and sophomore declaimers, (10) junior and 
senior orators, (11) debate, (12) decision by president, 
(13) appointment of declaimers and orators, (14) announce-
ment of next question, (15) adjourn."53 The Phi Kappa 
society of the University of Georgia theoretically fol-
lowed this order: 
"(1) Call to order, (2) roll and
minutes, (3) oration, (4) declamation, reading, etc.,
(5) debate, (6) general discussion, (7) critics report,
(8) critic or president declare winner, (9) adjourned."54
In the fly leaf of their "Minute Book 1919-24," the 
society listed an identical order of business; however,
by 1931, the section on oration, declamations, readings,
"etc.," was no longer included.55

54 Phi Kappa minutes, November 13, 1912.
55 Phi Kappa Minute Book 1931-35, p. 2. Actually
the society seldom followed their regulations; a discus-
sion or debate was the most used order of business, the
"critic's report," awarding of decision, an oration or
declamation was rarely mentioned. The Demosthenians con-
ducted their meetings similarly. Demosthenian and Phi
Kappa minutes, passim.
The actual order of business employed by the literary societies of the University of South Carolina was similar to that of the Georgians; they, too, had long, detailed regulations however of which they occasionally reminded themselves but did not follow. The South Carolina societies did retain the orators, declaimers, and readers longer than any of the other societies. They also seemed to follow parliamentary procedure more closely and took great delight in getting the president lost in a maze of strict procedure. By the 1930's, the meetings degenerated to the extent that many minutes read: "No quorum, adjourned"; "Debaters all

56 A call to order, roll, minutes read, debate-discussion. Clariosophic minutes, 1900-1909, passim; Euphradian minutes 1908-11, passim.

57 Clariosophic society minutes, November 13, 1908, "The procedure to be followed is call to order, reading of minutes, election of members, appointment of committee to judge debates, two declaimers, reader, two orators, regular and impromptu debate, announcement of coming regular debate questions, adjournment."
Euphradian minutes, October 1, 1910, "This year meetings will be as stated by the By-laws: 'Call to order, roll, minutes, election of members, extemp. speaker, literary exercises (two readers, three declaimers, one orator, debate), appointments, reports, misc. business, last roll, adjourn.'"

58 Clariosophic minutes, passim, especially those of November 10, 1908, January 6 and 13, 1909; October 2 and 16, 1915. Euphradian minutes, October 8 and 22, 1910; November 14, 1910.
absent but one"; "No program arranged talked about war"; "Mr. Dreher and Mr. Hollseher argue, about what I don't know"; "A scuffle results in Mr. - trying to pitch 3 men out."59

At the University of Alabama, the Philomathic society seemed to be the strongest and most publicized group. In the fall of 1902 their programs regularly appeared in the student newspaper and normally included an essay, an oration, and a debate.60 In 1914, the secretaries began the utilization of the stereotyped phrase, "The society called to order by the president and led in prayer by the chaplain"; however, the prayer was dropped within a few years.61 Included in the meetings when needed, were committee reports, election of officers, and an occasional parliamentary drill. During the late 1920's and early 1930's attendance was so small that the programs many times were like the February 10, 1931, meeting: "Nine of the members [there were thirty-two] gathered in the lobby downstairs [in the Student Union building] and discussed current events for a short while.

59 Euphradian minutes, February 25, 1936; April 16, 1936; October 18, 1936; Claricasophic minutes, May 16, 1938; December 19, 1939.

60 The Crimson-White, X (October and November, 1902), passim.

61 Philomathic minutes, 1914-1919, passim., especially February 11, 1914; April 8, and 15, 1914; fall meetings, 1919.
As the president, Mr. Harrison, was not there, the vice-
president announced that since there was no particular 
business at hand there would be no meeting. In 1935 
at a reorganisational meeting, Mr. Woodrow Gilmore 
"pointed out that debating declined in the society in 
the year 1928-9; that the Philomathic met once every 
week until about 1930, when meetings became more irregu-
lar, later it became customary for the society to meet 
every other week and many times met without having any 
program."63

Although there seems to be no formal statement 
of order of business remaining for either the Hermean 
or Phi Sigma societies of the University of Mississippi, 
from those minutes available, their programs seemed to 
consist primarily of roll call, reading of minutes, and 
debate-discussion. Orations, declamations, and other 
forms of speaking evidently were not generally heard.64

Intra-society Activities. While the programs 
changed through the years, the debate remained the cen-
tral activity, but, it, too, presented a different

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62 Philomathic minutes, February 10, 1931.
63 Philomathic minutes, February 6, 1935.
64 Hermean minutes 1914-1929, passim. Minutes 
ill-kept and very spotty.
picture. The Demosthenean society of the University of Georgia set a policy in 1900 of using three speakers on each side of a debate; by the 1920's, they adopted the custom of having only two speakers. The Phi Kappa society announced in 1904 that impromptu debates with six debaters on each side had been used that year, but gradually the society shifted to extemporaneous debates with three versus three, and then to a two versus two clash.

The matter of debate decisions also changed. The Phi Kappas continued to use a "critic," either elected or assigned for each debate, until the 1930's, when they substituted a "supreme court of three," appointed by the president, whose duty was to "select the winning debate team."

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65 The Red and Black, VIII (October 6, 1900), 2.
66 Demosthenean minutes, 1925-30, passim.
67 The Pandora, 1904.
69 Ibid., 1914-15.
70 Phi Kappa minutes, 1909-13, passim; November 13, 1912, especially.
71 Ibid., October 3, 1932.
Both the Clariosophic and Euphradian societies of the University of South Carolina employed six speakers at the turn of the century, but reduced the number to four within the decade. The Clariosophic society experimented by having two debates at each meeting, one in which six debaters participated, the other, four. Because the latter proved more popular, they conducted the majority of their debates with four speakers thereafter. By 1910 the Euphradian society, following the example of the Clariosophians, used only four speakers. As had been done the preceding decades, these speakers were determined by presidential appointment.

The Philomathic society of the University of Alabama had four speakers in the debates from 1908 to 1920; a panel of three members acted as "judges." From

72 Clariosophic minutes, November 7, 14, 21, and 28, 1908.

73 Occasionally an impromptu debate would be held or a speaker would be absent (that is, May 6, 1909; November 17, 1909; March 6, 1910; March 27, 1910; May 15, 1910), but an even division of two affirmative and two negative speakers was the goal.

74 Euphradian minutes, 1908-11, passim.

75 Philomathic minutes 1908-1920, passim, especially December 4, 1908; March 12, 1909; February 11, 1914; November 19, 1919.
their incomplete minutes it seems that from 1920 to 1930's the two versus two procedure was retained; the debate decision, losing importance, was usually disregarded.

The Hermaean and Phi Sigma societies of the University of Mississippi varied the number of debaters in the early 1900's, but by 1908 the Hermaeans consistently had four speakers in each debate, and in November and December, 1911, the Phi Sigmas shifted from six to four. They, too, had the debates judged by three students.

By 1914 the few decisions rendered were given by the president. One explanation for this situation was, "Three good judges are hard to get, each votes for a friend."

During this period prizes available to the undergraduates increased for a while, then decreased. At the

76 Phi Sigma minutes, 1903-1907 and 1910-12, passim. They used both four and six debaters. Hermaean minutes 1900-1908. They, too, used four, six and sometimes an uneven number of debaters.

77 Hermaean minutes, 1907, 08, 09; The Mississippian, I (November 4, 11, 18, 1911), 6, 4, 1; (December 2, 1911), 1.

78 The Mississippian, I (October 20, 1911), 1; November 4 and 18, 1911), 6 and 4.

79 Hermaean minutes, April 18, 1914.
University of Georgia it was announced:

Trustees offer eight gold medals, four to each Literary Society, to be awarded as prizes for excellence in debating, under the following regulations: Each society, during the month of May shall conduct four debates, one for each of the college classes. The subjects for these debates are selected by the Faculty and at least six students must take part in each debate. 80

By the beginning of World War II, prizes were offered only to freshmen, sophomores, and juniors. Competition was limited to two speakers from each society. 81 At the University of South Carolina, the Roddy Debate Medal was awarded during the 1900-1948 period, 82 and for a time, 1905 to 1915 approximately, the societies themselves provided debaters' and declaimers' medals. 83 At the University of Alabama, the Philomathic society in 1909 appointed a committee "to draw up rules and regulations for the

80 Catalogue of the University of Georgia, 1899-1900, p. 98. It was also stipulated that "No student is allowed to appear at commencement either as a speaker or declaimer who is not a member in good and full standing of one of the Literary Societies." p. 97.

81 Interview with Bill Browns, president Demosthenian literary society, summer, 1947.

82 The Garnet and Black, II, 93. This award was given the winner of the annual Clariosophic-Euphradian debate.

83 Ibid., VII to XVII, passim; The University Collegian, XXVII (May 3, 1914).
awarding of an annual prize in oratory." However, the prize seems not to have materialized. The University continued for a while to offer a prize for the best oration given as part of the commencement program, with the entries open only to society members. At the University of Mississippi, the societies offered five prizes for speaking: two "elocution" medals for freshmen, one oratory medal for juniors, and two debate medals for seniors. By the early 1920's these prizes were no longer available.

Guest speakers had long been a feature of the literary society programs. During the previous twenty years, this custom decreased greatly, and by the twentieth century was no longer followed. At the University of Georgia and the University of Mississippi, the societies heard the last of the "Addresses before the Literary

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84 Philomathic minutes, May 5, 1909.
86 Catalogue of the University of Mississippi, 1899-1900, p. 23. The sophomores were not considered by societies because the University offered to them "two gold medals for excellence in elocution."
87 Ibid., 1923-4. Sophomore elocution medal was last awarded in 1906. Historical Catalogue, p. 303.
Societies" during the early 1900's. 88

**Inter-society Activities.** The literary societies continued the practice of having inter-society debates. In 1904, the Demoethenian and Phi Kappa societies of the University of Georgia had five inter-society clashes. 89 One of these was impromptu, for the following year the student yearbook commented, "The introduction of the impromptu debate between the societies on March 13, 1903, has created friendly rivalry that has done much in stimulating the members to do good and conscientious work for their respective societies." 90 After 1905, the societies occasionally held the annual inter-society debate in addition to their "championship" debate at commencement. 91 In addition to these "varsity" debates, the societies often held competitive exercises in other speaking events.

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88 *Commencement Program, University of Georgia, 1900, 1901, 1902, 1904. Commencement Exercises, University of Mississippi, 1900, 1902, 1903.*

89 *The Pandora, 1904, passim.*

90 *Ibid., 1905, p. 22.*

91 *The Red and Black, XII (May 16, 1905), 3; XXX (May 20 and 27, 1923), 2 and 2; The Pandora, 1937 (50th volume) "History of Literary Societies"; The Athens Banner Herald, LVIII (June 2, 1937), 2.*
These inter-society competitions were sometimes planned, sometimes impromptu. Two typical examples are: "Meeting called to order by President as two debaters were absent committee dispatched to invite Demosthenian over to debate"; "Meeting called to order. Committee from Demosthenian invited debate. Adjourned to Demosthenian hall." Both the Demosthenian and Phi Kappa societies held joint meetings with the Pioneer literary society, a woman's organization, during the 1920's and 1930's. Perhaps a more accurate description for these affairs was the phrase, "a joint meeting and party was held with the Pioneer girls." 

During the early 1900's inter-society clashes were held at the University of South Carolina; this type of program was ended however when the Euphradian Society "Moved and passed that inter-society contests be abolished

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92 In 1921-2 the Demosthenian and Phi Kappa societies planned and carried out five competitive events: the championship debate, junior oratory, impromptu speakers, sophomore debate, and freshman debate. The Pandora, 1922, n.s. 119.

93 Phi Kappa minutes, October 18, 1931, and May 3, 1933.

94 Phi Kappa minutes, April 15, 1936. Other joint meetings: January 6, 1928, October 14 and December 6, 1928; June 1 and November 3, 1929. The Demosthenians during 1930-34, averaged three such meetings per year.
for all time."\(^95\) The student magazine regretted the
decision, but editorialized that perhaps less friction
and more cooperation would result.\(^96\)

Inter-society debating at the University of Alabama
was initiated during this period by the Erosophic and
Philomathic when, after several trials, they "... agreed
to have a challenge debate between the societies every
six weeks."\(^97\) Only three such debates were held during
the school year 1903-04,\(^98\) and two years later the uni­
versity catalogue mentions only that "there may be an
inter-society debate."\(^99\)

The Hermaean and Phi Sigma societies of the Univer­
sity of Mississippi seemed to have had occasional inter­
society debates during the school year 1911-12; at least

\(^95\) Euphradian minutes, February 22, 1908.
\(^96\) *The University Collegian*, XX (March 8, 1908), 3.
\(^97\) *The Corolla*, XII, 110. The Philomathic society
debated the Kent Club (law) in 1900. *The Corolla*, VIII,
141.

\(^98\) November 20, 1903, "Party allegiance is prefer­
able to independent action in politics"; December 18, 1803,
"United States Senators should be elected by popular vote";
April 8, 1904, "Labor Unions are beneficial to the United
States." *The Crimson-White*, XI (November 22, 1903), 2;
(December 20, 1904), 2; (April 11, 1904), 2.

\(^99\) *Catalogue of the University of Alabama*, 1905,
"on Saturday nite, December 9, Phi Sigma and Heraasan societies will have their first inter-society debate of the season. This is the first of three debates during the session." 100 Such affairs seem to have been held spasmodically, but seldom more often than once a year. 101 The Phi Sigma society introduced a "Mock Legislature" at their meeting of January 22, 1915. Each member present "assumed himself to be the state senator from his home." 102 The PhiSigmas continued the "legislature" program and by 1921 both societies were joining in such "legislative meetings." 103 Unfortunately details are not given. Members of the faculty at that time were of the opinion that mock state legislative meetings were held once or twice a year for several years after World War I. 104

**Intercollegiate Activities.** The literary societies continued to aid to some extent and to be part of the intercollegiate speaking program during the earlier years

100 The Mississippian, I (November 4, 1911), 6.

101 The Mississippian, 1911-20, passim, especially December 10, 1911; January 19, 1912, February 3, 1915, October 9, 1915, April 16, 1919.

102 Ibid., IV (January 27, 1915), 1.

103 Phi Sigma minutes, May 16, 1921.

104 Interviews with Dr. Alfred Hume and Dean J. B. Campbell, Oxford, Mississippi, August, 1947.
of the present century. A complete division was made in most institutions. The University of Georgia continued as a member of the State Oratorical League until 1903. The representative was selected as previously by a contest of six men, two from each of the literary societies and two nominated by the "elocution teacher, Prof. Park." The University of Georgia student magazine and the literary societies backed an effort to establish an intercollegiate speech organization in 1903, but owing to the fact that North Carolina refused to enter the Intercollegiate Debating League which Georgia attempted to arrange between Sewanee, Vanderbilt, North Carolina, and Georgia, the League has been dissolved. For the next ten years, the elocution or public speaking teacher sponsored the two or three intercollegiate debates per year. By 1914, supervision of all intercollegiate speaking was given to the Debate Council, composed of three members from each of the literary societies and

105 The Georgia University Magazine, X (April 11, 1903), 6. Editorial lamenting that "intercollegiate oratorical contest is a thing of the past."

106 The Red and Black, VIII (September 29, 1900), 2; The Fandora, XIV, 148; XV, 160.

107 The Georgia University Magazine, X (April 11, 1903), 6.
three faculty members. In the 1920's, this body became a self perpetuating unit of debate and speech-minded students under faculty supervision. Thereby the literary societies lost contact completely with the intercollegiate program.

The literary societies of the Universities of Alabama and Mississippi early in the century lost touch with intercollegiate forensics. Alabama entered into intercollegiate forensic activity during the school year

108 The Red and Black, XXI (December 2, 1914), 1; The Georgia University Magazine, XXI (January 8, 1915), 7; The Pandora, XXVII.

109 The Pandora, XXVII to XLII, passim; The Georgia University Magazine, XXXIV (March 16, 1928), 10. Until the Debate Council assumed control, intercollegiate debates had at times been carried on by several campus organizations. For example in 1922 the "Ag Club Debaters" debated the University of Florida and Auburn.

110 In 1902 an effort was made to establish an Alabama State Intercollegiate Oratorical Contest. Reverend A. J. Monerief of Union Springs invited the literary societies of the colleges to send representatives to Montgomery to compete for a "handsome gold medal offered by Mr. W. S. Cox." However, there was not sufficient interest manifested and the contest did not materialize. The Crimson-White, X (October 28, 1902), 2. The University of Alabama was yet a member of the Gulf States Intercollegiate Oratorical Association; however, the representative was selected in open competition with no reference made to the literary societies. The Crimson-White, IV (January 26, 1897), 1. Later, when the university became part of the Southern Inter-State Oratorical Association the same procedure was utilized. Catalogue of the University of Alabama, 1908-9, pp. 27-8; The Crimson-White, XVIII (May 11, 1911), 2.
under the guidance of the "University Debating Council," which had no connection with the literary societies; and much the same type of development took place at Mississippi. At the beginning of the 1900's, the university was a member of the Mississippi Intercollegiate Oratorical Association and the Gulf States Intercollegiate Oratorical Association. Although the literary societies were considered "sponsors" for the latter, yet a "contest for places" was conducted with no regard for literary society affiliation. By 1911 the institution was a member of the Pentagonal Debating League (universities of Tennessee, Arkansas, Louisiana, Texas, and Mississippi). Contests for places on the teams were open to all bona fide students who were candidates for degrees. Thus there was no official

111 "This organization, composed of three faculty members, three members of the law class, and three members of the Academic class, elected annually by the student body, has control and supervision of all InterCollegiate debates, Inter-Class debates, and the University Forum (debate squad)." The Corolla, XX, 167; also see The Crimson-White, XX (May 26, 1913), 10; XXI (June 2, 1914), 9.

112 Bermaean minutes, January 1, 1897.

113 Catalogue of the University of Mississippi, 1899-1900, p. 97; also The University of Mississippi Magazine, December, 1900, p. 24.

114 The Mississippian, I (October 21, 1911), 1.
connection with the literary societies. In the 1920's, a "University Debate Council" was established, an elected group with an appointed faculty advisor.\footnote{The \textit{Ole Miss}, 1922-25, \textit{passim}.}

In contrast to the other institutions, the literary societies of the University of South Carolina are the only ones which have retained connection with the intercollegiate forensic program. During the first two decades of the present century, all intercollegiate affairs were handled jointly by the Clariosophic and Euphradian societies. Since that time the Debate Council, composed of literary society representative and faculty advisors, has been in charge.\footnote{The personnel of the Debate Council has changed. In 1920 the group consisted of two Clariosophians, two Euphradians, and two professors. By 1940 the personnel was two Clariosophians, two Euphradians, one Hypatian, one Euphrosynean, and one professor, the debate coach. \textit{The Garnet and Black}, XXII and XLII.}

Other Activities. The minor activities, such as libraries and publications, had attracted less interest since the Civil War. The literary societies of the University of South Carolina alone continued to be the exception in these fields. The Clariosophic society made an attempt to have a librarian's book in 1908. The
The record was kept from June 30 to December 19 in the back pages of an older ledger; only fifteen books are listed as having been borrowed. By the summer of 1948, what volumes remained were in open shelves in the society hall. The University of South Carolina student publications, The Carolinian and the Gamecock, are still theoretically under the control of the literary societies; however, even masthead acknowledgement is seldom used.

It is obvious that the literary societies continued to decline in importance and popularity. The societies of the University of Georgia adopted two specific measures in the effort to appeal to student interest. In 1913, the Phi Kappa society revived the old custom of awarding "society diplomas" to graduating members who had "attended one-half of meetings and contributed one-half the times attended." The following year the custom


118 Personal observation, summer, 1948, would indicate the Clariosophic society had approximately two hundred volumes, the Euphradian society three hundred.


120 The Red and Black, XX (October 7, 1913), 5. To "contribute" was to at least enter into the discussion following the formal debate.
was also revived by the Demosthenian society. In the 1920's, both literary societies adopted plans whereby members could obtain a society key after the acquisition of a given number of points; by 1947 the Demosthenians required eight points for a key, awarded as followed: "In debate within Society - ½; in debate with Phi Kappas - 1; oral Oration - 1; Discussion - ½; Inter-collegiate debate - 3." Many student and official publications voiced encouragement for active and strong literary societies, but the decline continued. Today literary societies no longer exist at the Universities of Alabama and Mississippi. The Georgia Demosthenian and Phi Kappa groups

121 Ibid., XXI (April 16, 1914), 4; The Pandora, XXVII, 108.

122 Interview with William DeRenne, summer, 1947.

123 Demosthenian By-laws, revised 1946, article 4, sections 1 to 5.

124 The Pandora, XV, 162; XVIII, 22; XXXIII, 181; The Red and Black, XVIII (March 2, 1912), 1; XIX (October 7, 1913), 5; XXV (September 21, 1919), 5; The Crimson-White, IX (October 18, 1902), 2; XXIX (October 13, 1921), 5; XXVIII (June 21, 1921), 3; XXXIX (June 13, 1932), 2. University of Alabama Catalogue, 1904-05, p. 26; 1908-9, p. 27; 1910-11, p. 27; 1921-2, pp. 8-9; The University of Mississippi Magazine, XXIII (December, 1900), 24; XXIV (April, 1901), 33-4; The Mississippian, IV (October 21, 1914), 1; IV (February 3, 1915), 1; (February 10, 1915), 2; VI (March 28, 1917), 1; XVI (June 18, 1927), 3; XXII (October 3, 1933), 2.
are small, ineffective organizations. The meeting of
the Demosthenian society attended by the writer in the
summer of 1947 happened to be one of the election of
officers; the approach was not serious. The member
responsible for the writer's presence, which passed en-
tirely unnoticed, stressed the fact that the meeting was
unusual, for "occasionally" they held formal debates,
and always had a good "bull session." At the University
of South Carolina, the writer spot-checked forty-three
male students; one was a member of a literary society
and one other "once was"; the majority were not sure
such organizations existed.

Debate Topics

The topics discussed and debated during the 1900's
were not, it would seem, as diversified as they had been
in past decades. Two divisions of subjects, those per-
taining to the government and to local affairs, furnished
over half of the topics. Historical, religious, and
philosophical subjects which had once been popular were
seldom discussed. Those pertaining to international
affairs and women came up occasionally. Timely or cur-
rent subjects continued to be popular; however, they
were topics concerning labor and scientific farming,
rather than slavery, the Mormons, or Westward expansion, which had been discussed in previous periods.

In the realm of foreign affairs, one of the subjects of the day was the Philippine question. Early in the period the Euphradian society of the University of South Carolina debated that "The United States should grant the Philippines the same political freedom given Cuba." Other discussions were based on "The United States should give up the Philippine Islands"; "Are the Philippines an economic detriment"; "The United States should declare the Philippines a free Republic"; "The acquisition of the Philippine Islands proved to be a severe test of the colonial policy and administration of the country. After the first Philippine commission report had been followed by the suppression of the Aquinaldian revolt, Taft's second commission laid the foundations for the political structure and emancipation of the Islands. These events followed by the Jones Act in 1916 and later independence movements, kept the Philippine question before the American public. John Spencer Basset, History of the United States (3rd ed.; New York: The Macmillan Company, 1939), pp. 799-803; Beard and Beard, The Rise of American Civilization (1934 ed.; New York: The Macmillan Company, 1934), pp. 367-76, 480-501.

126 Euphradian minutes, April 30, 1904.
127 Phi Kappa minutes, April 5, 1911; October 14, 1913.
128 Hermesian-Phi Sigma debate, see The Mississippian, IV (February 3, 1915), 1.
Philippines should be given their Independence."\(^{129}\)

Other international or foreign affairs topics covered whatever happened to be current news that intrigued a given society.\(^{130}\)

Subjects concerning the national government were perhaps the most popular of all. Some specific topics were worded and adapted to the year and the events current at that time, while others are a discussion of the theory involved. For example, such timeless theory topics were brought up as: "Party allegiance is preferable to independent action in politics"; "The President of the United States should be elected by direct vote of the people"; "Educational requirements should be met

\(^{129}\) Philemistic debate, see The Crimson-White, XXIX (October 13, 1921), 1.

\(^{130}\) Demosthenian minutes, November 25, 1925, "The United States should recognize the Soviet government of Russia"; February 12, 1930, "A complete disarming of all nations is the best assurance for world peace"; October 20, 1937, "Japan is justified in her present unprovoked aggression in China." Euphradian minutes, April 9, 1910, "Reciprocity \[\text{sig}\] is a better method of regulating international commercial intercourse than a protective tariff." Clariscophic minutes, November 21, 1908, "Tariff revision is better than free trade"; November 28, 1908, "Chinese immigration should be prohibited"; October 2, 1915, "The United States should pass a law prohibiting exportation of arms to the belligerents"; December 16, 1930, "Nations should adopt a policy of free trade"; October 13, 1942, "A second front in Europe should be opened." Hermean minutes, March 10, 1904, "All immigration be prohibited for ten years"; February 18, 1914, "The United States should beware foreign entanglements."
to vote"; 131 "All 'Blue Laws' should be repealed"; "The electoral college should be abolished and the President be elected by a direct vote of the people"; "That lobbying for Congress votes is an hindrance to democratic action"; 132 "There should be a property qualification for voters"; "The initiative and referendum are the best methods of directing legislation." 133

In many discussions, the literary societies anticipated national action on various problems. The Demosthenian society of the University of Georgia as early as 1930 thought "The Air Service of the United States should be separated," and also that "The prohibition law will be repealed." 134 Militarily, the Philomathians of the University of Alabama were ahead of their time. After the Spanish-American War they were of the opinion that "The United States should create a navy second to

131 Philomathic society November 20, 1903, reported by The Corolla, 1904, p. 110; Philomathic society, 1914, reported by The Corolla, 1914, p. 194; Philomathic minutes, March 5, 1909.

132 Demosthenian minutes, April 7, 1925; November 21, 1928; March 26, 1930.

133 Euphradian minutes, January 16, 1910, April 23, 1910.

134 Demosthenian minutes, March 12, 1930; May 7, 1930.
none, ¹³⁵ and in 1926, they, too, supported "Col. Mitchell's plan for a separate air department."¹³⁶ The Hermaeans of the University of Mississippi decided "That Congress should enact a National Prohibition Law";¹³⁷ that "National banks should be allowed to issue notes based on their general assets";¹³⁸ and "That we should have an income tax."¹³⁹

Although the labor unions played a vital part in the national scene, but had made little headway in the

¹³⁵ Reported in The Crimson-White, X (May 7, 1903), 1.

¹³⁶ Philomathic minutes, March 17, 1926.

¹³⁷ Hermaean minutes, February 10, 1915.


South,\textsuperscript{140} the Mississippi and Alabama literary societies seemed especially interested in labor. In 1904 the Alabama societies debated the question, "Labor unions are beneficial to the United States."\textsuperscript{141} Five years later, the Philomathic society debated the topic, "The Alabama anti-boycott law is unjust to labor unions."\textsuperscript{142} In 1919 the miners' strike at Birmingham, Alabama, revived interest in labor unions. Thus the Philomathians were aroused to debate, "Resolved, that the court was justified in forcing the leaders of the miners to recall the strike order."\textsuperscript{143} The next fall a debate was held on the question, "The Governor was justified in calling

\begin{quote}
140 The principal reason for this is explained by the southern historian, Heseltine: "In 1900 it was estimated that Negro carpenters were willing to work for 75 cents to $1.25 a day while white carpenters required $1.50 or more a day. Contractors frequently employed mixed gangs of a few white workers who were engaged on the more precise tasks and a larger number of Negroes to perform the more laborious and rougher work. Yet the presence of the Negro worker served to keep the white workers docile. The higher wage of the white man enabled him to feel and assert his superiority, while the fact that the Negro could displace him served to keep him out of the hands of the radical agitators. Labor unions in the South were almost exclusively confined to the whites, but their activities were crippled by the constant threat of the unorganized and lower-paid Negroes." William B. Heseltine, \textit{A History of the South, 1607-1936} (New York: Prentice-Hall, Inc., 1936), p. 665.
\end{quote}

\begin{quote}
141 Reported in \textit{The Corolla}, XII, 110.
142 Philomathic minutes, March 12, 1909.
143 Ibid., November 19, 1919.
\end{quote}
out the troops to patrol the strike area.\textsuperscript{144} The Mississippian worded their labor questions to indicate lack of harmony with organized labor; for example, "The labor organizations are a greater menace than the money trusts"; "The labor union is not justified"; "The organization of workers is unnecessary in the United States.\textsuperscript{145}

The societies also utilized other subjects concerning the South: the tax system,\textsuperscript{146} a second party,\textsuperscript{147}

\textsuperscript{144} Reported in \textit{The Crimson-White}, XXVIII (October 7, 1920), 1.

\textsuperscript{145} \textit{The Mississippian}, I (November 4, 1911), 6; X (February 18, 1920), 4; XI (October 22, 1920), 4.

\textsuperscript{146} "The Tax system is largely responsible for the bad economic conditions in the South"; "The South has been unfairly taxed." Demosthenian minutes, May 17, 1924; Philomathic society, reported by \textit{The Crimson-White}, XXXIV (September 10, 1924), 2.

\textsuperscript{147} "A vigorous Republican party would benefit the Southern States"; "Would a Republican administration aid the South." Clariosophic minutes, October 1, 1904; May 17, 1923.
immigration, 148 farming, 149 the Negro. 150

By far the most popular topics discussed during the period 1900-48 were those local in nature: state, 151

148 "Foreign immigrants to the South should be restricted"; "More importation of cheap labor is bad." Philomathic minutes, December 4, 1908; Demosthenian society, reported by The Red and Black, XVIII (March 9, 1912), 2.

149 "The Agricultural powers of the South should be used more exclusively toward the production of cotton"; "Diversified farming is more advantageous than specialized"; "Cotton, corn, and taters only are bad for the farmer." Phi Sigma minutes, September 25, 1903; reported in The Mississippian, I (October 21, 1911), 1; Heraean minutes, September 30, 1917. These topics were undoubtedly part of the great sociological development in the endeavor to make the South more than a one-crop section. See T. Lynn Smith, Sociology of Rural Life, especially Chapter III.

150 "The elimination of the negro vote will be beneficial"; "The Negro state fairs are a good thing and should be encouraged." Philomathian society, reported in The Crimson-White, X (October 7, 1902), 1; Clariosophic minutes, November 14, 1908.

151 Demosthenian minutes, September 26, 1925, "Truck roads should be built between Georgia Cities"; March 31, 1925, "The Bible should be taught in Georgia public schools"; November 4, 1925, "Georgia should float road building bonds"; February 15, 1939, "The State of Georgia should adopt a two percent sales tax." Phi Kappa minutes, November 3, 1909, "The present prohibition law in Georgia is detrimental to the best interests of our state"; November 10, 1909, "The entire Georgia University System should be consolidated at Athens, Georgia." Clariosophic minutes, December 5, 1908, "The South Carolina legislature should pass a compulsory education law"; "There should be property qualifications of $1000 for marriage in South Carolina"; May 8, 1915, "The people of South Carolina should pass the statewide prohibition bill"; June 10, 1915, "The next legislature should provide a
Such familiar chemist in every Congressional district in this state to assist and advise the farmers"; October 9, 1915, "South Carolina should have a divorce law." Philomathic minutes, March 12, 1909, "The Alabama Anti-Boycott law is unjust"; February 7, 1935, "How valuable is the Tennessee Valley Authority to Alabama." Heraean minutes, October 7, 1910, "Stationary prohibition is better for Mississippi than local option"; October 15, 1923, "A state purchasing agent is the best system of buying for our state institutions."

152 Demosthenian minutes, April 14, 1925, "The 'red light' districts in the cities of Georgia be legalized"; May 5, 1925, "The City Council of Athens should prohibit the operation of pool rooms within the city limits." Clariasophic minutes, October 2, 1915, "The mayor of Columbia should be recalled"; October 9, 1915, "The street railroad system in Columbia should be owned and operated by the city government."

153 Demosthenian minutes, April 29, 1925, "Military training should be required of all students in the Law and Pharmacy departments"; September 30, 1925, "The literary societies are worth more to the average student of the University of Georgia than the library"; February 3, 1926, "All students making an average of 85 should be exempt from a final examination in that subject"; February 10, 1927, "Co-eds should be allowed to vote in the student body elections"; February 23, 1927, "Spring holidays should be abolished at the University of Georgia"; March 6, 1928, "The University of Georgia should have student government"; January 23, 1929, "The students at the University of Georgia should pay $3.50 more in the student activity fee and each be issued a Pandora"; November 13, 1929, "The examinations of Georgia should be included under the Honor System"; February 25, 1939, "The University of Georgia should adopt the proposed Honor System" (vote twenty-five to fifteen "on the merits of the question."). Phi Kappa minutes, November 12, 1909, "The annual Georgia-Georgia Tech football games should be played alternately in Atlanta and Athens on their respective home grounds rather than as it is now played in Atlanta on neutral grounds"; November 4,
topics could be debated with a maximum of interest for a minimum of work and preparation. Undoubtedly many literary society debates during 1900-1948 were impromptu rather than carefully planned, organized and prepared.

Historical subjects, likely to take preparation, were not popular. Those that were discussed tended to be on familiar ground, such as the following: "The American Civil War should have been averted by a compromise"; "Was Lee a greater general than Pershing"; "Was Rome greater than Greece"; "Oliver Cromwell was a greater man than Napoleon Bonaparte"; "The United States has derived more benefit from the Louisiana purchase than all other like acquisitions."154

In contrast to the 1840-60 period, when the opposite sex had been one of the leading subjects for debate,

1931, "The Honor System should be abolished"; January 26, 1938, "Vocational education has no place in a state university." Clariosophic minutes, April 7, 1900, "Examinations should be abolished"; January 6, 1931, "Necking is more professional at South Carolina today than it was fifty years ago"; February 17, 1931, "The wearing of Frosh caps be abolished"; March 3, 1931, "The co-eds heads be shaved next fall as well as male"; March 10, 1931, "Clipping heads should be instigated."

154 Clariosophic minutes, November 14, 1908; Philomathic society reported in The Crimson-White, XXX (October 7, 1922), 2; XXXIII (May 6, 1925), 3; Hermenean minutes, January 15, 1904; January 22, 1904.
women were discussed but little; indications are that there may have been many meetings when informal discussions of women were held in "bull-session" fashion, but no records were kept.

Although they were at times interested in basic questions that lay within the difficult "... border region between religious, speculative, and philosophic thought," religion, another once-popular topic, was evidently now a stranger to the literary societies. Some questions again discussed had been used in decades before, such as: "Is the Warrior more essential to a Nation than the Statesman" and "Modern civilization is a failure." Other questions of the same unanswerable,

155 Hermenean society, reported by The Mississippian, I (December 12, 1911), 1, "Women should be given the right of suffrage"; Phi Kappa minutes, October 2, 1931, "The girls are to be loved"; February 12, 1936, "The woman's place is in the home"; Clariosophic minutes, March 3, 1931, "The co-eds heads be shaved"; October 16, 1935, "A pretty girl is like a melody."

156 Interview with Bill Browne and William DeRenne, summer, 1948; both were of the opinion this was true of the literary societies at the University of Georgia.


158 Philomathic society reported by The Crimson-White, X (October 7, 1902), 1; Demosthenian minutes, January 22, 1930.
speculative type were: "It is better to live in the city than in the country"; "Man has no freedom of will"; "Suicide is never justifiable"; "Will time come in the History of the World when there will be no war"; "Are people unhappy by nature."\(^{159}\)

During the 1900's, the members of literary societies continued to be interested in their fellow men, his institutions, actions, organizations, activities. This was demonstrated by the large number of general topics which were timely, of current interest, and could be discussed with a minimum of preparation even though they covered a wide range of human thoughts and actions.\(^{160}\)

\(^{159}\) Demosthenian minutes, October 28, 1925; November 23, 1927; January 24, 1930; Euphradian minutes, May 16, 1904, October 8, 1910.\(^{160}\) Demosthenian minutes, January 11, 1928, "Newspapers should be prohibited from printing accounts of crime"; October 10, 1928, "Civil Jury should be abolished"; January 8, 1929, "Our prison system should be operated as a reformatory." Phi Kappa minutes, November 18, 1931, "Censorship of the press is necessary for the public good." Clariscophic minutes, February 17, 1900, "The labor of children under twelve years of age in factories be prohibited"; October 8, 1904, "The cultivation of character should be the aim of our public schools"; May 2, 1944, "Capital punishment should be abolished." Euphradian minutes, April 16, 1910, "Henry George's single tax is practical"; April 30, 1910, "Laws should be enacted to curb the license of the press"; April 24, 1915, "The United States should establish an old age pension"; May 1, 1915, "A three-fourths vote of any jury be sufficient to determine the result of any civil or criminal case." Hermasian minutes, April 1, 1904, "Divorce laws should be
The general decline of the literary societies was also evidenced by the not infrequent frivolous debate topics: "Love"; "Should we treat ourselves to cigars"; "No co-ed is homely"; "Chic Sale is America's greatest author"; "Yes' is better than 'no'"; "Tennessee bootleg is better than Alabama's"; "Who did throw the overalls in the Chowder"; "Bachelors should pay a keep-an-old-maid-happy tax"; "Girls should not neck"; "Mr. Reynolds should not be allowed to drink extract." 161

Conclusions

The state universities of Georgia, South Carolina, Alabama, and Mississippi favored the literary societies with a stable environment and increasing student enrollment during the twentieth century; however, the organizations were not able to take advantage of this situation. New literary societies appeared, gained some prominence, and gradually disintegrated. The honorary member, once the pride of a society, disappeared. Membership repre-
sented a decreasing percentage of the growing total enrollments. The societies retained constitutional regulations concerning order of business and programs, but these were largely ignored. The incomplete, ill-kept records further reveal this decay in such remarks as the following: "Due to the 'busy times' it was moved no more meetings till after Christmas"; "on account of the room being cold, Mr. Poole moved the program be dispensed with"; "an effort will be made to have programs this year"; "hereafter meetings will try to be held"; "meetings have been irregular, many without programs." The societies also lost interest and influence in the intra and intercollegiate speaking activities. Their libraries either disappeared or became ineffective; student publications no longer had or needed their backing. Literary society pictures or activities were no longer carried in the student yearbooks, nor their officers listed in "university directory." By 1948, only four active literary societies remained, the Demosthenian and Phi Kappa of the University of Georgia, and the Clariosophic and Euphradian of the University of South Carolina.

162 Philomathic minutes, December 4, 1908; February 11, 1914; October 8, 1924; February 17, 1931, and February 7, 1935.
During the period 1900-1948, the literary societies were not strong, vital organizations devoted to speaking; societies whose training was considered valuable and whose debates were serious discussions where merit of idea as well as excellence in presentation was paramount. The twentieth century societies were prone to select subjects that required little or no preparation, subjects concerning current events or local happenings. The four societies in existence at present all seem to be hybrid organizations, part serious, part show, part comedy and escape.

The reasons for the continued decline are but a continuation of those causes present in the last two decades of the nineteenth century. The societies had greatly lost their value as entertainment and as education. In each university, the athletic program increased; student publications were independent; drama clubs, music clubs, art clubs were present; social fraternities and sororities were prominent. The college town or nearby city continued to hold attractions and the undergraduate became less restricted, so that entertainment was abundant. Student interests were given wider range as administrations adopted the elective system and fields of study became more numerous and less specific. In the field of
speech, courses and departments arose to meet the need for that type of training which first gave these groups their central activity and reason for existence.

From a high point of activity, usefulness, and interest in the middle of the nineteenth century, through the eclipse and chaos of the Civil War and reconstruction, through the decline of the 1880's and 1890's, the societies by 1900 had their "great days" behind them, and those days were not to be regained. They had served the student, the institution, the region for generations; they had made invaluable contributions to the entertainment and education of thousands of southerners. Now their time was past; as entertainment they were overshadowed, as education they were secondary. Those societies which do survive today are but feeble caricatures of once mighty giants.
The organization, development, and popularity of the literary societies in the state universities of Georgia, South Carolina, Alabama, and Mississippi seem to have been the results of a number of influences. The students in the new schools imitated the literary societies, student-operated, secret organizations, of Yale, Harvard, and other colonial charter colleges. The officials felt they were valuable adjuncts, approved them as the one extra-curricular activity, furnished rooms for meeting places, and even at times required students to be members. The students found the societies were a release from the confines and regimentation of the classical curricula, were fraternal gatherings where undergraduate enthusiasms could be expended in speaking on subjects of interest, and were an excellent place to acquire training in the speech arts, which were so essential for public life.

Membership was divided into two groups, the regular and honorary. Until the Civil War, the regular members of the various societies normally numbered a high percentage of the total university enrollment. After 1860, the percentage of regular members decreased with each decade.
By 1948, the societies, in existence at only two schools, could claim less than one percent of the student body. In their heyday, the societies elected many outstanding local, regional, and national figures as honorary members. Of those who permitted their names to be placed on the rolls, many attended meetings, gave orations, and even donated books or money. However, during the turbulent decades of 1860–1870, prominent men had neither time, money, nor interest to give the societies. As a consequence, enthusiasm decreased rapidly, and comparatively few honorary members were elected after the Civil War.

The officers which governed the societies varied from three to as many as sixteen, and were usually elected four times a year. The order of business as laid down constitutionally was formal and long; as followed at most meetings it was comparatively informal and short. The debate was the principal consideration. During the life of the societies many variations were tried: speakers were assigned alphabetically, or by the president or a committee, or by their own request; speakers numbered from two to over thirty and spoke from two minutes to two hours; debate topics were chosen impromptu or assigned weeks in advance; decisions were originally based on the merit of the question (what the group actually thought of the idea, as expressed by house vote, presidential, critic,
or committee decree, but later, on the merit of debating skill. For decades, four speakers clashed on a pre-assigned topic, followed by discussion from the floor and a decision based on the audience belief on the question; however, by the 1880's, debates became more impromptu discussions with little regard as to number of participants, and decisions were based on the merit of debating technique, presenting of case, evidence, refutation. During the 1900's, a two versus two debate with rebuttals became most popular.

Other forms of speaking, such as orations and declamations, were included in the program early in the history of the literary societies and continued with varying degrees of emphasis. Until the 1860's, from one to three orators and declaimers at each meeting were not unusual; during the last four decades of the century, this type of speaking decreased in spite of the contest for prizes held by the institutions and by some societies. Guest speakers were popular until the close of the century. The fact that organizations invited and obtained well-known men to speak demonstrated the high esteem in which the societies were held. Commencement time was the favorite occasion for distinguished speakers to appear.

Activities other than speaking were carried on by the societies. Faced with the limited library facilities,
the societies for years gathered, through gift and purchase, books which sometimes rivaled in numbers the school libraries. When students interested in the written word wished to introduce student publications, they did so through the sponsorship of the literary societies, the only approved extra-curricular activities. For many years such backing continued to be necessary, although the publications finally became autonomous. Many times the societies helped members through school, not only by small, short-time loans, but even by furnishing all expenses for as long as three years for a few students. To carry on these activities, to furnish and maintain their meeting halls, and defray other expenses, a system of comparatively heavy fines, fees, and special levies were imposed upon and accepted by the members, thus signifying their unquestioned interest and loyalty.

A study of the topics debated and discussed reveals a wide, heterogeneous group of subjects which have been classified under nine categories: international, national, local-regional, women, history, religion, philosophy, sociology, and "others." Many subjects were present in every period, although they varied greatly in wording, the number of times utilized, and the audience reaction to them. During 1820-40, the undergraduates seemed to approve national expansion but doubted the desirability
of greater territorial additions; also, they doubted the wisdom of slavery. Reflecting their religious background, they expressed belief in Divine law and immortality of the soul. The next two decades found the young southerners growing more sectional-minded, opposing national expansion except when it would benefit the South, and questioning universal suffrage and other "liberal" policies. History was a popular source. Many subjects pertaining to the opposite sex, philosophy, and sociology were used.

The students reflected the cosmopolitan interests of their "aristocratic" class. During 1840-1860 international and foreign affairs topics held great interest. The societies doubted the wisdom of secession, but generally assumed that it was coming. They were ardent slavery advocates. In matters of national expansion they did not change. Other subjects were introduced as usual.

During the Civil War, the conflict and "escape" topics were uppermost; following 1864 a more normal distribution of subjects occurred, with local, sectional, and national affairs being popular.

During 1880-1900, the students became interested in economic and social conditions. Their interest in national government, history, education continued; in general, the topics had once again returned to their
During the twentieth century, the groups tended to select for debate those subjects which could be discussed impromptu. Thus, the history of the debate topics reveals that periods differed slightly in subjects discussed, but varied materially in emphasis given and student reactions; however, the broad picture is of a serious-minded group of undergraduates whose interests were cosmopolitan and virtually all-inclusive.

The influence of the literary societies upon intercollegiate speaking was tremendous. Developing from inter-society debating, which had been used for years, the first intercollegiate speaking was sponsored by the societies during the period 1880-1900. As was true at the universities of Iowa, Nebraska, and elsewhere, the first intercollegiate events were contests between the societies in neighboring institutions. Gradually these became affairs between schools, with the societies competing locally among themselves and with other students for the honor of representing the institution. Later, the programs became autonomous, sponsored by debate councils, special faculty members, speech departments, or other similar groups.

The literary societies were for many decades the only form of speech training or education; as such they
were praised and fondly remembered by their alumni and aided and encouraged by the institutions. The societies were unable completely to fulfill the desire for training in the speech arts and thus within the period 1840-1860 the institutions responded to the needs and desires of the students by adding "elocution," "oratory," and "rhetoric" to the curricula. By 1886, the first department of elocution as such appeared at the University of Mississippi.

From their beginnings, the literary societies grew to well established, smoothly functioning, honored organizations reaching their greatest effectiveness during the period 1840-1860. Their regular members composed a high percentage of the student body; their honorary membership rolls were long with distinguished names; they functioned with business-like mien, guided by elected officers and carefully planned constitutions; they offered training in various types of speaking; their non-speaking activities rendered various services to the students. The Civil War and reconstruction caused considerable confusion and readjustment; further, during the era 1880-1900, when the universities recovered and progressed, the societies, unable to regain their former stature, showed a general decline. The number of regular members decreased steadily both in actual numbers and in
relationship to the enrollment; the number of honorary members also declined. The speaking activities deteriorated until only impromptu debate remained. Non-speaking activities gradually disappeared.

This decline resulted from a combination of many influences. Secret social fraternities became popular, causing divided loyalties and interests; by the end of the century, athletics, especially football and baseball, became firmly established; student publications, yearbooks, magazines, and newspapers, also offered opportunities for expression of ideas; the development of better transportation facilities made possible student trips to other towns and cities; the development of speech curricula and departments offered professional instruction in debate, oratory, and other speech arts; internal strife many times occurred as "factions" or "politics" developed. Thus by the twentieth century, if they existed at all, the literary societies were generally impotent, minor organizations.
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**Theses**


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Candidate: Frank B. Davis

Major Field: Speech

Title of Thesis: The Literary Societies of Selected State Universities of the Lower South

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Dean of the Graduate School

EXAMINING COMMITTEE:

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Date of Examination:

March 21, 1949