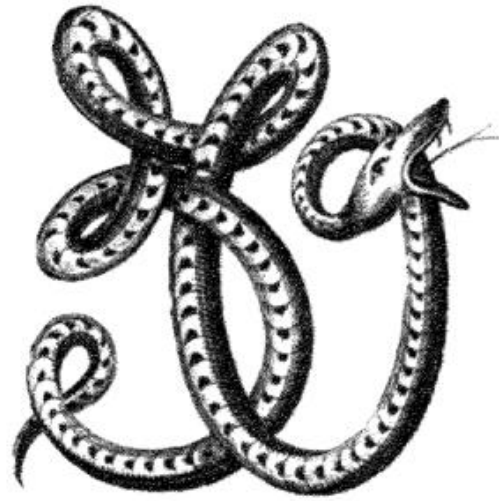


1839

1889



*The Danville Literary*  
*and*

*Social Club.*

*(The Anaconda)*

*Danville, Ky.*

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DANVILLE LITERARY AND SOCIAL CLUB.

“ANACONDA.”

HISTORY

AND

SEMI-CENTENNIAL CELEBRATION,

DECEMBER 27, 1889.

1839—1889.

"He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper."

—BURKE—*French Rev.*

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PREES OF THE  
ADVOCATE PRINTING COMPANY  
DANVILLE KY.



TO  
THE MEMORY  
OF THE DEAD,  
WHOSE  
LOVE OF KNOWLEDGE,  
SKILL IN DISPUTATION  
AND  
EARNESTNESS OF PURPOSE  
FOUNDED  
THE DANVILLE LITERARY AND SOCIAL CLUB,  
AND TRANSMITTED  
ITS TRADITIONS  
AND ITS LAURELS UNTARNISHED  
TO THE  
PRESENT GENERATION.

# ORIGINAL MEMBERS,

DECEMBER 27, 1839.

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Rev. JOHN CLARK YOUNG, D.D.,  
President of The Centre College of Kentucky.

Rev. LEWIS WARNER GREEN, D.D.,  
Vice-President of The Centre College of Kentucky.

JOHN ADAMSON JACOBS,  
Principal of Institution for Deaf-Mutes.

Rev. WILLIAM DOD, A. M.,  
Professor of Mathematics, The Centre College of Kentucky.

THOMAS COGGESHALL NICHOLS, A. M.,  
Professor of Languages, The Centre College of Kentucky.

ORMOND BEATTY, A. M.,  
Professor of Sciences, The Centre College of Kentucky.

HON. JOSHUA FRY BELL,  
Attorney at Law.

WILLIAM PAWLING,  
Physician.

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Engraved by John Sartain, Phil<sup>a</sup>

Very truly

Yours &c

O. Beatty

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# DANVILLE SOCIAL AND LITERARY CLUB.

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## HISTORY.

BY ORMOND BEATTY, LL. D.

In preparing a sketch of the "Literary and Social Club" of Danville it will be necessary, at the outset, to explain how far I have been able to refer to authentic records for my statements.

After diligent search I have been unable to find the first volume of the minutes of the Association. These minutes cover a period of three years, extending from the organization of the Society, Dec. 27, 1839, to Dec. 16, 1842—the date of the earliest minute in my possession. For this period I must rely upon my memory (on which I fear no great dependence can be placed) aided by the recollection of several persons who, though not members of the Club, have had a close connection with it. In conversing with these parties, I was compelled to feel that I could place little more confidence in their recollection than in my own. Time has effaced these trifles from the tablets of their memories.

From 1842 to the present time, I have had access to all the minutes of the Club, which are now in the hands of the Secretary. For a few months, during the first year of the Civil War, there are no minutes; but during this period the meetings of the Club, if not wholly suspended, were irregular and infrequent. With these explanations I present a brief sketch of the Club.

Late in the fall or early in the winter of 1839 a small com-

pany of invited guests were assembled in the parlor of Mr. Joshua F. Bell, who occupied a house in what was then called the Brick Row. The building is still standing on First street, opposite the grounds of the Theological Seminary. The Faculty of the College, including at the time Drs. Young and Green, Professors Dod and Nichols, and the writer of this sketch, were all present, unless perhaps Dr. Green, of whose presence I have no recollection. The only other guests that I can recall were Mr. John A. Jacobs, Principal of the Deaf and Dumb Institution, and probably his associate, Mr. Wm. D. Kerr.

Among the topics that engaged the attention of this little company was that of a Lyceum which had maintained a fitful and irregular existence for two or three winters. The Lyceum was a kind of public debating society where discussions were held, and before which, occasionally, lectures were delivered, or essays read. The meetings of this society were held in the old Presbyterian Church. This building, after the congregation had moved into their large new house—the First Church—was used as a kind of town hall where public meetings of all kind were held. It was afterward occupied as a church by the colored Presbyterians; and when removed the materials were used in the construction of the present African Presbyterian Church of this place.

The meetings of the Lyceum, which were open to the public, were sometimes thinly attended; but occasionally a lecture or a debate would awaken great interest in the community. Memorable among these was a lecture on slavery, delivered by the Hon. James G. Birney, afterward the Free Soil candidate for the Presidency of the United States. Dr. Young had taken ground in favor of gradual emancipation, and had published some very able articles on the subject, in reply to Drs. Steele and Crothers, of Ohio, who maintained the doctrine of the inherent sinfulness of slavery and advocated immediate and universal emancipation. Mr. Birney was not satisfied with the discussion, and in a very able lecture before the Lyceum undertook to review Dr. Young's articles. Although on very

friendly personal relations with Dr. Young, he criticised his views in severe, though decorous, terms. Mr. Birney had no sooner concluded his lecture than Dr. Young rose and, with more feeling than he ordinarily exhibited, asked the privilege of replying. The evening was too far spent and the audience too much exhausted, to afford him a fair hearing at that time. So the Lyceum adjourned, not to the time of the next regular meeting but to the following evening, in order to hear what Dr. Young had to say by way of rejoinder. A large audience assembled to listen to a very earnest and remarkably able speech by Dr. Young in vindication of his own views. In this speech, as before in his written articles, he marked the distinction between the Abolitionists, as he called them, and the Emancipationists. Dr. Young was a thoroughgoing Emancipationist, and continued one to the end of his life; but he always rejected the dogma of the Abolitionists. He claimed to have first used, or, at least, to have first given currency to to the technical use of the term "Abolitionist."

This discussion in particular, and others, and the Lyceum itself were discussed anew by the company to which I have alluded, gathered around the blazing fire in Mr. Bell's parlor. Nor did the discussion end without result. It bore fruit in the organization of our Club, a sketch of whose early history you have requested me to write. The idea of reviving the Lyceum was suggested and the project discussed. But on a comparison of views it became apparent that, if revived, it ought in the opinion of those present, to be revived with considerable modifications. As far as my recollection serves me the modifications were three.

First, that the society should be restricted in its membership. Upon more than one occasion unpleasant scenes had occurred in the public discussions in the Lyceum. These, it was thought, might be avoided by a careful selection of suitable members. Indiscreet, unwise, captious, and offensive persons ought to be excluded.

In the second place it was thought more time should



be afforded for the discussions. Meeting after supper, the audience were often late assembling, and sometimes there was delay in preliminary exercises; so it frequently happened that the evening was consumed before more important business was reached. The difficulty would be removed by meeting before tea; and the objections to this would be obviated by refreshments served at the place of meeting.

In the third place the delivery of a lecture or the reading of an essay was occasionally defeated by the want of an audience. This difficulty, it was supposed, could be obviated by electing only those who were willing to become members, and by making attendance compulsory. The penalty for non-attendance was, indeed, light, but in the early history of the Club a sense of obligation to attend the meetings was strong; and it was always considered to be, and I think at one time, by resolution put into the minutes, it was declared to be, the opinion of the Club that its meetings were to be regarded as a prior engagement, and that no invitation to a social gathering of any kind was to be preferred. Whether the sentiment of honor and loyalty be as strong now as it was then I leave to the judgment of the present members.

But whether these or other views prevailed, that evening's discussion made the impression that there was a strong and general desire to revive, in some form, the debating society. But the company separated without giving shape to their ideas or suggesting a definite plan for an organization. However a week, or a few weeks later—I do not recollect the exact time—about the same company assembled by invitation in the parlor of Mr. Jacobs, who then lived in a building now occupied as a residence by one of the teachers of the Institution. Mr. Jacobs had since the meeting at Mr. Bell's, conferred with some of those who had been there, and matured in his own mind a plan for the organization of the Club. When we met at his house he had ready a constitution and by-laws, which he submitted; and upon that evening, the 27th of December, 1839, the company there present or-

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MEMBERS OF THE CLUB DECEMBER 27, 1889.

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HOUSE WHERE THE CLUB WAS ORGANIZED DECEMBER 27, 1830.



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now living (Dec. 1889) are marked with an asterisk. (See list, other part of book.)

Of the original members seven have passed away, one yet survives. Of the whole number, as far as my knowledge extends, 39 are dead, and 53 are living. Six sons have entered upon the inheritance of their fathers, viz., R. P. Jacobs, I. G. Craig, J. C. Young, J. W. Yerkes, J. A. Cheek, and W. C. Young.

At the first meeting of the Club, at the house of Mr. Jacobs, a cold "collation" was served. But with bread as white and light as snow, butter from the Blue Grass, Kentucky ham such as known only in Kentucky, and all washed down with tea or coffee such as the lady of the house knew so well how to prepare, a repast was spread that left small ground for the members to apprehend speedy starvation. The refreshments were introduced upon a waiter, served in the old-fashioned way to the guests as they sat around the parlor. The domestics gave attendance, but no woman showed her face within the sacred precincts.

The second meeting was held at the house of Dr. Young. Here, an innovation, and so far at least as the supper was concerned, an improvement was introduced. The refreshments were spread upon the table around which the guests gathered to partake of the frugal but tempting dishes. Dr. Young, who was never much at his ease in such circumstances, soon found himself embarrassed, and in quick, peremptory tones summoned a servant to tell "one of those women" to come in. To him this seemed, if not the only way, at least the most feasible way, to procure a cup of tea or coffee which, otherwise, seemed as little likely to moisten the lips of the guests, as did the retreating water to cool those of Tantalus. In a few moments his wife made her appearance, and in her quiet and graceful way soon put every one at his ease, and especially her own husband. Woman's hand was upon the table. She had taken her natural seat at the head, and henceforth she was never again to be displaced, unless voluntarily she chose to withdraw. In one department at least her rule has been acknowledged

supreme, and from that day she has spread the table and has generally presided at the entertainments of the Club. But following this innovation (I have too much gallantry to say flowing from it), another (in my opinion less commendable) has been introduced. At first the suppers were light. The appetite was stimulated by no costly or rare viands. Plain, wholesome, cheap food satisfied the cravings of hunger and gave vigor to body and mind. "*Mens sana in corpore sano*" was the doctrine of the Club. The sleep of the members was disturbed by no horrible night-mare engendered by an overtaxed digestion and those stomachic fermentations which, in the imagination of the dyspeptic, turn the rivers of earth to vinegar and the stars of heaven to blue lights alluring to dark regions. But a change has come over us. What it is, you all know. Whence it is, I shall not turn philosopher and attempt to explain. I discharge the office of historian only and record the fact. At your entertainments your tables grown beneath the luxuries of a most beneficent soil and climate. This is an innovation upon the good old simple and frugal ways, which has operated to drive from the Club worthy members who could not well afford the cost, and has exposed us to the charge of being gluttons and bibbers, if not of wine, at least of tea or coffee, and has resulted in the change of our name. We are no longer a "Literary and Social Club," but an "Anaconda." This is an innovation but not an improvement:—at all events, this is the writer's opinion, which he is willing to uphold as best he may, and to maintain that the soul is superior to the body, the intellect to the appetites, and that knowledge and truth are better than meat and drink, the food of the mind than the food of the body, and that in this new departure the Club has made progress but no improvement.

Apropos of this subject, and as the writer has often been asked for the origin of the name "Anaconda" by which the Club is commonly designated, I will here digress to relate the following bit of history.

It may readily be supposed that it took this name from the

custom of the Club's meeting and partaking of a bountiful repast once in two weeks. The well known character of the anaconda, which takes its food at long intervals and in corresponding large quantities, might naturally suggest a name for the Club to one who was disposed to make a little fun at its expense. The name doubtless originated in this way; but it may not be without interest to state the peculiar circumstances under which it occurred.

Many years since the question of licensing or regulating saloons became a live question in Danville. Unsuccessful efforts to close them were repeatedly made. Dr. Young, who was always a strong advocate for temperance and who was heartily sustained by a large number of the citizens of the town, took a deep interest in the movement against the saloons. Legislative aid in some form was sought; and the question of temperance soon became entangled with political questions. The Whig and the Democratic were the great opposing parties at that time. The Whigs were in the overwhelming ascendance in Danville and Boyle county. About the year 1848—the exact year I do not remember—when the nomination of a candidate for the Legislature was about to be made by the Whig party, the two elements in that party, the temperance and the saloon elements, met in caucus to choose a suitable person. A good deal of interest, not to say feeling, had been awakened in both classes. Each party had selected the man of its choice; the temperance party had determined to support a Mr. Ridgeway, and their opponents a Mr. Anderson. When the vote of the caucus was taken Mr. Anderson was chosen by a small majority. But there was great dissatisfaction among the temperance men, many of whom refused to support him as his views were peculiarly obnoxious to them. Under this state of case Mr. M. J. Durham, then a young lawyer of Danville, since an honored member of this Club, announced himself as a Democratic candidate for the Legislature in opposition to Mr. Anderson. Although the county was overwhelmingly Whig, yet as Mr. Durham's views were known to be favorable to the temperance cause, the dis-

affection among the temperance men gave him good grounds for believing that he might be elected. After a somewhat exciting race Mr. Anderson was elected by a small majority. Among Mr. Durham's supporters were found several, if not every, Whig member of the Club.

Mr. Anderson did not forget nor forgive the slight—not to use a stronger term—put on him by the Club. He was a man of fine personal presence, and though not quick nor adroit as a debater, he was a practised elocutionist, and when allowed time to make preparation could make a very impressive address. During the session of the Legislature he found an occasion to make a speech on the subject of temperance, and took the opportunity of paying his respects to the Club, which he made the special object of attack. He represented it as composed of a set of gormands who, like anacondas, gorged themselves once in every two weeks, and who were so stupified by the quantity of food they swallowed that they were unable to comprehend the true nature of temperance, which consisted, not alone in abstaining from the use of distilled or fermented liquors, but from excessive indulgence in meat and drink of every kind. The allusion to the anaconda was caught up by every one in the community and in the Club; and the nickname, given in jest or as a stigma by Mr. Anderson, was assumed by the Club or approved by the community. Henceforth it was not the "Literary and Social," but the "Anaconda" Club of Danville.

But to return from this digression. Another innovation is the discontinuance of essays and lectures. In the original constitution of the Club these bore an important part in its usual exercises. But they have been displaced by the "Conversation" and the "Debate," which have absorbed every other exercise. I am compelled to believe this is an error. The roll of this Club contains an array of illustrious names. Young, Green, the Breckinridges, Jacobs, and others, would have adorned any deliberative body in the land. Endowed with great natural intellect and possessed of vast and varied learning, these men



have left no permanent work in any degree commensurate with their abilities. This is to be regretted. For instance, who, that knew Dr. Young well—the clear and discriminating intellect with which he was endowed—does not regret that he did not leave carefully prepared text-books on Mental and Moral Philosophy. Dr. Green was capable of adorning the learning of Germany with English eloquence, and of dispersing the fogs in which the literature, like the land of this great nation, is involved, by the clear light of truth. Those who have examined Dr. Breckinridge's work on Theology, say that it exhibits marks of great talent, but also of great haste, in its preparation. Mr. Jacobs stands among the foremost of that class of educators to which he belonged. These men were capable of achievements higher than anything they accomplished. A different training in our Club might possibly have led to different results. With us there has been a tendency to superficial rather than to exhaustive discussion of the topics that have been considered. John Stuart Mill in his "Autobiography" says that many of his best thoughts were elicited and matured by weekly discussions in a club, not unlike our own. These thoughts were afterward reduced to system and given to the world in the *Quarterlies*; and finally after revision, compression and arrangement were presented in those volumes which have placed him among the foremost thinkers and writers of earth on Logic, Metaphysics and Political Economy. But, he tells us, these discussions often lasted for weeks and were not suspended until all was said that could be said on the topic. We dismiss our subject after a brief discussion of a single evening, and about as soon as an issue is fairly made, the discussion is dropped. I do not believe, with some, that discussion never elicits truth. This may be partially true in popular discussion where prejudice and ignorance hold sway. Before the masses, anecdote, wit, ready utterance, artful appeals to passion, an earnest manner and imposing presence, are sure to carry the day. But with well-trained and disciplined minds the force of logic must be felt. Argument clearly

and forcibly put must tell. Contradictory statements, when fully expressed, must be abandoned. Incompatible opinions must be modified, and truth alone will be able to withstand every form of attack.

Third, the social feature of the Club. This was impressed on it from its organization and has, happily I think, its high place among the advantages our Society affords. The mind must unbend; we must find relaxation and relief from our ordinary pursuits in some new occupation. I believe, as a rule, that the deepest interest in the Club has been taken by that class of persons whose pursuits are most monotonous, and who here find the change which our natures crave. In this class I would include, first, teachers and secondly, preachers. Certainly I would not depreciate these professions. Every branch of the teacher's profession, from the lowest to the highest, is needed and ought to be respected. The calling of the minister of the Gospel is recognized as the most important in the world. The preacher of righteousness is the most useful, if not always the most honored, member of society. His services and his work are of inestimable value. But in one respect both preachers and teachers labor at a disadvantage. They are of necessity more or less isolated; by both classes the want of society and sympathy is keenly felt. A preacher or teacher settles in a quiet village, remote from the centers of commerce and population. Here he finds but few to take an interest in the studies that he loves, or to aid him in his labors, or even to discuss with him the difficulties that he encounters. His special pursuits have no interest for the public, though all share in the results of his labors. He meets but little congenial society for which he longs. These evils are remedied, in part, by "Teachers' Institutes" and "Ministers' Meetings," which are now organized everywhere. But in Danville, where an unusual number of both these professions is found, and in a Club like ours, we obtain a proper, if only a partial remedy for the evil; and I think that both our teachers and preachers, as a rule, appreciate the advantage which they derive both from the

congenial society of the town and from the meetings of the Club.

Another large class of our members, the lawyers, so often unite politics with the profession of law, that with the people these two professions, politics and law, are almost synonymous. In his conflicts the politician seeks not speculative but practical ends. He seeks his own promotion, or the advancement of his party, or his country's welfare, or the world's. The lawyer is often stimulated to the highest efforts, but it is not truth alone at which he aims in his conflicts. There is mingled the desire to win his case, or to save the life of his client, or to build up his reputation, or to earn his fee; and when these higher stimulants are withdrawn he cares less for the petty conflicts of the Club, which can settle no principle and yield no fruits. Similar things might be said of other classes, but all share alike the social features, and to change these would endanger the existence of the Club. The improvement derived from the graver and more serious discussions must not be surrendered. But on the other hand these should not be allowed to repress the lighter and more exhilarating exercises, which do so much to promote the health and pleasure of the members.

Fourth, in the selection of topics, the discussions have assumed a wide range. There is scarcely any subject in science, literature, politics, or religion, which has excited any general interest that has not met response in the Club. Its discussions have taken as wide a range as did the discourse of the Wise King, "who spake of beasts and of fowl and creeping things, and of fishes and all trees from the cedar of Lebanon to the hyssop that springeth out of the wall." The Club has discussed things real and unreal; the past, the present, and the future; things above the earth, on the earth, and under the earth; matter and spirit; theology and morals; science and religion; education and crime; metaphysics, poetry and eloquence; peace and war; history and finance—in a word every-



thing to which the tongue and pen and press have given present interest.

It has made a Constitution—a better one (shall I say?) than that which now deforms the pages of the statute book; and it is willing to present it, free of all charge save the cost of printing, to a suffering Commonwealth. It has attempted the profoundest depths and darkness of metaphysics. It has determined “The Philosophy of True Liberty, as ascertained by The Philosophy of the Polar Forces:” and its application to “The Philosophy of the Progress and Happiness of Human Society,” with Mr. Pierson on the “Internal Pole” and Dr. Young on the “External Pole.”

But, after all, a close examination will, I think, show that the Club has drifted with the popular currents and given its chief attention to the political and religious questions of the day. Modestly, but seriously, I would ask whether science and literature have not been slighted, if not neglected. It was proper to do the one thing; it was not proper to leave the other undone.

## SEMI-CENTENNIAL CELEBRATION.

On the twenty-seventh day of December, 1889, the Club met in the parlor of the Deaf and Dumb Institution to celebrate the semi-centennial of its organization. Dr. O. Beatty, who had been a member of the Club from its organization, and the only one of the number living, was happily present. The Club, ex-members, their wives, and the widows of deceased members to the number of fifty, sat down to a bounteous repast furnished by the ladies, who so lavishly provide for the Club's entertainment from year to year.

After a pleasant hour at the table, the President, Prof. A. B. Nelson, called for the toasts according to the following program:

### TOASTS.

1. "THE PAST OF OUR CLUB."  
"Our history shall with full mouth speak of our acts."  
*— King Henry V., Act I. Sc. 2.*  
Response by Dr. O. Beatty.
2. "OUR FUTURE."  
"Past and to come seem best; things present worst."  
*— King Henry IV. Part II., Act. I. Sc. 3.*  
Response by Rev. E. H. Pearce.
3. "OUR HONORED DEAD."  
"Be thus when thou art dead."  
*Othello, Act V. Sc. 2.*  
Response by Hon. M. J. Durham.
4. "OUR INTELLECTUAL WORK."  
"Whose tenors and particular effects  
You have, enscheduled briefly."  
*— King Henry V., Act V. Sc. 2.*  
Response by Rev. J. L. Allen.

## 5. "THE BOOK OF LAMENTATIONS."

"Truly this is a sin and I must bear it."

—*Jer.*, *x.*, 19.

Response by Rev. J. R. Deering.

## 6. "THE HEAD OF THE TABLE."

"He that's coming  
Must be provided for; and you shall put  
This night's great business into my despatch."

—*Macbeth*, *Act. I. Sc. I.*

Response by Hon. R. P. Jacobs.

## 7. "OUR DEBT TO THE TURKEY, THE LAMB AND THE OYSTER."

"Alas poor hurt fowl! Now shall he creep into sedges."

—*Much Ado About Nothing*, *Act. II. Sc. 5*

"The trembling lamb environed with wolves."

—*King Henry VI*, *Pt. III., Act. I. Sc. 1.*

"This treasure of an oyster."

—*Anthony and Cleopatra*, *Act. I. Sc. 1.*

Response by Hon. J. W. Yerkes.

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OUR PAST.

Response by ORMOND BEATTY, LL. D.

It gives me great pleasure to extend to our honored visitors the greeting and the welcome of the Club. To our ex-members and their wives, to the widows of the deceased members, to the wives of the present members, a cordial and heartfelt welcome from the Club—a welcome from every member of the Club to every guest who honors us with his or her presence this evening! And could we command one of Edison's wonderful inventions, our greeting should reach the ears of all others of these classes who still survive, and whose presence would have added so much to the pleasure of the occasion.

Especially would we recognize our debt to the ladies,—which

we have been so slow to acknowledge, which we can never repay,—for those bi-weekly repasts which for half a century they have spread for entertainment. Theirs have been the toil, the care, the labor, the drudgery, ours the enjoyment. Their only reward is the pleasure which they have given; our only acknowledgment, our superb appreciation of their kindness—not by our words but by our deeds.

When Mrs. Thrale asked Dr. Johnson how she could attract to her house the celebrities of the day, the burly old philosopher promptly replied: "Feed them well." The counsel seemed to be wisely given in her case, for there was gathered about her home a literary circle of which the world has seen few like it. Following if not emulating such an example, the ladies have fed our Club well; and our long life of half a century attests the efficacy of the treatment. If this Club never attains the celebrity of Dr. Johnson's, I am sure that its failure will not be attributed to the food upon which it has fed, and when its death shall occur—long may it be deferred!—no coroner's jury will render a verdict of death by starvation.

But in response to the sentiment of the toast, it will be expected that we say a few words in regard to the early history of the Club. In doing this I shall quote from a sketch which I prepared and read to the Club some years since. If any one should object to this, I shall reply in terms similar to those I once heard employed by an eminent minister, who was charged with repeating a sermon that he had preached in the same Church ten years before: If the sermon were interesting enough to be remembered by any one ten years, he ought not to object to its being read to others who had not heard it; and if it were forgotten by all, it might be well enough to have their memories refreshed. I promise you not to read it all, but will reserve perhaps the most interesting passages for a revised edition. But it is always in order for the President to call "time" upon me; and for any member of the Club to move to suspend the reading—as is sometimes done in our Presbyteries

when a young man is reading his trial piece—upon the ground that they are satisfied.

[Dr. Beatty here read from the "History of the Club." He then continued as follows:]

As we ourselves grow older, and our steps become slower and unsteady, time seems to outstep the speed of the wind. Yet when we look back on the past we seem to view the scenes through an inverted telescope. Very far off they appear, and seen as if through an autumnal haze, they wear a little soberer, if not a somber aspect. Friends have fallen at our side, or perhaps have fallen away, and the hopes of youth have given place to the memories of age. Distinctly do I remember, though as seen through a twilight atmosphere, the pleasant party at the house of Mr. Bell, the subsequent meeting and organization of the Club at Mr. Jacobs', and the following meeting at Dr. Young's, where a lady ventured to present herself and grace the table, which is so important a feature of our Club.

Of the original members every voice is silent, except that to which you now listen. Of the wives of these members only two survive, the widow of Prof. Dod, who surrounded and cheered by the presence of her children is spending a serene and cheerful old age in Knox City, Mo.; and the widow of Dr. Young who honors us with her presence this evening. A few days since some of us had the pleasure of greeting her upon the fiftieth anniversary of her life in Danville. "Long may you be spared," were the words upon all lips as they greeted her upon that occasion. Long may she be spared, with every blessing of life redoubled, is the language of every heart in this company this evening. Fifty years ago she first presided over the repasts which have been so beautifully and bountifully provided for our entertainment. She has lived to see two of her sons add honor by adding their names to our roll. One daughter has often presided at the elegant banquets which she has in her turn so frequently spread to tempt the appetite of



the most fastidious. Through her children Mrs. Young thus still presides at our tables.

I would love to speak of others, the dead and the living, did time permit. But I leave this task to those who will follow me.

Many pleasant relationships could be traced. For example, one lady honors us with her presence this evening who is the daughter of one of the original members, the widow of another member, the sister of another member, and the mother of another. But to extend these remarks would trespass on the time of the Club, and the ground assigned to the other speakers.

I leave to the junior members the honor of the Club. When they come to celebrate its centennial, may new honors and greater luster adorn its brow.

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## OUR FUTURE.

Response by REV. EUGENE H. PEARCE.

MR. CHAIRMAN,—LADIES AND GENTLEMEN:

The ample breadth of the sentiment of the toast just propounded—embracing as it does a big reckoning of the past, a lively tilt at the present and a bold voyage into the future,—all to be reduced to a well digested essence of ten minutes, more or less,—was doubtless intended to accomplish one of three things: first,—a generous intention to let your speaker tell all he knows: second, to walk the plank into the ocean vastness of his subject: third, being overboard, to cultivate as much fortitude as possible, while others are watching him “pull for the shore.”

When a ship doctor, who had unceasingly prescribed salt water for all the ailments of the crew, had the misfortune to be drowned one day, the somewhat unfeeling verdict of Jack as the

remains came aboard, was,—“died from an overdose of his own medicine.” And I trust it may not be indecorous to allege that the sentiment of the toast,—“Past and to come seem best, things present worst”—is somewhat traversed in your speaker’s mind,—both from conviction and a sense of policy. He is not so pessimistic to believe, that either the past or things to come, should greatly outbalance the good things of the present,—provided the present should not be allowed to extend beyond the time allotted the speaker and take in the balance of the evening.

And then some policy of assertion, “as to things present being worst.” Every member of this Club has been trained two or three times a day at home, for all the days he ever was *at* home, to sit down at a table, with divers things before him,—and neither to ask questions or dare to utter “that things present were the worst.”

“If things past seem best,” it has no unworthy illustration in the award of rightful memorial, to the distinguished gentleman, who in the half century past, adorned the fellowship of this Club—represented in his honored presence to-night—as the only one who survives its fifty years of history. Instituted by its founders for the service of a pure and restful fellowship, the attainment of intelligence—the promotion of the amenities of social life,—it may not be too much to say that the charter of its existence and perpetuity came within the gracious warrant of the Great Master of Assemblies, who enjoined his followers to “come apart into a desert place and rest awhile.”

If the past calls us to approve things that are excellent, we readily identify the unbroken fifty years of the Club’s existence, as extending parallel with the most eventful half century in the history of the human race.

Mightier problems have found solution and application, than combined centuries have before recorded.

In that period, science has successfully interrogated and wrested the sublimest secrets, from the oblivion of the physical universe. The Club looked out upon the world to see Art

achieve the loftiest ideals of a noble inspiration—before which the most exalted conceptions of the past could bring homage and worship. They saw civil government passing betimes through a furnace not less intense than that which tested the Hebrew faith of old,—coming forth from its pursuing fires, untainted by its ordeal, bearing the standard of a brighter hope and a nobler destiny. They saw the invincible behest of divine purpose, clothed in the spotless apparel of its Author, ascend the chariot of the world's best progress and bear his righteous beneficence to the ends of the earth. Fulfilling the prophetic glance of the Babylonian Seer, they saw "knowledge run to and fro and increase." until the frontier of humanity's darkness flushed with the morning radiance of the world's best day. It is no unmeaning platitude of the poet, but rather the heritage of a high incentive,—that we may remember to-night, that those who preceded us in this Club,—looked with eager eye and listening ear,—with anxious thought—with uplifted faith and prayer, upon every battlefield of humanity's right, for a half century past. Neither may we assume that they were only idle witnesses of the scenes that summoned heart and hand to the issue of the hour. In the pulpit and the professor's chair, in humble life or public preferment—in war as patriots—in peace as citizens—they may not have been infallible, but they were not unworthy. Coming to the generous grace of the Club's good hour, as the soldier to the bivouac after battle, with arms a-trail and bugles a-truce,—the refreshment of their fellowship, never hushed the sentinel voice of moral and intellectual purpose, ever sounding his challenge "watchmen, what of the night." Reverently, we would lay a laurel to their memory, tenderly a benediction for the good influences that survive them and the honored compeer who alone to-night represents them.

And now ladies and gentlemen, I come to the perilous divide contained in the sentiment of the toast,—“things present the worst.” Breathes there an “Anaconda,” with soul so dead, as to linger for a moment in the dark precinct of such a senti-



ment! If so be, let him uncoil himself and hie him to a cloister, with never a hope of seeing an oyster! "Things present the worst!" Is it because a man and a brother, a husband or a father forgets to take the night key with him and hears the salutation from within, at the still small hour—"Who art thou?" Is it because we do not confront themes to-day, the magnitude of which—after supper—frequently seem to paralyze speech and find us too full for utterance? Who of the brethren of the ancient serpent order, would lift his hand to abolish the savory hustle and bustle that precedes a club night? "Things present the worst!" Against such an interpretation of the Inter-State Commerce law, the festive red snapper in the distant gulf, would lift up his cry; the graceful monarch of the Tennessee Mountains would toss his antlers in derision; against it would come the whistling irony of the tender quail from our own fields and forests, whilst from the meandering grace of every blue grass pasture, the gentle Southdown would bleat his protest! Nay, verily these things cannot be. What boots it, if betimes, the Club experiences suppression of the freedom of speech? If peradventure in midst of glorious argument, fierce invective, or thrilling peroration, a knock is heard at the door, and the orator majestically but reluctantly subside to the mandate—"Supper is ready, gentlemen!"

Surely such an invasion of privilege, to make "things present worst," is to be endured, rather than "fly to evils that we know not of," and to be borne "as trifles which are light as air."

In a more homiletic frame of mind, we turn to our future. The future does not rise up to meet us. Rather it comes from behind and passes over our heads, casting from a viewless hand the seed that shall germinate to its bud, bud to its blossom and blossom to its fruit, whether sweet or bitter, for days that are yet to come.

Let the fellowship that brings to us to-night the happy memories of fifty years continue to nurture those graces, whose taste and fragrance, remaining after us, shall in no wise re-

proach us. And how shall we honor the past, esteem the present, or anticipate the future of the Club without honor to the shrine of one of the chief jewels of its memorial. The gentle grace, the rare taste, the generous provision and thoughtful devotion of the priceless Kentucky womanhood, who have served us—they shall not be forgotten! Fair hands, whose devotion once spread the bounteous board in the past are now forever still below; their employ now forever joyous in the feast of that radiant realm to which we all aspire. The beatitude of present and future hours, will have guerdon and crown only in the guardian affection of those who yet remain; with them we may well say *in hoc signo vinces*; without them, never an echo of *esto perpetua*. And when the “still waters and green pastures” of the Master’s righteous resting places, cease to us below, may the evening of our last fellowship find us pacing toward the sunrise of that blissful future, “where the land is fairer than day.”

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### OUR HONORED DEAD.

Response by HON. M. J. DURHAM.

MR. PRESIDENT :

I have listened with much pleasure and interest to the address of one of the founders of this Club—one who has during all these long years contributed so largely to its interests and success, and who still holds the front position therein, encouraging us by his energy and zeal to maintain in the future its high moral and intellectual character, as he and his compeers have done in the past. I have also heard, with equal pleasure, from one of our younger members what we may and should expect of future prosperity, usefulness and perpetuity, should we profit by the example of those who have gone before us—giving to us a character and reputation equal in all respects to any similar organization in the land. While we feel proud of our past success and hopeful of our future usefulness, yet we

have been led to mourn the loss of many of those who have contributed so much to the upbuilding and interest of this Association. It may be that some of our younger members may not be aware of those who have gone out from our midst. I give their names:

John A. Jacobs, John C. Young, D. D.; Lewis W. Green, D. D.; Rev. William Dod; Thos. C. Nichols; Hon. Joshua F. Bell; Dr. William Pawling; Dr. William Craig; William Kerr; Rev. McIlvaine; Dr. Sam'l Ayres; Jas. S. Graham; Gen. J. T. Boyle; Dr. Joseph Smith; Hon. John Kincaid; Caleb Wallace; William M. Scott, D. D.; Prof. George C. Schaeffer; Rev. Henry Snyder; Hon. Albert G. Talbott; Hon. Fontaine T. Fox; Rev. Samuel B. Cheek; Dr. William Downton; Hon. William C. Anderson; R. J. Breckinridge, D. D., LL. D.; E. P. Humphrey, D. D., LL. D.; Alfred Ryors, D. D.; Stuart Robinson, D. D.; John L. Yantis, D. D.; W. L. Breckinridge, D. D.; E. L. Stanton, D. D.; Thos. E. Quisenberry; Rev. Robert A. Johnstone; Rev. Robert Landis, D. D.; Lewis G. Craig; John S. VanWinkle; Dr. Alexander R. McKee; Col. J. Warren Grigsby; Rev. John C. Young, Jr.

Among these are eminent divines, celebrated all over this land for their great intellectual prowess and purity; presidents, professors and teachers who have performed so well their duties as to make one of our Colleges of the best in this country; physicians of skill and learning; judges and lawyers of eminent abilities; statesmen of national reputation—and, may I not say all of them, spirits as pure and bright as ever beat responsive to the holy impulses of patriotism. On this memorable occasion, it is fit that we remember and speak of our departed brothers. It is the duty of the living to perpetuate the memory of the great and good; those with whom they have been associated in the struggles incident to human life, as well as those who have filled high positions with credit to themselves and who by their talents, genius and labor rendered valuable service to mankind.

What is a country without a biography of its distinguished men and its public benefactors? What a blank would be the

histories of ancient Empires and Kingdoms if there had been no special mention of their philosophers, poets, heroes, orators and statesmen. It would be a shadow without substance, a skeleton divested of its vital, essential parts—life and beauty. The character of a nation and the criterion of its civilization may be judged by the intelligence, honesty and purity of those who have been appointed its rulers. It is our boast to rejoice in the eminent qualities of the founders of our Republic, and of those who gave it form and direction in its infancy. While the spirit of freedom pervades the minds of the American people, they cannot cease to venerate the champions of our independence. The names of WASHINGTON, ADAMS, FRANKLIN, JAY, HAMILTON, JEFFERSON and MARSHALL will be handed down from generation to generation, and mentioned with praise as long as free institutions exist on the earth. These names will be transmitted to posterity as synonyms of great ideas—liberty and self-government. As in nations, so it is with those institutions which have been organized for intellectual culture and to ameliorate the condition of mankind, they are judged of, to a great degree, by those who lay deep and broad their foundations, and are prominent in their upbuilding and management, and when these die their names, their good words and works should be handed down to those who come after them, in letters of living light. Whenever the living cease to remember their dead, a death greater than mere decay of the human body will sooner or later erase such a people from the map of the world. History, with its great iron pen, will in a few words detail their rise, fall and decay. No one ever dies all forgotten, and no one ever wholly perishes from the face of the earth. The influences of a life, even in this world are eternal. The tomb cannot enclose them; they escape from its portals and continue to pervade the walks of men like unseen spirits, guiding and controlling human thought and action. May I not ask, who is free from their touch? Whose life and destiny has not been colored, formed and fashioned by the influence of those who have passed away? The greatest actors on the broad stage of



human affairs have pointed back from the loftiest points of their elevation, to the mother with her prayers, to the father with his toil and devotion, to unselfish kindred, to self-sacrificing friends—and bowed with reverence before the living power associated forever with their names and memories.

Every good mind and heart reproduces some of its achievements and many of its qualities in the minds and hearts of others after it has gone to far off climes and realms. And this is the average of human influence—the silent but mighty stream of causes, producing effects on which mankind, from its birth, has been borne gradually and steadily forward in its great career of progress and development. Now and then, however, the current of this stream receives a new and startling velocity. Some intellectual force, towering over all others of its period, occasionally imparts to the whole country an impetus which condenses the ordinary advancement of years into the thrilling compass of a day. Then not only individuals, but nations, institutions and generations become the subject of an irresistible influence. A new era is then noted on the pages of the historian, and new gateways are opened for the onward movements of intellectual culture and human amelioration.

I cannot now, nor does the occasion permit me to speak of the great gifts of intellect of some of our departed friends; of the simplicity of the nature, of the breadth of mind, and the acumen of intellect of others, and the purity of character of all. Those who analyze the nature and charm of simplicity in great minds surprise themselves to find the secret of both in the fact that simplicity allied with greatness works its marvels with a sweet unconsciousness of its own superior excellence, and it works them out with this unconsciousness because it is greater than it knows. "Talent does what it can, genius does what it must," and in this respect there is a great analogy between the highest goodness and the highest genius, for under the influence of either the spirit of man may scatter light and splendor around it without admiring itself or seeking the admiration of others.

May I not say these were pure men. Spotless and pure they have been laid away to rest. Some the product of three score and ten years in this rough world, we lift up their characters to-night and say, behold them! The freshness of purity, the stainlessness of childhood is upon them. Grand, is it not! Consoling, is it not, that God builds up men among us of whom we can say, look upon them, walk around about them; you will find no ugly scar, no moral deformity in them. Grand, is it not, consoling, is it not, that ever and anon in this world of smirched reputations and diseased lives God gives us some whole men, whom, without a blush, we can lift up to the great Master, saying, Take them again, they are unharmed, they are worthy of Thee. These brothers, in one sense, are dead. Their bodies, after the labors of life have ended, have lain down to rest and to sleep until the great Master shall awaken them again. But even in this world the influences of their lives have but just begun. As their pure spirits enter upon their new careers in the regions of immortality, so does the influence which they have left behind them here move forward each day to new developments of glory and power in our midst. Sometimes, we think, when great leaders and workers, in their various spheres, die, the progress of the cause or institution with which they they have been connected will be retarded or blotted out of existence. Not so if founded in truth and right. Presidents and leading spirits of our Government may die, yet under the guidance of others it lives and moves on in its sure progress to greatness. Bishops, prelates and clergymen may die, others take their places, and the church will still live to be the light and hope of the world.

These brothers have passed from our midst, yet others are found to fill well their places, but the truths which they have announced in their various discussions will never die. May I not ask, should we not imitate their noble examples, cherish and guard well this institution which they have through these long years aided to perpetuate. My brothers and friends we are to-night performing this part of these ser-



vices as a duty, because these brothers live in their good works and because their undying example still exerts an influence on our lives and conduct. 'Tis true, these services cannot reach them—they are beyond the sound of praise or the fragrance of its incense. No, we on this occasion only perform a duty by recognizing the good they have wrought out in our midst, attesting their immortality here on earth. Embowered in the peaceful shades of their last resting places, through whose stricken boughs the fierce wintry winds chant their requiem our brothers, the fathers, the husbands, the friends, sleep that sleep which knows no earthly waking. Wreaths have faded and withered on their tombs, perennial flowers will still blossom and decay thereon; time will level the well-rounded mounds where they sleep, monuments will rust and granite crumble but their deeds are enduring and their names shall be imperishable. My brothers, these brilliant lights who have adorned and shown about the pathway of this Club are not put out. They are but hid for the moment behind the gloomy shadow of what we call death, only to reappear in immortal beauty, purity and brilliancy, to shine forever. Well has the poet said:

“There is no death.—the stars go down  
 To rise upon some fairer shore,  
 And bright in Heaven's jeweled crown  
 They shine forever more.

There are some rocks God planted on the shore  
 To fix the boundary 'twixt land and sea,  
 There are some men who 'mid the strife and roar  
 Are moral light-houses whereso'er they be.

They also serve who only stand and wait,  
 Yet folded hands would ill-become us all;  
 The world has need of those who conquer fate,  
 And there are men victorious as they fall.”

## OUR INTELLECTUAL WORK.

Response by Rev. JAMES L. ALLEN.

MR. PRESIDENT, LADIES AND GENTLEMEN:

Encouraged by the reflection that, on an occasion like the present, an elaborate response to the sentiment just read could not be expected, inasmuch as such an anticipation would involve a violation of good taste on my part; and an unpardonable tax upon your patience, I crave your indulgence while I make a brief allusion to a few of the salient points of my subject. Were it not for this reflection, my *native diffidence* would be aroused to such a degree of embarrassment, as to render it impossible for me, feeling as I do, to make even an attempt to discharge the duty assigned me; for I feel, Sir, as I imagine untried soldiers must feel when ordered to take the enemy's battery, or die in the attempt. Indeed, I have not had an hour of refreshing sleep since I learned that the Committee of arrangements had selected me to respond to a sentiment so grave and significant; and, Sir, I wish the gentlemen of that Committee to understand that I hold them personally responsible for my present feelings.

This Club, ladies and gentlemen, of which I have had the honor of being a member for many years, was organized fifty years ago by a few gentlemen of distinguished ability, of whom there is now but one survivor, the honored President of Centre College, Dr. Ormond Beatty, to whose admirable sketch of its organization and early history, we have listened with so much pleasure. During this long period, but one purpose has been steadily kept in view in all the discussions of the Club—the intellectual improvement and social pleasure of its members. For the accomplishment of a purpose so worthy, it has always been peculiarly fitted. In proof of this, as to the past at least, it would be sufficient simply to read the roll of its members, if I had one at hand. Among them would be found profound jurists, eminent theologians, learned presidents of colleges and professors—all thoroughly equipped for intellectual work in all its branches.

When I add to this, that no prejudice, political, religious or social has any influence here, and that perfect freedom of thought and expression is allowed, am I not justified in saying that the purpose, the aim of the Club has always rested upon the basis of confident expectation? I know, Mr. President, from sad experience that, in the exercise of this unrestricted liberty of thought and expression, we are liable to be "knocked down" without compunction of conscience, and then "picked up" with positive delight, especially when our expression intimates an unreasonable contempt of danger, or when our statement of facts is in the least degree inaccurate, or our logic somewhat illogical. But this is one of our methods of intellectual progression, as it results in a diminution of extravagant self-appreciation, and an increase of that "discretion" which "is the better part of valor."

In regard to the subjects discussed by the Club, I can only say, that we lay hold of every subject, whatever its character may be, whether political, social, religious or scientific, whether found in the history of the past, or among the occurrences and developments of the present, if we think we can make it contribute to the purpose, the aim, the end for the accomplishment of which, it has maintained an uninterrupted existence for half a century. Let us who constitute its present membership, assign no limitation to its duration but let us never forget if we would secure its perpetuity, that we must be true to this noble purpose so clearly enunciated by the eminent gentlemen to whom we are indebted for its organization.

Mr. President, I might dwell with much pleasure upon the result of our work considered with reference to our own intellectual improvement, but I am gratified, that I am saved from trespassing any longer upon the patience of the audience by a delicacy of feeling that imposes absolute silence on this branch of my subject. And now, ladies and gentlemen, as I attribute the polite attention, which you have given me, to your kind indulgence and not to anything I have said, you will please accept my grateful acknowledgments.

## THE BOOK OF LAMENTATIONS.

Response by Rev. JOHN R. DEERING.

MR. PRESIDENT, GENTLEMEN, AND GUESTS OF THE CLUB :

"The word of the Lord came unto Jeremiah, the prophet;" but it was the word of the President that came unto me, saying: "Respond unto the toast that thou hast heard, O! son of man." Immediately, I conferred with my "flesh and bone" and came. Jeremiah's testimony got him into an horrible pit—into the miry clay—"into the dungeon of Malkiah, the 'Son of Hammelek, which is in the court of the prison.'" The command of your President has brought me unto this beautiful home of these children of silence, the cherished wards of the town and state—to dear, old Danville, where I spent my happiest years.

I have two consolations, Sir, amidst my lamentations: the first is that I have a text that none of you know anything about; the second is that its study has been a means of grace to me, for until my acceptance of it last evening I didn't know anything about it myself.

Now, to adapt my remarks to my audience, which Cicero says requires in the orator the very highest skill, I will state, first, that The Book of Lamentations was written by Jeremiah; and secondly, that Jeremiah was a Jew. Perhaps, in your plethoric condition, these facts will sufficiently tax your powers of digestion. I will risk, at any rate, only two more: Jeremiah lived about six hundred years before Christ. (He also died before Christ). The days of his years were two score years and sixteen, and he lamented at least forty-two of them! He himself is of late little lamented; but as I have for a text his entire productions and literary remains, you may as well try to compose yourselves, for I shall speak until I quit, even at the risk of your lamenting my toast.

In assigning subjects, there is always an adaptation of topic to the speaker. It is felt to be well to have the two cor-



respond; to fit the one to the other, as we say. I was, of course, pleased to find, when I began to investigate my theme, that your noble Committee had chose my topic upon this plan: to discover, I mean, that Jeremiah was a man of unblemished piety, conscientious integrity, unremitting diligence, fearless fidelity, and pathetic eloquence, as well as a writer of poetic power and fervor. No wonder that I was chosen to represent him !

The object in having an address on the "Book of Lamentations" was as wise as the assignment to myself was happy. It was intended to allow some opportunity to express the sense of loss felt by all ex-members of this Club upon the deprivation of their powers and privileges as such : so that to-night I have by no means a dry subject in "the weeping prophet," nor do I represent a small or ordinary constituency in our ex-membership. I am proud of both !

Mr. President, we have to lament first, The bi-monthly meeting, the opportunity to go the winter-round of the elect homes of this old town of homes. We miss the fortnightly welcome of courteous and hospitable hosts; the cheer of glowing grates and shaded lamps; the joy of smiling faces and fraternal hand-shake; the comfort of luxurious chair and friendly inquiry; the pleasure of the exchange of news and indulgence in masculine small talk; whilst uncovering hands, warming feet and awaiting roll call. Ah! we miss all that.

Still more do we miss and lament the courtly Clubmen who did, and shared in, these honors and pleasures. This is our great loss, Sir. We once moved and sat among the wise and good. We met here the beloved physicians, the revered preceptors, the saintly pastors, the learned counsellors, the trusted financiers, profound theologians, astute politicians and rulers, pillars in Church and State, and model men everywhere! These were our essayists, orators and talkers. These led us in "debate" and "conversation." We have reason to regret them. In these men, there was character, example, inspira-

tion, sympathy, affection, purpose and achievement that the humblest enjoyed and the highest had need of.

We miss their work! The results of learned research—the scientific statement—the citation of high authority—the lessons of long experience and patient experiment—the classic reference—logical analysis—poetic fire—convincing conclusion—which left no debator upon either side any earthly room to doubt that the speakers of the other side were “routed, horse, foot and dragoons!”—all these, Sir, we miss and mourn.

And then the rest! And the jest! The boast and bluster. The brag, banter and supper! these three, but the greatest of these is supper. Mr. President, did you ever know a Clubman who was not prepared on *that* subject! In all our history, did any poor dyspeptic ever say, “I pray thee have me excused?” You have seen them suffering from sick-headache, acid stomach, bile, blues, and bad colds—you have known them to call for peppermint, soda-mint, and divers other innocent mixtures—you have heard them stirring the stuff, out in the hall, *before the debate*, but, Sir, I challenge you to say, from the Chair—did any man ever fail to rise at the sound of supper bell and smell of broiled birds and scalloped oysters?” Did he? Echo answers, “*Nary man!*”

The supper! Who that ever ate with us hasn’t regretted it—before day. Fish, flesh and fowl; from lake and brake and river; from field, forest and barnyard; from garden, orchard and vineyard; from mountain top and ocean bottom; from arctic circle to tropic zone—Oh! my stomach, who can utter *thy* lament? And the mysteries and the dainties of the Kentucky kitchen! Oh! my mouth, cease thy watering! Be dry awhile, if thou canst! The bread—juicy meats—flakey cakes—solid creams—melting pastries—transparent jellies—steaming coffee—foaming chocolate—fragrant tea—the pine apple cheese—the light Havanas—and so forth and so fifth! A long farewell to all of these.

But, Mr. President, we ex-members have consolations that are neither few nor small. We pay no fines for failures. We



get no curtain lectures for keeping late hours. We have no remorse for speaking unadvisedly with our lips; no dyspeptic horrors for eating unadvisedly with our mouths. We ransack no piles of rusty books for original ideas of our own—pace no more the weary floor memorizing our extemporaneous talks—toss no sleepless nights in regretting the good things in our speech that we forgot to get off—have no furred tongues and congested livers and stupid brains from the good things which we wish we had forgotten to eat! No sir! These miseries are no longer ours. Our tongues are clean, our heads are clear, our wives are nice, and therefore we rejoice, yea, and we will rejoice! Here, then, let these lamentations end! Let me end them by wishing you all a "Happy New Year," and fifty more just as good!

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### THE HEAD OF THE TABLE.

Response by HON. R. P. JACOBS.

The theme assigned me has been, so often, the burden of the sweetest song of the poet, and of the most eloquent periods of the orator, that only an angel's tongue could now pay a new and fitting tribute to woman's beauty, and to woman's virtue. And yet upon each and every occasion like this there would seem something wanting, something that ought to have been done left undone, if a tribute was not again paid to her, from whom comes the most of "Whatesoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever things are lovely and of whatsoever things that are of good report," although that tribute, through the weak judgment in the selection of the speaker to respond to this toast, has to be made, with faltering tongue, with meager ideas, and in meanness of language, wholly unfitting so inspiring a theme.

Is beauty the subject of the poet's song, the orator's speech, the painter's brush or the sculptor's chisel, each will present a

woman as its highest type. Are examples sought of virtue, faith, piety, meekness, devotion to God and man, of self denial, patience in doing and in suffering, wisdom in counsel, pure courage in action, without the inspiring hope of glory to be won or reward earned, he has but little knowledge of history and but little experience in life, who cannot find them among women living and women dead.

“For she is wise if I can judge of her,  
 And fair she is if that mine eyes be true,  
 And true she is, as she hath proved herself,  
 And therefore like herself, wise, fair and true.”

But since sin hath in some degree marred everything that is beautiful and pure and good in this world, even woman has felt its baneful touch, and malevolent and satirical evil has sometimes shot at her its keenest shaft and said:

“And yet believe me, good as well as ill,  
 “Woman’s at best a contradiction still.”

And although in the consideration of every subject the strict requirement of truth is, that it shall be presented fully, fairly and in all of its phases for the sake of domestic peace, and influenced by the desire “to be let alone” and as comparisons are odious, and the virtues so far outweigh the petty faults that only the cynic’s eye can find the blemishes, I turn back to the more congenial consideration of the beautiful traits of woman’s character.

“And as this is the month \* \* \* \*  
 Wherein the Son of Heaven’s eternal King  
 Of wedded maid and virgin mother born  
 Our great redemption from above did bring,”

who will not, in contemplation, look with admiring gaze and loving heart upon this “Virgin Mother,” “the fairest of the daughters of Eve,” the embodiment of womanly beauty, purity and loveliness, as the true representative of her sex.

*"Stabat mater speciosa."*

Full of beauty stood the mother  
 By the manger, blest o'er other,  
 Where the Little One she lays.  
 For her inmost soul's elation  
 In its fervid jubilation  
 Thrills with ecstasy of praise.

Time would fail in which to tell of the heroines of history, sacred and profane, and of whom the world has not been worthy.

This Club, now celebrating the lapse of fifty years from its beginning, like all else in this world, owes much of its success to the skill and loving hand of woman, as the mothers, daughters, sisters and wives of its members have through these long years provided those generous repasts, and presided over them with a dignity to which simplicity added grace, that have given occasion, possibly, in more truth, than fiction, to the charge that these have been the bond of union. However this may be, sure it is that in this sphere of their domestic life, and in the discharge of the duties arising from this feature of our Club, each of us can testify to the loving faithfulness of these, our women—dead and living, and cannot each one say, without invidious comparisons, but as one speaking loving words to the members of his own household, "Many daughters have done virtuously, but thou excellest them all."

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## OUR DEBT TO THE TURKEY, THE LAMB AND THE OYSTER.

Response by JOHN W. YERKES, ESQ.

My position, Mr. President and Ladies and Gentlemen, is unique, but not enviable. Think of it—to follow a toast to "The Ladies" with one to an oyster.

The first enthuses like champagne and inspires like the

martial music of a regimental band. The other is possessed only of the fascinating fervor which attends a "Now Nintly" in a doctrinal sermon on a July morning.

The one appeals to all that is in touch with love, with tenderness, with purity—to all that is perfumed and sanctified by the chastest graces. It recalls the most charming pictures in history, romance and legend. It recalls queens and courts,—Maria Theresas and Josephines—tilts and tourneys with Rowenas and Rebeccas—and actual battlefields glorified by the presence and ministrations of a Florence Nightingale. It recalls our gentle, white-capped grandmothers, our patient mothers and wives and even our trusting school-girl sweethearts, to whom the whole wide world was a vast golden glowing trysting-place.

But what of my topic? It recalls unwise indulgence, uncurbed appetite, unhappy yielding to temptation, hideous dreams, such as Dante alone could express in words or Dore illustrate with his pencil, followed by headache in the morning, the "blues" at noon, and dyspepsia at night. It recalls no picture of beauty over which memory might linger and in which the speaker seeks and finds inspiration. Instead of Maria Theresas, with a golden crown, you see black Dinah with her red kerchief. Instead of a royal salon, or luxurious boudoir rich with the perfumes of Araby, you think of the smoky non-aromatic kitchen and its attending regions. And so on ad infinitum and with increasing disgust.

And yet, though this is true, there is, Ladies and Gentlemen, something attractive, if not entrancing, about the oyster and his table companions and comrades. Something so savory, so seductive, so delicious, that they are saved from being objects of absolute scorn, aversion and hate. Indeed, I have seen them at times and upon occasions—say an hour ago—when to our eager eyes they seemed encircled by a halo of glory, and I have never known them to disappoint like the apples of mythology and become ashes to the taste.

The turkey, the lamb, the oyster. Into what depths of dis-



repute have they dragged this Club, and yet up to what heights of happiness have they led us. They are the witnesses upon whose testimony the "oi barbaroi," the outside heathen, have framed a scandalous indictment against us. They charge that our suppers are the loadstones which attract our members,—the cement which binds and holds us together—the foundation stone upon which alone is based our perpetuity. That these feasts enjoined, the members of this Club would renounce their allegiance to it as quickly as courtiers desert the king's favorite when the royal smile is withdrawn.

Now let us investigate this charge—A corporation, or a Club such as this, speaks by its written records. I have searched these memorials of our fifty years of meetings and find no mention of such an occurrence as a supper. Our various secretaries have kept faithful books, which record the place of meeting, the members present, the question discussed and by whom, the views held and expounded by the various speakers, but no suggestion of anything to eat—no hint of such a diversisement.

Then I presume and maintain by the records (and you can't go behind them) that for half a century we have been unfed anacondas. Again, men naturally discuss all matters in which they feel the supreme interest. The range of our topics has been broad as the wide, wide world,—the scope unlimited,—Religion, morals, politics, science, philosophy, metaphysics, ethics, national life, forms of government, state craft, etc., etc., but the records prove we have never discussed the superiority of an oyster as served raw, stewed or fried. We have never separated and become partisans on the question of the relative merits of Blue points, Chesapeake Bay or Mobile Bay oysters; Cotswold, Southdown or mountain mutton; whether the bronze, wild or cold blooded turkey makes the best chicken salad, or whether the "fore" or "hind quarter" of a lamb furnishes the most toothsome cuts. This is proof conclusive that we take no interest in these matters, weighty tho' they be.

But suppose the records are untrustworthy, and we have

been faithful trenchermen, who delight in placing our limbs under the mahogany, and in declaring by our acts, sublime devotion to the products of the bay, the roost and the meadow. Suppose we have with marvellous regularity sat down to boards as redolent of the housewife's care and as bountifully laden with good cheer as that which Lady Margaret Bellenden in "Old Mortality" spread before his gracious majesty, the King, when of his favor, he partook of that memorable breakfast at the Tower of Tillietudlem, and the table was gorgeous, with the royal ham, the knightly sirloin, the noble baron of beef, the grand saddle of mutton and the princely venison pasty, all flanked with silver flagons,—suppose all this be true, then again I am prepared to prove that such habits produce beneficent and admirable results. My College professor, Dr. McKee, was an eloquent advocate of the power and clearness of object-lesson teaching, and I will use his method to-night, tho' it may be in this case somewhat personal. I see here two long-time members of this Club, sitting to my right on this sofa. If we have had suppers, then dating from the initiation of these gentlemen and counting sixteen suppers to the year, one has partaken of 650 and the other of 610 of these repasts. And I ask this company, where, estimating their labors and age, will you find two more vigorous, better preserved, symmetrical, all-around good-looking elderly gentlemen than these. The truth is a view of this entire Club individually or collectively would not tempt a physician to make Danville his home.

Who can prove the present healthy condition of these two gentlemen is not the direct resultant of their connection with and faithful attention to the duties of this body. And yet, I doubt not, that some day,—a very distant day I hope,—a pale faced vegetarian, or an oat-meal and milk devotee, will solemnly arise and charge their early and untimely demise to these very suppers.

But enough. If there is any good in these bi-weekly feasts it is due to the ladies who prepare them and *force* them on us. I say force them on us, tho' wicked slanderers charge that we



seek these opportunities and occasions as anxiously as ever did Irishmen for a head at Donnybrook, and that our motto is, "he who dallies is a dastard." If there is any evil in them it is due to us who abuse them.

And as to-night we pass the golden milepost in our journey, every loyal member and ex-member present will join me in the rhyme of Burns.

"Some hae meat, and canna eat  
And some wad eat that want it,  
*But we hae meat an' we can eat,  
And say the Lord be thanket."*

## NECROLOGY.

### JOHN CLARK YOUNG, D. D.

Was born in Greencastle, Pa., Aug. 12, 1803. Dr. Young was for three years a student at Columbia College, New York, but graduated at Dickinson College, Pa., in 1823. He held the position of tutor in the College of New Jersey, at Princeton, and then entered the Theological Seminary. In 1827 he was licensed to preach. In 1828 was installed pastor of the McChord Presbyterian church in Lexington, Ky. In 1830 he was elected President of The Centre College of Kentucky, which office he held until his death. In 1834 he became pastor of the Presbyterian church in Danville. His death occurred June 23, 1857. Dr. Young was a man of broad culture; eloquent and logical in debate, and a brilliant metaphysician; qualities which found scope and employment during the years he was a member of the Club. He was twice married. His first wife was Miss Breckinridge; the second, Miss Cornelia Crittenden, daughter of Hon. John J. Crittenden.

### LEWIS WARNER GREEN, D. D.

Was born near Danville, January 28, 1806. Dr. Green was educated at Transylvania University and Centre College, graduating at the latter in 1824. He studied Theology at Princeton and was licensed to preach in 1833, having been elected to the Chair of Rhetoric and Political Economy in Centre College 1832, but spent two years in Europe in study before filling the chair. In 1838 he was called to Hanover College to the Professorship of Oriental and Biblical Literature in the new Seminary. He returned to Danville in 1839 to the Vice-Presidency of the College and in 1840 went to Allegheny, Pa., to the West-

ern Theological Seminary as Professor of Oriental Literature. In 1847 Dr. Green went to Baltimore, Md., and the next year to Hampden Sidney College, Virginia, as President. In 1857 he returned to Danville as President of Centre College, which office he held until his death in 1863, May 6. Dr. Green was twice married,—in 1827 to Miss Eliza J. Montgomery, of Lincoln county, who lived but a short time, and in 1834 to Mrs. Mary Lawrence.

#### JOHN ADAMSON JACOBS

Was born in Leesburg, Loudon Co., Virginia. His parents moved to Kentucky while he was an infant, settling in Lexington, afterward changing to Lancaster. His parents died while he was young, and the charge of the orphan fell on Mr. Hezekiah Ricketts, a cousin, who put him in charge of a common school when not quite fourteen years old, and, in spite of his youth, he gave great satisfaction. At the age of seventeen he went to Danville to study at Centre College, and while a student was chosen by the Board of Trustees of the Institute for Deaf-Mutes, just located at Danville. After spending eighteen months in study at Hartford, Connecticut, in studying the sign language, he returned to Danville in 1825 and commenced the work of instruction which he continued until Nov. 27, 1869, when he died in the 64th year of his age.

#### WILLIAM DOD

Was born in Mendham, New Jersey, Nov. 25, 1808; graduated at Princeton College, of New Jersey, in the class of 1833. In 1836 he became Professor of Mathematics in Centre College and served until 1847, when he resigned and took charge of a school in Cincinnati, O. Three years after he went to New York City and taught a classical school. In 1856 he moved to Missouri where he owned a farm. Here he remained until the war between the States. On account of the disturbed condition of this state he went to Jacksonville, Illinois, where he dwelt thirteen years. He returned to Missouri and died there Nov. 17, 1883.

**THOMAS COGGESHALL NICHOLS**

Was born in Newport, R. I., April 9, 1807, and came to Danville with his parents at an early age. After graduating from Centre College, he studied law and was admitted to the bar. Being asked to take a chair in the College he accepted and thus teaching became his life work. After leaving Centre College he went to Illinois and was connected with McDonough College as Professor of Modern Languages. He died February 8, 1885.

**JOSHUA FRY BELL**

Was a native of Danville and was born Nov. 21, 1811. Mr. Bell graduated from Centre College in 1828, studied law with Judge Boyle, spent several years traveling in Europe, and on his return began the practice of his profession in Danville. He was elected to the lower house of Congress in 1845; in 1850 was appointed Secretary of State by Governor Crittenden; in 1861 elected a member of the Peace Conference at Washington; in State legislature 1864-1867. He died August 10, 1870, at Danville.

**WILLIAM PAWLING**

Was born Sept. 16, 1797, in Scott County, Ky., but spent his youth in Lancaster, Pa., his mother, early left a widow, moving to that place. Dr. Pawling studied medicine in Lancaster and Philadelphia and practiced for more than fifty years. The date of his coming to Danville was not learned. He died April 4, 1872.

**WILLIAM CRAIG**

Was a native of Virginia but was brought to Kentucky in 1787, when two years old, his father having purchased a tract of land near Stanford. He returned to Virginia to be educated and having chosen medicine as a profession went to Philadelphia then the center of medical instruction. He commenced the practice in Stanford and in 1838 moved to his farm near

Danville. Dr. Craig was for many years a trustee of Centre College and President of the Bank of Kentucky. He became a member of the Club prior to 1842.

**WILLIAM KERR.**

**SAMUEL AYRES**

Was born in Lexington, Ky., June 10, 1809, of ancestors who were natives of Virginia. Dr. Ayres was one of four to organize the Christian Church in Danville, and for many years supplied its pulpit. He possessed a rare mechanical skill and employed it in adding to his income, though he deeply regretted in after-life that he had not devoted himself entirely to literary and professional work. Dr. Ayres became a member of the Club before 1843, and continued such until 1881 when he moved from Danville. He died at Frankfort, August 1884.

**JAMES SPILMAN GRAHAM.**

Was born Jan. 21, 1811, in Mercer County, Ky. After graduating from Centre College in 1837 he taught in the Preparatory for some years and his life was spent in the occupation of a teacher. Besides his work at Danville, he taught in Paducah, Harrodsburg, Paint Lick, Ky., and in Bedford, Ind. He became a member of the Club in 1844. He died while riding in his carriage May 18, 1873, of a paralytic stroke.

**JEREMIAH TILFORD BOYLE.**

The birth of J. T. Boyle occurred May 18, 1818 in what is now Boyle County, then Mercer. After graduating from the College of New Jersey he entered Transylvania University to study law and after completing the course located in Harrodsburg. In 1842 he moved to Danville, the county seat of the county of Boyle, just established; and became a member of the Club in 1845. On the breaking out of the civil war Mr. Boyle took the union side and engaged earnestly in the work of raising troops for the service, and in 1861 was commissioned



Brigadier General of Volunteers. He resigned in 1864 and settled in Louisville, and became the head and spirit of an organization for furnishing that city with street railways. He was also interested in the Eddyville, Henderson & Nashville Railroad; in the labor of finishing this road he was engaged at the time of his death, which occurred July 28, 1871, at Louisville. He married Elizabeth Owsley Anderson, daughter of Hon. Simeon Anderson, of Garrard County.

#### JOSEPH SMITH

Was born Jan. 8, 1815, near Danville. After some preliminary studies in Centre College he entered the Medical Department of Transylvania University and on receiving his degree began the practice of medicine in Lancaster. In 1838 he went to Philadelphia and spent a year in professional study. He then settled in Danville and there remained until 1867 when he moved to Lexington. Dr. Smith joined the Club in 1845. He was married in 1839 to M. J. Rogers, of Madison county. His death occurred Sept. 25, 1875.

#### JOHN KINCAID

Was a native of Mercer county, being born Feb. 15, 1791. He studied law at Stanford, and having married Mary G. Waggener he took up his residence at "Glenmoor," his farm in Lincoln county. He served several terms in the State Legislature; was appointed Commonwealth's Attorney, and was a member of the National House of Representatives from 1829 to 1833. Mr. Kincaid became a resident of Danville about 1840 and a member of the Club in 1846. He died in Sumner county, Tenn., at the residence of his son-in-law, Joseph Weisiger, Feb. 7, 1873.

#### CALEB B. WALLACE

Was born Dec. 17, 1817, in Woodford county, Ky. Educated at Sinking Spring Academy and at Centre College. Mr. Wallace was a lawyer by profession, taking a degree at the old



Transylvania Law School, and commencing the practice in Georgetown. In 1844 he moved to Danville and in 1846 was elected to the Club. Politically he belonged to the Whig party and in 1850 was elected to the Senate of Kentucky. Mr. Wallace was married in 1840 to Miss Magdalen McDowell, daughter of Col. Joseph McDowell, of Boyle county. Mr. Wallace's death occurred June 28, 1855, in Platte county, Mo., while he was traveling in Western Missouri.

#### REV. WILLIAM MCKENDREE SCOTT

Was born of Scotch-Irish parentage in Jefferson county, Ohio, Nov. 1817. He entered Jefferson College and was graduated with high honors. On leaving College he studied law for a short time with Mr. Stanton, afterwards Secretary of War, but accepted a position as tutor in the family of Mr. Berryman, of Fayette county, Kentucky. While in Kentucky he made life-long friends of the Berryman family, and there he determined to change his profession and devote his life to higher purposes, in a word, to study for the ministry.

In pursuance of this plan, he entered the Princeton Theological Seminary, and graduating in 1846, preached temporarily in several places, as Newburg, N. Y., and Frankfort, Ky. In 1847 he received a call to the professorship of languages in Centre College, Danville, and the same year he was married to Mary, the daughter of Dr. Charles Hodge, of Princeton. Dr. Scott remained in Danville for eight years, part of the time as Professor in the College, part as pastor of the First Church. His relations with his students and his congregation were always of the pleasantest kind. He always spoke of them with affection and interest, and with some families he contracted the warmest friendship. The Club was a source of great pleasure to him, as well as to the other members, and lived long in his memory. He became a member in 1847. While in Kentucky, his two elder sons were born, Charles Hodge (born 1849) now in business in Pittsburg, Pa., and Hugh Lenox (born 1853) now of the 7th United States Cavalry.

In the winter of 1855 Dr. Scott was called to the pastorate of the Seventh Presbyterian Church of Cincinnati, and though very reluctant to leave his Danville friends and people, he thought it his duty to accept the call. His third son, William Berryman, now Professor of Geology and Paleontology in Princeton College, was born in Cincinnati (1858). Dr. Scott loved his people and they loved him, and the church flourished under his care, so that it was at the sacrifice of his own feelings that he obeyed the call of the General Assembly to a professorship in the Theological Seminary of the Northwest at Chicago. He was in Chicago a very short time, going there in October 1859 and leaving in the fall of 1861. He had not been well during the winter of 1860-61 and when in the spring he was called upon by the Presbytery to conduct the trial of Father Chiniquy, it seemed too much for his failing strength. A short time after the opening of the Seminary term, it was thought best that he should go east to a milder climate; he returned to Princeton, where he peacefully passed away Dec. 22, 1861.

**GEORGE CHRISTIAN SCHAEFFER, A. M., M. D.**

Was born Dec. 8, 1814, in Harrisburg, Pa. His mother, Maria Wagner, was closely related to Bernard, Grand Duke of Saxe Weimer, Eisenach. He received his education at Columbia College, where his father was a professor. From 1833 to 1836 he was associated with Major D. B. Douglass in surveying and constructing the Croton Aqueduct. In 1836 he was appointed city surveyor of New York. In 1837 he became co-editor of the "Americau Railroad Journal," and shortly afterward became sole proprietor and editor. In addition to civil engineering he devoted much time to original researches in chemistry, to study and collection of specimens in botany and geology. Professor Schaeffer served as Librarian of Columbia College from 1839 to 1847, from which he received the honorary degrees of A. M. and M. D. in 1842. In 1847 he was called to the chair of Natural Philosophy, Chemistry and Geology in Centre College, which position he resigned in 1852 to become

principal examiner in the U. S. Patent Office. While at Centre College he was appointed in 1851 chief engineer of the Lexington and Danville R. R. Co., and made extensive surveys for the Company. From 1854 to 1858 he occupied the chair of *Materia Medica* and *Therapeutics* in the University of Georgetown.

In 1858 Prof. Schaeffer was elected to the chair of Science and Agriculture in the Maryland Agricultural College. At the outbreak of the war he accepted the chair of Chemistry, Physics and Natural History in the Academic Department of Columbian University, holding at the same time the professorship of Chemistry in the National Medical College of the same institution. The Academic Department was practically suspended during the civil war, but he continued to hold his chair in the Medical College till the latter part of his life, when he resigned.

When hostilities began in 1861 Professor Schaeffer was placed in charge of and organized an important Bureau under the Engineer Department of the Army, where he collected vast stores of information and incorporated it in maps for the use of the armies in the field. During the Peninsula Campaign in 1862 Gen. McClellan sent for him for personal consultation concerning the character of the country over which the operations of the army extended. President Lincoln more than once consulted with him in reference to topographical information needed for the army. He was tendered a high position in the army but declined. In 1865 he was appointed Librarian of the Patent Office and of the Copyright Library. In 1873, admonished by failing health he resigned; his resignation was accepted, and he was appointed to a position of equal salary but lighter duties. This graceful recognition, by the Government he had faithfully served, was a solace to him in the few short remaining weeks of his life. He died Oct. 4, 1873. Mr. Schaeffer's membership in the Club dates from 1847.

**REV. HENRY SNYDER**

Was born in Frederick County, Va., was educated at Jefferson College, Pa., and after graduating served as tutor and professor until he came to Danville in 1850, the year he became a member of our Society. After leaving Danville he preached for a year in Virginia and was elected to a professorship in Hampden Sydney College. On the breaking out of the war, his sympathies being with the government, he resigned and moved to New York. He received from President Lincoln the appointment of the chaplaincy at Fort Richmond, Staten Island. While returning to the Island from New York City he disappeared, being last seen on the steamer. Mr. Snyder was married in Winchester, Va.

**ALBERT GALLATIN TALBOTT**

Was born April 4, 1808, in Bourbon county, Ky. His literary education was received at Forest Hill Academy and his professional education under the instruction of Hon. Samuel Woodson, of Jessamine County, where Mr. Talbott was then residing.

In 1838 he moved to Mercer County and in 1846 located near Danville. Was a member of the Constitutional Convention in 1849 and the next year was elected a member of the Legislature of Kentucky. In 1857 he was elected to a membership in the Club. In 1855 he entered Congress and was re-elected in 1857. From 1869 to 1873 was State Senator and in 1883 was again in the lower house of the State Legislature. Mr. Talbott died in Philadelphia, Pa., Sept. 8, 1887. He was married to Miss Elizabeth Caldwell, of Jessamine County, in his early life. His second marriage was to Mrs. Maria E. Talbott, daughter of Gov. Wm. Owsley, and his third to Miss Caroline Watson, of Philadelphia, Pa.

**FONTAINE T. FOX**

Was born Jan. 29, 1803, in Madison County, Ky., and died in Danville April 7, 1887. He studied law in Somerset and com-



menced practice in that place. In his early days politically he was a Whig and served in the State General Assembly both as Representative and Senator. In 1862 he was elected Judge in the Eighth Judicial District and in 1868 re-elected. Judge Fox was a valuable member of the Club, regular in attendance and was deeply interested in its success; he joined in 1851.

**REV. SAMUEL B. CHEEK**

Was born in Adair County in 1824, educated in Marion County and Centre College. Mr. Cheek entered the Presbyterian Ministry and in 1851 became a teacher in the Institution for Deaf Mutes, and continued in that service until his death. In 1852 he became a member of the Club. He married Miss A. F. Jacobs, of Danville.

**WILLIAM DOWNTON, M. D.**

**SAMUEL B. BARTON.**

**WILLIAM C. ANDERSON**

Was born Dec. 26, 1826, in Lancaster, Ky. He was a graduate of Centre College and a lawyer by profession, having studied under the direction of Gov. Owsley. He commenced practice in Lancaster but moved to Danville to form a partnership with J. T. Boyle. From 1851 to 1855 he was a member of the General Assembly of Kentucky. He joined the Club in 1858. He was elected to the Congress of United States in 1859. In 1861 was again a member of the State Legislature and died in Frankfort December 23 of that year. He married May 4, 1852 Amelia A. Rodes.

**ROBERT JEFFERSON BRECKINRIDGE, D. D., LL. D.**

Was born at Cabell's Dale, Fayette county, Ky., March 8, 1800, was graduated from Union College, N. Y., in 1819; was admitted to the bar at Lexington, Ky., in 1824. In 1825 he was elected to the lower house of the Kentucky Legislature and was three times re-elected. In 1829 he joined the McChord Pres-



byterian church at Lexington, Ky., but soon moved his membership to the Mt. Horeb church, near which he lived, on his farm, and where he was elected presiding elder late in 1829.

In 1831 he determined to preach the Gospel, and on April 5th, 1832, was licensed by the West Lexington Presbytery. In 1832 he sat in General Assembly as a ruling elder, and immediately upon its adjournment he went to Princeton, N. J., to prepare himself to preach, but had been there only about five months when he received and accepted a call to the Second church at Baltimore, Maryland, at which place he remained for twelve years, until April 1845, when was elected President of Jefferson College in Pennsylvania, where he remained two years, when he accepted the pastorate of the First Presbyterian church at Lexington, Ky., which he retained until Sept. 1853—during which time (from 1847) he also discharged the duties of Superintendent of Public Instruction for the State of Kentucky, to which position he was first appointed by Gov. Owsley and afterwards by election by the people of the State. In 1853 he was elected and inaugurated as Professor of Exegetic, Dialectic and Polemic Theology in the Seminary at Danville, Ky., which position he resigned in 1869, and he died after a long illness in December 1871. Dr. Breckinridge became a member of the Club in 1854.

#### EDWARD PORTER HUMPHREY

Was born in Fairfield, Conn., Jan. 28, 1809. Educated at Amherst, A. B., 1828; graduated at Andover Theological Seminary 1833; took charge of Presbyterian church, Jeffersonville, Ind., 1834; became paster of Second Presbyterian church, Louisville, 1835. Married Miss C. C. Proctor 1841, who died in 1846. His second wife was Miss Martha Pope, to whom he was married in 1847. In 1851 Dr. Humphrey was elected Moderator of the General Assembly of the Presbyterian Church at its meeting in St. Louis, Mo.; 1852 elected to chair of Pastoral Theology and Church Government at Princeton Theological Seminary, which he declined. In 1853 elected Professor of Biblical and

Ecclesiastical History in the new Seminary at Danville. Dr. Humphrey became a member of the Club in 1854 and remained connected with it until his departure to Louisville in 1866. He soon took charge of the College Street church and remained its pastor until 1879. He died Dec. 9, 1887.

**REV. ALFRED RYORS.**

Became a member of the Club 1855 while a member of the Faculty of Centre College.

**REV. STUART ROBINSON, D. D.**

Was born in Strabane, Ireland, Nov. 14, 1814. In 1820 he came to New York and shortly after went to Martinsburg, W. Va. He entered Amherst College in 1832, on graduating he went to Union Seminary, Virginia, and in 1840 to Princeton. His first ministerial charge was Malden, on the Kanawha river. He was then called to Frankfort, Ky. In 1852 he took charge of the Associate Reformed church in Baltimore, Md., and organized the Central Presbyterian church. Being elected to the chair of Pastoral Theology in the Danville Theological Seminary he accepted and became a member of the Club in 1856. In 1858 he took charge of the Second church in Louisville. In 1862 he went to Canada and remained there until the close of the war, when he returned to Louisville and died while pastor of the Second church Dec. 5, 1881.

**ROBERT PATTERSON**

Professor Patterson became a member of the Club in 1859, while connected with Centre College.

**REV. JOHN L. YANTIS.**

**REV. ROBERT L. STANTON.**

**THOMAS E. QUISENBERRY**

Was born in Spottsylvania county, Virginia, in the year 1820, and was descended, through his mother and grandmother, from the Morton and Nelson families of Virginia. He came

to Kentucky in the eighteenth year of his age, an older brother, Dr. John Quisenberry, having preceded him a year or two. He opened a school near Lexington and acquired for himself a reputation not only as a diligent student and a faithful teacher, but as a thorough disciplinarian, and won the respect as well as the the marked deference of his pupils. The result of this enterprise was the accumulation of means sufficient to enable him to prosecute his own studies as he desired.

He begun and continued the study of the legal profession with Judge Simpson, of Winchester, Ky., and after hard application was admitted to practice in the spring of 1842. Under the influence of Judge Simpson he was enabled to form, at once, a legal partnership with an eminent lawyer (Mr. Elliott) of Paris, Ky., both practicing in the court of Carlisle, Nicholas county. His partner died at the close of the first year of the partnership leaving the whole business of the office in the hands of his junior associate. By constant and untiring diligence, by energy and acknowledged integrity and ability, in a few years Mr. Quisenberry stood at the head of the bar in Nicholas county. This honorable position he continued to occupy till about the year 1861 when in consequence of failing health and a desire to secure the education of his children, he removed to Danville, where he at once took a leading position at the bar.

He was elected a member of the Club May 6, 1864. Though modest in taking part in its discussions, he displayed decided ability and proved himself to be a clear thinker and a ready debater. He was married on the 18th of November, 1848, to Miss Anna Price, daughter of the late Jefferson Price, of Jessamine county Ky. He died at his residence in Danville, June 15, 1871, in fifty-first year of his age.

#### REV. ROBERT A. JOHNSTONE

Was born Oct. 15, 1814, near Salisbury, N. C. He graduated at Centre College in 1838; the next year he entered Princeton Theological Seminary. In 1842 he took charge of the churches

at Lancaster and Paint Lick. In 1846 he began preaching at the Silver Creek church, Madison County, having left the Lancaster church. In 1865 he moved to Danville to become financial agent for Centre College and the Theological Seminary. Mr. Johnstone became a member of the Club in 1865 and was a valuable addition to its membership. He died Feb. 13, 1886, from the effects of a fall on the ice. On April 27, 1843, he was married to Miss Ann Peachy Green, daughter of Judge Green, of Danville.

REV. ROBERT LANDIS.

LEWIS G. CRAIG

Was born near Danville, Ky., in 1824. He graduated from Centre College in 1862, and studied law, taking a degree from the Law Department of the University of Louisville. He begun the practice of his profession in Danville and joined the Club in 1867. Died July 23, 1868.

JOHN S. VANWINKLE.

Was a native of Wayne County, Ky., in which county he was born March 28th, 1829. His ancestry was of Dutch origin, but dated back several generations in the United States. The first of the line came to this land with Peter Stuyvesant settling in New York. Micajah VanWinkle, his father, was long an officer of the peace in Wayne County, being Sheriff, Justice of Peace, etc., also a farmer. John S. VanWinkle passed his early life on a farm attending the common schools, and the graded Institute of Monticello. The years from eighteen, to the time he reached his legal maturity, were spent as salesman in a store. Beginning the study of law with his elder brother, Hon. E. L. VanWinkle, he obtained license to practice his chosen profession by examination before court appointees. After this he graduated from the Law College in Louisville. The people of Wayne county sent him to the Legislature, and he was a member of that body



during most of the civil war. May 18, 1866, E. L. VanWinkle died in office—Secretary of State. Gov. Bramlette immediately appointed John S. VanWinkle to fill out his unexpired term.

About 1860 he married Miss Mary Buster, who died within two years. During his residence in Frankfort he married Miss Louise Dillon, of Franklin County, who survives him with seven children. His commission as Secretary of State having expired, he moved to Danville to practice his profession—in which city he lived to the day of his death, which occurred October 28, 1885, from a complication of troubles caused by overwork. He joined the Club in 1873 and was one of its ablest members.

#### ALEXANDER R. MCKEE, M. D.,

Was born in Garrard county, Ky., February 4, 1816. After studying at Centre College he entered the medical department of the University of Pennsylvania taking his degree in 1839. He began the practice of his profession in Richmond, continuing there until 1857, when he moved to Missouri. He returned to Kentucky in 1859, and located at Danville, where he remained as a successful and popular physician until his death, February 13, 1886. Dr. McKee became a member of the Club in 1873. He was married in 1842 to Mary Ashby, of Richmond, Kentucky.

#### J. WARREN GRIGSBY

Was born about 1820, in Rockbridge county, Virginia. He entered the Virginia Military Institute and graduated at the age of sixteen. He then edited a paper in his native county, for about four years. At the early age of twenty he was appointed Consul at Bordeaux, in France. Upon his return to America, he studied law, and practiced his profession in New Orleans for four years. About the year 1850 he was married to Miss Susan Shelby, of Kentucky, a granddaughter of Gov. Isaac Shelby.

At the breaking out of the war, he raised the Sixth Kentucky



Regiment of Cavalry, and attached himself to the command of Gen. Wheeler. With him he remained until March, 1863, when he was transferred to the command of Gen. John H. Morgan. He was severely wounded at Melton, Tennessee, while charging a battery, at the head of his regiment. He accompanied Gen. Morgan on his raid through Indiana and Ohio, and escaped at Buffington Island, with about four hundred of his command, by swimming the Ohio river. After reaching the Confederate lines, he commanded a brigade of cavalry. He was subsequently appointed inspector-general of all the cavalry in Johnston's command, which position he held until the close of the war, when he returned to Kentucky and lived in retirement with his family, at Traveler's Rest—his estate in Lincoln county until he located at Danville and engaged in practice of law. He died January 12, 1877, at Lexington. Gen. Grigsby become a member of the Club in 1874.

**JOHN C. YOUNG, JR.,**

Was born in Danville in 1841. He graduated from Centre College in 1857, studied theology in the Seminary in his native town and become co-pastor of one of the largest churches in Louisville. He married Miss Eugenia T. Quigley, of Louisville. Mr. Young became a member of the Club in 1878, having moved to Danville from Louisville a few years before. He died July 29, 1885.

## LIST OF ALL THE MEMBERS.

REV. JOHN C. YOUNG, D. D . . . . .	1839
REV. LEWIS W. GREEN, D. D . . . . .	1839
REV. WILLIAM DOD . . . . .	1839
HON. JOSHUA F. BELL . . . . .	1839
JOHN A. JACOBS . . . . .	1839
PROF. THOMAS C. NICHOLS . . . . .	1839
WILLIAM PAWLING, M. D. . . . .	1839
PROF. ORMOND BEATTY, LL. D . . . . .	1839
WILLIAM CRAIG, M. D, . . . . .	1840
WILLIAM KERR . . . . .	1840
CHARLES H. ROCHESTER . . . . .	1840
REV. McILVAINE . . . . .	1841
SAMUEL AYRES . . . . .	1841
WILLIAM PIERSON . . . . .	1841
JOHN R. FORD . . . . .	1842
JAMES BARBOUR . . . . .	1843
JAMES S. GRAHAM . . . . .	1844
JEREMIAH T. BOYLE . . . . .	1845
JOSEPH SMITH, M. D, . . . . .	1845
HON. JOHN KINCAID . . . . .	1846
CALEB B. WALLACE . . . . .	1846
REV. WILLIAM M. SCOTT, D. D, . . . . .	1847
PROF. GEORGE C. SCHAEFFER . . . . .	1847
REV. RICKETS . . . . .	1848
REV. SAMUEL H. STEVENSON . . . . .	1849
PROF. HENRY SNYDER . . . . .	1850
ALBERT G. TALBOTT . . . . .	1851
HON. FONTAINE T. FOX . . . . .	1851

REV. SAMUEL B. CHEEK . . . . .	1852
PROF. SALVADOR DE SOTO . . . . .	1852
WILLIAM DOWNTON, M. D., . . . . .	1853
ROBERT A. WATTS . . . . .	1853
PROF. SAMUEL B. BARTON . . . . .	1853
REV. ROBERT J. BRECKINRIDGE, D. D., . . . . .	1854
REV. EDWARD P. HUMRHREY, D. D., . . . . .	1854
REV. JAMES MATTHEWS, D. D., . . . . .	1855
REV. ALFRED RYORS, D. D., . . . . .	1855
REV. JOSEPH G. REASOR, D. D., . . . . .	1855
PROF. JACOB COOPER . . . . .	1855
REV. STUART ROBINSON, D. D., . . . . .	1856
REV. STEPHEN YERKES, D. D., . . . . .	1858
REV. WILLIAM J. MCKNIGHT . . . . .	1858
HON. WILLIAM C. ANDERSON . . . . .	1858
PROF. ROBERT PATTERSON . . . . .	1859
REV. JOHN L. YANTIS, D. D., . . . . .	1861
ROBERT BICKFORD . . . . .	1862
REV. WILLIAM L. BRECKINRIDGE, D. D., . . . . .	1863
REV. ROBERT L. STANTON, D. D., . . . . .	1863
REV. EZEKIEL FORMAN . . . . .	1864
CAMILLUS W. METCALFE . . . . .	1864
THOMAS E. QUISENBERRY . . . . .	1864
GAVIN E. WISEMAN . . . . .	1864
REV. ROBERT A. JOHNSTONE . . . . .	1865
REV. ROBERT LANDIS, D. D., . . . . .	1865
REV. LEWIS G. BARBOUR, D. D., . . . . .	1866
HON. MILTON J. DURHAM . . . . .	1866
HON. ROBERT P. JACOBS . . . . .	1867
LEWIS G. CRAIG . . . . .	1867
REV. HENRY McDONALD . . . . .	1868
GEORGE COWAN, M. D., . . . . .	1869
REV. WILLIAM F. JUNKIN, D. D., . . . . .	1869
REV. JAMES C. RANDOLPH . . . . .	1869
REV. JAMES L. ALLEN . . . . .	1870
REV. GEORGE D. ARCHIBALD, D. D., . . . . .	1871

JOHN W. PROCTOR . . . . .	1872
REV. JOHN L. MCKEE . . . . .	1873
HON. JOHN S. VANWINKLE . . . . .	1873
PROF. JASON W. CHENAULT . . . . .	1873
GEORGE W. WELSH, JR., . . . . .	1874
GEN. J. WARREN GRIGSBY . . . . .	1874
REV. JOHN S. HAYS, D. D., . . . . .	1874
C. H. WITHROW . . . . .	1875
JOHN C. YOUNG, JR., . . . . .	1875
PROF. JOHN C. FALES . . . . .	1876
PROF. ALFRED B. NELSON . . . . .	1877
REV. JOHN R. DEERING . . . . .	1878
REV. EDWIN M. GREEN, D. D., . . . . .	1878
CHARLES C. FOX . . . . .	1879
REV. WILLIAM HENDERSON . . . . .	1879
CHARLES H. RODES . . . . .	1879
JAMES B. WALTON . . . . .	1879
JOHN W. YERKES . . . . .	1879
REV. EUGENE H. PEARCE D. D., . . . . .	1883
JOHN A. CHEEK . . . . .	1884
JOHN A. QUISENBERRY . . . . .	1884
WILLIAM K. ARGO . . . . .	1885
JAMES H. OTTER . . . . .	1886
REV. T. P. HALE . . . . .	1886
REV. WILLIAM C. YOUNG, D. D., . . . . .	1889

## SUBJECTS.

The following subjects among the many discussed in the earlier history of the Club show the character of the debates:

1. Should the party press be patronized?
2. Is the present war (1848) with Mexico justifiable on our part?
3. Is the doctrine of election as taught in the Confession of Faith scriptural?
4. Is the present course of affairs (1848) in Europe, especially France, likely to result in good?
5. The obligation of individuals to sustain the nominations of their party?
6. Is it wrong for Christians to unite with such an association as The Sons of Temperance?
7. Ought interested parties to be permitted to give evidence in courts of justice?
8. Is the relation of master and slave a desirable relation for a Christian to sustain?
9. Emancipation in Kentucky.
10. Would it be politic at present (1848) to adopt a plan of emancipation in Kentucky?
11. What three men in modern times would it be most desirable to see and converse with?
12. Is all faith historical?
13. Should foreigners be allowed to vote?
14. The term of the judiciary and the appointing power.
15. Has the State of Kentucky a moral and constitutional



right to deport by law her black population without their consent?

16. What is the amount of land a man has a right to possess?

17. Ought the State to use any direct measures for the advancement of religion?

18. Should a railroad be built from Danville to Lexington? (1849).

19. The comparative intelligence of Kentucky with other states of the Union.

20. Is the principle of life insurance morally wrong?

21. Popular amusements.

22. Is there any sin in gambling independent of its general consequences?

23. What was the nature of the faith by which those were justified who lived before the coming of Christ?

24. Do savage nations possess the full right to the soil they occupy?

25. Should the area of Freedom be increased by further annexation?

26. The character of, the cause of, and the power by whom divorces should be granted.

27. Is there a greater tendency in agriculture or manufactures to produce intelligence and morality?

28. Do the consequences of the violation of a moral law follow as certainly as those of the violation of a physical law?

29. Ought the Homestead to be exempted from general execution by law?

30. The agency of the Almighty in human affairs.

31. Instruction by Lectures.

32. Are the Scriptures verbally inspired?

33. Is the Federal Government as strong as it should be?
34. Vindictory justice.
35. Do the signs of the times indicate peace or war?  
(1849).
36. The town ordinance in relation to free negroes. (1849).
37. What more, if anything, can be done for the improvement of the colored race?
38. Moral, mental and religious improvement of our colored people.
39. Advantages and disadvantages of large cities.
40. Influence of different employments on the development of the intellect and character.
41. Ought nations to interfere for the protection of a weak nation from the oppression of a stronger power?
42. The scripturalness of the Doxology commonly used.
43. Ought pews in churches to be free?
44. Would the plan of giving a section of the public lands to each citizen on the condition of actual settlement, be preferable to the present system of disposing of the public domain?
45. Religious toleration.
46. Do the signs of the time indicate a speedy spread of Christianity over the whole earth?
47. The Church of the future.
48. The origin of Civil Government.
49. Ought the observance of the Sabbath to be enforced by law on moral grounds?
50. Regeneration.
51. The Tariff.
52. Ought female boarding schools to be encouraged?
53. The best route for a railroad to California, and should

such a road be constructed by the Federal Government? (1850.)

54. The effects of a dissolution of the Union.

55. Is immersion the only valid mode of Christian Baptism?

56. The present prospects of the political parties of the country.

57. Is it wrong under the laws of Kentucky to take more than six per cent interest for the loan of money?

58. The platform of the American party.

59. What does the Old Testament teach concerning the doctrine of the Immortality of the soul?

60. Church Government.

61. Is a man's right to his property derived from the civil government?

62. The origin of language.

63. The results of the Eastern war. (1864.)

64. What power has the general government under the constitution over the Territories?

65. The self-determining power of the will.

66. Is there any reason to believe that this world will ever be converted to God?

67. Do the Prophets foretell the return of the Jews to Palestine?

68. Inspiration of the Scriptures.

69. Perception.

70. The right of a civilized and cultivated people to disposses a savage tribe of its territory.

71. Ought Congress to protect slavery in the Territories?

72. Does a decision of the Supreme Court, as to the inter-

pretation of the Constitution, bind the co-ordinate departments of the Government?

73. Divorces.

74. Instinct.

75. A national code.

76. The limitations of suffrage.

77. The political relations of the Christian to the Heathen Nations.

78. The conflict between Christianity and the various forms of belief.

79. The natural right of a man to travel where he pleases and transact lawful business.

80. Asiatic Immigration.

81. Municipal and State taxation.

82. The best mode of raising revenue by taxation for governmental purpose.

83. Telepathy, mind reading, &c.

84. The object of punishment.

85. Moral evil in the world.

86. Race progress in the United States.

87. An international court of arbitration.

88. Limitations on the credit system.

89. Practicality of the union of Protestant Churches.

90. The financial condition of Kentucky.

91. Federal aid to State education.

92. Convict labor.

93. High license.

94. Hewitt's Revenue bill.

95. Taxation.

96. The labor question.

97. What shall be done with our national debt.
98. The political aspect of Europe.
99. Landlordism in America.
100. Verbal inspiration of the scriptures.
101. Should there be a change in our jury system?
102. Centralization in Government.
103. Punishment; its purpose or aim.
104. What changes, if any, should be made in the legal disabilities of married women?
105. Are we immediately responsible for our character as well as our acts?
106. Does that which we call the motive determine the will?
107. Chinese Legislation.
108. Nature and extent of the right to legislate against intemperance.
109. Difference between physical and moral nobility?
110. The Presidents' messages.
111. Special Providence.
112. Pendleton's Civil Service Bill.
113. The Utilitarian Theory of Government.
114. Prohibition vs. Restriction.
115. Responsibility of the Insane.
116. The perpetuity of popular governments.
117. Socialism.
118. The relation of capital and labor.
119. Ownership of land.
120. Optimism and Pessimism.
121. The Mormon question.
122. The influence of great aggregation of capital on the institutions of this country.
123. Is suicide ever justifiable.

NOTE.—All questions of interest since 1860 have been before the Club, whether the matters involved were political, social, moral or religious.



## CONSTITUTION.

ART. 1. The Association shall be called, The Literary and Social Club, for mutual improvement and enjoyment.

ART. 2. The officers of this Association shall be a President and two Vice Presidents and a Secretary, who shall also act as Treasurer, who shall be elected annually at the meeting next after the 27th of December. In case of a vacancy a new officer shall be chosen for the remainder of the year.

ART. 3. The membership shall be limited to sixteen and no new member shall be added but by the unanimous suffrages of those present, (who must be a majority of the whole number) expressed at two meetings.

ART. 4. Election of new members shall be by ballot, and in case of rejection of any candidate, strict silence shall be observed in relation thereto.

When a candidate is nominated, it shall be without consultation with him; if elected, the Secretary shall give him notice of his election, and report his acceptance or declination.

ART. 5. The exercises shall consist of debates and conversations, a debate with a conversation alternately.

ART. 6. The debates shall succeed each other in such varied order as may be necessary, from time to time, to secure variety in combination.

ART. 7. Questions for debate shall be furnished by the Secretary for the choice of the Club, and a subject for conversation shall be selected at the meeting previous to the one for that exercise.

ART. 8. Four members shall be appointed for debate ; two in the affirmative and two in the negative.

ART. 9. Attendance shall be prompt and regular, and all failures of attendance and duty required by the constitution shall be subject to the following fines : For absence at the calling of the roll (which it shall be the duty of the Secretary to call punctually at the hour of the meeting) five cents; absence from the entire meeting, ten cents; which shall be remissible only on the personal application of the delinquents by a vote of two-thirds of those present. The Secretary shall report to each meeting unliquidated fines.

ART. 10. The meetings of this Club shall be held privately once in two weeks, on Friday evenings, at the house of those members who are house-keepers.

ART. 11. In case of a failure or postponement of a meeting it shall take place the next Friday evening. The President and Secretary shall have the power to postpone a meeting or change its place when deemed necessary.

ART. 12. Speakers shall be limited to thirty minutes and it shall be the duty of the President to time the members and strictly enforce this rule. No speaker, after the regular debates, shall be allowed to speak longer than fifteen minutes.

ART. 13. A member wishing to withdraw from the Club must give notice in person or by writing, and if the member failing to do so shall be absent for four successive meetings, it shall be the duty of the Secretary, unless otherwise directed by the Club, to inform him of the facts, and unless said member shall be present at the next meeting, after he shall have received such notification, he shall be regarded no longer as a member of this Club.

## ADDED BY-LAWS.

No. 1. *Resolved*, That when a new member is elected he shall assume the place on the roll of entertainment occupied by the retiring member whose place he is elected to fill.

No. 2. *Resolved*, That hereafter no additional time shall be allowed to any speaker beyond the constitutional limit until all the other members have had opportunity to speak.

No. 3. *Resolved*, That the members of the Club be arranged in sets of four, by drawing at the last meeting of each year for the order of entertainment for the following year; so that members 1, 5, 9 and 13 shall be Chairmen for these respective divisions.

That the members of each division shall arrange among themselves for the subjects they wish to discuss and report the same to the Club two weeks in advance of the night of their debate. The Chairmen are expected to see that the provisions of this resolution are carried into effect.

No. 4. *Resolved*, That three written essays be prepared by members of the Club during each year—the essayists to be appointed by the President as early in the season as is convenient, no later than the third meeting. The subjects of said essays are to be selected by the Club, or the choice may be left to the writer as shall seem best in each case. The subject of the essay to be announced, when chosen by the writer, early enough in advance of the presentation of the essay to allow members of the Club time to investigate and prepare to discuss the theme chosen. These essays are to take the place of conversations, and no substitute will be allowed for the appointee, though there may be an exchange of date between the essayists, but notice of this must be given to the Club.

## LETTERS.

SAN FRANCISCO, Cal. Jan. 1st, 1890.

*Gentlemen*:—I am glad to know that the Club still survives; indeed as one of the old members used to say, "how could it do otherwise than live and flourish, having always been so well fed."

I am glad to know that the sons are taking the places of their sires, and I doubt not when I recall the names of those with whom you have entered into a life partnership, that the daughters of such mothers as they had, will see to it, that, while you endeavor that the literary and scientific characters of the Club suffer no deterioration, that the social and material life of the Society shall not suffer for lack of that profusion of good things to which the Club owes its popular and best known title.

Yours sincerely,

JAMES MATTHEWS.

LEXINGTON, Mo., Dec. 25, 1889.

*Committee of Danville Literary and Social Club.*

GENTLEMEN:—I thank you for your kind invitation, and would have accepted it gladly, but the infirmities of age prevent, having reached near the close of the eighty-ninth year.

May your Association continue and have the presence of Him who has furnished his blessing to all who love and fear God.

Very truly yours,

JOHN R. FORD.

NEW BRUNSWICK, N. J. Dec. 24, 1889.

*Dr. A. B. Nelson, President.*

DEAR SIR:—It is with as sincere concern as I have felt for a long time that I feel compelled to write this note of regret,

instead of putting in a personal appearance at the Semi-centennial Anniversary of the Literary and Social Club. It would afford me the most unalloyed pleasure to be permitted to walk in among you and join in the delightful festivities of that rare occasion. I can truly say that the D. L. and S. Club contributed to me as much intellectual and social benefit, during the fifteen years I was a member of it, as any institution, after the church, to which I ever belonged.

What delightful memories are conjured up by your invitation. I am sure I would not be regarded as a true Anaconda if my thoughts did not see rising up before me the large droves of Kentucky's finest turkeys and other less pretentious winged fowls and birds, and coming on behind them I behold flocks of innocent lambs marching to slaughter, and there I see the pyramids of cakes and the mountains of ice cream rising in crystal whiteness before me, and remember that these and all other rich delicacies on which this monster has fed for fifty years were furnished by the beautiful and noble women of Danville—the *best caterers in the world*.

But there are others (and *if possible* to one who has not feasted at the Club's table for 19 years), there are loftier and purer memories recalled by your note—recollections of the high and serious intellectual contests I have witnessed, battles of real giants, for honestly, I do not believe there is a club in the land where abler discussions of greater and grander questions of state and church, of politics and religion, of literature and holy living, have been held for so long a time than in the D. L. and S. Club. And most sacred of all *are the faces*, all beautified by time and distance, and some of them glorified by celestial light now beaming on them, which gather around me as I think of the happy evenings when I mingled with them.

May your Club live not only another fifty years, but a whole century, and go on its radiant way rejoicing not only the stomachs, but the minds and hearts of its members.

With sincere regret,

W. J. MCKNIGHT.



NEW BRUNSWICK, N. J., Dec. 21, 1889.

*To the Anaconda, Greeting!*

Of the many attractions which Danville, in its proverbial hospitality, offers, nothing can equal that of belonging to its "Club." And surely no person ever lived in that favored town, without being charmed with its society, while there, or carrying off grateful recollections of its kindness, when he went away.

If it be true, as competent authority avers, that "the way to reach a *man's* heart is through his stomach," no wonder that every son of Adam who ever sat at such meals as the Ladies of the "Club" served up for their guests, is taken captive at their will, and ever afterwards hugs his chains.

Touching your unique invitation, suffer me to remark: The picture of the anaconda, which by its alliterative folds so strikingly adorns your letter, was surely taken before supper. For never would the *snaiik* be so lank, and exhibit such "a lean and hungry look" after he had stretched his coils under the "Club's" mahogany, and filled the bottomless pit of his stomach with its oysters, turkey, South-down—(here the list stretches out to the crack of doom). Neither would his mouth be open, and his tongue protrude, and his fangs be clean, as the engraving exhibits; but he would be sunk to rest; sleeping like Epimenides, and snoring as Dr. ——— did once when Dr. ——— was eloquently expounding the laws of Formal Logic!

Were it my privilege to be present with you, I would, for the time, have a double life—in the Past and in the Present. Either one would be full of delight. Tears for *those who are not* would be mingled with smiles to greet and take the hand of those present. But both alike touch the heart. For the dew drops of life's morning are sometimes preserved to reflect a rainbow in the calm of afternoon!

May the length and girth of the Anaconda never grow less till there shall be no more suppers to eat, and no more Metaphysical tangles to unravel!!

JACOB COOPER.

MONTCLAIR, N. J., Jan. 7, 1890.

*Gentlemen:*—It would have given me the fondest pleasure to attend the Semi-Centennial of the Danville Literary and Social Club. As it was impossible for me to do so, I beg thro' you to send my warmest thanks, for the invitation and my very sincere expressions of good wishes for the future of the Club.

I recall with great delight the many happy and improving hours which the Club afforded me, both as Literary and Social and as Anaconda. With high regard I am yours very truly,

W. F. JUNKIN.

MAYSVILLE, KY., Dec. 24th, 1889.

*To the Danville Literary and Social Club.*

GENTLEMEN:—Your kind invitation to be present at your Semi-Centennial Anniversary was duly received.

As I cannot respond in person, I do so by letter. The Danville Literary, alias Anaconda, Club was always, when I was a member of it, the darling of my physical, moral and intellectual appetite.

That Club has been immensely useful in its day.

Before I was a member, it made a Constitution for the State of Kentucky.

While I was with it, it settled the Eastern question in Europe; disposed of the sick man in Turkey; fixed the responsibility on Calvin for the death of Servetus; and, on the metaphysical problem of Trichotomy, definitely determined that while Brother Allen was composed of body, soul and spirit, I was composed of but body and soul.

Nor is its usefulness yet at an end. Opportunities for contributing to the world's improvement, and thus covering itself all over with glory, are enjoyed by the present Club to an extent equal to those of any of its predecessors.

The new Republic of Brazil needs a republican constitution. The Presbyterian Church wants her Confession of Faith revised.

The Methodists want to know if they may make preachers out of the women. Since the failure of Emin Pasha, the sovereigns of Europe want to know what to do with the slave trade in Africa. Italy wants to know what to do with the Pope.

Yes; and it just occurs to me, the authorities at Washington want to know how to exterminate the rats that are undermining the White House.

Wade in gentlemen! be strong, and quit yourselves like noble sons of your illustrious sires!

And if the Club still finds itself at leisure it might tackle some of the interminably discussed, but never settled, questions of the ancient schoolmen; as for example:

"Can pure spirit go from one point to another without passing through the intermediate space?"

Seriously, gentlemen, I deeply regret my inability to be with you on the evening of the 27th inst.

Accept the sincere regrets of myself and wife, and our wishes that the Danville Literary Club may live to celebrate its Centennial, yet fifty years in the future. Yours Truly.

JOHN S. HAYS.

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## TELEGRAM.

ATLANTA, GEORGIA, Dec. 27, 1889.

Cannot be with you to "Anacondite." All hail! Esto Perpetua!

HENRY MCDONALD.

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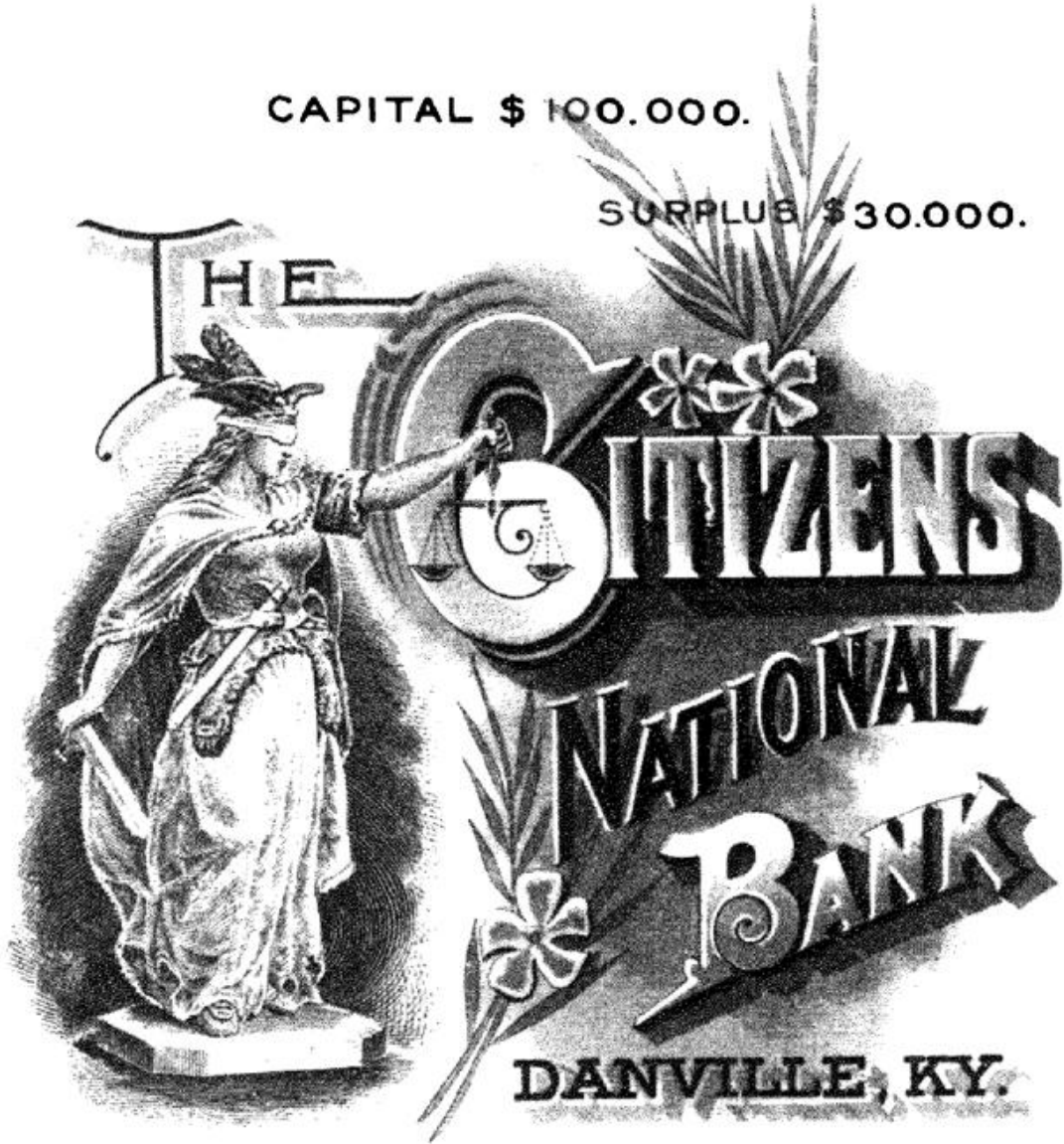
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No. 3381

CAPITAL \$ 100,000.

SURPLUS \$ 30,000.



M. J. FARRIS, PRESIDENT.

JOHN J. CRAIG, VICE PRES. J. A. QUISENBERRY, CASHIER.

J. A. CHEEK, ASSISTANT CASHIER.

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THIS BANK DOES A GENERAL BANKING AND COLLECTING BUSINESS  
ON FAVORABLE TERMS.  
YOUR PATRONAGE IS RESPECTFULLY SOLICITED.

*Printed by L. L. G. L. L. L.*

**CONDITION**  
OF  
**The Citizens National Bank**  
OF DANVILLE, KY.,

**At the Close of Business Dec. 31, 1903.**

**RESOURCES.**

Loans and Discounts.....	\$228,516 58
Overdrafts.....	2,410 89
United States Bonds.....	100,000 00
Other Bonds .....	74,162 50
Real Estate.....	7,500 00
Due from Banks.....	\$68,660 42
Due from U. S. Treasurer...	5,000 00
Cash on Hand.....	28,557 07
	\$102,217 49
Total .....	\$514,807 46

**LIABILITIES.**

Capital Stock.....	\$100,000 00
Surplus Fund.....	30,000 00
Undivided Profits.....	10,000 00
Circulating Notes.....	100,000 00
Fund to Pay Taxes.....	3,069 18
Individual Deposits.....	256,335 71
Due to Banks.....	15,402 57
	\$271,738 28
Total .....	\$514,807 46

**J. A. QUISENBERRY, Cashier.**

DANVILLE, KY., Dec. 31, 1903.

**STATEMENT**  
OF  
**EARNINGS PAST SIX MONTHS:**

Exchange, Discount, and Interest.....\$10,483 82

**Disposed of as follows:**

Expense Account 6 months...\$3,837 68	
Dividend No. 36 of 4 per cent.. 4,000 00	
Carried to Fund to pay taxes.. 2,646 14	
	\$10,483 82
	\$10,483 82

We again ask your careful consideration of the foregoing statement of the condition of this Bank, and the result of its past six months business.

During the last six months we have completed our *New Safe Deposit Vault*, and we now invite all our customers and the business community generally to call and inspect the Vault, as it is of the latest and most modern style.

To any one wishing a place, *both burglar proof and fire proof*, in which to keep his Bonds, Stocks, Life and Fire Insurance Policies, Deeds, Wills, Mortgages, Notes or other valuables, *safe from prying eyes and meddlesome hands*, we have it, and that at a very small cost per annum.

*Call and see for yourself and be convinced.*

M. J. FARRIS, President.  
JOHN J. CRAIG, Vice President.  
J. A. QUISENBERRY, Cashier.  
J. A. CHEEK, Assistant Cashier.



**BOARD OF DIRECTORS:**

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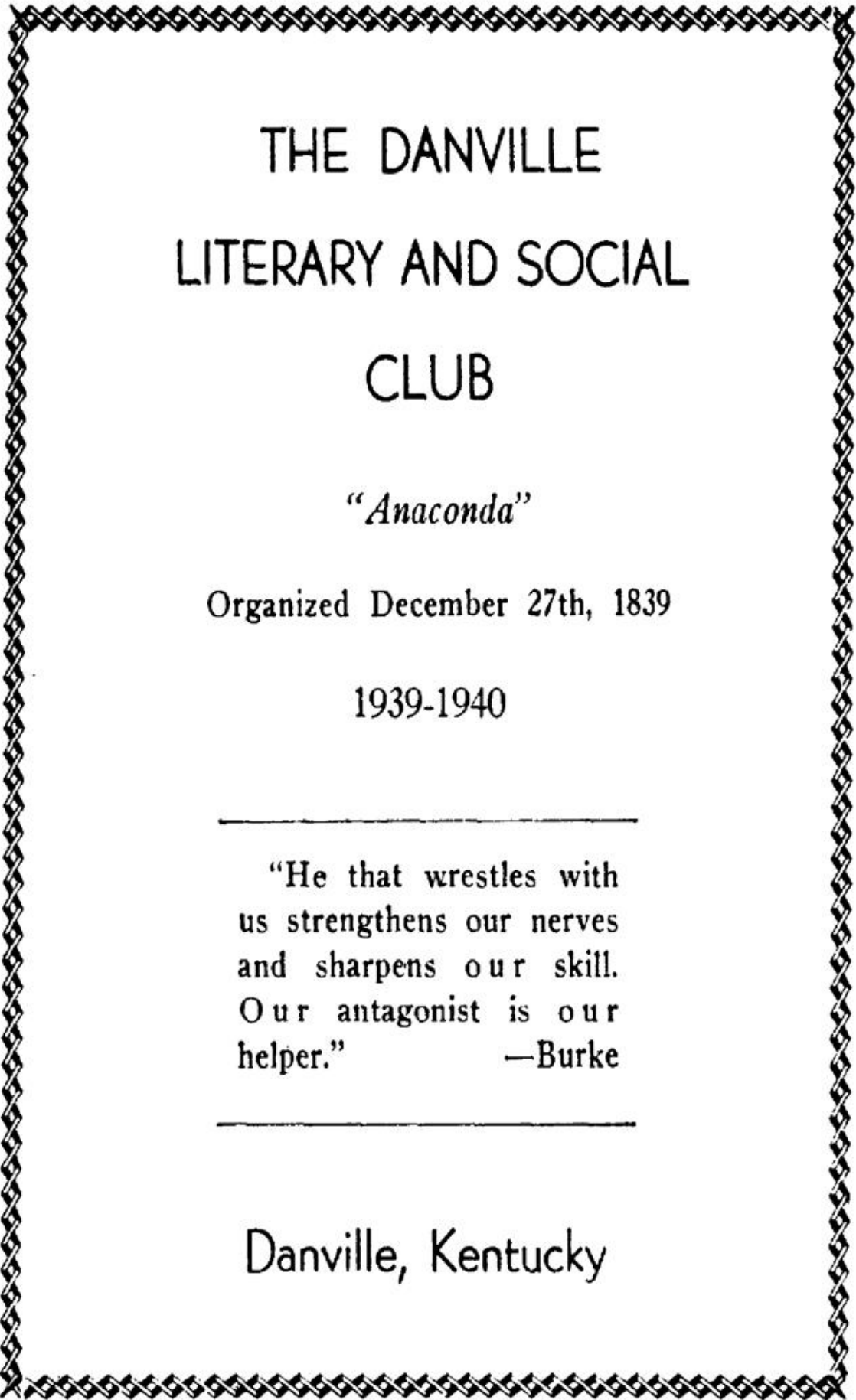
**R. L. SALTER.**

**YOUR BUSINESS SOLICITED**

**PROMPT AND COURTEOUS ATTENTION GUARANTEED.**

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THE DANVILLE  
LITERARY AND SOCIAL  
CLUB

*"Anaconda"*

Organized December 27th, 1839

1939-1940

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"He that wrestles with  
us strengthens our nerves  
and sharpens our skill.  
Our antagonist is our  
helper." —Burke

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Danville, Kentucky

## ANACONDA PROGRAM

1939-1940

October 6,—J. R. Cowan, Host

Plays of Sir James M. Barrie

J. J. Rice and W. S. Glore, Jr.

October 20,—R. L. McLeod, Host

Famous Hymns and Hymn Writers

H. G. Sandifer and J. R. Cowan

November 3,—M. J. Lee, Host

Dictatorships vs. Democracy

W. H. Carter and J. S. Van Winkle

November 17,—W. H. Carter, Host

Andrew Jackson

N. D. Rodes and A. E. Porter

December 1,—N. D. Rodes, Host

Church Union

W. E. Phifer, Jr. and J. H. Hewlett

December 15,—J. E. Butler, Host

Constitution Square

R. S. Dulin and H. G. Sandifer

December 27, Centennial Celebration

Program to be announced later

January 19,—J. S. Van Winkle, Host  
Modern Advertising

W. S. Glore, Jr. and M. J. Lee

February 2,—H. G. Sandifer, Host  
Labor Disputes and the General Public

J. E. Butler and J. S. Van Winkle

February 16,—W. S. Glore, Jr., Host  
Contemporary American Poetry

J. H. Hewlett and W. H. Carter

March 1,—R. S. Dulin, Host  
The Jew

R. L. McLeod, Jr. and W. E. Phifer, Jr.

March 15,—A. E. Porter, Host  
Foreign Policy of U. S. in Western Hemisphere

J. J. Rice and R. S. Dulin

March 29,—W. E. Phifer, Jr., Host  
Best Short Stories of the Year—1938

A. E. Porter and J. R. Cowan

April 5,—J. H. Hewlett, Host  
Hobbies

M. J. Lee and N. D. Rodes

April 19,—J. J. Rice, Host  
Isolation or Collective Security

J. E. Butler and R. L. McLeod, Jr.





## OFFICERS

J. R. Cowan, President

J. S. Van Winkle, Vice-President

H. G. Sandifer, Secretary

## PROGRAM COMMITTEE

The Three Officers of the Club

## MEMBERS

J. E. Butler

R. L. McLeod, Jr.

W. H. Carter

W. E. Phifer, Jr.

J. R. Cowan

A. E. Porter

R. S. Dulin

J. J. Rice

W. S. Glore, Jr.

N. D. Rodes

J. H. Hewlett

H. G. Sandifer

Madison J. Lee

J. S. Van Winkle

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"ANACONDA"  
PROGRAM  
CENTENNIAL BANQUET

DECEMBER 27, 1939

TOASTMASTER - - - - DR. J. R. COWAN  
ADDRESS OF WELCOME - - THE TOASTMASTER  
RESPONSE - - -, - DR. W. H. COOLIDGE  
LOOKING BACKWARD - W. HICKMAN CARTER  
LOOKING FORWARD - - - NELSON D. RODES  
OUR HOSTESSES - - - - A. E. PORTER  
OUR NAME, OUR AIM AND OUR  
FAME - - JOHN S. VAN WINKLE  
A NEW MEMBER OF AN  
OLD CLUB - - DR. R. L. McLEOD, JR.

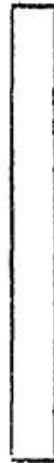
1839

1914

THE DANVILLE  
LITERARY AND SOCIAL CLUB

“ANACONDA”

SEVENTY-FIFTH ANNIVERSARY  
OF THE FOUNDING OF  
THE CLUB



TUESDAY, DEC. 22, 1914

KENTUCKY COLLEGE FOR WOMEN

# M E N U

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Oyster Cocktail

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Consommé

Croutons

Olives

Curled Celery

---

Baked White Fish

Hollandaise Sauce

Potato Diamonds with French Peas

Poinsetta Salad

Corn Bread Sticks

---

Roast Turkey

Oyster Dressing

Cranberry Jelly in Grape Fruit

Cream Cauliflower in Timbale Cases

Celery

Hot Rolls

Pineapple Frappé

---

Hot Mince Pie a la mode

Candy

Fruit Cake

---

Café Noir

## Time Is

"They eat, they drink, and in communion sweet  
Quaff immortality and joy."

Milton—Paradise Lost, Bk. V.

Mr. W. H. Carter

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## Time Shall Be

"The future is forbidden to no one."

Gambetta—Speech.

Rev. J. Q. A. McDowell, D.D.

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## The Powers behind the Throne

"The world was sad! the garden was a wild!  
And man, the hermit, sighed—till woman smiled."

Campbell—Pleasures of Hope.

J. R. Cowan, M. D.

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## The Wisdom of the Serpent

"Now the serpent was more subtile than any beast of the  
field."—Gen. III, 1.

President F. W. Hinitt, Ph.D., D.D.



PRESS OF  
MESSENGER PRINTING COMPANY  
DANVILLE, KY.