

THE STATE COLLEGE CADET

VOL. 2

LEXINGTON, KY MARCH 29, 1892.

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ADDRESS OF C. C. CALHOUN, BEFORE THE PATTERSON SOCIETY.

Mr. Chairman, Ladies and Gentlemen.—

I wish to say that the few thoughts which will be imperfectly presented to you to-night, by myself, are not the result of mature and deliberate thinking, but have been gathered at spare moments from the daily routine of a busy life. Philosophers of all schools agree that the effect determines the power and influence of the cause, which is demonstrated by gravitation. Philosophers are unable to tell us what gravitation is, yet they affirm that not a single atom in the great universe of matter is exempt from its power. So it is with Christianity, we are able to judge of its great influence by its wonderful effects. In order to determine what the practical benefits of Christianity are, we must compare the present condition of the world with what it was before its influence had been felt; and contrast the civilization which has been developed and made possible by it, with the civilization of other ages. In doing this, we will consider principally what is known as the civilization of Greece and Rome, and I wish to say in the outset, that it is very far from my intention to endeavor to dim the lustre of Grecian greatness, or to detract anything from the just praise which is due Roman grandeur. My object is simply to draw the impartial comparison between their society and morals as effected by their religion and philosophy, and those of other nations which have been influenced by Christianity. It is not difficult to discover wherein the religion of Greece and Rome was greatly at fault, for it needs not to be proven, that if a system of religion is to be lasting and truly beneficial to mankind, its foundation must be laid upon the idea of the superiority and absolute purity of its originators. Its authors must, at least, be beings whose exalted characters rise in divine superiority to the frailty, passions and depravity common to human nature; at the same time, they must possess the attributes of wisdom, power, virtue, and all that is noble and good. In both Greece and Rome, the public legends as

well as poets and priests not only sanctioned but promulgated the most revolting stories of the bitterest jealousies, the most atrocious intrigues, and fiercest amours which were attributed to their deities; and in fact, seemed to occupy the most of their time and divine attention. We find this degrading influence common to all pagan nations. It seems to be the natural result of their diseased and perverted imaginations, showing a disposition for worship, and an aspiration for something higher; at the same time attributing to the objects of their adoration, not only supreme intelligence and prowess, but also adding their own evil passions and propensities greatly magnified. Thus, we find in ancient Egypt a multitude of gods having human passions and material motion. In the religion of the old kingdom of Babylon, the deity Bel-tis occupied a prominent place, and received the most degrading worship imaginable. The religion of the Phoenicians seemed better adapted to foster than to check impurity and cruelty; the service paid their goddess Astarte being even more degrading than that to the Babylonian Bel-tis. While the direful wrath of Molock was often appeased by consigning large numbers of girls and boys of the best Phoenician circles to the hungry flames. Even in Persia, the land of the Parsees, boys were often buried alive as an offering to the divinities, and despotism was made almost absolute by divine sanction. With this, we will leave the land of the Orient having found that its pagan religions were unable to secure a government of laws, but on the other hand cherished a government where the omnipotent will of the one master was supreme; resulting in the most cringing tyranny, abject servility and inconceivable misery. To Greece the enchanting land of romance, poetry and philosophy, we gladly turn. To me, Greece has ever been the most fascinating of lands; its gallant heroism, its profound philosophy, and sublime poetry have ever filled my soul with the profoundest admiration. I can never think of Marathon, of Leonidas, of Epamandus, of Socrates, without feeling a nobler enthusiasm, and believing that

the Greeks were almost excusable for claiming that they were the progeny of gods. Yet they, like the Egyptians, introduced into their religious services, the worst animal passions. They gave honored places to the statues of the lowest creatures, whose lives were spent in abject degradation within the very temples themselves, so we learn from Strabo that the wealth of the Corinthians was produced largely through these degrading and corrupt practices. To this they added the horrors of human sacrifice which was practiced in Athens down at least to the time of Themistocles. To the enthusiastic admirer of Greece and Grecian splendor, these things are simply heart-sickening, and one turns away with the same feelings expressed by Mr. Grote in his memorable lament over the lack of power for self-development in the Athenian democracy, when he says, "Since these ignoble means are the deeds for which Athens employed and recompensed her most eminent citizens, the historian accustomed to the Grecian world as described by Herodotus, Thucydides, and Xenophon, feels that the life has departed from his subject, and with sadness and humiliation brings his narrative to a close." Bad and cruel as were some of the religious customs of Greece, those of Rome were even worse. The Romans being naturally inclined to cultivate their animal nature and lacking those lofty and speculative attributes of the Grecian mind which have given them such pre-eminent distinction, gave to the world scenes connected with their religious services which would put to shame the most bitter and scoffing infidel of modern times. In Rome, perhaps, more than anywhere else, there was a greater tendency to make the God like the worshiper, only with enlarged capacities. The licentious Bacchanalia occupied a prominent place in their religious worship, and the rites connected with this service were so degrading they came to be celebrated with such unnatural excesses as to threaten the destruction of morality and society itself. And we hear the complaint of Seneca that "men uttered the most abominable prayers in the ears of the gods so that what a man ought not to hear, they did not blush to speak to the deities."

But the most dangerous influence which has ever cursed the fair prospects of any people, sapping their vital energy, crushing their natural vigor and blasting their hopes of liberty and happiness, was that of the deification of the Roman Emperors during their lives; notwithstanding, they exhibited the most intoler-

able folly, ferocious tempers, or abandoned morals. Here was a power which was absolute, and under its sway, temples and images of this worship were to be found in Rome, Spain, Gaul, Greece, Egypt and Palestine. Cities coveted the name "Servants of the Caesar God" yet they must have felt in defying many of the emperors that they were giving divine prerogatives to demons. In Sparta, children might be whipped in the temple of Diana until their life's blood appeased the anger of their tormentors on the steps of the very altar itself, and if Grecian parents did not choose to support or care for their children, they might, and did expose them to be torn by wild beasts and birds of prey, or to die of hunger and the chilling blast. In Rome, the father had absolute control over the fortunes, happiness and lives of his children. He could sell them for slaves, or bind them in chains.

This cruelty to children was light, compared with that perpetrated by the Greeks and Romans upon their slaves. When we consider the number of slaves in Greece and Rome, and the treatment they received at the hands of their masters, it is simply appalling. It was estimated that in 309 B. C., there were living in Attica, a state much smaller than Rhode Island, 124,000 freemen and 400,000 slaves. And philosophers like Aristotle thought slavery an important part of natural law. The Roman master had absolute authority over the action and life of his slaves. They were chained as porters to the door posts, and shut up at night in under-ground barracks, or delivered into the hands of the torturer, who practiced upon them his diabolical craft, prepared with scientific atrocity, to force their confession to crimes which too often they had not committed.

Oh, to what depths of despair must these poor creatures have been driven. It will be necessary to cite but few instances in order to see how brutally and cruelly warfare was conducted by the Greeks and Romans. In the war between Sparta and Athens, 405 B. C., Lysander, having taken an Athenian city, slaughtered in cold blood 3,000 of its soldiers.

A little later, Alexander, having captured Tyre, hung 200 of its inhabitants on the walls and sold 30,000 into slavery, because they had dared to make an effort to defend their liberties, their country, and their homes. The most astonishing and to my mind one of the worst features connected with Pagan warfare and the relations existing between Pagan nations was their treatment of ambassadors; for not in-

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frequently did the ambassador or herald who visited a foreign court, take his life in his own hands, as was the case during the Spartan supremacy.

It would seem that policy or commercial interest would have been sufficient to make the life and property of the ambassador inviolate. But neither commercial interest nor policy nor feelings of humanity could stay the cruel hand of Pagan revenge. At Rome the public thirst for human carnage was so great it seemed impossible to satiate it. Large numbers of captives taken in war were set apart for deadly contests with each other and with wild beasts, to make a holiday for the most enlightened citizens of the mistress of the Pagan world. During the triumph of Aurelian, 800 pairs of gladiators fought 10,000 men, and during the games of Trajan, sometimes female captives were forced to fight, while the gardens were often illuminated by the condemned being burned in shirts of pitch. Julius Caesar forced as many as 300 pairs of captives to fight and kill each other in a single day. Trajan arranged a spectacular carnage feast in which 5,000 captive men and women were slaughtered at one time. But, this is enough, I can already see that this Christian audience sickens at the description of these few instances connected with Pagan warfare. I might continue on this line and show you how very few charitable institutions Greece and Rome had before the influence of Christianity had been felt there. The insane were often scoffed at and treated with the utmost severity. They were confined in cages and put on exhibition, or chained in dungeons to starve and die. Unfortunates in mind or body were looked upon not as objects of pity but rather as objects of scorn.

The system of education was correspondingly bad. In both Greece and Rome, so far as the masses were concerned, that education of the mind which gives to the state, to society, and the world a true manhood, was almost wholly neglected. There could be found there no such institutions as the old A. & M., whose doors were thrown open in queenly munificence, inviting young man and maiden, rich and poor, to vie with each other in the pursuit of knowledge.

There is a large number of human beings who above all others owe much to the influence of Christianity, for it has elevated them from a contemptible and almost servile position to the first and most honored place in society. Whereas, under Pagan religions, women were thought to have been created for the convenience of man, through the influence of

Christianity, they are made angels of peace, mercy and purity, by the sanctity of their lives to purify and ennoble man. Generally, in both Greece and Rome women were regarded with the utmost distrust so that, what a man did at the request, or even by the advice of a woman, was legally considered of no effect. When Greece was giving to the world, a literature which was to serve as a model for future ages, when her arts had reached their highest perfection, she indelibly blotted her fair escutcheon by denying education to woman, and Aristotle, the greatest of Hellenic philosophers, is reported as having regarded them as occupying a position between that of slaves and freeman. In Rome, before the final Punic victories, a wife's conduct might be condemned by the decision or mere caprice of her husband, for which she might be chastised at his pleasure, her husband being given a qualified jurisdiction over her life. After the Punic wars Roman women were allowed a certain freedom but their condition was even worse than before, being too bad to admit of any thing like a full description. Divorce was carried to the greatest excess, it not being an uncommon thing for a woman to have several legal husbands in the course of a single year. These few facts taken from the voluminous evidence on this subject, I am confident are sufficient to convince your judgments, and I know they have been enough weary your patience.

When the spirit of humanity seemed crushed by the victor's spoils, and slavery's profits; when pity seemed drowned in human carnage, when morality seemed lost in open corruption; and indecency reigned almost supreme in the imperial mistress of the world, the man, Christ Jesus, "if," in the language of Josephus, "it be lawful to call him a man," started an influence which was destined to revolutionize the world. Considering his teachings, from a secular stand-point, we find embraced in one short sentence, "Thou shalt love thy neighbor as thyself," a greater and more beneficent law than is to be found in the entire system of Grecian and Roman Jurisprudence. In all that this man said or did, he was the living personification of this law, and he died, enforcing its spirit. But, here was enacted a scene in the drama of the world's history before which all others sink into insignificance.

When life departed from the body of nature's God, hanging, transfixed between earth and heaven, the earth quaked in horror, the grave gave back its dead,

Continued on Page Eight.

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EDITORIAL.

It seems to be a prevalent opinion among the students that if the present legislature at Frankfort cannot afford to appropriate \$10,000 toward building us a gymnasium, they would better resign in favor of somebody who can. On the contrary, the aforementioned Legislators appear to have in mind that ancient saw about a fool and his money, and they continue to draw their accustomed \$5 a day, making little or no progress in the way of passing the much-to-be-desired bill. Meantime, the *Stanford Interior Journal*, that opposes everything from the creation of Adam to the Columbian Exposition, suggests that we have a lovely opportunity, to obtain exercise by working on the College Farm. Such timely advice is perfectly charming in its way, but it must be confessed the boys don't take to the scheme at all. Farm life is very poetic to talk about, but it has always been claimed that when you educate a fellow you spoil a good plow boy, and it is unreasonable to expect to find exceptions to this rule here at the

State College. The sooner the press and the people find out that men don't attend this school in order to learn to plant corn or hoe potatoes, the better it will be for all concerned. It has always been my humble opinion that a boy can spend his time much better learning grammar than practicing athletics, still if the muscle must be developed, let us have some facilities for this line of education.

MECHANICAL DEPARTMENT

The State College is proud of possessing the finest mechanical Laboratory in the South-West. It affords ample opportunity for wood work, foundrying, forging, mechanical engineering, etc. These departments are sufficiently large to meet the growing demands for training in that direction, and are amply equipped with the best of modern machinery. As one enters the front door of the Mechanical Hall he finds himself confronted with some of the finest, and smoothest running machinery he ever layed his eyes upon. Not a jar, a knock, nor even noise can be heard, yet that magnificent piece of machinery moves steadily on and furnishes tons of power for the various compartments of that large building. To his right is library room, which will be furnished with periodicals and other literature relating to mechanical engineering, etc., etc. Prof. Anderson's office and the stairway are also on the right. On the left is a room for recitation, and drawing.

On the second floor are different recitation rooms and a room for the exhibition of work done by the students.

We are glad to see Kentucky falling into the line of the modern tendency of education, and furnishing such opportunities for her youths to become useful, and practical men and women. Prof. Anderson deserves credit for his earnestness and diligence in building up this new department a reality, but old one in name.

Mr. B. King has lately severed his connection with the college. Mr. King was a faithful student with us for nearly three years, and we are sorry to give him up.

Mr. John Patrick left college for home, Friday 25th inst., where he will spend a short time.

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LOCALS.

Prof. Shackelford has been ill for several days.

Boys, be sure to read Mr. Stecker's ad. on local page of this issue. Call on him; he will give you good bargains.

Miss Willie Wallis, of Canton, Ky., who was a student of the State College during the session of '89-90, was married to Mr. Sam. Lackey, of the same town, a few weeks ago.

The following gentlemen compose the Gymnasium Committee: Capt. A. M. Cox, Chairman; Lieut. S. L. Pottinger, Secretary; Captain Brent, W. A. McVein, A. C. Norman, U. A. Garred, D. P. Smith, J. T. Wheat, Mr. Flannery.

The committee have been doing some good work. The necessities for a gymnasium at the State College, and the benefits to be derived therefrom have been submitted to the legislature, and the bill for an appropriation to build it is now pending.

"THE CADET" is glad to note that Mr. Jo. King has lately accepted a position as stenographer and type-writer for Mr. Grooms, editor of the *Industrial American*. Mr. King was a student of the State College for two and a half years, during which time graduated in the *Commercial Department*, taking a medal in that department the first year. He is a deserving young man, well worthy of the confidence of business men, and his many friends are glad that he is taking his place in the commercial world. We hate to give you up, Jo. but here's wishing for your success.

Mr. A. B. Bleidt, student of the State College, during the greater part of '89-'90-'91 is now book-keeper for Jackson & Hodges' lumber company. He graduated in the *Commercial Department* during his stay here, and possesses the characteristics of graduates from that department—accuracy, thoroughness, neatness and rapidity. Mr. Bleidt will in all probability accept a

position as book-keeper for the Central Bank, Barboursville, Knox County, the first of May. If he does accept the position, "THE CADET" congratulates the Barboursville Bank on securing such a deserving and efficient book-keeper.

ADDRESS OF MR. D. J. SNELL

Before the Patterson Society, March 26.

By common consent all historians date modern history from near the beginning of the fifteenth century. Though ushered in by several events, the most important was the discovering of this Western Continent, whose quadricentennial we are about to celebrate. Passing over the familiar history of this wonderful period, let us turn at once to the sequel of its struggles, the United States as it is to-day. I shall not dwell upon mere facts and figures, but take up the moral side of the question, which is the highest ground upon which human institutions can be discussed.

All are acquainted with the building of this Ship of State.

"We know what masters laid thy keel,

What workman wrought thy ribs of steel,

Who made each mast and sail and rope,

What anvils rang, what hammers beat,

In what a forge and what a heat,

Were shaped the anchors of thy hope."

Men do better than they know. Events, seemingly of passing moment and local interest, often exert an untold influence through centuries of time. Republics in the past by reason of various causes have been more or less failures, and this western democracy has not advanced without the keenest study and criticism. Monarchists have watched with jealous eye, and dismally predicted failure. Statesmen and Political economists have turned this way with the idea that here in insolation and under new conditions might be solved many of the problems of human destiny. What has been accomplished?

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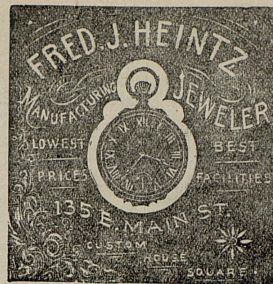
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"It has been my desire in my every way to cultivate friendly and intimate relations with all the governments of this hemisphere. We do not covet their territory, we desire their peace and prosperity, we look for no advantage in our relations with them except to increase exchanges of commerce. Upon the basis of mutual benefit, we regret every civil contest that disturbs their peace and paralyzes their development, and we are always ready to give our good offices to the restoration of peace."

But most of all our progress has been wistfully followed by the great heart of mankind, those whose ancient heritage has been naught save misrule and oppression, yet within their breasts has ever burned the hope that on the morrow the light of a brighter day would break, the shackles of tyranny would fall, the distinctions of caste be flung aside; that the son might aspire to be something more than his father, the results of his labor accrue to himself and family, and that altogether they might enjoy the blessings of human liberty. This desire for better conditions is ever seen in the ceaseless unrest of the underclass of Europe in their ominous murmurings under restraint, and in the constantly increasing tide of emigration to our shores. In the past this influx has been most invaluable to the development of our resources, but now that the national appetite is nearly satiated, and owing to the fact that the character of the stream is changing for the worse, the question becomes one of no little importance. However, they have turned to us for help, and we must not, dare not, disappoint them. We owe it to them and to ourselves to do all we can to elevate their condition. We have the advantage of better food and shelter, of better laws and institutions under which to develop, and much is expected of us.

The question to be met is two-

fold: How can we do justice to them and still preserve our prestige as a nation? I would suggest a two-fold answer: By the restriction of this immigration and by the continued development of our own institutions.

By a carefully supervised system of restriction, and especially by requiring certificates of capacity from our consuls abroad; the stream could be filtered of nearly all its objectionable features. We heartily welcome all who are capable of becoming citizens and entering into the spirit of our western civilization, but it is not in justice to any one to extend the same privileges to those classes who even need help the most but who are unable to take advantage of them. They have been oppressed until against their will they have come to know no law, their idea of restitution has changed to revenge, and their liberty has turned to license. But by transplanting the better class and leaving room for the others to grow, and at the same time extending the inspiration and influence of our example, we shall maintain our own respect and enable them to help themselves.

We are nearing the close of a great century, a century of evolution. In the swing of the pendulum from the old classical to the new scientific education, I fear that too much advantage has been taken of the practical value of the latter. So great and immediate have been the results of its principles that we find our people turning to a nation of alchemists, each diligently searching for the stone of the philosopher. At present we are passing through a period of great commercial and industrial activity. At no time in our history have the incentives been so great or the rewards so sure. Prosperity is general, and year by year the national wealth augments per capita. It would seem that we were favored above the rest when we come to view our recent abundant harvests, while famine and disorder pervade the other hemisphere. The tide rises high and higher, and the future is full of hope.

But while rejoicing in the general prevalence of peace and abundance, we can only appreciate the bright side by turning the page and seeing its beauty in comparison with the dark. It refreshes one to step occasionally within the shadow out of the dust and heat, and pause for a moment's reflection. Therefore let us turn aside and see if the conditions give promise of permanent health. Are we reaching out with the same degree of vigor along all the lines of development so essential to the rounded, symmetrical nation? I shall please to take the negative.

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PRESIDENT PATTERSON'S BIRTHDAY.

Celebrated by the Patterson Literary Society at the State College Last Night.

According to the time-honored custom of the Patterson Literary Society of the State College, it held its regular annual open session last night to celebrate the birthday of their highly honored and much beloved President, whose name the society bears. Notwithstanding that "A Woman's Will" was being played at the Opera House by home talent, which always ensures a large attendance, there was assembled in the College chapel a large crowd of Lexington's gallants and beauties to witness the exercises of the evening in honor of President Patterson's fifty-ninth birthday.

The participants in the evening's exercises were ushered to their respective seats upon the rostrum at exactly eight o'clock amid loud applause. The exercises were opened by a short invocation by Professor Roark.

Mr. J. S. Terrill delivered the first oration of the evening. He took for his subject, "US," and began by saying, "My subject as you see is "US," and if you place a period after the U and another after the S you have United States—which is "US." This entire oration bore the impress of careful study and convinced the audience from the very outset that its writer was a man of far more than ordinary ability.

Mr. C. C. Calhoun next delivered an oration upon "Benefits of Christianity," in which he drew a very vivid comparison between the barbaric practices among the ancient Persians, Greeks and Romans in exposing their children to the wild beasts, the barbaric custom of selling into slavery the inhabitants of a conquered city, and worse still the inhuman practice of forcing captives to fight and slaughter each other merely to satisfy the inhuman propensities of their captors, and the gentleness and loving kindness of our Savior, who gave us as a precept, that commandment, "love thy neighbor as thyself."

President Patterson now arose and stepping to the front of the rostrum with Mr. Dean said.

"It is always a pleasure to link the present with pleasant recollections of the past and I have the honor to-night of introducing to you the orator of the evening, Hon.

John A. Dean, of Owensboro, a former student of this college and a member of the class of '74."

Mr. Dean began his address as follows: "It affords me great pleasure to be with you tonight, to meet with you here under the roof-tree of our Alma Mater, to celebrate the anniversary of the birth of our beloved President, our teacher and our friend. I do not, said he, aspire to do more than to talk with you in a plain and simple way upon the importance of devotion to duty, as a rule of conduct in the affairs of life. I shall endeavor to impress upon you the important truth that your happiness and well being in after life depends very much upon yourselves—upon the upright performance of individual duty, which constitutes the glory of manly character. The address and was filled with very excellent timely advice, and was delivered in a very impressive manner—every sentence and every word spoken had its desired effect.

Last upon the programme was the society paper, the Spectator, read by Mr. A. C. Norman. The paper was very racy and the good humored jokes which were read upon the different students at the college, were well received by the audience and heartily applauded. By this edition of the Spectator Mr. Norman has won quite an enviable reputation as a society paper editor.—[Lex. Press.

PATTERSON AND UNION.

On Friday evening the 18th inst, the Patterson and Union Societies of the State College held their first joint monthly. It was a new move and a very interesting one. Notwithstanding the cold weather and the deep snow, quite a good crowd gathered and anxiously awaited the beginning of the exercises.

The program was as follows. reader, J. T. Robinson, declaimer, J. E. Hayes, essayist, Mr. Kerrick, orator, Wm. Worthington., Debate: J. W. Botts and D. P. Smith, affirmative, H. H. Hill and J. W. McFarlin, negative. The question was affirmed that the proclaiming of infidelity has been injurious to the progress of civilization. Both sides were well discussed. The Committee decided in favor of the negative. The decision was received with great applause by the members of the Patterson.

Last on the program was the reading of *The Student* by Mr.

R. C. Stoll. Mr. Stoll read the paper admirably and the jokes were received with much applause and laughter. It was one of the best papers that has been read at the State College this year.

This was only the first of several joint sessions which will follow. The Patterson it is true gained the first victory, but the Union boys going on the principle that a bad start makes a good ending, say look out for the next time! "In the language of the immortal Daniel Webster, 'They ain't dead yet.'"

A GRAND PIECE OF WORK.

The plumbing in the toilet rooms of the Mechanical laboratory of the State College is the finest and most skillful piece of mechanism in the city. It is the result of preparation and systematic training. The executor of this most exquisite piece of plumbing work, Mr. Chas. Edgar, of the *Lexington Plumbing Co.*, learned the plumber's trade in the Plumbers' Trade School, New York. *Lexington Plumbing Co.* has done a great deal of first class work for us lately, but the work of which we speak now is the finest of it all. There is nothing like being prepared for work before you begin it. *Lexington Plumbing Co.* is prepared to do, and is doing the best work in Lexington.

ORATORICAL CONTEST.

Dude will do his best,
To carry off the Contest,
But he CAN'T do it, you know.

Shouse will speak fine,
But he'll be left behind,
For he CAN'T do it, you know.

And little HUMPHRIES
Will carry off the prize,
For he CAN do it, you know.

The above nonsense was printed and circulated freely by the enthusiastic admirers of one of the speakers in the primary oratorical contest at Georgetown about a week ago. Unfortunately the gentleman whose success was thus predicted, failed to meet expectations, and was not the winner. Of course it was humiliating to him for his friends to promise so confidently a thing that could not be realized, and it was naturally unpleasant also to the other contestants to have such a statement handed around before the speaking came off. It is reported that the excitement ran so high that the decision was postponed till next day. This oratorical contest fake has about played out any way. If the faculty at Georgetown decide to draw from the organization, three out of the five colleges

forming the original association will have abandoned the scheme as a bad job. Students are finding out more and more that their opinions are of no great importance and are learning the meaning of that sensible maxim: "Keep your mouth shut and people will not find out you are a fool;" while teachers are coming to see that if a school-boy can hold his tongue and won't hold it, he must be made hold it. The report that the State College boys desire to be allowed to take a part in the Chautauqua contest would be all right if it were not untrue, but it has absolutely no foundation in fact. We are out of the contest business and are very glad of it and would modestly suggest that those who are in it would do well to get out just as early as possible. Whatever else a young man may fail to learn in college, he ought at least to learn not to bore people. If any howling has to be done, for the sake of a long-suffering public, let's leave it to other colleges to do it.

Resolutions on the Death of Capt. W. D. Nicholas.

At a meeting of the faculty of the State College, held on Friday, March 11th, 1892, Profs. Neville, Scovill and Logan were appointed a committee to prepare resolutions expressive of the feelings of the faculty upon the death of Capt. W. D. Nicholas, for many years a trustee of the College, and a member of the Executive Committee. Accordingly, the following resolutions were submitted and unanimously adopted:

1. *Resolved*, that the members of this faculty, on learning with unfeigned sorrow of the great loss sustained by the College and community, in the death of Capt. Nicholas, desire to testify to his long, faithful, and efficient service as a trustee; to his extraordinary worth as a man, a citizen, and an official; and particularly to the perfect integrity, the rare modesty, purity and gentleness that distinguished his character and made it at once so strong and yet so beautiful and attractive. As educators profoundly interested in all that can improve the young, we shall seldom be able to direct our students to so fine a model for their regard and imitation as was Capt. Nicholas. Green be his memory!

2. *Resolved* That this Faculty in a body attend his funeral.

3. *Resolved*, That a record of these proceedings be preserved in our book of minutes, and that a copy thereof be sent to his family, and others to the newspapers of Lexington for publication.

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As the result of this morbid tendency for wealth, is it not a fact that in this generation there are very few names in any chosen profession where the man "from his shoulders and upwards is higher than any of the people?" Lowell and Whittier, Edwin Booth and even Blaine belong to that which is past, and beyond the sea Tennyson, Gladstone and Bismarck still linger as shadows of other days. The youth of to-day no longer aspire to be a great warrior or statesman, but looks forward to the time when he shall become a great financier or salaried official. Bribery turns the course of a national election, and there is laid upon the highest body in the land the stigma of "Billionaire Congress." So thoroughly does the mercenary spirit pervade all classes of society that it is a pleasure to find the man who is happy and contented. Money-getting of itself is not to be depreciated. Love of money, and not the metal, is the root of all evil. One should get all he can honestly, but it would seem at such a time and opportunity as ours, more attention could be given to the development of the better side of our national life. Each generation has an advantage over that preceding in the constantly accumulating mass of knowledge and experience. We have a just right to make use of the interest upon all that has come down to us, but we are expected to increase the capital. The strength of posterity depends upon the use made of to-day. Now, if ever is the time to set in motion those influences which are to direct the future course of this republic, to mould and perpetuate its institutions, and to advance the work of humanization among the peoples of the earth. The strength of a nation is not to be measured by the size of its standing army, nor by its commercial importance or industrial activity. But rather by the inherent constitution of its people, by their ability to rise spontaneously to great emergencies and quickly recover from great national calamities, and more than all, by the character of the mission they are called to perform. Measured by these standards and judging from the experience of the past; we have the elements of strength and vigor. But these need to be nourished and perpetuated. We can not exist upon what has been.

Growth is the law of nature. Cessation means decay, and the tendency of indifference is toward death. We dare not assume safety. Even during sleep the human body is full of warmth, and nature mounts guard at every portal where an enemy may find entrance. Eternal vigilance is the price of liberty.

But after all that has been said we must go deeper still to strike the bed rock. Just as man is the only animal who by the solidarity of the family overcomes the law of the survival of the fittest, so that government will most endure which bases its principles upon the character of its people. But the unity of the family depends upon the harmony of its members, and so with the perpetration of a noble nation, the work must begin with the training of the individual, in the home, in the church, and in the school. The child, until it can think and act for itself, must be led. By whom? By us. Therefore our charity should begin at home, but not end there. Let us raise ourselves higher that others may follow. Rise, but let the world rise with you. Liberty in the truest sense means implicit obedience to perfect law. Science is the second revelation to man wherewith to guide his material destiny, but all human knowledge is to be interpreted in terms of humanity. Man is not a creature of circumstances, except by his own volition. Inherent tendencies are stronger than those of external environment, and man can do more than man has done. I do not believe in the unattainable. The world can be made better. The amount of good and evil is not a constant quantity. The good must ultimately outweigh the bad. To believe the opposite we must say the evil principle has been creative, and will exert a greater influence through eternity. "Ever the truth comes uppermost, and ever is justice done."

Great as is the nation, there are grander heights of national glory and honor yet attainable. I have an abiding faith in the stability of our government, but I cannot penetrate the future. It may be that the country is passing through a resting stage preliminary to a greater and better growth—gathering strength for another attack upon the common enemy. It may be that this republic is but to form another step in the progress of hu-

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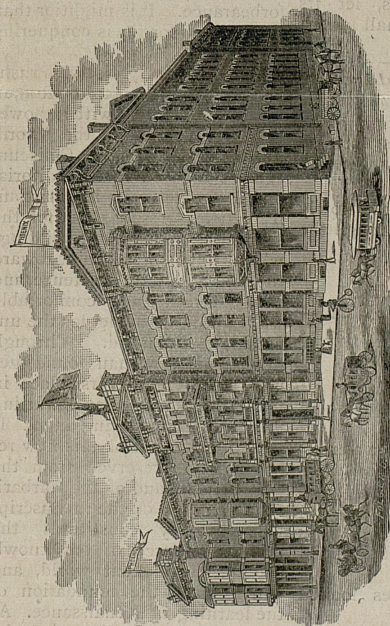
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man destiny, and share the fate of all. Governments, like parties, are only the levers which put principles into action. We are the unconscious instruments of an active Providence. Civilizations are lost as well as won, and only truth is eternal. Today the burden of humanity rests upon too few shoulders. There are too many parasites upon the body politic. Too many in the wagon and too few in the harness. Willing, active workers are wanted. Progress means toil, long, hard and bitter, but it is the stooping character that make the world shine.

Therefore let us lay the foundation for our national light-house upon the uprightness and integrity of our private character, and erect the superstructure by restriction of those elements inimicable to our welfare, by the maintenance of our standard of living, the perpetuation of our institutions of culture and learning, by guarding the administration of our laws, and by preserving the sanctity of our homes and our American Sabbath. Then will our light shine, guiding the nations to safe harbors. Then let us work while it is yet day. While the nation lasts, let its progress be such as shall form a golden mile-stone.

C. C. Calhoun's Address.

(Continued from Page Three).

while the sun hid his face in shame. The old gods were dethroned,

"And that dismal cry rose slowly
And sank slowly through the air,

Full of spirits melancholy
And eternity's despair;
And they heard the words it said—
Pan is dead—Great Pan is dead—
Pan, Pan, is dead.

'Twas the hour when one in
Zion

Hung for love's sake on a cross;
When his brow was chill with
dying,

And his soul was faint with
loss,
When his priestly blood dropped
downward

And his kindly eyes looked
throneward—

Then Pan was dead.
By the love he stood alone in,
His sole god-head rose complete.

And the false gods fell down
moaning,
Each from off his golden seat;
All the false gods with a cry

Rendered up their deity—
Pan, Pan, was dead."

The spirit of a new era was breathed upon the world. Christians claimed that the author of their religion was the living embodiment of all that is gentle and true, and pure, and noble, and good. In contrast to pagan religion, the standard of morals rose from the human to the divine, from the debased worshiper to the holy God; from the weak and depraved creature to the omnipotent Creator. In promulgating the principles of this new religion, its author taught to inherit his kingdom, men must become as little children, while on the wings of Christianity was borne the slave's redemption. Its power is significantly shown by the manner in which it has deprived warfare of many of its most brutal practices. Grotius, the first and greatest of international law-givers evidently learned his lessons from its teaching, for his precepts are framed in close accord with its principles. It is Christianity which has caused mercy to be extended to the powerless captive and fallen general. It has tempered justice with mercy and revenge with forbearance. It is mightier than the sword, for it is conquering the sword.

One of its early disciples rushed single-handed into the Roman arena, and armed with a power greater than that of the sword, he forever closed the Coliseum against the national gladiatorial murder games. It is Christianity which is responsible for the thousands of majestic buildings whose lofty spires point toward the source of their existence, and whose strong and comfortable walls afford a home for the unfortunate in mind. Through Christianity, woman found her natural sphere, the first place in man's heart, and began her fitting mission of ministering angel. It was the minister of this new religion who preserved from the destructive hand of the Barbarian, nearly all of the manuscript which to-day constitutes the principal source of our knowledge of the ancient world, and which made the foundation of the learning of Renaissance. At the beginning of this period, the Christian disciples stand out in bold relief as the great intellectual, as well as moral headlights upon the dark back ground of Pagan ignorance. Architecture, under the influence of Christianity rose in majestic grandeur far

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above every thing of the kind which had preceded it, while its divine light illuminated the mind of the artist until his canvas is made to shed a transcendent light of divine beauty; and it has enabled the sculptor to almost catch the fire from Heaven which Prometheus stole, and give his lifeless block a living soul.

It is through Christianity that our own America is made the brightest star in the galaxy of nations. Withdraw this influence and you have done the same thing for our country as if you had laid dynamite under every institution; there needs but the slightest jar of political discord and our whole land will be filled with the fragments of all that was once glorious and venerable. Through the influence of Christianity, our patriot fathers unfurled liberty's flag to float forever in an atmosphere of freedom.

For then the reign of liberty began on earth,
And started forth as from a second birth,
Our nation, in the sun-shine of the world's new spring

Rose triumphant, like some heavenly thing.

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