PRESIDENT JAMES K. PATTERSON

ON

WOODROW WILSON

Comments on His Attainments and Availabilty For Presidency

PERSONAL ESTIMATE

Thinks No Other Aspirant Since Republic Started Embodies His Qualities

In response to a request by Judge Samuel M. Wilson of an expression of opinion by ex-President James K. Patterson, of State University, on the ability and attainments of Woodrow Wilson and his availability for the office of President, Mr. Patterson replied as follows:

PRESIDENT PATTERSON'S ESTIMATE

LEXINGTON, KY., April 30, 1912.

Judge Samuel M. Wilson, Lexington, Ky.:

MY DEAR FRIEND—I am in receipt of your letter of the 27th inst., requesting my opinion of Governor Woodrow Wilson, his ability, attainments, and availability for the high office to which he aspires.

I am not, as you know, a politician, though I have, during the course of a long life, given some attention to political affairs. I have not kept pace with the various phases of the present presidential campaign, and hence know the political status of the leaders only in a general way. What I say shall, therefore, be

without prejudice to any of the great Democratic leaders now in the field, any one of whom would fill the presidential chair with dignity and ability. I shall make no invidious comparisons between Governor Wilson and his rivals for the Democratic nomination.

I believe that heredity counts for quite as much in men as in the lower orders of animated existence. If this be true, Governor Wilson has the advantage, to begin with, of an heroic ancestry, trained in the school of self-denial and stimulated by the spur of necessity. Hardihood, self-reliance, strong convictions, sound moral principles, a courage fearless but not reckless, tact, discretion, sobriety of judgment, these are among the characteristics of the stout breed of men and women reared in the home of his ancestors and transmitted in full measure to his immediate forebears on this side of the Atlantic.

These are the qualities characteristic of Governor Wilson today. They have been neither obscured nor diluted nor obliterated in the Wilsons and Woodrows of America, and are quite as persistent and obtrusive in the land of their adoption as among the straths and glens and mountains of their original home.

The inherited ability of Governor Wilson found opportunity for development through an education, the best that the country could afford. His admirable training in Columbia, S. C., prepared him for the undergraduate work of Princeton, where he graduated with honors in 1879. This was followed by post-graduate work at Johns Hopkins, where he took the degree of Doctor of Philosophy in 1886, and where he laid the foundation for the work in historical research and political philosophy which has since in great measure occupied his life. Here he was grounded in the politics and economics of Aristotle, the Republic of Plato, the profound discussions of Grotius, Vattel and Bluntschli, upon the law of nations. Here he worked out and collated the material for the great work which brought him prominently before the American people and ranked him with Lecky and Bryce and Lowell and Taswell-Langmead and Gneist, as a star of the first magnitude. "The State—Elements of Historical and Practical Politics," published in 1888, when only thirty-two years of age, astonishes the student by its strong grasp of principle, its abundance of material, its wealth of illustration, and its admirable historical and political perspective. This work, which I consider in many respects his magnum opus, made his reputation as a thinker and a writer on both sides of the Atlantic.

In quick succession there followed from his pen "The Old Masters and Other Political Essays;" "Division and Reunion, 1829-1889;" "George Washington;" and the "History of the American People," which takes rank in point of ability with Green's history of the English people.

He has thus covered practically the whole field of history and politics, from Solon and Peisistratus to Stubbs and Bryce, De Tocqueville and Montaigne. Meanwhile, he had studied law at the University of Virginia and obtained license to practice at the bar, had become in succession Professor of History and Politics at Bryn Mawr, in the Wesleyan University of Connecticut, and in 1890 Professor of Jurisprudence at Princeton University, and Lecturer on Administration at Johns Hopkins. From 1902 until 1910 he was President of Princeton University. Honorary degrees from Tulane, Johns Hopkins, Rutgers, Brown, Harvard, Dartmouth and Yale attest the high estimate in which he is held by the great universities and colleges of America.

No aspirant for political honors since the foundation of the Republic has brought into the arena greater natural ability, more profound and varied scholarship, a larger field of political and historical research, a more intimate knowledge of political conditions, the relations of the governing to the governed, the co-ordination of the functions of civil government, the relations of equity and common law, the influence of the civil law upon modern jurisprudence, the growth and development of free government, the scope of international law,—all these are equally familiar to him and all collectively form the immense store-house, the immense thesaurus at his command.

In great national crisis, the attention of the public naturally turns to such a man. When with the ability and attainments of Governor Wilson you associate the uprightness, the integrity, the candor, the straight-forwardness and the clean moral life, resting upon the sanction of deep-seated religious convictions, the public feels that here is a man capable, experienced, trustworthy, able to guide a university, to rule a state, or to conduct the affairs of a nation. No dilettante, no tyro, no political adventurer devoid of convictions, wearing the sandals of Theramenes, and measuring with a Lesbian rule, but a man of force, of earnestness and integrity of purpose, such a man as would have rejoiced the heart of Thomas Carlyle, and worthy to stand in the category of Cromwell and Pitt, of Washington and of Lincoln.

It is said sometimes that Governor Wilson has changed his opinions upon grave questions of public policy. Well, that is not without precedent. Mr. Gladstone began his political career as a conservative and ended it as a liberal. Sir Robert Peel entered parliament as a protectionist and closed his political career by leading a movement for the repeal of the Corn laws. Anti-slavery men were mobbed in Boston in 1825 and in 1860 Abraham Lincoln was elected President. Changes of opinion have changed the course of human history. The change of opinion in Luther, Zwingli and Calvin and Knox and Cranmer and Ridley created Protestantism. The change of opinion in

Washington, Adams, Jefferson and Franklin and Witherspoon caused them to renounce their allegiance to the British crown and created a nation. Conditions change. The glacier moves resistlessly forward, and if we fail to move with it, we become moraines stranded upon the mountain side.

"Humanity sweeps onward;
Where today the martyr stands,
Tomorrow crouches Judas,
With the silver in his hands;
And the hooting mob of yesterday
In silent awe returns
To glean up the scattered ashes
Into history's golden urns."

The nation grows from infancy to maturity and to manhood. Modifications of former opinions are legitimate as conditions change, but this is not convertible with the capricious tergiversation of the political adventurer, who trims his sails to catch every breeze. Civic evolution is the law of nature, and the intelligent citizen participates in the development. Whatever may be said of Governor Wilson, it cannot be said of him as of the Bourbons after the Restoration: "They have learned nothing and forgotten nothing." He has both learned and has forgotten. What is new and approved in political morality he learns and assimilates; what is obsolete he leaves behind as an anachronism. This is of the essence of wise statesmanship. The wise statesman knows what should be done and he knows how to do it.

Fairly interpreted, I see no change in Governor Wilson's views, expressed or implied, which is not in entire harmony with an intelligent interpretation of existing conditions, and an honest effort to direct and to lead to the attainment of the best possible results.

I am, my dear sir, with much respect,

Your obedient servant,

JAMES K. PATTERSON.

STATE COLLEGE OF KENTUCKY.

AN ADDRESS

DELIVERED

Commencement Day, June 2, 1886,

—BY—

JAS. K. PATTERSON, Ph. D., F. S. A.,

PRESIDENT, :: LEXINGTON, :: KENTUCKY.

PUBLISHED BY ORDER OF BOARD OF TRUSTEES.

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ADDRESS ON COMMENCEMENT DAY

BY JAS. K. PATTERSON, PH. D., F. S. A.,

PRESIDENT OF THE STATE COLLEGE OF KENTUCKY.

[Published by order of the Board of Trustees.]

In the absence of Governor Knott, who was invited to address you, I propose to occupy your time for a few minutes with a brief retrospect. It is the custom with all engaged in mercantile pursuits and in manufacturing enterprise, to take an inventory of stock at stated periods, and from conclusions, based upon trustworthy data, to determine whether their business be prosperous or the reverse; whether they be holding their own, advancing or losing ground, and in the light of the information thus obtained, to determine the policy of the future.

This is not, by any means, the first time that the College has taken a retrospect of its operations. This is done by the Board of Trustees annually, but on no previous occasion have the public been taken into the confidence of the College authorities as I propose to do to-day.

Twenty-one years have elapsed since the Agricultural and Mechanical College was established. These Colleges owe their existence to the act of Congress of 1862, donating lands to the States for this purpose, in proportion to representation. The allotment to Kentucky was 330,000 acres—a magnificent endowment if it had been judiciously and economically managed. The State committed the mistake of attaching the College created under the act to one of the denominational colleges of the Commonwealth, instead of putting it at once upon an independent basis. The land scrip was sold for fifty cents per acre, the proceeds invested in Kentucky six per cent. bonds, of which the State Treasurer became the custodian, and the income from this invested fund was directed to be paid over annually to the Trustees of the Kentucky University, the institution to which it was attached, so long as the connection existed. The Legislature reserved the right to dissolve the relation at any time. The Legislature required that the Kentucky University should provide, within a reasonable time, a farm worth not less than $100,000, for the use of the Agricultural College for experimental purposes, and a Mechanical Department for practical instruction in

the Mechanic Arts. The first condition was in part met by the citizens of Lexington and vicinity, who subscribed the money for the purchase of the farm. The second was in part met by a donation for the erection of buildings and the equipment of a Mechanical Department. The State, moreover, advanced $20,000 to set the Institution going. In 1866, twenty years ago, the Agricultural College opened. Its matriculates increased from year to year till, in 1869–70, the maximum was reached. From that year its attendance began to decline, owing to causes the discussion of which are not appropriate to this occasion. In 1878, the Legislature of that year sent a committee to Lexington to investigate the condition of the College—its relations and its work. They found the number of students to be about 75. They found that its Mechanical Department had practically closed. They found that its Agricultural Department consisted of ordinary farming and gardening, with no attempt to do experimental work. They found that adequate College buildings had never been provided; that the title to the estate purchased as its site was vested in the Kentucky University. The committee unanimously reported to the Legislature, advising the dissolution of the relationship at the end of the collegiate year then current. When the dissolution was effected, the Agricultural College was just where it had been thirteen years before. It had its endowment fund in the custody of the State Treasurer, viz, the proceeds of the sale of 330,000 acres of land at fifty cents per acre. But it had nothing else. It had no buildings, no laboratories, library, museums or physical apparatus. It had no farm, no shop. The State found that the $20,000 which it had advanced was irrecoverably gone. The question then came up, what shall the State do with it? The Legislature appointed a commission of eleven men to do three things: to make arrangements for its provisional existence till the meeting of the next Legislature; to advertise for and receive bids from those towns which desired to have the College established in their midst; and to prepare and present to the next General Assembly the outlines of an Institution, such as the dignity, the traditions and the educational wants of the Commonwealth required. These duties they discharged. Bowling Green and Lexington were competitors for the location of the College. The latter offered to the Legislature of 1879–80 the City Park, the present site, and $30,000 in city bonds, to be used for the erection of buildings, which offer the County Court supplemented by $20,000 in county bonds, to be used for the erection of buildings or the purchase of land. Bowling Green offered $30,000, and a connection with a local institution, Ogden College, such as the State had formerly made with the Kentucky University. The commission accepted the offer of Lexington, and the Legislature accepted and ratified the recommendation.

The Legislature then proceeded to re-organize the College upon a basis entirely undenominational. It gave it a broad and liberal foundation. It provided for its internal growth and expansion. It provided for such departments as its income, present and prospective, could adequately sustain, with additions, enlargements and specializations, such as future conditions might make possible. It made provision for a board of twelve trustees, who are appointed by the Governor and confirmed by the Senate. It required that a full and complete report be made to the Legislature biennially within one week after it convenes.

The Legislature of 1879–80 also sent a committee to Lexington to ascertain and report the probable expenditure necessary for the effective operation of an Institution such as by charter they had created. It was confessed on all hands that the income from the proceeds of the land scrip was entirely inadequate for this purpose.

The committee unanimously recommended the further endowment of the College by means of a tax of one-half of one cent on each one hundred dollars of taxable property in the Commonwealth. This recommendation was embodied in a bill which passed both branches of the Legislature and received the signature of the Governor. Under these provisions, with this prospective income, the College was re-organized.

During the collegiate session of 1880–81, the following departments were constituted: Mathematics and Astronomy, Natural History, Civil History, Mental and Moral Philosophy, English Language and Literature, Latin and Greek Languages and Literature, French and German Languages and Literature, Chemistry and Physics, Agricultural Chemistry, Practical Mechanics, a Normal School Department, a Commercial Department and a Preparatory Department, with a Principal and Assistant. Contracts for the College buildings were let within the proceeds of the city and county bonds given for that purpose. As the buildings advanced in their construction, it became painfully apparent that the estimates and contract prices would be largely exceeded, mainly on account of the failure of some of the contracting parties, and the necessity of reletting the contracts under circumstances disadvantageous and onerous in the extreme. Still the Board of Trustees and the Faculty were not discouraged.

Our embarrassments were happily known only to ourselves, and the Trustees believed that an economic management of their resources would enable them to come out all right. The departments were well filled; the attendance had more than trebled in comparison with that of the last years of our connection with Kentucky University. Every point was strained to provide machinery for the Mechanical Department, chemical and philosophical apparatus, and to lay the foundations of museums and to provide such other material appliances as were indispensable to make instruction effective.

Meanwhile a storm was brewing of which we had little dreamed. In October, 1881, it became known that the synod of Kentucky, controlling Centre College, had taken measures adverse to the State aid given by the Commonwealth to the State College. Later on it was surmised that the authorities of Central University were disposed to make common cause with Centre College, and later still, ominous indications came from another college in a neighboring county and town.

It was expected that the new College buildings would be completed and ready for occupancy late in the autumn. The Legislature was to convene on the 28th of November. Hon. Henry Watterson, of the Courier-Journal, had been invited to deliver the address upon the dedication of the College, and the intention was to invite the Legislature to be present. The correspondence with Mr. Watterson made it doubtful whether, on account of his business engagements, he could accept the invitation, and on the 17th of November, I went to Louisville to confer with him in person.

On the morning of the 18th, while in Louisville, I read in the columns of the Courier-Journal a manifesto issued by the denominational colleges of Kentucky, six in number, assailing the principle of State aid to the State College, and calling upon the people of the Commonwealth to insist on the repeal of the tax levied for its benefit. It is not my purpose to discuss this paper. I concluded that I could not do better than to remain in Louisville one day longer, and to answer in the next issue of the Courier-Journal the appeal of the presidents of Colleges and presidents of boards of trustees whose names were appended to the document. The arguments in favor of repeal appeared on the 18th. On the 19th the plea for the maintenance of the State College likewise appeared. The Senators and Representatives, who were expected to receive and digest the appeal of the colleges against aid to the State College in the brief interval between its reception at their homes and their departure for the seat of government, had only one day less in which to consider the plea of the State College for the continuance of State aid.

On the assembling of the Legislature, it soon became manifest that the State College question would be one of the questions of the session.

Shortly after the Legislature assembled, a bill was introduced to repeal the tax levied for the benefit of the College. Early in January the subject was brought before a committee of the House in an elaborate argument by Dr. Beatty, of Centre College, to which argument reply was made by the President of the College a few days later. In addition to the question of expediency and justice of State aid to an Institution owned and controlled by the Commonwealth, the question of the constitutionality of the tax was raised and argued before the committee by an ex-Chief-Justice, one of the ablest lawyers at the bar. Reply was made by counsel. For weeks and months the assault and defense went on with unflagging energy. When finally the matter came before the House for action, the motion for repeal was laid on the table by a handsome majority, and thus the famous legislative contest of 1881-2 ended. After the adjournment, however, suit was brought in the Chancellor's Court in Louisville to test the constitutionality of the act. Simultaneously a test case was made in the Circuit Court of Magoffin county. The decision of the Chancellor's Court and of the Magoffin Circuit Court both affirmed the constitutionality of the tax. Appeal was taken, and the case argued before the Supreme Court in the Spring of 1883. But no decision has yet been reached by the Court of Appeals.

The cause of the College, the cause of superior education for the industrial classes, has thus far triumphed all along the line. Three successive Legislatures have refused to disturb the settlement of 1879–80.

Let us now look at the relative status of the College in 1882 at the conclusion of the great legislative contest and to-day. Had the assailants known our financial embarrassment, it would materially have compromised our prospects and weighted us in the struggle. On the completion and equipment of our buildings we found ourselves $35,000 in debt. Nearly half of this amount was due to the professors of the College, whose salaries remained for that year unpaid. $7,000 were borrowed from the Northern Bank on personal security to meet the most pressing obligations and notes exe-

cuted for the balance. So stood the case at the close of the fiscal year 1881–2. How stands the case to-day? Every cent of the obligations of t e College, principal and interest, has been paid. Thousands of dollars have meanwhile been expended in addition for laboratory equipments for microscopes, spectroscopes, polariscopes and other material. Three well equipped laboratories for general chemistry, organic chemistry and agricultural chemistry, and for the experimental station, have been provided. Within the last year the Normal School has been strengthened by doubling the effective work of the department proper. Within the last year, too, the most important step which has ever been taken towards realizing the idea of agricultural training and experiment was taken by the Executive Committee, viz, the establishment of an experiment station for work exclusively experimental. Under the charge of a competent director its bulletins have already attracted attention from widely different quarters and have taken rank among the best publications of the kind in the country. Under the auspices of the director a measure requiring all fertilizers used in the Commonwealth to be analyzed at this station, and by the officers of this College, with safeguards for the protection of the farmer, was passed by the Legislature. Every package sold henceforth in Kentuc y will bear the *imprimatur* of the College and bring the fact of its existence and its work home to every purchaser in the State. Moreover, the effective work of the Preparatory Department an indispensable feature of the Institution, has been largely increased since 1882.

We have no controversy with the denominational colleges of the land We bid them God-speed in their work. There is room for them and for us. We believe that the net result of the contest has done them good as well as us. It has stimulated them to provide for the necessities of the youth of Kentuc y by the effort to increase their endowments, to lengthen their cords and to strengthen their stakes. Under a mistaken apprehension of injurious competition resulting from the free scholarship, cheap tuition and enlarged facilities provided by the State College, they assailed the justice, the expediency and the constitutionality of State aid to a State Institution. These fears were groundless. Their patronage instead of diminishing has grown, and they, as we, are more prosperous now than they were four years ago.

Twenty-one years is the limit of minority. The State College has attained its majority. It stands erect to-day, having passed through a struggle for existence the severity of which no one knows so well as he who now addresses you. There have been periods when for weeks at a time I did not know the satisfaction of a sound night's sleep, undisturbed by the difficulties and dangers which beset the State College. That period is past. The State College has survived all and is here to stay. Its Trustees never despaired. Its Faculty bore privation, and borrowed money to supply the want of unpaid salaries. We have survived our perils, paid our debts, enlarged our sphere of educational activity. This is the net result of twenty-one years, and with pleasure and pride I present you this balance sheet to-day. We are, so far as we know, in peace and charity with all. This much we know, we are not voluntarily, and never intend to be, a disturbing element in the educational interests of Kentucky. Our mission is to extend the boundaries of human knowledge by instruc-

tion and experiment, to aid the youth of the Commonwealth, especially the hardy, the industrious, the energetic, whose means will not provide an education elsewhere, with an education equal to the best that can be gotten within the limits of Kentucky or out of it. The State College has made a good beginning in this direction. It will, while not excluding classical instruction, address itself mainly to those branches of learning which are most nearly related to industrial enterprise. While not neglecting those sciences which relate principally to the cultivation of the mental faculties, it will address itself mainly to the work of instruction and discovery in those departments which concern themselves with Nature and natural processes, with the physical sciences, with the laws of matter, with the laws of organization, animal and vegetable. It will, moreover, endeavor to prepare its students, by means of a sound disciplinary training in civil history and in moral and political philosophy, for entering upon the privileges and responsibilities of citizenship in this mighty nation.

I can not allow this occasion to pass without saying a few words suggested by the circumstances in which we find ourselves to-day. In one form or other, questions connected directly or indirectly with education meet us on every hand. They meet us in the newspaper, on the platform, in the Legislature, and in the halls of Congress. They are discussed in the pulpit, in the class-room, by the fireside, and by the wayside.

The well-being of the present and the security of the future depends upon the views which we entertain respecting them. There never was a time in the history of the world when more depended upon the intellect and the morality of men. The aggregate of material wealth, with all the potent influences associated therewith, has grown within the present century out of all proportion to any increase which ever preceded it. The diffusion of knowledge, which is by no means convertible with education, has created hopes and stimulated desires such as never existed before. Questions have arisen and problems have presented themselves which were never dreamed of centuries ago, except in the cell of the recluse, or the study of the philosopher, and then in relations and under conditions which differ widely from the environment of to-day.

The growth of free institutions, the inalienable birthright of the English-speaking stock, has changed the whole structure of modern society. More than six centuries have elapsed since Magna Charta was extorted from King John, the "ablest and most worthless of the Angevin Kings." That piece of barbarous Latin with its rude signatures of illiterate barons has done more for the divine plant of human liberty than all the classics of antiquity. To it England owes her House of Commons, America her Declaration of Independence and her Constitution, and the States of modern Europe their dearly bought and highly prized systems of parliamentary government. To the same parentage belongs the derivative freedom of the Dominion of Canada, and the other great dependencies which form the most magnificent colonial empire which the world has ever seen, each one in various stages of development, containing the germ and the potency of an independent nationality, whose influence will profoundly affect the civilization of the future.

One hundred years ago the English tongue was spoken by 12,000,000 of people,

Now it is the language of 100,000,000, and they the noblest, the freest and the mightiest peoples in the world. Among other nations and other races, free institutions may still be said to be on trial with by no means any thing like certainty what the issue will be. But among the English-speaking stock on the other side of the Atlantic and on this, and in the far-off but thrifty and vigorous and ambitious young States of the South Pacific, well-grounded hopes exist that the roots of a genuine, healthy freedom have struck so deep, and the plant has attained, under circumstances of great trial, such healthy, vigorous growth, that the question of the capability of man for self-government is now, under proper conditions, no longer a problem but a certainty. I have said "under proper conditions," and I use this language advisedly. No people can long be free unless on these conditions—*intelligence* and *morality*—that is, they must know their rights, and they must, in their action, be guided by a sense of duty. There are fanatics, whose zeal outruns their intelligence. There are hypocrites, who simulate a sense of duty in order that they may trade upon the credulity and patriotism of their fellow men. When these in any considerable numbers are invested with the privileges of the franchise, they endanger the existence of the fabric of society and of the nation. When these constitute a majority of those who are invested with the privileges of the franchise, they make self government impossible.

Now, I believe the English-speaking stock to be capable of self government. Why? They have been addressing themselves to the solution of this problem for seven hundred years. During the age of Henry and Frederick Barbarossa, while the Emperor of Germany was on his way to Canossa to place his crown in the hands of the Roman Pontiff, the barons of England were extorting civil freedom from their kings and refusing to allow the intervention of the Pope in the religious affairs of the kingdom. While Louis XIV was exhausting the treasure and wasting the blood of his people and abolishing their parliaments, the English parliamentarians and the Scotch Covenanters were bringing one Stuart to the block because he encroached upon the privileges of Parliament, and sending another into exile because he overrode the barriers of the Constitution.

And later still, when the French republic, having exhausted itself under the ruthless tyranny of Robespierre, Danton and Marat, was handing itself in weariness and despair over to the victor of Marengo, bound hand and foot in chains of its own forging, the American people were putting their Constitution into working order, and consolidating the great Republic under George Washington and Alexander Hamilton. Why this difference? The French republic owed its existence to the principles enunciated by Diderot and Rousseau and Helvetius and Thomas Paine; the American Republic to the rights of man, as evolved in Magna Charter, Habeas Corpus and the Bill of Rights, and to the duties of man as evolved in that greatest of all books, the Bible.

But the enemy is coming in like a flood. The Socialism of Most and Fischer and Spies is akin to the Nihilism which assassinated Alexander of Russia, and to the Commune which attempted to wrap Paris in conflagration, while the French people were

writhing in the agony of mortal conflict. This is an un-English and an un-American doctrine. How shall we counteract it? By educating the head and the heart of America. If we cannot assimilate and make good citizens of the Socialist and the Communist when he comes to our shores, we must tie his hands that he do no mischief. We must make the lump of such quality and character by building on the basis of intelligence and religion and morality, that the mischievous leaven which these enemies of society and of mankind seek to infuse shall be harmless. To this end the school-house and the church must exist in every district and township, from the pine forests of Canada to the orange groves of Florida. This magnificent tongue of ours, the tongue of Shakspeare and Milton, of Burke and of Webster, of Byron and Tennyson, the noblest development of human speech ever spoken on this planet, must be in the future as it has been in the past, the vehicle for thoughts, noble and virtuous and loyal. It must continue to be the tongue of a people who inherit the spirit as well as the traditions of Runnymede and Bannockburn, of Saratoga and of Waterloo.

In these schools our youth must be taught to know themselves; they must be taught to know Nature, of which they form a part; they must be taught to know God, the author of Nature and of man. We owe it to ourselves and to posterity, so to educate the children of this generation that the lamp of intelligence shall be transmitted with a brighter light and a ruddier glow, that the ideas of obligation and of duty may be strengthened and enlarged, and that power and wealth may be subordinated to beneficence. No country in the world has made more rapid progress in providing all the requisite conditions for a broad, liberal education than these United States have done within the last forty years. This is especially true since the close of the late civil war. Her great institutions of learning have within that period "gone forward by leaps and bounds." Within the limits of this Commonwealth substantial progress has been made. But what has been done is only an earnest and an augury, I trust, of what is to follow.

Ere long we shall follow the example of the older States, and cultivate science and literature, not for their money value only, but for their own sake, to expand the faculties, enlarge the range of mental vision, and widen the domain of human knowledge. In this auspicious present, I see the promise of a yet more auspicious future. May it be ours to aid to roll away the stone in order that intelligence, ennobled by virtue and inspired by duty, may rise to rule the world.

ADDRESS

DELIVERED BY

JAS. K. PATTERSON, PH. D,

OF

Kentucky University, Before the Lexington and Vicinity Bible Society, at its Anniversary, December 30, 1877.

It has been well said that mankind in the ages preceding the advent of the Savi r had been subjected to discipline and culture on a variety of converging lines. Finite as we are, no individual, and no single race could suffice as the vehicle and embodiment of the manifold and varied preparatory work which conditioned the "Fulness of times." Each of the great historic races of the pre-Christian world, had its ~~time~~ of development, and its appropriate office in the education of mankind. The Eastern Aryan, who left his Central Asiatic home ages before the dawn of history, and who passing the Himalayas and the Indus spread over the teeming lands of India and the fertile plains of Iran, lost his original Monotheism in the deification of the forces of nature, and gave a divided homage to Indra, and Dyaus, and Varuna. While unity of cult, and unity of religious belief were lost, free scope was given to the play of the imagination, and the Eastern Aryan became the type of bold speculation, unchecked by regard to logical scquence, or ethical consequence. Pure thought, the form of thought apart from the matter of thought, the science of logical process, harnessed to the chariot of a philosophy whose analysis surpassed that of Kant, and whose generalizations rose higher than those of Aristotle, moved on while imagination held the reins to elaborate, establish, assail, and destroy systems, which the Academy, and the Porch, the idealism of Berkley, the Pessimism of Schopenhauer, and the Pantheism of Comte, but repeat and reproduce. The dominant philosophies of the classic age, and of the modern era, were anticipated hundreds of years by our dusky kinsmen on the Ganges and Jumna, and nothing in these latter ages has been better said than by the nameless sages of Hindostan three thousand years ago.

But with all its grandeur of thought and its great reaches of speculation, there is a grotesque side to Hinduism of which the classicism of Greece is free. Greece had her polytheism also, a polytheism which there is reason to believe followed, and supplanted a monotheism equally grand and simple, with that which Hindu and Greek alike derived from a common source; a polytheism fostered by, if it did not grow out of the physical conditions of hill and mountain, rock and river, fountain and sea, which made Greece, of all lands the loveliest, and of all homes the most beautiful. The beauty of nature around him evoked the idea of the beautiful in his soul, kindled the creative genius within, and enabled him to realize conception in poetry, in marble, and on canvas which are now the priceless heritage of mankind. Science perfected art, and art beautified and adorned science.

The Roman had neither the imagination of the Oriental, nor the sense of of beauty which pervaded his Hellenic kinsmen. Rude in speech, hard in thought, stern in demeanor, owing and rendering an allegiance to his country, beyond that which Hindu or Greek, with

rare exceptions, had ever conceived, the civic virtues shone in him with a lustre which dwarfed and eclipsed all others. The Roman was an organizer of men, and his mission was to teach men how to obey. With resistless energy and untiring zeal, he gathered into one Commonwealth all the nations of the Old World, and held them in obedience for centuries to the city on the Tiber. He gave an external unity to the fierce Cherusci, the fiery Numidian, the polished Greek, and the dreamy languid, imaginative recluse of the Orient. He welded into one all the historic nations which preceded him and infused into them the new blood and the new life of the barbarian Gaul and Frank, Burgundian and Goth.

To the Hebrew was given a grander mission than to any kindred stock. Possessing neither the logical power, the metaphysical subtlety, and the vivid unrestrained imagination of the Hindu; nor the exquisite conception of the beautiful, and the power to project its ideal of the Greek; nor the exalted civic virtues, the unbending force of will, and the genius for organization of the Roman; to the Hebrew was given a sense of all pervading Deity, in the universe but above it, conditioned by no limitations of space or time; personal, holy, just, beneficent, the creator of all, to whom is due the allegiance of all, unbegotter, self-existent, and eternal. With this idea, exalted and exalting was given the cognate one of personal devotion through acts of worship, service, not fitful, transient, occasional, and formal, but the service of a heart whose duty was to essay justice, purity, holiness and beneficence. The essential ideas, forming the centre, around which all others clustered, were the unity of God, and acceptable service through a life of personal purity. For two thousand years, the Scriptures of the Old Testament trace the development and growth of these ideas. The sense of sin and the sense of ill desert, formed the dark back-ground to the ideas of God and the necessity of personal purity in the human soul; and the problem thence emerged of how to reconcile man with himself and with God.

This problem also confronted the Aryan sage on the Hydaspes and the Ganges, it loomed up before the Zoroastrian in the plains of Media and Iran, and, though perceived with less distinctness by the Socratic and the Peripatetic, its shadow fell across the Porch and the Academy, and shrouded in mysticism and gloom, the speculations of the later Philosophy of Greece. The questions ever recurring but never answered, "How shall man be just with God?" and "If a man die shall he live again?" found authoritative response from neither Brahmin nor Buddhist, Pyrrhonist nor Stoic.

And how during these twenty centuries and more, the Hebrew learned and forgot this lesson, adored Jehovah and worshipped Baal, flung himself in dust and ashes, and sold himself to the unhallowed orgies of Ashtoreth, these grand old Hebrew Scriptures faithfully portray; and how when on these converging lines the fulness of time came, and God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory; the Scriptures of the New declare with equal simplicity, fidelity, and truth.

In comparison with the sacred books of the great Ethnic religions of mankind, the Bible stands alone. It is not a difference in degree merely, but in kind. It is not that it stands first and they second, but like the Olympian Jove of Horace, all the minor deities stand at a distance so unmeasurable that no one is second to him or like him. Its thought, its expression, its authoritative utterance, all commend themselves as above men. We read and we yield unconstrained acquiescence. We feel that if not true, it is of the very essence of verisimilitude. The human soul accords an instinctive response, and whether it declare the counsel of God or no, consents that it is holy, and just, and good. Its analysis of the weakness and greatness of man, its recognition of the schism within him, made by the consciousness of

guilt and his longing for higher and better things; its clear deliverance on the immortal destiny which awaits him and his responsibility to a power above him, all find their corroboration and proof in his own consciousness. How trivial the cosmogonies of Greek and Roman, Hindu and Zoroastrian, compared with the simple yet sublime utterances in Genesis, "In the beginning, God created the heavens and the earth," "God said let there be light, and there was light," "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The Vedic Hymns beautiful though they be awake no such sense of the fatherhood of God as the 23d Psalm, 'The Lord is my shepherd, I shall not want," no such sense of his goodness as the 103d, "like as a father pitieth his children, so the Lord pitieth them that fear him," no such sense of his love as the utterance which forms the burden of the New Testament, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The Hymns to the Maruts among the sublimest in the Veda have no such lofty grandeur as the 18th Psalm, "He bowed the Heavens also and came down, and darkness was under his feet. And he rode upon a cherub and did fly, yea he did fly upon the wings of the wind."

The parables of Buddhaghosha contain maxims of worldly prudence and of personal and social ethics, which have justly excited the admiration of scholars, but place them side by side with the proverbs of Solomon and the sermon on the Mount and we see at once that they are of the earth, earthy, not heavenly treasures in earthen vessels, but treasure and vessel of like mould.

We can hardly say that even the greatest among the Sages of the classic world had any well defined belief in immortality. It was a hope rather than a belief, a yearning inspired by a sense of incompleteness, a conclusion of Philosophy rather than an element of religious conviction, a dogma of schools rather than an ethical factor regulative of human life. But in the Gospel it is the groundwork of the Christian system.

The wisest of uninspired men in that solemn scene recorded by Plato after drinking the cup of hemlock discourses on the immortality of the soul in language which Cato and Cicero regarded as the glory of Philosophy. But Socrates lays him on his couch, and composes his stiffening limbs with no clear vision of the future, and enjoins one of his faithful companions to sacrifice a cock to Aesculapius. Compare this with the words of Jesus with whom the unbelieving world delights to compare Socrates.

"I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now O Father glorify thou me with thine own self with the glory which I had with thee before the world was. Father I will that they also whom thou hast given me, be with me where I am that they may behold my glory."

Homer relates in the Odyssey how Ulysses in his journey through the realm of shades came in succession upon the heroes whom he had known, and who were now doomed to a cheerless existence in the nether world. Meeting the bravest of the Greeks, he adverted in terms of compliment to the precedence accorded him and received this reply:

"Say me not death in praiseful words,
noble Ulysses: I
Would sooner be a bonded serf
The laborer's tool to ply
To some small cotter on the heath,
With wealth exceeding small,
Than be the Lord of all the shades in
Pluto's gloomy hall."

How different this from the language of St. Paul at the close of his ministry, with the axe and the block before him. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteous-

ness which the Lord, the righteous judge shall give me at that day, and not to me only, but to all them also that love his appearing."

Responsibility to one God, the author and sustainer of all, alienation from God by reason of sin and inability to make expiation therefor, atonement and reconciliation through the God-man, the Fatherhood of God and the brotherhood of man, these were the distinctive features of the Christian system, as the outgrowth and complement of Hebraism, and these were the doctrines which when accepted revolutionized the religion and the morals of the Roman world.

As a corollary of these, devotion to to a personal Savior, intense zeal for his service, love for the author of our being, humility, forgiveness, mortifica- of self, charity, unselfishness became the springs of a new activity, the essence of a new morality, the inspiration of a new life, the lever and the fulcrum by which the potencies of humanity should be brought into play for the regeneration of mankind.

Virtues which found no place among the philosophies of the time, or had been relegated to a subordinate place, now came to the front.

The new doctrines spread rapidly, first among the lower classes, then among the middle, and lastly reached the higher strata of society, till in little over three centuries its adherents though persecuted, proscribed, banished, despoiled of goods, and oftentimes called to seal their testimony with their blood, became the majority of the Empire; and the first sovereign of the New Rome on the Bosphorus acknowledged his allegiance to the once despised Nazarene. And much mankind needed the infusion of the new leaven. In all the annals of the world there have been no such boundless bogs of moral corruption and social rottenness, as the historians and satirists of Rome chronicle and denounce. From the cottage to the throne, throughout the whole expanse of Roman Dominion, and among the 120,000,000 over whom the imperial city bore sway, mankind degenerating from year to year, and from age to age, were perishing through venality, dishonesty, rapacy, and abominable lust. The shameless, nameless vices which polluted the imperial palace, and were quenched only by the cup of the poisoner, or the dagger of the assassin, threatened to banish love, and reverance, and charity from earth, and transform it into a Pandemonium. In another and more awful sense, the fulness of time had come. But silently, steadily, resistlessly, the new faith entered on its mission of transformation. In spite of the corruption which abounded, a deep anxiety, a restless longing, a painful unrest pervaded men's souls. The fatherhood of God, the brotherhood of man, reconciliation through a redeemer, purification of self, the depression of the ignoble elements of human nature, and the elevation of whatever good existed within, through devotion to a personal Savior, these doctrines infused new hopes, created new ideals, awakened new impulses, and lifted all who accepted them to a higher plane and into a healthier atmosphere.

Long before the fall of the Western Empire, its great dependencies had accepted the Christian faith, and Gaul and Syrian, Iberian and Greek, Italian and Numidian bowed before the cross. The highest magistrate and the humblest citizen, the master and his slave, the poor peasant receiving the scanty earnings of his daily toil, and the rich noble, whose broad acres covered provinces, met and worshipped on equal terms under the same roof. They sat at the same sacramental board, united in ascriptions of praise to a common Father and a common Savior, chanted with contrition the same penitential Psalms, looked forward with hope and trust to the same resurrection from the dead. We, of this age who have never known otherwise, can not, without an effort, realize the mighty transformation wrought by the gospel. It was a transformation from the stench and corruption of the charnel house to the freshness and verdure of the summer

landscape, lighted by the sun and overspread by the gladsome sky. It was a lifting from the valley of the shadow of death to the mountain summit, sparkling in the sunlight and revealing on its not distant horizon, the paradise of God and the city of the redeemed.

Not extinction, not oblivion, not the gloomy abode of the shades and the shivering throng on the banks of the infernal river, waiting each his time for that grim ferryman to cross the melancholy flood into the regions of perpetual night were ever present to depress and terrify, but release from the bondage of sin, triumph over death, and an endless life, the inheritance of the saints, union and communion with Christ and God, cheered through life and gave to the adherent of the new faith a placid quiet and a triumphant death which the greatest of the sages of heathenism could never know.

And when the northern races moved by that mysterious impulse which precipitated them upon the frontiers of the now tottering empire, flung themselves with resistlesss force upon its defences, holy men issued from their cells and inspired with a burning love for souls, met Goth and Hun, Vandal and Lombard, Burgundian and Frank, with open Bible and uplifted cross, and led their conquerors captive to Christ. The fierce warriors of the North bowed their heads at the baptismal font to do homage to the Savior and become his men. Many were the deeds of cruelty wrought by these imperfectly Christianized Barbarians, rude were their conceptions of the Christian life, but the good seed sown in these iron hearts softened them in time, and ample charities, holy lives, churches consecrated, idols overthrown, and heroic Christian deaths go far to relieve the turmoil and warfare of the ages that followed the fall of the Empire.

These fruits you and I behold to-day. The great factor in mediaeval regeneration and modern progress is the Bible. It has developed the rights of man, determined the relations of the governing to the governed, emancipated the human m... broken down the barriers of caste a... race, founded and endowed universities, built hospitals, ameliorated prison discipline, and reared asylums for the unfortunate. It reforms the drunkard, reclaims the magdalen, curbs the passions, and by its exemplar of one perfect man in the annals of our race, presents the sublimest ideal and the loftiest standard of excellence for imitation. It inspired the great Apostle of the Gentiles to brave perils by land, perils by water, hunger, nakedness, the dungeon, and the axe. It animated St. Francis Xavier in his weary wanderings over the mountains, and rivers, and plains of India and China, in his zeal to bring souls to his Master. It gave fortitude to Ridley and Latimer at the stake, and rent for them the clouds for a vision beyond the skies. It kindled the ardor of Knox to consecrate his people to Christ's covenant and crown, and made the hills and vales of his country vocal with the prayers and praises of the gallant men and devoted women who sealed their faith with their blood. No holier spot on earth than that old Grey Friars churchyard, where sleep within sight of Edinburgh Castle the headless martyrs of the Covenant. These fiery trials gave hardness to the bone, and toughness to the sinews, and strength to the brain of a people once the poorest in Europe, but whose influence in the development of civil and religious freedom, in the diffusion of sound moral and religious principle, in Philosophy and literature, industry and self-reliance has been out of all propotion to its population. In the language of another, if I may be allowed the quotation here to-night, "Paul stamped his image upon Augustine, Augustine upon Calvin, Calvin upon Knox, Knox upon Scotland, and Scotland upon universal Protestantism," and I may add Protestantism with its open Bible rules the world to-day.

Invincible prowess in war, fleets of merchantmen that cover every sea and whiten every ocean, parliamentary government, the equal rights of man,

education universally diffused are the secular heritage of the nations given them by this Holy Book. What would the world be to-day without Shakespeare and Milton, Bacon and Faraday, Chalmers and Wesley and Whitfield, Howard and Wilberforce, Grotius and Blackstone? And what would these be without the Bible. Take away from our best literature what the Bible has contributed thereto and who could tell the fearful blank. The lesser lights would still shine but the sun would be blotted from the Heavens.

Sir Walter Scott, in his last illness asked Lockhart to read to him. "What book, said he." "Ah, John, need you ask that, there is but one." Yes, my friends, there is but one, and life and immortality have been brought to light in its gospel.

For well nigh nineteen centuries this gospel and this Bible have been the leaven for the renovation and purification of humanity. What it has done, we need only compare the morals of the period, embracing the fall of the Roman Republic, and the establishment of the Empire with that of the modern epoch to know. In the brief time alloted me to-night, I have endeavored to bring the contrast before you. But the work of regeneration is not yet done. The Bible has not yet fulfilled its mission. Fifty millions of Hindus, one hundred and sixty millions of Mohamedans, four hundred millions of Buddhists, not to speak of the more degrading forms of heathenism by which the sable millions of Africa are enthralled, are still strangers to this Bible and its gospel of mercy and peace. Three-fifths of the human race are yet beyond its pale.

Thirty millions of human beings die every year, upon whom its day-spring has never dawned, and thirty millions annually come into the world to whom its fountains of life and love are closed. This is the cause which appeals to you to-night. No such opportunities have ever existed, no such conditions for successful missionary enterprise, have ever been vouchsafed to mankind. Commerce has opened avenues heretofore closed, scientific zeal has pushed its geographical discoveries into every region which the foot of man has trodden. Were our contemporaries actuated by the Spirit of the apostolic age, not half a century would elapse till every village and every hamlet in the heathen world would be visited by the heralds of life and immortality. Of a large part of the habitable earth, it is still true that "darkness covers the earth, and gross darkness the people." May it be our privilege to see the fulfillment of the prediction, "the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." This will be accomplished through human instrumentality, and your duty and mine in the light of this Holy Book is to aid in providing others with that which has been the source of infinite blessing, secular and religious to ourselves.

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ORIGIN AND DEVELOPMENT OF CONSTITUTIONAL GOVERNMENT.

Many ages preceding the advent of our era there lived a people in the intervening stretch of country between the Caspian sea and the Himalayas, known to modern students of prehistoric ethnology as the Aryan race. This people at a very early period passed out of the primitive stage. They were no longer savages gathering a scanty subsistence from the spontaneous gifts of nature. Before the migratory movements made necessary by the increasing population had begun they had passed into the pastoral stage and some of them into the agricultural. They tended their flocks, cultivated to some extent the soil, had made some attainments in the primitive occupations which supply comforts and multiply the means of subsistence and had made some progress in social organization. It is from the latter point of view that I propose to consider a branch of the great ethnic movement which began some centuries before the Christain era.

The first great exodus from the central asiatic home of the Aryan stock took place not less than 2000 before the birth of Christ. Those who composed the movement passed slowly through the passes of the Himalayas, occupied the region of the five rivers, drifting down the valley of the Ganges, uprooting, exterminating, subduing or absorbing the aboriginal races whom they found in their way. Within a few centuries they developed a civilization of a high order, a language the most perfect ever spoken or written, and left to their descendents a literature vast and varied, far surpassing in extent all the extant literature of

prechristian times.

The next migratory wave which left the original home some centuries after the migration of the Sanscrit speaking people, was the Celtic. Subdividing as it swept westward into two great branches the Gael and the Cymry. These in time occupied all central and western Europe dispossessing and uprooting the aborriginal inhabitants whom they found possessed of the soil, less advanced then themselves and less capable of offering an effectual resistance than they. The Kelts also developed a considerable degree of civilization, but their literature, if the scanty fragments which have survived can be so called, was meagre and unimportant. Their religion and worship retained traces of an original affinity with those of the Hindoo and Iranian, but neither in civilization nor religion did they attain the high level of their kindred in the South and ~~east~~ South West of Asia.

The next great migratory wave, and that which for the present concerns us most was the Tuetonic which left its original home much later, moving westward driving the Kelts before them or exterminating, or subduing or incorporat ing them as the Kelts had done the original occupants whom they found in their pathway. Over a century before Christ, in conjunction with a body of Kelts called Cimbri, whom they took into temporary partnersh ip with them, they appeared on the confines of the Roman Republic, cut to pieces two or three consular armies and struck Rome with terror and alarm such as had not been felt since Hannibal

overwhelmed the Roman ~~powers~~ legions on the fatal field of Cannae. More than a century later the descendants of these rude warrioirs under Arminius annihalated the flower of the Roman armies in the Tuetoberg forest and wrung from the grea test of the Emporors the passionate lament "Varus give me back my legions". A century later, Tacitus, the most philosophic and most discrimina ting of all ancient historians except Thucydides, thus describes our race -for from these loins are we sprung- inasmuch as our immediate Ancestors, the Angles and Saxons are a branch of the great Teutonic race.

"They choose their kings on account of their nobility, their leaders on account of their valor, nor have their kings an unbounded or arbitrary power and their leaders rule by their example rather than by the right of command. If they are ready, if they are prominent, if they are forward in leading the van they hold the first place of honor. On smaller matters the chiefs debate, on greater matters all men, but so that those things whose final decision rests with the whole people are first handled by the chiefs -------- The multitude sits around in such order as it thinks good. Silence is proclaimed by the priests who have also the right of enforcing it. Presently the king or chief according to the age of each, accordi ng to his birth, according to his glory in war or in eloquence is listened to, speaking rather by the influence of persuasion than by the power of commanding. If their opinions give offence they are thrust aside with a shout. If they are approved the warriors clash their spears. It is held to be the most honorable kind of applause to use their weapons t o signify approval. It is lawful also ~~the~~ in the ~~assembly to bring matters for trial and to bring charges of~~

assembly to bring matters of trial and to bring charges of capital crimes. In the same assembly chiefs are chosen to administer justice throughout the district and villages. Each chief in doin so has a hundred companions assigned to him as at once his cousellors and his authority, moreover they do no matter of business, public or private except in arms" Germ of anglo Institutions

" Here we have a picture of a free commonwealth of warriors in which each freeman has his place, where the vote of the general assembly is final; where heredet ary descent and elective offices coexist and are equally esteemed. Hereis imp lied the existence of inferior local assemblies, local magi strates. In this picture we have the germs of the Anglo-Saxon institutions which grew up later, but which existed in embryo among Angles and Saxons ere yet they have left their homes along the banks of the Elbe a nd the Weser to try their fortunes in Britain beyond the seas. Here we see t he ground work of parliament composed of King Lords and Commons, When all sat together on the open plain, instead of within the four walls of State house or abbey. Here we see the beginning of Executive legislati~~on~~ve and judicial functions, all in accordanc with immemorial custom, unwri tten law transmitted from father to son, from generation to generation; embodying all the authority and sanctity of written law, because grown up with their growth and become an integral part of their social and political existence." This immemorial constitution was the consti tution of our forefathers before their migration be-

gan, was their const itutions in the forests and among the defiles of Germany, was their constitution on the shores of the North sea and was their constitution when the y crossed the German Ocean and settled within the four sho res of Bri tain, and is still their constitution in this newer Britain, in this mightier England ~~and~~ on the Western Hemisphere. The acorn is not the oak but it i s the germ without which the oak would not be; the ch ild is not the man, but in it are contained all the potential energies all the mighty intellectual and moral forces which in a Paul, a Newton, a Wellingto n and a Washington make history and trans form and uplift mankind. (Insert "A")

A

In the Canton of Uri, one of the original Cantons of Switzerland Assemblies such as that described by Tacitus are held, on this day 5 in May of each year, convened under almost identical conditions and for identical purposes, the only example extant of a pure democracy, among whom the principle of representation has not been introduced, where each freeman appears under arms in person and participates in the functions of government legislative executive and judicial.

all had common rights ...

The king or chief ~~is~~ the Earldorman or Reeve or Hundred man were all only primus inter pares, first amo ng their equals.

From the seventh to the eleventh century the political organization of the Angles and Saxons was, according to Bishop Stubbs, about as follows: The township consisting of a cluster of families is the unit united by the responsibility of kinsh ip under the authority of anexecutive, judicial and fiscal o fficer called the reeve who with four companions represents the township in t he hundred or folkmoot. A cluster of townships forms the hundred, its presiding officer the hundred man, with duties somewhat anala gous to thos of the Reeve. He is sometimes elected sometimes appointed . With a body of assistants he represents the hundred in the Shiremo ot, a bod y of both legislative and judicial power. An aggregation of hundreds makes the shire whose officers, alderman, sheriff and Bishop do its executive judicial and legislative work. Lastly the union of Shires forms the kingdom, whose council is the Witenagamot. This b ody consists of Earldermen, Bishops and the Kings thanes. The Witan h as the right of electing and deposing kings and in conjunction with the king of no minat ing earlermen and bishops, imposing taxes, voting suppli es enfor cing decrees making laws and sitting, as a high court of justi ce. The body of the common law transmitted orally forms the basis of administr ation. The king is the head of the race, its chosen representat ive, i ts leader in time of war, its guardian in time of peace; presi dent of its assembly and responsible to its people. He is limited in the exercise of his authority by a council of free ad-

~~visors~~

visers, is bound by oath to govern well and his people are reciprocally bound by oath to lo yalty and obedience.

Many of the Sa xon kings had added materially to the body of the laws. Ina, ~~Alfred~~ Offa, Alfred and Edward were among those who thus became famous. But their ~~legislation~~ laws when reduced to writing did not profess to give their people any thing new but to ~~reduce~~ put into permanent shape and give official form and sanction to the immemori al customs which had been the heritage of the people for cent uries, to apply old and universially received principles to new exigences as t hey a rose. It was no haphazard series of decrees, rescripts a nd proclamations arrogating the authority of law but each new piece of legislation was evolved out of the old customs and unwritten law, a growth, a development but not a new creation. This was the condit ions of things when William of Normandy defeated Harold at Hastings and claimed to reign in his stead. William did not assume to reign by right of conquest, but submitted his claims to an assembled body of freemen by whom he was acclaimed rightful king instead of Harold. He retai ned as f ar as possible the old organization, swearing to maintain and execute the laws of his predecessors. But the necessity of providing lands out of the public doma in for his numerous followers and the changes consequent upon the frequent rebellion and insurrections with which he had to cop e materi ally modified his attitude to his new subjects. Offices hit herto fi lled by Englishmen were now given to Normans and the feudal baronage from the highest to the lowest were all.

compelled to ~~sever~~ swear allegiance not to an intermediate overlord to the king. No great fiefs were created as on the continent and the lands allotted to individuals were scattered over the Kingdom in such a way as to make united organization under a disaffected vassal difficult if not impossible. The more important vassals of the Crown with the bishops and abbots now composed the great council which took the place of the Witan under the former kings. But though a modification of the old, he is king of the nation as were his predecessors, his council is the Witanagemut of the nation and the laws by which he rules are the laws which his people have claimed from him as their own, and independently of the feudal machinery introduced by him the people are bound to him by oath and he to them by his coronation oath and charter of liberties.

Beginning of Judicial System

William, though a man of great executive ability, soon found that, alone, he was unequal to the task of government in all its manifold relations. With the assistance of his council he made laws, supervised the collection and expenditure of revenue but to attend to all the other functions of government were beyond the capacity of any one man. He therefore appointed a minister who should stand to him in the whole kingdom in the same relation in which the Sheriff did in each Shire. This person called the justiciar, was the kings deputy in all matters and the supreme administrator in law and finances. The justiciar had a staff of assistants the chief of whom bore the title of Chancellor. This staff formed from the chief vassals of the Crown consisted of the

those most learned in the law and most efficient in its administration. The body so selected was called the curia regis. When it sat to consider questions of finance it was called the Court of Exchequer. Its members in their collective capacity were called justices, their head being chief justice. This was the germ of the entire judicial system. Out of this were developed in time besides the Court of Exchequer, the Courts of Kings Bench and of Common Pleas. When any, of these courts rendered deliverances unsatisfactory to either of the litigants an appeal was made to the King in council. This was the origin of the judicial functions of the Lord Chancellor, of the judicial body of the Privy Council and of the Appellate jurisdiction of the House of Lords.

The jury system

Another phase in the administration of justice is the jury system which grew out of conflicting claims to estates. The person whose title was impugned might challenge the adverse claimant to mortal combat or he might submit the cause in controversy to twelve men called recognitors who were appointed by four knights of the Shire selected by the Sheriff acting under a royal writ. By the assize of Clarendon a like principle is applied to criminal jurisdiction. Twelve men of each hundred with four lawful men from each township were sworn to present criminals of their district in each county court. From this arrangement the Grand Jury was evolved. A special application of the jury system under Henry II. grandson of the conqueror laid the foundation of taxation and representation. Disputes had arisen as to the taxable value

of freeholds and ch attels. Henry directed the libility of each man to be estimated by a sworn body of Knights or lawful men of the venue. A writ issued by Jo hn in the 15th.,year of his reign directed the Sheriff to select four discreet men from each shire"for deliberation with us so goes the writ"co ncerning the affairs of our kingdom". This was an extension of the usage introduced by Henry II. and in 1254 under Henry III. two knights from ea ch Shire were summoned to parliament and upon the report made by these knights the amount of the tax was determined.

Arbitrary and unscrupulous kings like John and weak ones like Henry III.did not h esi tate oft entimes to ignore the unwritten laws which formed the basis and ground work of legislation by the great Council or Parli ament of the re alm. Exactions were levied upon the great barons and upon the lesse r barons with no means of redress.

Fundamental.usages and recent charters were alike ignored. The money derived from the co mmuta tion of feudal services was often applied by unscrupulous monarchs to procure the means of oppressing their subjects. When these o ppressions and exactions passed beyond the bounds of endurance all classes made common cause to bring the arbitrary king to te rms. In this way it happened oftentimes that under the worst kings the greatest advances were made in strengthening and consolidating t he fre edom of the nation.

During the rei gn of John and his son Henry theses irregularities became so odio us that all classes were ready to rise in vindi-

cation of their anc ient lib~erties. The revenues of the Crown were lavished and wasted up on the t~hro ng of foreign favorites, who flocked to the royal cour$s; or consumed in enterprises useless and fruitless, enterprises bringin g neith~er reputation or profit to king or people.

An arbitrary i~nva~sion by John of the privileges of the church afforded an opportunit y of which his outraged subjects were not slow to take advantage.

On the death o f the Archbishop of Canterbury in I205 the junior monks of Christ Church met clandestinely and elected Reginald their sub-prior his succe ssor. Jo hn, displeased with their temerity required the chapter to elec t John de Grey Bishop of Norwich. The Pope refused to ratify either ch~oi~ce a~nd co~mpelled the monks under pain of excommunication to ch oo se St ephen Langton, a name ever memorable in the annals of Englis fr~ee~dom. John vented his rage upon the monks of Christ Chursh for consent in g to Langton's appointment, expelled them from the convent and t~ o~ok possession of their revenues, whereupon Pope Innocent III. p~la~ced t~he ki~ngdom under an interdict, John retaliated by siezing th~e prope~rty o~f the clergy who obeyed the interdict ~~Whereupon~~ Innocent replied by issued a bull of excommunication absolved his subjects from their al legiance and called upon Philip of France to carry out the sentence of d~eposi~t~ion. John made his submission and agreed to hold his kingdom upon the payment of I000 marks a year as the vassal of the holy see. S ma~rting und~er his humiliation he crossed over

into France to avenge himself upon Philip by whom he was signally defeated at the battle of Bovines, and returned in disgrace to England. He had provoked the barons by his exactions, enraged the clergy by his invasions of their privileges, alienated the rising power of the towns by his impositions and incurred the contempt of all classes by his wanton profligacy. An unusual levy on the barons without the consent of his parliament aroused a fierce spirit of opposition and determined them to seek redress of grievances. They found in Stephen Langton an able and willing ally. In a meeting at St. Paul's he showed the barons a copy of the charter of Henry I, which he had found in a monastery. At a subsequent meeting the barons swore to obtain from the king a new Charter confirming the ancient liberties of England. Both sides prepared for the + the Great + Charta war. London, always on the side of freedom, opened its gates to the insurgents. John consented to a conference near the field of Runnymede, and finding himself powerless to resist at last signed Magna Charta, the great charter of English Liberty and of the liberties of the English speaking race throughout the world.

Let us look for a moment at some of the provisions,

~~liberty of the Church~~

1. The liberty of the Church is assured.

6. No tax shall be laid in our kingdom unless by the common council of the realm.

No one shall be compelled to do greater military service than the law requires.

Freemen shall not b e subje cted for offences to arbitrary fines, but every punishment sh al l be proportionate to the offence.

No one shall b e compelled to labor on the public works except in conformity with the requirements of the ancient law.

No property shall b e appro priat ed for public use unless paid for.

Just weights and me asures shall be used.

No freeman shall be si~ezed or imprisoned or dispossed or outlawed or exiled or oth er wi se d estro yed, no r will we pass upon him or send upon him unless by th~e le~gal judgement of his Peers or by the law of the land. We will se~ll t~o no man, we will deny to no man, we will delay to no man Justic~e and Right.

In all cases of ai d, money for the public service, the prelates, ear Earls and Barons sh all be s ummoned to the great Council, each by a special writ, and al l othe r tenant s in chief by a summons of the Sheriff.

The freedom of the people

On this piece of par chment, 683 years ago were inscribed the liberties of England si gned by the king, the great dignitaries of the Church and the repr esentati ve ba rons. Herein is guarranteed the privileges of the Chur ch, th e freedom of the citizen, the rights of property and the omnip ot ence of parliament. Herein is ~~granted~~ guaranteed the administration of j ust ice, trial by jury, immunity from arbitrary arrest and from exces si ve p unishment. Herein is guarranteed redress of all wrongs by wh omso eve r inflicted. Herein, in embryo, is found all ~~that is valuable, al l thea t is sacred~~

that is valuable ,a ll t ha t is sacred in the unwritten constitution of all English spea ki ng people throughout the world. Herein is found says Hallam,Habeas Co⁀rpus; Herein is found the basis of the Petition of Right and the bi⁀ll of Rights. All of the legislation of England unfolding and devel⁀opi ng a nd sa⁀feguarding the rights of property, has its roots in Ma gna Cha rta. Al⁀l the legislation of England, unfolding and defining and guaranteeing the liberty of her subjects has its roots in th e same vererable charter.

And here let it be o bser ved,t hat Magna Charta was not considered as conferring upon the peop le and guarranteeing to them any new privileges. It reaffirmed and d efine d in more explicit terms the immunities and franchi se s set f orth in the Charter of HenryII,Henry I,and of William the Conq ue ror a nd these rested upon and reaffirmed the immemorial privileges o f Engl and recognized by Edward and Alfred and Offa and Ina,the immemo rial heritage of the men who brought them into Britain from the sh ores of the Weser and the banks of the Saale.

The seals of the Ki ng,the prelates and the barons were attached and Mag Magna Charta became t he la w of the land. The stout Englishmen who extorted it,the goo d swor ds wh ich maintained it,

Alas!
Their bones a re dus t ,
Their good sw or ds rust ,but
Their souls are with the saints,we trust.

Their work remains a mo nument more durable than brass,loftier than the regal struct⁀ur⁀e of th⁀e py⁀rami⁀ds. Bacon and Newton and Nelson

and Wellington, in the old world; Franklin, and Washington and Lincoln in the new world, have been possible through Magna Carta. Its influence is to-day paramount in five continents. On the Thames, the Mississippi and the St. Lawrence its supremacy is unquestioned. It has inspired a sense of manhood in the yoemanry of England, of dignity in the citizen of the great Republic and of courage and self-reliance ~~to~~ in the founders of British rule in far-off Hindostan. It has founded commonwealths in Canada and Australia and in South Africa. It has gone forth conquering and to conquer. And the glory of its conquests, and the prowess of its achievements, great as these have been, are but the prelude to greater things yet to be.

The rights guaranteed to the barons of England by Magna Charta were not for themselves alone. And here I may be allowed to digress a little, to consider the effects of primogeniture and entail upon the evolution of English institutions. The oldest sons only, succeeded to the titles, estates and privileges of the fathers. The oldest son succeeded his father as Duke, Marquis, Earl, Viscount or Baron. The younger sons had neither hereditary rank, title nor estate. These then, were relatively much more numerous than the titled nobility, and became the lesser but untitled aristocracy of the realm. They became employes of the crown in the military and civil service, acquired wealth by accumulation or by marriage; settled down as country gentlemen maintaining a close connection with the stratum above them and admitting into their numbers the successful mer-

chants or craftsmen who pushed upward from the ranks. Thus was formed the substantial middle classes of England. And what the Barons wrung from King John, the middle classes constrained the Barons to concede them. Thus the middle classes, recruited both from above and below, became the conservators of the liberties of England.

On the continent neither primogeniture nor entail obtained. The result was a numerous nobility with small estates on the one hand and a peasantry, a proletariat on the other, with no intermediate middle class to form a connecting link between the extremes.

Not a life was lost in the English revolution of 1688 when James was deposed by Parliament and William of Orange elected in his stead. Why? Because the distinction of classes, merged by imperceptible gradations one into the other, the great middle class recruited from the ranks of the nobility and from the ranks of the lower strata, made a collision of class and rank impossible.

In France, at the beginning of the French Revolution, there was no middle class. There were nobles, proud, imperious, disdainful, so numerous that their small estates cultivated by a starving peasantry were rack-rented to provided a subsistence for them. Law and custom alike, forbade them to engage in trade or in any useful occupation except the Church and the Army. On the other side a hungry, impoverished, ignorant proletariat, exasperated by ages of oppression and misrule. When the revolution came, and the lower classes felt their power th they exacted from their oppressors in a carnival of blood a fearful

expiation for the political and social crimes of centuries.

One more important stage in the development of constitutional government remains. Parliament had since the conquest admitted but little of what might be called the popular element into its composition. In theory every freeman was entitled to attend the great Council; in practice only the Barons and Clergy were present. The early Norman kings in their frequent contests with the Barons found it expedient to court the favor of the smaller freeholders and feudal tenants in order to form a counterpoise to the might and turbulence of the great tenants of the Crown. They likewise encouraged the growth of the towns by granting them special privileges of trade and manufactures. Hitherto serfdom had obtained, most of the serfs being attached to the soil and passing with the estates if they changed ownership. Many of the serfs who escaped from their masters, and took refuge in the towns where if they remained unclaimed for a year, they became freemen.

The towns depending upon the king for their chartered privileges were generally found upon his side in his contests with the feudal nobility. These towns were called boroughs, their citizenship was limited by certain conditions, expressed in their respective charters, and all their citizens were denominated Burgesses. The privileges of self government and immunities from certain obligations resting upon rural communities varied. These Boroughs grew apace in wealth and influence from both of which considerations they had be-

gun to attract t he a ~ttenti~on of the State.

John had no sooner si~gned Magna Charta than he sent a messenger to Rome with a copy a~ski~ng t h e Pope to annul it. This the Pope did on the ground th at i t ha d bee~n extorted from his vassal and was therefore deroga~tory t o t he rights of the Holy See. Civil War was again rekindled . John resolved on a last desperate effort to throw off the yoke of the Barons, but his career was cut short by a sudden illness contracted while at the head of his army. His son, Henry, a weak prince and the dupe of unworthy forvorites succeeded. He confirmed the great Charter under the most solemn sanctions, but violated it again and again. Simon de Montfort a name famous in the parliamentary annals of England placed himself at the head of the aggrieved nobility and commonalty and defeated the King and his adherents in the battle of Lewes. The Earl had long known the importance of the growing civic element in the political Society of his age, His first steps were taken in his effort to check the oppressions of Henry and his foreign favorites by the help of the Barons. But he soon discovered that he must seek a broader platform on which to stand. In the parliament which he summoned in I265 there appeared for the first time not the Barons only but kinghts of the Shire and Burgesses of the towns, side by side in the great council of the realm. A bold innovation indeed, but one destined to bear ample fruit in later years. The triumph on the field of Lewes was followed ~~sometime~~ soon afterward by the overwhelming defeat of Evesham

where Earl Simon fell a martyr to freedom. During the remainder of Henry's reign things went on in their old way, but soon after the accession of his son Edward First, the innovation made by Earl Simon was revived and sanctioned. Edward finding that the introduction of the element added by Earl Simon greatly assisted him in the matter of supplies, of which he stood in constant need, permanently engrafted the county and borough representation upon Parliament. It must not be forgotten, however, that the intention of Edward in summoning the Knights and Burgesses was not for legislation but for voting supplies. Law making was still the exclusive prerogative of the prelates, earls and barons. But the power of the purse soon brought with it larger privileges. As it was within their competency to refuse supplies, these were often granted only on condition that grievances should be redressed. Gradually, the assent of the Knights and Burgesses, now collectively known as the Commons, became necesaary for the enactment of laws. This was for a time accomplished indirectly through petition, but during the reign of Edward III the Commons gained ground and before its close the three essential principles of concurrent authority were established, viz: the control of the public purse by the Commons, the concurrence of the two houses in all matters relating to the public weal, and the right to enquire into all abuses and to ~~and to~~ impeach public officials." In the times of Edward II. Edward III, Richard II and Henry IV. the authority and influence of the Commons varied. Sometimes ~~they~~ it seemed to go back somewhat, and again to re-

cover all that had been lost. But when one period ~~was~~ is compared with another it ~~was~~ is found that substantial progress had been made. During the war of the Roses court was paid to Parliament by the heads of the contending factions. And each of the leaders in turn sought to justify his assumption of authority by parliamentary sanction. In the reign of Henry VI the Commons at last obtained the power of legislative initiation by bills rather than by petition and immunity for responsibility for any thing said or done in the Chamber during parliamentary proceedings. for the time of Edward

" The idea of constitutional government in the time of EdwardI, and his immediate successors, and summed up in the legal meaning of the word parliament, implies four principles which I wish you carefully to note.

Ist. The existence of a central assembly, a "commune concilium regni," the great assembly of the realm.

2nd. The representation in that assembly of all classes of people, earls, barons, knights of the Shire and burgesses of boroughs regularly summoned.

3rd. The reality of the representation of the whole people, secured either by its presence in the council or by the free election of the people who are to represent it or any portion of it.

4th. The assembly so summoned and elected must possess definite powers of taxation, legislation and general political deliberation."

It may be instructive to note the changes in phraseology used in the writs of summons to Parliament.

In the reign of John the Knights of the Shire are summoned simply "ad loguendum" i.e. for speaking.

In those of Simon de Montford "ad tractandum, consulendum et consentiendum" i.e. to handle, consult and consent.

In the writs of Edward I. 1283, the representatives of the towns are summoned "ad audiendum et faciendum", i.e. for hearing and doing, listening to the king's pecuniary necessities and voting supplies.

In 1294 the summons runs as follows "ad consulendum et consentiendum, pro se et communitate illa iis quae comites barones et proceses ordinavieunt, i.e. for consulting and assenting, on behalf of themselves and their respective communities, to those things which the earls barons and nobles aforesaid have ordained.

The following year there is still a further advance. The writ now runs " ad faciendun", i.e. for doing. Under Edward II the writ is ad consulendum et faciendum i.e. for consulting and doing.

Here is a manifest progression, but the same idea of advance is apparent from the style of the Acts of Parliament.

After the permanent incorporation of the Commons the form is in 1318 "The king, by the assent of the prelates, earls and barons and the commonalty of the realm". Under Edward II. the share of the Commons is limited to petition and voting supplies.

Afterwards the expression is "By the assent of the Prelates, Earls and Barons and at the request of the Commons". In the reign of Henry VI the expression occurs "The king, by and with the authority of parliament" In the reign of Henry VII the mention of petition is dropped and the regular form becomes "The king by the advice and consent of the Lords spiritual and temporal and Commons, in Parliament assembled, and by the authority of the same" . From this time on the concurrent power of the Commons is undisputed, possessing equal rights of initiation or forbidding legislation on all subjects whatsoever, and holding the purse string of the nation. Forefathers & defiance

One or two incidents will illustrate the independent, not to say defiant, spirit of our forefathers. Shortly after the accession of Edward Ist., commissioners were appointed to enquire into the titles of estates and the value of escheats and forfeitures. When earl Warren was required to show his title deed he produced a sword, an heirloom inherited from his fathers "See my lords, here is my title deed, my ancestors came with William the Bastard and conquered this land with the sword and with the sword will I defend it". Some years later in order to carry on the war for the recovery of one of his hereditary possessions in France, he had siezed the treasures of the clergy who after a violent struggle were forced to submit. He had also incurred the displeasure of the nobility by levying forced aids upon them. Edward intended to attack France himself on the side of Flanders and to send an expidition

to the south west to attack her in Guienne. The latter force he intended to place under the command of Humphrey de Bohun, Earl of Hereford the High Constable and Roger Bigod Earl of Norfolk Earl Marshal of England. They refused to go alleging that their respective offfices only required their attendance upon the king's person in the field. A violent altercation ensued. The king in the height of passion exclaimed addressing himself to the Earl Marshal "by God Sir Earl, you will either go or hang" By God Sir King, replied the Earl, I will neither go nor hang" The two immediately, with their retinues, left the king, returned to London where a Parliament was called to which the recalcitrant earls were summoned. They went with their followers, but refused to enter the city till the gates were placed in their possession. They required that the Charter be confirmed, that they be pardoned their refusal to obey the king's orders and that additional securities be provided against the arbitrary exactions of th e soveriegn. Says Dr. Freeman "Next to the name of earl Simon we may honor the name of Edward and the names of the worthies who withstood him. To Roger Bigod of Norfolk and Humphrey de Bohun of Hereford we owe the crowning of the work. The Parliament of England was now wrought into the fulness of its perfect form and the most homely but not the least important of its powers fully acknowledged. No tax or gift could the king of England claim at the hand of Englishmen save such as the lords and Commons of England gave him of their own free will". The germs of King, Lords and Commons had been

brought from their old home 800 years before, but from this time forward King Lords and Commons actually existed with nearly the same powers which they now have. King, Lords and Commons constituted Parliament then and were, within the realm, omnipotent. King, Lords and Commons constitute Parliament still, and are still, within the realm, omnipotent. The power of the Commons has grown until now it is the predominent ~~factor~~ constituent. But the Parliament of old is Parliament still. The king no longer takes the initiative in legislation. He reigns but does not rule, and yet in theory all the prerogatives of soverneity still attach to him, and all acts of Parliament still run in the name of the King, Lords and Commons.

The old Earl of Chatham speaking of Magna Charta said that he would not give that scrap of barbarous latin for all the classics of antiquity. The original with the king's seal still exists in the British Museum. Well may Englishmen venerate this priceless monument of their freedom. Had Magna Charta never been, an English Statesman of the last century could not have said "Every man's house is his castle. It may be only a straw thatched shed. The winds of heaven may pierce it, and the rains of heaven may drench it, but the king of England cannot enter it".

From the drift of this discussion it will be apparent that the English have no written Constitution. The immemorial traditions and customs extending back over 2000 years formed the ground work of the Charters of the Saxon Kings, of the Norman and Angeoin kings and of the early Plan-

tagenets. All English legislation relating to the rights of property and the liberty of the subject are based on these, and these collectively form the British Constitution. It is not a document, set in hard and fast lines, absolute and complete and inelastic, but its scope, and purport and spirit are as well understood by British statesmen as if it were. It cannot be called the work of any day, or year or period. No date can be fixed for its advent into the world. It has grown, it was not made. First the blade, then the ear, then the full corn in the ear. But though unwritten and undefined, it is the prolific parent of written constitutions through out the world. The greatest of these, the American Constitution of which you shall hear more anon also has its roots in Magna Charta, in Habeas Corpus and the Bill of Rights. The powers of the Executive, the legislative authority of Congress, the functions of the judiciary, trial by jury, the control of the public purse through representatives freely chosen, the safeguards of human freedom, all are evolved out of the fundamental principles of the British Constitution. The charters of the original colonies were based on the British Constitution, the written constitutions which succeeded and supplanted them, rest on the same foundation. Constutional government in its comparative perfection is the heritage of the English Speaking stock, and has made of this stock the dominent factor in the civilization of the world. Great Britain with her 12.000.000 of square miles and population of 400.000.000 in her splendid isolation, is the dominent factor in old world politics, caring for no alliances save ~~for~~ with her own kith and kin. But it is reserved for

this young giant of the West, mighty in the present, still mightier in the future, with the opportunities for illimitable expansion, boundless in wealth and boundless in power, whose prospective influence none can measure and whose prospective glory none can forecast, to become the greatest of English speaking peoples, the future head of the English speaking race. What a glorious heritage from our ancestors. And yet while we contemplate the present and try to penetrate the future, it is well that we should look back to the source whence comes all that we boast of as our possession, all that the mighty mother and her mighty daughter have inherited from the past. Let us praise the famous men and our fathers that begat us. Let us look to the rock whence we were hewn. and the hole of the pit whence we were digged. Freedom the old poet says is a noble thing. It is also an ancient thing and those who love it now in its more modern garb need never shrink from tracing back its earlier forms to the first days when history has aught to tell us of the oldest life of our fathers". Surely the student of Constitutional History cannot fail to see that this is no factitious development, no haphazard growth, but that there has been in it a divinity shaping its end and leading it to its destiny, that in the words of the old Persian poet

"Not in vain the nation-strivings
Nor by chance the current flows
Error wasted but truth directed
To their onward goal they they go."

Not only is Constitutional government the heritage of the English speaking people, but in its highest development it is their exclusive

possession. It is their birthright. It has grown up with them from the earliest records of the race. It is cognate with them, coeval with them, and with their ancestors for a hundred generations. There has been no break in its growth and development, No break in its continuity. Abnormal developments here and there not of permanent value, have not survived, but have perished. In its fulness, in its integrity, in its comparative perfection it lives to-day, vigorous, still growing, still supplying new adaptations to new emergencies. This is the exclusive heritage of England and her colonies and of America with her sister-hood of free and independent Commonwealths. But it may be said other nations than we, France, Germany, Austria, Italy, Spain, not to mention the lesser kingdoms also possess constitutional government. True, but what is their constitution. I believe it an established canon that no imitative school of painting or sculpture or poetry or literature of any kind attains, or can attain the highest excellence. The best that can be said of its products is that it is a clever imitation. An exotic never flourishes under an alien sky unless artificial conditions, more or less precarious are supplied. Now constitutionalism is not native to the soil of any of those nations possessing so-called constitutions. It is at best an exotic. After the lapse of ages it maybecome naturalized and flourish but it is now at best a foreign element ~~domated~~ domiciled, but neither naturalized nor domesticated. It is not to the manor born. France which at the outbreak of her revolution was without a constitution, made one. Within a

a century it ~~had~~ has made and unmade constitutions with ~~lightning~~ feverish rapidity, adopting a new and setting aside ~~the~~ an old as ~~undesirable or unworkable~~ caprice and levity may dictate. How long the present one will survive nobody knows. What is true of France is true in greater or less degree of all the other countries named. At the conclusion of the great Napoleaonic contest, by the defeat of Bonaparte at Waterloo, the continental powers found that they could no longer govern on the old lines, that the ideas of the revolution had to an appreciable extent leavened the mass of continental peoples, and that some degree of freedom must be accorded them. Exponents of these ideas were clamourous for constitutions and most of the great powers sooner or later were obliged to yield to their demands. So the era of constitution making began. They thought that they might follow the example of America. But they forgot that America had inherited the principles of British freedom for 20 centuries; that they were steeped and saturated with the principles of constitutionalism and that the written constitution of America was only an articulate expression in a well defined form of the Constitutionalism in which they were born and grew up. A special adaptation of old principles to new conditions.

But Continental powers had neither the traditions nor unwritten law of Englishmen to fall back on. Their constitutions were like so many suits of clothes made out of new cloth and made adaptible to the weaver as best theymight, to be thrown aside when they had served a temporary purpose. They were not the outgrowth and chrystalization of native ideas. They were foreign ideas assorted into new adjustments, and

as might be expected their constitutions failed to meet the purpose intended. They have served to promote the growth of factions rather than patriotism. Instead of two great political parties, with definite ideas and objects, as in America and England, continental parliaments are split into numberless groups, each warring against the others, political Ishmaelites, whose hand is against all the other groups in the Chamber, and whose sole conception of parliamentary government and ministerial responsibility is by temporary alliance with other hostile groups to embarass and harass and block the machinery of government and overthrow the existing ministry. Sometimes this difficulty is complicated still more by the personal intervention of the Executive, whether King, Emperor or President, embarrassing deliberations and coercing legislation. The trouble with them is that there is no antecedent body of local and national tradition, individual or corporate, out of which constitutionalism could be evolved. They are fighting with armor which like David in Saul's coat-of-mail they have not proved. I come back then to my allegation that constitutionalism, parliamentary government, the outgrowth of the political and social ideas of the race is in its highest development, in its comparative prefection, the heritage and exclusive possession of this English speaking race, on this and on the other side of the Atlantic And what a glorious possession! ~~Kings and~~ many prophets and righteous men have desired to see the things which you see, and have not seen them; and to hear the things which you hear, and have not heard them. Happy race! the future of this planet, the future of mankind is yours.

THE UNIVERSITY AND ITS RELATION TO THE PUBLIC HIGH SCHOOL.

Address by President James K. Patterson, of State University Lexington, Kentucky, at the thirty-eighth annual session of the Kentucky Educational Association held at Estill Springs, Irvine, Kentucky. June 24, 1908.

I have been asked to say, within the brief limit of fifteen or twenty minutes, something concerning the relation of the State University to the high schools of the Commonwealth. I think that a proper introduction to this subject would be to say a few words concerning the common schools in their relation to the high schools, as intimately related to the subject allotted to me.

There has been within the last ten years a marked improvement in the high school system of the Commonwealth. This is due very largely to an awakened interest in general education and manifests itself in the employment of teachers better prepared for their work, in the use of better text-books and in better school-houses provided in most of the counties of the Commonwealth wherein the instruction of the common school is carried on. The interest awakened in common school education has developed an intensity of purpose at the present time never before felt in Kentucky. This result is due largely to the influences brought to bear upon the late General Assembly for the improvement of the common school system and for the establishment of high schools, and the deep interest now felt in the entire subject of elementary, inter-mediate and higher education owes very much to the individual initiative of the strong, vigorous and intense personality of the present Superintendent of Public Instruction.

The common schools are the foundation upon which the high schools must rest. If the instruction given in the latter be honest, thorough and comprehensive, under the direction of good teachers interested in their work, the proper foundation has been laid for secondary or high school education. Correspondingly, if the instruction in high schools be honest, thorough and comprehensive, the education thus obtained may, from one point of view, be regarded as a self-con-

Physicists compute the duration of our cosmical system in the future, as they have shown the limits beyond which it cannot have existed in the past. Already, to use the language of good George Wilson, the most distant spheres in this system have heard the signal of sunset and return. Their circuits, slowly but surely contracting, in the lapse of ages, all will fall into some distant center in one commingled mass. But who shall tell the progress which science, by that time, shall have made? Who shall tell the higher plane which humanity shall have reached, long ere those lengthening cycles shall have run their course? The future historian of the physical sciences may view the generalizations of the Newtons and the Comtes, and the bold speculations of the Darwins and the Huxleys of today, much in the same light as these now look upon the fanciful monads of Leibnitz, and the shadowy forecastings of Da Vinci. We believe we are standing upon firm ground, and yet we see hypothesis after hypothesis fall when they have served their purpose, like the scaffolding which makes possible the erection of more durable structures. The same is true of the abstract opinions and principles which measured the progress and indicated the civilizations of the past. They representated the stage which the development of humanity had then reached, and which made the conditions of future progress; at once the fruit of the past and the germs of the future. Accepted then as the index of thought and culture, and doubtless considered by their possessors as the very perfection of thought and opinion, we now regard them as interesting only as landmarks in the onward course to a higher and a better life,

"For humanity sweeps onward: where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
. . . . . .
While the hooting mob of yesterday in silent awe return,
To glean up the scattered ashes into History's golden urn."

Yes, there is progress in science as in opinion, the one becoming more truthlike, the other more Godlike, and the knowledge that it is progressive should make us humble but hopeful, tolerant but emphatic.

True science is not puffed up, doth not behave itself unseemly, is not dogmatic, but reverent, earnest, liberal. Thousands who know nothing of what they denounce, condemn Mr. Darwin, whom the men of science of Europe and America unite in regarding as the greatest naturalist whom this century has produced. Hundreds of pulpits in Europe and America launch their anathemas against the venerable philosopher of Farnsborough, who never read a page of the "Descent of Man" or the "Origin of Species." On the other hand, irreverent dogmatists in science scoff at the religion of Christ and the regeneration of the world through the cross, who never read an epistle of St. Paul or a chapter of Bishop Butler. Both of these are wrong. The field of speculation is not so much an extended plane as a rounded sphere, and on the nether side of this these noxious estremes meet in unintelligent and acrimonious strife. The conclusions of Mr. Darwin, in his "Descent of Man," which I do not believe, and of all others of which this may be taken as the type, the laborious results of patient, earnest, though perhaps mistaken inquiries after truth are not to be refuted by the blank denial of an unscientific man, who never turned a page in the great book of nature spread out before him, but by men of culture-men of large head and good heart--men who know the facts as well as those whose opinions they gainsay, and who from the same indisputable data can show the falsity of the conclusions--men like Alfred Russell Wallace, St. George Mivart, and the Duke of Argyll. By such as these must be settled the questions which stir the intellect of the age, and not by noisy polemics and unscientific smatterers who masquerade in the garb of science. And yet in humble spheres all can labor. It is only given to the great to furnish a solution to the problems that perplex the ages, if, indeed, solution be possible; but in the domain of fact all can do a noble work. In that field, though earning no special distinction, all can gather the date, the raw material upon which the master minds work. You are an Alumnus of a school which encourages science and endeavors to dignify labor. All cannot become philosophers; all cannot become scientists; but all can observe and register facts if they will observe the hidden, silent processes of wonder-working nature, and, whether in a palace or a hut, honor the God who gave him existence by being a whole man at one thing at a time. The millions, sons of industry and toil, always must constitute the broad basis upon which all organizations, whether religious, political or social, exist; and among these, "two men I honor, and no third. First, the toil-worn craftsman, that with earth-made implement conquers the earth, and makes her man's. Venerable to me is the hard hand, crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the scepter of this planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living manlike. A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable; highest of all when his outward and his inward endeavor are one; when we can name him artist; not earthly craftsman, but inspired thinker, who, with Heaven-made implement conquers Heaven for us, who gives us light, guidance, freedom, immortality--these two, in all their degrees, I honour; all else is chaff and dust, which let the wind blow whither it listeth." (Cf. p. 267.)

Man was made, we are informed, on good authority, only a little lower than the angels. A noble destiny, judging from the progress of the past, awaits the individual and the race. The path is oftimes tortuous, sometimes apparently returning upon itself, but

"Not in vain the nations' strivings,
Nor by chance the currents flow:
Error-mazed, yet truth-directed,
To their destined goal they go."

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flank of the English under the Duke of Clarence, in the battle of Beauge, and the gallant son of the bravest of the Plantagenets fell upon the fatal field. The victory thus won by the brave warriors of the north opened the way for the marvellous career of the Maid of Orleans, re-established the monarchy of the Capets and placed the fugitive French King upon the throne of his ancestors.

When Frederick the Great of Prussia was in the throes of a mortal conflict, assailed by enemies on every hand, baffled and exhausted, James Keith, Earl Marshall of Scotland, came to the rescue, Kunersdorf was avenged, Frederick triumphed and the establishment of the German Empire under a Hohenzollern was made possible 120 years later. When the existence of the German Empire was threatened by the treachery and revolt of Wallenstein, the desperate valor and heroic promptitude of a Scot in the imperial service, Walter Leslie, throttled the conspiracy, slew the conspirators and stayed the falling empire.

And, not to multiply instances, when the Russian Empire was beginning to take shape at the close of the seventeenth century, under Peter the Great, Patrick Gordon, a Scot of Aberdeen, was the most trusted adviser of the Czar. He, it was who crushed the rebellion of the Strelitzes and cleared the way for the establishment of the Empire. Another Scot, Sir Charles Greig of Inverkeithing, with the consent of Great Britain, created the Russian Navy, became Governor of Kronstadt and built its impregnable fort edifications.

In America, too, the Scot played a conspicuous part in creating the great Republic. Not to speak of the earlier colonists, there were no less than 250,000 Scots from Scotland and Ulster who migrated to the colonies between 1700 and 1751. These, for the most part, voluntarily expatriated themselves because of their attachment to the exiled House of Stuart and their cordial hatred of the Hanoverian dynasty which succeeded. These emmigrants settled in Pennsylvania, Virginia and the Carolinas, and from the day they landed, became centers of dis-affection and disloyalty to Great Britain. These fanned the flames of discontent and revolution. These filled the armies of the middle states and of the southern states and formed the back-bone of resistance to England. John Witherspoon, a Scotchman and a Jacobite, President of Princeton College, by his fiery impassioned eloquence,

THE SCOTS.

The German, the Frenchman, the Italian, the Russian, when resident abroad, always speak of their respective countries as the fatherland. So the Roman spoke of his country. To him it was patria. Ennius and Cicero, Virgil and Horace, always speak of the land of their birth as the fatherland. Horace, quoting Tyrtaeus, who wrote the war songs which made Sparta victorious in the Messenian war, said: "Dulce et decorum est pro patria mori," and established in this line the fact that Greeks also thought of Hellas as the fatherland.

Britons and the descendants of Britons, whether at home or abroad, always speak of the British Isles as the mother country. They never use the expression "fatherland". Why is this? There must be some reason for it, lying deep down in the consciousness of the race. We think of our fathers; we respect them, admire them, revere them, perhaps adore them. We think of our mothers with a more tender, a more passionate devotion. We love them; our characters were moulded by them; we learned to lisp the prayer at our mother's knee. By them we were tenderly cared for, soothed in sickness, tucked away in bed at night, encouraged, corrected, led into the paths of righteousness. From them we learned the lessons of devotion, self-denial, tenderness, affection, love, and we loved them in return. Is it because we think of our native land as a mother and not as a father that we always speak of the mother country and never of the fatherland?

Scotland is a small country, about three-fourths the area of Kentucky. More than half its area is covered with mountain and loch, hill and glen, untillable, the scenery of the grandest, mountains covered with eternal snows and long fiords penetrating deep inland, now bathed in sunshine and now swept by storm and tempest. The physical configuration is suggestive of sublimity, immensity, omnipotence, eternity, and awakes kindred conceptions and

emotions in the human soul. The objective facts beget the subjective ideas which lie at the basis of religion - God, infinite, and eternal and unchangeable in his being, wisdom and power, is the natural and inevitable corollary of association with nature in her sublimest moods. And where can they be found in greater beauty and perfection and granduer than in Scotland?

The Scot is then religious by nature and upon this stock Christianity, when grafted, grows and develops a type of religion natural, rational, strong, intense, profound, dignifying and enobling a religion which makes its possessor fear God and have no other fear. In three-fourths of the country, physical conditions, topographical and climatic, rendered the life of the cultivators of the soil a hard one and for a long time agriculture was necessarily the predominant occupation of the masses of the people. The conditions were not so rigorous or forbidding as to discourage effort, but they taxed the energies of the laborer to the utmost to wring a scanty subsistence from the soil. These conditions brought into play essential elements in the formation of the national character, industry, resolution, perseverance, hardihood, economy, frugality, thrift, the adaptation of means to ends. On a very meager income, often not more than a few shillings a week, a comfortable cottage was maintained, ample food provided, large families reared, comfortably clad and fairly well educated, thanks to the parochial and grammar schools. These for more than three centuries, maintained partly by public funds and partly by the fees of pupils, prepared students for the university classes in St. Andrew's Aberdeen, Glasgow and Edinburgh. To these many a young man from the family hearth and the reek of a peat fire, with a bag of oat-meal on his back and a few shillings in his pocket,,wended his way and maintained himself in respectability during his college course, returning at last with his diploma in his pocket and a good education, a strong hand and a stout heart, ready for medicine, the pulpit, the bar, the army, the civil service, and if he could not find employment at home, ready to seek service abroad.

It is easy to imagine what the influence of the people of such a nation would be, even before the period of the Reformation. The nationality of Scotus Erigena in the ninth century may be questioned; but that of Duns Scotus in the thirteenth is beyond dispute. The Doctor Subtilis, as he was called, had no equal among the exponents of scholasticism in his day and his still extant Latin works attest the vigor and extent of his attainments. Meanwhile James I, John Barbour, who sang of Robert Bruce, and blind Harry, who commemorated the doughty deeds of Wallace, Sir David Lindsay of the Mount, Cavin Douglass, Bishop of Dunkeld, had cultivated the muse with marked success. Dunbar does not suffer in comparison with Chaucer, while Douglass surpassed all his contemporaries in his mellifluous rendering of the Mantuan bard. During the transition period known as the Renaissance, the prodigious learning of the Admirable Crichton amazed the universities of Paris and Bologna, while the massive classical Latinity of George Buchanan gave him rank with Turnebus, the Scaligers, Causabon, Lipsius and the Humanists. A special distinction, moreover, belongs to Buchanan, namely, that in his "De Jure Regni", published in 1579, he first of all authors, ancient or modern, assailed and repudiated the doctrine of the divine right of kings. In a conversation with Mary Queen of Scots, many years before, John Knox had explicitly taken identical ground.

After the Reformation, Scottish scholars multiplied and after the accession of James VI of Scotland to the English throne and the union of the two crowns, found wealth and distinction in increasing numbers south of the Tweed.

During the eighteenth century, there was in Scotland a period of literary activity, principally in and around Edinburgh, far surpassing anything which had preceded in the British Isles and rarely equalled since.

The occasional wars with England, the frequent civil strife at home and the forays on the border failed to afford sufficient employment for their adventurous spirit. Many of them became soldiers of fortune and fought and won on the continent, oftentimes carrying with them whole regiments recruited in their native land. When the battle of Agincourt laid France prostrate at the feet of England and transferred the crown of Charles VI to Henry V, the Scots under the Earl of Buchan, seven thousand strong, crossed the channel, flung themselves on the

heroes were the officers and men of the Highland regiments whose conduct upon the field evoked the highest encomium from Lord Kitchener and Lord Roberts.

In India their record is unsurpassed for statesmanship and military prowess. Malcolm and Elphinstone, Monroe and Ochterlony and Minto helped to lay the foundation of British dominion. Dalhousie rounded off the empire in the north by the annexation of the Punjab. Napier was the conqueror of Scinde. When the dark days of the mutiny threatened the extinction British rule, Lord Elgin, Sir Colin Campbell, Sir Patrick Grant, Sir John Nicholson and Sir Hugh Rose stemmed the rising tide, relieved the beleaguered fortresses, stormed the ramparts of the mutineers and restored the peninsula from the Himalayas to Cape Cormorin to the British crown.

Every square mile of the Dominion of Canada bears witness to the intrepid perseverance and valor of the Scot. Bruce and Selkirk and MacKenzie as explorers, Brown, MacDonald and McNab as statesmen, Strathcona, Mt. Stephen, Allen and Cunard in railway and steamship enterprise, have made the Dominion of Canada a great dominion, carrying within ti the promise and the potency in the no distant future of a mighty nation.

An equally unique record of exploration and administration and statesmanship is found in the Commonwealth of Australia. McArthur, Brisbane and Stout, McCulloch and Mackenzie, McKinley and Cochburn, traversed its wilds and made known its possibilities. Hopton and Kintore, Carmichael and Gordon, Cameron and McLean, shaped the political destinies of the rising empire under the southern cross and made confederation possible. At no distnat day the Commonwealth of Australia and New Zealand will cominate the political destinies of all south-eastern Asia.

What has Scotland done for literature, science and the application of science to the industrial pursuits and professions of life? There were four great historians in the eighteenth century, and Scotland gave birth to three of the four. Edward Gibbon, whose "Decline and Fall of the Roman Empire" is destined to last for all ages, was an Englishman; Principal Roberts, whose "Charles V" still holds its place as a classic, Adam Ferguson, whose "Progress and Termination of the Roman Republic" gave him fame and fortune, and David Hume, one of the greatest names in the recorded annals of time, whose history of England is still issued in thousands of volumes from the printing presses of Britain and America, were Scots. And within the last century, no historians rank higher in Europe or America than Lord Macaulay and John Burton. Kames is still among the first authorities in criticism. Monboddo, followed later by Chambers, led the way to the vast generalizations of Darwin and Wallace. Blackwood's founded in 1817, led the way in magazine literature, and the Edinburgh Review in the great quatterlies. Boswell's Johnson stands alone as the greatest biography of all time and Sir James Murray, editor of the Dictionary of the Philological Society, now nearing its completion in ten huge quarto volumes, is giving to the world the most stupendous production in lexigography that has ever been undertaken by man.

The Scottish pulpit has been famous since the Reformation. During the earlier period, there were no more eloquent or effective ministers in the British Isles than Knox, Melville and Rutherford, Brown, Fisher and Erskine, while in later times none have stirred the souls of men like Chalmers, Guthrie, Cairnes and Caird. These kept the lamp of civil and religious feeling burning and impressed the doctrines of the sovereignty of God and the brotherhood of man upon their countrymen forever.

In mathematics, Baron Napier of Murchistoun, by his discovery of logaritums and the "Circular Parts," made possible the Principia of Newton, the quaternions of Sir William Rowan Hamilton and the transcendental functions of the mathematicians of Germany. Clerk Maxwell and John Tyndall and Joule and Meyer and Helmholtz all gracefully yielded the palm of superiority to William Thompson, Lord Kelvin, the modest, humble, reverend, incomparable physicist, whom all learned bodies in all civilized nations delighted to honor.

In medical science, Scotland has been conspicuous for three hundred years. Her halls were thronged with students from America and from every country of continental Europe, who came to sit at the feet of Pitcairne and Munro, Cullen and Brown, Arbuthnot and Bell and Syme, Clark, Lister and Gordon, Sir James Simpson and Lord Liston.

In philosophy and economics, the Scot is at home. Not to speak of lesser lights, I may say that the

"Treatise on Human Nature" of David Hume and his "Essay Concerning the Human Understanding" made a notable epoch in the history of modern philosophy. The pre-determined harmony of Leibnitz and the idealism of Berkeley both collapsed like eggshells under the universal solvent of Hume. The re-action which followed made possible the philosophy of common sense of Reid and Sir William Hamilton, the pure reason of Kant and the idealism of Hegel. Of these, in my opinion, Hamilton, in grasp, in compass and in colossal learning, stood in advance of all. Adam Smith's "Wealth of Nations", the most momentous book ever sprung upon the world, appeared in 1776. Dealing as it does with the fundamental problems of government, economics and sociology, it has dealt more profoundly with the problems of statesmanship, production and distribution than all other agencies combined. Adam Smith will continue to be the standard authority on all subjects relating to these for all time.

A people so practical and at the same time so metaphysical, as the Scot, might be expected to apply themselves with eagerness and success to the study of jurisprudence, and so it has been. The relations of church and state and of individuals to the one and the other have been an absorbing and prolific occupation. The elements of canon and common and civil law found in combination in Scotch law afford an unusually inviting field. It has given to the bar Mansfield and Cochburn and Jeffrey and to the woolsack Loughborough, Erskine and Brougham, Campbell and Loreburn, the present Lord Chancellor. The researches of Sir Henry Summer Maine upon the origin of law are accepted as a classic and authority for all time. Equally well do they play their part in statesmanship. Within a century Aberdeen and Gladstone, Roseberry and Balfour and Campbell-Bannerman have been first ministers of the crown, and though Presbyterianism is the very antithesis of Episcopacy, Gilbert Burnett became Bishop of Salisbury, Archibald Campbell Tait and Randall Thomas Davidson Archbishops of Cantebury, and the late Archbishop of York, Dr. MacLagan, and Cosmo Innis, who now fills the see, were all born north of the Tweed.

On many a well-fought field, Scottish soldiers and Scottish regiments have served their country well. Abercrombie at Ticonderoga and in Egypt, Crawford and Sir John Moore and Lord Lyndock and Napier in the brought about, with the aid of Wilson of Pennsylvania and Patric Henry of Virginia, the final adhesion of the members who hesitated to sign the Declaration of Independence. These were the men who defeated Ferguson at King's Mountain, and in the trenches before Yorktown forced the surrender of Lord Cornwallis. Not by the Puritans of New England or the patroons of New York and New Jersey or the Cavaliers of the South was independence precipitated and won, but by the hardy Scots of Scotland and Ulster.

When the struggle was over, Knox, Hamilton and Randolph, all of Scottish descent, became members of Washington's first cabinet, James Wilson of Pennsylvania wrote the Constitution and Hamilton established the fiscal system of America. Lindley Murray of Scottish descent, and James McCosh, a Scot to the manner born, were our country men, and among the greatest benefactors the world has ever seen, John S. Kennedy and Andrew Carnegie, whose millions pour forth with an unstinted hand, for establishing libraries, endowing research and vitalizing the crusade for peace, were born in Scotland. Washington Irving's father came from Orkney and Golden, the father of American Botany, was born in Duns. James Gordon Bennet came from Bamff, and David Henderson, late speaker of the House of Representatives, from Aberdeen, and James Wilson, the veteran Secretary of Agriculture, from Ayr. Of the twenty-six Presidents of the United States, six have been of Scottish descent, a percentage far in excess of the percentage of population, while of bankers, manufacturers, inventors, statesmen, judges, military and naval officers, scientists and men of letters, the proportion is still higher.

In the great colossal dependencies of the British Empire and India, Scotchmen have been master-builders. Mungo Park, James Bruce, Hugh Clapperton, James Grant and David Livingston opened the dark continent to European civilization. Cathcart and Loch, Mackenzie and Jameson, Grant and Fraser, shaped the political destinies of South Africa. And when the Boer War came on, MacDonald, Wauchope and Dundonald bravely upheld the glory of the Scottish Highlaners and the honor of the British arms. No higher tribute could be given to the rank and file of any army than was paid by General Botha in an address at Edinburh at the close of the war. Conspicuous among these

THE SCOT IN HISTORY
ADDRESS DELIVERED TO THE SCOTTISH SOCIETY
OF LOUISVILLE, KY., JANUARY 25, 1910.

It is with no small degree of pleasure and pride that I rise to express my deep sense of the honor of which I am the recipient tonight. If I could bring myself to believe that I am worthy of it, I should feel more content. To have done what you say I have done, to have accomplished what you say I have accomplished, is no small achievement. Conditions arose during my lifetime in Kentucky which I was fortunate in interpreting correctly, and opportunities arose which I was fortunate to turn to good account for the general good.

The principle of State aid to higher education had been adverted to by the framers of the Constitution of 1849, tacitly repudiated and laid aside. It was new to the people of this Commonwealth and new to the people of most of the States of the Union. When Morrill Act of 1862 gave liberal allotments of public lands to the several States of the Union, in order to found and endow institutions of higher learning for the education of the masses, Kentucky received 330,000 acres, equal to more than 500 square miles. Had this magnificent domain been economically and judiciously managed, the income accruing from the invested proceeds of the sale would have been ample for the maintenance of the college founded under the grant, but it was ruthlessly and wantonly sacrificed and the scant income of $9,900 only was realized from this splendid heritage. Here was the opportunity to assert and to apply the principle of State aid to higher education. The State had accepted the gift and the trust, but it had sacrificed the gift which should have made the operation of the trust successful for the general good. In 1880, accordingly, a bill was introduced in the Legislation of Kentucky, the object of which was to reimburse the wantonly sacrificed and to make adequate provision for discharging obligations incurred to the general government when accepting the gift and the trust. Hence the tax of one-twentieth of a mill recognized almost unwittingly the principle of State aid and laid the foundations for subsequent appropriations to vitalize and make effective the incomes from Congress and from the Commonwealth.

Peninsula, Sir Colin Campbell in the Crimea and in India, Dundonald and Duncan on the sea, were among the bravest of the brave. The 42nd and 92nd and the terrible Scotch Grays, in the terrific charge, which extorted the admiration of Napoleon, even in defeat, won the day at waterloo.

And now it remains to say a word of the practical application of science. Watt invented the steam engine and made possible the prodigious advances made in commercial, industrial and manufacturing enterprise which followed. George and Robert Stephenson applied it to locomotive traction and became the founders of the railway enterprise throughout the world. Rumsey and Symington and Fulton applied it to steamboat navigation, while the Lairds of Birkenhead and the Napiers of the Clyde led the way in ocean steamship architecture and built the mighty fleets which carry millions of tons of merchandise and hundreds of thousands of passengers every year. Lord Kelvin laid the first Atlantic cable. Alexander Bell has given us the telephone and Thomas Edison, half a Scotchman, the hundreds of inventions which lighten labor, quicken transmission and cheer the home.

In business, clear-headed, exacting all that is due, but readily conceding all that belongs to others, diligent, thrifty, provident, economic, even parsimonious, until a competence is provided, and then distributing with a generous hand, he readily leads in all commercial, industrial, manufacturing and banking enterprises. Trusted and respected and sometimes dreaded by his competitors, he pushes on to respectability, dignity and affluence, extracting and extorting wealth from every enterprise open to human activities. William Patterson founded the Bank of England and the Bank of Scotland. George Herriott was the banker of James I and John Coutts of George III. The first bank in Chicago was established by George Keith and the Forgan Brothers today are among the most prominent financiers of the metropolis of the west.

Burns, whose anniversary we celebrate tonight, has already had his meed of praise, but there are other masters in the realm of song whom we cannot pass by. In Prince's Street, Edinburgh, stands the monument of one of the greatest Scots and greatest men of all the ages. In prose and verse, in bigness

of heart and massiveness of brain, he is conspicuous among all the Scotchmen of his time in intellect, in commanding influence and in moral grandeur, Sir Walter Scott. Robert Burns and Walter Scott withdrew the veil and revealed Scotchmen to themselves and to mankind, while among the lesser lights of Scottish verse, the Baroness Nairn, the Ettrick Shepherd and Robert Tannahill may justly claim honorable mention.

In the few moments allotted to me, I have endeavored to impress upon you the dignity of the noble heritage to which you were born. Scottish character is not unlike the rugged outlines and massive grandeur of its native mountains. The tempests which sweep over them pass away and leave them unmoved and the sunshine which follows reflects their sublime beauty in the limpid waters in the lakes and streams at their base. With a strong sense of duty, founded upon the sanction of a sound morality and having its roots in a religion undiluted by maudlin sentimentalism and unalloyed by the incorporation of alien elements, they stand in a certain sense apart from other races and creeds and yet in very intimate relationship with all mankind. The creed of the Scotch Presbyterian may seem hard and uncompromising. It may be so, yet the fact remains that it is a creed which made strong men and tender lovable women, a creed which asserted and secured civil and religious freedom, a creed for which, they became confessors and martyrs, a creed which, with the sturn conditions of soil and climate, made a race of men never surpassed for qualities of head and heart and seldom equalled.

"The Scottish league and covenant
"Gave Scotland blood, gave Scotland tears,
"But it sealed freedom's sacred cause.
"If thou'rt a slave, indulge thy sneers."--
Robert Burns

Froude, the historian, says: "Scottish Presbyterianism saved freedom once and may have to save it again."

And when the consummation of all earthly things shall come, when the sea shall give up its dead and they that sleep in their graves shall come forth, from many a churchyard, on hillside and strath and moor and glen of our native land shall come a goodly number of your ancestors and mine, whose robes have been made white in the blood of the Lamb, to whom the gates of Paradise shall be opened and who shall enter therein, and in that great and notable day, may you and I be there.

COMMENCEMENT ADDRESS, MORRISON
CHAPEL, JUNE 9, 1871.

Today, by the authority of the Board of Curators, you have been advanced from an undergraduate to the grade of Bachelor of Science. For four long years you have done service, and now justly claim the award due to patient study and persevering toil; and by virtue of the commission now given, you are free to assert and maintain your right to recognition in the ranks of Knights Bachelor. To attain the distinction of Master is quite a different thing. If Newton, Laplace, Brewster, Davy, and Herschel never attained it in this life, no more will you or I. You begin upon a sphere whose center is everywhere, and whose circumference no mortal man can conceive. Truth is infinite as its author; and, as science is conversant about truth, to none of the sons of men is its full comprehension given. According to the years allotted to us on this earth, and the talent given us by the Creator, will our attainments be. To finite intellects, then a mastery of science is impossible, God only knows all; God only can know all; and yet, while mastery is beyond the hope of the devotee of science, much may still be learned. No man has ever yet exhausted one of the many specialties into which every science subdivides itself, much less all; and no man, chould he live ten thousand years, could bring all together and correlate the results of all. None need despair of distinction in astronomy because Herschel found a sounding-line to fathom the depths of space; nor in physics, because Thompson has determined the size of atoms; nor in philosophy because Kerchhoff, Bunsen, and Lockyer have determined the constitution of the sun, and fixed the stars which form the centers of systems in the milky-way, nor in metaphysics because Kant and Hamilton deciphered the scroll of consciousness, or Spencer has laid bare the mechanism of thought; nor in physiology because Virchow has analyzed the structure and composition of nerve centers. He who thinks the cope-stone of any of the physical sciences laid, and who retires from the field where glory has been won, will find that it is no less certain that brave men will follow Agamemnon, that that they have preceded him.

berate still throughout the world. And when Agincourt placed France at the feet of Henry V. of England, who was the deliverer that made possible the marvelous career of the Maid of Orleans, emancipated the monarchy of the Capets and re-established its independence in the very crisis of its fate? John, Earl of Buchan, flung himself with 7,000 Scots upon the flank of the Duke of Clarence at Beauge! The gallant son of the bravest of the Plantagenets fell in the action, his army was cut to pieces by the gallant warriors of the North and the sceptre of dominion restored to the descendant of St. Louis. And when Frederick the Great of Prussia was in the throes of mortal conflict, pressed on every side, baffled and exhausted, who stayed the fleeing monarch at Kunersdorf and thus made possible the establishment of the German Empire one hundred and twenty years later? James Keith, Earl Marshall of Scotland. And in the terrific contest with the greatest warrior of modern times, Scotland was always at the front. Sir Ralph Abercrombie gave his life for his country at Aboukir and Sir John Moore at Corunna, but not until victory had perched upon their banners, and the same soldiers, who had stormed the ramparts at Badajoz and under the gallant greyhound had swept the heights of Vittoria, reappeared at Waterloo and crowned the victory of Wellington on that memorable day. Sir Colin Campbell, Lord Clyde saved the British army in the Crimea and redeemed India to the British Empire. And where in all the annals of recorded time will three lads be found who achieved such a measure of marvelous success as the sons of George Malcolm, a small farmer at Burnfoot in Dumfriesshire? Sir John Malcolm, scholar, administrator, diplomatist and Governor of Bombay, Sir Charles, the Vice-Admiral, and Sir Pulteney, Admiral of the Fleet, all great men in an era of great men.

My time admonishes me not to prolong this fruitful topic, ever new, ever fresh, ever inexhaustible. Wherever they go, and they wander as widely as any others, they are respected for their ability, their integrity, their capacity for great affairs. They become merchant princes, senators, judges, prime ministers, leaders of the thoughts of men, an aristocracy of wealth, ability and merit, giving all their due, but exacting all that belongs to them, and yet in stupendous benefactions they are exceeded by none. Witness the unexampled beneficence of the late John S.

Kennedy in his distribution of sixty million and of Andrew Carnegie in gifts for the public weal amounting to one hundred and fifty millions. Others accumulate money and hoard it with the greed of a miser. It is the glory of Scotland that her sons knew how to accumulate princely fortunes and knew how to apply them for the uplift of mankind.

It is quite pertinent to ask, what has Scotland done for America? Well, time would fail me to relate, but this much I would say, that more than 250,000 Scots from Scotland and from Ulster, most of them exiles or voluntary emigrants, came to the colonists between 1700 and 1751, in consequence of the exile of the Stuarts, the accession of the House of Brunswick, and the rebellions of 1715 and 1745, when the last hopes of the Stuarts were quenched in blood on the fatal field of Culloden. These were the material out of which revolutionists were readily made, not hostile to the mother country as such, but distinctly and implacably hostile to King George and the House of Brunswick. In embracing with ardor the cause of American independence, they avenged the fallen dynasty and rent the colonial empire of Great Britain asunder. Two declarations, one in Western Virginia and one in Mecklenburg, North Carolina, embodying the essence of the famous Declaration of Independence of 1776, were affirmed and subscribed by Scotch Presbyterians, antedating by one and two years the Declaration which severed the colonies from the British crown. Not the Puritans of New England, nor the Cavaliers of the South, but the hardy Scots of Scotland and of Ulster carried the revolted colonies through that fateful struggle and created the nation. Knox and Hamilton were the chief advisers, military and civil, of Washington. The ancestors of Monroe, Buchanan and Grant were sons of the heather. Carnegie and Kennedy and Wilson and Beck and McCosh and Witherspoon, all Scotchmen to the backbone, though retaining a passionate attachment to the land of their birth, have served their adopted country well.

What a country and what a patriotism! Leaders in church and in state, in the forum and at the bar, in science and literature and art, in the cabinet and in the field, fearless in speculation, indefatigable in action, with a tenderness that melts to tears at the strains of "Wae's me for Prince Charlie" and "The Land of the Leal," and a courage that dared to

beard tyranny upon the throne. I see the strong hands and the tender hearts that provided a hard-earned subsistence for weans and wife, in s straw-thatched cottage in the glen. I see the family group, evening and morning rendering their devotion to the Most High and commending themselves and their little ones to the God of their fathers. I see the men and women who upon hillside and moor sealed their testimony with their blood, giving up all for Christ's covenant and crown. I see the young, schooled in poverty and disciplined by adversity, rising to distinction, impressing themselves not upon Scotland only, but upon the British Isles, the great Republic and upon universal civilization.

Such is the land of our birth and such the brood which, nursed at her breast, have grown to manhood and womanhood. And this energy is not yet exhausted; the sap has swelled high in her veins for a thousand years, it swells higher today and will swell higher still tomorrow. Perennial youth and evergrowing maturity rests upon the venerable brow of this mother of heroes in song and in story. And when the end of earthly things has come and this preliminary chapter in things terrestrial has been closed, when the seas shall give up their dead and the thousands who sleep in the graves shall come forth, when the gates of the celestial city shall open and the blood-washed throng shall pass through the portals of Paradise, among these countless millions whom no man can number, a goodly number of saints and confessors and martyrs will be seen rising from the kirk-yards and populous cities and lonely hamlets of the hillsides of our native land, your ancestors and mine, called by the Master to inherit the kingdom prepared for them from the foundation of the world. And in that great and notable day, may you and I be there.

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the hills, with his bag of oatmeal on his back, made his way on foot to Glasgow, Edinburgh, St. Andrew's or Aberdeen, lived on two shillings or less a week and at the end of his university career entered the church or was called to the bar, with keen intellect, robust common sense, abundantly versed in theology or law, able to hold his own with the ablest in synod, in general assembly or in the court of sessions, with the best in the British Isles. Through successive centuries a succession of great minds made Scotland famous throughout the world. Duns Scotus and the admirable Crichton, George Buchanan and John Knox, Ruddiman and Sir Daniel Key Sandford, Robert Foulis and Claverhouse Jebb and Principal Caird, have held aloft the banner of thorough and massive scholarship for seven hundred years.

Since the revival of learning, Scotland has not been slack in her contributions to literature and science. The Edinburgh School of Medicine early achieved a continental reputation which it still maintains. The metaphysicians of Scotland, led by Thomas Reid and the incomparable Sir William Hamilton, established the philosophy of common sense with an ability a volume of learning seldom equalled and never surpassed. In the metaphysical speculations of David Hume are found the inexhaustible sources of supply for the Kantian categories and Hegelianism, which with the common sense philosophy of Hamilton, divides the allegiance of the philosophers of the nineteenth century.

The eighteenth century produced four great historians, and four only, and, of these four, three lived north of the Tweed and one in England. Within thirty years there appeared in England Edward Gibbon's "Decline and Fall of the Roman Empire," and in Scotland David Hume's "History of England," Adam Ferguson's "The Progress and Termination of the Roman Republic," and Principal Robertson's History of Scotland and History of Charles V. Robertson is still read and appreciated for his matchless style, Ferguson retains his place in historical literature, while "The Decline and Fall" of Edward Gibbon and Hume's History of England remain and will remain unapproachable in authority and unsurpassed in literary composition for all time. Macaulay has left a monument to his fame which will remain as long as English is spoken,

and Bryce's "Holy Roman Empire," for grasp and accuracy, for research and for style, is unrivalled.

Adam Smith, during the same period, laid the foundations of political economy by the publication of his "Wealth of Nations," While Kames and Blair astonished and delighted the literary world by "The Elements of Criticism" and "The Principles of Rhetoric." MacPherson mystified and amazed the leaders of thought and the exponents of culture by his alleged discovery of Ossian, while James Watt was elaborating the steam engine and rendering possible the colossal lines of railway and steam navigation which span every continent and traverse every ocean. Black in chemistry, Wilkie in physics, MacLaurin in mathematics, were laying deep and broad the foundations upon which Davy and Dalton, of England, Clerk-Maxwell and Kelvin and Balfour and Tait and Alexander Bell, of telephone renown, were in the century following to achieve their triumphs. Little wonder that a land so fruitful in language and literature, in science and art, should produce a robert Burns and a Walter Scott, interpreters of nature and of man and a perpetual delight to mankind. The world would be poorer today if "Highland Mary," "Bonnie Doon," "The Cotter's Saturday Night" and "Tam O'Shanter," "Jeanie Deans," "Ellen Douglas," "The Lord of the Isles," "The Lay of the Last Minstrel," and "Rob Roy" were obliterated from her literature or had never been. The best pastoral in the English tongue was written by Allan Ramsay, and the two best lyrics of the English-speaking race were written by Robert Burns and Thomas Campbell, viz: "Scots Wha Hae Wi' Wallace Bled" and "The Battle of the Baltic."

The Edinburgh Review and Blackwood's laid the foundations of the critical magazine early in the last century. No more brilliant array of talent has ever delighted and instructed mankind than Jeffery and Macaulay and Hamilton of the Edinburgh, and Christopher North and John Gibson Lockhart, of Blackwood's. The precedence which they won has set the pace and established the canons of literary, historical, philosophic, scientific and classical critism among the English-speaking people in both hemipheres from that day to this.

In one of the great industries of modern times Scotland has been among the foremost, in the splendid

ocean liners, happily designated "The grey-hounds of the deep," floating palaces which traverse the Atlantic at 25 knots an hour, and in the redoubtable Dreadnaughts which rival those built in the Government dock-yards and make the navy of Great Britain the foremost in the world, Scotland stands unsurpassed. "The Colossus," the most improved type of dreadnaught, launched at Clydebank a few days ago, with 22,000 tons displacement and a speed of 22 knots, will be the most formidable battleship afloat and eight others now on the stocks are still to follow. Clydebuilt steamers traverse every ocean and Clyde-built men-of-war are found integral components of many of the navies of the world.

In the more obtrusive features of history Scotland has played no unimportant part. None have brought more dignity or more learning to the woolsack than Erskine and Wedderburn, Campbell and Broughman. None have added more lustre or weight or eloquence or a more unobtrusive piety to the see of Canterbury than Tait and Davidson. And none have brought more ability or a loftier patriotism to the premiership of the United Kingdom than Gladstone and Rosebery, Balfour and Campbell-Bannerman, all Scotsmen to the manner born, and many of them sons of the manse. George Buchanan first in modern times assailed the divine right of kings in his famous work, entitled "De Jure Regni," and John Knox first gave it articulate expression in his relations with Mary Stuart.

And what shall I say of her deeds of arms by land and sea? Rome brought the southern part of the island under her sway as she had done all of western and southern Europe. Repeated attempts were made to subjugate the northern part of Britain. Agricola reached the foot of the Graupians and attempted to capture the highlands, but, after defeating Calgacus, was forced to return with his mission unaccomplished. The imperial eagles recoiled from the "land of mountain and glen, land-locked frith and foamy cataract." When the Norseman had subdued and occupied the Orkneys and Shetland and laid his hand upon the western isles, Haco, through his irretrievable defeat at Largs, left Alexander III. free to establish the integrity and independence of his realm. Fifty-one years later Robert Bruce struck a blow at Bannockburn which freed his country from vassalage to England and whose echoes rever-

When the Legislature of 1882 met, a concerted effort was made by all the denominational colleges of Kentucky to induce the General Assembly to repeal the tax on the ground that it was "unwise, unjust, excessive and oppressive." The contest was one of great bitterness and lasted more than three months. The expediency, the justice and the wisdom of the tax, as well as its constitutionality, were fiercely assailed in the General Assembly and in the courts and as vigourously defended. The brunt of the defense fell upon me. The State College, now the State University, triumphed. The General Assembly laid the motion to repeal the tax upon the table and the Court of Appeals affirmed the constitutionality of the Act. The principle of State aid was affirmed and each successive effort in succeeding Legislatures to repeal the tax only established the principle more securely.

The University has grown from small beginnings to its present handsome proportions, with more than a dozen courses of study, seventeen adequately equipped, 250 acres of bluegrass land and an income of $150,000 per annum. Its alumni are recognized among the best educated men and women in the land and all are in demand wherever honest and efficient service is required. This success has been beyond my fondest expectations and I have the satisfaction now of giving up the reins of administration of an institution young, vigorous, with prestige, reputation and dignity, into hands which I trust will do more, govern better and serve it even more faithfully than I have been able to do.

You have adverted to the race and the nation whence we sprang. We are, in the language of Paul of Tarsus, "citizens of no mean city, heirs of no common lineage." Dear old Scotland, the land of our birth, with its lowland plains and its highland hills, its mountains and its lochs, its thousand isles, its straths and its glens, was in days gone by an arid nurse, but the mother of a breed of leonine men and strong, gentle women. Its poverty and its religion were both of a kind to bring out all that is noblest and best in a heroic stock cast in a heroic mold. Its admirable system of education, with its parochial schools and grammar schools and universities, afforded the necessary development and culture. The hardy peasant, leaving his cot among

Company in Cincinnati for employment, saying that he had been transfeered from Cincinnati to Chicago, in order that he might take a course at the Northwestern University to prepare him for service to the company which he could not discharge unless well acquainted with the principles of commercial law, and requesting me to furnish him with an authentic statement that he had completed the course in the Acedemy in the State University and had taken in addition to that, three years in the University classes. What is true of the Adams Express Company is true of all the larger commercial interests in the country. The wholesale importer of the present day, doing business upon a large scale, with foreign houses, requires an expert in international and commercial law, in order to safe-guard the legal interests of the firm. These instances, and they might be multiplied indefinitely, indicate clearly that only men and women of superior intellect and superior education can hope to find employment in industrial, manufacturing and commercial enterprise, and this latter kind of education it is the function of the college and the University to provide.

The State University, in common with all the institutions constituting the Association of State Universities of America, places its standard of admission at fifteen units. Applicants for matriculation, in order to secure an all-round class standing upon admission, must bring the fifteen units with them. The common schools are unable to provide this criterion. The intermediate or high schools, forming the connecting link between the common schools and the University, must furnish the fifteen units which constitute the conditions for admission. For those who have not had the advantage of a high school education but come as appointees representative of their respective counties, as provided for under the law, an academy in connection with the University is established, and they are required to pass through the intermediate grade of training in the Academy, which stands in the same relation to the University that the high schools of the Commonwealth do. We much prefer, however, to obtain a properly prepared supply of matriculates each year from the high schools, rather than to have them to pass through the three or four years course in the Academy. This standard of admission we must maintain or be dropped from the list of membership in the Association of State Universities. The State University is therefore interested in maintaining a high standard of instruction in the high schools, such a course of instruction as will supply fully and readily the fifteen units required. A young man or woman who applies for matriculation burdened with conditions which must be worked off in the Academy, begins at a manifest disadvantage. While making an honest effort to keep up his work in the College classes, he is hampered by inadequate preparation and an additional tax is laid upon his time, which must of necessity impair his mental energies. The University which admits students inadequately prepared and burdened by conditions cannot look for the best results from material of this sort.

It is therefore the function of the University to endeavor to lift up to a higher level from year to year the high schools, and it is the function of the high schools to endeavor to lift up from year to year the common schools to a higher level. The whole system must move pari passu. So true it is that influences productive of the best results in education, whether elementary or high school or collegiate, must come from above. The momentum does not come from below.

A few words in concluding this branch of my subject, may be said in reference to the proper function of University education, as contradistinguished from collegiate education. Collegiate, under-graduate education deals with the body of accepted knowledge and communicates it to the pupil. Chemistry, so far as known, biology, history, geology, physics, botany, and kindred subjects are taught and illustrated in the class-room, but little effort is made to do original work. The laboratories, herbariums, museums and libraries are made use of to communicate and to fix in the intellect and memory of the student existing bodies of knowledge already classified and reduced to system. The function of the University, on the other hand, is to do advanced and original work, to provide the necessary facilities and appliances which make discovery possible, to push back the boundary lines which separate the known from the unknown, and by interrogating nature, through observation and experiment, to wrest one secret after another from her domain and add it to the pre-existing body of knowledge. Thus the chemist proceeds, by the aid of what Professor Tyndal calls the scien-

tific imagination, to accumulate by observation and experiment, material to verify his forecast, and thus the domain of chemical science is continuously enlarged by conquests made from nature. The scientific forecast of today becomes the extablished principle of tomorrow. An thus, the physicist, through patient observation and experiment, carried on from year to year, constantly enlarges the domain of his science. And thus mathematics, bringing to the aid of Chemistry and of physics the mathematical formulae which facilitate and make possible computations ranging from the infinitely great to the infinitely small, provides the leverage which makes discovery possible. The physician finds today that his science of physiology and his hygiene rest upon the antecedent and indispensable sciences of physics and chemistry and bacteriology. The discoveries made for the amelioration and elimination of diseases which as the Pasteur Institute in France and the Rockefeller Institute in America, would be impossible without the aid of physics, and chemistry. Biology, from the minute animalculi whose diameter is the ten millionth part of an inch, to the most highly organized and developed of animal organism, would be impossible without the indispensable fundamental conditions supplied by chemical and physical science.

All the State Universities provide instruction in undergraduate courses leading to the Bachelor's degree. This work is, properly speaking, college work and not university work. All State Universities provide post-graduate courses of study leading to the master's degree. All State Universities, some with greater and some with less facilities and success, provide means for original research and investigation. This letter is, properly speaking, University work. This is the work which adds to the body of previously existing knowledge and in its practical application adds to the realized wealth of mankind. Years will elapse before the University can emancipate itself from graduate and undergraduate courses and devote itself exclusively to investigation, to research and to discovery. But there are those living who will see graduate and post graduate work leading to degrees eliminated from State Universities altogether and relegated to affiliated colleges which shall previde the preliminary and preperatory instruction for the University.

tained whole and equal to the needs of the average citizen who aspires to conduct an ordinary business with intelligence and success. Or it may be viewed as preparatory to collegiate and university instruction for those whose aim is to attain a more advanced education, equal in compass and in degree to that required by the profeesions, by the more advanced avocations of life and by those whose destiny it is to guide and to carry forward industrial processes upon a large scale. There never was a time in the history of the Country and of mankind when educated men and women were in such demand. The medical colleges all over the country have been raising their standards of admission. The schools of dentistry and of pharmacy have been following in their wake. The best schools of theology have long required a collegiate education and a bachelor's degree as a condition precedent for entering upon the work of the theological seminary, and those theological schools whose requirements for admission were formerely not so high are rapidly advancing themselves to the higher plane occupied by their more advanced contemporaries. The best schools of law in America are now requiring the bachelor's degree for admission to their law courses. Others are requiring a high school course covering four years, with one or two or three years of collegiate work. The time is not far distant, I trust, when every law school in the country with any claims to respectability will put itself upon the level of the most advanced law institutions of today and require the bachelor's degree as an indispensable condition for entering upon the study of jurisprudence.

In all the great industrial enterprises of the country, advanced training in Chemistry, in Physics and in Mathematics is required as a condition for remunerative employment. Many of them indeed, along the line in which large attainments are necessary for advanced work, as in Mechanical, Electrical, Civil, Mining and other branches of Engineering, take none into their service who have not taken a degree, and the Institutions which are doing the best work and are turning out men best equipped theoretically and practically, most readily find employment for their engineering alumni.

Only the other day I received a letter from a young man whom I commended to the Adams Express

University life concerns itself with advanced work of this kind. Its aim is to make discoveries in every department of human science, intellectual, physical or moral, and it is the function of the University to furnish the materail appliances by which investigation and research may be made possible and fruitful.

Before closing I may be permitted to say a few words in regard to one indispensable condition for the improvement of the common school system, namely, the supply of good teachers, and this condition, I believe, has not been adverted to heretofore in any large meeting of the teachers of Kentucky. Some of you may be aware that Mr. Carnegie has given fifteen million dollars to a body of trustees appointed by himself, the income from which is to be expended in providing retiring allowances for superannuated teacher. Institutions which come up to the standard of excellence required by the Carnegie Foundation for the Advancement of Teaching are placed upon the accredited list, and when their professors have reached a certain age limit and term of service, they are placed upon this foundation and receive a retiring allowance proportionate to the length of service and the salary heretofore received. The object of this is to provide a comfortable subsistence for the old age of those whose salaries have been so small that they have been unable to lay up a fund for their maintenance when they shall have become incapable of service. A poverty stricken old age is the specter that haunts the clergyman and the teacher. No more stupendous benefaction has ever been made by any philanthropist who loves his kind.

Now I want legislation in Kentucky that will make a like provision for the teachers of the Commonwealth. Under existing conditions, comparatively few devote themselves to teaching in the common schools as a profession, because they know that emoluments are so small that little or no margin can be laid up which, accumulating through a series of years, would provide a decent and respectable subsistence for old age. Hence a large number make teaching merely a stepping-stone to law, to medicine, to theology, and to other avocation that promises larger remuneration for their services than the common school teacher can hope to obtain. Now let the General Assembly of the Commonwealth provide by liberal

legislation adequate compensation for the common school teacher, derived partly from the state tax and partly from local taxation. Let the minimum be established of hot less than $750 per year. This compensation would attract at the outset a very considerable amount of talent, both in numbers and in degree. And if the same principle were applied to the high schools, providing a minimum salary of not less than $2,000 for the principal and a thousand dollars for competent assistants, those in the lower grades through the attractions of additional prestige and additional compensation. The common school teacher would aspire to a place in the high school and the high school teacher would aspire to a place in the College or University. If, now, when an age limit, say sixty years, was reached, with thrity years of active service as a teacher, either in the common or high school, the teacher could retire with an allowance, say, of two-thirds the average compensation earned during the five years preceding, the specter of a poverty-stricken old age would be removed and men and women in increasing numbers would gladly enter upon this professional career, than which there is no nobler or more exalted among men.

I am not aware that any state in the Union has taken steps in this direction through its Legislature, but I believe that the precedent set by Mr. Carnegie in providing retiring allowances for teachers in colleges and universities could be carried out in the common school and in the high school with special advantage to the teacher and with advantage to the Commonwealth which should adopt the principle of retiring allowances. The alleged backwardness of Kentucky in general education has been sneered at by her neighbors. Now that a general interest in education has been awakened in our borders, such as was never felt before, what hinders this Commonwealth to step boldly to the front and make provision through legislative enactment for retiring allowances for men and women who have devoted their lives to education in the common schools and in the high schools of the Commonwealth. I am of the opinion that no single step could be taken which would give more encouragement and put more life into the movement than this, and the drain upon the State Treasury would for years to come be comparatively small, but the establishment of the principle would lift a beacon light which would

guide and cheer and encourage many a weary soul. A few thousnad dollars at the outset would suffice to meet the conditions which I have indicated. In the course of ten years or so, the amount of money required would be much larger, but meanwhile the wealth of the Commonwealth is developing and its revenues are increasing from year to year. Twenty or thirty years hence, when the principle established would come into full operation, the amount of money needed for retiring pensions might amount to a million of dollars, but what of that?--when measured against the creation of a body of professional teachers numbering thousands, eager, intelligent, awake, alert, encouraged and happy, by the conviction that they were doingtheir duty to-day and that their deserts would be recognized tomorrow.

For this legislation there is ample precedent. Officers of the Army and Navy of the United States and Great Britain, commissioned and not commissioned, receive liberal pensions from their respective Governments. Many grades in the civil service of both countries receive retiring allowances. The teachers of Kentucky constitute a great army voluntarily enlisted to do battle with ignorance and vice. When superannuated and worn out with anxiety and privation and tiol, the State owes them a comfortable subsistence in their declining years.

The warm blood of an invigorated life is now throbbing in her veins. From the Big Sandy to the Mississippi, from the Ohio to the kindred Commonwealth of Tennessee, there is vitality, activity and gathering momentum. The State University, the associated colleges, the high schools and the common schools are all factors in the mighty transformation which has begun. The State University is the youngest of American Universities, but it is already in the van, moving abreast with the oldest and the best and leaving the impress of its high character upon all with whom it comes into contact. Build your fabric well and strong, upon foundations broad and deep, with material durable and well compacted, and you will raise a structure durable as the everlasting hills, for the glory of the Commonwealth and an eternal benediction for her daughters and her sons.

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and block the machinery of government and overthrow existing ministries.

Sometimes this difficulty is complicated still more by the personal intervention of the excutive, whether King Emperor or President, embarrassing deliberations and coercing legislation. The trouble with them is that there is no antecedent body of local and national tradition, individual or corporate, out of which constitutionalism could be evolved. They are fighting with armor which, like David in Saul's coat of mail, they have not proved.

I come back, then, to my allegation that constitutionalism, parliamentary government, the outgrowth of the political and social ideas of the race, is in its highest development, in its comparative perfection, the heritage and exclusive possession of this English-speaking race, on this and on the other side of the Atlantic. And what a glorious possession! Many prophets and righteous men have desired to see things which you see, and have not seen them; and to hear the things which you hear, and have not heard them. Happy race! the future of this planet, the future of mankind is yours.

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vent into the world. It has grown; it was not made. First the blade, then the ear, then the full corn in the ear.

But though unwritten and undefined, it is the prolific parent of written constitutions throughout the world. The greatest of these, the American constitution, of which you shall hear more anon, also has its roots in Magna Charta, in Habeas Corpus and the Bill of Rights. The powers of the Executive, the legislative authority of Congress, the functions of the judiciary, trial by jury, the control of the public purse through representatives freely chosen, the safeguards of human freedom--all are evolved out of the fundamental principles of the British constitution. The charters of the original colonies were based on the British constitution, the written constitutions which succeeded and supplanted them rest on the same foundation.

Constitutional government in its comparative perfection is the heritage of the English-speaking stock, and has made of this stock the dominant factor in the civilization of the world. Great Britain, with her 12,000,000 of square miles and population of 400,000,000, in her splendid isolation is the dominant factor in old world politics, caring for no alliances save with her own kith and kin. But it is reserved for this young giant of the West, mighty in the present, still mightier in the future, with the opportunities for illimitable expansion, boundless in wealth and boundless in power, whose prospective influence none can measure and whose prospective glory none can forecast, to become the greatest of English-speaking peoples, the future head of the Englidh-speaking race. What a glorious heritage from our ancestors!

And yet while we contemplate the present and try to penetrate the future, "it is well that we should look back to the source whence comes all that we boast of as our possession, all that the mighty mother and her mighty daughter have inherited from the past. Let us praise the famous men and our fathers that begat us. Let us look to the rock whence we were hewn, and the hole of the pit whence we were digged. Freedom, the old poet says, is a noble thing. It is also an ancient thing, and those who love it now in its more modern garb need never shrink from tracing back its earlier forms to the first days when history

has aught to tell us of the oldest life of our fathers." Surely the student of constitutional history cannot fail to see that this is no factitious development, no haphazard growth, but that there has been in it a divinity shaping its end and leading it to its destny, that in the words of the old Persian poet,

"Not in vain the nation-strivings,
Nor by chance the current flows.
Error mazed, but truth directed,
To their onward goal they go."

AN EXCLUSIVE POSSESSION.

Not only is constitutional government the heritage of the Englsih-speaking people, but in its highest, development it is their exclusive possession. It is their birthright. It has grown up with them from the earliest records of the race. It is cognate with them, coeval with them and with their ancestors for a hundred generations. There has been no break in its growth and development, no break in its continuity. Abnormal developments here and there, not of permanent value, have not survived, but have perished. In its fulness, in its integrity, in its comparative perfection it lives today, vigorous, still growing, still supplying new adaptations to new emergencies. This is the exclusive heritage of England and her colonies, and of America with her sisterhood of free and independent Commonwealths.

But it may be said other nations than we, France, Spain, not to mention the lesser kingdoms and the Spanish-American Republics, also possess constitutional government. True, but what is their constitution? I believe it an established cannon that no imitative school of painting, or sculpture, or poetry or literature of any kind attains, or can attain, the highest excellence.. The best that can be said of its products is that it is a clever imitation. An exotic never flourishes under an alian sky unless artificial conditions, more or less precarious, are supplied. Now constitutionalism is not native to the soil of any of those nations possessing so-called constitutions. It is at best an exotic. After the lapse of ages it may become naturalized and flourish, but it is not at best a foreign element domiciled, but neither naturalized nor domesticated. It is not to the manor born.

France, which at the outbreak of her revolution was without a constitution, made one. Within a century it has made and unmade constitutions with feverish rapidity, adopting a new and setting aside an old as caprice and levity may dictate. How long the present one will survive nobody knows.

What is true of France is true in greater or less degree of all the other countries named. At the conclusion of the great Napoleonic contest, by the defeat of Bonaparte at Waterloo, the continental powers found that they could no longer govern on the old lines, that the ideas of the revolution had to an appreciable extent leavened the mass of continental peoples, and that some degree of freedom must be accorded them. Exponents of these ideas were clamorous for constitutions, and most of the great powers sooner or later were obliged to yield to their demands. So the era of constitution making began. They thought that they might follow the example of America. But they forgot that America had inherited the principles of British freedom for twenty centuries; that they were steeped and saturated with the principles of constitutionalism, and that the written constitution of America was only an articulate expression in a well-defined form of the constitutionalism in which they were born and grew up--a special adaptation of old principles to new conditions.

But continental powers had neither the traditions nor unwritten law of Englishmen to fall back on. Their constitutions were like so many suits of clothes made out of new cloth and made adaptible to the wearer as best they might, to be thrown aside when they had served a temporary purpose. They were not the outgrowth and crystalization of native ideas. They were foreign ideas assorted into new adjustments, and as might be expected, their constitutions have failed to meet the purpose intended.

Indeed, they have served to promote the growth of factions, rather than patriotism. Instead of two great political parties with definite ideas and objects, as in America and England, continental Parliaments are split into numberless groups, each warring against the others, political Ishmaelites, whose hand is against all other groups in the chamber, and whose sole conception of parliamentary government and min isterial responsibility is by temporary alliance with other hostile groups to embarrass and harrass

and the most homely, but not the least important, of its powers fully acknowledged. No tax or gift could the King of England claim at the hand of Englishmen save such as the Lords and Commons of England gave him of their own free will."

The germs of King, Lords and Commons had been brought from their old home 800 years before, but from this time forward King, Lords and Commons actually existed with nearly the same powers which they now have. King, Lords and Commons constituted Parliament then and were, within the realm, omnipotent. King, Lords and Commons constitute Parliament still, and are still, within the realm, omnipotent. The power of the Commons has grown until now it is the predominent constituent. But the Parliament of old is Parliament still. The King no longer takes the initiative in legislation. He reigns, but does not rule, and yet in theory all the prerogatives of sovereighnty still attach to him, and all acts of Parliament still run in the name of the King, Lords and Commons.

WORTH ALL THE REST.

The old Earl of Chatham, speaking of Magna Charta, said that he would not give that scrap of barbarous Latin for all the classics of antiquity. The original, with the King's seal, still exists in the British Museum. Well may Englishmen venerate this priceless monument of their freedom. Had Magna Charta never been, an English statesman of the last century could not have said, "Every man's house is his castle. It may be only a straw-thached shed. The winds of heaven may drench it, but the King of England cannot enter it."

From the drift of this discussion it will be apparent that the English have no written constitution. The immemorial traditions and customs extending back over 2,000 years formed the groundwork of the charter of the Saxon Kings, of the Norman and Angevin Kings, and of the early Plantagenets. All English legislation relating to the rights of property and the liberty of the subject are based on these, and these collectively form the British constitution. It is not a document, set in hard and fast lines, absolute and complete and inelastic, but its scope and purport and spirit are as well understood by British statesman as if it were. It cannot be called the work of any day, or year or period. No date can be fixed for its ad-

of Edward in summoning the Knights and Burgesses was not for legislation, but for voting supplies. Law making was still the exclusive prerogative of the prelates, earls and barons. But the power of the purse soon brought with it larger privileges. As it was within their competency to refuse supplies, these were often granted only on condition that grievances should be redressed. Gradually, the assent of the Knights and Burgesses, now collectively known as the Commons, became necessary for the enactment of laws. This was for a time accomplished indirectly through petition, but during the reign of Edward III the Commons gained ground, and before its close the three essential principles of concurrent authority were established, viz.: "The control of the public purse by the Commons, the concurrence of the two houses in all matters relating to the public weal, and the right to enquire into all abuses and to impeach public officials." In the times of Edward II, Edward III, Richard II and Henry IV the authority and influence of the Commons varied. Sometimes it seemed to go back somewhat, and again to recover all that had been lost. But when one period is compared with another it is found that substantial progress had been made. During the Wars of the Roses court was paid to Parliament by the heads of the contending factions. And each of the leaders in turn sought to justify his assumption of authority by parliamentary sanction. In the reign of Henry VI. the commons at last obtained the power of legislative initiative by bills rather than by petition and immunity for responsibility for anything said or done in the chamber during parliamentary proceedings.

IN THE TIME OF EDWARD.

The idea of constitutional government in the time of Edward I. and his immediate successors, and summed up in the legal meaning of the word, parliament, implies four principles which I wish you carefully to note.

"First--The existence of a central assembly, a 'commune concilium regni,' the great assembly of the realm.

"Second--The representation in that assembly of all classes of people, earls, barons, knights of the shire and burgesses of boroughs regularly summoned.

"Third--The reality of the representation of the whole people, secured either by its presence in the council or by the free election of the people who are to represent it or any portion of it.

"Fourth--The assembly so summoned and elected must possess definite powers of taxation, legislation, and general political deliberation."

It may be instructive to note the changes in phraseology used in the writs of summons to Parliament.

In the reign of John the Knights of the Shire are summoned simply "ad loquendum," i.e., for speaking.

In those of Simon de Montfort, "ad tractandum, consulendum et consentiendum," i. e., to handle, consult and consent.

In the writs of Edward I, 1283, the representatives of the towns are summoned "ad audiendum et faciendum," i. e., for hearing and doing, listening to the King's pecuniary necessities and voting supplies.

In 1224 the summons runs as follows, "ad consulendum, pro se et communitate illa iis quae comites barons er proceres ordinaverint,"i. e., for consulting and assenting, on behalf of themselves and their respective communities, to those things which the earls, barons and nobles aforesaid have ordained.

The following year there is still a further advance. The writ now runs, "ad faciendum," i. e., for doing. Under Edward II the writ is "ad consulendum et faciendum," i. e., for consulting and doing.

Here is a manifest progression, but the same idea of advance is apparent from the style of the Acts of Parliament.

After the permanent incorporation of the Commons, the form is in 1318, "The King, by the assent of the prelates, earls and barons and the commonality of the realm." Under Edward II the share of the Commons is limited to petition and voting supplies.

Afterwards the expression is, By the assent of the prelates, earls and barons and at the request of the Commons." In the reign of Henry VI the expression occurs, "The King, by and with the authority of Parliament." In the reign of Henry VII the mention of petition is dropped and the regular form becomes, "The King, by the advice of the lords spiritual and temporal and Commons, in Parliament assembled, by the authority of the same." From this time on the concurrent power of the Commons is undisputed, possessing equal rights of initiative or forbidding legislation on all subjects whatsoever, and holding the purse strings of the nation.

OUR FOREFATHERS DEFIANT.

One or two incidents will illustrate the independent, not to say defiant, spirit of our forefathers. Shortly after the accession of Edward I commissioners were appointed to enquire into the titles of estates and the value of escheats and forfeitures. When Earl Warrene was required to show his title deed he produced a rusty sword, an heirloom inherited from his fathers. "See, my lords, here is my title deed; my ancesters came with William the Bastard and conquered this land with the sword, and with the sword will I defend it." Some years later, in order to carry on the war for the recovery of one of his hereditary possessions in France, he had seized the treasures of the clergy, who, after a violent struggle, were forced to submit. He had also incurred the displeasure of the nobility by levying forced aids upon them. Edward intended to attack France himself on the side of Flanders and to send an expedition to the southwest to attack her in Guienne. The latter force he intended to place under the command of Humphrey de Bohun, Earl of Hereford, the High Constable, and Roger Bigod, Earl of Norfolk, Earl Marshal of England.

They refused to go, alleging that their respective offices only required their attendance upon the King's person in the field. A violent altercation ensued. The King in the height of passion exclaimed, addressing himself to the Earl Marshal, "By God, Sir Earl, you will either go or hang." "By God, Sir King", replied the Earl, "I will neither go nor hang." The two immediately, with their retinues, left the King and returned to London, where a Parliament was called to which the recalcitrant earls were summoned. They went with their followers, but refused to enter the city till the gates were placed in their possession. They required that the Charter be confirmed, that they be pardoned their refusal to obey the King's orders, and that additional securities be provided against the arbitrary exactions of the sovereign.

Says Dr. Freeman: "Next to the name of Earl Simom we may honor the name of Edward and the names of the worthies who withstood him. To Roger Bigod of Norfolk and Humphrey de Bohun of Hereford we owe the crowning of the work. The Parliament of England was now wrought into the fulness of its perfect form

conditions, expressed in their respective charters, and all their citizens were denominated Burgesses. The privileges of self government and immunities from certain obligations resting upon rural communities varied. These boroughs grew apace in wealth and influence, from both of which considerations they had begun to attract the attention of the State.

John had no sooner signed Magna Charta than he sent a messenger to Rome with a copy, asking the Pope to annul it. This the Pope did on the ground that it had been extorted from his vassal and was therefore derogatory to the rights of the Holy See. Civil war was again rekindled. John resolved on a last desperate effort to throw off the yoke of the Barons, but his career was cut short by a sudden illness contracted while at the head of the army. His son, Henry, a weak prince and the dupe of unworthy favorites, succeeded him. He confirmed the great Charter under the most solemn sanction, but violated it again and again. Simon de Montfort, a name famous in the parliamentary annals of England, placed himself at the head of the aggrieved nobility and commonalty and defeated the King and his adherents in the battle of Lewes. The Earl had long known the importance of the growing civic element in the political society of his age. His first steps were taken in his effort to check the oppressions of Henry and his foreign favorites by the help of the Barons. But he soon discovered that he must seek a broader platform on which to stand. In the parliament which he summoned in 1265 there appeared for the first time not the Barons only, but knights of the shire and burgesses of the towns, side by side in the great council of the realm. A bold innovation indeed, but one destined to bear ample fruit in later years. The triumph of the field of Lewes was followed soon afterward by the overwhelming defeat of Evesham where Earl Simon fell a martyr to freedom. During the remainder of Henry's reign things went on in their old way, but soon after the accession of his son Edward First, the innovation made by Earl Simon was revived and sanctioned. Edward, finding that the introduction of the element added by Earl Simon greatly assisted him in the matter of supplies, of which he stood in constant need, permanently engrafted the country and borough representation upon parliament. It must not be forgotten, however, that the intention

law of the land. We will sell to no man, we will deny to no man, we will delay to no man, justice and right.

In all cases of aid, money for the public service, the prelates, earls and barons shall be summoned to the great Council, each by a special writ, and all other tenants-in-chief by a summons of the sheriff.

THE FREEDOM OF THE PEOPLE.

On this piece of parchment, 683 years ago were inscribed the liberties of England, signed by the king, the great dignitaries of the church and the representative barons. Herin is guaranteed the privileges of the church, the freedom of the citizen, the rights of property and the omnipotence of parliament. Herein is guaranteed the administration of justice, trial by jury, immunity from arbitrary arrest and from excessive punishment. Herein is guaranteed redress of all wrongs by whomsoever inflicted. Herein, in embryo, is found all that is valuable, all that is sacred in the unwritten constitution of all English speaking people throughout the world. Herein is found, says Hallam, Habeas Corpus. Herein is found the basis of the Petition of Right and the Bill of Rights. All of the legislation of England, unfolding and developing and safe guarding the rights of property, has its roots in Magna Charta. All the legislation of England, unfolding and defining and guaranteeing the liberty of her subjects, has its roots in the same venerable charter.

And here let it be observed that Magna Charta was not considered as conferring upon the people and guaranteeing to them any new privileges. It reafirmed and defined in more explicit terms the immunities and franchises set forth in the charter of Henry II., Henry I. and of William the Conqueror, and these rested upon and reaffirmed the immemorial privileges of England and recognized by Edward and Alfred and Offa and Ina, the immemorial heritages of the men who brought them into Britain from the shores of the Weser and the banks of the Saale. The seals of the king, the prelates and the barons were attached, and Magna Charta became the law of the land. The stout Englishmen who extorted it, the good swords which maintained it,
Alas!

Their bones are dust,
Their good swords rust, but
Their souls are with the saints. we
trust.

Their work remains a monument more durable than brass, loftier than the regal structure of the pyramids. Bacon and Newton and Nelson and Wellington, in the old world; Franklin and Washington and Lincoln in the new world, have been possible through Magna Charta. Its influence is today paramount in five continents. On the Thames, the Mississippi and the St. Lawrence its supremacy is unquestioned. It has inspired a sense of manhood in the yeomanry of England, of dignity in the citizens of the Great Republic and of courage and self-reliance in the founders of British rule in far-off Hindostan. It has gone forth conquering and to conquer. And the glory of its conquests and the prowess of its achievements, great as these have been, are but the prelude to greater things yet to be. The rights guaranteed to the barons of England by Magna Charta were not for themselves alone. And here I may be allowed to disgress a little, to consider the effects of Primogeniture and Entail upon the evolution of English institutions. The oldest sons only succeeded to the titles, estates and privileges of the fathers. The oldest son succeeded his father as duke, marquis, earl, viscout or baron. The younger sons had neither hereditary rank, title nor estate. These then, were relatively much more numerous than the titled nobility, and became the lesser but untitled aristocracy of the realm. They became employes of the crown in the military service, acquired wealth by accumlation or by marriage and settled down as country gentlemen maintaining a close connection with the stratum above them and admitting into their numbers the successful merchants or craftsmen who pushed upward from the ranks below. Thus was formed the substantial middle classes of England. And what the barons wrung from King John the middle classes constrained the barons to concede to them. Thus the middle classes recruited both from above and below, became the conservators of the liberties of England.

On the continent neither Primogeniture nor Entail obtained. The result was a numerous nobility with small estates on the one hand and a peasantry, a proletariat on the other, with no intermediate middle class to form a connecting link between the extremes.

Not a life was lost in the English revolution of 1688 when James was deposed by Parliament and William of Orange elected in his stead. Why? because the distinction of classes, merged by imperceptible graduations one into another, the great middle class recruited from the ranks of the nobility and from the ranks of the lower strata, made a collision of class and rank impossible.

In France at the beginning of the French revolution, there was no middle class. There were nobles, proud, imperious, disdainful, so numerous that their small estates, cultivated by a starving peasantry were rack-rented to provide a substance for them. Law and custom alike forbade them to engage in trade or in any useful occupation except the Church and the army. On the other side a hungry, impoverished, ignorant proletariat, exasperated by ages of oppression and misrule. When the revolution came and the lower classes felt their power they exacted from their oppressors in a carnival of blood a fearful expiation for the political and social crimes of centuries.

ONE MORE IMPORTANT STAGE.

One more important stage in the development of constitutional government remains. Parliment had since the conquest admitted but little of what might be called the popular element into its composition. In theory every freeman was entitled to attend the great council; in practice only the barons and clergy were present. The early Norman kings in their frequent contests with the Barons found it expedient to court the favor of the smaller freeholders and feudal tenants in order to form a counterpois to the might and turbulence of the great tenants of the crown. They likewise encouraged the growth of the towns by granting them special privileges of trade and manufactures. Hitherto serfdom had obtained, most of the serf being attached to the soil and passing with the estates if they changed ownership. Many of the serfs who escaped from their masters took refuge in the towns, where if they remained unclaimed for a year, they became freemen. The towns depending upon the king for their chartered privileges, were generally found upon his side in his contests with the nobility. These towns were called boroughs, their citizenship was limited by certain

his kingdom upon the payment of 1,000 marks a year as the vassal of the holy see. Smarting under his humiliation, he crossed over into France to avenge himself upon Philip, by whom he was signally defeated at the battle of Bovines, and returned in disgrace to England. He had provoked the barons by his exactions, enraged the clergy by his invasions of their privileges, alienated the rising power of the towns by his impositions and incurred the contempt of all classes by his wanton profligacy. An unusual levy on the barons without the concent of his parliament roused a fierce spirit of opposition, and determined them to seek redress of grievances. They found in Stephen Langton an able and willing ally. In a meeting at St. Paul's he showed the barons a copy of the charter of Henry I., which he had found in a monastery. At a subsequent meeting the barons swore to obtain from the king a new charter confirming the ancient liberties of England.

MAGNA CHARTER.

Both sides prepared for war. London, always on the side of freedom, opened its gates to the insurgents. John consented to a conference near the field of Runnymede, and finding himself powerless to resist, at last signed Magna Charta, the great charter of English liberty and of the liberties of the English speaking race throughout the world.

Let us look for a moment at some of its provisions:

The liberty of the church is assured.

No tax shall be laid in our kingdom unless by the common council of the realm.

No one shall be compelled to do greater military service than the law requires.

Freemen shall not be subjected for offences to arbitrary fines, but every punishment shall be proportionate to the offence.

No one shall be compelled to labor on the public works except in conformity with the requirements of the ancient law.

No property shall be appropriated for public use unless paid for.

Just weights and measures shall be used.

No freeman shall be seized or imprisoned, or dispossessed, or outlawed, or exiled, or otherwise destroyed, nor will we pass upon him or send upon him unless by the legal judgment of his peers or by the at Hastings and claimed to reign in his stead. William did not assume to reign by right of conquest, but submitted his claims to an assembled body of freemen, by whom he was acclaimed rightful king instead of Harold. He retained as far as possible the old organization, swearing to maintain and execute the laws of his predecessors. But the necessity of providing lands out of the public domain for his numerous followers and the changes consequent upon the frequent rebellions and insurrections with which he had to cope, materially modified his attitude to his new subjects. Offices hitherto filled by Englishmen were now given to Normans, and the feudal baronage, from the highest to the lowest, were all compelled to swear allegiance, not to an intermediate overlord, but to the king. No great fiefs were created as on the continent, and the lands allotted to individuals were scattered over the kingdom in such a way as to make united organization under a disaffected vassal difficult if not impossible. The more important vassals of the crown, with the bishops and abbots, now composed the great council which took the place of the Witan under the former kings. But though a modification of the old, he is king of the nation as were his predecessors, his council is the Witenagemot of the nation and the laws by which he rules are the laws which his people have claimed from him as their own, and independently of the feudal machinery introduced by him, the people are so bound to him by oath, and he to them by his coronation oath and charter of liberties.

BEGINNING OF JUDICIAL SYSTEM.

William, though a man of great executive ability, soon found that, alone, he was unequal to the task of government in all its manifold relations. With the assistance of his council he made laws, supervised the collection and expenditure of revenue, but to attend to all the other functions of government was beyond the capacity of any one man. He, therefore, appointed a minister who would stand to him in the whole kingdom in the same relation in which the sheriff did in each shire. This person, called the Justiciar, was the king's deputy in all matters and the supreme administrator in law and finances. This Justiciar had a staff of assistants, the chief of whom bore the title of Chancellor. This staff, for-

med from the chief vassals of the crown, consisted of those most learned in the law and most efficient in its administration. The body so selected was called the Curia Regis. When it sat to consider questions of finance it was called the Court of Exchequer. Its members, in their collective capacity, were called justices, their head being Chief Justice. This was the germ of the entire judicial system. Out of this were developed in time, besides the Court of Exchequer, the Court of King's Bench and of Common Pleas. When any of these courts rendered deliverances unsatisfactory to either of the litigants, an appeal was made to the king in council. This was the original of the judicial functions of the Lord Chancellor, of the judicial body of the Privy Council and of the Appellate jurisdiction of the House of Lords.

THE JURY SYSTEM.

Another phase in the administration of justice is the jury system, which grew out of conflicting claims to estates. The person whose title was impugned might challenge the adverse claimant to mortal combat, or he might submit the cause in controversy to twelve men, called recognitors, who were appointed by four knights of the Shire selected by the sheriff acting under a royal writ. By the assize of Clarendon a like principle is applied to criminal jurisdiction. Twelve men of each hundred, with four lawful men from each township, were sworn to present criminals of their district in each county court. From this arrangement the Grand Jury was evolved. A special application of the jury system under Henry II., grandson of the conqueror, laid the foundation of taxation and representation. Disputes had arisen as to the taxable value of freeholds and chattels. Henry directed the liability of each man to be estimated by a sworn body of knights or lawful men of the venue. A writ issued by John in the 15th year of his reign directed the sheriff to select four discreet men from each shire "for deliberation with us," so goes the writ, "concerning the affairs of our kingdom." This was an extension of the usage introduced by Henry II. and in 1524 under Henry III. two knights from each shire were summoned to parliament, and upon the report made by these knights the amount of the tax was determined.

Arbitrary and unscrupulous kings like John, and

weak ones like Henry III., did not hesitate ofentimes to ignore the unwritten law, which formed the basis and ground work of legislation by the great Council or Parliament of the realm. Exactions were levied upon the lesser barons with no means of redress.

Fundamental usages and recent charters were alike ignored. The money derived from the commutation of feudal services was often applied by unscrupulous monarchs to procure the means of oppressing their subjects. When these oppressions and exactions passed beyond the bounds of endurance, all classes made common cause to bring the arbitrary king to terms. In this way it happened ofentimes that under the worst kings the greatest advances were made in strengthening and consolidating the freedom of the nation.

During the reign of John and his son Henry these irregularities became so odious that all classes were ready to rise in vindication of their ancient liberties. The revenues of the crown were lavished and wasted upon the throng of foreign favorites, who flocked to the royal courts, or consumed in enterprises useless and fruitless, interprises bringing neither reputation or profit to king or people.

An arbitrary invasion by John of the privileges of the church afforded an opportunity of which his outraged subjects were not slow to take advantage.

PREPARED FOR WAR

On the death of the Archbishop of Cantebury in 1205, the junior monks of Christ Church met clandestinely and elected Reginald, their sub-prior, his successor. John, displeased with their temerity, required the chapter to elect John de Grey Bishop of Norwich. The Pope refused to ratify either choice and compelled the monks, under pain of excommunication, to choose Stephen Langton, a name ever memorable in the annals of English freedom. John vented his rage upon the monks of Christ Church for consenting to Langton's appointment, expelled them from the convent and took possession fo their revenues, whereupon Pope Innocent III. placed the kingdom under an interdict. John retaliated by seizing the property of the clergy who obeyed the interdict. Innocent replied by issuing a bill of excommunication, absolved his subjects from their allegiance and called upon Philip of France to carry out the sentence of deposition. John made his submission and agreed to hold

From the seventh to the eleventh century the political organization of the Angles and Saxons was, according to Bishop Stubbs, about as follows:

The township consisting of a cluster of families is the unit united by the responsibility of kinship under the authority of an executive, judicial and fiscal officer called the reeve, who, with four companions, represents the township in the hundred or folkmoot. A cluster of townships forms the hundred, its presiding officer the hundred man, with duties somewhat analagous to those of the reeve. He is sometimes elected, sometimes appointed. With a body of assistants, he represents the hundred in the Shiremoot, a body of both legislative and judicial power. An aggregation of hundreds makes the shire, whose officers, alderman, sheriff and bishop do its executive, judicial and legislative work. Lastly, the union of shires forms the kingdom, whose council is Witenagamot. This body consists of eorldermen, bishops and the kings thanes. The Witan has the right of electing and deposing kings, and in conjunction with the king, of nominating eorldermen and bishops, imposing taxes, voting supplies, enforcing decrees, making laws and sitting as a high court of justice. The body of the common law transmitted orally forms the basis of administration. The king is the head of the race, its chosen representative, its leader in time of war, its guardian in time of peace; president of its assembly and responsible to the people. He is limited in the exercise of his authority by a council of free advisers, is bound by oath to govern well, and his people are reciprocally bound by oath to loyalty and obedience.

Many of the Saxon kings had added materially to the body of the laws. Ina, Offa, Alfred and Edward were among those who thus became famous. But their laws, when reduced to writing, did not profess to give their people anything new, but to put into permanent shape and give official form and sanction to the immemorial customs which had been the heritage of the people for centuries, to apply old and universally received principles to new exigencies as they arose. It was no haphazard series of decrees, rescripts and proclamations, arrogating the authority of law, but each new piece of legislation was evolved out of the old customs and unwritten law, a growth, a development, but not a new creation. This was the condition of things when William of Normandy defeated Harold

The next migatory wave which left the original home some centuries after the migration of the Sanscrit speaking people, was the Keltic, subdividing as it swept westward into two great branches, the Gael and the Cymry. These in time occupied all Central and Western Europe, dispossessing and up-rooting the aboriginal inhabitants whom they found possessed of the soil, less advanced than themselves and less capable of offering an effectual resistance than they. The Kelts also developed a considerable degree of civilization, but their literature, if the scanty fragments which have survived can be so called, was meagre and unimportant. Their religion and worship retained traces of an original affinity with those of the Hindoo and Iranian, but neither in civilization nor religion did they attain the high level of their kindred in the South and Southwest of Asia.

THE IRREPRESSIBLE TEUTONS.

The next great migratory wave, and that which for the present concerns us most, was the Teutonic, which left its original home much later, moving westward, driving the Kelts before them or exterminating or subduing or incorporating them, as the Kelts had done the original occupants whom they found in their pathway. Over a century before Christ, in conjunction with a body of Kelts called Cimbri, whom they took into temporary partnership with them, they appeared on the confines of the Roman Republic, cut to pieces two or three consular armies and struck Rome with terror and alarm such as had not been felt since Hannibal overwhelmed the Roman legions on the fatal field of Cannae. More than a century later the descendants of these rude warriors, under Arminius, annihalated the flower of the Roman armies in the Teutoberg forest and wrung from the greatest of the Emperors the passionate lament, "Varus, give me back my legions." A century later, Tacitus, the most philosophic and most discriminating of all ancient historians except Thucydides, thus describes our race--for from these loins are we sprung--inasmuch as our immediate ancestors, the Angles and Saxons are a branch of the great Teutonic race:

"They choose their kings on account of their nobility, their leaders on account of their valor, nor have their kings an unbounded or arbitrary power, and their leaders rule by their example, rather than

by the right of command. If they are ready, if they are prominent, if they are forward in leading the van, they hold the first place of honor. On smaller matters the chiefs debate, on greater matters all men, but so that those things whose final decision rests with the whole people are first handled by the chiefs. The multitude sits around in such order as it thinks good. Silence is proclaimed by the priests, who have also the right of enforcing it. Presently the King, or chief, according to the age of each, according to his birth, according to his glory in war or in eloquence, is listened to, speaking rather by the influence of persuasion than than by the power of commanding. If their opinions give offense, they are thrust aside with a shout, If they are approved, the warriors clash their spears. It is held to be the most honorable kind of applause to use their weapons to signify approval. It is lawful, also, in the assembly to bring matters for trial and to bring charges of capital crimes. In the same assembly chiefs are chosen to administer justice throughout the district and villages. Each chief in doing so has a hundred companions assigned to him as at once his counsellors and his authority; moreover, they do no matter of business, public or private, except in arms."

GERM OF ANGLO INSTITUTIONS.

"Here we have a picture of a free commonwealth of warriors, in which each freeman has his place, where the vote of the general assembly is final; where hereditary descent and elective office co-exist and are equally esteemed. Here is implied the existence of inferior local assemblies, local magistrates. In this picture we have the germs of the Anglo-Saxon institutions which grew up later; but which existed in embryo among Angles and Saxons ere yet they have left their homes along the banks of the Elbe and the Weser to try their fortunes in Britain beyond the seas. Here we see the groundwork of parliament composed of Kings, Lords and Commons, when all sat together on the open plain, instead of within the four walls of state house or abbey. Here we see the beginning of executive, legislative and judicial functions. all in accordance with immemorial custom, unwritten law transmitted from father to son, from generation to generation; embodying all the authority and sanctity of written law, because grown up with their growth and become an integral part of their social and political existence." This immemorial constitution was the constitution of our forefathers before their migration began, was their constitution in the forests and among the defiles of Germany, was their constitution on the shores of the North sea and was their constitution when they crossed the German ocean and settled within the four shores of Britain, and is still their constitution in this newer Britain, in this mightier England on the Western Hemisphere. The acorn is not the oak, but it is the germ without which the oak would not be; the child is not the man but in it are contained all the potential energies, all the mighty intellectual and moral forces which in a Paul, a Newton, a Wellington and a Washington make history and transform and uplift mankind.

In the Canton of Uri, one of the original Cantons of the Switzerland assemblies such as that described by Tacitus are held to this day in May of each year, convened under almost identical conditions and for identical purposes, the only example extant of a pure democracy, among whom the principle of representation has not yet been introduced, where each freeman appears under arms in person and participates in the functions of government--legislative, executive and judicial.

Transplanted to the shores of Britain, long after the Roman legions had abandoned it, the Angles and Saxons were free to work out their own destiny uninfluenced by the traditions of Rome. Neither the language nor the literature nor the jurisprudence of the conquerors of the world affected our Teutonic forefarthers in their policy. It remains essentially Teutonic to this day.

THE FAMILY

In their civil and political development the same order is observed throughout all the Aryan races. The elementary group is the family, the aggregation of families forms the gens or house, the aggregation of gentes forms the tribe, the aggregation of tribes forms the commonwealth or nation. Our Teutonic forefathers believed that they all had a common descent, that tribes and houses and families all had a common lineage from hero demi-god or god, and hence that all were akin, that all had common rights in a common heritage.

The king or chief, the Eorldorman or Reeve or Hundred Man were all only primus inner pares, first among their equals.

ORIGIN AND DEVELOPMENT
of
CONSTITUTIONAL GOVERNMENT
Delivered Before Y.M.C.A.

I am aware that the subject allotted to me in opening this series of lectures is from its nature dry and uninteresting. Facts and dates, oftentimes disconnected and apparently unrelated, are not readily wrought into a fabric imposing and symmetrical. I console myself, however, with the thought that what I shall say may form a suitable introduction to the more interesting subjects of discussion which are to follow.

Many ages preceding the advent of our era, there lived a people in the intervening stretch of country between the Caspian sea and the Himalayas, known to modern students of prehistoric ethnology as the Aryan race. This people, at a very early period, passed out of the primitive stage. They were no longer savages gathering a scanty subsistence from the spontaneous gifts of nature. Before the migratory movements made necessary by the increasing population had begun they had passed into the pastoral stage, and some of them into the agricultural. They tended their flocks, cultivated to some extent the soil, had made some attainments in the primitive occupations which supply comforts and multiply the means of subsistence, and had made some progress in social organization. It is from the latter point of view that I propose to consider a branch of the great ethnic movement which began some centuries before the Christian era.

THE FIRST GREAT EXODUS.

The first great exodus from the Central Asiatic home of the Aryan stock took place not less than 2,000 before the birth of Christ. Those who compose the movement passed slowly through the passes of the Himalayas, occupied the region of the five rivers, drifting down the valley of the Ganges, uprooting, exterminating, subduing or absorbing the aboriginal races whom they found in their way. Within a few centuries they developed a civilization of a high order, a language the most perfect ever spoken or written, and left to their descendants a literature vast and varied, far surpassing in extent all the extant literature of pre-Christian times.

all possible lines of human activity.

The proposed university, if established on a scale commensurate with the wealth, the intelligence, the influence, the dignity and the prestige of the Great Republic would surpass any hitherto established in the old world or in the new. With the resources which it should command every field of human investigation could be covered, every avenue of discovery followed up, every established fact co-ordinated with accepted, scientific truth. Every new discovery would enlarge the domain of the known, suggesting fresh advances into the realm of the unknown; translating forecasts into facts and hypotheses into laws rigorously demonstrated and unhesitatingly accepted .

As auxiliaries in the work of the National University, the State Universitties could do essential service. In verifying results, in undertaking and carrying on collateral work on collateral lines, and from time to time comparing results, unnecessary delay could be avoided and assured results more speedily obtained. The variatians of species under domestication, and the recent discoveries resulting in the artificial culture of bacilli, mitigating and eliminating the ravages of disease are illustrative of the work that may be done through suggestive initiative on the one hand and voluntary co-operation on the other. Diseases hitherto dreaded as scourges of the human race are by prophylactic treatment either eliminated or rendered comparatively innocuous. Witness; vaccination by Jenner; Tuberculosis by Koch; syphilis by Ehrlich; yellow fever by the noble martyr who immolated himself on the alter of humanity in order to test the efficiency of his discovery; Hydrophobia by Pastuer; Antiseptic surgery by Lister; each exorcising his own particular demon and restoring the demoniac to sanity and to society.

Just think of a National University nammed by such men as Newton and LaPlace, Herschel and Newcome, Adam Smith and Charles Darwin, Sir Charles Lyle and Matthew T. Maury; Flinders Petrie and Hilprecht; James Bryce, Lord Kelvin and Marconi; Edison, Bell, Abbott Lowell, Edmund J. James, W. O. Thompson and Jacob Schurman; Oswald, Curie, Soddy, Rutherford and Luther Burbank, Ramsay and Clerk Maxwell.

But it may be said stupendous salaries only could secure the services of such men, true; but such men are each creator of stupendous fortunes, through whose

and kindred activities, the wealth of the great Republic, in life and property has quadrupled within half a century and is growing yearly by leaps and bounds.

Such a glorious heritage and such splendid opportunities have never before fallen to the lot of humanity. No nation with so much realized and prospective wealth has ever existed. Powerful in peace and in war, practically dominating the Western World, with a railway system equal to all the rest of the railway mileage in the world, re-claiming deserts, tunnelling mountains. The nation which could carry through to successful completion such an unparalleled feat in engineering as the Panama Canal, can do anything which is not impossible on a like magnificent scale. Let the Nation through its representatives bring into being an institution whose product in educated men in every department of human research and achievement shall surpass in the no distant future, all that has been accomplished in the past, by "the dead but sceptered sovereigns who still rule our spirits from their urns," and by the great, the good, the wise of our own generation, who have carried forward the illuminating torch, and who will transmit to their successors the light of science, of literature, of art, to a still brighter and more glorious destiny. Whatever the unsolved mysteries of the pypothetical ether may be, and whether by any behavior of the recently discovered element, radium, the assumption of the transmution of elements may become an established principle of science, we do not know. Certain it is that we are on the eve of great discoveries which may materially modify many of our heretofore cherished convictions, and the whole course of future existence on this planet. What vast opportunities then open up for a National University such as the Association of State Universities desire to have established.

Eye hath not seen, nor heard, neither hath it entered into the heart of man to conceive the stupendous and far-reaching results which it may accomplish. The endowment of research and experiment and discovery by a great nation on a scale commensurate with its wealth and dignity is surely an enterprise worthy of a great people and should commend itself to every intelligent patriot who loves his country and who loves mankind.

We can picture to ourselves ere the close of the twentieth century a nation of five hundred million people, Christian, peaceful, rich and contented, with realized industrial wealth ten-fold that of the present, with a predominant influence in the councils of the world, with a fiscal system light in its burdens, with income balancing expenditure and the incidence of taxation equitably adjusted, with laws just and justly administered, the rights and duties of citizenship clearly defined and recognized, life and property respected and secured, crime restrained and ignorance banished, pauperism non-existent; the relations of capital and labor defined and maintained and pervading all a deep sense of the Fatherhood of God and the brotherhood of man.

We can fancy a university such as we have in mind tonight with endowments counted by millions, and students by tens of thousands, recognized as the present and future factors in the creation of individual and State and national wealth and greatness. A venerable abode of scientific investigation and philosophical research pervaded by a deep sense of the relation of the known to the unknown, of the seen to the unseen. We can think of it as the depository of discovered truth to which pilgrims from every kindred and clime should come to enlarge the stores of knowledge which they should then carry back for the enlightenment and betterment of their race and nation. May we not then realize the vision of the Hebrew prophet: "Who are these that fly as a cloud and as the doves to their windwes?" "Their sons shall come from afar and their daughters shall be nursed by thy side," and "I will make the place of my feet glorious."

Sent the shadow of himself, the boundless, through
the human soul,
Boundless, inward, in the atom, boundless, outward,
in the whole."

Above all, whatever others may do, the State University must keep itself upon a high moral plane, dominated not necessarily by a dogmatic but by a religious sentiment, reflecting the religious convictions of the people of our Commonwealth. Nothing must be taught from the rostrum or in the recitation room which, either indirectly or by innuendo, should unsettle the faith of any. Our Commonwealth is Christian, our nation, the great American nation, is happily Christian. It recognizes its obligations to the past, that a free church in a free state are the inalienable inheritance of the imperial stock to which they belong, and that from the new religious enthusiasm and hope and aspirations, infused into mankind by the advent of the Savior, all that is worth anything in modern civilization is derived.

"There is an old belief
That on some distant shore,
Beyond the sphere of grief,
Dear friends shall meet once more.

"Beyond the sphere of time
And sin and fate's control,
Serene in changeless prime
Of body and of soul.

"That creed I fain would keep,
That hope I'll not forego.
Eternal be my sleep,
Unless I waken so."

DR. PATTERSON'S ADDRESS

Before the

CONGRESSIONAL COMMITTEE ON EDUCATION.

Following is the address made this week by Professor James A. Patterson, of Lexington, Ky., before the Committee on Education of the House of Representatives, which had under consideration the bill to establish a great National University.

Professor Patterson was asked to apeak on behalf of President James, of the State University, of Illinios, who was unable to be present. Doctor Patterson said:

Gentlemen of the Committee on Education---

The founders of the Republic believed that permanent self government could be assured only by the Education, broad, liberal and thorough of its citizens. All the indications pointed clearly in the direction of liberality and National supervision for the attainment of this end.

They looked to an educational system which should not only enable the citizen to understand the principles which lie at the foundation of self government, but which should enable him to develop to the utmost, his mental and moral powers, to penetrate the secrets of nature to discover her hidden laws and their processes, to control them and make them auxiliary to his comfort and well-being in multiplying the means of subsistence, in economizing labor, in eliminating and mitigating the ravages of disease and in improving the means of trasnportation. They recognize the truth that "The proper study of man-kind is man," man in relation to himself, man in relation to the Great First Cause of whom nature is but the visible manifestation.

Thus interpreting themselves and the institutions which they have founded, they, early in the history of the Republic set apart public lands for the maintenance of Public schools and for the foundation of State Universities. Later Congress ser apart public lands for founding and endowing colleges for instruction in those sciences relating to Agriculture and the Mechanic Arts, and later still, enlarged the revenues accuring from the sale of lands granted under the Act of 1862 by supplementary grants of money under the Hatch Act, the Adams Act, the Morrill Act of 1890 and the Nelson Act of 1906. Around these institutions as

a nucleus, have grown up the Great Land Grant Colleges and Universities of today: Cornell, Pennsylvania State, the Universities of Ohio, Wisconsin, Minnesota, Illinois, Missouri, Nebraska and California--institutions which number faculties by hundreds and their students by thousands and with incomes, grounds, buildings and equipments whose value is millions.

Though the several States in which these colleges and universities are established contribute largely and liberally from State funds to their maintenance the fact remains that to the initiative of the National Government they owe their existence, that from the Congress of the United States they derived the impulse which put them in motion and the momentum which carries them forward.

There is then, ample precedent in theory and in practice for the proposed founding and endowing of a National University under National supervision and control; an institution which in magnitude and compass should surpass all institutions on the continent, if not in the world. It would undertake to do no work of the under-graduate type such as is done in the ordinary college or university. Its work should be exclusively that of investigation, experiment, research and discovery under the most advanced thinkers in science, literature and arts; men who have become world renowned, in investigation and discovery; men famous in science, theoretical and applied; men eminent in philosophy who have sounded the depths of human consciousness in the true, the beautiful and the good; men renowned in the philosophy of government, in political ethics, in the reciprocal obligations of right and of duty, the chemist, the biologist and the physicist, the philologist, the ethnologist and the archaeologist, every phase of human knowledge and of human activity.

In the city of washington the National University should be established. The smithsonian Institution, the Astronomical Observatory; Coast, Marine and Goedetic Surveys; the various scientific bureaus in connection with government service; the ample laboratories and museums existing in connection with them; the sociological existing independently of government aid could all be brought into alliance with, and made auxiliary to the work of investigation and research done in the University. Here should be co-ordinated

hend a Renaissance led by them in the Twentieth Century. I do not anticipate any serious disturbance of the existing ethical and religious forces from any system of ethics having as its basis gravitation and the correlation of the physical forces. The telescope and the microscope and the spectroscope, electrons, atoms and molecules, stupendous facts in the physical universe, will, when reverently interpreted, conserve and strengthen, but will never provide either the fulcrum or the lever for the overthrow of the ethics or religion of the Old and New Testament.

The incandescent light may, with its brilliancy, dazzle the inventor and his admirers, when they stand within the circumference illuminated by its glare. But it would be a grave mistake to suppose that one such light or a hundred million such lights can ever supersede the sun in the heavens. The greatness and the littlemess of man are to us a perpetual wonder. "Oh, what a miracle to man is man, a beam ethereal sullied and absorpt, though sullied and dishonored, still divine."

Diderot and Helvetius, D'Alembert and Rousseau had their day and disturbed the souls of men, as the vanguard of the new philosophies of our own day are doing now, but their crusade against Christianity has become a thing of the past, and not one in a thousand now knows that they lived and cast their pebble on the watters.

The time will never come when a morality grounded upon the crass materialism of the gospel of mammon will ever supersede the deliverance made upon Mt. Sinai or the still grander deliverance of the Serman on the Mount. In the ages to come, whatever progress may be made, and we are moving forward by strides mighty and rapid, every year making the achievements already w on the basis for the attainment of still higher and mightier conquests over nature, it will still be true that in the beginning God created the heavens and the earth; it will still be true that the chief end of man is to glorigy God and to enjoy him forever; it will still be true that life and immortality have been brought to light through the Gospel of the Son of God; it will be true that

"Only that which made us meant us to be mightier by
and by,
Set the sphere of all the boundless heaven within the
human eye,

RESPONSE

BY

PRESIDENT JAMES KENNEDY PATTERSON

At The Commemorative Exercises of the Fortieth Anniversary of His Presidency.

If I could persuade myself that I deserve half of what has been said concerning me this afternoon, I should have a much better opinion of myself than ever heretofore. I thank you, gentlemen and the institutions which some of you represent, for the hearty and generous recognition which you have accorded to my ability, my attainments and my work. The task of building up an institution of learning is always an arduous one. A college or university reverses the classical axiom, "A poet is born, not made." A university grows by development, by expansion, by accretion. Its growth is that of an organism. It does not come into existence a finished product. Those institutions are the best which setting out from small beginnings expand symmetrically. The old universities of Europe and the best universities of America have attained their present proportions through this law of development. Bonn and Goettingen in Germany, the Sorbonne in France, Salamanca and Valladolid in Spain, Magdalen and Balliol and Christ Church in Oxford, King's and Trinity in Cambridge, Glasgow and Edinburgh in Scotland, Harvard and Yale in America, have centuries behind them. They are hoary with age and with honors. Their prestige and reputation could not be exchanged for endowments. The glory of their achievements are a halo forevermore.

The State University of Kentucky, to which through me you have given your meed of generous recognition , is the youngest of American universities, and is just beginning the career of usefulness and honor which many of those on this platform and in this audience will, I have no doubt, live to see attain. When listening to the eulogies on my relation to the growth of the State University of Kentucky, I could not help recalling the lines of Wordsworth:

"Like winds that sweep the mountain summit,
Like waves that own no guiding hand,
How fast has brother followed brother
From sunlight to the sunless land."

Nearly all of those who opposed me thirty years ago, when the State College, now the State University, was passing through the crisis of its fate, and nearly all of the few who stood by me in the fierce struggle for existence which it encountered, have gone. So true it is that "the places which know us now shall soon know us no more."

The antagonisms and animosities engendered by the contest of thirty years ago have been mollified by time and are now practically extinguished. An era of good feeling has begun and all the institutions represented here are co-operating loyally for the advancement of the common cause in which we are all interested.

Now that we have entered upon the University stag in our educational progress, it behooves us to adjust ourselves to altered conditions and to endeavor to realize for the Commonwealth the just expectations which the general public will doubtless entertain.

The university of to-day, generally speaking, retains and must retain for some time to come undergraduate instruction in collegiate work in connection with advanced work in original investigation and research, which is, as I take it, the proper function of the university of to-day, and much more of the university of the future. We have already fallen into line with the work done by the average State University in America, and I am glad to say that in the Association of State Universities, we are received as members of this brotherhood of learning upon equal terms with the rest.

What relation the university of the future must sustain to denominational education no one can foretell. If I may upon this occasion hazard a forecast and a hope, it would be something like the following: That the State University, amply endowed by the Commonwealth, should provide all that can be taught in secular education, in language, in literature, in science and in art, embracing the whole range of realized knowledge, past and present; everything indeed that can be taught within the ample scope and compass of the provision thus made by the State for advanced educational training; that the largest opportunity should be afforded to the student to appropriate and to assimilate what is already known and to prosecute original research in any department of scientific work, to which his inclination leads him to devote his energies; that the State should

invite the existing denominational institutions, whose endowments do not warrant their undertaking anything beyond collegiate work, to become affiliated institutions of the State University, admitting their alumni ad eundum to any of the advanced courses of study and research for which they are prepared; that the State should still further invite each denomination within the Commonwealth, whether Jew or Gentile, Catholic or Protestant, to place its theological seminary within the ample precints of the University grounds, and offer to their theological students the benefit of free tuition in any branch of secular learning with which they may desire to become familiar; that these denominations endow their respective seminaries as liberally as they may, providing for everything that can be taught bearing directly upon the widest theological training; that each control its endowment and its faculty and its course of instruction, without interference from the State University; that reciprocal independence and co-ordination and good fellowship should be maintained, each seeking to co-operate with all the rest in the advancement and development of a scholarship secular and theological commensurate with the necessities of the age. This relationship, I apprehend, would Christianize secular education and liberalize theological culture and training.

It is doubtless true that truth is one, but it is likewise true that the individual manifestations of truth are infinitely varied. No principle of science, I hold, can be in opposition to the fundamental principles upon which a rational system of theology must be built. Science and religion cannot be antagonistic, so long as each restricts itself within its own proper sphere. The principles of science and the truths of religion interlace and are interwoven one with the other and what God has joined together man should not attempt to put asunder. Each, however, must learn to know its respective limitations. The limits of religious thought, on the one hand, have their counterpart in the limitations of secular knowledge upon the other. I do not anticipate that the time will ever come when the Decalogue or the Sermon on the Mount must be revised and recast to meet the demands of scientific truth.

I am not greatly disturbed by the disquieting utterances of Ladd or Jordan, of Howison or Jastrow or Munsterburg, with all their ability. I do not apprehend that

PRESBYTERIANISM AND LIBERAL EDUCATION

IN KENTUCKY

Kentucky was, until it became a State, a part of Virginia. Early immigrants came for the most part from Virginia, Pennsylvania and North Carolina. A large percentage of these were descendants of English and Scotch Colonial ancestry. They were of pure Anglo-Saxon blood. The spirit of adventure which was strong in the Angles, the Saxon, the Normans and in the early immigrants to America, was if possible, still stronger in the first immigrants to Kentucky. If then the early Colonists represented the best and most adventurous blood of the British Isles, the early settlers of Kentucky represented the best blood of the Colonial pioneers. A casual glance at the names of the early settlers of Kentucky, the Boones, the Hendersons, the Poseys, the Logans, the Todds, the Shelbys, the Campbells, the Russels, the Lindsays, the Clays, the McDowells, and the Camerons, bears ample testimony to their Anglo-Saxon origin. With them they brought their hardihood, self-reliance, obstinate endurance, high sense of honor, passionate attachment to freedom, the conviction that organized government should rest on the consent of the governed, that man belongs to himself and is free, that his highest allegiance is due to truth, to integrity. to purity of life, to duty and to God.

"He feared God and had no other fear." A large element in this homogeneous stock was the Presbyterian who bore no inconsiderable part in constructing the frame work of the civil polity of the land west of the Big Sandy and east of the Mississippi. He bore a conspicuous part in the survey and allotment of lands, in the organization of the commonwealth, in its sub-division into counties, in framing its constitution, in building its churches, in shaping its legislation and in establishing its schools. They made early provision for the education of their children on a broad and liberal basis, believing that freedom rests upon the emancipation of the human intellect and the diffusion of knowledge.

One of their earliest ventures in liberal education grew into Centre College whose centenary will be celebrated four years hence. The foundation of Centre College gave an accelerated impulse to Presbyterianism in Kentucky.

When in the early twenties the rationalizing tendencies of Transylvania University threatened the Commonwealth with the Unitarianism and Secularism which were rapidly vitiating the Congregationalism of New England, the Presbyterians, the descendants of the Scots of Scotland, and the Scots of Ulster, grappled with the enemy in his stronghold. "When the enemy came in like a flood the spirit of the Lord raised up a standard against him."

Presbyterianism with the sons of Centre College in the forefront saved Kentucky for orthodox Christianity and for the faith once delivered to the Saints. Her laity and her clergy, her professors and her students met the enemy and vanquished him. I do not disparage or minimize the part played by Methodists and Baptists in this contest, but I do them no injustice when I say that the Presbyterian, the exponent of the Gospel of Saint Paul and Saint Augustine, organized the campaign and led the forces of orthodoxy against the common enemy.

This is the historic background of the early ascendency of Presbyterian education in Kentucky, this the historic basis on which it rests. It did a noble work then. It led education in this commonwealth for more than half a century. It was to Kentucky then what Harvard was to Massachusetts, Yale to Connecticut, Princeton to New Jersey, and Columbie College to New York. It impressed itself indelibly upon the political and religious thought of the century. It provided men for the pulpit and the bar and the forum; men of thought, men of action, men of might. It provided, moreover, leaders of men for the adjacent commonwealths, for the bar, the bench, the halls of legislation, the liberal professions, men like Saul, conspicuous above their fellows. This has been the record of Centre College. Centre College in Kentucky, Hanover College in Indiana , Miami University in Ohio, for more than half a century led Presbyterian education in the West and Southwest.

In 1862 the general government gave an enormous impulse to secular education by its liberal provision for the creation and endowment of Agricultural and Mechanical Colleges, institutions which in a majority of States have grown into State Uni-

versities. Their large resources, State and national, have given them facilities for scientific and techical training far in advance of what most of the privately endowed colleges and universities are able to supply; but the denominational colleges have a work to do which the State institutions cannot or will not do. They must still continue to supply the classical and philosophical and liberal training which fit men for the liberal professions, for literature, for the service of the State, in legislation and jurisprudence, and in diplomacy; they must moreover, supply an effectual counterpoise and antidote to the seemingly inevitable tendency of some State institutions to become centers for the nurture and diffusion of Secularism and Agnosticism. This is a Christian commonwealth founded by Christian people. Christian people cannot consent through inertia and indifference to hand over the education of their sons and daughters to institutions organized on a basis devoid of religion, careless of morality, indifferent to the higher interests of humanity and devotees of the Gospel of wealth only; they cannot and must not confound freedom in religious matters with an indifference to all religion, or worse still, with a negation of all religion; they must not and cannot sacrifice the priceless heritage, inherited from the fathers, for a deceptive and misleading "No creed, no dogma, no belief in God."

This is the call, fellow Presbyterians, which comes to you today; this is the message which I bring: Centre College is recher today in buildings, in endowments, in the equipments and appliances which make instruction effective, than ever heretofore; the wealth of the Presbyterian laity of Kentucky is fourfold that of sixty years ago; they can double and treble and quadruple their endowment and thereby supply an educational staff fourfold the present one.

Having accomplished so much for the Church and the State and for the uplift of Mankind, will you be content to rest upon the laurels of the historic past, to accept now a secondary place, to abdicate the priority and the prestige which once made you famous? Shall "Ichabod" be written upon your walls? Shall the glories of your race, the achievements of your fathers, Magna Charta, the Bill of Rights, the Mecklenburg Declaration, Kings Mountain and Yorktown; the Testimony for Christ's Covenant and Crown in the valpared to maintain it by the sword; the Scots from Ulster, an identical people who had emigrated for the double purpose of escaping persecution under the Stuarts and of improving their economical condition, a stout, self-reliant, hardy stock, imbued with an absorbing passion for civil and religious freedom, intelligent, well educated, prudent, obstinately persevering, and aggressive, yet kind, sympathetic and self-denying, deeply religious, devout adherents of the creed of Calvin and Knox, industrious, economic and acquisitive with an intuitive adaptation of means to ends. In addition to these were Huguenots from France, and Holland, self-expatriated exiles from the Palatinate, and a few immigrants from Scandinavia, mainly from Sweden. The Catholic immigration during the colonial period was comparatively small. The majority of the immigrants were Protestants of the ultra-Calvinistic type, The Cavaliers and many of the Yeomanry of the middle classes from England were members of the Episcopal Communion, whose emigration was determined by political rather than by religious considerations, but whose love of freedom was equally strong. The Friends and the Germans from the Palatinate settled mainly in Pennsylvania, the Dutch in New York, the Puritans in New England, the Calvinists in Virginia and the Carolinas, the Scots in the Carolinas, Virginia and Pennsylvania. From 1700 to 1750 no less than 250,000 of them came to America. They were among the most uncompromising opponents of British misgovernment which caused the colonists to take up arms against the mother country.

The Mecklenburg Declaration by the Scotch Presbytery of North Carolina preceded the Declaration of Independence by a year and sounded the key note of the Revolution in the South. They turned the scale by winning the battle of Kings Mountain and made possible the victorious campaign which ended in the surrender of Lord Cornwallis. It was not the Puritan of New England nor the Cavalier of the South that carried the revolted colonies through the Revolution and brought the war of Independence to a successful issue, but the stout, liberty loving indomitable Presbyterian Scot of Scotland and of Ulster.

Lexington, Ky.

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tion of Varus and his three legions by the Germans in the Teutoberg forest was reported to him--"Varus, give me back my legions." For five centuries Rome strove to maintain the integrity of the Empire and to defend its barriers, but in the end she was overwhelmed by superior numbers who had meanwhile learned something of Roman organization, Roman discipline and Roman civilization. The Goths stormed and plundered the capital and occupied Italy, Southern Gaul and Spain; the Franks crossed the Rhine, the Vandals crossed the Straits of Gibraltar and took possession of Northern Africa. Their Teutonic invaders had the wisdom to adopt the language, the administrative polity, the religion and civilization of Rome which they found in the conquered provinces and from their fusion with the Romanized Celts whom they had subdued there grew up after centuries of unrest the monarchies of France and Spain and in Germany itself, a monarchy which believed itself to be the successor of Imperial Rome.

The Romanized kingdom of the Vandals continued till it was overthrown by the Saracens who obliterated all traces of the civilization which they found in the conquered country.

The sub-division of the Teutons which most concerns us is the Angles and Saxons with the allied Jutes and Frizians. These within an early period of the Teutonic occupation dwelt upon the banks of the Saale and the low lying lands near the mouths of the Weser and the Elbe. Most of them were sea-faring people, daring navigators, bold freebooters making frequent incursions into the lands bordering upon the North Sea, and plundering the inhabitants of the regions which they visited. They were unable to make any permanent settlement in Britain till after the withdrawal of the Roman legions which were needed to defend the boundaries of the Empire.

The Romanized Celts of Britain unaccustomed to the use of arms during the Roman occupation fell an easy prey to the Saxon invaders. Within two centuries all of Britain south of the Clyde and the Forth was subdued. The conquerors retained their own language but adopted by degrees the religion which they found in Britain, viz.: Christianity. The Angles, Saxons, Jutes and Frizians were a liberty-loving people, possessing in a high degree the genius for political organization and clinging with a passionate

attachment to the elementary principles of the unwritten legislation and jurisprudence which they had brought with them from their Teutonic homes. Their ineradicable love of freedom rested upon the conviction that man, the Saxon man, belonged to himself, that he was neither the slave nor the vassal of any man; that he owed allegiance to no authority except what he voluntarily created for the public good; that this allegiance involved reciprocal rights as well as duties; that if authority were usurped or abused, and grievances complained of remained unredressed, the right of resistance, of revolution, existed and could be invoked.

A very simple creed this, but it contained in embryo the splendid history of the twelve centuries which were to follow. This was their keynote and the inspiration of the government and legislation and jurisprudence of Ina and Offa and Alfred and Edward the Confessor. After William, the Norman, overthrew the Saxon monarchy on the field of Senlac in 1066, he engrafted upon the Saxon institutions which he found in England the aristocracy and feudalism of Normandy; and just here a word about the Normans. They were descended from the Northmen of Sweden, Denmark, Norway and Iceland, and were the boldest and most fearless navigators that the world has ever seen. They might be described for energy and enterprise as the flower of the Teutonic race. They undertook long voyages for discovery and plunder, harried the coasts of England and France in the West and of the Baltic in the East, entered the Mediterranean and established settlements in Italy.

In 896 Rolf the Ranger, with a large body of followers landed in Northern France, laid siege to Paris and extorted from the French King, Neustria, subsequently called Normandy, to be held by Duke Rollo and his successors as a fief of the French crown. For indomitable will, robust physical energy and stubborn perseverance, the Norman had no equal on land or sea, and this prepotency he transmitted to his descendants.

The tendency of Norman and Plantagenet government was to become autocratic and arbitrary, but this tendency was constantly checked by the popular demand for renewal of the charters and for adherence to the legislation of the Saxon monarchy.

Old charters were confirmed or new ones granted from time to time. The misgovernment and incapacity of King John brought matters to a crisis. In 1215 the Barons assembled on the field of Runnymede, near Windsor, extorted from the most ruthless of the Plantagenets Magna Charta, the great charter of English freedom and of the freedom of the English speaking people throughout the world --of the mother country, the United States, Canada, Australia, New Zealand and the Union of South Africa. Ultimately it will become the charter of freedom for India, from the Himalayas to Cape Comorin.

From the days of King John to the last extension of the franchise in Britain, the English speaking stock in the British Isles have been working out the problem of Civil Government, how best to safeguard the rights of man and to co-ordinate liberty with authority Alike under Normans and Plantagenet, Tudor and Stuart and Hanoverian, the Nobility and the Commons have stood for freedom. Simon de Montfort brought into existence the House of Commons as a counterpoise to the influence of the Nobility and of the crown. Oliver Cromwell and his Puritan compatriots brought Charles Stuart to the block for invading the privileges of Parliament. The Nobility and the Commons under the leadership of William of Orange drove the Stuarts into exile and when the American colonists rose in revolt against the mother country they demanded only the rights of Englishmen which they in common with their kindred of of the British Isles had inherited for ten centuries. Their revolt was not against the British Constitution or British jurisprudence, but against the arbitrary , personal rule of the Hanoverian dynasty.

And who were these colonists? Whence came they? Without going into detail, it may be said that the immigrants to America from the British Isles represented the best blood of the realm. The well to do Puritan, vigorous, hardy, industrious, saturated with Calvinistic theology, stubborn in debate and courageous in battle, loving liberty with a fierce intensity and prepared to defend it at all hazards; the Cavalier descended for the most part from the younger sons of the Nobility recruited from time to time by the most energetic and prosperous of the commons, who had accumulated fortunes from trade or from the liberal professions, equally jealous of their freedom and pre-

central Hindustan, enslaving, exterminating or driving southward the Autochthonous races whom they found in posession. This migratory wave known to history and philology as the Sanskrit speaking people developed a civilization of high character, a language the richest, most copious and most perfect in grammatical structure and in flexibility the world has ever known, and brought into existence a literature which for mythical and legendary lore and for keen, subtle, metaphysical and logical analysis has never been surpassed. This civilization and language and literature were hoary with age before Homer chanted his Lliads or Plato wrote the Republic or the Stagirite his Organon.

The next great migratory wave to leave the central Asiatic home was the Celtic. The moved slowly westward traversing the country north of the Semitic settlements of Assyria, Babykibua and Asia Minor, and north of the Black Sea, occupying southeastern, central and western Europe and the British Isles, enslaving, exterminating or driving into inaccessible fastnesses the aboriginal races whom they found in possession of the soil. Remnants of these aboriginal races are still found in the Basque provinces of Spain in the recesses of the Alps, in Finland, in Lapland, in Liguria and even in South Wales.

The next great migratory wave known as the Teutonic left the original Aryan home within the historic period. They also moved westward, traversing almost the same route as the Celts who preceded them, enslaving, exterminating or driving before them, the Celts as the Celts had the aborigines. The Teutons thus occupied Southwestern Russia, Northern Germany, Scandinavia and the Netherlands. They were, however, unable at that early date to effect the passage of the Alps, or to establish themselves west of the Rhine. Italy and Romanized Gaul opposed for a time an effectual barrier. The Teutons were sub-divided into numerous tribes chief of whom were the Gepidae, Heruli, Marcommani, Germani, Saxones, Angli, Franks, Goths, Vandals, Sicambri and Batavi. During the times of Julius Caesar and his immediate successors, Rome came into frequent contact with the Teutons on the northern boundaries of the Empire and along the eastern frontiers of Gaul.

Every classical scholar remembers the passionate, despairing wail of Augustus when the annihila-

in human thought and in human progress. It inspired Cromwell and Hampden and Pym and Eliot to draw the sword for the privilege of Parliament and the freedom of England.

Half a century later it placed the Huguenot, William of Orange, upon the throne of the exiled Stuarts, and through the Scots of Scotland and the Scots of Ulster it carried the revolted American colonies through the crisis of the war of Independence and gave to the presidential chair some of the most distinguished of its occupants. Out of all proportion to its numbers it has wielded an influence in shaping the government and moulding the jurisprudence of the great Republic, and in guiding its political activity towards an intelligent realization of its manifest destiny.

Take away from the literature and civilization and discovery of the last three centuries what has been contributed by William Shakespeare, John Milton, Adam Smith, James Watt, Sir William Hamilton, Sir Isaac Newton, Alexander Graham Bell, James Rumsey, Godfried Leibnitz, Blaise Pascal, Jonathan Edwards, Michael Faraday, Lord Kelvin and Immanuel Kant,-- what irreparable breaches would be made. Professed Calvinists and Anti-Calvinists who were reared under the strong metaphysical and theological discipline of Calvinism have for three centuries led the thought and shaped the destinies of Christendom.

They have built up Imperial Britain with her great colonial self-governing dependencies; they have built up the Great Republic; they have supplied models for parliamentary institutions to every government in Europe and in China and Japan; their language is spoken by 160,000,000, and their dominion covers half the glove. These results are due to the robust mental and physical virility of the English speaking race, penetrated and saturated with the twin doctrines of Grace and of Faith.

The man who knows and feels that he is an heir of immortality, predestined to eternal life before the world began, that he is united to the incarnate God by a living faith in His mission and in His work of redemption, and through this divine union made a partaker of the divine nature, bows with humility and awe in the presence of his God, but in the presence of his fellows, walks a king of men. This consciousness makes him invincible in council and on the battle field. His robustness and elasticity of mental fibre, his clearness of vision, his sense of proportion, his courage, his indomitable will and his unflagging tenacity overbear all opposition, and, unless overmatched by numbers, bring victory out of every conflict.

Dilute theories of religion and morals, and vague and fluctuating conceptions of duty do not make men. Men must be cast in a sterner mould and nurtured under a harder discipline. The Medo-Persion conquest of Syria and Babylon and Asia Minor; the Greco-Macedonian conquest of Persia, Central Asia and Egypt; the Roman conquest of Gaul and Spain and Western Asia, were accomplished by men and people of heroic ideals and inflexible purpose, men of a creed and a dogma, who believed in something outside of themselves, men convinced that they had a mission to accomplish, and nations whose creed, whose dogma was a profound belief in themselves also. This was the creed, the dogma of the founder of Islam, of the Corsican who carried his battalions into almost every capital in Europe, and of the Iron Chancellor whose gosped of "blood and iron" welded into a homogeneous Empire the hitherto discordant elements of the German fatherland.

Lexington, Ky.

PRESBYTERIANISM AND THE NATIONS

Look for a moment upon the race of men upon whom the "Doctrines of Grace," known collectively as Calvinism, when engrafted produced results so stupendous for the English speaking people and for mankind. It is well to look to "the rock whence we are digged."

From the researches of the ethnologist and the philogist working back beyond the historic era, results of great importance have been obtained. Mankind, whether originating from one center or from many, has been generalized into races differing from each other by well marked characteristics. These without including minor sub-divisions have been classified into the Aryan, the Semitic and the Turanian. To the Semitic belong the Hebrew, the Arab and the Assyrian; to the Aryan, the Hindu, the Zend speaking people, the Celt, the Greek and the Roman, the Teuton, the Slav and the Lithuanian; to the Turanian belong the Ottoman, the Hungarian, the Bulgarian, the Mongol, the Chinese and Japanese, with the possible inclusion of the negro and the American Indian. Some ethnologists postulate a distinct race called the Hamitic, to which they assign the negro of Africa and the negroid of Southern India. The Semite and the Aryan are the great historic races with which ancient and modern civilization have been chiefly concerned. Within the geographical area now occupied by them, there doubtless existed a pre-historic race or races, who dwelt in Europe and Western Asia before the advent of the Aryans by whom they were regarded as aborigines, and were spoken of as "Autochthones" or men sprung from the soil. The original home of the Aryan was in all probability the region lying north of the Himalayas, known to ancient geographers as Bactriana and Sogdiana, and to moderns as Afghanistan and Turkestan. The congestion of population in the original Aryan home about twenty centuries B. C. determined a two-fold migration, nomadic and warlike in character, and upon an extensive scale one branch moved westward into Persia and Media, unseating the aborigines and taking possession of the country. The other and larger branch crossed the Himalayas and overspread the Punjab and

Devotees of scientific research in every department of investigation are constantly employed in the effort to classify and confirm hitherto accepted laws or to substitute for them generalizations which better interpret the facts of nature. The old maintains its authority until its insufficiency is proven and until a more rational substitute is found. The intelligent man devoid of dogma or creed, whether in the realm of matter or in the realm of mind, is an impossibility.

The man who believes nothing, who is without creed or dogma, would be like a ship without compass or rudder upon a shoreless sea setting out from no port and arriving at no haven, the sport and plaything of wind and wave and tide.

There are, however, creeds and creeds, dogma and dogma, living and genetic principles of action. How shall we judge of their relative value? "By their fruits ye shall know them." It is not our purpose to make invidious comparisons between the distinctive features of the creed of Presbyterianism and that of any other Church, but we may with propriety and pride refer to some to whom the creed of the Presbyterian has been an inspiration and a solace and a guiding principle of action.

In the Epistle to the Romans, St. Paul unfoulds and develops with a power and a dialectic that cannot be gainsaid the correlated doctrine of the foreknowledge of God with its corollary of predestination and the doctrine of justification by faith with its implied corollary of the freedom of the human will. This creed was the basis of the Christianity which Paul carried through toil and privation and suffering to Jew and Gentile, to bond and free, to the subtle Greek and the imperious Roman. On this foundation was built the early Church, the creed of Athanasius, the confessions of Augustine and the "City of God," the orthodoxy of the early Latin Churches and of the Greek Communion.

And when in the sixteenth century the Western Church was rent in twain, Luther and Calvin and Farel and Beza and Knox and Ridley and Latimer, adhering to the Pauline and Augustinian exegesis impressed themselves indelibly upon reformed Christianity. John Knox gave the little barren kingdom in which he was born to Christ and the theology of Scotland has since that day been a powerful factor

did predestinate them He also called, whom He called He also justified"--held as free from the penalty of the law--"and whom He justified them He also glorified." This is the language of Paul and upon this doctrine of the fore-knowledge of God, a doctrine accepted as an integral part of Revealed Religion, is founded one of the fundamental articles of faith in the Presbyterian Confession.

Infinite foreknowledge is regarded by this apostle as the foundation of a series of closely related doctrines, each dependent upon, and evolved from that which precedes. It may be regarded as the original major premise of a series of syllogisms and containing implicitly all the conclusions logically deduced therefrom. These conclusions form an unbroken chain in the divine purpose and work of redemption. These so-called doctrines of grace the intelligent Presbyterian accepts in their integrity and their totality.

How predestination, the selection, the call, the imputed righteousness and the glory which is to follow can coexist with the freedom of the will of which every human being is conscious we do not know. on the authority of divine revelation the Presbyterian accepts the one, on the authority of consciousness the other.

The Presbyterian Church is not alone in accepting predestination as a cardinal doctrine. The Episcopal Church which contains within its ranks today the most profound Christian scholarship of Christendom, incorporates predestination in the "Thirty-nine Articles," as a fundamental article of Anglican faith. Article 10 contains the following: "The everlasting purpose of God, whereby, before the foundation of the world, He hath decreed, by His council, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation." Says Dean Alford, an Anglican, and one of the ablest New Testament Greek scholars of the last century: "On the one side, 'God's Sovereignty,' on the other, 'Man's Free Will' is plainly declared to us. To receive, believe and act on both these is our duty and our wisdon. They belong as truths no less to natural than to revealed religion and every one who believes in a God, believes in both, but all attempts to bridge over the gulf between the two are futile in the present imperfect condition of man."

Now we see through a glass darkly, we may perhaps in the future be able to see both truths, the "Sovereignty of God" and "Man's Free Will" carried up into a higher unity and find them to be two coordinate branches of one greater truth, widely separated in time, but converging until they meet in eternity. These contradictions in theology, whether apparent or real, find their parallel in philosophy. So true it is that no difficulty has emerged in theology which has not previously or concurrently emerged in philosophy. An infinite non-commencement of existence, the fundamental postulate on which rests the doctrine of the "Sovereignty of God" and the consequent doctrine of the "Foreknowledge of God," we are utterly unable to conceive. The finite intellect cannot conceive an infinite regress in the chain of causation. On the other hand an absolute beginning of existence, a beginning beyond which there was no existence, a cause which was not itself an effect, a cause uncaused, we are utterly unable to conceive; and yet this is the fundamental and indispensable condition of "Freedom of the Will" whether in man or in God.

Cardinal Cajetanus, one of the princes of the Church, says: "Thus elevating our mental eye to a loftier range we may suppose that God, from an excellence transcending human thought, so foresees events and things that from His providence something higher follows than evitability or inevitability, and that His passive prevision of the event does not determine the alternative of either combination, and, can we do so, the intellect is quieted not by the evidence of the truth known, but by the inaccessible height of the truth concealed."

St. Augustine says, "If there be not 'Free Grace' in God, how can He save the world, and if there be not 'Free Will' in man how can the world by God be judged:" and St. Bernard says, "Abolish 'Free Will' and there is nothing to be saved. Abolish 'Free Grace' and there is nothing wherewithal to save."

The Presbyterian accepts both of these seemingly inconceivable and reciprocally exclusive dogmas though the one and the other are equally inconceivable,--equally inconceivable because of the finite limitations attaching to all human thought.

To this there are analogies in the physical universe. Take example the law of gravitation. It is universally accepted not as a theory or an hypothesis but as a law. And yet, who understands how it exists?

Who understands the law of chemical affinities, and who rejects the deductions of chemical science because he does not understand how they can be? The fact that they exist, he knows; but how or why he does not know. Who can explain the physical laws which govern the relations of motion to heat and heat to electricity, and how each may be expressed in terms of the other, and who rejects the fact because he is unable to understand the cause? In our search for causes, infinite regress is impossible. All that is known rests in its untimate analysis upon the unknown and the unknowable; and this because a finite intelligence can never comprehend the infinite. The Presbyterian conception of God in His infinite foreknowledge, manifesting itself in time as His infinite and unchangeable decrees, is thus a conception of deity having its roots in a sound and rational theology and in an equally sound and rational philosophy.

In the realm of mind and the realm of matter every accepted generalization from facts verified by experience and observation becomes first a theory, then an hypothesis, then a law, a dogma, a creed. Dogma and creed abound. The physicist, the chemist, the philologist, the biologist, the sociologist, all accept provisionally at least previous generalizations, and from these work out in the direction of an enlarged domain amplified by the incorporation of recent discovery. The far reaching generalizations of Wallace and Darwin and Herbert Spencer are a fine example of this. Their investigations were preceded by theory and hypothesis from Lucretius to Lamarck. A wider and more intimate knowledge of facts resulted in a new interpretation of the facts and the hypothesis now accepted as a biological law, variously known as Natural Selection, Survival of the Fittest and Evolution. This seems now to be placed upon an unduring basis, has become the law, the dogma, the creed of the biologist and will hold the field until a new law is generalized more fully explaining the facts of biology than the presently accepted law of evolution.

PRESBYTERIANISM A DOMINANT FACTOR IN HUMAN PROGRESS

Commencement Address, Centre College, June 10, ' 15.

1. I propose briefly to show that the distinctive features of Presbyterianism as set forth in our Confession are in harmony with an intelligent conception of Natural and Revealed Religion.
2. That so interpreted it has been a dominant factor in human progress, in primitive, mediaeval and modern Christianity.
3. That Presbyterianism has been engrafted upon the most vigorous and most virile branch of the Aryan races.
4. That it finds its most complete fruition in the English speaking race, in Great Britain and her colonial dependencies, in America and notably in Kentucky.
5. The duty and responsibility of Presbyterians in Kentucky.

Presbyterianism is reproached with a bigoted adherence to creed and an almost superstitious veneration for dogma. Their creed is described as hard, inflexible, a creed which will neither bend nor break; a creed unlovely, uncompromising, arbitrary and unphilosophical.

A majority of those who thus characterize Presbyterianism profess to have no creed, to owe allegiance to no dogma, the one and the other they repudiate. They forget that all positive religion must rest upon some fundamental belief; that, whatever form of religion they profess, they must believe something. All positive religion rests upon one fundamental postulate, viz.: The existence of God, of a God self-existent, uncreated, eternal; infinite in all His perfections, knowledege, wisdom, power, holiness, justice, goodness, mercy, truth and love, and unchangeable in all.

Upon one of these essential attributes rests the dogma, the hard, unyielding creed which forms the back bone, the warp and the woof of Presbyterian Theology, viz:: The doctrine of Predestination. "Whom He did foreknow He also did predestinate, whom He

"Higher than your arrows fly,
Deeper than your plummets fall,
Is the Deepest, the Most High,
Is the All in All.

DEDICATION OF CARNEGIE LIBRARY AT LEXINGTON.

The Carnegie Library Building of the State University of Kentucky was dedicated on Nov. 24th. In introducing Dr. Henry S. Pritchett, who delivered the principal address, President Patterson said:--

The occasion of this assemblage is an auspicious one. For more than forty years of its existence the State College of Kentucky (now the State University) had no library. Collections of books there were for the use of the departments, but these were of an exclusively technical character. Two or three years ago I succeeded in interesting Mr. Andrew Carnegie in the wants of the State College, and obtained from him $26,500 for the erection of a library building. Out of this fund the building has been erected and equipped, and by the conditions of the gift $2650 are pledged annually by the trustees for its upkeep and maintenance. This makes possible an annual expenditure of about $2000 for books. This building, with the nucleus of a respectable collection of books, we dedicate to-day. We esteem ourselves fortunate in having present His Excellency Governor Willson, the Board of Trustees, the Faculty of the University, the staff of the Experimental Station, students of the University, distinguished citizens, and especially the eminent man of affairs and authority upon education, Dr. Henry S. Pritchett, whom Mr. Carnegie selected as president of the Carnegie Foundation for the Advancement of Teaching, an institution which is setting the pace for higher education in the United States and Canada, and which is already profoundly modifying the scientific and classical training of the Mother Country. With a firm grasp of facts and a keen intuition of tendencies and of principles he has laid bare the defects in college and university work, the disparity between professions and results, and has boldly indicated the remedy. He stands to-day the representative of thorough organization, systematic training, high ideals and honest effort. His influence is felt throughout the length and breadth of the land. The institution which dares to read Harvard a lesson and refuses recognition to a great university in Ohio is an organization which

must be reckoned with. No college and no university is asked to avail itself of the benefits of the Carnegie Foundation, but no institution, whatever prestige or its wealth, can obtain recognition until it shows its passports. The motto of the Foundation might well be--Abandon pretence all ye who enter here.

All this has been made possible through the far sighted beneficence of one man, Mr. Andrew Carnegie. Concurrently with his enormous expenditures for education and in the interests of universal peace he has given millions upon millions for the extension of knowledge through such institutions as this which we dedicate to-day. Our heartfelt thanks, our benedictions rest upon the venerable head of him who knew how to amass a stupendous fortune, and, better still, how to dispose of it for the benefit of mankind. No encomium of mine can equal his deserts; no eulogy of mine can be commensurate with his meed of praise. Simple in his massive grander he rises above all the benefactors of his race in his conception of the necessities and opportunities of the age, in his adaptation of means to ends, and in his unexampled generosity in providing the millions required for translating his ideals into realities. When the history of the twentieth century is written no man will be entitled to a larger space in it than the great philanthropic Scotchman who has made his name a household word in both hemispheres.

The president of the Carnegie Foundation is not an alien in Kentucky. Missouri is the daughter of Kentucky, and Dr. Pritchett is a son of Missouri. Therefore, a grandson of this Commonwealth, and by poetic license a Kentuckian. Ladies and gentleman, I have the honour to introduce to you the president of the Carnegie Foundation for the Advancement of Teaching, Dr. Henry S. Pritchett of Kentucky.

Abbott and Beale and Kedzie and Snyder have builded, and generations still to come will enjoy the fruits of their labors. I congratulate you today upon the proud distinction which you have achieved, "primus inter pares," among the educational institutions of America.

And now my brief retrospect is closed. Marvels have been accomplished within the last fifty years. What will the retrospect of the next half-century reveal? No human being can anticipate, but of this we may rest assured: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man" to conceive the infinite wealth of achievement and of knowledge which the ever-enlarging revelation of nature and of God will then disclose.

Oftimes imperfect knowledge begets doubt and breeds skepticism. The validity of old opinions is distrusted; old convictions become unsettled; the new are still immature, inchoate and as yet unfitted to take the place of those whose sufficiency they challenge. The ferment of the new wine has burst the bottles which held the old, and new bottles must somehow be devised for the new. Larger knowledge clarifies; new facts graviate into systems. It comes ere long to be recognized that all truth is one, even though the individual manifestations of truth be infinitely varied. There comes in time a reciprocal adjustment between old beliefs and newly discovered truth and the whole domain of human knowledge is thus enlarged. We hold fast to what is good, and incorporate with it what stands the test of reality in the new. Doubt and skepticism are thus transformed into certainty and the structure of human knowledge, instead of being overthrown, stands upon a broader basis, looms up into larger proportions, rests upon a foundation more durable than the everlasting hills.

Be it yours, young men and women of this great institution, to lead the van in the attainment of t the mighty results which your children and your grandchildren shall witness and record fifty years hence. Steadily, with foot planted firmly upon mother earth, and with head uplifted toward the skies, continue to lead in the conquests of nature those whom fifty years ago you taught how to follow. You will thus carry with you the conviction that

In order to hold their own and prevent their being elbowed out of court, the older institutions found themselves compelled to improve and enlarge their spheres of scientific study, to create new laboratories and place in them men abreast of the discoveries which workers in the new field had made. Who for the most part are the ranking chemists and biologists and physicists of today? Not, certainly, the exponents and expositors of these subjects in the old colleges and universities, but the active, energetic bands of enthusiastic workers and discoverers in the new.

No radical change is the growth of a day or a month or a year. Agricultural colleges and scientific agriculture are no exceptions to this rule. First, the embryonic stage, then the struggle for existence, then full-fledged maturity, then continuous growth and symmetrical expansion; first the seed, then the plant, then the ear, and at length the full corn in the ear. Scientific agriculture has emerged from the chrysalis stage and the graduate in the four-years' course therein may stand upon an equal pedestal and claim an equality with the scholar who has won honors in the liberal arts or in pure science. And what have been the results? Agricultural processes have been improved and agriculture cheapened, increased returns and improved quality in the cereals, in sugars and in cottons, in all the manifold and varied products of the soil; improved live stock reared under economic conditions; with intelligent breeding for definite results; waste lands brought under cultivation; deserts made fruitful through irrigation and exhausted fields reclaimed and made productive; the farm and the orchard and the garden, flocks and herds, the cattle upon a thousand hills--all unite in testifying to the beneficent results of the new education.

The agricultural colleges and the universities of which many of them form a part have long since vindicated their right to live. Incomes from the invested proceeds of the sale of the public lands have been supplemented by the States. Thousands have grown into tens of thousands and tens of thousands have grown into millions. Witness the colossal revenues of Cornell and California, of Wisconsin and Illinois, of Minnesota and Ohio and Missouri. In

many instances they have surpassed the revenues of older institutions, hoary with age and glorying in the distinction and the results achieved by their sons. Year by year they are lengthening their cords and strengthening their stakes; the mighty commonwealths in whose up-building they are potent factors recognize their obligation to them and open their vaults ungrudgingly to supply the necessities. Resources counted by millions and matriculates reckoned by thousands bear witness to the incomparable work they do and to its farreaching consequences to the States and to the nation.

In 1887 an important addition was made to the agricultural college by the creation of a department called the Experiment Station, and its liberal endowment by Congress. The work of the Station, supplements the theoretical instruction of the classroom by a practical application of the knowledge thus acquired to the solution of agricultural problems through observation and original research. Valuable discoveries are made every year by the diligent intelligent and patient workers of the Experiment Station and made available to the agriculturist. An intelligent rural proprietary has, through their agency, been created and millions upon millions have been added annually to the realized wealth of the country at large.

To the State of Michigan belongs the honor of having established the first agricultural college in America. Five years before the passage of the Morrill Act in 1862, the pioneer institution whose semi-centennial was celebrated on these grounds four years ago, began its work. It had no precedent to guide it, no great amount of money for the inauguration of the new enterprise, no experts in the application of science to agriculture. The problems to be solved required able men, and able men you had from the beginning. They knew that the work must necessarily be tentative and experimental for years, but they proceeded cautiously, courageously and uninterruptedly, and when the Act of 1862 became operative, Michigan Agricultural College had built so well upon the foundations which it had laid that it was able to furnish other States with trained men for the inauguration of the work. The wonder is that in a period so brief they had been enabled to train so many. For years it

seemed an inexhaustible source of supply. To the solid foundations laid by them on which to build, the agricultural colleges organized in the late '60's and early '70's owe their early success exclusively, to men educated in this college. The younger colleges readily concede the priority and the precedence which is your due. You have borne your honors modestly, with the modesty which becomes your dignity and your worth. When the history of industrial education in America comes to be written, a foremost place will be accorded to the Agricultural and Mechanical College of Michigan.

Events esteemed as of relatively small importance when they occur are oftentimes pregnant with consequences which could not be foreseen. The discovery of the mariner's compass made possible the conquest of the ocean, with all the tremenous results of modern commercial enterprise which have followed. Vasco Da Gama, by his voyage to India, doubling the Cape of Good Hope, opened up the Asiatic continent to European enterprise. Gutenberg and Coster were the pioneers of the modern printing press, with all its beneficent results in the education of mankind. The little fleet of caravels which Columbus led across the waste of waters which stretched westward from the Spanish main opened up a new world and led to the foundation of the great Republic with all its marvelous history.

And so the establishment of the Agricultural College of Michigan became an exemplar and a beacon light for all to follow. Less than five years after Michigan became a State, the University of Michigan opened its doors for the matriculation of students, and before twenty years had elapsed, the Agricultural College began its operations. Within the limits of your Commonwealth these events were scarcely noticed at the time and outside they were not known, but with what important results have they been fraught! They have set the pace for liberal and industrial education in the West and the Northwest, and have profoundly modified liberal and industrial education throughout the Union. Not a State, east or west, north or south, has been exempt from the beneficent influence of these pioneers in the up-building and development of civilization. Marquette and Dela Mothe Cadillac laid the foundations, Tappan and Haven and Angell,

chemical and physical formulae of that time had found an application different from and wholly alien to the subjects embraced in the new education.

The agriculturist of 1860 would have treated with contempt, if he had understood its phraseology, the fertilization of fields and the growth of crops by chemical formulae, the feeding of stock by biological rations, the destructon of noxious insects by the artificial propagation of entomological parasites and the elimination of disease by the injection of toxic remedies. The old established universities and colleges looked askance upon the new intruders into their prescriptive domain. "A waste of public lands and of private fortunes," "the dreams of amiable but visionary enthusiasts," "another illustration of the folly of attempting to make a purse out of a sow's ear," "a foolish effort to substitute an imitation and a counterfeit article for the genuine coin and currency of the realm," "a doctrinaire experiment that would end in failure," "a project analogous to the fanatic device to extract gold from sea water" --such were the comments and such the skeptical similitudes upon the lips of the learned, but the builders, though they experimented often unsuccessfully and failed sometimes egregiously, gradually found a light to emerge from the darkness, gradually got out of the bogs and quicksands upon firmer ground, until at last they had learned well the lesson taught by Wordsworth more than half a century before:

"To the solid ground
Of Nature trusts the mind that builds for aye."

When observation and experiment were substituted for the haphazard rule of thumb, progress began to be made and to move rapidly forward. The foundations of scientific agriculture were laid and results obtained which could not be gainsaid. Then it was time for those who had regarded the advent of the new learning with contempt to explain, to look to their own armor and to repair their own defenses. In the laboratories of the agricultural college, chemistry and biology and physics took on a new expansion and a new significance. The teachers in the new learning taught the teachers of the old.

of '61-65. The belligerents had, during that fearful conflict, brought armies into the field and maintained them on a colossal scale never before equalled. They had covered spaces and distances with strategic movements upon a larger scale than had ever been attempted by Caesar or Napoleon. They had fought battles and won victories with a larger expenditure of blood and of treasure than ever before in the history of the race. But, although the Civil War at its conclusion left a heritage of bitterness and of hate for years thereafter, a new generation arose which knew little of the perils and sacrifices involved and who learned of the deeds of their fathers upon the fields of fratricidal strife as they had learned of the struggles of the Revolution and the War of 1812. And today, happily, the wounds are healed, the scars obliterated, alienation and passion and revenge are replaced by fraternal union, patriotic co-operation and interchange of civilities and courtesies and affection, gratifying in an eminent degree to all who love their country. At last, after the lapse of fifty years, we can say, as John Tyndall said of the British Empire twenty-five years ago. "Thank God, we are again a united people."

Within this era of rejuvenated activity, science and its practical application to the useful arts have developed and gone forward by leaps and bounds.. By the new impulse given to biological study and biological research, stimulated by the farreaching investigations and discoveries of Darwin and Wallace and Huxley and Spencer, the theory of evolution has been placed upon a firm foundation, and has become a practical working leverage for advanced movement in every direction, finding an application and an interpretation in realms of discovery which no one could have anticipated fifty years ago. I remember the advent of "The Origin of Species," and the suprise, the incredulity, the apprehension and the spasmodic repugnance with which it was received by the clergy, the moralists, the exponents of philosophical systems and the interpreters of scientific thought. By the more prominent thinkers of the age, it was hailed as a new luminary suddenly shot up from the horizon and shedding its baleful or its beneficent rays upon the dominant thought and accepted theories, theological, scientific and metaphysical, of the time.

When from the present vantage ground we look back, we can scarcely understand how profoundly the attitude of thought and of speculation, of accepted theory and well-reasoned scientific conclusions have adjusted themselves to the new interpretation of nature and of life. Theology no longer dreads, but welcomes the hypothesis of Darwin and of his fellow-workers. Moral speculation accepts it as the key of rational interpretation, and every branch of natural science finds in it a firm pedestal upon which to stand. Extravagances there have been affiliated with it, which Mr. Darwin himself would have been the first to repudiate. Conclusions from ill-defined and hastily accepted premises have by illicit process been deduced from it, but these have been dissipated and have disappeared. The dross has been purged and the gold remains.

At the beginning of this era, when the foundations of accurate thinking and legitimate speculation were laid, the dawn of agricultural education began. To Michigan belongs the honor of the establishment of the first school for scientific and experimental agriculture on the western continent. Five years before the passage of the Morril Act of 1862, the Legislature of Michigan had provided for the establishment of an agricultural school, which became the leader and the pioneer of agricultural education in America. In 1862, the conditions were ripe for a new departure. Justin S. Morrill, of Vermount, although the Civil Was was in progress, absorbing the thought and absorbing the treasure of the nation--this great statesman conceived the idea of dedicating forever to agricultural and mechanical education a part of the rapidly diminishing area of public lands belonging to the nation. Allotments were made to the several States in the Union, including those in rebellion, of large bodies of public lands in proportion to population, for the endowment of colleges and universities for the education of the masses.

The Act of 1862 provided that "the income from these lands should constitute a perpetual fund, the capital of which shall be inviolably appropriated by each State which may take and claim the benefits of this Act, to the endowment, support and maintenance of at least one college, where the leading

of '61-65. The belligerents had, during that fearful conflict, brought armies into the field and maintained them on a colossal scale never before equalled. They had covered spaces and distances with strategic movements upon a larger scale than had ever been attempted by Caesar or Napoleon. They had fought battles and won victories with a larger expenditure of blood and of treasure than ever before in the history of the race. But, although the Civil War at its conclusion left a heritage of bitterness and of hate for years thereafter, a new generation arose which knew little of the perils and sacrifices involved and who learned of the deeds of their fathers upon the fields of fratricidal strife as they had learned of the struggles of the Revolution and the War of 1812. And today, happily, the wounds are healed, the scars obliterated, alienation and passion and revenge are replaced by fraternal union, patriotic co-operation and interchange of civilities and courtesies and affection, gratifying in an eminent degree to all who love their country. At last, after the lapse of fifty years, we can say, as John Tyndall said of the British Empire twenty-five years ago. "Thank God, we are again a united people."

Within this era of rejuvenated activity, science and its practical application to the useful arts have developed and gone forward by leaps and bounds.. By the new impulse given to biological study and biological research, stimulated by the farreaching investigations and discoveries of Darwin and Wallace and Huxley and Spencer, the theory of evolution has been placed upon a firm foundation, and has become a practical working leverage for advanced movement in every direction, finding an application and an interpretation in realms of discovery which no one could have anticipated fifty years ago. I remember the advent of "The Origin of Species," and the suprise, the incredulity, the apprehension and the spasmodic repugnance with which it was received by the clergy, the moralists, the exponents of philosophical systems and the interpreters of scientific thought. By the more prominent thinkers of the age, it was hailed as a new luminary suddenly shot up from the horizon and shedding its baleful or its beneficent rays upon the dominant thought and accepted theories, theological, scientific and metaphysical, of the time.

When from the present vantage ground we look back, we can scarcely understand how profoundly the attitude of thought and of speculation, of accepted theory and well-reasoned scientific conclusions have adjusted themselves to the new interpretation of nature and of life. Theology no longer dreads, but welcomes the hypothesis of Darwin and of his fellow-workers. Moral speculation accepts it as the key of rational interpretation, and every branch of natural science finds in it a firm pedestal upon which to stand. Extravagances there have been affiliated with it, which Mr. Darwin himself would have been the first to repudiate. Conclusions from ill-defined and hastily accepted premises have by illicit process been deduced from it, but these have been dissipated and have disappeared. The dross has been purged and the gold remains.

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of every communion. The standards of beliefs, confessions and creeds gradually and imperceptibly adjust themselves to altered conditions, to modifications in the accepted body of scientific truth, or metaphsical and ethical speculation, of social and economic doctrine. A most miraculous inherent power is this. The Christian faith is always in accord and always must be in ultimate accord with scientific and philosophic conclusions based upon a correct apprehension of God and a correct interpretation of nature and of man.

My recollections go back with tolerable distinctness to 1842. Andrew Jackson was still alive and the signal triumph of New Orleans was still fresh in the memory of those who had followed their redoubtable leader and with him achieved a notable victory. Webster and Clay and Calhoun were still living and the forensic triumphs of this mighty trio longered upon the lips of all the thinking and reading men and women of the Republic. The differences with Mexico, which resulted in the annexation of Texas, had not yet come within the sphere of practical politics, and the heroism which covered with glory the American flag upon the fields of Buena Vista, Churubusco and Chapultepec had not yet been added to her triumphs by land and sea.

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COMMENCEMENT ADDRESS

AGRICULTURAL COLLEGE OF MICHIGAN

JUNE, 1911

I thank the President and Faculty for the invitation to deliver the address upon Commencement Day to the President, Faculty and students of the oldest Agricultural College in America. I well remember the dignity, the prestige and the influence of the University of Michigan when I was a student in college sixty years ago. It had then the reputation of measuring well up to Yale and Harvard and Princeton. Founded by the descendants of the good old Puritan stock who were the pioneers of civilization in these western wilds, it grew up to be an educational force in the great West, a mighty leverage for the uplift and progress of your own and neighboring States. Its success inspired other ventures along educational lines, which found expression in the establishment of this institution for the industrial education of the masses and in the establishment of normal schools for the education of teachers. To these beneficent activities I ascribe the wonderful progress of your State in intelligence, in accumulated wealth and in industrial enterprise.

Today I propose to present you with a brief retrospect of events and movements within my personal recollection, in order that we may be able to contrast the close of this period intelligently with the past. It is good to look back over periods with which we have been identified, whether they be centennials or jubilees During such intervals, whether long or short, the relations of things are constantly changing. Though all unconscious of the difference, we are not today what we were yesterday or will be tomorrow. Days and weeks and months and years move on and we move with them, as little consciousness of movement as we are of the revolution of the earth upon its axis or in its orbit round the sun. It is only when we reckon by long periods of time that changed relations become obtrusive by contrast.

Thus it is in every State, in every county, in every city; thus it is the world over. So in every comunity of Christian belief, and in every individual church

Thousands of pioneers traversed the weary and interminable plains west of the Mississippi and enduring untold privations, reached the goal of their wishes and of their destiny, after months of exposure to unwonted climatic conditions of cold and heat, sunshine and tempest, in plains and deserts never before trodden by the white man.

These conditions created a demand for greater facilities for travel and transportation than had existed heretofore. Lines of railway had multiplied rapidly in the States east of the Mississippi and north of the Ohio, and as early as 1850, the journey could be made from Cincinnati to New York in thirty-six hours, but up until this time the conception had not dawned upon the most adventurous capitalists and speculators to connect the Pacific and Atlantic coasts by all-rail communication. In the late " '50's," however, during the Kansas-Nebraska agitation, when settlers were thronging into these States to obtain lands by pre-emption and settlement, the demand for more rapid transportation quickly grew, and the practicability of connecting the Mississippi with the States upon the Pacific was brought within the range of practical finance. The outbreak of the Civil War accelerated the impulse and ere its close rapid progress had been made in steamship navigation, and ere the close of the Civil War iron-built vessels propelled by steam were rapidly displacing the wooden ships which had held the mastery of the seas from time immemorial.

In the early "'40's" telegraphic communication had been established and long before 1860 telegraphic lines were in use all over continental Europe and all over the greater number of the States of the Union, bringing into immediate contiguity the large cities and towns and all the more important villages upon the great railway lines. These arteries of communication, railway and telegraphic, inspired the nation with new ideas and created new hopes and new efforts to realize them. As early as 1858 the first Atlantic cable was laid, but, unfortunately, after the transmission of the first message from the President of the United States to the Queen of England: "America and England united. Peace on earth, goodwill toward men," it broke in midocean. Successful communication by submarine telegraph did not become

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For this great triumph of electrical engineering skill the world owes a debt of gratitude to two men, Cyrus W. Field, of America, and Thomas Brassey, of England. These two patriots contributed largely of their means upon a venture which many regarded as reckless, and certain to end in financial disaster, but undeterred by the adverse conditions which confronted them they bent their energies more readily to the task and by means of the Atlantic cable united in indissoluble bonds the mother country and the great republic of the west. During the crisis of its fate, Cyrus W. Field and Thomas Brassey and others held a conference in London. Field had exhausted the bulk of his fortune in the venture. The others stood aghast at the additional heavy drain upon their resources. Stout old Thomas Brassey, who had already contributed more than two fortunes, as fortunes were measured by the standard of that day, said: "I have already advanced more money to this enterprise than I originally anticipated. I may lose all of it, but I am willing to risk an additional £60,000 upon the success or failure of the enterprise." The confidence rose, and in less than a year the Atlantic cable was successfully laid. I remember well the thrill of pleasure with which I read an account of this stupendous achievement.

The telephone came later; not until 1877 was the Bell telephone brought into use, somewhat immature in

A RETROSPECT.

An address delivered before the Association of American Agricultural Colleges and Experiment Stations, Washington D. C. Nov. 16, 1910 .

Mr. President, members of the Association of Agricultural Colleges and Experiment Stations, ladies and gentlemen:

I thank Dr. Thompson, Chairman of the Executive Committee, for the kind invitation which he has given me to occupy a part of the unallotted hour of the program and for the broad discretionary margin which he had kindly allowed me. I think that perhaps I cannot do better than to give you some of my personal recollections of the movement of events within the last fifty years, covering a period of unprecedented activity in every relation of live.

When we look back over the years covered by a lifetime, it is difficult to realize the extent and character of the transition. My recollections go back with tolerable distinctness to 1842. Andrew Jackson was still alive and the signal triumph of New Orleans was still fresh in the memory of those who had followed their redoubtable leader and with him achieved a notable victory. Webster and Clay and Calhoun were still living and the forensic triumphs of this mighty trio lingered upon the lips of all the thinking and reading men and women of the Republic. The differences with Mexico, which resulted in the annexation of Texas, had not yet come within the sphere of practical politics, and the heroism which covered with glory the American flag upon the fields of Buena Vista, Churubusco and Chapultepec had not yet been added to her triumphs by land and sea.

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by chemical formulae, the feeding of stock by biological rations, the destruction of noxious insects by the artificial propagation of entomological parasites and the elimination of disease by the injection of toxic remedies. The old established universities and colleges looked askance upon the new intruders into their prescriptive domain. "A waste of public lands and of private fortunes," "the dreams of amiable but visionary enthusiasts," "another illustration of the folly of attempting to make a purse out of a sow's ear," "a foolish effort to substitute an imitation and a counterfeit article for the genuine coin and currency of the realm," "a doctrinaire experiment that would end in failure," "a project analogous to the fanatic device to extract gold from sea water" --such were the comments and such the skeptical similitudes upon the lips of the learned, but the builders, though they experimented often unsuccessfully and failed sometimes egregiously, gradually found a light to emerge from the darkness, gradually got out of the bogs and quicksands upon firmer ground, until at last they had learned well the lesson taught by Wordsworth more than half a century before:

"To the solid ground
Of Nature trusts the mind that builds for aye."

When observation and experiment were substituted for the haphazard rule of thumb, progress began to be made and to move rapidly forward. The foundations of scientific agriculture were laid and results obtained which could not be gainsaid. Then it was time for those who had regarded the advent of the new learning with contempt to explain, to look to their own armor and to repair their own defenses. In the laboratories of the agricultural college, chemistry and biology and physics took on a new expansion and a new significance. The teachers in the new learning taught the teachers of the old. In order to hold their own and prevent their being elbowed out of court, the older institutions found themselves compelled to improve and enlarge their spheres of scientific study, to create new laboratories and place in them men abreast of the discoveries which workers in the new field had made. Who for the most part are the

its construction and defective in its operation, but containing the beginnings of mightier things yet to be. After the lapse of thirty years of more, the telephone finds a place in almost every well-to-do household, ministering to the comfort and to the convenience of the private home, as well being the indispensable adjunt of every executive office, political, industrial and commerical, throughout the length and breadth of the land. The close of the Civil War left the victorious Republic exhausted and the South prostrated and bankrupt, but with the energy characteristic of the race, all set themselves to work to rebuild their ruined walls, to reestablish agriculture and commerce and in less than twenty years the Phoenix rose from its ashes in richer plumage and with statelier stride than before the great calimity of '61-65. The belligerents had, during that fearful conflict, brought armies into the field and maintained them on a colossal scale never before equalled. They had covered spaces and distances with strategic movements upon a larger scale than had ever been attempted by Caesar or Napoleon. They had fought battles and won victories with a larger expenditure of blood and of treasure than ever before in the history of the race. But, although the Civil War at its conclusion left a heritage of bitterness and of hate for years thereafter, a new generation arose which knew little of the perils and sacrifices involved and who learned of the deeds of their fathers upon the fields of fratricidal strife as they had learned of the struggles of the Revolution and the War of 1812. And today, happily, the wounds are healed, the scars obliterated, alienation and passion and revenge are replaced by fraternal union, patriotic co-operation and interchange of civilities and courtesies and affection, gratifying in an eminent degree to all who love their country. At last, after the lapse of fifty years, we can say, as John Tyndall said of the British Empire twenty-five years ago. "Thank God, we are again a united people."

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The conception of Senator Morrill and his coworkers was a large and comprehensive one, and in its development larger and more comprehensive than he or they could at that time have anticipated. No serious effort was made by any of the States to vitalize the scheme and establish the colleges provided for under the Act until after the close of the War. Then the scrip was issued by the Government and given to the States, to work out the problems involved as best they could. The conceptions of what an agricultural college ought to embrace and what it ought to be were vague and nebulous in the extreme. Why expend money to teach formers' sons how to sow and plow and reap, to groom horses and drive wagons, to milk cows and rear calves? The farmer's son could learn these things better on his father's farm. As for book farming, the older agriculturists treated it with contempt and would none of it. If with these purley rural subjects should be associated other liberal studies, languages, mathematics and belles-lettres, they were more likely to be drawn away from the farm than attracted to it. Moreover, there were relatively few instructors available for inparting to their pupils a knowledge of the sciences related to agriculture and the mechanic arts and making practical application thereof. Chemists and physicists there were--comparatively few, however--but the chemical and physical formulae of that time had found an application different from and wholly alien to the subjects embraced in the new education.

The agriculturist of 1860 would have treated with contempt, if he had understood its phraseology, the fertilization of fields and the growth of crops

age of peace upon earth, good will toward men. Let the celebration of this jubilee be upon a scale commensurate with the importance of the occasion.

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ranking chemists and biologists and physicists of today? Not, certainly, the exponents and expositors of these subjects in the old colleges and universities, but the active, energetic bands of enthusiastic workers and discoverers in the new.

No radical change is the growth of a day or a month or a year. Agricultural colleges and scientific agriculture are no exceptions to this rule. First the embryonic stage, then the struggle for existence, then full-fledged maturity, then continuous growth and symmetrical expansion; first the seed, then the plant, then the ear, and at length the full corn in the ear. Scientific agriculture has emerged from the chrysalis stage and the graduate in the four-years' course therein may stand upon an equal pedestal and claim an equality with the scholar who has won honors in the liberal arts or in pure science. Amd what have been the results? Agriculture processes have been improved and agriculture cheapened, increased returns and improved quality in the cereals, in sugars and in cottons, in all the manifold and varied products of the soil; improved live stock reared under economic conditions; with intelligent breeding for definite results; waste lands brought under cultivation; deserts made fruitful through irrigation and exhausted fields reclaimed amd made productive; the farm and the orchard and the garden, flocks and herds, the cattle upon a thousand hills--all unite in testifying to the beneficent results of the new education.

The agricultural colleges and the universities of which many of them form a part have long since vindicated their right to live. Incomes from the invested proceeds of the sale of the public lands have been supplemented by the States. Thousands have grown into tens of thousands and tens of thousands have grown into millions. Witness the colossal revenues of Cornell and California, of Wisconsin and Illinois, of Minnesota and Ohio and Missouri. In many instances they have surpassed the revenues of older institutions, hoary with age and glorying in the distinction and the results achieved by their sons. Year by year they are lengthening their cords and strengthening their stakes; the mighty commonwealths in whose up-building they are potent factors, recognize their obligation to them and open their vaults ungrudgingly to supply their necessities.

Resources counted by millions and matriculates reckoned by thousands bear witness to the incomparable work they do and to its far-reaching consequences to the States and to the nation.

In 1887 an important addition was made to the agricultural college by the creation of a department called the Experiment Station, and its liberal endowment by Congress. The work of the Station suppliments the theoretical instruction of the class-room by a practical application of the knowledge thus acquired to the solution of agricultural problems through observations and original research. Valuable discoveries are made every year by the diligent, intelligent and patient workers of the Experiment Station and made available to the agriculturist. An intelligent rural proprietary has, through their agency, been created and millions upon millions have been added annually to the realized wealth of the country at large.

But these results have not been achieved without labor, anxiety and toil. What is reaped in joy has often been sown in tears; all have had their days of gloom and of trial; some have come from the depths through great tribulation. Of these latter the University which I have the honor to represent today is one. Its early history was in no metaphorical sense a struggle for existence. Its present site is a gift of the city of Lexington, its original buildings were erected from funds which after much effort I induced the city and county to contribute, and a tract of land was rented at the outset for experimental farming. In 1880, after weeks and months of continuous effort against great odds, I induced the Legislature of Kentucky to give to the institution annually the proceeds of a tax of one-twentieth of a mill, in order to supplement the inadequate income derived from the federal grant of 1862. Two years thereafter the denominational colleges of the state, six in number, made a united effort to procure a repeal of the tax. Baptist and Methodist, Presbyterian and Christian, stood in solid phalanx behind them. I fought this potent combination single-handed and alone. I fought them in the Legislature, in the courts, and advanced the money necessary to carry on the work of the institution while the contest was pending, and when it seemed toppling to its fall. Hoping against hope, I triumphed at last all along the line, on the hustings, before the legislature and in the courts. During the twenty years following, I educated the people of Kentucky to a recognition of the University in the new constitution and the adoption of the principle that the state may expend money on higher education, as well as on the common schools. When I look back, I wonder that I was not worn out by the contest, but through the goodness of God, I lived to accomplish my work and to feel, in no spirit of exultation or vindictiveness, of the men with whom I was forced to grapple in mortal conflict:

"Dead and buried had they seen me,
"So the ready tale they spread,
"But I lived to see the tellers
"Buried all themselves and dead."

And now, after forty-five years of service, during forty of which I was President, I have retired from active service in the State University of Kentucky. I leave the institution with fifty acres of ground, covered with buildings, ample equipment, excellent courses of study, 250 acres of blue grass land, worth $500. per acre, a respectable staff of instructors and investigators, and an income, not large as measured by that of some of its sister universities, but adequate to our present necessities, with an educated public opinion for its support and a legislature showing a commendable liberality in its maintenance. I have neither son nor daughter to inherit what I may leave behind me; those born to me passed over to the majority long years ago. Should my hopes be realized, I shall make the university my heir, but I am reminded that though a man devise his ways, his steps are controlled by an unseen and inscrutable power, which we are constrained to believe works for righteousness.

This association will ere long celebrate the semi-centennial of American agricultural colleges. You will celebrate one of the most stupendous facts in the history of America, and of the world, a fact contemporaneous with an unexampled era of industrial and intellectual progress, with a gratifying recognition of the kinship of the great republic to the mother country and through them with the dawn of the

colleges of America well forward in leading education upon the western continent.

During his lifetime, Mr. Morrill saw an extension and a development of his idea far beyond anything, that he had ever dreamed of. In 1890 a bill for additional endowment in a lump sum amounting to $25,000 annually for each land grant college and university established under the Act of 1862, was framed by him and having passed both houses of Congress, became a law

I may here be permitted without egotism to interpolate that while the bill of 1890 was pending, I had the honor to be invited to address the committee of the Senate of which Mr. Morrill was chairman, upon its expediency and its necessity. After I had ended, Mr. Morrill asked me to commit what I had said to writing and hand it to him. I had the satisfaction to hear from him afterward that my argument commended itself to the committee and was not without effect in determining the result.

A still further enlargement of this munificence found expression in the measure known as the Nelson Bill, carrying an additional appropriation of $25,000, passed both houses of Congress and received the signature of the President in 1907.

Following upon the same lines, the Hatch Act for the creation and endowment of the Experiment Stations, became a law in 1887 and this was still further augumented by the passage of a supplementary and equivalent measure in 1906. known as the Adams Bill. The annual income of these colleges and universities, with the experiment stations attached, amounts annually to twenty-five or thirty millions of dollars, while their buildings, grounds and equipments fall not far short of one hundred million.

What a stupendous work to be accomplished through the far-sighted patriotism and the indefatigable activity of one man! Allies and coadjutors he had, no doubt, but he alone was the moving spirit which animated the whole. Thomas Jefferson founded and partially endowed the University of Virginia, sketching in bold outlines its organization and the work to be accomplished by it, drawing the plans for the buildings and superintending their erection, and upon this work he prided himself more than upon his administration during eight years of the executive duties of the general government. He has left his impress, through this great University, indelibly upon education in the

South. John D. Rockefeller has endowed by his munificence the University of Chicago and placed it upon an equality with the foremost institutions of the land, but far surpassing the ideals of Jefferson or of Rockefeller , Mr. Morrill is the virtual founder of more than fifty colleges and universities in America, each of which may be said to owe its existence almost exclusively to the fertile mind and energetic brain and stout heart of this greatest of all pioneers of education.

I have thus briefly sketched his character and his work, a man of incorruptible integrity, singleness of purpose, steadiness of vision, largeness of conception, sprung himself from the ranks and with an intelligent intuition of what America could do. He placed himself boldly in the front and clearing all entanglements out of the way and surmounting every obstacle, has raised for himself a monument more enduring than brass and loftier than the regal structure of the pyramids. Modest in his demeanor, though massive in his granduer, he stands high if not the highest among all the conspicuous benefactors of his race. Geo. Washington emancipated his country from the thralldom of foreign dominion. Hustin S. Morrill has accomplished a mightier work, in emancipating his countrymen from the thrall of ignorance and social servitude.

The State University of Kentucky owes its existence to him. These grounds and these buildings and these material equipments, and this Board of Trustees, and this faculty and this splendid body of students, male and female, all owe their material and their corporate existence to him. Other men have builded under the leadership of Justin S. Morrill, but Justin S. Morrill is the master builder of them all. This is the man and this is the splendid character whom I bring before you this morning and to whom your reverence and our reverence, your devotion, your homage and our homage are due.

Empires and republics may rise and fall; populous cities may become desolate, fertile plains barren and waste places blossom as the rose; government may change, rivers alter their courses and the landmarks of ages disappear, but Justin S. Morrill, statesman, philanthropist and benefactor of his race, will live in the memory of mankind and in the empire of education and culture which he has founded, clarum et venerabile nomen, with ever increasing lustre as centuries and milleniums roll on. This is the inspiration from the life and the public service of a great man which I bring to you for your emulation today.

gularly retentive and his intellectual capacity of the best. consequently, when he entered public life, after years of quiet preparation , he was considered one of the best equipped men who had entered the halls of Congress for many years.

In 1855 he was elected to succeed Hon. Andrew Tracy of Woodstock as a member of the House of Representatives. His ample knowledge of political economy, especially in relation to revenue, speedily procured him an important place on the committee of ways and means. He entered political life as a protectionist of a rather high type and the years which followed provided abundant means for the realization of his hopes and his wishes. Immediately after entering Congress he supported and was mainly instrumental in pushing to a successful issue the first anti-polygamy measure directed against the practices of the Utah Mormons.

In 1858 he introduced his first landgrant college bill, and advocated its claims by a powerful speech delivered in the House of Representatives. It passed both houses of Congress by large majorities, but was vetoes by President Buchanan. After the accession of President Lincoln it was re-introduced passed both houses and obtained the signature of the President on July 2nd, 1862.

This, I venture to say, is the most memorable date in the history of education in America. The measure provided an allotment of public lands, 30,000 acres for each Representative in Congress, to each of the States in the Union, including those then in rebellion, for the purpose of founding and endowing colleges and universities in which should be taught those branches of learning related to agriculture and the mechanic arts, without excluding the classics and including military science and tactics. in order to promote liberal and practical education among the industrial classes in the United States of America. This enactment, it will be observed, provided primarily for agricultural education and for mechanical training. To each of these an extension has been given beyond what was anticipated by Mr. Morrill in 1862. Experiment Stations have been added and made integral parts of the colleges of agriculture, in order to promote discovery, as well as to communicate scientific principles already known. And on the side of mechanic arts an

extension going equally beyond the original anticipations of Mr. Morrill has found expression in schools of Mechanical and Electrical Engineering, Civil Engineering, Mining Engineering and Sanitary Engineering. Indeed these several have come into existence within the last fifty years.

Polytechnic schools there were, but the limits of their work and the limits of their attainments were far within those which exist at the present day. Around these agricultural and mechanical colleges, by virtue of the latitude allowed in the organic act, colleges of science and of classical instruction grew up, many of them embracing within their respective curriculums almost the entire range of human knowledge as now realized.

Not a few of these recognize and act upon the distinction of collegiate work and university work, viz: That the function of the college is to teach and the function of the University to discover, that collegiate instruction consists mainly in communicating to students the contents of knowledge or discovery verified and accepted; that the function of the university, on the other hand, is to extend the boundaries of human knowledge, to proceed from the known to the unknown, using the former as the basis for the discovery of truth, and that while these two related functions often co-exist in the same institution, that there is a growing tendency to discriminate sharply between the one and the other. Colleges of law and of medicine and of pharmacy and dentistry and business have also been brought into existence in connection with land-grant colleges and universities, but are not regarded as integral parts of either collegiate or university organization, not developed in the course of organic growth of either college or university, but factitious and contingent annexes and accretions.

It is further recognized that the special work of the University is to uplift and to establish and maintain a high standard of education in the Commonwealth, in which it may be established, on the assumption that inspiration must come from above and not from below.

For years after the establishment of these land grant colleges and universities, the older institutions of the country, in the enjoyment of endowments which were then considered large, looked somewhat -

askance and with womewhat of contempt upon institutions organized ostensibly in the interests of the masses of the people. They ridiculed the idea of agriculture taught from books and engineers made in the class-room, but ere long when they discovered that chemistry and physics, botany and biology were taught by men of high professional ability who attracted a large number of students by virtue of the superior instruction given with the aid of laboratory equipments which made education effective and that the knowledge of these subjects thus obtained far surpassed anything which they could communicate, they began to regard the advent of the stranger with rather more courtesy and consideration. Indeed they found that in science pure and applied, in all its relations to industrial activity, they were far surpassed by the newcomers and that in order to maintain a parity with them, it was necessary to provide something like equivalent facilities in these departments of instruction. A new inspiration was thus somewhat reluctantly and somewhat unconsciously infused into the older institutions. They were roused from their lethargy and forced to acknowledge, in practice if not in theory, that a new leaven had been introduced into education in America. The scientific equipments of Harvard and Princeton, Yale and Columbia would not be what they are to day, had it not been for the impulse and the stimulus given by such institutions as Cornell University and the Universities of Ohio, Michigan, Wisconsin, Minnesota, Illinois and California.

The revenue accruing from the proceeds of the land grant of 1862, though large, were largely multiplied by appropriations and benefactions made in the States in which the land-grant colleges and universities were established. The revenues of Cornell University today exceed the united income of half a dozen of the great universities of the nation when land-grant colleges were established. Cornell and half a dozen or more of the lang-grant universities mentioned above take average more than $1,200,000, per annum, an income equal to that of the most advanced half dozen universities existing prior to 1862. Added to these vast and annually increasing incomes are the splendid buildings and still more splendid equipments which are rapidly placing the lang-grant

JUSTIN S. MORRILL

Honored at State University by Faculty and Students. President Emeritus James K. Patterson Makes Address of Day. April 14, 1910.

Among the great men who made history during the last century, none will occupy a more conspicuous place in the history of the future than Justin Smith Morrill of Vermont. Today is the one hundredth anniversary of his birth and today his name will be commemorated and his record made the subject of eulogy in more than fifty colleges and universities of the United States of America, in every one of which an enduring monument has been erected to his memory, not a shaft expressive of mighty deeds in marble or in granite, but in the collegiate and university organizations which owe their existence to him.

He was born at Stafford, Vermont, on the 14th day of April, 1810, the son of Nathaniel and Mary Hunt Morrill. His parents were respectable, well-todo people, descended from the good old Puritan stock which formed the earliest settlements in New England, and holding fast to the religious tradition and cult which made New England famous and has enabled its people to impress themselves upon the history and the institutions of America out of all proportion to population or geographical area. His education was obtained at the common schools and academies of the neighborhood. He had not the advantage of either college or university training, perhaps because his parents were unable to supply the necessary means for its attainment.

At the age of fifteen he became a clerk in a store and three years later went to Portland, Maine, in the employment of a West Indian merchant. In 1831, when twenty-one years of age , he returned to his native town and there formed a partnership with Jedediah Harris, its principal merchant, a partnership which continued until 1855. Meanwhile, however, he was employing his leisure hours in self-improvement and before he entered Congress in 1855, might be considered a well-educated man. One of his greatest achievements was a complete mastery of Blackstone's Commentaries, with allied subjects germaine to the study of law. His memory was sin-

I have no desire to widen the breach, but would gladly see the chasm bridged over and a return to the "status quo ante." We are both human and things have no doubt been said and done which had beeter been left unsaid and undone. I do not question his loyalty, and that of those who think with him, to the University. I am still more certain that no one who knows the facts can question my loyalty to the University.

I was not the University while President, neither is Judge Barker, my successor, the University. The University is bigger than the President, or the Board of Trustees or the faculty. These are temporary, transitory, continually shifting; the University is permanent and enduring. The President of the United States and the Governor of Kentucky are entities, selected to discharge delegated duties, but the one is not the Nation, and the other is not the Commonwealth. They may come and go; the Nation and the State remain.

Judge Barker apparently endeavors to make the Board a party to a personal quarrel; in identifying the University with himself, he would seem to give diginity to his controversy with me and to place the Board in the front to bear the brunt of the quarrel

With the exception of Director W. P. Thorne of the Ohio Experiment Station, I am the only survivor of those college men who organized in Washington City in 1885, the Association of Agricultural Colleges and Experiment Stations, of which this institution has been a continuous and honored member. In 1904, I obtained membership for the State College in the Association of State Universities, although it was then a college only and not a University; in 1908, in the International Tax Association and the Conference for Education in the South; and in later years in the National Education Association. All these meetings, and others of educational character, I have regularly attended and participated in their proceedings, keeping the State University always to the front. Their knowledge of the State University was obtained through me and aside from me it would have been practically unknown. While I did not seek prominence in these meetings, I was called upon to make addresses, write resolutions for committees, and to do other delegated work. In 1903 I was President of the National Association of Agricultural Colleges and Experiment

ARGUMENT OF

EX-PRESIDENT JAMES K. PATTERSON

Before The

BOARD OF TRUSTEES OF THE STATE UNIVERSITY

August 5th, 1912

Argument of Ex-President James K. Patterson before the Board of Trustees of the State University, Aug. 5, 1912, on the motion of Judge Barker to rescind and annul the "Conditions of Retirement" adopted by the Board December 9, 1909.

With Appendices.

Mr. Chairman:

It is the glory of English and American jurisprudence that everyone is considered innocent until the contrary be proven and that the burden of proof rests upon the accuser and not on the accused. To condemn without a full and fair opportunity to place all the facts before judge and jury, is altogether foreign to our ideas of justice. Even in cases of high treason, the law requires that before trial the accused be furnished with a list of the witnesses upon whose testimony the charge of criminality will rest, that specifications be made and ample time given for the defense.

In the present instance you are asked and expected to ignore and disregard these safe guards. Upon exparte statements, hearsay testimony, supplied to members individually, the sources of information being withheld from the accused and no opportunity being given to test their accuracy or credibility, you are asked and urged to proceed against the accused and to condemn him. You are asked without cause alleged, without specifications made, without proof submitted to annul the action of the Board of Trustees of Dec. 9, 1909, to repudiate the obligation then created, sanctioned, and accepted and to annul a contract solemnly entered into on the good faith of the faithful fulfillment of which my resignation as President of the University was offered. The information comes to me from credible sources that you have been told individually, on the basis

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of hearsay testimony, irresponsible obiter dicta, that my attitude to the State University during the last session of the General Assembly was hostile and disloyal, that I counseled members to refuse appropriations for its benefit, that I opposed and defeated legislation necessary for its effective and successful management, and this alleged attitude and action without further investigation or proof, is sufficient warrant, you are assured, for the abrogation and annulment of the contract of Dec. 9, 1909. The charge of hostility and disloyalty to the University I deny, and the further charge that I counseled members to withhold needed appropriations I also deny and challenge the production of the proof. That I opposed and assisted to defeat a measure to repeal the present admirable system of appointment on compelitive examination, I admit and you and the University and the Commonwealth ought to thank me for it. I have endeavored, without success to procure the names of those persons upon whose exparte statements you are asked to base your proposed action, I now and here protest against any action adverse to me being taken, until a preliminary inquiry established the truth or falsity of the charges be made; that the names of witnesses be furnished me with the alleged material facts which they are expected to establish; that the privilege of examination by an attorney of witnesses on oath be allowed and that a reasonable time be given within which to prepare my answer. I ask for nothing but what law and justice concede to the humblest citizen. Custom and courtesy and law and justice entitle me to this and I insist upon it, not as a matter of grace, but of right. The proceedings of this body in its discharge of judical functions, should be in harmony with those of a court of justice. Impeach me before this Board sitting in this capacity and concede to me the privileges and the rights which the accused may claim. What ever this Board may do or not do, they cannot afford to incur the imputation of refusing the necessary facilities for defense and vindication to one who has been identified with the University from its origin and who by the common consent of all has made it what it was when he resigned January 15, 1910.*

At this stage of the proceedings, Judge Barker urged that the Board take immediate action. He moved to rescind and annul the "Conditions of "Retirement" adopted by the Board Dec. 9, 1909.

*See Appendix V.

The chairman, Gov. McCreary, asked me if I had anything further to say. Whereupon, I rose and addressed the Board as follows:

Mr. Chairman:

Judge Barker in moving the resolution that the Board of Trustees rescind and annul the "Conditions of Retirement" adopted by the Board on his recommendation, Dec. 9, 1909, said: "The campus is not wide enough to hold him (Patterson) and me, I don't speak to him, I hate him." In reply I said: "I am quite well aware that he hates me with a hatred intense implacable and eternal. But, notwithstanding all the wrong that he has done me and the injustice, which, with a frantic appeal, he urges the Board to do me, I do not hate him, I could not hate a man with whom my personal relations were formerly so cordial, especially when he was busily engaged in efforts to facilitate my retirement and resignation, efforts the signifiance of which I understand better to-day than I did in Dec. 1909.

Some of his most intimate friends have told me that he cares nothing about the annuity, that its legality is a matter of indifference, but that he feels overshadowed by my presence and by my superior intellect and attainments and would readily concede the continuance of the annuity, provided I would agree to resign my seat on the Board of Trustees and in the Faculty. Evidently Judge Barker's supersensitive conscience plays strange freaks with his conceptions of legality and illegality, convenient words with which to juggle by a man who has reduced verbal jugglery to a fine art. But, surely none the less a humiliating confession for him to make. If I overshadow him, that is his misofrtune, not my fault. It would be none the less a matter of questionable legality and morals for you to penalize me because of his natural defects and deficiencies. Education might to some extent have remedied them, but, unfortunately of education, as education is commonly understood, he has, though President of this University, little or none.*

Much to my regret, the unfortunate alienation which grew out of my reluctance to support Judge Barker's candicacy to succeed me as President of the University has grown wider and more acute. This alienation has become more acute in consequence of radical differences of view in regard to certain policies connected with University administration.

* See Appendix III.

in his candicacy, because I wanted an educated man and a man of experience to succeed me, repents that he recommended, as a member of the committee, the conditions of retirement which he urged upon their acceptance. He could not, with any degree of self-respect, recommend the board to rescind its action upon the ground of retaliation as a penalty for opposing his election, as a punishment for the alienation which has grown up between us and the antagonisms that have grown out of radical differences of opinion on questions of important policy. He thinks now that he has discovered that the contract is illegal and he makes this a pretext for an appeal to you to rescind your action, to stultify yourselves, to stifle all your generous impulses and undo what your better nature impelled you then to do. Perhaps you may take his advice and follow his lead, but it will be a barren victory to him and not by any means complimentary or creditable to you. I shall not believe it until the recorded aye and no votes make manifest your decision.

I am quite well aware that in the estimation of the law past services, however long and meritorious, do not constitute a consideration, where they created at the time no legal liability which remains unsatisfied, but it is competent to show that past services, in the estimation of the board, led up to and formed the basis upon which anticipated future services, as expressed in Section 5 of the agreement and contract, may be regarded as a consideration in law.* My work, the work of forty years of toil by day and sleepless vigil by night, looms up before you. These are the revenues which I created, the grounds which I acquired by donation and purchase, the buildings, a score in number, which I erected, and the library, museums and equipments which I provided, these stand today as a memorial and a monumnet to my devotion to the University, not to be gainsaid or disparaged. Si quaeris monumentum, circumspice. And in generous recognition of this, the board, upon the recommendation of Judge Barker himself, adopted the conditions which I accepted as an agreement, a bona fide contract. This they did and this solemn pact the repentance and change of mind of the President importune you to undo. The fiction of illegality he invokes in aid. He asked you in May, 1911, to rescind your action. You declined.

*See Appendix II.

Stations. Through acquaintance thus made, I was invited from time to time to make commencement addresses in Vermont, South Carolina, North Carolina, Oklahoma, Ohio, West Virginia, Michigan, Arkansas, Tennessee and Hanover College, Indiana. All knew the University through me and it took rank side by side with Cornell, Ohio State University, the Universities of Illinois, Indiana, Missouri, Minnesota, Wisconsin, Pennsylvania, Louisiana and other great institutions, north and south.

Section 5* of the conditions of retirement adopted and agreed upon by the Board, sets forth in detail the privilege and the duty of my continuing to represent the University in these and kindred associations, state and national, the fulfillment of which constitutes a bona fide consideration. In my capacity as President Emeritus, I have made addresses in the University to the Department of History and Economics, to the students of the Law School, to the student in chapel, conducted chapel service, accompanied by extemporaneous addresses, addressed the Y. M. C. A. and the Literary Societies, aided in the collection and classification of books for the library. I have also, when invited, represented the University at meetings of the Commercial Clubs of Louisville and Lexington, Bankers Association, and Greater Kentucky Convention. The manifest desire to secure my attendance at meetings of this character and the hearty welcome given me upon all occasions testify unmistakably to the weight and influence attaching to my name. Whenever and whereever my name is mentioned, it suggests the State University of Kentucky, and vice versa.

This is not spoken from egotism, but from the conviction that my name is and has been considered a valuable asset to the University, and its use and connection with the University constitutes in the legal sense a consideration in the agreement which the Board made with me. This contract, deliberately entered into, under the general powers given by the Legislature to the Board, the Board had the undoubted power to make.** Furthermore in accepting its terms and in resigning the Presidency upon the strength of this deliberate agreement, I was induced to forego a substantial legal right, viz., the Presidency of

*See Appendix II.
**See Appendix I.

the University, which in itself constitutes a valuable and sufficient consideration to sustain the contract.

In adopting these conditions of retirement, the Board of Trustees evidently had two things in mind, viz:

1st. A recognition of the value of the service which I had rendered to the college and university during a period of forty years, and

2nd. A desire to utilize still further for the good of the University the prestige attaching to service still, not as an instructor or administrator, but in the wider field of speech and action which involved experience, activity, wide acquaintance with leading educators and devotion to a definite ideal.

Moreover, the board of trustees knew that the basis upon which the value of my name as an asset rested was no fiction. They had in mind the long and meritorious service which I had rendered from 1878 to 1910. In 1878 the college had an anomalous, nondescript existence. I provided for it both "a local habitation and a name." I got the money from Lexington and Fayette County for the erection of its first buildings, one of which is the dwelling house from which the Presdient now seeks to eject me, and from the Legislature its first charter, and the half-cent tax which now yields $50,000 per annum, defended and maintained the tax in 1882 in the Legislature and in the Court of Appeals against the opposition of the denominational colleges, the churches, the grange and the opposition of all the press of Kentucky, except the Courier-Journal, the Lexington Press, and the Danvill Advocate. This united opposition was upheld and maintained by the best legal talent in the Commonwealth.*

In 1882, when misled by our architects, the building fund obtained from Lexington and Fayette County was exhausted and the college indanger of going into the hands of a receiver, I placed my private resources at its disposal, carried it triumphantly through all difficulties, legislative, judical and financial. Its shield was battered with many a blow and pierced with many a thrust, but never abandoned to a foe.

*See Appendix V.

"Dead and buried had they seen me,
So the ready tale they spread,
But I lived to see the tellers
Buried all themselves and dead."

I made enemies then. I have never been without enemies during all my educational career in Kentucky. I have them now --who that is worth his salt has not? --but I always waged an honorable warfare and no one can say that I ever struch a blow below the belt. Heads of colleges, leaders of the bar, bankers and men of business who led the opposition against me thirty years ago have since congratulated me on my victory and on the fact that I carried the day against them.

Well, my work did not stop there. I gave material aid to the passage of the Hatch Bill in Congress for the endowment of Experiment Stations. If Speaker Carlisle were living today, he could tell you that my opportune intervention during the close of the session of Congress in 1887 assured the enactment of the Hatch Bill. So of the Morrill Bill in 1890, to my effective service in the enactment of which Senator Morrill himself bore gratifying testimony, and the Nelson Bill in 1907, each of which gave $25,000 to the State of Kentucky in support of higher education. I might speak of the appropriation for Patterson Hall, for the gymnasium, for additional income in 1904 amd in 1908, and last of all, of the Carnegie Library, every dollar of which I secured from the great philanthropist. I found the institution starving on a scanty income of $10,000 in 1880. I turned over to my successor in 1910 an annual income, without padding or wadding, of $145,000, and buildings, grounds and equipments that have grown from absolutely nothing to $930,000. Every acre of ground and every brick in every building were my creation.

The Board of Trustees in 1909, when I signified my intention to retire, had all of this in mind, either as tradition or actual knowledge, and in their appreciation and gratitude for forty-one years of faithful work, did not hesitate to give to the retiring President, then seventy-seven years of age, the deserved recognition contained in these generous conditions of retirement. (See Appendic II.)

And now we have another note, unsympathetic and discordant. My successor, whom I could not support

dressed to you on the initiative and through the im - portunity of any member of the board or any other person.

All law, whether written or unwritten, traditional or statutory, has its roots in the sense of moral obligation inherent in mankind. As a general rule, what is right in morals cannot be wrong in law; what is wrong in morals cannot be right in law. Law expresses articulately in human speech and concretely in statutory enactment the inalienable and ineradicable convictions of moral obligation. The jurist interprets its restrictions and its mandates, in conformity with the recognized canons of interpretation and the principles of jurisprudence. The casuist seeks to find in it a web full of meshes to entrap the unwary and of loop-holes to evade the obligations of contracts and of technicalities to facilitate the escape of those who violate its precepts.

When I look back, I am amazed at the wonderful results achieved during the last forty years, not so much in acres of land, in brick and mortar, in machinery, laboratory or library, but in the educated men and women who have laid here the foundation of success, whose manhood has been stimulated and inspired to become leaders of men, the Haileys and Bowdens, Campbells and Joneses, the Doughertys and Scherffiuses, the Morgans and Kastles, and Kirbys and Blessings, the Tandys and Branhams, and Hamiltons, the Lyles and Bronaughs and Frankles, the Weavers and Sandefurs and Lambuths and Deans and Brocks and Whitlocks, and scores of others, who, but for this institution, would, many of them, have been hewers of wood and drawers of water today. Of all the alumni who have graduated since 1869 there is not one percent of failures. What other institution in America has such a record?

Gentlemen, you are on trial, and not I. The General public knows what has been. These proceedings cannot be hidden. Rescind your action of two years ago and hundreds of alumni and thousands of citizens will cry shame.

It is thus sought to obscure the real issue and have you decide upon a collateral but contingent and factitious issue, an afterthought and a pretext only. On May 30, 1911, the President of the University urged the board to revoke their action of December 9, 1909, on the ground that a retiring allowance was illegal. On May 31 the board refused by a unanimous vote to entertain his appeal. On June 1 he recommended to the Executive Committee a retiring allowance to Mrs. Blackburn and the board adopted the motion So much for the importance which the President himself attaches to the alleged illegality of an annuity. I beg you, gentlemen, in your consideration of the subject before you, to discriminate clearly between the real issue and the nominal issue, between the moral and the legal obligation and the ex parte fiction of illegality. The real motive, as I see it, and I have no doubt as you see it, is to punish me, to humiliate me, to injure me, to retaliate on me because he HATES me because of my opposition to his candidacy and his election to succeed me. The ostensible motive which he wishes you to believe is the real motive is the alleged illegality of the condition providing for the annuity.

Men familiar with the law, counselors at law, will clearly distinguish between the actual and the unreal, between the fact and fiction.

In this discussion some things stand out prominently which it would be well to recapitulate, even at the risk of repetition:

The ostensible cause of Judge Barker's attitude to the retiring allowance, namely, its illegality, and his resolution to annul the agreement made with me is, it seems to me, not the real cause.

The alledged illegality of the agreement or contract rests upon the assumption that the board exceeded its powers, and yet the statute expressly declares that the board has the power "to sue and be sued, implead and be impleaded, contract and be contracted with." (See Appendix I.) Judge Barker had been a practicing attorney for twenty-five years, a judge of the Court of Appeals for nearly a whole term, and a trustee of the University for ten years. Either he knew the statute and how to construe it, defining the powers of the board, or he did not. If he knew the statute when he recommended the retiring allowance and had no doubt then of the validity of the recommendations made in the "conditions of Retirement," his changed attitude to its interpretation now implies wither a wanton disregard of its meaning and interpretation then, or an inexplicable change of front now. If he did not know the correct construction of the statue then, or did not know of the existence of the

statue, his ignorance was inexcusable and argues his unfitness for the responsible position of trustee, much more of President. That a lawyer, a judge and a trustee should be a member of the board for ten years and yet not know the scope and powers of its organic law argues a singular neglect or a singular misconception of his duties under his oath of office.

The statement made to the members of the Board, whether made by the mover of the resolution or by some one else matters little, that the Legislature adopted that part of the report of the committee on investigation which recommended that the Board of Trustees discontinue the retiring allowance guaranteed me under my agreement with the Board December 9, 1909, is utterly devoid of truth.

This statement was also made in a report of the proceedings of the Board August 5, 1912, which appeared in the Lexington Leader on the 7th inst., whether an editorial or an authorized communication by the administrative authorities of the University is not apparent. Its significance, however, is the same. The statement is as follows, viz: "The report of the special committee was adopted by the Legislature and the University Board." If an editorial, it was based on information furnished by the University authorities.

The further statement or inference that the Board of Trustees had a consequent mandate from the Legislature to annul the allowance involves a double perversion of fact and of truth. I have shown that the report fell flat, that it was given the scant courtesy of being received in the House and filed in the Senate, that no joint resolution was based upon it, and no bill enacted into law was based upon it. I wonder if Judge Barker, or any other member, can conceive that to receive a report and to file a report are identical with the adoption of a report. To receive a report acknowledges that a report has been made; to adopt it means that its contents have become the action of the body to whom it has been made and that means will be devised to carry it out. Adoption would require a joint resolution or enactment through a bill. But of bill or resolution there was none. There was, therefore, no adoption, no bill passed, no mandate. And yet the Board of Trustees and the public are gravely assured that the report was adopted and that a mandate expressed or implied to rescind the

When the General Assembly of 1912 convened a committee was appointed to investigate the affairs of the University. He importuned the committee on investigation to ask the board to rescind the conditions of retirement adopted December 9, 1912. The report of the committee on investigation complied with his request, but the whole report of the committee was regarded by some of its own members and by many other members of the Legislature as a piece of ill-disguised white-wash. One of the members of the committee told me me that if the committee had made such a report as the facts before them warranted, it would injure the University, and that the committee did not want to do. The committeeman from Judge Barker's own Congressional District absolutely refused to sign the report because its contents were not warranted by the testimony taken. That part of it relating to the retiring allowance of the ex-President counts for little. It was according to my information, in the first place incorporated at the instance of Judge Barker himself, upon an ex parte statement, and, second, the recommendation of the committee, when reported to the General Assembly, made no noticeable impression upon either house. With the rest of the report, it was ordered by the House to be received and by the Senate to be filed. No member thought fit to raise any question upon the recommendation, or to base any motion upon it. As a matter of fact, it was treated with absolute indifference and wholly ignored. It is absolutely certain that the report was not adopted by the Legislature. But a singular and emphatic comment upon the rest of the report was the penalizing amendment incorporated in the bill of appropriations, providing a fine and imprisonment for any official of the University who should expend money without warrant of law. The insistent request for the intervention of the committee was an ingenious device, but it miscarried in its inception and in its consequences. While carrying apparently more weight and more authority than the President's own individual request to the board, it did neither. The truth is, it collasped. The electric current was weakened and exhausted by the increased length of the circuit. The opinion of the committee, treated with indifference by the Legislature, carries with it no more weight than would the request of a committee of a commercial club or other body of citizens obtained and ad-

APPENDIX I.

Powers of the Board of Trustees.

Sec. 2. Act approved, May 9, 1893, and still the law of the University. "The Board of Trustees when appointed and qualified shall be a body-corporate, under the corporate name of the Agricultural and Mechanical College, now State University of Kentucky, and as a corporation shall have power to sue and be sued, implead and impleaded, contract and be contracted with, and possess all the immunities, rights, privileges and franchises usually attaching to the governing bodies of Educational Institutions. They shall have power to receive, hold and administer on behalf of the institution whose government, administration and control is committed to them all revenues accuring from all existing or future endowments, appropriations or bequests by whomsoever made, subject to the conditions attaching thereto, to receive, administer, and apply for and on behalf of said college (now university) all moneys, devises, stocks, bonds, buildings, museums, land, apparatus and etc., etc., under the conditions attaching thereto. Said Trustees shall have power to determine from time to time the number of departments of study or investigation which the College--University--shall comprise within the scope of the organic act of Congress or acts supplementary thereto, donating land strip for the endowment of Agricultural and Mechanical Colleges; the relation which each department or group of departments shall sustain to each other and to the whole; to devise, allot and arrange the distribution of departments or group of departments with the designation appropriate to each and to devise the means required for their effective administration and government. They shall also have power to appoint Presidents, Professors, assistants, tutors and other officers and to determine the salaries, duties and official relations of each; and shall provide for a definite salary in money to all positions created and filled by the Board of Trustees; and there shall be no additions thereto in the form of fees, perquisities or emoluments of any kind whatever. They shall have full power to suspend or remove at will any of the officers, teachers, professors or agents whom they are authorized by law to appoint and to do all other acts which may be needed for the welfare of the institution."

APPENDIX II.

DECEMBER MEETING, DEC. 9, 1909.

Mr. Stoll, for the committee specially appointed, consisting of President Patterson, Mr. Carpenter, Judge Terrell, Judge Barker and himself, to look into and recommend to the Board the terms of the retirement of President Patterson as President of the University, made the report of said committee, which report is as follows:

To the Board of Trustees of State University,
Lexington, Kentucky.

Gentlemen:

Your committee which was appointed to look into and recommend to the Board the terms of retirement of James K. Patterson, as President of this University, beg leave to make the following report, to-wit:

Upon the resignation and retirement of President Patterson, that the University agree:

First: To pay to President Patterson for and during the remainder of his natural life, sixty (60) per cent of the present salary which he now receives, which sixty (60) per cent amounts to three thousand (3,000) per year; that this sum be payable in equal monthly installments.

Second: That President Patterson be designated as Presidnet Emeritus of the University and shall continue a member of its faculty.

Third: That he be permitted and allowed to sit with the Board of Trustees in its annual and semi-annual sessions and that he be permitted to participate in the deliberations of the Board but without vote.

Fourth: That he be recognized as an adviser and auxiliary to the Vice-President of the University until a new President is selected.

Fifth: That he be given the privilege of representing the University at meetings of the National Associations, Kentucky Teachers' Associations, District Associations, County Associations, and High Schools of the Commonwealth and that when he does so allowance was issued. Could perversion of truth and plain undisguised misrepresentation go farther? The alledged or implied mandate and the action asked from the board based thereon is a shameful and disingenious perversion of fact, utterly inexcusable, utterly indefensible. The retiring allowance may or may not be on grounds of perversion of fact and statements transparently untrue.

To impose upon the Board of Trustees and the public a fiction for a fact and urge this fiction as a basis of action, a mandate noncompliance with which would be a dereliction of duty, is both inexcusable and monstrous. A startling comment this upon the scathing criticism of the report of the Carnegie Foundation. Is this the lead given to Kentucky on public law and public morals by President Barker and the State University?

The true cause of moving the resolution by Judge Barker was, "I hate you."

The resolution of Judge Barker was adopted. (Messrs. Stoll and Breathitt voted against the resolution. Mr. Clay was unavoidably absent, but would have voted against. Gov. McCreary and Messrs. Hamlett, Carpenter, Davies and Nichols voted for it, but explained that they did so on the assumption that it was a question for the courts.) Subsequently he moved another resolution annulling the annuity of Mrs. Blackburn, though he had solemnly assured her after the adjournment of the Legislature that her annuity was not and never had been in any danger.

"The mills of the gods grind slow,
But they grind exceeding small.
Though with patience stand they waiting,
With exactness grind they all."

The public of Kentucky will in the end do me justice, even though the board now refuse.

APPENDIX III.

The following extract is taken from the sixth Annual Report of the President and Treasurer of the Carnegie Foundation for the Advancement of Teaching, than which there is no higher authority on education in America. The Foundation is intimately acquainted with the resources, organization, and management of all first-class colleges and universities, their standards and results. On page 109 the following paragraph occurs:

"Two years ago the governing Board of the University of Kentucky chose a new President upon the retirement of a President who had served the institution for forty years. Kentucky is one of the most backward of all the States in education. For the next decade it needs more than all wise educational leadership, and to the State University and its President the State should have been able to look for such leadership. It was, therefore, greatly to be hoped that the members of the board would choose a president on the ground of fitness for educational leadership. The board consists of Governor of the State, a graduate of Harvard, who was ex-officio president, the State Superintendent of Public Instruction, and fifteen other members appointed by the Governor with the approval of the Senate. They considered the question upon the ground of educational fitness, but in the end chose a member of their own board, a man who had long been in political life, who was about to lose the office which he held, and who had no qualifications for the educational duties to which he was called. Perhaps no one thing has been so discouraging to those interested in education in Kentucky as the outcome of this matter. To the outsider it was difficult to understand whether the board of wellmeaning gentlemen who took this action were influenced by political considerations or whether they failed to appreciate their duty to the Commonwealth and the University. In either case they dealt their State and the institution of which they are trustees a heavy blow."

On the foregoing comment is needless. It may be added that the report of the Carnegie Foundation goes to every president and to most of the members of the faculties of all the great colleges and universities in America.

Note: The State University enjoys the unique distinction of being governed, under the Board of Trustees, by a Council, the inner coterie of which consists of five members no one of whom has a collegiate or university degree for undergraduate work .

APPENDIX IV.

Some of the achievements of Judge Barker's administration may be summarized as follows:

1. The violation of the law of appointment of beneficiaries to the State University on competitive examination, through instructions given to county superintendents to disregard the law, and the consequent admission of hundreds of illegal appointees thereby.

2. The expenditure of about $12,000 upon traveling expenses and free lodging, fuel and ligts to these illegal appointees.

3. The alienation and hostility of all the denominational colleges and universities in Kentucky because of the wholesale violation of the law, and the attraction of students to the State University by the offer of free tuition, exemption from all fees, traveling expenses, free lodging, fuel and lights--students who but for these inducements would have entered one or other of the denominational colleges.

4. A narrow escape from an injunction by these institutions to compel the University to obey the law, and to account for funds illegally expended.

5. The possibility of a prosecution for alleged malfeasance in office through the illegal expenditure of public money.

6. The proposition to tax all non-appointees in order to pay traveling expenses of those who do not hold appointments from their respective counties. This if attempted, may, probably will, lead to an injunction to restrain the collection of such fee or tax.

7. The repudiation of the contract entered into with the ex-President on his retirement and the litigation which may follow the annulment of the "Conditions of Retirement" on the good faith of which he offered his resignation.

A brilliant record truly, and a fit commentary on Appendix III.

represent the University, all of his expenses be paid, but this privilege of representing the University shall not be exclusive and he shall not take precedence in such representations over the new President when he is elected, should he be present at such Associations.

Sixth: That the University rent to President Patterson the house and premises which he now occupies for and during the remainder of his life for an annual rental of two hundred and forty (240.) dollars per year.

R. C. Stoll, Secretary.

It was thereupon moved and seconded that said report be received and the recommendations therein contained be adopted as the action of the Board and after remarks upon the motion, and the roll call, the vote stool as follows:

Ayes: Messrs: Carpenter, Nichols, Crabbe, Walker, Smith, Clay, Stoll, Wilson and Barker. 10

Nays: None.

President Patterson not voting.

The resolution was unanimously carried.

nal recognition of the truth that even measured in money, there is no investment she can make that will yield so great or so sure a return as the education of her young men and women and returning them back to the bosom of society with sound morals, sound minds, and sound bodies.

Borrowing from your letter: "The State University is now an integral part of the Commonwealth, recognized by the constitution, head of the educational of Kentucky, an honored member of the Association of American Colleges and Universities, and doing, according to its means, work equal to the best of them and superior to most of them. It has survived "the winter of its discontent," has brown from infancy to maturity, and has learned the lessons of endurance and patience and discretion and hope."

Realizing the truth of this statement of the present status of the University, we recognize that it is due to your learning, your patient toil, your indomitable courage, and so recognizing we desire to express to you the gratitude of the whole state for the noble work you have wrought and our deep regret that the duty is cast upon us of finding your successor. We rejoice, however, that while we lose your services as President, we will still have you with us as President Emeritus and as a member of the Board of Trustees, and that we may in the future still draw upon that fountain of wisdom and experience that has been so potent for good in the past.

With great respect and best wishes for you and yours, we are,

Your friends,
(Signed) Henry S. Barker,
Cassius M. Clay, Jr.
J. G. Crabbe.

"THE SCOT IN THE REVOLUTION"

Address Delivered by President Emeritus James K. Patterson of State University Before The Sons of The Revolution at Their Celebration of The Anniversary of The Battle of Lexington, Tuesday Night.

It is characteristic of mankind in all ages of the world to regard with interest, if not with veneration, certain great land-marks in individual, municipal, State and national history. Among these the birth of an individual, the foundation of a city, the recognition of the birth of a nation appeal with peculiar force to human consciousness. Only a day or two ago the anniversary of the birthday of Henry Clay was celebrated with enthusiasm by the faculty and students of Transylvania University, and two days later the centenary of Justin S. Morrill, father of the State colleges and universities of the nation, was commemorated with equal enthusiasm by the faculty and students of the State University of Kentucky.

We are met here tonight to commemorate a notable event in the history of the American nation. The battle of Lexington, fought and won by the colonists of Massachusetts April 19, 1775, struck the key-note of the Revolution. No formal severance of the connection of the colonial dependencies from the British crown had yet been made, but all the colonies from Massachusetts to Georgia were in a ferment of excitement and expectation. The Society of the Sons of the Revolution, though of comparatively recent origin, has done much to revive an intelligent interest in colonial affairs and in the causes, proximate and remote, which led them to abjure allegiance to the mother country. It would be scarcely appropiate to the festivities of this occasion to enter into an elaborate and critical examination of the unfortunate conditions which brought about, first the alienation and then the ultimate severance of the allegiance of the colonies. The impartial historian will find that there is much to be said on both sides.

Constitutional limitations were not then so clearly defined as now. That independence must in any event come sooner or later seemed to be a foregone conclusion from the date of the fall of Quebec.

and the incorporation of the northern part of the continent, from which France had been excluded, as one of the great colonial dependencies fo the British Empire. The unstatesmanlike policy which administered the affairs of the colonies during the eighteen th century would have been impossible during the nineteenth, because the co-ordination of liberty and authority had been meanwhile much more clearly defined. The revolutionists of 1776 belonged to a revolutionary stock and inherited their tradition of freedom from a revolutionary ancestry. It may therefore be profitable to advert briefly to their antecedent history. The American Revolution though the most important was only one of a series extending over a period of 700 years.

The contest between the barons and the crown during the reign of King John culminated in the ever memorable declaration known as Magna Charta, which for all time defined the relations of the sovereign to the subject and forms the basis of the constitutions and charters of the English-speaking people all over the world. This contest, reviving during the reign of his feeble successor, Henry III., was at last put to rest by the decisive battle of Evesham and the mise of Lewes. Thenceforward no sovereign, however valiant and however arbitrary, could lay his hand with impunity upon the fundamental principles of freedom recorded in Magna Charta.

The next important declaration of independence in the history of the race is found in the series of events that culminated in the battle of Banhockburn in Scotland nearly 600 years ago. By a heroic effort they determined to rid themselves of the vassalage of Scotland to the English crown and on that bloody field they struck a blow for independence, the echoes of which are still reverberating around the world.

Arbitrary monarchs sometimes essayed to set aside and ignore the provileges embodied in the Great Charter of English freedon, but were compelled from time to time to stifle and forego aggression and yield with the best grace possible to the asserted rights of Parliament. In 1642, however, important differences of construction relating to the prerogatives of crown and Parliament brought about the Civil War known as the Puritan Rebellion, which raged with fierceness and violence and desolated the homes of England for seven long years and ended by bringing

APPENDIX V.

Louisville, Ky., December 22, 1909

To President James K. Patterson, Lexington, Ky.

Dear Sir:--The Trustees of the State University, having received your letter resigning the presidency of the institution which has been so long under your fostering care, are unwilling that it should be answered only in the words of a formal acceptance. They have, therefore, appointed us a Special Committee to express for the whole Board the regret we feel that the time has come when the University must lose your supervising oversight; the deep gratitude we owe you for the great work you have done for higher education; and the warm personal affection we bear you, an affection which originating in the intimacy of our official relations, has grown and deepened as the years have rolled on.

The history of the State University is a part of the history of Kentucky for the last half a century. Nearly all of us know something of the hard and painful struggle by which it advanced from an almost insignificant beginning to its present magnificent proportions; and we know that to you more than to any other it owes its final triumph over seemingly insuperable obstacles.

We recall that when it was divorced from all sectarian alliances and launched upon its career as a purely state institution, there arose a host of enemies who sought by every means to impede its progress if not to entirely strangle its life. These enemies you met in the Courts; where the constitutionality of the tax for the benefit of the institution was questioned; in the halls of the General Assembly, where the policy of state aid for a state school was challenged; in the Constitutional Convention, where it was sought to forever forbid the state to foster higher education--and over threw them all.

The endowment of the University is now a permanent fact, and there will be no reaction from the deep interest the people feel in higher education.

To your inspiring teaching Kentucky owes her fi-

of the part which they had taken in the rebellion, the large majority of whom came to America and settled in Pennsylvania, Virginia and the Carolinas. These emigrants and these refugees, be it remembered, left their country not because of any antipathy to the principle of monarchy, but because of their adherence to the exiled dynasty of the Stuarts and their consequent uncompromising antipathy to the House of Brunswick. These feelings they brought with them to America and these feelings grew more bitter daily during the long years of exile and ex-patriation that intervened between their arrival in this country and the revolt of the Americal colonies.

The next great political upheaval among the English-speaking race and fraught with more important consequences than the War of the Barons against the government of Charles I, culminated in the American Revolution. In this case it was a contest between those who asserted and maintained their rights as Englishmen, though resident upon this side of the Atlantic, and the governing authorities in the mother country, who held that the colonists were not subjected to any disabilities other than attached to the citizens of the British Isles. Out of this difference of principles and interpretation of constitutional rights and limitations grew the Revolution of 1776.

Before proceeding further, it may be well to observe in passing that a still further contest growing out of different interpretations of the American constitution brought about the disastrous Civil War in America, the fatal effects of which we still feel today. In this latter case, however, the revolutions were crushed and the interpretation of the constitution by the majority maintained. These several phases of resistance to alleged oppression illustrate with great force the determination of the English-speaking race to live under the principles of freedom and to accept an interpretation of these principles from no source other than themselves.

While the spirit of resistance to British oppression was growing steadily from 1766, when the first ominous notes of discontent were sounded and the first energetic protests were made, until the achievement of independence by the surrender of Cornwallis at Yorktown, the antipathy and inveterate repugnance of the Scotch settlers in America continued to grow in fierceness and in intensity, and two years before the Declaration of Independence found articulate expression in the declaration made by the Scotch Presbyterians of Western Virginia in the neighborhood of Abingdon, in which their grievances were alleged, their rights asserted with no uncertain sound and their determination expressed to find redress by resistance, if necessary, to the policy of the British crown. And one year thereafter and one year preceding the Declaration of Independence, signed and promulgated on the 4th of July, 1776, a declaration was prepared and issued by the Scotch Presbytery of Mecklenberg in North Carolina, setting forth their grievances and demanding redress in language, some of which was identical with that used in the famous Declaration of Independence. Doubtless these two documents and their contents became known far and wide and served to stimulate instead of allaying revolutionary discontent and doubtless, although it has been denied, both Thomas Jefferson and John Adams were quite well acquainted with the contents of these famous declarations which preceded the more famous, one which sounded the key-note of the American Revolution and freedom. What part the hatred of the Hanoverian dynasty played in this movement, I leave for you to determine.

And here reference may be made to the two noteworthy battles of the Revolution which formed the turning points in the history of that stormy period. First the battle of Saratoga, which ended in the surrender of Sir John Burgoyne to General Bates, both Englishmen, men of English birth, English traditions, English love for English institutions, brought to the assistance of the revolted colonies, the recognition of their independence by France and Spain and Holland, and active intervention and alliance by the French government. It is questionable now when we look upon the warring elements of that long and disastrous struggle, whether unaided by France, the American colonies would have succeeded in securing independence. The active aid, as well as the sympathetic support of France and Spain and Holland, did much to sustain the colonists during the terrible years that followed, to sustain their courage and prevent the possible collapse of the effort to secure nationan independence. Disas-

ters followed, however, and the terrible days of Valley Forge did much to discourage the army of patriots. Still confidence in their ultimate success was never abandoned by the great leader of the movement who hoped almost against hope to see victory at last crown their efforts. Another battle, fought in October, 1780, deemed at the time of comparatively little importance, but now in retrospect shown to be the turning point of the war in the South, determined the final issue.

The battle of King's Mountain, so far as numbers were concerned, those who stood upon the defense and those who were the assailants, was comparatively unimportant. The constants numbered but little more than one thousand upon each side, but the triumph of the revolutionists ultimatley secured and made possible the surrender of Cornwallis. Had the British triumphed at King's Mountain, it is not at all improbable that in the end they might have been compelled from sheer exhaustion to give up the struggle. Campbell of King's Mountain, with the aid and co-operation of his valiant compatriots, Shelby and Sevier, won the day, leaving to their country and to their posterity a record of unsurpassed heroism and military prowess. And be it remembered the victors of King's Mountain were mainly Scotchmen and Scotch-Irish, and nearly all Presbyterians.

I do not hesitate to say to you tonight wh at I shall say upon another occasion ten days hence, that it was not the Puritans of New England, nor the Cavaliers of the South who carried the country successfully through the heroic struggle for independence, but the valiant Scots of Scotland and the Scotch-Irish of Ulster who flung themselves with resistless energy upon the defenders of the British sovereignty and wrested victor from their hands.

Had the battles of Falkirk and Culloden never been fought, the bulk of the Scotch and Scotch-Irish colonist who emigrated to America would have continued to remain within the boundaries of Great Britain and American independence would not have been achieved at least during the eighteenth century. They served their adopted country with singleness of purpose, with greatness of soul and with unreserved devotion to the cause which they espoused. Having put their hands to the plow, they had no thought of looking back, having drawn the sword, they had no thought to return it to its scabbard until the cause for which it had been

the sovereign to the block in January 1649. The usurpation of Cromwell succeeded, to be followed by the re-action known as the Restoration 1660.

In this long contest the Scots played an important part. They united with their compatriots in England to resist the aggressions of the sovereign, but their sense of justice and fair play induced them to cease to make common cause with the English rebels, when it was discovered that nothing less than the overthrow of the monarchy and the abolition of the government by two chambers instead of one would satisfy the extremists who had succeeded in pushing their more moderate associates aside and establishing a despotism more galling than that against which the Parliament of England had originally taken up arms. The object of the Scots was to reform the administration of the crown and to assert the rights of Parliament within the constitutional limits imposed by Magna Charta. They never abandoned during the contest their declared adherence to the monarchy and rallied with all the power they could command to the support of Charles II, when he attempted to recover the throne of his ancesters upon the fatal field of Worchester. During the stormy period which followed from the Restoration to the exile of the Stuarts in 1688, Scotland may be said to have been in a chronic state of Revolution, not to abolish monarchy, not to forswear their allegiance to the British crown, but to establish, within the limits of the Constitution the adherent rights to which they conceived themselves to be entitled by virtue of the union of the two monarchies in person of James I of England.

After the exile of the Stuarts to the accession of the Hanoverian dynasty upon the death of Queen Anne, the smouldering elements of discontent broke out in a determined resistance on the part of adherents of the exiled dynasty in Scotland, to bring back the exiled house and to maintain their allegiance thereto. The rebellion of 1715 and of 1745 were quenched in the blood of the adherents of the fallen dynasty upon the fatal field of Culloden. During the period which intervened between 1701 and 1751, exactly fifty years, more than 250,000 Scots of Scotland, and Scots of Ulster known as "Scotch-Irish," either voluntarily expatrioted themselves or were compelled to flee from the country because

Possessing business capacity of a high order and minds well developed by education and by culture, they have asserted themselves and maintain a leadership out of all proportion to their numbers or the geographical area of the country whence they sprang. James Munroe, in his far-seeing policy, gave to the United States while President a wise and conservative administration and gave it also the Monroe Doctrine which is now and has been for half a century the key and the guiding principle of American policy as a member of the great family of nations. James Buchanan likewise gave the country a wise and conservative administration during the period intervening from 1856 to 1860, and but for the fact that political passions had become stronger than any individual could control, his sense of justice would have gone far to avert the great disasters of the Civil War.. General Grant took command of the armies of the nation during the most critical period of the last Civil War and by his strong, vigorous common sense, his large grasp of the principles of strategy and of tactics, his heroic endurance and unconquerable resolution, carried the country through the greatest crisis of modern times. And later Theodore Roosevelt, himself half a Scotchman, has given to the United States of America one of the most brilliant administrations in the history of the Republic. And these were all Scotchmen.

In the field of industrial enterprise and commercial activity, there are none who surpass and few who have equalled the stupendous successes achieved by two of the greatest Scotchmen of the day, John S. Kennedy and Andrew Carnegie.

And coming back to our own State, since the disappearance of one of the greatest of all the statesmen of America, Henry Clay, there is none who upheld the honor, the credit and dignity of the State with more intense loyalty than your late fellow townsman, James B. Beck.

I have already perhaps exceeded the allotment of time which I was expected to occupy in the address before the Sons of the American Revolution. This much,however, may be said, that although Scotland has furnished so many men of affairs to the United States of America and to the great English-speaking communities of the British Empire, the productive activity of that part of the Island of Britain which

lies north of the Tweed is not yet exhausted, and in the years to come, as in the past and in the present, there will be found Scotchmen of energy and ability willing to cast in their lots with their political associates and co-religionists in holding aloft the banner of freedom the world over. With an unbroken history devoted to the principles of human liberty, extending from Bannockburn to the present day, I know of no blot upon her escutcheon and of no act or deed of national or international import that calls for an apology.

Many men of many nationalities have been concerned in building up the structure of the great Republic. Happily the differences and the animosities which grew out of the unfortunate cleavage of 1776 have been largely consigned to oblivion and the two great branches of the English-speaking stock are being brought nearer and nearer together every year. In their hands I conceive the destinies of humanity are largely placed. By the promotion of a mutual good understanding, the harmonious co-operation which began to manifest itself fifty years ago when Commodore Tatnal declared in the vicinity of the Peiho Forts that blood was thicker than water and announced his intention to co -operate with those who spoke his own tongue still continues. Forty years ago Sir Lampton Lorraine trained his guns upon Moro Castle in Havana and demanded that the execution of the American patriots who had gone to the relief of Cuba should cease. And Captain Chichester in the Bay of Manila declared that his guns should be at the service of Admiral Dewey.

This feeling of good will and mutual respect and co-operation has been growing and is destined to grow still further, untill common diplomatic action will assert common interests by the two great branches of the English-speaking stock throughout the world. Happily family differences and political differences do not last forever, and the time comes and will come in the life of every himan being and of every nation upon the face of the globe, when past differences will be forgotten and a newer and a brighter era of good will will crown advancing years.

From this point of view it is well for us to look back and to profit by the examples and by the experiences of those who have gone before. "Youth at the prow and pleasure at the helm" is a very fas-

cinating combination, but it does not always work out well. A better motto, I should say, is that found in one of the opening verses of the 44th chapter of Ecclesiasticus, an apocryphal scripture, as it is commonly called, to the effect: "Let us now praise old men and our fathers who begat us." We are convened here tonight as Sons and guests of the Society of the Revolution. Let us go back to the experiences of the past and there find inspiration from the devotion and loyalty and the patriotism of 1776 and apply it to 1910.

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drawn was won. Among the signers of the Declaration of Independence were six Scotchmen, of whom I now recall two, John Wilson of Pennsylvania and John Witherspoon, President of the College of New Jersey. In the ranks of the continental army were many Scotchmen and descendants of Scotchmen, who rose to distinction in command, one of whom, Henry Knox, became the trusted adviser of General Washington and his first Secretary of War, and another, Alexander Hamilton, was the founder of the fiscal system of the United States.

There is no man who loves his country with a more fervent devotion than the Scotchman, its hills and its glens, its rivers and its lochs, its islands and its seas, appeal to him with a power which nothing can resist.

"The land of the mountain and the flood,
The land of brown heath and shaggy wood"

fastenes itself upon the affection of those born within its borders with an energy that nothing can dislodge.

But when they leave their native land and settle in America or in Canada or in Australia or New Zealand or the Cape, when they cast their fortunes upon the broad lands that intervene between the Himalayas and Cape Comorin, they devote themselves with all the energy and loyalty characteristic of their race to the service of the country whither they have gone. Scotchmen have builded Canada and made it one of the most loyal dependencies of the British crown; Scotchmen have developed the resources of Australia and of New Zealand and laid foundations for a Commonwealth in the Southern Pacific, a great nationality which will ultimately dominate the destinies of South-eastern Asia. Scotchmen have found abundant opportunity for actual and latent emergencies in the vast continent of India, now the most important dependency of the British crown, and within the last dozen years they have shown upon the fields of South Africa during the bloody Boer War what a valuable asset a Scot may be, whether in the Cabinet or in the field.

During the history of the United States of America from 1776 to the present day, there have been no more loyal citizens of the great Republic than the descendants of Scotchmen who have found homes within the hospitable boundaries of this greatest of all representatives of the English-speaking stock.

the contrast between the rude cave dwellers of the remote past, and the civilized nation of today is not less marked than is that between the world of the coal measures and the world of the XIXth century. We talk of the Republics of Greece and Rome, little thinking how little they have in common with what we understand by a Republic nowadays. The idea of some sort of self government is common to both, but the political arrangement through which the idea is realized are as wide apart as the poles. Nor is the contrast less between monarchies of the past and the more advanced monarchies of our time. In ancient monarchy and republics alike we miss representative institutions, the control of the public purse vested in the people, the inter-dependence and co-ordination of the Legislature, the Judiciary and the Executive, the paramount authority of law and the absolute equality of all before the law, the differentiation of executive functions into departments of State, finance, war, marine, interior, justice; above all the reverent regard for human life and human happiness, as the end of all civil government. The perfection of civil government, if perfectibility be possible, is not yet attained nor likely soon to be attained. Though the last century has witnessed greater advances than were ever before made in any corresponding period, there yet remains ample work for you and your contemporaries to do. The spectre of free government, which Russia has attempted by the bastinado, the rack and the sword to-day, will soon become for her a terrible reality. She cannot much longer reply to the aspirations of her people for freedom of "nuiat," martydroms and wholesale deportations to Siberia. The blood and iro n era of German politics is already yielding to the spirit of parliamentary enquiry, and the power of the Press, and the daily growing hatred of the blood tax draining the life and exhausting the resources of a mighty people, can not be much longer ignored.

In our country, a country with greater posibilities, and, as far as we can see, with a brighter future than any other, there is ample field for social and political improvement. Heirs of the noblest heritage ever bequeathed to man, there are questions of trade, questions of revenue, questions of suffrage, questions of administrative reform,

An Address
Delivered To The Graduates
Of The
PHILALETHEAN SOCIETY, OF HANOVER COLLEGE
June 13, 1877.

Twenty-one years have elapsed since the class of which I was a member left these halls, a period measuring the whole interval between infancy and manhood. Many of you who now occupy these seats were then unborn, or on your mothers' knees. Meanwhile changes not a few have taken place. The staff of the Faculty has with one exception undergone entire transformation. One alone, the Nestor of the Institution, whose life through growth and manhood to advancing age has been as Student and Professor almost coeval with Hanover College, the venerable Dr. Thomson, to whom on behalf of the Class of 1856, I offer my congratulations, and my homage to-day, connects the present with the past. Thomas Ebenezer Thomas, eloquent, impassioned and profound, infusing into his pupils the same enthusiam for learning, which he himself felt, had resigned his place two years before. John Finley Crowe, the founder, gentle, generous and pure, has long since gone to his rest and his reward. Bishop and Hamilton, Lott, Stone and Edwards, have likewise yielded their places to others. New names on the matriculation books have taken the place of the old, and on the roll of the society I should miss the familiar names, and in its halls the well known faces of twenty years ago. The old hall with its well worn seats, its canopy at one end, and its small though well stocked book shelves at the other, is like wise a thing of the past. More commodious apartments, cushioned chairs, and costlier appointments, mark the transition from homely comfort to greater affluence.

But if the Alumnus, who returns to the familiar scenen of his novitiate notes a complete change in college and society, the world without has undergone strange transformations likewise. Among the first questions to whose discussion I listened after my introduction to the Philalethean Society is this:

"Has a State the right to secede?" Questions like this, I venture to think, are no longer argued here. Pro-Slavery, Abolishionist, Unionist and Dis-Unionist are no longer heard in the heat of debate. They have been delegated to the limbo of oblivion years gone by, never to be revived, and shall in after years excite in the mind of the Antiquary, who curiously turns over the society register, reflections akin to those suggested to the Englishman who, in examining the dusty record of the English poet finds Red Rose and White, Roundhead and Cavalier, Hanoverian and Jacobite symbolizing controversies extinct for ages.

The great civil war growing out of elements of controversy, social and political then rife, and passing forward to a bloody solution has rendered futile all such discussions as these. Waged with armies greater than had ever trod this continent, the fratricidal strife which desolated the fields, ruined the fortunes and brought lamentations to homes of thousands, has, wrought changes and effected transformations in our institutions, which we at this near distance of time can scarcely estimate. The deeds of those who wore the blue and the grey will live in song and story when the causes, which brought them foot to foot. and hand to hand, on the bloody field cease to have an interest other than historic, long after the animosities engendered by them are extinguished, and all save their heroism is forgotten.

And not at home only are we reminded of the rapidity with which history has been making. Twenty-one years ago the self-styled champion of Eastern orthodoxy was compelled to accept humiliating terms from the victorious allies, who had repudiated her claims to an exclusive protectorate of the christian subjects of the Porte. After twenty-one years spent in seclusion and gathering strength, Sclave and Tartar are now marshalled on the Danube and the Caucasus, to attempt under Alexander what broke the heart of Nicholas. Forty-five millions of Serfs emancipated by a stroke of the pen, contribute to swell the armies of the Muscovite against Moslem, and the shock of battle soon to be heard in the Balkan Peninsula, between the Cossack and the Osmanli, will be felt to the farthest bounds of civilization.

Meanwhile, the fragments into which Italy was divided, have by the events of 1859 and 1866, been welded into a national whole, and the little Piedmontese Kingdom, nestled among the Alps, has grown into the Italian Kingdom, with the Rome of Horace and Virgil, of Terence and Tacitus for its capital.

Simultaneous with these events the House of Hapsburg, driven by the disastrous defeat of Sadowa, from its ancient leadership in Germany, and forced to enter on the path of constitutionalism, has gone far in the direction of welding into a compact whole the hitherto discordant peoples under its sway; while the dream of a united fatherland constantly before the vision of the German, since the days of Frederick Barbarossa, has in these days found fulfillment under the Hohenzollern. It was reserved for out time also to witness such humiliation as never in modern times overtook a proud and sensitive people. No such crowning disasters as Metz and Sedan are known to history, since the younger Scipio made Carthage a heap of ruins. Cast down but not destroyed, with a patience, a dignity and a resolution never surpassed, France sets herself to accomplish her regeneration. Rising from the dust she clothes herself again in the garb of rejuvenescence, and vindicates for herself the respect even of her would be destroyer.

It is not to be supposed that in these transformations at home and abroad, the end has been reached. The social and political worlds around us are undergoing perpetual change. The globe on which we dwell has for millions of years, perhaps of ages, been the scene of constant transformation. Corrosions, abrasions and disintegrations, effected by atmosphere, water and frost are among the many causes which have been gradually shaping and moulding our planet into its present form, fitting it first for the habitation of man and afterwards improving it as a human habitation. These forces are still active, still sufficiently effective to change perceptibly the outlines of continents, and the depth of seas and oceans. Since the introduction of man upon the earth, analogous changes have taken place in his social and political relations, growing out of the necessities and capabilities of the race; the work of improvement has gone on until

effects may be already wrought, and, as far as may be, atone for the past by a wholesome and timely amendment.

To this end every educated citizen of this nation ought to understand the nature of its institutions, their history and that of the institutions out of which they have grown. The American Constitution has its roots in the English, and for the growth of constitutionalism he must go back to the long struggle, beginning shortly after the conquest, and ending with the English Revolution, which sent the Stewarts into exile. There he will learn of the Magna Charta, Habeas Corpus and the Bill of Rights--the roots and the flowers of freedom. From these come the distinctive features of modern constitutional monarchy, and of modern republicanism. Modified by peculiar conditions on this side of the Atlantic the fundamental principles of the British Constitution took shape in the American. The fathers of the Revolution took up arms to defend the rights of Englishmen, and when these were secured and the separation from the mother country effected, they had no thought but to put into written shape the principles for which they had taken up arms, and which had been their heritage for twenty generations.

The man, who would understand the necessities of his country, must likewise familiarize himself with the laws which control its industrial and commercial activity, the laws which govern the relation of capital to labor, the principles of the equitable assessment of the burdens of government upon its citizens, the laws of banking and currency, and above all the essential conditions of good citizenship in the intellectual, moral and religious training of a people. He must however, go beyond his own nation and his own race, to study the advancement of mankind on different lines of thought and culture, to see how in the progress of the centuries, order has been brought out of confusion, how the idea of law has superseded that of brute force, and how the principle that the end of all government is to secure the greatest possible good for the governed has steadily fought its way to the front. To this end he must know much of general history, much of the history of civilization. And if he learn aright, will recognize the line of progress unifying history which runs through the whole.

The mental discipline to which you are now subjected, while strengthening and developing your faculties, introduces you to the great masters of thought in classic civilization, and lays for you a good foundation in mathematical science. It provides you with some knowledge of the instrument of thought, its faculties and laws, and it furnshes you, moreover, with an introduction to Natural Science, superior in scope and in kind to the very meager allotment in most Western institutions. While the study of History, Political Economy and Moral Philosophy are not overlooked, far too little time is allotted to them in most American colleges. These are beyond all question the foundation on which statesmanship is built, and these, as regards preparation for citizenship, are more than any other the studies to which the minds of our youth should be directed. And just here your society organization may play an important part. Leaving aside classics, mathematics and metaphysics, the ordinary routine of the class room, you can in your society exercise, and in your preparation for society work, not only find an agreeable recreation but a powerful auxialiary in fitting you for the high duties of citizenship, in History, Political Economy and Ethics. Every man has much time for secular outside reading, and on no subjects can he better employ his leisure.

To those who have not time for a more extended course of reading while in college, Freeman's admirable "Sketch of European History" with its companion vols. "Growth of the British Constitution" and "Comparative Politics," by the same author; Guizot's "History of Civilization, followed by Ozanam and Buckle; De-Toqueville's "Democrary in America," Story's "American Constitution," and John Stuart Mill's "Political Economy" will form an excellent beginning, and all of these may readily be mastered during a four years residence here. Essays and oral debate in your society furnish you with admirable training in the way of putting your thoughts into shape, and giving

questions of race, questions of education and questions of morals, all of which press and will continue to press for solution, and upon the practical answer wrought out for which by you and your posterity, will depend the perpetuity of republican institutions. You cannot ignore the duties of citizenship; these duties must be met and discharged. These questions will be solved, if not by the virtue and intelligence of the country, by its vice and ignorance. Just now the necessity and the danger may not be so obvious. It exists, nevertheless. While the nation is young and vigorous, with hundreds of millions of acres of unoccupied territory, with boundless resources, no amount of personal mis-government, no amount of official peculation and no amount of administrative corruption can, it is thought, permanently retard its growth, or trammel its march to fulfill its high destiny. But a time will come and perhaps sooner then we think in the history of this country, when the like cannot be said. The vigor of the young oak may resist the worm which gnaws at its roots, or cover up the wounds which the axe makes in its trunk, but as years pass on and its constructive and separative power diminishes in proportion as its mass increases, the injuries it sustained become the nuclei of decay and rottenness. Care may hinder its acceleration and delay its mischievous effects, but, after years of dying live, the mighty mass once the pride of the forest falls in hopeless ruin. The indiscretions of youth prepare a baleful harvest, to be reaped when the vital forces begin to ebb, and rapidly declining strength foretell a speedy disolution. The seed sown may seem slow to germinate; we may even hope it has been altogether eradicated, but it is there and will in time make its presence felt by disorganizing the fabric of life. So with the organic life of a nation. All self inflicted wounds, all the channels of corruption opened, all the insidious approaches will unless healed and counteracted, conspire to work its ruin. The youth and manhood of a nation may for a time survive vicious excesses, which cannot fail to make middle age decrepitude and prematurely loosen the pins of the tabernacle. The only security is to set about counteracting whatever evil

modes in which its activity may be manifested. Unlike the body, this unit is indestructible. It, too, demands food, but its proper nourishment is its activity. There is no disintegration, no aggregation, no metamorphosis of tissue here. Nothing once obtained is ever lost. In the body, the assimilated nutritive particles, after forming part of the living tissue and discharging the functions incident to it, become unfit for further use, and are removed to give place to others. This process is incessantly going on in every organism on the whole earth; a constant building up and tearing down; a perpetual struggle between life and death; between the constructive and destructive forces within. In this respect there is no analogy between material organisms and spiritual existences. Nothing once obtained by the mind, is ever lost. Its cry is still "give, give." Like the grave, it is not full; like the ocean into whose capacious womb the rivers continually pour, its shores never overflow nor are filled. There is no defferentiation of cells; no passing from one to the many here. In the porcess of its own evolution, like an infinite-sided polygon, each side is presented in turn, and at each successive presentation, strenghtened and enlarged. Improper influences brought to bear upon it, continued and overwrought action, may derange its functions and render abortive its exertions, but its essence is not destroyed. In the material universe, were the equilibrium of forces destroyed, the law of gravitation would not cease. Matter would still be attracted to matter, though these huge spheres no longer described ellipses and parabolas round their centers. Activity would not cease. Order, it is true, would no longer obtain; law would not hold matter in subjection; sphere would dash against sphere, and world upon world; universal confusion and turmoil would reduce everything to chaos, but activity would still be the essence of the universe. So with the soul: It can not cease to be active. Active still, it would continue to act though the vulture of Prometheus, an unbidden banqueter, prey upon it; though a weight huge as kept Enceladus in the twin embrace of adamant and flame, endeavor to crush it: though opposing forces, struggling for the mastery, meet and strive to rend it in fragments and scatter them to the four quarters of heaven, a unit still it would remain. Unity and activity are its essentials;

WHAT CONSTITUTES A SCHOLAR?

An address delivered to the Faculty and Students of Greenville (Ky.) Presbyterial Academy, at its fourth anniversary. 1860.

While the night of Barbarism yet overhung the prolific home of the fierce nomadic tribes of the north; while the conquering eagles of Rome were still unfledged, and the sires of her sturdy warriors cultivated with the hoe the corn and the vine that clothed with verdure the slopes of the Apulian hills; while Gaul was yet unknown, and the "chalky cliffs" frowned in silence on the gloomy waters that dashed against their base, centuries before Tully thundered in forum, or Horace tuned his lyre, ere yet the distant rays of the Augustan star ushered in the golden age of Latin Literature; long before all these, in unobtrusive modesty, the great moralist of Athens dispensed to rich and poor alike; to the prince and the peasant; to the learned and the unlearned, those sententious periods and philosophic utterances that confounded the sophist and tore the dialectic of the logician to shreds. Sauntering along the streets at a late hour, might be seen the ungainly figure and uncouth physiognomy of Socrates; now stopping to parry a destrous thrust, now to disentangle an ingenious sophism, now to overwhelm with his unanswerable metaphysic, some conceited pedant, who sold his wares to the highest bidder; then passing along to the steps of the Parthenon, or some of the hundred places of resort where the learned of Athens were wont to meet, discoursed on those sublime themes--God, the Human Soul, Immortality, which held his auditors bound as by a spell, and disseminated the seeds of a philosophy whose fruits have been gathered for twenty centuries, and are still being gathered by all who venerate morals and revere religion.

Then, as four or five centuries late, Athens was the seat of learning for the world, a more educated auditory, possessed of a purer taste, more exquisitely discriminative of the beauties and defects of oratory, or of the excellencies and graces of composition, was

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ted at the expense of another. All discipline which cultivates one faculty to the exclusion of the others, or bestows a greater or less degree of culture on one than on another, must, in the end, prove detrimental to the whole. God has constituted the mind such that, generally speaking, the desideratum proposed by its education is attainable.

We admit original differences in mental constitu - tion, but these are in the shape of relative strength, viewed as wholes. If minds, immortal souls, are ushered into the duties and responsibilities of manhood, "deformed, curtailed of fair proportions, cheated of feature, sent before their time unfinished," or worse, into that "busy world scarce half made up, and that so lamely and unfashionable," the fault is not God's, but that of the so-called instructors and educators to whom this most important of all trusts is confided. Let us, however, be more specific. We do not deny the utility--nay, the absolute necessity, if you choose--(and in this we would go as far as any other,) of an ample supply of facts; a storehouse of material always at hand, constituting the banking capital, the currency of the mind, upon which it can at any time draw as occasion requires. We maintain that no one can ever become great as a thinker unless he have the material on which to operate. Scaliger forgot nothing that he had ever read, and was possessed of such extraordinary powers of memory as to be able to commit the whole of Homer in twenty-one days. Leibnitz, to whom posterity has divided the honor of the Calculus with the illustrious Newton, was not less celebrated for his wonderful powers of retention. But neither of these owed his celebrity to his capacious memory alone. Nay, it is possible for a man to remember everything, to be a "Helluo Librorum," and yet, in point of mental vigor, be no better than an intellectual barbarian. You remember the noted instance of the celebrated Librarian of Florence. It is no uncommon thing to meet with men who pass for well informed, and yet have no originality. Cumbered with the material laid up, but useless as food upon an overloaded stomach; incapable of digesting the material which has been furnished to it from without, their functions are paralysed because the faculties of eleaboration were altogether ignored in in the acquisition.

without which it could not exist.

I need not tell you of the vast acquisitions possible to the human soul, of the hights it can attain, the depths it can fathom, the illimitable sweep which its pinions can embrace. I need not speculate, grand as is the theme, on its endless approximation to God in the eternal world, when loosed from its tenement of clay, material obstacles no longer clog the revolution of its wheels. These would carry us far beyond the limits of an address like the present. Let us deal with it as conditioned, "now and here."

To develop to the utmost this grand intergral unity, to preserve symmetry and proportion in this development, are the problems which education propose to solve.

To give proportionate enlargement to a sphere, every part of the surface must still be equally distant from the center. If flattened at the poles or the equator, it loses its spherical character and becomes spheroidal. To duplicate the cube, requires, in like manner, an adherence to the original prismatic type. Increase the volume of matter in one direction, or diminish it in another; and a body subject still, perhaps, to geometric measure, but differeing essentially in its conformation, is the result. In either case, the cube or the sphere is lost. Bend the sapling to within a few degrees of the earth and confine it there, it will grow still, but instead of the well proportioned tree, with its noble trunk and beautifully-rounded top, you have only a shapeless deformity. Compress any part of the human body so as to prevent the free exercise of its nervous or muscular tissue, or withdraw the requisite supply of aliment from any limb, and by artificial means direct it to another , and an abnormal monstrosity gives unmistakable evidence of the violence done to nature in arresting growth here, or stimulating it there. In each case unity is preserved, but symmetry is lost. It is an undivided but a distorted unity. Burn the diamond in oxygen gas, the carbon is not destroyed, but it can never be recrystallized, and in henceforth valueless. Transform, by a similar process, the quartz crystal, you will have the silicic acid still, but the brilliancy and utility of the gem are gone forever.

ted at the expense of another. All discipline which cultivates one faculty to the exclusion of the others, or bestows a greater or less degree of culture on one than on another, must, in the end, prove detrimental to the whole. God has constituted the mind such that, generally speaking, the desideratum proposed by its education is attainable.

We admit original differences in mental constitu - tion, but these are in the shape of relative strength, viewed as wholes. If minds, immortal souls, are ushered into the duties and responsibilities of manhood, "deformed, curtailed of fair proportions, cheated of feature, sent before their time unfinished," or worse, into that "busy world scarce half made up, and that so lamely and unfashionable," the fault is not God's, but that of the so-called instructors and educators to whom this most important of all trusts is confided. Let us, however, be more specific. We do not deny the utility--nay, the absolute necessity, if you choose--(and in this we would go as far as any other,) of an ample supply of facts; a storehouse of material always at hand, constituting the banking capital, the currency of the mind, upon which it can at any time draw as occasion requires. We maintain that no one can ever become great as a thinker unless he have the material on which to operate. Scaliger forgot nothing that he had ever read, and was possessed of such extraordinary powers of memory as to be able to commit the whole of Homer in twenty-one days. Leibnitz, to whom posterity has divided the honor of the Calculus with the illustrious Newton, was not less celebrated for his wonderful powers of retention. But neither of these owed his celebrity to his capacious memory alone. Nay, it is possible for a man to remember everything, to be a "Helluo Librorum," and yet, in point of mental vigor, be no better than an intellectual barbarian. You remember the noted instance of the celebrated Librarian of Florence. It is no uncommon thing to meet with men who pass for well informed, and yet have no originality. Cumbered with the material laid up, but useless as food upon an overloaded stomach; incapable of digesting the material which has been furnished to it from without, their functions are paralysed because the faculties of eleaboration were altogether ignored in in the acquisition.

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Education is understood in two widely different senses, differing not in degree, but in kind; one of which, is, indeed, almost diametrically the opposite of the other. These may, for the sake of convenience, be denominated its lower and higher phases. In its lower, it implies the acquisition of a certain complement of truths subordinated to a practical end, and comprehends all the arts and sciences denominated useful. Here the object primarily is not to de-

Nor will the cultivation of the reasoning powers alone suffice. With analytic and constructive faculties capable of pursuing every nerve, every fiber, every vein of thought to its ultimata, disentangling complexities, and resolving every compound into its constituent elements, classifying and arranging in their respective categories all the parts, and then reconstituting the whole. All this is well, but alone it will not do. Without the ability to retain, to reproduce, and to represent the material so operated upon, the possessor of such powers would be as one who beats the air, or as a giant chained. With both combined, he still could not claim a mind fully manned and equipped for accomplishing the end of his creation. His logic might be inexorable as that of Hamilton; his metaphysic more profound than that of Aristotle; his analysis deeper than that of Kant; and yet, rigid, inflexible; no warmth, no generous life stand a sculptured monument of ice, glittering and translucent indeed, but freezing everything within its sphere.

The purely imaginative mind, on the other hand , or one in which imagination largely predominates, can as little claim a symmetrical development. To dwell in the gegions of fancy alone, among ideal abstractions; to soar above the clouds and people a real world with unreal and unrealizable existences; to form impossible combinations and adopt these chimerical fancies as standards of measure, may amuse, but in no case benefit, while the powers of the mind are by such ideal imaginings unfitted for the practical duties of life, emasculated, vitiated, incapacitated for continuous exertion and vigorous thought. Even admitting its legitimacy, it is dependent on the concurrent operation of the other powers of the mind. Memory must supply the material, and compairson preside in the work; otherwise a wearisome repetition on the one hand, or a fantistic, uncouth arrangement, outraging fitness and propriety on the other, would repel rather than attract, and caricature what might otherwise have been pleasing, and an easy, natural vehicle for communicating important truth.

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Or, if the mysteries of organization delight you, and you love, with the microscope, to lift the vail and observe the secret, ceaseless, silent energies forever acting; the development of germ, the fifferentiation of cells, the formation of fibers, the springs whence support is drawn to nourish the organism, the circulation of fluids, and the processes by which assimilation is carried on; these will reveal to you the existence of laws, and from them you may arrive at the notion of a Law-giver, but beyond that, you can not go. The great problem is still unsolved.

With telescope in hand, you may sweep the heavens, the sun, the center of this system, the attendant planets with their satellites, the hundred thousand and more suns and systems of suns that, with their innumerable hosts, bespangle the brow of the immensity. All these, with the laws that govern their motions, you have generalized. Nay, more: with Herschel, you may fancy that you have even found a sounding line wherewith to fathom the depths of space, and yet all this accumulation of knowledge will not solve the momentous questions that meet the inquirer at every step.

With the crucible of the chemist, you may analyze and recompose; you may watch the formation of crystals, and becoming an inmate of nature, dwell from age to age in her laboratory, the favorite child of science, and yet live and die in utter ignorance of God and of the universe. Man, unassisted by a revelation from on high; unillumed by the light which shines from the word of God; would grope his way through this nether world with only sufficient light reflected to show him the thick darkness that surrounded him, and stir up within his soul a longing for light. Nature teaches many lessons, and many whose names adorn the literature of every age, have waited patiently at her shrine, but she speaks only of a present; her functions are all material. Of spirit and spiritual existence, she says not a word. If she points to the past,it is only to show the wrecks of by-gone ages strewn thick on eternit's shores; if to the future, it is but the dim image of a half remembered dream. Traces if fragmentary references there are, guide posts whose hieroglyphics, half defaced, point behind to an anterior existence, or before to a succeeding one. But study

velop the mind for its own sake, but for that of the body; to minister to its comforts, to prepare, as the expression goes, for business, to enable its possessor to be come wealthy, to acquire lands, houses, and bank stock, to rise in the world, no matter how, to live for this life only and seldom with any reference to another. If the goal of ambition be to acquire a knowledge of the healing art, then such a complement of facts is sought as will make a skillful practitioner. If the bar, then the outline of legal jurisprudence, a stock of decisions for reference, a sufficient knowledge of Latin to translate law terms, and of English to express himself intelligibly, will enable the foster son of Themis to pass muster and entitle him to a place on the rolls. If theology, then a ready supply of cant phrases, ability to translate a chapter in the gospels, and with the aid of a lexicon and King James, a verse or two in Hebrew, a chart of the history of the Christian Church and of his own denomination in particular, panoplies the ecclesiastical Ishmaelite to do battle for the dogmas of his faith. If he aspire to none of the professions, then the ability to keep accounts in federal money, dexterity in computing interest, sagacity to foresee and improve the rise and fall of the mercantile barometer, prepare him for a seat in the banking house or at the board of trade. In all these, it is true, there must, of necessity, be more or less of mental development, but it was not for its own sake.

In the higher sense, and that to which all should aspire, it is the activity of the mind which is sought, and truth is considered valuable only as a mean of attaining a still higher energy. Just as the arm of the smith is strengthened by wielding the sledge, and the whole athlete by the exercise of all his physical powers, so is the mind by continued and indefatigable thought. Here, truth is pursued not for itself, but for the pleasure derived from the chase, The barrier is endeavored to be scaled for the pleasure of surmounting the summit. The mountain is voluntarily climbed by hand and foot, avoiding the traveled route and the coach that would carry to the summit, for the vigor it inspires and the capicity for long continued exertion which it begets. The pleasure consists in the chase more than in the actual attainment of the object. Why would Newton rather solve, himself, the

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All the anatomists, from Hippocrates to Owen, intimate as their knowledge of the human frame may be, and great as their acquaintance with the normal and abnormal operations of the several systems which compose it, could never tell how man originated, whence he comes or whither he goes, or give us any insight into the nature or distination of the mysterious occupant which holds its tenement there. If Newton, Leibnitz and Laplace were able to integrate the differential of the universe; to weigh the planets and predict the periodic movements of bodies whose magnitude appals, and the swiftness of whose motion staggers belief, if they have swept the heavens and ransacked every nook of this vast illimitable creation, that has come within the range of their glasses; yet they can tell us not a word whence all this matter arose, how it was formed into globes; why there exists an atmosphere on one, and none on another; why the function of this one is to radiate light and heat, and that to reflect both. Grant that these are formed of what he, in his ignorance, is pleased to call star dust, and that in distant corners of creation this process is still going on, ask him whence the star dust, and he answers not a word; or, if he do, it is but the unintelligible, unscientific jargon of a mind puffed up with conceit, too proud to confess its ignorance, and too imbecile to discover its folly.

The chemist proceeds to analyze compound substances into their elements; to weigh these with the nicest accuracy, and discover certain laws by which these combine to generate new compounds, or recompose old. But this is the extent of his knowledge. When he has discovered the several properties of his ultimate elements separately, and in combination, and constituted them into groups, he has gone to the utmost limits of his tether. It has been said that the goal of all scientific discovery is to educe the one from the many; the substance from the phenomena; the absolute from the ralative and contingent. If the one has been realized, it is that to which law has been given as a name. The substance has never yet been evoked from the phenomena, nor the absolute from the contingent. If unity can at all be predicated of any of the generalizations of man, law is certainly entitled to the distinction. Now, as laws are not one, but many, before this problem can be said to be solved, unity must be deduced from these--that is, they must be carried up into a higher unity of which they are severally modes; of which they are co-ordinated species, comprehended under this generic term. This has never been done, and we suspect never will.

In that beautiful legend of the middle ages which details the unfortunate passion of the most learned man and the most accomplished woman of the age, it is said that after Abelard had roused the sympathies of Europe by his sufferings, and had shaken the vatican with the thunder of his erudition; after being driven from one retreat to another, his bones were at last laid in the vault of an antique convent in France. Twenty years after, Eloisa died and was laid in the same vault, and in the very coffin that entombed her lover. The hands that had lain motionless for twenty years upon that breast within which beat a heart whose pulsations startled Christendom, suddenly moved and clasped the beloved of his early years in his arms. But the throbbing pulse, the beating heart, the life blood that had coursed in arteries along that stiff skeleton were gone. Vitality was extinct. It was onlya cold lifeless mechanism. So with law: it is a frigid induction without heart or life, the Deus ex machina. You do not see the pulse of the universe beat there, or its heart swell; and if you fall into its arms, you are clasped in the embrace of a lifeless skeleton, stark and frigid as the grave. Law does not solve the pro-

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explained when recalled to perciptions elaborated, purified, sublimated and transformed. From the mechanical relations of sense with its objects, it was attempted to solve the mysteries of will and intellignece. The Philosophy of mind was soon viewed as correlative to the Physiology of organization. The moral nature of man was at last abolished in its identification with the physical. Mind became a reflex of matter; thought a secretion of the brain." Let such a belief supervene, and who can foresee t the disastrous results in this world or the nest? They are written in torrents of blood, in a stultified petrifaction of the heart, in a ruthless endeavor to root out religion and morality, to freeze the affections and congeal the currents of the soul.

Religion and science must not be divorced, must not be viewed as reciprocally exclusive, as in antagonism one with the other. A fully developed mind, rich in the materials of knowledge, and imbued with religious truth; a great head and a good heart, presents the noblest type of the educated man. Let me give you an example of the one without the other, and then of both combined.

There died not long since a man who for more than half a century was regarded as the wisest and most deeply read in the volume of nature which this or any other age has produced. Every clime and every region had been explored by him. The Mexican Cordilleras, the South American Andes, the Alps, the Himalyas, the plains of Russia, and the steppes of Asia, the deserts of Africa, and the Plateaux of the new world, had all opened to him their portals, unlocked their mysteries, and disclosed their wonders. Now high on the summit of Chimborazo he looked upon a continent beneath him and worlds above him; the deep placid waters of the Pacific on his left, and on his right the tropical verdure of the Brazillian Llanos, now down deep in oceanic caverns, amid grottos more remantic than Calypso's, and subterranean hills that vied in verdure with the summits of his own Teutonic home, He saw all lands, all seas, rivers, upon whose bosoms the corn and cotton, the rice, and sugar were carried to the sea; plains on whose herbage the buffalo roamed, and the wild horse snuffed the breeze. The libraries of the rich, the museums of philosophers, the halls of science were all opened to him. The discoveries of former ages

and the researches of his own were all mastered and amazed by his capacious mind. Men who ruled empires and kingdoms sought his society; and knights who boasted an ancestral glory of a thousand years, and princes whose fathers had sat on thrones since the fall of imperial Rome. Ducal mansions received him as a guest, and royalty was honored by his presence. Yet all this accumulation of knowledge was unsanctified, was perverted, was secretly employed to stain virtue and undermine religion; to banish the Creator from his universe, and leave it a vast deserted vault, where the dead mocked the living, and the tomb laughed at the wisdom and folly of a deluded race. In the heavens above he say no Heavenly Father, and in the earth beneath his goings were not heard. He heard music in the rolling of those mighty spheres, and saw not the arm of Omnipotence that ushered these ponderous masses into being. It was a huge body, but the soul had been exorcised from its abode. This man, this philosopher, this sage, lived an infidel, died an infidel and left behind him a record in many respects vast and profound, but the most godless that ever was written. Such was Alexander Von Humboldt, and such his Cosmos.

There was another, born not in the lap of luxury and reared in wealth, but beyond the Grampian hills, where the North sea lashes the cliffs of Scotland, and Ben Nevis rears his shaggy head. No college opened her halls to him, and led him through spacious courts; but by the shore of the German ocean, among the rugged hills of his native land, he laid the foundation of an education and a fame that shall live in the memory of the Philosopher and the Christian while Philosophy is studied and Christianity revered. He too explored the arcana of nature; to him she opened her penetralia, and received him at her shrine. He stood upon the summit of Ben Lomond, explored the gorges of the Trosachs, followed the rivers in their beds, and the retiring tides of the ocean, in his eager pursuit of knowledge..Betimes he laid aside his hammer and chisel to take up the pen--snatched the battle axe from the hands of the infidel, and with it cleft the skull of the atheist. Sublimely did he stand forth the champion of religion, the pillar of virtue, the impersonation of deep devotion, the embodiment of Christian heroism. And when he fell a martyr to an overwrought brain, the world felt a thrill of anguish. Science lost one of her noblest sons, and Christianity one of her brightest ornaments. His large heart beat with a noble pulsation, his generous eye beamed with a heavenly radiance. His was knowledge sanctified, Consecrated to God, devoted to religion, and while learning shall allure and study charm the soul, a grateful recollection will cluster around the stalwart self-made philosopher of Scotland. Such was Hugh Miller, and such the Two Records.

It is no easy thing to become an educated man. It is the business of a life; nay, the business of eternity. It is a difficult, a most arduous work. But it is nevertheless a work for which God will hold you responsible. O, young men, with minds given to you by God, with souls that shall live forever, with capacities for indefinite expansion and endless approximation to God, fix your determination to realize the largest development of intellect, and the highest cultivation of the heart. Gather to yourselves the wisdom and learning of the world, but superinduce upon it the Science of Heaven. Honors are transitoty; riches take to themselves wings and fly away; beauty will fade, and even after a few years your bodies molder in the dust, and your names be forgotten; but there is a real good, an unalloyed pleasure which you can all attain--"to know yourself here, and to enjoy God in Heaven." Labor for this. Plant for the skies, and you will assuredly reap a glorious immortality.

THE RISE OF THE LEX MERCATORIA AND ITS ABSORPTION BY THE COMMON LAW OF ENGLAND

It is not the purpose of this article to give a minute exposition of the law merchant, but rather to sketch how it arose during the latter period of the middle ages , developed into world system and was then absorbed into the system of the common law. The main purpose is to show the facility with which the common law adopted a totally foreign system that had originated and developed by its side but was not of it; how the amalgamation so made was so complete that the legal profession scarcely realizes that the two were ever separate systems. It is hardly necessary to say that, at this date, nothing new can be written on this subject or that one who so labors is but a gleaner in a thoroughly harvested field.

During the latter part of the fifth century that mighty fabric which the genius and valor of Rome had established on her seven hills fell under the repeated blows of her barbarian enemies. In her fall, she carried with her and seemingly buried, forever, all that western Europe knew of law and order or of learning and culture. To the superficial view, civilization was dead and hope only gave back an echo to him who called for its aid in facing the future. The Barbarians settled in vast swarms in all those fair provinces which had constituted Rome's wealth and glory, and there descended over Europe that sombre pall which history calls the dark or mediaeval ages. But the eye of the more acute observer soon de-

tects under the debris of a ruined empire two immortal principles, the Christian religion and the social instinct of man, whose divine ferment soon began to exhibit in the lives of the barbarian conquerers evidence of that immortal vigor, which was built on the ruins of the old empire a more splendid civilization that that it superseded.

The new religion, whose promises of a future life, robbed the grave of its horror, was embraced with ardor by those savage warriors whose constant warfare kept them in the shadow of death; and it was not long before the Bishop of Rome ascended the throne and exercised more than the power of the emperors whose scepter has passed away. The new church in whose splendid organization both the conquerers and the conquered found the nexus of a universal brotherhood and in whose promises faith caught the vision of a resurrected hope, received and deserved the love of all her children.

It is of this period of her career that Macaulet wrote: "The church has many times been compared by divines to the Ark of which we read in the book of Genesis, but never has the resemblance been more perfect than during the evil times when she alone rode, amidst darkness and tempest, on the deluge, beneath which all the great works of ancient power and wisdom lay emtombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring".

Following hard upon the footsteps of Christianty were those of commerce. Man is essentially a social animal. He cannot rise to his highest in isolation. We have Divine au-

thority for the statement that it is not well for him to be alone, and this statement of the philosophy of life is not confined to the matings of . It is not good for man to be out of touch with man: he needs intercourse and communion with his brethren everywhere. Civilization began first and advanced fastest where the natural conditions were most favorable to the intermingling of man with man, and for the exchange of the surplus commodities of one tribe for the surplus commodities of other tribes; hence, we find culture, wealth and power developing earliest and flourishing most along the shores of the Mediterranean, whose tidal waves and short voyages were best suited to the needs of primitive navigation. As a rule, the star of empire follows the waterways best adapted to developing the growing commerce of the world.

The earliest and most serious menace to commerce were the feudal system and pracy. After the fall of Rome, Charlemagne had indeed by his genius, courage and statesmanship organized a teutonic empire, which almost rivaled in historic splendor that which his ancestors destroyed; but when he died, he left no descendant worthy or able to wield his scepter and he deserved the eulogy of Hallam, that "He stands alone like a beacon on a waste or a rock in the braod ocean. His scepter was the bow of Ulysses which could not be drawn by any weaker hand".

After the death of the great Frank, his empire crumbled into fragments and "chaos had come again". As a remedy for the almost universal lawlessness which prevailed, there was gradually introduced all over western Europe what is called

the feudal system by which land was alotted by the king or ruler to the greater nobles or warriors on condition that the grantees should render some designated service or services- generally military- to the grantors; these grantees in turn granted a part of their holdings to lesser nobles or warriors on the same conditions as those upon which they received it. Out of this comparatively simple system, the ingenius lawyers of the middle ages developed the most intricate and subtle system ever devised by human ingenuity. The feudal system is supposed, by some, to have been modeled from a somewhat similar system called emphyteusis by which large tracts of vacant land lying between Rome and the barbarians, were settled by soldiers whomhad been discharged from the service of the Empire on condition that they would render certain military service in case of need; but as a matter of fact, it grew out of the needs of the times, and was as old as the necessity for military government. We now know that a land system, in all essentials the same as thatbof the middle ages, prevailed in Egypt thousands of years before the Christian era. The feudal system was, in essence and in practice, opposed to commerce and the merchant class arose to wealth and power in spite of the feudal lords. The spirit of trade did more to undermine and finally to overthrow the feudal system than perhaps any other one influence. The great feudal lords built their castles on the hilltops and in mountain fortresses which points of vantage they with their armed retainers, made war on each

other and on everybody else from whom there was a hope to obtain anything of value. They levied a tariff or toll on every merchant or trader bold enough to take a commercial journey and unfortunate enough to come within their "sphere of influence". Finally, however, under the inspiration of manufacture and commerce, cities began to grow which either purchased or won, by force, from their feudal overlords charters which protected them in their municipal rights to carry on trade and manufactures without molestation from their warlike masters. Thus there sprang up and finally flourished that great middle or burgher class which fostered commerce and trade and laid the foundation for a government and civilization based on the arts of peace rather than the arts of war.

Piracy flourished on every sea from the Mediterranean to the Arctic Circle. The fierce Northmen, Danes and Jutes roamed the seas in their swift warboats and captured every sail which they could overhaul. Perhaps nothing will so aptly portray the dread in which the people generally held these pirates as the favorite prayer which survived in their litanies long after the cause for it had passed away, "From the fury of the Northmen, oh, Lord, deliver us".

The inhabitants along the Baltic coast regarded the wrecking as a legitimate business and called the property from the wrecked vessels, cast by the waves on the shore, "strandgut" (property of the short), and deemed it a gift from Heaven. In their prayers, they naively petitioned God to grant them a rich harvest of "strandgut".

But in spite of Feudal Barons , pirates and wreckers along the shores, such was the enterpriae of the early traders that they grew and flourished until every sea was whitened by their sails and every port was enriched by their wares and traffic. They, by far reaching and statesmanlike combinations, established great trading leagues and supported fleets of warships and armies. These leagues made war on Kings and dictated terms of peace, they swept the sea of pirates and awed feudal Barons into terms consistent with the safety of both trade and traders. The greatest of these trading companies was the Hanseatic League composed of the large German cities along the Baltic shore. This league early established trade relations with England and maintained a great depot in London called the "Steelyard", probably from the large public balances whichwwere at or near the place. These Baltic traders were held in high esteem by our English ancestors, who, in their quaint language, called them the "Easterlings" (men from the East) which was finally abbreviated into the "Sterlings", and the goods of the League were known as the goods of the Sterlings and their money as the money of the "Sterlings". Such was the English esteem of the money and waresof these ancinet traders that the pound Sterling remains the English measure of value and "Sterling Si;ver" is the hall mark which indicates the purity of all standard silverware sold by English and American merchants. The Kings of England recognized the value of foreign trade, and we find in the year 978, Ethelred, the Unready, enacting a law providing that "The people of the Em-

peror have been judged worthy of the good laws like to ourselves". "The people of the Emperor" being the German merchants who had long before established trade relations with the people of England; and in the beginning of the tenth century, Athelstane passed a law for the encouragement of commerce providing that any merchant making three long sea voyages on his won account, should be admitted into the rank of a Thane or gentleman.

Richard I introduced the judgments of Oberon into England for the benefit of commerce and we find the Barons forcing into Magna Carta the following provision for the benefit and protection of the merchant class. "All merchants shall have safe and secure exit from England, and entry to England, with the right to tarry there and to move about as well by land as by water, for buying and selling by the ancient and right customs, quit from all evil tolls" * * * * * * * * * * * * * * * * These examples show the early appreciation of the interests of the merchants by those in authority in England.

In order that commerce should grow, it was essential that there should be established some general principles of law regulating it by which merchants everywhere should be protected in their substantial rights, and which should afford not only ample but speedy justice. The very nature of the case required that this law should be international in its character and applicable to all merchants alike. In this, it must resemble the "Jus gentium" of the Romans. What man urgently needs, he creates or invents if it is not furnished

ed, but it would be more tedious than useful to enter further into their rights and privileges here.

The Staple towns or Markets of the Staple were markets established by the Statute Staple 27, Edward III and perhap s subsequent statutes not only for the encouragement of trade, but for the more efficient collection of the Royal revenues. Only in these Staple Markets could the principal articles of export he sold. These were wool, leather, lead, woolfels and such like substantial articles, which were soon known as the Staples of England. In these Staple towns were created or established Courts with jurisdiction to enforce the Law Merchant only, which, therefore, had nothing to do with the Common Law, nor had the Common Law Courts jurisdiction of the Law Merchant in Staple towns.

The effect the inspection had on commodities under the provisions of the Staple Statute was to highly improve those things manufactured from them; that is well illustrated by an excerpt from an old book on the subject published in the latter part of the sixteenth century. In a dialogue between a city clothier and a country clothier on the subject of the deterioration of English cloth, the country clothier in the quaint vernacular of the times, said: "In times paste, we had clothes made that woold contynue a man's lyfe, where now yf yt be worne two or three yeares yt is so thryd bare as a lowse can have no coverte". We of the twentieth century would be very glad if the clothes we buy now would measure up to the condemned standard of excellence contained inthe above con-

fabulation of the two ancient cronies.

Among the courts in which the law merchant was enforced were those of the fairs or the Piedoudrou Courts. There is some contrariety of opinion as to the origin of the name, although there is no doubt that piepoudrou means something like "dusty feet". Coke said that they were so called because the justice administered therein was as swift as the dust falls from the feet; whereas, Blackstone derives it from a Norman French word meaning pedlar; but pedlars by reason of much walking in the dusty roads, generally had dusty feet, the two definitions may not be so far apart after all. This, however, is a very immaterial question: the main and important point is that swift and efficient justice was dealt out to the merchants under a system of law with which he was familiar. The merchant was a traveler; in order that he could make a livelihood it was necessary that he should be able to go from place to place as his business demanded. It would have been ruinous if these itinerant merchants should have been detained for weeks and months waiting for the slow footed justice of the common law and its courts of justice. To so require would have been practically a denial of justice for the merchant could as a rule better afford to sacrifice the case than to await the decision. The Statute Staple recognized the need for speedy justice to the foreign merchant in the privision that ordained it was to be done to him from day to day and from hour to hour according to the law merchant and not according to the common law. The law merchant was a system of sub-

stantive law different from the common law enforced by organised courts differing from the common law courts.

One of the remedies of the law merchant was that of stoppage in transitu, whereby in cases of bad faith in the purchase, the goods could be stopped in transit and reclaimed by the seller. This remedy was supposed at one time to have been an equitable remedy but we now know that it was the gift of the lex mercatoria.

One of the differences between the law merchant and that of England, was that in pertnership, there was no survivorship, if one of the partners died, the share of the dead man went to his personal representatives, whereas, when one of the joint owners of personalty died, by the rules of the common law, the whole went to the surviving owner.

The ancinet law merchant grew and developed with the maritime law and was a part of it, as must of necessity been the case, since international trade or commerce was carried on by ocean ships. There were several codes of these sea laws, some of them being modeled on others and while differing in some minor particular, in the main, adhering to the great and substantial principles, which made an international system of mercantile law possible. Perhaps the oldest of these codes was that of the Consolala del Mare, the date of which is not known, but it was a code of rules compiled by the merchants of the Italian cities, such as Venice, Pisa, Genoa and others in conjunction with certain French cities, such as Barcelona, Marseilles &c.

These laws were the foundation of much of the Lex Mercatoria.

The Judgments of Oberon was a very early system of maritime law, said to have been compiled by Eleanor, Duchess of Guienne, motherof Richard Coeur de Leon of England. This code is supposed to have been introduced into England during the reign of Richard.

The laws of Wisby was a third book of maritime or merchant law; it was compiled in Wisby, a city of Gotland, Sweeden, and was the law governing the merchants of the Hemseatic League. None of these lwas was created by statute but rested on their merits as a fair and correct exposition of those customs which the merchants of the world had by long experience and usage proved to be best adapted to their needs and circumstances. The maritime and the law merchant, as said above, grew and developed together as practically one system and both were enforced in the Admiralty Courts until Lord Coke and his fellow Common Law judges made war on the jurisdiction of the Courts of the Admiralty and succeeded in very much abridging it. The Law Merchant was still enforced in the Staple Courts and the Piepoudre Courts, although, Coke and his fellow Common Law judges took jurisdiction of it as a system of customs which had to be proved as facts like any other foreign laws. When Lord Mansfield was appointed Chief Justice in 1756, he took jurisdiction of it as a part of the Common Law of England and from that time on it has been enforced in the Common Law Courts as a part of the law of the land.

Mansfield was a very great judge; he saw and appreciated the value of these mercantile rules, which experience had tried and found good, and he was big enough, strong enough and wise enough to adopt them as a most valuable addition to the common law. It is said that he made the personal acquaintance of many of the merchants of London and learned the law merchant from them; that he trained up a set of jurors from among their number for the purpose of using them in the trial of cases involving the law merchant in his court. The development of the law merchant is divided into three periods by the writers on the subject; first, that period from the beginning of commerce to the time of Chief Justice Holt- during this period it was enforced only in the special courts I have above described-; second, Chief Justice Holt took jurisdiction of it and he and the other common law judges enforced it as a custom to be proved as any other fact; third, after the appointment of Lord Mansfield as Chief Justice, it was enforced as a part of the common law of England.

The adoption of the law merchant into the common law was no mere accident; it was the result of the Anglo Saxon habit of adding whatever is found to be good to whatever it will make better without tearing down the old. The Englishman seldom tears down an old house to build a new one, he simply adds the new structure to the old and uses so much of the whole as he desires. As in his architecture, so in his law: when he desired to round out his system of jurisdiction by the addition of equity, he joined the equitable jurisdiction of the chancery court to his general system of remedial jurisprudence. When

he felt the need of the law merchant and found it built to his hand, he added it to his common law and thus perfected the old without revolution and almost without notice on the part of the public of what had been done.

When King John violated the rights of Englishmen, the Barons met him at Runnymede, forced him to signed the Magna Carta and then contemptuously left him on the throne. When Jame II, in fright, abducted the throne of England, parliament placed his daughter amd her husband on the vacant throne, required of them to subscribe to the Bill of Rights and thus exercised forever the fetish of the Divine Right of Kings to rule from the constitution of England. By this racial trait of construction instead of destruction, the Angle Saxon has drawn that luminous line across the history of English law that makes its pathway from the absolutism of the Plantaganets and the Tudors to the constitutional government of the House of Hanover, and from the wager of battle and trial by fire and water to that splendid system of jurisprudence that safe guards the life, the liberty and the property of every Englishman.

He who would understand the history of a nation must ever bear in mind that its present is the reult of all its past. Our ancestors bequeathed to us not only their physical beauty or deformity, but their mental and moral vices or cirtues as well, Rome has been in her grave for more than a thousand years, yet she rules the civilized world, today, through her corpus juris. The ancient merchants whose courage, enterprise and public

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spirit built up the Lex Mercatoria have long since passed to that "Bourne from whence no traveler hath returned", but they have left their good name sparkling like a gem in the coronet of our language in that splendid word "Sterling"; they have endowed mankind with a system of mercantile law richer than all their freighted argosies and more enduring than their jewels or gold. They indeed have perished from the earth but their good name and their good deeds are immortal, they can never die.

Notes of Toast-Master James P. Nelson's introductory remarks at a Reception and Supper given by the "Monday Club" of the Faculty of State College of Kentucky in honor of the quarter-century Presidency of Dr. James Kennedy Patterson, May 1894.

Most heartily we welcome you, you who are here tonight at our bidding to join with us, The Monday Club, in cordial greeting to him of our number who is just nearing the mile-stone that marks the first Quarter Century of his brilliant leadership over Kentucky's own College.

Before we say goodbye, and turn our thoughts from deeds bravely and well done in the upbuilding of these Halls to the task of still further strengthening and beautifying and enlarging these buildings which are our sacred charge, I ask you to listen a while as some of our eloquent friends speak to you about those matters which, doubtless, are already engaging your minds.

First, and most naturally, we think of all that meets together here within these Walls. Up from the lowlands of this State, down from her Hills, come her sons and daughters year by year central to this seat of learning. Here the Mother sits, the chosen Alma Mater of her children. Here she appoints us the servants who shall wait upon her young. Here she ordains that those whom she loves shall be fed on food that shall make them fit to sit in royal places, to stand before Kings and Princes, to go as rulers into the Parliament of Nations. How well this work is ordered; how true the Alma Mater has been to her trust; how the State College of Kentucky has grown from a little grain of mustard seed to its present wide spreading dimensions, I ask you to listen as the story is told by one whose lofty character, gentle spirit, wise counsels, and high scholarship, all given abundantly to this school's foundation, entitle him to say as he looks upon its greatness, "Quorum pars magna fui". (The Rev. Dr. John Shackleford.)

Our Board of Trustees.

We who rule here are but servants of a higher power. Kentucky needs us all. And, as her chosen representatives, she sets over us here a Body which has its Head, her Chief Executive. Happy the State which can point to an unbroken line of Rulers so noble, so faithful and so clear in their great office as is that line which reaches on from the days of Shelby through a brilliant succession of Statesmen to him who now presides over our State. And happy the people who like ours, can place nearest to their Chief Ruler for the upholding of his hands one himself fit to rule. By his presence we are honored here tonight. Honored, he honors the confidence of his people. For him his Mother's choicest gifts are waiting. Some day she will call him to the charge of her affairs. Then as one of the Governors of this school his responsibility will be great. To none of her sons does Kentucky give a loftier charge than she commits to Our Board of Trustees. Of them she expects much, for they feed her young. Through them she will ennoble her children. I give you our Board of Trustees and call on our Lieutenant Governor.

Our Future

Not of the past with its great story of foughten fields and days of darkness ere the smoke of battle had rolled away to shew who won the fight, and nights when every way seemed thwarted by dangers and uncertainty, but of Our Future would I have you think. Is this all, - this of which we are proud enough, - this which once seemed far beyond our wildest dreaming, - this which might well be the Monument for each who has brought a stone to its building? I assure you, O! friends and people of Kentucky, that this is not all. Either growth or decay. Either the sleep of Death, or Life active and accomplishing. Ever young, ever strong, ever wisely ordered, this College must grow forever, so that not only Kentucky's children, but also the children of foreign lands, may turn their eyes and hearts and minds this way,

drawn hither by the beauty and "sweetness and light" which will shine as beacons on this Hill. We trust Our Future because we know our Present. Of our Present as an earnest of Our Future I can find no higher exponent than Dr. Kastle.

Our Commonwealth

Wonderful compact of Soverign States! A Nation of mighty Commonwealths! A Republic of co-equal and national Powers! A Kingdon where all are rulers! A home where Liberty would fain be let to dwell! Better than Greek Philosopher, or Latin Statesmen, or England's martyred More ere dreamt of in Their restless longing after Truth and Justice! To make our Nation great, the Old Dominion gave of her generous abundance Our Commonwealth, first born of Virginia's Motherhood. Sons of Kentucky! Sons of Virginia! Memories of Yorktown! Glory of New Orleans! Tracing his lineage back to that old County in Virginia which gave to Kentucky her Great Commoner, and right worthy of all honor no less than that other Hanoverian, my friend the Attorney General, William Jackson Hendricks, will tell you of the greatness of Our Commonwealth.

Our Alumni

"Lo, children, and the fruit of the womb, are an heritage and gift that cometh of the Lord.

"Like as the arrows in the hand of the giant, even so are the young children.

"Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate."

And again it is written, "Honor thy Father and thy Mother that thy days may be long in the land which the Lord they God givith thee."

Alumni of the State College of Kentucky, your Foster Mother looks to you proudly, and prays you to remember her with the gifts of your affection. I call on one of whom a Mother may be proud, Louis De Roode.

Our Graduating Class.

A score of Fledglings are just about to try their strength in untried flight. The Master-Bird tonight is thinking of the storms and winds that wait to beat upon her darlings' tender wings. Or, let me change the figure. The old Bear has licked her cubs into shape. She had fed them on her choicest food. Confidently she sends them forth to do and dare for themselves. To you, our friends, who may not know them, to you, the World, soon to know them, I intorduce Our Graduating Class. Stand up! Class of '94 of the State College of Kentucky! Stand up, not only here in the presence of your friends, but, also, before the enemy, wherever the fight for Truth and Justice is hottest, and wherever The Most High orders the Battle.

Knowing you, we have faith in you. God bless you, and keep you brave and true until he bids you cease firing. I call on Miss Griffin.

Our President.

Brothers of the Monday Club, all that has gone before, rich and delightful as have been its lofty harmonies, is but the prelude to the Motif of the Symphony which stirs our Souls tonight. Doubtless your thoughts outrun me.

The air that waits impatient for the speech of him whose words can make the errant Zephyrs pause and listen amorously that they may bear away upon their wings the Music of his voice, bids me be silent that Mulligan may speak. The theme is worthy of the man. The man is equal to the Theme. To tell of him whose manifold perfections have all conjoined to make this School his monument perpetual, is a task that challenges the strength of him whom Grattan, Sheridan and Burke had heard with envious delight. Gentlemen of the Monday Club, I beg of you to stand while we give the honors of the night. Our President! I call on Judge Mulligan.

Every state in the Union, with one or two possible exceptions, maintains a university of higher education. In almost all of these collegiate work is broadly descriminated from university work. The former embraces the ordinary courses of study leading to the bachelor's degree. The latter concerns itself almost exclusively with advanced work leading to the master's degree. A considerable part of this advanced work consists of original investigation. Many of the most important discoveries made within the last half century have been made in the laboratories of these universities by advanced students. Facilities for work of this kind necessarily involve large expenditures. No first-class physical or chemical laboratories can be equipped for less than $150,000. or $200,000. If the lines of investigation be in botanical, geological or biological research, large expenditures are needed for these also.

Within the last half century, many institutions have been established and endowed for research work alone. Original investigations, however, are now undertaken and carried on by most of the universities established under the land grant of 1862 and by most of the old, who have felt themselves compelled to respond to the stimulus and follow the lead determined by the state institutions founded and endowed under the Act of 1862.

The universities of the present day, established and maintained under exclusively secular control, are for the most part liberally maintained by their respective commonwealths. Cornall with an income of $1,500,000., Illinois University, with an income of $1,100,000., Wisconsin, and Minnesota and California, each with incomes rivalling those of Illinois and Cornell, Michigan University, with an income of $800,000., the Ohio, Missouri, Iowa and Nebraska State Universities, each with incomes exceeding $500,000., have set the pace in facilities afforded for higher education and

research work. Columbia, Harvard, Princeton, Yale, and the Chicago University, have felt themselves compelled to follow or be left hopelessly in the rear.

It is utterly futile to attempt to establish a first-class University nowadays without an assured income of half a million, with the prospect of liberal additions thereto as the institution grows. Within the last ten years, Kentucky has experienced a very wholesome and satisfactory awakening. Greater interest has been felt in common schools than ever heretofore; high schools of respectable rank and doing good work have sprung up in the more intelligent centers of population; two normal schools for the education of teachers have been established, one for the Eastern and one for the Western part of the Commonwealth; and more liberal support has been given by the Legislature to the State College of Kentucky. The time indeed seems now to be opportune to transform the latter institution, which for many years has been doing work of a high character. Upon a relatively small income, it now graduates Senior classes numbering from 75 to 90 annually. Of the three appointments made on the Rhodes scholarships to Oxford, the State College has contributed two. Its graduates in Engineering, in Science, in Clasics, in Pedagogy and in Agriculture, are eagerly sought for and command the highest salaries given in these respective occupations. Its percentage of success among its alumni is larger in proportion to numbers and its percentage of failures smaller than among the alumni of any institution in America, East, West, North or South. These are gratifying facts and all point to the conclusion which seems to have been reached by men and women of intelligence and culture all over the State.

The existing plant at the State College forms a good foundation upon which to build a university. Its realty amounts, including the State College Farm, to not less than $1,000,000. Its staff of instruction numbers between forty and fifty. Last year its catalogue showed over 900 matriculates and this year the

probability is that the number will exceed 1000. It is not a little humiliating that Kentucky has not had any institution which it might call a State University since the eclipse of Transylvania more than half a century ago. It is a little humiliating that Kentucky, with all its wealth, its prestige, its inexhaustible fertility of soil, its inexhaustible mineral wealth, should be under the necessity of sending her sons and daughters beyond the limits of the State to obtain a higher education, which the Commonwealth is too parsimonious to provide at home. It is sincerely to be hoped that the General Assembly, which will convene early in 1908, will not adjourn before the necessary legislation has been enacted to establish, upon the basis of the State College, a University which shall provide the most ample opportunity for the largest and most varied instruction, embracing all that can be taught and all that can be learned.

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Another plea for
a Yale University

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President Patterson's address

Now that we have entered upon the university stage in our educational progress, it behooves us to adjust ourselves to altered conditions and to endeavor to realize for the Commonwealth the just expectations which the general public will doubtless entertain. The University of today, generally speaking, retains and must retain for sometime to come under-graduate instruction in collegiate work in connection with advanced work in original investigation and research, which is, as I take it, the proper function of the University of today, and much more of the University of the future. We have already fallen into line with the work done by the average State University in America, and I am glad to say that in the Association of State Universities, we are received as members of this brotherhood of learning upon equal terms with the rest. What relation the University of the future must sustain to denominational education, no one can foretell. If I

may upon this occasion hazard a forecast and a hope, it would be something like the following: That the State University, amply endowed by the Commonwealth, should provide all that can be taught in secular education, in language, in literature, in science and in art, embracing the whole range of realized knowledge, past and present; indeed everything that can be taught within the ample scope and compass of the provision thus made by the State for advanced educational training; the largest opportunity should be afforded to the student to appropriate and to assimilate what is already known and to prosecute original fields of research in any department of scientific work, to which his inclination leads him to devote his energies; that the State should invite the existing denominational institutions, whose endowments do not warrant their undertaking anything beyond collegiate work, to become affiliated institutions of the State University, admitting their alumni ad eundum to any of the advanced courses of study and research for which they are

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prepared; that the State should still further invite each denomination within the Commonwealth, whether Jew or Gentile, Catholic or Protestant, to place its theological seminary within the ample precincts of the University grounds, and offer to their theological students the benefit of free tuition in any branch of secular learning with which they may desire to become familiar; that these denominations endow their respective seminaries as liberally as they may, providing for everything that can be taught bearing directly or indirectly upon the widest theological training; that each control its endowment and its faculty, and its course of instruction, without interference from the State University; that reciprocal independence and co-ordination and good fellowship should be maintained, each seeking to co-operate with all the rest in the advancement and development of a secular and theological scholarship commensurate with the necessities of the age. This relationship, I apprehend, would Christianize secular education and liberalize theological culture

and training.

It is doubtless true that truth is one, but it is likewise true that the individual manifestations of truth are infinitely varied. No principle of science, I hold, can be in opposition to the fundamental principles upon which a rational system of theology must be built. Science and religion cannot be antagonistic, so long as each restricts itself within its own proper sphere. The principles of science and the truths of religion interlace and are interwoven one with the other and what God has joined together man should not attempt to put asunder. Each, however, must learn to know their respective limitations. The limits of religious thought, on the one hand, have their counterpart in the limitations of secular knowledge upon the other. I do not anticipate that the time will ever come when the Decalogue or the Sermon on the Mount must be revised and recast to meet the demands of scientific truth.

I am not greatly disturbed by the ~~disorganizing~~ disgruntling utterances of Ladd or Jordan, of Howison or Jastrow or Munsterburg, with all their ability. I do not apprehend a Renaissance led by them in the Twentieth Century. I do not anticipate any serious disturbance of the existing ethical and religious forces from any system of ethics having as its basis gravitation and the correlation of the physical forces. The telescope and the microscope and the spectroscope, electrons, atoms and molecules, stupendous facts in the physical universe, will, when reverently interpreted, conserve and strengthen, but will never provide either the fulcrum or the lever for the overthrow of the ethics or religion of the Old and New Testament.

The incandescent light may, with its brilliancy, dazzle the inventor and his admirers, when they stand within the circumference illuminated by its glare. But it would be a

grave mistake to suppose that one such light or a hundred million can ever supersede the sun in the heavens. The greatness and the littleness of man are to us a perpetual wonder, "Oh, what a miracle to man is man, a beam ethereal sullied and absorpt, though sullied and dishonored, still divine."

Diderot and Helvetius, D'Alambert and Rousseau had their day and disturbed the souls of men, as the vanguard of the new philosophies of our own day are doing now, but their crusade against Christianity has become a thing of the past, and not one in a thousand now knows that they lived and cast their pebble on the waters.

The time will never come when a morality grounded upon the crass materialism of the gospel of mammon will ever supersede the deliverance made upon Mt. Sinai, or the still grander deliverance of the Sermon on the Mount. In the ages to come, whatever progress may be made, and we are moving forward by strides mighty and rapid, every year making the achievements already won the basis for the attainment of still higher and mightier conquests over nature, it will still be true that in the beginning God created the heavens and the earth; it will still be true that the chief end of man is to glorify God and to enjoy him forever; it will still be true that life and immortality have been brought to light through the Gospel of the Son of God; it will still be true that

"Only that which made us meant us to be mightier by and by,
"Set the sphere of all the boundless Heaven within the human eye,
"Sent the shadow of himself, the boundless, through the human soul,
"Boundless, inward, in the atom, boundless, outward, in the whole."

Above all, whatever others may do, the State University

of Kentucky must keep itself upon a high moral plane, dominated not necessarily by a dogmatic but by a religious sentiment, reflecting the religious convictions of the people of our Commonwealth. Nothing must be taught from the rostrum or in the recitation room which, either directly or by innuendo, should unsettle the faith of any. Our Commonwealth is Christian, our nation, the great American nation, is happily Christian. It recognizes its obligations to the past, that a free church in a free state are the inalienable inheritance of the imperial stock to which they belong, and that from the new religious enthusiasm and hope and aspirations, infused into mankind by the advent of the Saviour, all that is worth anything in modern civilization is derived.

"There is an old belief
  "That on some distant shore,
"Beyond the sphere of grief,
  "Dear friends shall meet once more.

"Beyond the sphere of time
"And sin and fate's control,
"Serene in changeless prime
"Of body and of soul.

"That creed I fain would keep,
"That hope I'll not forego.
"Eternal be my sleep,
"Unless I waken so."

Important

Relation of Univ to

Religion

"Kentucky's Need of a State University"
by Jas K. Patterson, Pres. State College

The shadows of mediaevalism and sometimes of an antiquity more remote still rest upon many of the institutions with which we are familiar today. This is true of the origin of colleges and universities.

A pious ecclesiastic, noted for his learning and his desire to benefit his kind, not infrequently attracted to his side men of piety and learning, who deemed it a privilege to become his associates, and these in turn attracted men of a younger generation, who were eager to acquire and to assimilate the knowledge possessed by their superiors. Oftentimes such a voluntary asso-

ciation became the nucleus of a collegiate foundation which in due time attracted the attention of the Church and the State and obtained definite recognition from the one or the other. Thus came into existence the famous universities of Oxford, Salamanca and the Sorbonne, not to speak of others, which though organized upon a smaller scale, obtained equal celebrity. They became the depositories of all the learning of that age and of past ages which had survived the irruption of the northern barbarians who precipitated themselves upon the defenseless empire and wrought its ruin.

As population and wealth increased, other institutions of

before the revival of letters, and three in Scotland. With the exception of Munich, the great universities of Germany were of later origin than those of the British Isles.

Not long after the colonial foundations in America began, steps were taken to provide the colonists with the learning of the time. First among these was Harvard College, which celebrated its 250th Anniversary nearly twenty years ago. The institutions founded thereafter did not for many years take on the more ambitious title of University, but contented themselves with the humbler designation of College. The first institution bearing the name of

University was the University of Pennsylvania, founded about 1750. With that exception,no institution in America bore the name of University, until after the admission of Vermont as an independent state. The institution founded at Burlington bore the name of University. The next institution which bore the name was that founded by Thomas Jefferson at Charlottesville, Virginia, destined to take rank as one of the great universities of the country.

Provision was made by Congress by which two townships, or 45,000 acres of land, were given to the states admitted to the Union after 1802, and upon this foundation were established universities in Ohio, Indiana, Illinois, Missouri, and other Western

states as they were admitted. It is only of recent years that Harvard, Yale, Princeton and Columbia have assumed the title of University. In the latter part of the Nineteenth Century, Johns Hopkins, Chicago University, Vanderbilt and Leland Stanford, institutions privately endowed and having no connection whatever with the State, were founded and endowed through individual beneficence and assumed at the outset the style and title of University. The older institutions were for the most part established through denominational influence and their main purpose was to educate men for the liberal professions, especially for the ministry.

In 1862, the large grants of land given by Congress to the several states in the Union to found and endow institutions in which should be taught those branches of learning related to Agriculture and the Mechanic Arts, not excluding classics and other scientific studies and including military tactics, made provision for a third order of colleges and universities distinct in many ways from those mentioned above. Upon this legislation have been founded colleges and universities in every state in the Union, which have already taken high rank as centres of instruction and investigation. All these have a distinctively state organization

and control. In the majority of instances, the income accruing from the Congressional grant of 1862 and legislation subsequent thereto, while they formed the foundation upon which these institutions were built, represent but a fraction of their income. The states in which they are established have for the most part responded with a liberality for their up-building and maintenance, out of all proportion to anything that has hitherto been done for education in America. In 1884, the total income of all the colleges and universities in America, numbering nearly four hundred, was somewhat short of $6,000,000. Today half a dozen State universities founded under the land grant of 1862 can show a united income sur-

passing that of all the institutions in America in 1884. In a large number of the states, colleges were established upon this foundation. In a still larger number state universities were provided for. Mention may be made of Cornell, of the Ohio State University, the University of Illinois, Purdue University, the University of Minnesota, of Wisconsin, of Nebraska, of California, of Nevada and of Missouri. Their buildings, lands and equipment far surpass those of other institutions, ecclesiastical and private, while their incomes are already in excess of those of the historic old institutions of the country.

The chief function of a college in these modern days is

to give instruction in the a ccumulated wisdom of the past, in Language, History, Philosophy, Logic, Mathematics and Science. They seldom undertake original investigation, for the sufficient reason that their resources do not supply the necessary laboratories and equipment for independent and original research. The universities, on the other hand, while discharging for the most part collegiate duties, undertake also original research upon a large scale. Their equipments enable them to do this and the post-graduate work for advanced degress for which they provide, encourages and stimulates young and ambitious investigators to add to the reputation which a degree confers, the prestige and the consequence attaching to

original discovery. As Professor Huxley well remarked, the chief function of the college is to look behind and to gather up and communicate the learning of the ages. The chief function of the university, on the other hand, is to look to the future, to enlarge the boundaries and the domain of human knowledge, to live in constant contact with nature and with natural processes, to discover truth for its own sake and for the sake of its application to the industrial processes of life. The far-seeing intuition of Justin S. Morrill, the author of the Act of 1862, in providing that those branches of learning related to Agriculture and the Mechanic Arts should form an essential feature of the instruction

given in the colleges and universities founded under Congressional auspices, excites the wonder and the admiration of those familiar with the conditions of his up-bringing and his legislative surroundings. The establishment of these institutions marks an era in original research and in industrial development in America. Their influence has not been confined to the Western Continent, but has gone beyond the Atlantic and has led to a profound modification of the constitution and work of Oxford and Cambridge, of the University of Paris, the Universities of Spain and of Italy, and has even broken the crust and enlarged the activities of the renowned Universities of Germany.

The great states of the Union, especially those of the North and the North-west, which have been foremost in maintaining and in enlarging their state universities, have profited abundantly by their beneficence. We all know what Harvard and Yale and Princeton have done for their respective communities, how profoundly they have influenced the constitution and the progress of society in the middles states, the West, the Middle-West and the Far West, how they have contributed men of large education and of generous ambition who have assisted materially in the development oand up-building of the great agricultural and industrial communities of the North and West. But great as these influences have been, they

are now more than matched by the intelligent and industrious activity in the application of science to Agriculture and the Mechanic Arts, determined by the discoveries made in the laboratories of these great institutions by hundreds of young men, able, active and eager for distinction. Their researches are conducted primarily with reference to the discovery of truth for its own sake, and secondarily for its practical application. The greatest achievements in scientific discovery in America issue from the laboratories of these state institutions, but they immediately find application in the useful arts, and repay their respective commonwealths tenfold for all the money expended in their maintenance.

in the Collegiate Courses

Concurrently therewith, the education provided in these institutions supplies the bases upon which professional training in law, in theology and in medicine is founded. They supply, moreover, the educated material out of which statesmen, administrators, men of affairs, heads of mercantile establishments, leaders of modern industry, are made. The North and the West do notlonger need to go to New England either for learning or learned men; they are able, upon equal terms, to supply their own necessities without calling upon their neighbors.

The centres of population, of political influence, of agricultural production and of industrial and manufacturing ac-

tivity have long since passed the Alleghenies. The northern and western states have long since become self-contained and independent entities, in all the conditions of political, moral, financial and educational progress. Indeed, for years past there has been an appreciable and steadily increasing number of young men educated in the north and west who have been called to the middle and eastern states to become centres of educational, scientific and industrial enterprise. The state colleges and universities, endowed by Congressional and State legislation, have become the centres whence emanate these dominant influences which are now materially moulding the educational and productive enterprises of the nation. The era of subservience and subordination has long

since passed away, followed by a period of equality, under equal competitive conditions, and now rapidly giving place to an epoch of superiority.

It is a matter of regret and humiliation that Kentucky has not yet fallen into the ranks of progress which characterize the rapidly growing commonwealths of the North and the West and that she is not by any means up to the level of higher education and university education in the south. There is scarcely a state in the Union which does not possess a state university of large and liberal proportions. The time has now come when Kentucky must, if she is to retain rank and prestige and consideration, emancipate

herself from the apathy and the lethargy which has hitherto brooded over her. She must emancipate herself from the servitude of years which has characterized her relations in matters of education to the East and to the North and to the West. Her vast productive area, abounding in the elements of agricultural wealth, her still vaster and richer domain teeming with mineral resources out of all proportion to those possessed by any other commonwealth in the sisterhood of states, imperatively demand that these resources should be developed, that wealth should be created, a reputation for industrial and commercial enterprise obtained, not through

capital and intellect imported from outside her boundaries, but from native intellect, educated at home and capital created within her own borders and applied to the development of her mineral and and agricultural resources. This training cannot be done by the denominational college, not by any private college or university, however munificently endowed, but must be done through a university maintained by state liberality, controlled in the interests of all her people, inspired by the prestige and reputation of her past, for the education of the young men and the young women who constitute by far the most valuable asset which she possesses. The Commonwealth of Kentucky is capable of sustaining a population of twenty millions of souls, of establishing Pittsburgs and Birming-

hams, which shall vie with the centres of production of the Old World and of the New. This may be done in the no distant future. It may be accomplished by intellect and energy and capital imported from abroad, but if so, the Commonwealth must be content to rank as a field of exploitation for the benefit of the foreigner and the stranger, and her dividends will go hence to increase the wealth of those with whom she has no vital interest in common.

"At every period of their existence, universities have fulfilled a double function in the social order. They have been the great training schools for the learned professions and the custodians and exponents of the ideal elements upon which society

ultimately rests. As a condition of their being, therefore, is to respond to the needs and aspirations of society, the history of universities has been necessarily determined by the changing ideals which men set themselves to follow. With the Renaissance and the Reformation began a new period in their history. From the developments of modern science and the increasing complexity of modern life, a third period has begun, when a further adjustment is needed to meet the ends for which they exist. The chief characteristics of the modern period with which we are more intimately concerned are the sub-division of studies, necessitated by the

widened limits of knowledge, the extraordinary developments of Physical sciences, and the application of these to the industrial arts." There are then three functions for the university, namely, to teach those subjects which relate to the development of the mind, language, logic, mathematics, and especially the powers and limitations of the human intellect; to teach those subjects which relate to men as citizens, namely, history, economics, sociology, ethics and those systematized bodies of knowledge related to the cosmos and known as the physical sciences, with their practical application to the well-being of mankind; and lastly, and most

important of all, to guide and stimulate investigation and research, in order to widen the domain of human knowledge, to classify and purge from error accepted systems of knowledge and bring them into harmony with fact. Under existing conditions, there is no institution in Kentucky capable of accomplishing what the modern university should do. The balance can be re-dressed only by the establishment of an institution which will meet all these requirements. This desideratum is beyond the ability of denominational, local or individual enterprise and must be done by the State.

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of this Commonwealth must work in harmony. To you, teachers of Kentucky, will fall a most important share in this enterprise. By becoming centres of active and intelligent interest in your respective communities, you can mould public sentiment which in turn will shape the legislation necessary for the translation of the ideal into the actual, and make a state university an accomplished fact.

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