

THE UNIVERSITY ARGONAUT

VOLUME IX

MOSCOW, IDAHO, MARCH 26, 1907

NUMBER 24

SECOND ANNUAL TRI-ANGULAR DEBATES WILL BE HELD THURSDAY

The Negro Question Will Be Threshed Out on Thursday Evening, March 28

Frazier, Galloway, and Morrow Will Debate Oregon at Moscow, Matthews, Mason, and Jones Go to Seattle

On Thursday evening of this week the second annual triangular debates will be held. Much interest is centered in these debates on account of the standing of the three schools which take part in them and because of the question which is one of national importance. Last year Idaho won the championship in these debates and Thursday will decide whether she is to retain that position.

Oregon and Washington have exceptionally strong debate teams this year. Idaho's team which goes to Seattle will be composed of J. D. Matthews, W. H. Mason, and R. Q. Jones. Mr. Jones will lead the team. Guy Holman was to have been our leader at Seattle but will be unable to go on account of being quarantined with small-pox. Idaho has the negative side of the question at Seattle. This is considered the stronger side. Washington's team which is to meet our team is composed of R. L. Spirk, Harlan Trumbull, and Victor Zednick. Mr. Zednick is an exceptionally brilliant debater. He was editor of last year's Pacific Wave. He is leader of Washington's team.

Oregon's team which meets Idaho at Moscow is composed of Thomas Townsend, Jesse H. Bond, and Francis V. Galloway. Mr. Townsend and Mr. Bond are hard workers and have done much studying on the negro subject. Mr. Galloway was leader of Oregon's last year's team against Idaho. He is considered one of the best debaters in the Pacific Northwest. J. H. Frazier, T. C. Galloway, and McKen F. Morrow will defend the affirmative side of the negro question at Moscow against Oregon. The debate between Oregon and Idaho will be held in the Methodist church. The usual admittance price will be charged. All those who wish to hear a lively discussion on one of the most important national questions are invited to come out Thursday evening.

Worse Than Small Pox

The doctor sat near the big prison door.

A warden came rushing along the floor.

"Are the convicts sick?" Dock asked with a shout.

"Why! Heavens! yes! They have all broken out."

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Hegge's Barber Shop is the place to go for a first-class Hair Cut.

ASSEMBLY ADDRESS

Music Is Furnished by the University Band

An Inspiring Address Given by Rev. William Thurston Brown

The Assembly address on last Wednesday was given by Rev. William Thurston Brown, of Denver. Rev. Brown is secretary of the Unitarian Association for the Rocky Mountain District. He is a graduate of Yale. It was a very scholarly and inspiring address. The topic upon which the speaker spoke was, "Springs and Possibilities of Ennobling Character." The address, which we print in full, was as follows:

It was my good fortune, while an undergraduate in Yale University, to hear the Phi Beta Kappa oration delivered before the student body by Thomas Wentworth Higginson. To me, the picture which I saw in Osborn Hall was one never to be forgotten. Only men of the highest character and men who have achieved some real distinction in the world—have made some genuine moral and spiritual contribution to their age—are selected to deliver the Phi Beta Kappa oration at Yale. Mr. Higginson is pre-eminently such a man. No man now living in New England better represents the highest ideals and noblest traits of American manhood than he. He belongs to that group of men who created the Golden Age of American letters. He was the intimate friend and kindred spirit of Longfellow, Lowell, Whittier, Bryant, Holmes, George William Curtiss, Wendell Phillips, Bronson Alcott, Henry Thoreau, Ralph Waldo Emerson, Theodore Parker, and indeed of that whole generation of men and women who make up the list of America's greatest poets, prophets, orators, philosophers, and literary men. He belonged by every right to that intellectual aristocracy which wrote the songs of human freedom and kept alive the spirit of democracy in this country during one of its most trying periods.

Higginson was one of the foremost of those who saw human slavery in any form to be a menace to every sacred interest of men, black or white, and it was he who bore the body of anti-slavery's great hero and martyr, John Brown, from the scaffold of his execution in Virginia to the less heroic household that waited its beloved dust among the Adirondac mountains. And when the war broke out, Higginson, a Unitarian minister, a patrician of patricians, did something which for self-sacrifice and patriotism cannot be surpassed in the annals of the

Civil War. He volunteered as Colonel of a colored regiment and served in that capacity.

It was from such an eminence of experience and achievement that this gracious knight of modern chivalry looked down that day into the faces of those young men and beyond them into the coming years. It was his task—and he knew it so to be—to speak a message of life to those young men. He could not occupy such a position and not be moved by its vital possibilities. The question he saw looking out of their eyes, the interrogation implicit in their very existence, the pathetic insistent quest which those young men on the threshold of their life stood for, was the one to which with all his heart he felt it his business to respond.

I do not remember the theme of his oration. The one thing that remains in my memory most clearly is something quite apart from his formal oration—a few brief sentences of direct personal appeal which he made. He said, in substance, this: "Young gentlemen, there is one bit of advice which I want to give you. As you leave college to enter into the real business of life, identify yourself with some reform. No matter whether your lot leads you naturally in that direction or not, by all means attach yourself to some human cause."

Those young men were going—as you young men and young women are—into a world the making of which they had had no part. Many of them—indeed, most of them—were sure to find the conditions of their existence such as to blind them to everything beyond the narrow interests of the social or economic class to which they might belong—to everything except the absorbing business of money-making or money-getting. It was not at all for the sake of any reform that Mr. Higginson spoke that day, but for the sake of those young men. This man upon whose head more than seventy winters had sifted their snows knew well that the great stirring, revolutionizing, life-creating movements of human life, upward toward loftier moral levels—those movements which are to man's moral nature what pure bracing air is to his physical being—do not take their rise in the narrow circle of selfish personal interests. He knew, too, that the deep, swift current of evolution and moral progress sweeps along its channel far away from the rich and favored. No such character-breeding movement would ever seek the company of well-groomed college men. They must seek it, not for its sake alone, but for their own sakes.

That scene in Osborn Hall was and is a world picture—as true here in the University of Idaho as yonder in Yale, as true of the swarming people of our cities and villages as of the men who sat in the hall. And it raises a question of immediate and vital moment: What are the springs of human character, of

gracious, splendid fulfillment for us men and women? What are the possibilities that beckon us? What is life going to mean for us? What is worthy to be called life? Can we classify the alternatives which lie before men and women and children—all of them? Science has been classifying the fossils that are buried in the earth's crust. Is there any science that can tell us something about the fossil formations as well as the living realities of the moral world? No man can read history, not even the history of America during the past hundred years, without knowing that there are fossil formations in the moral sphere as really as there are in the bosom of the earth. Science has been disclosing the facts about the origin of species in the animal and vegetable world. Is there not also a science of the origin of moral species, of the formation of character, of the evolution toward a higher type of life?

What are the years to bring to the swarming life on our earth, here yonder, everywhere, in the shape of character? What is life meaning here and now? To what destiny, to what fortune, morally, spiritually, do these millions come who are annually, momentarily, being called into being on this earth? What awaits them here? Shall they find this earth a place of joy, of inspiration, of hope, of gracious unfolding; or shall they find it a moral misfortune, a cruel disappointment, the blind alley of aimless animalism, instead of the mount of vision commanding sight of other and higher levels to be reached?

Here is the innermost tragedy, or epic, of human life—in this unfolding of soul, of self, of manhood and womanhood. This marvelous unfolding of the uncounted ages which we call evolution, about which science has told us so much, and yet so little, has its highest fruition, so far as we can see, in character, in the feeling of hope, in the sense of worth, in deepening sympathy and broadening outlook, in joy and faith, and truth. But as you think of men in the mass, you cannot escape the feeling that life will not have for each an equally worthy fulfillment—that for no one knows how many it has no fulfillment at all in this world.

Does not something like that take place on the plane of character, in the higher realm of soul and spirit? Is not that, indeed, the deeper meaning of all we see and know? What is this life to be for you and me? Whither lead the paths that bear us far asunder? What are the springs of genuine life and what are its possibilities?

Of course, no one can in a few glib phrases divide humanity into any fixed groups. Our life is too divine a thing to lend itself to any hard and fast classification, nor can it in any one individual scale the whole octave from animal to deity. But it seems to me there are three possibilities toward one or the other

FRESHMAN ATHLETICS

The Idaho Freshmen Are to Meet the W. S. C. Freshmen at Pullman on April 13

All Conditions Indicate that the Meet Will Be Very Close

The time of the year has arrived for track work, and since the Freshman class has a meet scheduled with the W. S. C. Freshmen it is time now that we should begin to prepare for it.

The meet will be held at Pullman on April 13. All the events of the Inter-Collegiate meets will be competed for in this meet. The reason for holding this meet is to encourage training in the lower classes at the two colleges. It often happens that some good men, every year, refuse to train because they see upper-classmen who are better men and consequently become discouraged if they can't win points when pitted against these older and more experienced men, but with a meet between the two "baby classes" each college ought to reap a rich benefit as the young athlete will have a chance to see what he can do by himself.

The Freshmen are fortunate in having as a nucleus such men as the Edmundsons, Henry Smith, and Wadsworth. With these men and a host of new men to pick from the class of 1910 ought to be able to wrest victory from the W. S. C. '10ers.

The men who are showing up well are Wheeler, C. Smith, and Heard for the sprints; Hupp and Griner will assist the Edmundsons' in the quarter, half, and mile; H. Smith, Hupp, and Driscoll in the high jump; for the broad jump Wadsworth, Driscoll, and Hupp; for the hurdles Small, Driscoll, and Wadsworth; for the vault Wadsworth is the only candidate so far; H. Smith, Stokesbery, Grete, and Oakes in the weights. Under the training of Mr. McClesney and the leadership of Capt. Edmundson the team ought to be in shape for the meet when it comes.

of which we are bound to tend. I am going to call these three possibilities animalism, fanaticism, and heroism.

By animalism I do not mean merely what we commonly associate with that word—that which is vicious and repulsive—brutality, dissipation, degeneracy. I mean rather the absence of that which ought to distinguish the human from the lower orders of life—the failure to morally and spiritually mature.

Are these not men and woman

(Continued on last page)

THE UNIVERSITY ARGONAUT

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Correspondence from members of the Alumni solicited.

STUDENTS RIGHT TO VOTE

A communication appearing in Saturday's Moscow Evening Journal relating to the rights of students attending the University to vote has been called to our attention, and as the matter is of more than passing importance, we have investigated it, and are constrained to say, that from a legal standpoint the correspondent is right.

Section 5 of Article VI of the Constitution of the State of Idaho is as follows:

"For the purpose of voting no person shall be deemed to have gained or lost a residence by reason of his presence or absence while employed in the service of this State, or of the United States, nor while engaged in the navigation of the waters of this State or of the United States, nor while a student of any institution of learning, nor while kept at an almshouse or other asylum at the public expense."

The first session of the legislature after the adoption of the Constitution passed an act relating to elections and electors, approved February 21, 1891, and adopted the identical language of the Constitution. This law can be found on page 59 of the Session Laws of 1891, Section 4.

At the fifth session of the State Legislature the above law was reenacted in the same language above quoted, and can be found on page 34 of the Session Laws of 1899, Section 4.

The above mentioned laws were considered by the State Supreme court in the case of Powell vs. Spackman, which arose out of the voting of the inmates of the State Soldiers Home at Boise City.

It appears that in the election of 1900, Miss Spackman and Miss Coston were candidates for the office of County Superintendent of the schools of Ada county. There were forty inmates of the soldier's home, who all voted for Miss Spackman. With these votes Miss Spackman had a majority and without them Miss Coston had a majority. Miss Spackman was declared elected and a Mr. Powell contested her election. The case went before the supreme court and the votes of the inmates of the Soldiers Home were declared illegal and Miss Coston was adjudged elected and given the office. The following is the syllabus of the court:

1. A constitutional provision which provides that, for the purpose of voting, no person shall be deemed

March 29
March 30
April 2, 4, 11, 13
April 20
April 26
April 27
May 3
May 4
May 9
May 18
May 25
June 10

March 28 Oregon-Idaho (Triangular League.) at Moscow

to have gained or lost a residence by reason of his presence or absence while kept at an almshouse or other asylum at public expense, preserves the voting status of the inmates of a soldiers-home at the time of their entry thereto, and such inmates can not acquire, by reason of their presence in such soldiers home, and while kept at public expense, the right to vote in the county and precinct in which such institution is located.

2. Where the language of a constitutional provision is plain, and free from ambiguity, the ordinary signification of the words employed, as used in common parlance, must be considered, and the intent of the provision gathered from the words themselves, giving to them their usual meaning and signification.

From the foregoing it is readily seen that the students who are attending the University from points outside of Moscow can not legally vote at the coming city election.

Illegal voting is a serious crime and is known as a felony, which is punishable by imprisonment in the state penitentiary.

Any persons registering in any precinct knowing that he is not, or will not be a qualified elector on the day of election is guilty of a misdemeanor and upon conviction may be "fined not less than \$50, nor more than \$500, or be confined in the county jail for not less than one month, nor more than six months, or both." The law is too long to quote but can be found in Chapter CCX of the Penal Code of Idaho, (1901).

It is rumored that every person who is not qualified to vote, who does vote or attempts to vote at the city election will be punished to the full extent of the law.

REMEMBER.

That on Thursday evening of this week Idaho is to meet Oregon upon the rostrum. Last year Idaho unanimously defeated Oregon. What will she do this year? Come out Thursday and see. It will be a lively debate from start to finish. Idaho will contest every sentence of her opponent's contention, and expects Oregon to do likewise. The negro subject, which will be the bone of contention, is a great question. It is great because the greatest of our statesmen have failed to find a solution for it. Our revolutionary ancestors knew not what to do with the negro problem. Likewise only fifty years ago one of the greatest wars that has ever been recorded was fought for the solution of this question. In spite of all this the negro problem remains unsolved. So it behooves all those who desire to hear a debate upon this great

CALENDAR

BASEBALL

Lewiston S. N. at Lewiston
Clarkston at Clarkston
Butte League at Moscow
Rosalia at Rosalia
Oregon at Moscow
Colfax at Colfax
W. S. C. at Pullman
Lewiston S. N. at Moscow
Whitman at Moscow
W. S. C. at Moscow
W. S. C. at Moscow
Whitman at Walla Walla

DEBATE

and ever present topic to come out Thursday evening.

Mrs. Hays Entertained

The Sophomore Cookery Class gave its first luncheon last Saturday afternoon at three o'clock, in honor of Mrs. Hays. The color scheme, which was yellow and white, was very prettily worked out all through the luncheon as well as in the decorations and the hand-painted place cards. The luncheon consisted of five courses. Miss Mabel Wilkinson and Miss Nettie Hitt had charge. Covers were laid for twelve guests.

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Hegge, Hegge, Hegge the Barber Rowe Holman is under quarantine.

William Solibakke, '10, left Friday for Spokane.

George Cole, '10, has been released from quarantine.

Arthur Rogers, '06, was in Moscow a few days last week.

George W. Stephens was at Lewiston over Saturday and Sunday.

NOTICE—5000 students wanted at Hegge's Barber Shop, South Main street.

Dr. Aldrich has moved his department into the new Agricultural Building.

Earl Foglesong, '10, who has been ill for several days, has returned to school.

The Board of Regents met in regular session at the University this morning.

President MacLean has returned from a visit to the Experiment Station at Caldwell.

Lieutenant Steunenberg was called to Caldwell last week through the death of a brother.

Invitations are out for several social events which are to be held in the near future.

Ed. Magee, '06, came down from Wallace to attend the sorority dance on Friday evening.

Major Mathews was acting commandant during the absence of Lieutenant Steunenberg.

W. M. Myers, '07, has been unable to attend classes for several days on account of illness.

Burley and Foreman have issued very novel invitations for a party to the Senior and Junior Miners.

The weekly student rallies are to be resumed as soon as the weather will permit of open air exercises.

Prof. Guerney gave a very interesting and instructive talk at Y. M. C. A. Sunday upon the subject of India.

Announcement has been made by Lieut. Steunenberg that the battalion will go to Lewiston for encampment. The cadets will leave about April 1.

The "'08 Gem of the Mountains" is to be dedicated to the last session of the Idaho Legislature in appreciation of the appropriations made the University.

Through the untiring efforts of State Senator White, Gen. Vickers has finally consented to the U. of I. cadets using the militia equipment at encampment.

Rev. Thurston Brown, who gave the very scholarly address in assembly last Wednesday, is an old friend and school-mate of Dean Eldridge. They attended Yale college together when Dr. Eldridge was a Freshman.

Prof. Soulen left last week on the annual inspection of high schools in the northern part of the state. Donald Whitehead, '07, and Norman Adkison, '07, will have charge of his Physics and History classes during his absence.

Prof. Hulme delivered the assembly address on March 13. We were unable to publish an account of the address, which was upon the subject of "Religion vs. Higher Educa-

tion," on account of the fact that the correspondent who took notes on the lecture was later quarantined.

RHOADES SCHOLAR CHOSEN

McKeen F. Morrow, '08, is Chosen by the Faculty

At a meeting of the faculty last week McKeen F. Morrow, a member of the present Junior class, was chosen as Idaho's next representative at Oxford. Mr. Morrow is a graduate of the Boise high school, where he attended for four years. This is his third year at the University. He is one of Idaho's leading students,



having represented Idaho in the debate with Oregon last year and at present the leader of the team which is to meet the University of Washington debate team on Thursday evening. Mr. Morrow is a logical and clear thinker and an indefatigable worker. The University expects much of him in the future and it is our opinion that those expectations will be realized.

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The Troubles of One Mr. Carson

A germ flew over the earth one day, He saw a frat house and thought he would stay. He rang the bell with a fiendish grin, Poor "Slats" was the man who ushered him in.

"It's all for the best," the doctor said, As the boys carried brave "Slats" into bed. "And it could have been worse," "Slats" cried, "There is dear Prep Hogue, he might have died."

And "Slats" kept up the breathing act, As he lay there asleep upon his back. Yet had to witness a very sad scene, When the "Cop" came in with his quarantine.—R. O. Jones.

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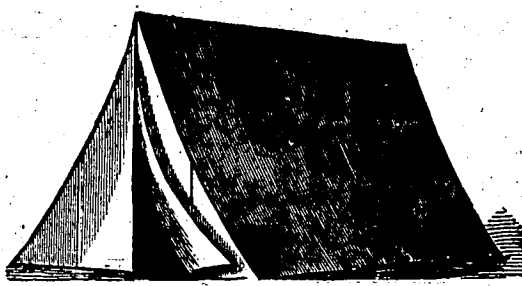
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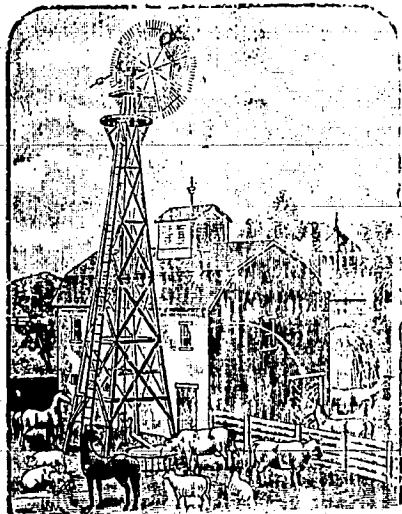
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ASSEMBLY ADDRESS
(Continued from first page)

who have much more in common with forms of vegetable and animal life—with trees and grass, with domestic animals even with beasts of prey—than that have, say, with a man like Jesus or a man like Lincoln or a man like John Ruskin or William Morris or Joseph Mazzini? You can look into the faces of a group of boys and girls, of young men and young women, and then in imagination put the industrial or social process where their lives are to be spent, and safely predict for many of them either a wooden, or, at best, an animal existence. They are going to exist, and that is about all. They are going to think the thoughts they find all ready made, and no others. They are going to accept as final conceptions or supposed conceptions which are nothing but the products of mindless natural forces. Some of them will accumulate property—but so far as that accumulation bearing any relation to the expression of their own souls is concerned, much of it—most of it—will mean about as much as a rock or tree accumulating moss. In what a vast majority of cases will it have not a whit more, moral meaning or moral value than a squirrel's store of nuts or the dam of the beaver or the treasures of the bees! Some of them are going through their years on this earth with hardly a serious thought beyond the petty and beggarly concerns of the moment. Young men and young women, is there any moral mathematics by which you can figure out that it is worth while to have come upon this earth—upon an earth made sacred by the words and life of a Socrates, a Jesus, a Moses, an Isaiah, an Epictetus, a Savonarola, an Emerson, a Lincoln—and then have to your credit nothing more substantial than a life—time devoted to the mere grind and routine of money-making, or to have been a mere cog or wheel in the modern machine or industry? It is enough to have eaten and slept so many hours, to have consumed a large amount of food or clothing, to have experienced as large a number of pleasant sensations as possible, and to have tumbled at least into the ground, leaving behind no more of genuine inspiration than one of the beasts of the field, having contributed no more to the forces of love and truth and righteousness than those mute brothers whom we

have left far back in the jungle of animalism?

The most serious indictment against any civilization or any social or industrial order in this—that it does not encourage and offer free play to the making of men and women. In so far as human beings anywhere become mere parts of machinery, mere pawns on some chess board moved and manipulated by other hands, the possibility of ever achieving manhood or womanhood is reduced to the vanishing point. What is the definition of life? It is expression—the expression of your own soul in all the work of your hands, in all the occupation of your days. Whatever prevents such expression anywhere, prevents life. And animalism is nowhere and never, in my judgment, the result of deliberate choice. It may be in a measure the product of inheritance—it is far more the result of invironing conditions. And civilization can have no more sacred duty—a duty which is itself religion—than that of ensuring human life against moral degeneracy—against the occurrence in our higher sphere of evolution of that which was inevitable in the lower stages of it.

Closely related to what I have called animalism is the human possibility which I call "fanaticism." Let any sort of civilization exist—as in Russia for centuries, as in many other parts of Europe today, as in our own country in less degree, in which a portion of the population is doomed by the very conditions of its life to an abnormal existence, to a life the very opposite of that which the whole race enjoyed for thousands of centuries before civilization dawned—the life mankind lived all the time the human body and brain were being developed—make this creature of the vast out-of-doors a mere piece of machinery; a door of drudgery; a doll, a parasite, an idler, a toy, and the function which separates him from every lower order becomes atrophied. He loses the power to think and becomes the easy victim of a world of ghosts, the blind follower of delusion.

Such men and women do not arrive at self-consciousness. They are cases of arrested development as surely as apes and monkeys are. They do not realize that the sublime arbitrament of destiny is in their own hands. They are so oblivious of their own power and station in this potent universe as the chained elephant becomes unconscious of its

real strength. And so they people the skies with phantoms. They become the victims of superstition, the worshippers of dead tradition, a dead weight in the march of human progress toward better things. And they fail of life by as wide a margin as their brothers of the dens and jungles of animalism.

But another possibility beckons these souls of ours, and if we have had no glimpse of it, no sense of its power, we have missed much that makes life worth living. For want of a better word; let us call this possibility of our life "heroism." There is some fitness in that word, too, for the early men made gods of their heroes, and not even we later men can have a God who does not embody our most heroic ideals. The definition of a hero, if we may trust the most ancient records, is that of one who performs some great and useful service. So all the heroes of the Greek pantheon were created. By heroism I do not mean anything superhuman or spectacular. Rather do I mean fulfilment—that which belongs to life as blossom belongs to bud.

The quality I have in mind belongs to those who find a purpose to live for that kindless enthusiasm, breeds a great hope, a deathless faith, and organizes life for better, and ever better, things. There are men among us who say that all religion means is the good life. I contend that religion means distinctly more than that. It means the better life. Life is and must be unresisting, incomplete. To see it or feel it as finished or complete is never to see it at all. The story of evolution as science has disclosed it, is one long ascent, one unceasing upward climb. How much more surely must moral or spiritual evolution—or in one word, "life"—still be a constant ascent, a steady climb from good to better, from better eternally to better still!

Life means moral ascent—means a climb—in everything we do, in all our hands handle, in all our hearts feel, in all the products of our labor, in all the conditions of our existence. The man or woman who would have part in this upward climb, who is really to live, must discover some supreme or commanding interest, and that interest must have to do with this present world and be capable of stimulating enthusiasm and enlisting one's powers to the full. There is no such thing as the unfolding of human nature upward and away from the brute, except as men and women act and live from a motive power greater than any selfish end.

That source of inspiration may sometimes be a great and worthy affection, or it may be devotion to a moral cause. In the last analysis, it is the larger demand of some splendid human cause that transmutes the baser metal of our nature into the pure gold of character. I doubt very much whether there be such a thing as a satisfying affection between soul and soul which does not find expression, because it must, in a heroic life—which does not lose and find itself again in devotion to some glorious human cause.

The supreme task of human society, of human life—that alone which can justify it and make it good—is the creation of a moral atmosphere, a social order, in which shall be wrought the very nerve and fiber of a man-making power, to live in which is to breathe the air of freedom and feel the summons to heroic service. And that is the real meaning of every genuine reform, of every great moral movement in human society. It is more than anything else, more than all else,

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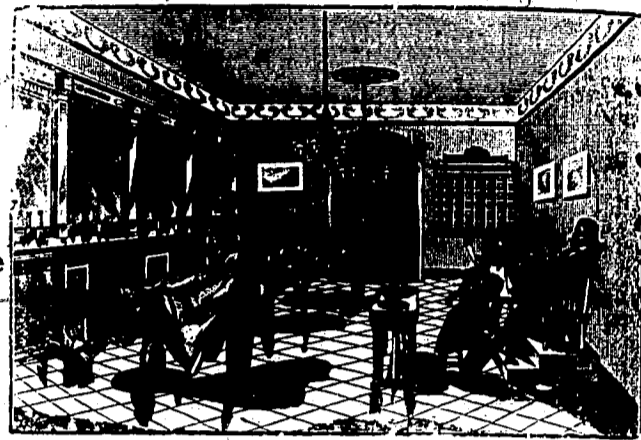
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