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Editorial Remarks

TWO MORALS.

The Freshman and the Senior.

(In this article there are some good thoughts, and having this fact in mind we give it space in our editorial columns.)

Through every historical stage of civilization we are able to trace two kinds of morals, viz.: the moral of the ruler or oppressor and the moral of the subject or oppressed.

Both morals change according to the time, dominion and condition. They show different stages, forms and views, but the principles or results are identical.

The function of the ruler it is asserted, consists in the establishment of society and the maintenance of happiness, health, freedom, strength, prosperity, benevolence and government.

Of such rulers there can not be a multitude, because the masses or commons are held to have been created to work for those chosen few—their superiors.

In this situation the common people find themselves and they are supposed to be satisfied with the work which has been impressed upon them, and with unquestioning obedience to the commands of their lords.

The highest expression of morality among the ancients is to be found in the teaching of Plato, and of modern times in the principles of the German philosopher, Frederick Nietzsche.

Plato's ideal state, like the individual, embraces three parts or separate classes: (1) The rulers or legislators, corresponding to the head; (2) the military defendents, the soldiery, corresponding to the heart, symbolic of courage, and (3) the stomach of the body, the working classes, who are the material supporters of their superior classes.

Nietzsche, whose ideas have awakened the interest of many intellectual people, went a step further, saying: "The aim of society should be to produce men of superior quality, who shall possess both the physical and moral ability to rule the masses."

The second attitude is that of the subject whose complaint becomes, "Everything is corrupted, bad and wrong." And this cry is raised especially against the aspirants for men's support, and against those who oppress men through men by misusing the authority which has been given them. "No man," says Nietzsche, "is a tool for another, but every man is born for some purpose."

Men are born equal, and no progress can be made as long as the subject is denied this equality and forced to

labor for the support of the aristocracy.

In every age we find those two attitudes, and in no time whatever were they ever so subdivided as at present, because the ancients never understood the morality and corruption which we now recognize.

The religion which was given by the rulers to the subjects, and which was the only consolation of the oppressed—promising a future happier world, or a paradise, lost its power. Now, therefore, the rulers have found a new authority, the educated man, the man of science—the scholar.

The students of our University consequently especially the Seniors, adopting this new principle, presume to oppress those who are yet intoxicated by symbols of learning (Freshmen caps).

In order to be friendly to them and to show them the path of life they become the misleaders.

Look, on the contrary, at foreign students, the Russians, for instance, at whom the whole world points its finger as savages. Still they will never oppress one another. They are fighting for an idea and not for fun—to burn caps and dance around the fire, and though they are thrown into the dungeons of Russia, yet never give up their ideas, because the essence of manhood is an "idea."

Or take another example. Look at the hen when she has brought forth her brood. She takes care of them that no bird shall prey upon them till they are able to take care of themselves. But, behold man, who is the highest product of animal evolution, destroys and smothers the Freshman's aspiration by leading him into the path of arrogance and rivalry.

Our hero is not the "Bachelor," and "Master" of the intellectual arena, but the boisterous gladiators of the diamond and the "pigskin."

Freshmen stand higher than Seniors because a Freshman expects to become a Senior, but a Senior can by no means become a Freshman.

Therefore I appeal to you brother students to the lovers of education, and to the sisters of civilization to abolish that kind of fun and rivalry.

But to accept the "idea" of morality, by joining hand to hand—the Freshman and the Senior together.

Let us be above childish class prejudice, and stand together as fellow seekers after truth and knowledge.

S. GOLDMAN.

Photographs of Roman Ruins.

Professor Barber has received eleven photographs of old Roman ruins in northern Africa from Ernest A. Bessey, '96, who is now doing research work there. Eight of the views are of the ruins of Timgad, or the old Roman "Thamugadi," also called in Trojan's time, the "Ulpia." It once covered a square mile of territory and was destroyed by the Mohamedans in A. D. 529. The other three photographs were of the ruins of Lambese, near Algiers. These photographs are fine acquisitions, both from an artistic and historical point of view.

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