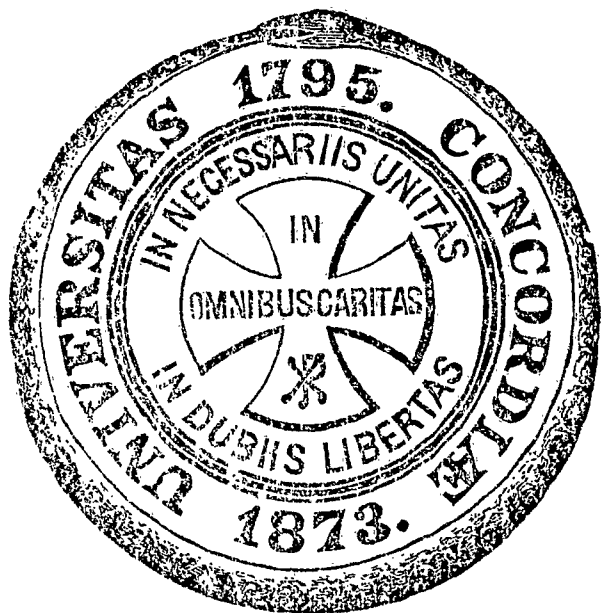


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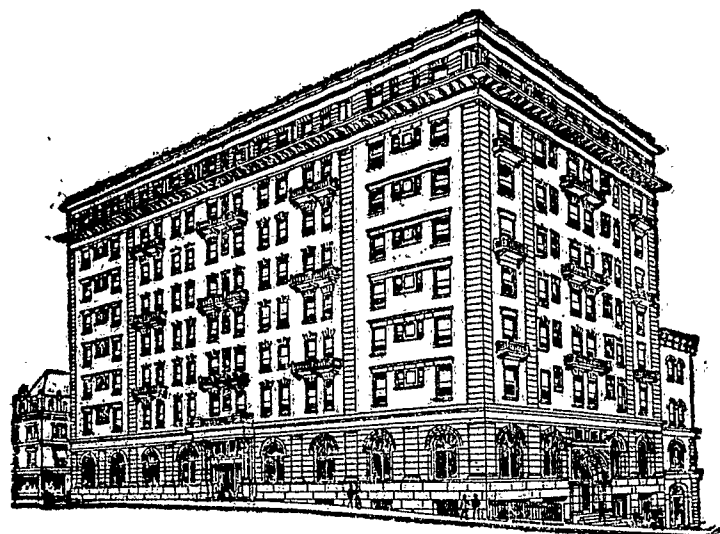
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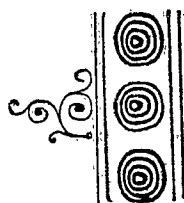
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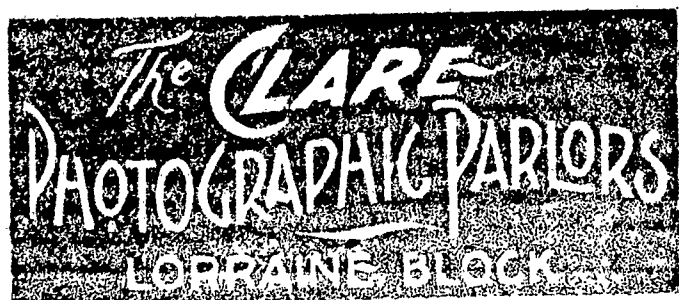
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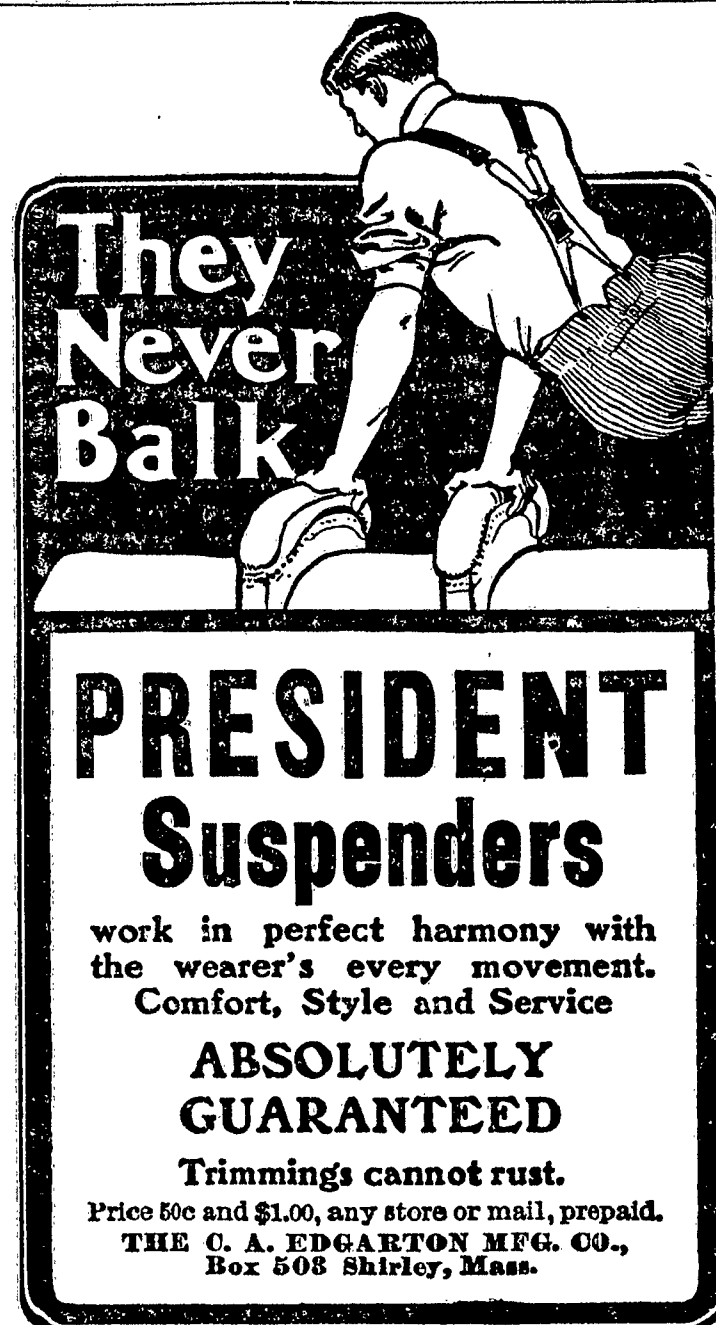
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VOL. XXVII.

UNION COLLEGE, JANUARY 13, 1904.

No. 12.

PROFESSOR HOFFMAN ON HERBERT SPENCER.

On Sunday evening, December 20th, there was held at the Unitarian church in Albany a public meeting in commemoration of the life and work of Herbert Spencer. Prof. Frank Sargent Hoffman, Ph. D., head of the department of mental and moral philosophy at Union college, delivered the principal address and took for his subject, "Herbert Spencer's Contribution to Philosophy." An abstract of Prof. Hoffman's remarks follows :

"It is understood at the outset that I shall make no attempt to give you a detailed estimate of Herbert Spencer's philosophy, but only a description of its main features and some comments regarding its permanent worth. Before we can properly appreciate Herbert Spencer's point of view, we need to know at least a few facts about his personal history. His father and an uncle were his only teachers and most of his early life was spent in the study of the natural sciences. When about 17 years of age he entered the office of Sir Charles Fox and began work as a civil engineer. He kept to this profession for about 10 years, though he does not seem to have pursued it with any great enthusiasm.

His first literary effort of importance was a series of letters on The Proper Sphere of Government, published in 1842, and his last work, entitled Fact and Comment, was published in 1902. What we have to say about him goes over these 60 years of almost ceaseless labors.

Although in 1855 he first published his Principles of Psychology, it was not until 1860 that he sent out his prospectus giving a complete outline of the ten volumes that he intended to devote to the elaboration of what he calls Synthetic Philosophy. Eight of those volumes have actually seen the light of day.

It is in the first volume of this series entitled First Principles, that we find expounded Spencer's most important philosophical positions. Here it may well be noted that the estimate we put upon any man's philosophy will always depend upon the philosophy that we bring to the task. For every thoughtful person has a philosophy of some sort and even the most elaborated philosophy of the technical expert is simply his way of viewing the facts of the universe that have come within his range of vision.

This accounts for the great number of philosophies that have arisen in the course of history. From the very nature of the case each age must construct its own philosophy. We have no reason to suppose that there will not be as many philosophies in the future as in the past. This will certainly be true if the world keeps on increasing in its knowledge. That man is the greatest philosopher who best expresses the results of the combined labors of his age, who best unifies and interprets the ascertained facts of his day and generation.

In what I have to say about Herbert Spencer, I shall attempt to judge of him from this standpoint.

To begin with, did he accept this idea of the mission of philosophy? Most assuredly. He expressly declares that philosophy is "the unification of knowledge." There is no truth anywhere that does not come within the sphere of philosophy. It is the unification of all truth. Theology, for example, can not have any validity if it is to be thought of as outside of philosophy. The same thing may be said of every other alleged science. This is one of Spencer's greatest contributions, in my opinion, to philosophy among English-speaking people. For the thought in his day was not an unfamiliar one in some other lands.

Admitting that philosophy is "the unification of knowledge," the next question is what is the test of knowledge? Spencer answered this question by saying, "inconceivability" is the test. He meant by the inconceivable pictureable to the imagination. This, I think, is the chief defect in his system. It is radically wrong and vitiates many of his other positions. It frequently leads him to such contradictory statements as "verbally intelligible," but "literally unthinkable." He adopted it, however, in all sincerity. Probably his intense opposition to the vague and mysterious in all its forms and his great love of broadness in thought made him incapable of seeing its defects.

This false position caused him to adopt a wrong view of the relativity of knowledge. The doctrine has a great truth in it when rightly viewed, but it is erroneous to hold that all knowledge is a knowledge of relations only. The deeper truth is that knowledge is a knowledge of things in their relations, that is, we have no knowledge of things outside of their relations to us and the rest of the universe.

Applying his test of knowledge to the whole realm of being, he divided it into the knowable and the unknowable.

He maintained that all the ultimate ideas of religion, such as God, ultimate cause and the like, and all the ultimate ideas of science, such as space, time, matter, motion, force, the ego, (since it is beyond the power of the imagination to picture them) belong to the region of the unknowable.

This is the famous doctrine of agnosticism. But Spencer goes on to add that we must assert that the Supreme Being is, but we cannot tell what it is. Here Spencer did for his time a much needed work. Almost everywhere it was the custom of theologians and people generally to talk about God and his ways as if they knew all about his plans and purposes. He went to extremes, however, on the other side. Because we do not know everything about the Deity is no reason for holding that we do not know anything.

The realm of the knowable according to Spencer is the realm of observed phenomena. This phenomena he arranged under the law of evolution for which he is deservedly famous.

The fact of evolution was commonly accepted among the ancient Greeks and generations before Spencer's time the evolution theory was current among the Germans. But Spencer—not knowing much about the history of philosophy, thought he first discovered it, and he imparted all the freshness of his discovery to his readers in the English-speaking world. He undoubtedly anticipated Darwin in this matter, though the world has been slow in giving him the credit for it. His statement of the doctrine is as follows: "Evolution is an integration of matter and a concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation, while dissolution is the absorption of motion and the concomitant disintegration of matter."

Starting from absolute chaos where not even chemical affinity exists he traces the development of the world from atoms to organisms and then from thought, which he regarded as the highest product of organization, to its most complex manifestations in society and the state. This he does with such a wealth of facts that his encyclopedic knowledge is worthy of comparison with that of Aristotle.

His greatest positive contribution to the world's thought is probably in the region of sociology, at least that part of it that deals with man alone, omitting the portion dealing with the sub-human element. He also did a great work in popularizing the subject of ethics, though he did not go deeply into the matter. The "good" he defines as "what brings a surplus of agreeable feeling;" as "conduct, in the last stages of evolution—well adapted to its end." And justice he describes in the formula, "Each individual ought to be subject to the effects of its own nature and resulting conduct." He nowhere tells where this

thought comes from or how it is to be explained. Assuming this feeling of obligation, no writer has more vividly described how our ideas as to what is just change with changing conditions.

As to the state his chief contribution is in the direction of emphasizing the importance of the individuals. But he has not reached the deeper view of man's relation to the body-politic. For he does not regard the individual as attaining his fulfillment in the state but in antithesis to it. Yet the world would be decidedly the loser if it did not make much of his "law of equal freedom."

Herbert Spencer devoted all his time and strength and resources through evil report and good report to the elaboration of his system. If ever any man persistently adhered through all his life to what he firmly believed to be the truth, he did, and if this constitutes the essence of religion, Herbert Spencer was one of the most religious men of his age, and deserves a high place in the catalogue of the saints."

THERAPEUTICS.

I.

"Yesterday," that is, yesterday a year ago, "I went down to the Peiraeus" as a very illustrious tramp, emulable in all respects excepting his footgear and his choice of a wife, did upon a certain yesterday some twenty-three centuries ago. I did not go "with Glaucon the son of Ariston" though, nor with any other Greek, but solus: nor did I go "to pray to the gods and see how the Peiraeans conducted their festival," but rather as the Dorpian goes to New York, to take in whatever might be taken in through open eyes and mouth agape.

Now, as I strolled about the streets of the Peiraeus, I came to a shop window which arrested my attention. It was an optician's window. In this window were the usual instruments by which science "multiplies the range of human life by two," and gives men a

second sight, which, if it does not penetrate the future, does at least very much extend the present: in brief there were spectacles in this window as there should be in every well regulated optician's window.

There were other things there, though, which you will not find even in the best regulated optician's window in this country. Along with the spectacles were exhibited numerous little silver images, images of eyes, of ears, of legs, of hands, of feet, of babies, of the whole corpus in fact, and of many of its members. However, it was not the images themselves that arrested my attention for I had seen their like before and had come to know what they were for; rather it was this strange juxtaposition of glass eyes and silver eyes, for this juxtaposition meant that in our optician's shop the god Aesculapius and the goddess Scientia were bidding with equal favor for the suffrages of the near-sighted, the far-sighted, the sightless, the one-eyed, the blear-eyed, the cross-eyed, the pink-eyed, for all in fact who see amiss or do not see at all.

There are those who believe that the god Aesculapius is as dead as Pan. He is not dead. He is simply practising incog. In one place he is called Saint Barbara, having put on skirts as well as changed his name; in another place Saint Evangelistria; in another place Saint Somebodyelse. He is much named then, but still very much alive. Go into nearly any chapel or church in Greece and you will see innumerable images, like those in the optician's window, suspended before the eikons of saints supposed to have miraculous power in healing the sick. These images are votive offerings intended to supplicate the favor of the saint. They correspond to the offerings to Aesculapius which have been found in abundance at the Epidauric sanctuary of the god excepting that the ancient offerings were always, so far as I know, thank offerings for cures effected while the modern ones are usually prayer offerings for cures sought.

However, there are healing rites in modern Greece which show more clearly than these

votive images that the god Aesculapius, though disguised and christened, is not dead. The ancient rites may easily be inferred from the caricature in "The Plutus" of Aristophanes and still more easily from the votive tablets recording miraculous cures which have been unearthed at Epidaurus. The method of healing was called incubation (engkoemesis). The patient would go to the temple of the God, or at Epidaurus to the colonnade (abaton) called in one inscription, the dormitory (engkoemeterion). As he slept the God would appear to him in a vision and either cure him then and there, or else tell him what he should do in order to be cured. Healing rites of precisely the same sort are still practised in many of the sanctuaries of Greece as, for example, at the church of Saint Barbara a little way out from Athens and near the Holy Road over which the Eleusinian votaries used to go to Eleusis. But the most favored temple of healing, the New Zion of modern Greece I suppose we may call it, is the church of Saint Evangelistria on the island of Tenos. Thither twice yearly on the festival days of the saint, throng the lame, the halt and the blind, from all parts of the Greek world, and many pilgrims with them. The patients, as of old, sleep in the temple, see visions or fail to see them, and awaken cured, curable or despairing.

At the church of Saint Barbara, to which I have alluded, a miracle of healing was performed shortly after my arrival in Athens. On the eve of the festival of the saint a good Greek father and mother from one of the islands, if I remember rightly, brought their deaf and dumb girl to the sanctuary and laid her down before the eikon of the saint. The child slept there that night and saw a vision too, I suppose. At all events, while the service of the saint was being celebrated next day, the little girl broke her long silence and called out to her parents. They came to her and found that she could speak and hear as well as anybody, whereupon all the worship-

pers in great glee conducted the father and mother and the child to Athens.

That night I spoke of the miracle to my Greek host, a godly man and intelligent, a school teacher in fact. He said that the cure was attested beyond all possibility of doubt and immediately capped it with another miracle of Saint Barbara. My host had a daughter—has her still for that matter, unless Mr. Keramopoulos has run off with her. His daughter had a friend and this friend played the piano. Now my host's daughter's friend had two hands but suddenly she lost the use of one of them and therefore peace and quiet reigned in her household for several years. However, one night as she slept, Saint Barbara appeared to her in a vision and said "When you awaken in the morning go to the piano and play." And so when she awakened in the morning, she went to the piano and played. Thus, thanks to the saint, the reign of peace and quiet in the household was ended.

(To be continued.)

UNION AT ST. LOUIS.

The following is taken from the Schenectady "Daily Union" for Jan. 9th.

The city of Schenectady will play an important part in the educational exhibit which the state of New York is to send to St. Louis. An exhibit of the high school and of the public schools is now in course of preparation under the direction of Superintendent Howe, and will cover written exercises in most of the elementary subjects in the different grades, and also an exhibit in mechanical drawing from the high school and the eighth grades.

The exhibit in mechanical drawing sent to Cliff Haven from Schenectady last summer was a subject of favorable criticism on the part of a committee appointed to examine the Cliff Haven exhibit, and the exhibit for St. Louis in this line is prepared at the special request of the director of education for the state.

There will also be photographs of the school buildings, exteriors and interiors.

Union university is planning to make an elaborate exhibit in electrical engineering, and will send apparatus which is now in use in its laboratories and which is peculiar to this institution. It is contemplated to exhibit a part of the alternating current laboratory, and to show a rotary converter built for college laboratories, alternate current generator and motor with extra induction motor armatures also built especially for colleges.

Methods of laboratory instruction in sophomore, junior and senior classes will be shown, Union's exhibit will furnish all the artificial light and power used in the state educational exhibit as a whole, and will make possible many beautiful light effects during the evenings that the exposition is open to the public.

When visiting the exposition there is every indication that Schenectadians will have every reason to be proud of our educational institutions.

The exhibits are now in course of preparation, and will soon be sent to the office of the director of education, D. M. Ellis, at Rochester, where the general exhibit is to be assembled, classified and arranged for installation at St. Louis. The general plans of installation will be most attractive. The elevation of the enclosure will be constructed of Flemish oak with panel set off by fluted pilasters. The walls will be covered with a light green burlap. There will be a handsome ornamental prize set in over the burlap, giving a very beautiful effect. The entrance will be through a massive arch, flanked by the coat-of-arms of the state of New York.

New York's assignment of space in the educational building has been commensurate with her importance in the educational field. The exhibit will be located at the corner of the two intersecting main aisles, directly facing the main entrance of the building. The exhibits of Massachusetts, Illinois, Pennsylvania and Missouri will all be near at hand.

THE GARNET.

A few weeks more and the College annual will be expected to appear. The Editors of 1905 promise a good book and with some new features, but complain that there is not enough interest displayed by members of the other classes in preparing it for production. The interest for which they hunger is not that which is shown a few days before the time the book is scheduled for appearance. They want contributions at once in the line of drawings, photographs and literary work. Anyone can criticise the book on its introduction, but everyone won't know with what difficulty the material for it was obtained. The importance of the book when it appears in print, and bound ready for praise or censure ought to be known. Nothing else connected with the college appeals more strongly to a would-be student than this representation of its follies, joys and perhaps sorrows. The Editors don't want it to be their work alone, nor is it a monopoly for the class of 1905. Well, the book must come out for better or for worse. Shall we wait and hope, or do something and expect.

An important factor of the Garnet is the literary department. If this is good it adds to the value of the whole. It does not deal with the bare records and statistics of our college activities but is a living portrayal of our college life and interests. Technically the Garnet Board is responsible for the book but virtually every man in college shares in the responsibility of his college annual and it is his duty to do his share in making it a true record of his college life and interests. All can help in the literary department and every man's help is needed. The literary editors cannot do it all nor are they expected to. If each student does his little he need not doubt as to the result. All literary material must be in the hands of the literary editor by the 3rd of February. Do not read this, pass on and forget. Help a little and it will be greatly appreciated. You will not regret it.

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The New Year.

The Wise Persian could not have had collegians in mind when he sang:
 "Now the New Year reviving old desires the thoughtful soul to solitude retires." Not that the student is not a type of thoughtful soul but rather that the blissful solitude of which the poet so feelingly

speaks is incompatible with the ideas of the modern youthful seekers after truth. To every one now-a-days the new year brings strenuousness. There are resolutions to be made and as regularly broken. There is the thought that another year of our span has passed and that unless we are up and doing time will soon work its destiny on our years and our lives be lived in vain.

The new year is already upon us and with it comes many responsibilities. Who, for instance, has not made some determination for the betterment of his friends or himself? Not the musty annual "resolutions," which nearly always succumb to a few days or weeks pressure, but some real feeling that life can and must be made a little more worth while living. If this idea has its foundation laid in truth, the structure will depend on individual strength, and in the completion or demolition of the building lies the responsibilities.

The earth is a year older and have we done anything to make anyone happier? If so, the year has not been in vain. If during the brief year of a man's life he has shown kindness and gentleness to some of his fellow men his sojourn reaps its own reward in the hearts of friends. To live in preparation for tomorrow is good but to live unselfishly is far better. The tomorrow we seek may never come so that the perfection of today marks the beauty of a life. It is not well to stake too much on the future for,

"Whether at Nashipur or Babylon,

Whether the cup with sweet or bitter run,

The wine of Life keeps oozing drop by drop,

The leaves of Life keep falling one by one."

Stand by your friends in this new year and if possible, forget that you have any enemies. Someone has said, "Old books, old wine, old nankin blue, all things, in short, to which belong the charm, the grace that Time makes strong—all these, I prize, but old friends are best."

Union men need not look far for a motto, which if followed, will surely lead to the realization of true success and happiness in each new year. "In Necessariis Unitas; in Dubiis Libertas; in Omnibus Caritas."

On account of the excellent work done for the Concordiensis by Leighton H. Peebles, 1906, the Editors have elected him to the Reportorial Staff.

The next issue of the "Concordy" will be a literary number.

WATERLOO.

Quatre-Bras and Ligny o'er the die was cast.

The Destined Man knew that it must be so
Fate held the balance while before him past
Red Jena, Austerlitz and Marengo.

Here all is gained or lost—the final blow—
Ah, did he know this stand would be his last?

The dreary night dawns to a dismal day

With curtaining clouds hung in a heavy sky.
Here is the General—there the noble Ney,

The bravest of the brave, who soon must die
A death all undeserved. Yet none may say
But that his end crowned all his bravery.

The fight is on : hailed by artillery.

The Emperor, in this last fateful mood
Charges the farmhouse where the English lie,
Like lions longing for the foeman's blood.
Old Blucher comes, and dreaming victory
Pours o'er the echoing hills his Prussian flood.

Day wears to evening and the stern old Guard
These undefeated warriors, battle-scarred
Stand forth to die, for France's name to fall.

Will Grouchy never come? In vain to call.
Fate's kingdom-maker's work at last is marred,
And Night bears in her arms an Empire's pall!
—CAMILLE IOTH.

THE SONG OF THE COLLEGE DYNAMO.

With a hum—hum—hum—hum,
And a long rattling tone like the roll of a drum,
And a zoom—zoom—zoom—zoom,
As I charge full of ozone the dynamo room,
While the foreman moves round in his denim and jeans,
With oil-can in hand, to feed the machines,
As they rattle and roar to the tune of my song,
And respond to the main shaft, shining and long.
There's a booming deep bass in the song that I sing,
And a treble, a gnat-like melodious zing,
And a buzz—buzz—buzz, like hornets and bees,
Cantata electric in six minor keys.
So I hum—hum—hum—hum,
While students observing stand, awe-struck and dumb.

—Maryville College Monthly

REMORSE.

Underneath my heart there lies

A cold, cold coffin worm,

I feel it undulating rise

And creepingly it goes,

Wrapping my soul it flows

In crawling stealth across

My suffering spirit's breast.

There has it made its nest.

Thence comes this vain unrest,
The cold worm of Remorse.

A DARK NIGHT.

Here dwells Old Silence : all the stilly nights

Of centuries have lent their power here.

No beacon gleams, no kindly-leading lights

Sink this vast Blackness, pregnant with wild Fear.

Not one lone star born out of gaseous dust

Bares its bright heart and through the Dark are thrust

Long sinuous arms which grope around and feel.

Tho' they touch not, yet fearsomely you reel

Back from their clutches with a sinking soul.

The natural departs and moments roll

In slow suspense. Vague, wierdest fancies flee

About the air ; so mystic strange and still ;

Unfathomed anguish grips the wandering will

And Being swoons to far Infinity.

S. C. '04.

ALUMNI.

'74—Cortland P. L. Butler died suddenly at his home in Columbus, Ohio, Nov. 30, 1903.

'75—James N. Gowenlock of Oswestry, England, recently presented the college library with two valuable books by Dixon Kemp—"Yacht Architecture" and "Manual of Yacht and Boat Surveying."

'45—A committee consisting of Alexander E. Orr, Wilhelmus Mynderse, the Rev. Dr. Moses, dean of the Garden City Cathedral and the Rev. Dr. Henry C. Swentzel of Brooklyn has been endorsed by Bishop Burgess of Long Island, to collect funds aggregating \$10,000

for a memorial to the late Bishop Littlejohn. The memorial will be placed in the Cathedral of the Incarnation at Garden City. In order to allow members of every parish of Brooklyn and Long Island to contribute to the fund no individual amount will be received over \$100.

'77—The Independent for December 17 has an article on the "Greatness of Herbert Spencer," by Prof. Franklin H. Giddings.

'97—Rev. Wm. T. Cherry has been made editor of the Malayasia Message, published monthly for the Methodist Episcopal mission by the American Mission Press, 28 Raffles Place, Singapore, Straits Settlements.

'84—At the laying of the corner stone of the new Red Men's Wigwam on Ferry street an address appropriate to the occasion was given by Daniel Naylor, Jr.—Daily Union, Dec. 19, 1903.

'69—Rev. E. C. Lawrence is the Treasurer of the Schenectady County Branch of the Mohawk and Hudson River Humane Society.

'58—Oscar Henry Curtis, Major of the 114th Regiment, N. Y. Volunteers and a member of the New York Assembly from Chenango county from 1878-1880, died at Oxford, N. Y., Saturday, December 26, 1903. He was a graduate of Union College, a soldier in the civil war, prominent in Grand Army circles and a member of the Loyal Legion. For the past 20 years he had been connected with the office of the Sergeant at Arms of the Senate at Washington.—N. Y. Times, Dec. 29, 1903.

'56—Prof. George W. Hough, of Northwestern University, has been elected an associate member of the Royal Astronomical Society of London.

'61—Charles Emory Smith has an article on "Russian diplomacy" in the Saturday Evening Post for December 26, 1903.

'87—Charles H. Ashton, assistant professor in Mathematics, University of Kansas, has completed membership in the American Association of Science since the last printed list, June 15, 1903.

'79—E. P. White will read a paper on "The Changed Conditions in the Practice of Law" before the New York State Bar Association, which will meet in Albany, January 19-20, 1904.

'68—The Electrical World, January 2, 1904, contains the address given by Vice-President Taylor of the Westinghouse Electric and Manufacturing Company. His subject was George Westinghouse.

'65—Frank Pelton, died at his home in Des Moines, Iowa, August 10, 1903.

FOOTBALL CAPTAINS FOR 1904.

Team.	Captain.	Position.
Harvard.....	Hurley.....	Half back.
Yale.....	Hogan.....	Tackle.
Princeton.....	Foulke.....	Half back.
Columbia.....	Stangland.....	Guard.
Pennsylvania.....	Torrey.....	Tackle.
Cornell.....	Lynah.....	Quarterback.
Dartmouth.....	Knibbs.....	Fullback.
West Point.....	Graves.....	Tackle.
Annapolis.....	Farley.....	Tackle.
Union.....	Patton.....	Tackle.
Brown.....	Schwinn.....	End.
Lehigh.....	Waters.....	Guard.
Swarthmore.....	Lippincott.....	Guard.
Dickinson.....	Seeley.....	Tackle.
Indians.....	Sheldon.....	Half back.
Wesleyan.....	Forbes.....	Tackle.
Williams.....	Watson.....	Half back.
Holy Cross.....	Larkin.....	Quarterback.
Tufts.....	Connell.....	Half back.
Georgetown.....	Mahoney.....	Guard.
Virginia.....	Stone.....	Centre.
Syracuse.....	Park.....	Half back.
Rochester.....	Taggart.....	Quarterback.
Michigan.....	Heston.....	Half back.
Wisconsin.....	Vanderboom.....	Half back.
Minnesota.....	Schacht.....	Tackle.
Illinois.....	Fairweather.....	Guard.
Purdue.....	D. Allen.....	Tackle.

Northwestern H. Allen.....Tackle.
 Oregon.....Templeton.....Fullback.
 Stanford.....Clark.....Fullback.
 California.....StraudCentre.

Tackles and half backs are in the majority as leaders. There are ten tackles and eight half backs. There is only one end in the list, while there are five guards, three fullbacks, three quarterbacks and two centres. A captain in the last named position is a rarity. The ends have been singularly neglected this year in the selection of captains.

COLLEGE NOTES.

Professor F. S. Hoffman will read a paper on the "Essential Thing in Religion" before the American Philosophical Association at Princeton.

Kenneth McKenzie, former Instructor at Union has a review of the 18th and 19th reports of the Dante Society, in "Modern Language Notes" for Dec. 1903.

Professor John I. Bennett lectured before the Labor Lyceum of this city last Sunday and read a paper before the Woman's Club of Schenectady on Monday.

The College library lacks the following numbers of "The Garnet." 1880-'81-'82-'85 '86-'88-'92-'97-'99-'01. The librarian will appreciate contributions in this direction.

Dr. Raymond gave a very interesting and instructive talk at the vesper service Sunday afternoon.

The Sophomore Soiree will be held in Memorial Hall, Feb. 5th.

Lost: the idea of a skating rink. Finder please return to the student body.

INTERCOLLEGIATE.

About five hundred students at the University of Wisconsin are self-supporting.

"The analysis of college life shows two diseases of the college mind—force culture and a habit of indecision."

This criticism, in substance, was a statement of the dangers of college training made by the Rev. Professor W. D. MacClintock in his baccalaureate address to the students of the University of Chicago.

Of forced culture the professor said :

"The mind reaches forth beyond its natural stage of growth; the boy would be a man. Conceit, self-consciousness, imitation of older men's disillusion, take possession of minds which should be merely learning and playing."

Of indecision he said: "The colleges tend to cultivate the indecisive judgment, the feeling that things will wait and there is no hurry."

He urged "the attainment of strong personal conviction and determination; development of faith in human progress; simplicity of mind and freedom from provincialism."

Harvard's strength test record has been broken by Arthur G. Christenson, a sophomore from Beaufort, S. C. The best previous mark was set last year by Fred Foster, a 'varsity oar. Christensen raised Foster's record 54,000 foot pounds, making the remarkable total of 384,025.8 foot pounds. Some of Christenson's most remarkable performances were touching the floor with his finger tips, keeping his knees stiff, 650 times and pulling up with his arm sixty-five times.

Prof. Cattell, of Columbia University, has taken the four principal encyclopedias in the world—English, American, French and German—and made out a list of the thousand famous men and women who are given the most space. As a result of his long labors, he has found that Napoleon heads the list, Shakespeare comes second, Mahomet third and Voltaire fourth.

A significant event in the world of education was the opening of the University of Porto Rico on September 29, with an enrollment of one hundred and fifty regular students. This is the first university on the island.

Robert C. Ogden, head of the Wanamaker store here, gave an address on "The College Graduate In Retail Trade" before the students in the natural history hall of the N. Y. City College at 17 Lexington Avenue recently. President Finley introduced Mr. Ogden by saying that he didn't know how many degrees the speaker had, but that he deserved two, Doctor of Humanity and Doctor of Things in General.

Mr. Ogden said that he had just come from the Wanamaker store, where he had been giving a Harvard professor his first view of a great retail store.

"Education in common with other things," said Mr. Ogden, "is becoming democratized. There is a growing sympathy between education and practical life which the complexity of modern civilization requires. Every form of business needs men who can find truth in the abstract."

Uncle Allen: "Women may love more devotedly at twenty-two than at any other age," observed Uncle Allen Sparks, "but they love more determinedly at thirty-two."

JOURNALISM AS SHE IS WRIT.

Set 'em Up Again, Grant.

Guthrie (Okla.) Leader : Grant Spiker, an experienced mixologist from Enid, is now splitting watch with Clyde Saulsbury at the Royal Buffet.

And Escaped Alive.

Willow Grove Item, Shelbyville (Ind.) Jeffersonian : Mr. Dan House and Miss Hazel Noe visited the watermelon patch near Boggs-town Sunday evening.

What's The Rush.

Lexington (N. C.) Dispatch; The traveler who wanted to know when the next train will leave for Jackson Hill was informed that the management is not yet prepared to announce its winter schedule.

A Temporary Breakaway.

Trail Run Jottings, Cambridge (Ohio) Press: John A. Craw, who was one of the bachelor members until last spring, was at church last Sabbath without his wife. They have separated—but only for a short time.

"In his hand he held a stick cut from the grave of General Andrew Jackson, which has been carried by him ever since."—Troy Times.



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SPICE AND VARIETY.

From Many Sources.

There was a young gitl from the city
Who saw what she thought was a kitty;
She gave it a pat,
And said, "Pretty cat,"
They buried her clothes—what a pity!

"You can drive a horse to water,
But you cannot make it drink,
You can ride a Latin pony,
But you cannot make it think."

The wife of a party named Caesar,
Let nothing but purity pleasar;
She was a patrician
Above all suspicion.
Gee whiz! How our smart set would fraezer!

He thought he saw come out the door,
A cow, exceeding thin;
He looked again and saw it was
A codfish going in.
"'Tis strange," said he "the slights I see
When I've been drinking gin."

There was once an adventurous barque
Which ran on a rock in the darque
All were drowned save the mate
And his ultimate fate
Can be told by a man eating sharque.

While writing a five dollar cheque
John fell on a steamer's smoothe decque
He struck on his head
And was picked up quite dead.
It seems he had injured his necque

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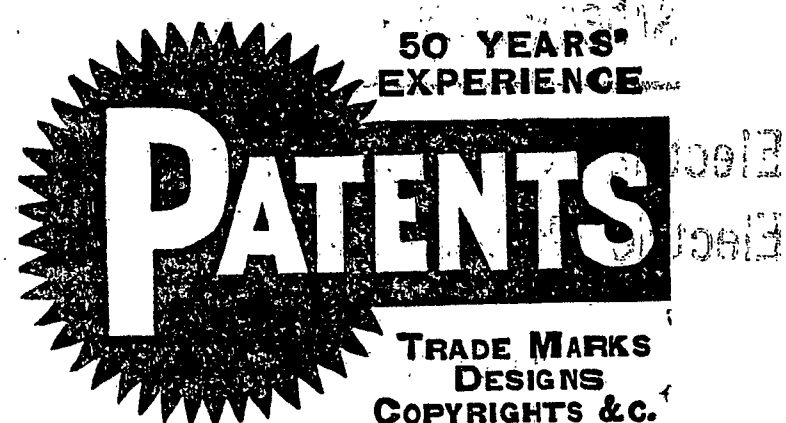
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"'Tis Eiser rolling rapidly," drawled the man from Maine as he picked himself up.

"You serpent!" hissed the fair but angry daughter of Eve.

"You snake-charmer!" retorted the wise son of Adam.

Then she smiled and womanlike, forgave him.

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*No. 36, Atlantic Express.....	2:18 a m
No. 68, Mohawk Valley & N. Y. Express.....	7:28 a m
*No. 10, Chicago, New York & Boston Special.....	8:31 a m
*No. 64, Oneida Accommodation.....	9:43 a m
*No. 16, N. Y. & N. E. Express.....	10:45 a m
*No. 56, Accommodation.....	12:07 p m
No. 2, Day Express.....	1:30 p m
*No. 18, Southwestern Limited.....	2:00 p m
*No. 22, Lake Shore Limited.....	2:35 p m
No. 62, Accommodation.....	3:54 p m
*No. 14, Eastern Express.....	4:10 p m
*No. 40, The New Yorker.....	4:20 p m
*No. 66, Accommodation.....	5:59 p m
No. 72, Accommodation.....	7:11 p m
*No. 74, Accommodation.....	9:48 p m
*No. 32, Fast Mail.....	all:50 p m

a Carries sleeping car passengers only.

GOING WEST.

*No. 29, Buffalo Special.....	12:11 a m
*No. 37, Pacific Express.....	2:27 a m
No. 73, Accommodation.....	7:38 a m
*No. 57, Buffalo Local.....	8:46 a m
*No. 63, Accommodation.....	9:53 a m
No. 65, Accommodation.....	11:48 a m
*No. 3, Fast Mail.....	12:30 p m
*No. 45, Syracuse Express.....	1:50 p m
No. 7, Day Express.....	3:17 p m
*No. 41, Buffalo Limited.....	4:30 p m
*No. 15, Boston & Chicago Special.....	4:40 p m
*No. 47, N. Y. & Syracuse Accommodation.....	5:25 p m
*No. 67, N. Y. & Moh. Val. Ex.....	7:15 p m
*No. 17, N. Y. & Detroit Special.....	8:10 p m
*No. 19, Lake Shore Limited.....	9:15 p m
*No. 23, Western Express.....	10:32 p m
*No. 71, Accommodation.....	10:45 p m

* indicates train will run daily.

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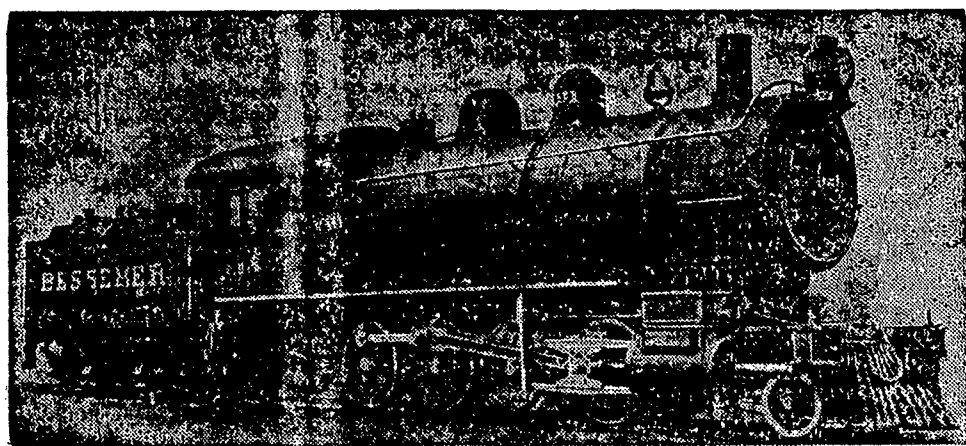
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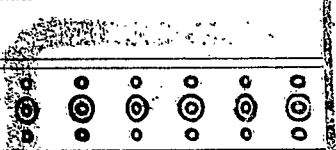
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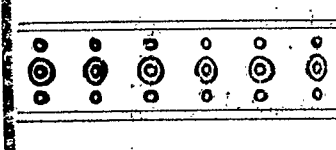
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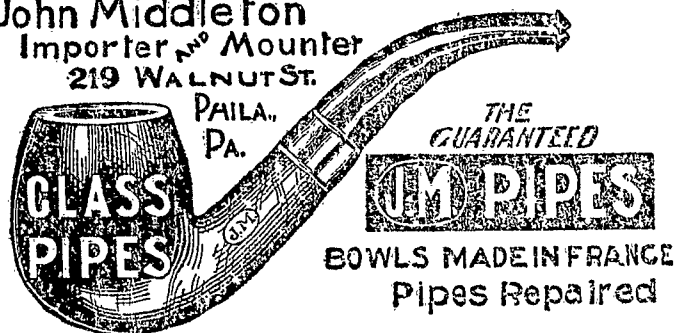
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