

The University of Chicago

Price \$1.00
Per Year

FOUNDED BY JOHN D. ROCKEFELLER

Single Copies
5 Cents

UNIVERSITY RECORD

PUBLISHED BY AUTHORITY

CHICAGO

The University of Chicago Press

VOL. II, NO. 18.

PUBLISHED EVERY FRIDAY AT 3:00 P.M.

JULY 30, 1897.

Entered in the post office Chicago, Illinois, as second-class matter.

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MASTER AND MAN.*

BY PROFESSOR WILLIAM EDWARD SIMONDS, PH.D.
Knox College.

I.

The dream of youth is a vision of power. The young man's ideal is to possess and wield authority. He is interested and allured by various types of the man of power. This is legitimate and good; no harm can come from such ambition, if only the ideal be perfect.

It is not unnatural that when the mind of youth images the man of power it should recall almost unconsciously the military leaders of history; for after all the test of man's might is the degree of his influence with men, and to inexperience there is no more striking expression of mastership than in military discipline which gives to a commander powers of life and death over those whom he leads. So we look to the famous general, the invincible field marshal, to find our example. Just as properly might we turn to the world of civil life and business activity. The employer who controls an army of workmen, the directors of great corporations with their thousands of employes, the managers of our syndicates and trusts,

the presidents of our numberless institutions, financial and educational, where genius is required for organization and administration: here, too, may be found the leaders of men, and in their ranks, as also among those who represent the professions and the arts, are many who may well lay claim to the title, men of power.

It is necessary here to correct a misconception common among young people concerning the relation between the man and the office. While in a moral sense the office is usually larger than the man, and although rightly enough we connect certain honors and ranks with the positions to which men are raised, it is nevertheless true that in so far as the element of power is concerned the place is subordinate to the man; he is the power; his position is only his opportunity. Let the man be a failure, his office is an empty name; on the other hand, let the occupant of some minor position develop this ability of mastership, and he will make the place honorable and himself indispensable to the place. An employer who is hated by his workmen, a teacher whom his pupils love, a commander, distrusted by his troops: if we imagine characters thus conditioned we shall give due prominence to what is significant and magnify less the accidental.

Let us now consider briefly a remarkable type of the man of power; and do not be surprised that it is taken from the Bible. You are familiar with the description, given by St. Luke in the seventh chapter of his gospel, of the Roman centurion who sent messages to our Lord entreating him to heal the sick servant in his home. Have you ever realized the pro-

*An Address delivered at the Convocation of Morgan Park Academy, July 2, 1897.

found significance of that message, brought by the centurion's friends? Thus runs the passage which seems especially notable: "For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another Come, and he cometh; and to my servant, Do this, and he doeth it." Think of it for a moment; is it not ideal in its simplicity and its scope? And remember, this is not a parable, this is a record of a fact. How direct and bold it is, yet there is no unwarranted assumption of authority; there is only a plain expression of conscious, legitimate power. All honor to this nameless Roman officer, for when we rightly weigh his words we find that he has expressed with wonderful clearness and singular force the real essentials of mastership; indeed, in the centurion himself you will find, if you study him, a perfect type of the man of power.

Now, quite simply and without affectation, will you not place yourself by the side of this Roman captain, and ask yourself whether you can repeat his words; with sincerity and truthfulness reassert his claim of sovereign authority over the powers entrusted to your command. Why not? Of course, our degrees of sovereignty will differ according to our gifts, but everyone in greater or less degree may also be a man of power. This man was captain of a hundred, and was instantly obeyed by each individual soldier. Now let us find our parallel. To each one of his creatures God has given wonderful gifts of authority and power. They are ours and subject to us if we exercise command. Servants are they and soldiers, and they are absolute in obedience if only their lawful master is absolute in mastery. How numerous they are, how varied in their service: servants of the sight and touch and taste and hearing; powers of hand and tongue, of brain and limb and muscle, servants of the imagination and the mind, of sympathy and love. Think of it all for a moment, and with the knowledge that these suggestions represent facts, see if you can stand up with the centurion and say: "I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Here is truly a test of power. Anyone can give commands, not all can see their commands obeyed. You, or I, or any man can call spirits from the vasty deep; but will they come when we do call? Here lies the difference between master and man, and the principle finds its noblest application in the mastery of self.

How wonderful, for example, are these familiar serv-

ants, the fingers: they can carve and paint and mold, they can sweep the keys and cords of instruments, they can handle the tools of manufacture and of trade, they can help to make or build, can sew and stitch and weave. There is infinite usefulness in their movement, there may be comfort and healing in their touch. Are you master of your hand, can you bid it make, or fashion, or serve, and will it do any one of these hundred things—do it quickly and well? Your athlete knows what it is to be master of the body; no small thing is it to have those soldiers of limb and muscle, of breath and nerve, perfectly in training, to be able to command them when the body is at the strain with every vital power at the limit of endurance, but it is the man who can thus command and feel the obedient response to his final exacting orders that passes his competitor and knows the joy of victory. This mastery of mere physical power is much, and such attainment is by no means to be disprized. But then there are the keen servants of the mind; to be master of these will make you master of men. Clear-headed statesmen, brilliant leaders of debate, eloquent orators who speak from platform or from pulpit, clever thinkers who teach the world through the press and from the page: all of them men of self-control who can summon the servants of language and of logic to mold and grace their thought, who can put their passion into words and move men to think as they think and to act as they will them. These men are masters of others because they are first masters of themselves. And here are the more subtle ministers of the heart; best servants of all because most unselfish. Never has there been a time when there was more persistent demand for their gentle service; never a time when the man or the woman with splendid control of affections, and instincts well developed, might find larger opportunity for wise philanthropy than today. And these ministrations of beneficence, of intelligent and heart-felt charity, these manifestations of wise sympathy and genuine interest in fellow-man are eloquent signs of the possession of power. Do not for a moment cherish the fallacy that your great man is an austere man, self-absorbed, feeling and emotion carefully suppressed; rash, impulsive he is not, but calmly and normally he enters with serious purpose into the trouble or the need, summons these servants of comfort and love; instinctively and skillfully they do his bidding. Those who have had experience know that such things do not come to pass except as the master who directs has achieved the power. Let such a mastery of heart and will hold a commanding place in your ideal.

(To be concluded.)

OFFICIAL NOTICES.

President Charles De Garmo, Ph.D., of Swarthmore College, will take the work in Pedagogy offered by Superintendent Hall the remainder of the First Term.

At the annual meeting of the Collegiate Alumni Association of the University held in connection with the July Convocation, 1897, the following officers were elected:

President, John Edwin Rhodes, '76; First Vice-President, Edith B. Foster, '96; Second Vice-President, Fred W. C. Hayes, '80; Secretary, Edgar A. Buzzell, '86; Treasurer, Frederick D. Nichols, '97.

The officers constitute the executive committee of the Association.

A committee was also appointed to perfect a plan of establishing a Fellowship in the University, the same to be endowed, maintained, and controlled by the Collegiate Alumni Association. Dr. Lingle, Dr. Lucy Waite, and J. E. Raycroft were appointed the committee.

Attention is called to two changes in the Greek Programme for the Second Term of the current quarter. Professor Castle's course in Herodotus is withdrawn, and in its place a course in the Greek Orators offered, continuing the course of Professor Seymour. A new course on Greek Music is added, under the charge of Mr. Seidenadel, at 12:00 m. in B 2. The first and third exercises of each week will consist of lectures on the literature, history, and theory of Greek music; the second and fourth will be given to the translation and interpretation of Plutarch's *De Musica*. Admission to the lectures may be had, without registration, on consultation with the instructor.

The following changes in published announcements are made for the Second Term:

XXVII. BOTANY. 2 will be given as a $\frac{1}{2}$ DM for the Second Term (*i. e.*, double work for three weeks). Lectures, Monday, Tuesday, Wednesday, Thursday, 11:00-12:00. Laboratory, Monday to Friday, 8:30-10:30.

XXIV. PHYSIOLOGY. 5A *Physiological Optics* (Loeb), M Second Term, 11:00 P.M., will be offered in place of XXIV-5 (withdrawn). Prerequisites: XIX-1, 2; XX-1, 2.

VI. SOCIOLOGY. 102 *Bibliography of Sociology* (Hastings) will be given as a M Second Term.

Students who are interested in various lines of pedagogical work do well to visit the vacation schools which are being conducted at the University of Chicago

Settlement, 4638 Ashland avenue. Miss Mary McDowell, the head of the Settlement, will be glad to explain the work to any students who care to visit the school and will be at home Saturdays for the purpose of explaining the general work of the Settlement to visitors. A report of the work of the Settlement for the last year will appear in a forthcoming number of the UNIVERSITY RECORD.

A lawn party and concert in the University Quadrangles are planned for Monday, August 9.

CURRENT EVENTS.

A series of Round Table discussions were held at the University under the direction of the Department of Pedagogy, July 14-23, with the following leaders and topics: Samuel T. Dutton, "The Scope of Education;" H. W. Thurston, "Sociological Teaching in Secondary Schools;" Luther D. Hatch, "Principles that Underlie the Selection of Nature Topics;" Frank A. McMurtry, "Practice Schools;" Head Professor Dewey, "Pedagogical Training for English;" C. A. McMurtry, "Class-Room Method;" Frank H. Hall, "The Order of Procedure in Number Work."

At the twenty-ninth annual session of the American Philological Association at Bryn Mawr College, beginning Tuesday, July 6, 1897, the following papers from members of the University of Chicago were announced: Head Professor W. G. Hale: "The New Roman MS. of Catullus;" Assistant Professor H. Schmidt-Wartenberg: "Theoretical Investigations in Lettic Accentuation."

Dr. Henry F. Linscott, a Doctor of Philosophy of the University of Chicago, now of the University of North Carolina, presented a paper on "The Syncrctism of the Locative and Instrumental in Latin."

A pamphlet entitled "Ten Noble Poems," published by the Unity Publishing Co., of Chicago, and edited by Rev. Jenkyn Lloyd Jones, contains the opinions of a large number of scholars and literary people as to the ten best poems in English. Among the contributors to the symposium from the University are: Dr. James Henry Breasted, Associate Professor Bulkley, Dr. F. I. Carpenter, Professor C. R. Henderson, Head Professor Judson, Associate Professor Lewis, Professor F. B. Tarbell, Associate Professor Thatcher, and Dr. Oscar Lovell Triggs.

THE CALENDAR.

JULY 30—AUGUST 6, 1897.

FRIDAY, JULY 30.

Chapel-Assembly; Graduate Schools.—Chapel, Cobb Lecture Hall, 10:30 A.M.

Professor Poulton's sixth illustrated Public Lecture, *THE USE OF COLOR FOR WARNING AND SIGNALING*, Haskell Assembly Room, 4:00 P.M.

Public Lecture: *DANISH LITERATURE, II*, by Wm. Morton Payne, Chapel, Cobb Lecture Hall, 5:00 P.M. [Open to all members of the University.]

The Mathematical Club meets at 7:30 P.M. in Lecture Hall, Ryerson Physical Laboratory.

Dr. L. E. Dickson reads on "The Influence of Galois in Recent Mathematics."

SATURDAY, JULY 31.

Meetings of University Faculties are held in the Faculty Room, Haskell Oriental Museum, as follows:

Faculty of the Junior Colleges, 9:30 A.M.

Faculty of the Senior Colleges, 10:00 A.M.

Faculties of the Graduate Schools, 10:30 A.M.

SUNDAY, AUGUST 1.

Vesper Service, Kent Theater, 4:00 P.M. Professor Thomas D. Seymour, Ph.D., of Yale University, will speak on "The Religion and Morality of the Homiceric Greeks."

Union Meeting of the Y. M. C. A. and Y. W. C. A., Haskell Oriental Museum, Assembly Room, 7:00 P.M.

MONDAY, AUGUST 2.

Chapel-Assembly; Junior Colleges.—Chapel, Cobb Lecture Hall, 10:30 A.M. (required of Junior College Students).

The Greek Reading Club meets in B 2, Cobb Lecture Hall, at 11:00 A.M.

Public Lecture: *THE INDIAN MUTINY*, by Professor H. Morse Stephens, Chapel, Cobb Lecture Hall, 4:00 P.M. [Open to all members of the University.]

Public Lecture (in the German language): *EINIGE RESULTATE DER INDOGERMANISCHEN PHILOLOGIE*, by Assistant Professor Schmidt-Wartenberg, Cobb Lecture Room, 4:00 P.M. [Open to all members of the University.]

Public Lecture: *AN ACCOUNT AND ESTIMATE OF THE RECENTLY DISCOVERED FRAGMENT CONTAINING SAYINGS OF JESUS*, by Head Professor E. D. Burton, Haskell Assembly Room, 8:00 P.M. [Open to all members of the University.]

TUESDAY, AUGUST 3.

Chapel-Assembly; Senior Colleges.—Chapel, Cobb Lecture Hall, 10:30 A.M. (required of Senior College Students).

Public Lecture: 1) *THE IMPARTATION OF SPIRITUAL POWER*, 2) *THE PRODUCTION OF SPIRITUAL WORKS*, by Rev. J. M. Campbell, Faculty Room, Haskell, 4:00 P.M.

Professor Poulton's seventh illustrated Public Lecture: *THE USE OF COLOR FOR WARNING AND SIGNALING* (continued), Haskell Assembly Room, 4:00 P.M.

Public Lecture (in the French language): *LA ROMAN CONTEMPORAINE*, by Dr. de Poyen-Bellisle, Cobb Lecture Room, 4:00 P.M. [Open to all members of the University.]

Public Lecture: *THE POETRY OF GEORGE MEREDITH*, by Associate Professor W. D. MacClintock, Chapel, Cobb Lecture Hall, 8:00 P.M. [Open to all members of the University.]

The Sociology Club meets in the Lecture Room, Cobb Lecture Hall, at 8:00 P.M.

Professor John R. Commons of Syracuse University, New York, will lecture on "The Referendum and Proportional Representation." All are invited.

WEDNESDAY, AUGUST 4.

Professor Poulton's eighth illustrated Public Lecture: *THE USE OF COLOR FOR WARNING AND SIGNALING* (continued), Haskell Assembly Room, 4:00 P.M.

Public Lecture: *EVOLUTION AND ETHICS*, by Head Professor Dewey, Chapel, Cobb Lecture Hall, 4:00 P.M. [Open to all members of the University.]

The Vesper Song Service will be held on the steps of Haskell Oriental Museum at 7:00 P.M.

The Club of Political Science and History meets in Chapel, Cobb Lecture Hall, at 8:00 P.M.

A paper will be read by Professor E. J. James on, "Have we a Representative Government?"

THURSDAY, AUGUST 5.

Chapel-Assembly; Divinity School.—Chapel, Cobb Lecture Hall, 10:30 A.M.

Public Lecture: 1) *THE FORMATION OF A SPIRITUAL SOCIETY*, 2) *THE INAUGURATION OF SPIRITUAL MOVEMENTS*, 3) *THE ESTABLISHMENT OF A SPIRITUAL KINGDOM*, by Rev. J. M. Campbell, Haskell Oriental Museum, 4:00 P.M.

Professor Poulton's ninth illustrated Public Lecture, *MIMICRY, PROTECTIVE AND AGGRESSIVE*, Haskell Assembly Room, 4:00 P.M.

Summer Quarter Correspondence-Study Conference, Chapel, Cobb Lecture Hall, 4:00 P.M.

Associate Professor W. D. MacClintock will speak on "The Theory and Practice of Correspondence Instruction." General discussion participated in by instructors and students. Open to members of the University and others.

Public Lecture (repeated by request): *THE ENGLISH LAKE COUNTRY*, by Assistant Professor Reynolds, Kent Theater, 8:00 P.M. [Open to all members of the University.]

FRIDAY, AUGUST 6.

Chapel-Assembly; Graduate Schools.—Chapel, Cobb Lecture Hall, 10:30 A.M.

Professor Poulton's tenth illustrated Public Lecture, *MIMICRY, PROTECTIVE AND AGGRESSIVE* (continued), Haskell Assembly Room, 4:00 P.M.

Public Lecture: *LIGHT WAVES AND THEIR USES*, by Head Professor Michelson, Kent Theater, 4:00 P.M. [Open to all members of the University.]

The Mathematical Club meets in Lecture Hall, Ryerson Physical Laboratory, 7:30 P.M.

Professor Bolza will read "On the Reduction of Hyper-elliptic Integrals to Elliptic Integrals by a Cubic Transformation."