

The M. A. C. Record.

VOL. 6.

LANSING, MICHIGAN, TUESDAY, JAN. 8, 1901.

No. 16.

Culture and Utility in the College Curriculum.

BY HOWARD EDWARDS.

[Paper read before College Section, State Teachers' Association, Grand Rapids, Michigan, Dec. 27, 1900.]

For many years colleges such as that with which I am connected have borne the sobriquet of "Bread and Butter Colleges," because they are based on utilitarian ideas. Herbert Spencer and Alexander Bain have had vials of wrath poured out upon them for the utilitarian tendency of their thought. Matthew Arnold laments that the "university of Mr. Ezra Cornell, a really noble monument of his munificence, yet seems to rest on a misconception of what culture truly is, and to be calculated to produce miners or engineers or architects, not sweetness and light." Compayre, in his history of Pedagogy, commands that no man shall dare to cause literary culture and industrial training to dwell under the same roof! And our new Professor Payne, who succeeds Dr. Hinsdale of revered memory, in a note in the same book, states, not that utilitarian studies may not be the most direct way to attain large and rounded culture, but that "The utilitarian aim and the culture aim are in some sort antagonistic."

The scientist, too, he who has had to fight with might and main to gain recognition from the devotees of culture, no sooner attains a place in the charmed circle than he turns with disdain upon the very retainers who have won his battle for him and begins to envelop himself with the sanctity of exclusiveness. Professor Bessey, in a somewhat recent address, deplors the fact that the graduates of schools like ours are called Bachelors of Science, and Professor Carhart in a lengthy paper clears his skirts of "the gross libel that the claims most strongly urged in advocacy of the cultivation of science are narrowly utilitarian or intensely practical." Even President Eliot, generally so free from the trammels of precedent, takes pains, in urging the claims of French and German to a place in a liberal education, to say that this claim "rests, not on the usefulness of these languages to couriers, tourists, or commercial travelers,—but on the unquestionable fact that facility in reading these languages is absolutely indispensable to a scholar whatever may be his department of study"—in other words, that of two utilitarian ends identical in degree, one is commendable because it serves the scholar, the other not commendable because it serves the common man.

All this and much more that might be cited goes to show that there is a strong antagonism to anything in the college curriculum that, whatever may be its ultimate end, looks directly toward the earning of money.

THE QUESTION AT ISSUE.

Now the question that I ask is, Is this antagonism well founded? Is it true that culture and utility cannot dwell under the same roof? Is it true that, as it was recently

phrased in my hearing, commercialism has no place in a college curriculum? If this last phrase means anything, it means that the great mass of bread-winners cannot attain culture at all, so far as the college is concerned. Yet Matthew Arnold said, and said truly, "And the poor require it (culture) as well as the rich, and at present their education, even when they get education, gives them hardly anything of it." And then he significantly adds, "Yet hardly less of it, perhaps, than the education of the rich gives to the rich."

Elsewhere, I have said: Looked at in a large way, which, indeed, is always the true way, culture and utility are interchangeable terms. It is simply a question of what part of the man's nature you are dealing with. The utility that gives skill of hand and brain to earn the daily bread is culture of hand and brain in those particular faculties. He whose wants are satisfied by ability to earn a living, who has no ideas or aspirations beyond the dollar that he makes, regards what, in his narrow vision, contributes to his dollar-earning power as utilitarian, all else as cultural, which to him is synonymous with useless. The man of somewhat broader view desires not only to earn but also to be a good citizen. At once the range of utility to his mind enlarges, and history and economics become of great utility to him. The man of noble mold, he who knows himself a many-sided creature and desires to develop in himself the largest measure of true manhood—this man knows no difference between culture and utility; for whatever strengthens his powers or widens his view is useful, and that is culture too. With him the question is, "How can I manage to carry my training further?" not "How little can I take in and succeed?" Of two things I am thoroughly persuaded—first that the student is not wise enough to solve for himself that greatest of educational problems—the making of a curriculum, and, secondly, that no curriculum is worthy of the name which does not consider and provide for more than one side of man's nature.

DEFINITION OF CULTURE.

This I am prepared to stand by, but it applies in one direction as well as the other. There is a close similarity of thought and of purpose between the utilitarian and the humanist in education. Should I take Mr. Arnold's definition of culture, "Knowing the best that has been thought and said in the world," or that of Mr. Symonds, "Self-effectuation—the individual attempts to arrive at his real self," or still again, "The ability formulated into the habit of looking at all things in their universe connections"—any of these definitions of culture will fit in closely with the utilitarian idea. To no man do I yield in devotion to true culture. Nor do I assume that any of the earnest humanistic thinkers would confound culture with that "which plumes itself on a smattering of Greek and Latin; which is valued out of sheer vanity and ignorance or else as an engine

of social and class distinction, separating its holder like a badge or title from other people who have not got it." No, I know well that the hostility of the humanist to utilitarianism in college thought and work is due largely to the fact that he so sincerely desires that life should be large and rounded and free; that he so earnestly deprecates sordidness and narrowness as integral parts of a training for life.

UTILITARIANISM AS A PHILOSOPHY OF EDUCATION.

Granting full credit for this honesty and disinterestedness of purpose, I think there still remains a serious and profound mistake in the attitude of the humanist toward utilitarian studies. I have shown the agreement between the two schools, let me point out the differences. Into utilitarianism as a code of ethics we need not enter, but as a philosophy of education it seems unattackable. Applied to education it demands such acquisition of knowledge, such training of all the faculties of mind and body as will fit the whole man for life. It establishes no aristocracy of certain faculties. In its operation it is limited by environment or necessity, and while not at any time unmindful of any part or phase of man's nature, it is flexible, and gives foremost place to such part as a wise judgment would deem of foremost necessity. The difference between the two schools just here is that the humanist is constantly saying "Is this study cultural? If so, I will pursue it. If not I will carefully avoid it. I must see to it that my mind is protected from the pollution of bread-winning thought and training." He seeks culture as of value in and of itself. On the other hand, the utilitarian regards all processes and results of education, true culture included, as simply means to an end. He exalts a subject or minimizes it on no other criterion than that of its power to contribute to the end in view—self-effectuation, as limited by environment. His question all through the process of education is, "What is necessary and attainable to make this man all that he can be?"

Now I am perfectly aware that no humanist will consistently apply the distinction that I have drawn above. In order to do so, he would have to recognize explicitly that education is a matter for the favored few, and this, while freely admitted in the past, is no longer tenable. Nevertheless, the distinction must be true however inconsistently treated by the humanist; for if culture has an ulterior end, if culture is valued because it makes a better citizen or a happier man, then the utilitarian says at once, "Why draw a limitation on your principle? Why condemn and taboo all clearly bread-winning studies? Why not include all that makes a better citizen or a happier man? 'This ought ye to do and not to leave the other undone.'" To the utilitarian, the end of life is service, and there can be no nobility of thought or of life which does not have the end of service in view. On that service it makes no limitation. It is the spirit with which

the service is performed that ennobles, not the service itself; and given the spirit, one service is as high and holy as another.

The second point of difference between the humanist and the utilitarian is that the latter rigidly applies the doctrine of "the greatest good to the greatest number." He is democratic and inclusive, while the other is aristocratic and exclusive. The utilitarian sorts his material according to fitness for various ends and adapts his processes to the end in view; the humanist measures all with one rod and stamps as "trash" the great number who do not come up to his standard in one rigidly fixed dimension; in fact, he knows no other dimension. The former, considering the necessities of the great mass, seeks to provide for those necessities by combining bread-winning training with cultural training, and he does this both by pursuing the utilitarian subjects through cultural methods, and by introducing properly selected purely cultural subjects. The latter spurns the man who for any cause whatever cannot forsake all to attain culture. The first maintains that in a degree culture may be reached through any worthy subject worthily pursued; the second contends that culture is confined to certain subjects pursued in a fixed and unalterable way.

The full and explicit statement of the utilitarian position would seem of itself to demonstrate its correctness; and therefore I have taken up much space in its exposition. But there are certain considerations in part already alluded to which need further emphasis.

DISCIPLINARY TRAINING MUST BE ADAPTED TO LIFE PURPOSE.

I. It is urged that a four years' course of general training should precede the bread-winning training on account of its disciplinary value, and that the two should be kept entirely distinct. We contend that there is no such thing as a general course to fit men to undertake any problems or careers whatever. Says Dr. Hanus, "Development of power cannot be dissociated from subject-matter." For instance, there is indeed, a general training of the faculty of attention; but there is, I confidently affirm, no general training for the power of acute and discriminating observation. Broadly stated, each field of observation must be cultivated for itself. The ear of the savage, trained to observe and interpret the minutest note of the wild woods, is confused by the roar of the city, and fails to distinguish sounds that the civilized man readily recognizes. The literary man observes as acutely and persistently as does the scientist, but neither notes what to the other is through long habit automatically perceived. The first thing necessary in the matter of training is to know what you will make of your man. The first duty of teacher and pupil is to find out as early as may be the capabilities of the student. Happily the earlier years of life are employed in acquiring those tools for individual and social life of any kind which we

(Continued on second page.)

THE M. A. C. RECORD.

PUBLISHED WEEKLY BY THE
MICHIGAN AGRICULTURAL COLLEGE.
EDITED BY THE FACULTY,
ASSISTED BY THE STUDENTS.

SUBSCRIPTIONS SHOULD BE SENT TO THE SEC-
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Printing Co., 122 Ottawa Street
East, Lansing, Mich.

Entered as second-class matter at Lansing, Mich.

For various reasons THE M. A. C. RECORD is occasionally sent to those who have not subscribed for the paper. Such persons need have no hesitation about taking the paper from the postoffice, for no charge will be made for it. The only way, however, to secure THE RECORD regularly is to subscribe.

I hope that no one will forget the meeting on next Friday evening at 7 p. m. in the chapel, to organize a debating society. The idea has been received quite enthusiastically by some of our best and most earnest students, and I am hoping great things from it in many ways. If students and members of the faculty can be induced to take interest in debating vital questions of general importance, I am sure that no work will count for more good to all.

It was a great disappointment to me not to be able to be present at the reunion in Grand Rapids. A little after 5 p. m. on Thursday afternoon, Dec. 27, I received an urgent telegram calling me home on account of sickness in my family. I left a hasty note of regret, and took the 5:30 train. I hope that the meeting was an enjoyable one, and I have every reason to believe that it was so. These occasions are of great interest and importance, and should be carefully arranged for beforehand, now that the S. T. A. no longer meets in Lansing.

The paper on "Culture and Utility in the College Course" is too long for our columns; but I so earnestly desired that our people should think over the whole matter and especially should consider more closely, and plan more wisely for, the unity of the course that I determined to insert it. We are all working for the same general end—preparation for *complete* living. Each part of the course has a definite purpose and we can and should each heartily sympathize in the work of the other. There are two dangers for us—one that certain features should be magnified beyond measure to the partial or entire neglect of others; the other that in the effort to compass many phases of life work the course should become scrappy, superficial, and inadequate to any purpose. As I have said in the paper, the college course for the man or woman of action has not yet been constructed; that is to say, neither we nor others have yet *attained* to the ideal course for such people; but we are pressing "forward toward the mark for the prize." With all its defects (and it has many) it still seems to me that the courses of the literary college are more closely adapted to the purposes they serve than are ours to our purposes. I may say that in my opinion this is especially true of our women's course. Let us all strive with earnest, catholic thought and honesty of purpose to develop toward a closer realization of the ideal.

May I ask, also, of our students that they will earnestly ponder the questions raised in this paper? It was intended mainly as a defense of the worth and dignity of our courses as college work; but for us as students in these courses the important question in connection with the paper is, Are we pursuing these courses in the spirit here set forth? I have emphasized the culture side of our work as existent in two phases: (1) in the method and spirit of our directly utilitarian studies, and (2) in the pursuit of avowedly culture studies. But, after all, it rests with the student whether he will take the narrow, sordid attitude toward the course and interest himself only in that of which he thinks he sees the direct use, or himself taking a broad, rounded view of life and its significance, and trusting to the wisdom of those who have builded the courses, he will zealously and eagerly work for the attainment of a rounded manhood. He must not be guided in the pursuit of such an ideal by the question of whether a study is hard or easy, or whether he has a taste for a given study already developed. He is here for just this development, and within certain well-defined limits it still remains true, and will always remain true, that these studies which for him are hardest are just the ones he most needs.

HOWARD EDWARDS.

Culture and Utility.

(Continued from first page.)

call an elementary education, and it is during this period that the determination of aptitude and fitness should and does take place. If the student is fitted to be a thinker, is to follow any of the traditional learned professions, then the traditional humanistic curriculum, modified as it has been by modern thought and achievement, yet still open to the reproach of wastefulness in time and effort, is for him eminently useful and indeed well nigh indispensable. If, on the other hand the student is to be a man of action in the commoner acceptance of the term, the curriculum for him is yet largely to be constructed by the slow evolution of catholic pedagogic thought. Certain it is that the present humanistic training does not meet his needs. What for this man is needed is the close adaptation between training and the end in view that already largely exists in the case of the man of purely literary pursuits.

DISINTERESTEDNESS NOT NECESSARILY CHARACTERISTIC OF CULTURE.

II. Much has been made of the idea that the work of the scholar is disinterested; that the world owes a great debt of gratitude to this work; and that culture-training is the necessary prerequisite. President Eliot, in one of his addresses, draws a fine picture of the scientific specialist, who cares not for money nor for the applause of the multitude. It is the glory of humanity that there are such men. All honor to those who serve God and their fellow man by supreme and absolute devotion to abstract truth! But all honor, too, to the men who serve God and their fellow men where the hammers beat and the engines throb! Must all men who desire culture follow the life of the philosopher? Would it not be a calamity to mankind, did

all cultured men seclude themselves to seek ultimate truth? On the other hand, do those who pursue the usual general culture course develop a larger degree of disinterestedness than the mass of mankind? If we take from the learned class the ministers of the gospel, who are controlled by another force than culture, do we find among the scientists, the philosophers, the literati, the lawyers, physicians, politicians, teachers, a larger amount of brotherly kindness, less of self-seeking, more of devotion to humanity, than among the inventors, the merchant princes, the obscure brain and hand workers in shop and farm and trade? By no means. The fact in the matter is that men are variously constituted; they find their pleasure in various kinds of work, and as a rule they find the work for which they are especially fitted. Transfer them to other work and they would not only be unhappy but they would fail. The scientist would make a dismal failure as a merchant; the architect would never succeed as a statesman. What culture does for them all is to increase power, to show them their work in a truer setting, to throw a stronger light upon life in all its relations. There is no peculiar virtue in culture to change a man's nature or capabilities, but a bastard culture has frequently made a poor divine out of a good carpenter.

UTILITY ESSENTIAL TO TRUE CULTURE.

III. The utilitarian aim is essential to the healthfulness of cultural training. It does not do for culture to get too far away from the saving grace of utility; for it soon becomes finical, pompous, and self-contemplative, or luxurious, aristocratic, and pharisaical. It sets up little gods made by its own hands, and falls down before them in groveling adoration. There is a bigotry of culture as well as of religion, and many are the martyrs in science, in literature, and in art that it has crucified. Was not Henry George abused and vilified and spit upon by the enlightenment and culture of this very age because he dared to attack the armchair economics of the day? That culture needs the ballast of utility is shown by the whole history of education. President Thwing, in a recent article exalting general culture, identifies it with "the Latin Humanitas or the Greek Paideia." Now, whatever ideal pedagogical doctrine may be drawn from Plato and Socrates and Aristotle, the fact remains that the actual Greek Paideia, divorced as it was from utility, implied, from sixteen to eighteen years of age a training toward mere aesthetic harmony largely sensual and luxurious, and made possible only by the presence and ministrations of an enormous body of slaves. The "to kalon k'agathon" even of the best of the Greeks was very far from the "plain living and high thinking" of modern Emersonian culture. The teaching of Socrates himself was frequently carried on within the precincts of the gymnasium, an institution far from ideal in its tendencies and debasing in its associations.

The lesson from Roman education is still plainer. Originally intended to produce warriors and statesmen, it gradually fell under Greek influence, and became the pursuit of the "Humanitas" that President Thwing speaks of, and that Momsen thus describes: "As the

aggregate result of this modern Roman education, there sprang up the idea of 'Humanity,' as it was called, which consisted partly of a more or less superficial appropriation of the æsthetic culture of the Hellenes, partly of a privileged Latin culture as an imitation or mutilated copy of the Greek. This new humanity, as the name indicates, renounced the specific peculiarities of Roman life; nay, even came forward in opposition to them, and combined in itself, just like our closely kindred 'general culture,' a nationally cosmopolitan and socially exclusive character. Here, too, we trace the revolution which separated classes and leveled nations."

During the middle ages there were two kinds of training, the eminently practical one for the warrior, consisting of riding, hunting, the use of the bow and of other arms, chess-playing and verse making; the other for the clericus or clerk, (divine, statesman, lawyer, what you will that followed literary pursuits) and in it again culture, divorced from utility, became notoriously petty, fantastic, trifling. It was, however, during these long years that the Latin language, as the great and the only instrument of learned record and intercourse, fastened itself firmly upon culture and became the utilitarian gateway to all that the human mind produced.

On this weary, somber world dawned the great light of the Renaissance, and with it came in England the revival of learning. Men's minds became young again, and they once more rejoiced in harmony and beauty. The "New Learning" ministered to this hunger for beauty and was exalted to the skies. Soon it became a cult, and the product was again social and class exclusiveness.

The American was too busy conquering physical and political conditions to construct an educational system of his own, and so, notwithstanding the profound differences pervading our whole social structure, the English college was transferred almost bodily to us; and it is this incubus of hoary tradition that has made the building of a college curriculum, not a matter of wise adaptation of means to definite ends, but a slow and grudging modification, brought about by the compelling force of modern progress and modern conditions. As life has widened and become more insistent, the older exclusive culture has been thrust aside by a newer, more catholic form.

THE TRADITIONAL COLLEGE IS ITSELF UTILITARIAN.

IV. The traditional literary college survives today because it is itself largely utilitarian. The modification of which I have just spoken has always been toward utility and has been brought about by utilitarian forces, the men that attend the literary college expect to enter life through one of the so-called learned professions; and they go to the literary college because today these professions need just the knowledge and the training that the study of the languages, ancient and modern, gives. They need other things, it is true, but they need these studies pre-eminently. What better preparation could they find, then, than these literary colleges give? They get the culture, it is true, but they get the culture through the utility.

Why, then, should the literary college vaunt and plume itself on its culture phase, and ignoring its own utilitarianism, scorn us for this feature, declaring it as impossible to unite culture with our utility as to serve God and mammon? Is there any cultural difference between the dollar that our engineer earns and the dollar that their teacher earns? They combine pedagogy with chemistry, and rightly, too. I am glad to see them moving in the right direction. But they condemn us for combining thermodynamics with literature, and this, I say, is wrong.

SUMMARY.

To sum up: It is not the subjects primarily that give culture. It is rather the treatment and attitude of mind toward the subjects. Any subject that is worthy of the name can be made highly cultural, and it cannot become in the highest degree utilitarian until it has become cultural. He who in teaching his subject forgets or ignores its culture value is not worthy of his subject or his students. On the other hand, no subject can be really cultural without possessing the truest utilitarian value.

Let me close with a quotation which will, I think, apply equally to both sides and may teach the value of culture in insisting upon that catholicity of thought which should characterize us in all educational matters. "Specialists, unless they be creative geniuses of the most marked type, require to be armed by culture against narrow-mindedness and the conceit of thinking that their own concerns are all-important. A man of moderate ability, who cannot see beyond the world of beetles, beyond the painter's studio, beyond the church or chapel, beyond the concert-room, beyond the grammar of an extinct language, or some one period of history, is apt to be intolerable. Culture teaches him his modest place in the whole scheme.

Jan. 7, 1901.

M. A. C. RECORD:—The offices of the director, agriculturist and clerk of the experiment station were moved last Saturday from the Agricultural Laboratory to the new Dairy Building, second floor, northwest corner. In recognition of this event Director Smith, Professor Towar and Miss Kellum issued invitations to all the faculty and employees of the College and Experiment Station generally to a "house warming" in the Dairy Building, Saturday night, January 5th from 7:30 to 11 o'clock.

January 4, 1901.

To the President and Faculty of M. A. C.:

The new offices of the director, agriculturist and stenographer of the experiment station, in the new dairy building, are now ready for occupancy. We want the faculty to give us a lively time dedicating them, Saturday evening, next, from 7:30 to 11 o'clock.

If you have an appetite for drink, sharpen it for buttermilk.

There will be innocent amusements for the young, games and conversation for the middle-aged, and dancing for the old.

If you have a swallow-tail coat, don't wear it.

If you have a pair of dancing pumps, bring them along for some one to borrow.

Cordially,
C. D. SMITH,
Director.

At the appointed hour some eighty members of the faculty and teaching force signified their acceptance of the invitation by appearing at the Dairy building ready to go through the program offered. After inspecting the building, which is fast approaching completion, and will be ready for the special courses this week, the company gathered in the offices and class rooms on the second floor, ready for the fun of the evening.

Games of various kinds were provided in the several offices for those who wanted this mental stimulant, while in the large class-room there was good music for those who cared to indulge in square dances.

The real object of the gathering was to encourage a better social life among the teachers at the College. It had been a long time since the entire faculty had met at a social gathering. The new building seemed to offer especial facilities for entertaining the faculty, and advantage was taken of this fact at the time of the dedication of the new offices.

The following program was "rendered?"

1. "Take off your things and get warm."
 2. Make yourself acquainted with every-one whom you do not know.
 3. Make yourself acquainted with yourself.
 4. Play some game, or talk with some one of the opposite sex.
 5. Visit the punch bowl.
 6. Dance if you feel like it.
 7. Absorb refreshments with whom you choose. Watch the table and notice the cake walk.
 8. Diluted mental food.
 9. Last car leaves for Lansing at eleven o'clock.
- Good-night—come again.

It goes without saying that everybody present had a good time.

F. T. Williams, '98, is anxious to re-enlist in the army and serve in the Philippines.

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Chairs at	50c, 60c, 75c up
Arm Chairs at	\$1.50, \$1.75, \$2.00 up
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C. D. WOODBURY,
HOLLISTER BLOCK.



Former Students and Graduates.

Born to Charles Johnson, '99, and Marie Belliss Johnson, '99, a boy.

George Campbell, '98, of Maple Rapids, was married on Wednesday, Dec. 26, 1900, to Miss Alice L. Skinner of St. Johns, Mich.

C. H. Hilton, '00, and Miss Margaret Rowe were married on Tuesday, Jan. 1, 1901, and will be at home at 206 Capitol avenue south, Lansing, Mich., after Jan. 10. The best wishes of the "RECORD" go with these two couples.

At the recent meeting of the Indiana State Horticultural Society held at Indianapolis, Prof. James Troop, '78, of Purdue University, Lafayette, was elected secretary for the sixth time.

H. Arnold White, '92, is at M. A. C. enjoying a little vacation from his life insurance business. He has not revisited the College since '93 and says he feels like another wakening Rip Van Winkle.

L. C. Smith, with '99, of Gaylord, Michigan, writes that he is enjoying the "RECORD," compliments the editorial department, remarking that it adds "a personality to the sheet that was always lacking;" and adds: "I hope your debating society will be organized, for I think it will take a place in the development of the student that has never been filled to any extent by the literary societies."

Royal Fisher, '95, superintendent of schools at Hart, Michigan, was also in attendance at the State Teachers' Ass'n. "Roy" is the same breezy personality as of old, and has the same enthusiasm for his work that he showed as a student. He is now also engaged in the furniture and undertaking business in Hart. "Roy" doesn't yet like to talk about that game of ball he pitched for the Normal against M. A. C. while he was a student in the former institution.

V. J. Willey, '93, has been working for the past two years in the literary department of the University, and is now applying for the degree of A. M. Mr. Willey talked entertainingly of the work done at the College as compared with the work done at the University, and complimented some of our men very highly. He is still loyal to M. A. C., but thinks the agricultural course should be made a five-year course for a degree. He attended the State Teachers' Association at Grand Rapids.

A very happy affair in connection with the State Teachers' Convention held two weeks ago in Grand Rapids was the alumni meeting of such of the M. A. C. students as happened to be in attendance at the convention. After discussing a very good dinner with Landlord Johnson of the Eagle, the old boys repaired to the parlors where after a pleasant hour or two spent in reminiscent stories and happy chat, E. P. Clark, '83, of Benton Harbor was elected president and R. S. Campbell of Port Huron, secretary for the ensuing year.

It was decided that a more determined effort be made to bring the alumni together at different times and the secretary was instructed to urge a more complete attendance, and inspire a feeling of good fellowship and fraternity by writing to the old boys before the next meet-

ing of the State Teachers' Convention, which will be held in Grand Rapids. It is the practice of the denominational schools such as Olivet, Albion and Hillsdale to have these alumni meetings at least once a year and M. A. C. ought to keep abreast of the times in this respect. The old students in the business strife of life in the outside world too often forget their alma mater and these meetings must always be productive of good in renewing the ties of college life.

Among those present were Chas. L. Bemis, '76; W. V. Sage, '84; Lewis B. Hall and wife, '82; Jas. E. Coulter, '82; Alice Weed (Mrs. J. E. Coulter), '82; E. H. Ward, '90; H. Arnold White, '92; R. T. Campbell, '93; V. J. Willey, '93; L. C. Brooks, '93; and Bertha E. Malone, 1900. H. A. W.

About the Campus.

Mrs. Howard Edwards, who has for some time been in failing health, left Saturday morning for her home in Virginia. She took with her her son Bland and her little daughter Mildred. Dr. Edwards accompanied her as far as Toledo.

Battalion attention! The officers of the battalion will report at 4:00 p. m., Company A at 5:00 p. m. Wednesday, January 9. Company C at 5:00 p. m. Thursday, Jan. 10. By order of Maj. C. H. Vernou, Commandant of Cadets.

Victor Brown, who graduated at the university last June and has since been engaged in editing and distributing campaign literature for one of the State Central Committees, has been engaged to take the work of A. T. Cartland, resigned.

Prof. C. D. Smith's paper on "The Rural High School," at the State Teachers' Association aroused much discussion. He took the ground that rural high schools should be placed near the center of townships, should be supported by the township, and should lay great emphasis on rural matters—especially nature-study, but must not be made a school for making farmers.

The following is taken from the *State Republican* of January 4:

The residence of Dr. Howard Edwards, Professor of English Literature at M. A. C., caught fire at 7:30 this morning from a defective chimney. Just after breakfast Dr. Edwards' son Bland was sent up stairs on an errand, and seeing the flames breaking through the wall, gave the alarm. The College fire department, consisting of students, who take fire drills in place of a military course, responded promptly, and succeeded in subduing the flames after a hard fight. It was necessary to drench the house with water because of the headway of the fire between the walls. The damage will reach several hundred dollars. Dr. Edwards' loss of household effects is covered by insurance. None of the state buildings are insured.

The King's Daughters will meet with Mrs. Dean Wednesday afternoon. Leader, Mrs. Holdsworth. Lesson, Luke, 16—1:13. Text word "Faithful." Members are requested to come prepared for sewing. A full attendance is desired as matters of importance are to come up at this meeting. Pound week.

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