

this book in studying the arguments of Luther and Erasmus while the great reformers were yet in the flesh, and we wonder while looking at it how it passed through the wars of Charles the Fifth, the days of Gustavus Adolphus and Wallenstein, the Seven Years' War and the stirring times of Marie Theresa and the great Frederick of Prussia, and then down through the years, lying in some Swiss or German hamlet, possibly during the days that the Little Corporal was dealing Germany a blow from which it took her half a century to recover, to at last drift across the Atlantic to its present resting place. But then life is full of wonders.

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### MIND; OUR MASTER OR SERVANT

"There's nothing great in earth but man, and nothing great in man but mind." Mind binds distant states together with bands of steel and continents with the vibrant wire. It makes the wilderness and desert to blossom as the rose. It harnesses the elements for man's use.

Psychologists have divided this mind into three divisions: The Intellect, the Sensibility and the Will. Each of these has its individual function. The first has the faculty of knowing, the second of feeling, and the third of willing. I know the value of a college training; I feel a desire for that training, and I will to obtain it. Thus we see the three working harmoniously together.

The intellect thinks; it may also be given to revery. Cowper expresses it with:

"Thought to the man who never thinks may seem  
As natural as when asleep, to dream;  
But revery, for human minds will act,  
Spacious in show, impossible in fact,  
Those flimsy webs which break as soon as wrought,  
Hath not attained to the dignity of thought."

The sensibility feels. The emotions of joy and sorrow, hope and fear, sympathy and antipathy, love and hate, enter the bosom and control the man if he does not control them. One feels the emotion of truth, of the beautiful, of right, of the desire for existence, for power, for esteem, through the faculty of the sensibility. The will should be the controller of the action of man. It should change "those flimsy webs" into chains of connected thought.