

Feats of Memory.

Writers on psychology and philosophy have cited many examples of prodigious memory. No doubt some of these are exaggerations, others are fables and only a comparative few admit of verification.

An investigation, the Chicago Inter-Ocean says, has found three cases so well authenticated that they may be used to illustrate the wonderful power of a well-cultivated memory in a mind of strong native endowment.

In each instance, too, this remarkable retentiveness seems in no way to have retarded the fullest development of other mental powers.

Probably the most remarkable of the three was the memory of Leonard Euler. Euler was a native of Basel, but most of his life was spent in St. Petersburg.

As they progressed they found disagreement in their results. These differed by a unit at the fiftieth figure. The question was referred to Euler, who decided to make the calculation. He did this mentally and his result was found to be correct.

It was not only in mathematics that Euler gave proof of a prodigious memory. He was well read in general literature and was an excellent classical scholar.

The seventeenth century furnished the other two instances which warrant special attention. The first is that of the Italian scholar, Antonio da Marco Magliabechi.

A comparatively recent review has declared that Magliabechi could name all the authors that had written upon any subject, giving the name of the book, the words, and often a page.

On one occasion a gentleman of Florence desired to test Magliabechi's memory and ascertain for himself whether the wonderful stories told were truth or fiction.

The other instance in the seventeenth century is that of the Rev. Dr. John Wallis. It is not, however, as a theologian that Wallis' name is enrolled in the temple of fame, but as a mathematician.

These examples of retentive memory are quite well authenticated and give plausibility to the possible truth of others, frequently cited. Pley tells us that Cyrus the Great knew the names of all his soldiers, and Cicero, in his "De Senectute," says

Get the Most Out of Your Food

You don't get it if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have been troubled with dyspepsia for years, and tried every remedy I heard of, but never got anything that gave me relief until I took Hood's Sarsaparilla. I cannot praise this medicine too highly for the good it has done me. I always take it in the spring and fall and would not be without it." W. A. Nasser, Belleville, Ont.

Hood's Sarsaparilla

Strengthens and tones the stomach and the whole digestive system.

That Themistocles could call by name the 20,000 citizens of Athens. From Cicero, too, we learn something of the remarkable memory of Sophocles, who in old age, when judicial proceedings had been instituted to determine his mental competency, recited to the judges the "Aedipus" at Colonus to prove his mind was not failing.

Plato makes Hippocrates boast that he could repeat 500 words after hearing them once, but that is nothing compared with the claims of Seneca. In his declamations in speaking of the former tenacity of his memory he says that he was able to repeat 2000 names in the order in which they had been given to him.—Montreal Tribune.

Hints for the Girl Who Would Succeed in Business.

"MAKE THE BEST OF YOURSELF" HER MOTTO.

Whatever walk in life circumstances may have placed a girl in, it is absolutely necessary that she should make the best of herself in every way. A well-known authority has given the opinion that many a comparatively plain girl makes more effect with well-poised shoulders and erect carriage than others better endowed as to face.

The latter conveys an impression of good looks; the prettiness of the former has to be looked for and brought out. Very often a bad carriage comes from pure laziness. It is "too much trouble" to sit up straight, and it is "such a rest" to stand on one leg, with the other bent and curved into all sorts of impossible positions.

As Christian laymen we share these misgivings, and they are not allayed by Mr. Strong's efforts at a nice meta-physical distinction between the 'functions' and the 'sphere' of the church. He admits the exercise of governmental authority by the church in the past—the wielding of the secular arm—was a usurpation of power which brought about disaster. But he insists that 'politics, legislation, industry,' while not 'functions' of the church, are within its 'sphere.'

Are they? Many preachers seem to think so, for they talk so, and we credit them with sincerity. We get many letters in this office from preachers. Obviously enough they write more about the tariff than about the gospel. They ask us to advocate all sorts of causes except that to which by their profession and ordination vows they are solemnly pledged.

Here is a recent example: A clergyman in a neighboring state sends us a series of compliments on the conduct of this newspaper, for which we thank him, but closes by solemnly warning us that we cannot do 'Christ's work' unless we join the 'anti-tubercular movement,' as a sign of which he asks us to wear a pretty button which he incloses! And there are others as foolish.

So many of these preachers seem to think more about Congress than the creed, and to be of the notion that to have strong opinions about Roosevelt or Cannon is the same thing as devotion to Jesus Christ. We concede at once that all really moral questions are in the field of the church. But how many of political, legislative and industrial questions are really moral questions? What is the moral question in the levying of taxes, for instance?

The question is to get money for the expenses of government. To contribute this money in proportion to their means is a civic obligation of all citizens! Granted a fair joint effort to maintain equality before the law, is not the whole question just one of expediency, with respect to how the money shall be obtained? We think so.

Again, where is the moral question in the usual industrial dispute. It is usually just a controversy for money. Each side wants to keep

employer appreciates women who can seize his ideas and follow them out without asking a thousand and one questions. They must not think that because they are girls an employer should be more considerate toward them and their shortcomings than they would be towards those of a man. Then, again, some girls are apt to be over-sensitive when they first enter an office, store or warehouse, and consider that every little thing done well is deserving of praise from their employers. Perhaps it may be, but in five cases out of six the employer has no time to praise his assistant. If a girl knows and believes she is doing her very best, even in the smallest detail, she will have the reward of a quiet conscience, and a kind employer will not forget a word of encouragement voluntarily from time to time.

IMPROVED TALENTS.

A girl should take every opportunity of improving her talents. She should not be afraid of doing a little extra work, or think that she was doing more than her share when her employer asks her to do a little "overtime." Nothing is lost by it in the long run. Too many women are "penny wise and pound foolish," forgetting that whatever furthers the interests of the house that employs them will eventually further their own, provided, of course, they are industrious, energetic and faithful. Success is a plant which requires constant care of oneself and one's work if it is to flourish, and the girl who succeeds in all phases of life is undoubtedly the one who knows herself and her capabilities, and has the tact and faculty to use that knowledge to the best advantage.—Casket.

Pulpit, Press, and Platform

Answering the question, "Is Everything the Church's Business?" an editorial in the Chicago Inter Ocean of November 1 says:—

"We have not a doubt that our religion can fit men for heaven, but can it fit men for earth? That is the burning question which the church is summoned to answer.

Such are the closing words of an article in the Homiletic Review on 'The Church and Reform,' by Josiah Strong, to whose name we omit the prefix 'the Rev.' because of his apparent desire that it should be omitted. More than ten years ago, we believe, Mr. Strong ceased preaching the gospel directly and adopted the profession of 'social reform.'

To those who may not happen to know it Mr. Strong's attitude is disclosed by the sentences quoted. He considers that the church has a special mission for social development which it has been painfully slow to accept. He rejoices that the church or at least some of its ministers—is awaking to this responsibility. He confesses, however, that—

The increasing social activities of the church are looked upon with grave misgivings by a very large proportion of our church membership as in danger of diverting the church from her own proper work.

As Christian laymen we share these misgivings, and they are not allayed by Mr. Strong's efforts at a nice meta-physical distinction between the 'functions' and the 'sphere' of the church. He admits the exercise of governmental authority by the church in the past—the wielding of the secular arm—was a usurpation of power which brought about disaster. But he insists that 'politics, legislation, industry,' while not 'functions' of the church, are within its 'sphere.'

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It Is Miserable To Be Dyspeptic.

Dyspepsia is one of the most prevalent troubles of civilized life, and thousands suffer untold agony after every meal. Nearly everything that enters a weak dyspeptic stomach, acts as an irritant; hence the great difficulty of effecting a cure.

The long train of distressing symptoms, which render life a burden to the victim of dyspepsia, may be promptly relieved by the use of Burdock Blood Bitters.

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Burdock Blood Bitters is manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

William Dean Howell's discussing realism at one of his Sunday afternoons in New York let fall a neat epigram on hope.

"Hope," said the famous novelist "is not really an angel in a diaphanous robe of white, but only the wisp of hay held before the donkey's nose to make him go."

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