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THE NORMAL STUDENT.

VOL. IV.—NO. 8.

VALPARAISO, INDIANA, SATURDAY, FEBRUARY 24, 1894.

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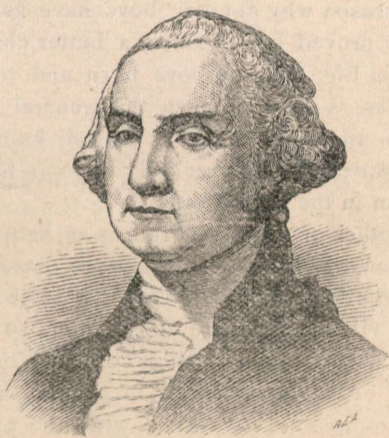
GEORGE WASHINGTON AND PROGRESS.

An Extract from PROF. DAVID SWING'S Lecture delivered at Central Music Hall, Feb. 18, '94, Chicago, Ill.

IN A SAD SENSE all men have been small. In the times of Cotton Mather the Quakers were very abusive in their speech. One of them applied to Dr. Owens twenty-one epithets in a single sentence. These epithets began with "porcupine" and ended with "devil." Luther was more violent than any public religious teacher now living. Many of his denunciations of the Pope could not now be uttered in society or even printed in the most reckless newspapers. Calvin was fond of designating his opponents as "knaves," "lunatics," "dogs," and "hogs," and Beza calls a hostile clergyman a mixture of "ape and fool, a villain who should be hanged to the first tree we could find." And yet under the care of such men some truth was going forward to join some great companions further on. If Pericles, Socrates, and Phidias should come into our city and bring with them their old habits, their brilliant fame would all be gone in a day; and yet how they did crowd truth and beauty into the future! In early New England the law compelled the people to be in church about six hours on Sunday. Near the church stood the stocks, the whipping-post, and a cage in which to put offenders, and on the pulpit platform facing the audience, sat some offender, man or woman, with a scarlet letter on the breast. The awful blunder about witches involved all the great men of England and America. Cotton Mather denounced savagely all who doubted the reality of witchcraft. When England passed the law for burning witches, Coke was the Attorney-General, and Lord Bacon was a member of Parliament. The Institutes of Coke are still studied, and Bacon is the prince of the progressive philosophy. Two Presbyterian divines were appointed a committee to inquire into witchcraft in Suffolk County, England. They reported the county as being full of witches, and accordingly sixty were hanged in that county in one year. In 1664 two women were hanged under sentence of Sir Matthew Hale, and yet in our school readers that Judge figures as the type of that purity which once sat on the bench of England. The purity of the man was indeed great but he saw only in part, and the innocence of those two women was not in the part that he saw. He was making the head of a pin and not the whole pin. In the vast division of labor the special task assigned to Hale was not the one reserved for the nineteenth century. In the most splendid Roman period three great men pushed forward three great ideas—Cato, the stoical idea of submission and peace; Atticus, the Epicurean idea of boundless happiness; Cicero, the literary; scholarly ambition. In this century these three philosophies meet often in one great mind, like a Goethe, and they all mingle in harmony in our whole civilization. Resignation, happiness, and literature combine in millions of modern citizens. It is not just to complain at the past because it does not equal the present. We might as well complain at the acorn for not being as large as the oak. When farmers plant their corn in April or May they pass along the field in ten days to see, not if the corn is ripe, but if it is coming up. In three weeks the farmer is happy if his trained eye can see faint rows of green. Thus must we walk along

the border of the past. Moving along the edge of that rich field, the sixteenth century, we see that the men and women are just getting up. Passing through the Roman Empire we are happy to note that Cicero, Virgil, Horace, and a hundred other dear fellows are showing beautifully in thrifty rows. The crop is not ripe by a long time, but it is coming along finely. After a while it will catch heavy rain and warm sunshine and will tassel out in the eighteenth century.

Mr. Ingersoll cannot possibly find any fault with Moses and his age. What waked up the slumbering eloquence of that orator was the effort of many to make Moses a child of these passing times. The church made him superior to Washington and the Adamses; superior to Burke as a statesman and superior to Wilberforce as a humanitarian. Should the church declare the perfection of Socrates we should be then compelled to attack Socrates in order to show the folly of the church. Moses performed well his special task, but it was not the task of this far-off Christian period. But the calling of Mr. Ingersoll has come to an end for the many pulpits have espoused the speeches of the great iconoclast and are granting a long, happy vacation to his closing years. If Moses was divinely raised up it was for



a special task, but not for that character and work which are resting upon the land of Washington and the religion of Jesus Christ. In the presence of a Washington Moses fades.

Each modern age becomes greater because it includes the finished tasks of the preceding times and to this mass of results adds all its own new enterprise. The day of George Washington had escaped the blunder of witchcraft and had moved away from the literary styles of Luther, Calvin, and Shakespeare. It had caught all the beauty and good of the seventeenth century from dress and manners to language and rhetoric. The literary style of George Washington was that of the great Catholics, Fenelove and Bossuet and such Protestants, as Newton and Bacon. It was too stately to admit of any humor or wit. The words were all members of a military period and when seen in a letter or message they were out on dress parade under the review of a pompous King. One of the most unbending heroes of liberty, Washington himself, owned slaves, because he could not run far in advance of his age. It was a great merit in his soul that it could take up arms against kingcraft and fight seven years for a republic; that it could pursue such a high aim under not only the presence of poverty but under almost constant abuse of enemies. He was free to seek personal happiness on his own farm and at his home. But

against all forms of difficulty he urged forward the cause of a republic; and when at the end of many years some of his officers urged him to cut loose from a quarreling Congress and become a king, he was astounded and enraged to think that anybody could imagine for a moment that he could be false to liberty. Thus this man did his part.

That other task, the freeing of the Africans, had not yet come. Some one, perhaps, asks how could a man work for liberty and hold slaves? Easily, before the inconsistency of such a position had been learned. Astronomers never study the stars that are below the horizon. The North pole is studied, but our telescopes are quite silent about the South pole. In Washington's day the freedom of the negro was not a visible star. The man at Mount Vernon could not see any such a planet or sun.

After the massacre of St. Bartholomew the Catholic ladies of high rank went along the streets to look at the fine faces of the Huguenot dead. To those women the bloody streets were a picture gallery. Those ladies had found only a part of the ideal womanhood—other parts were to be found afterward by such persons as Mrs. Jameson and Mrs. Browning. When the Presbyterian and Congregational Synods used to convene in New England, the clerk ordered whisky along with his order for paper, goose-quills, and ink. The bill for such toddies made quite a large part of the expenses of such a theological gathering. How could such a thing be? Easily, before the doctrine of temperance had appeared in the field of vision. The idea of temperance became very visible in 1837, and then the church and ardent drinks quickly parted company forever. Thus, Washington held slaves. The mind and heart of our Nation had not yet begun to study and realize that part of universal equity and kindness.

Around Alexander Hamilton not only did slavery rattle its chains in contradiction of all the grand essays from that gifted man, but the code of the duelists still entangled him; and challenged by a dissolute politician, Hamilton left his home, his wife, and children to stand up and be shot at by a political enemy. The summer morning ought to have rebuked him; the Hudson River rippling beneath the high bank, the Fourth of July just past, the lasting glory of his country, his duties he owed the young nation, his family, his fame, his friendship, ought to have told him that to decline a challenge was a hundred times nobler than to accept. But the power to decline the duel had not come into the air around all those homes and graves. So Hamilton held to a part of the human truth, and died because of the absence of an other fragment. He fell dead on a bank which proclaims to those now living the beauty of the Hudson River, and the many colored glory of God.

Washington was great because he was a high priest in the sanctuary of liberty and her soldier on the tented field. On this Sunday his brilliant uniform might seem to us the colored robes of a ministrant worshipping freedom at a holy altar, the smoke of the battlefield might seem the incense that was carrying to the sky the New World's patriotic prayers. Our age ought to forgive him for holding slaves, for he helped to create our age. What he has done through another he has done through himself.

The second task of Washington lay in the fact

that he illustrated the self adequacy of educated manhood. He needed no king except the infinite Father. When a young man he drew up a constitution for his own life. He passed laws for his little human empire, thus showing in himself that humanity can become high enough to be in its own self a legislature and a throne. What does manhood need of a line of blooded kings? Manhood is itself a royalty that runs back to the Creator. England was once in turmoil between the two legitimacies, that of Lancaster and that of York, but these two factions omitted a third estate—the people. Washington showed that an educated manhood contains all three of these forms of power.

Shakespeare said:

Plant— Let him that is a true born gentleman
If he supposes I have pleaded truth
From this briar pluck a white rose with me.

Somerset— Let him that is no coward nor no flatterer
But dare maintain the party of the truth
Pluck a red rose from off this thorn with me.

Washington plucked both the white rose and the red one and then added one more wide open blossom not seen by Old England—the flower of the people. Thus Washington did not hold all of the whole world's goodness, but he projected into the future two vast masses of greatness—human liberty and the self-government of educated society. His future is our present.

Great as is the century into which all the former centuries have emptied, yet there is no cause for self-complacency. The heart would rather live here than live in the surroundings of Luther or Milton, or Bacon, but the same heart, could it carry its friends with it, would rather live in the future than live now. The future will alternate between laughter and anger over the defects of these years which seem to us the dawn of a golden age. Our foolish extravagance, our adoration of good and fine clothes, our government of cities—a mode which barbarism could with difficulty surpass in logical and moral weakness—our political economy which leaves millions without work and adequate shelter or daily bread, our churches whose religion is too much detached from human life, will all be seen by the age that shall come after us. We cannot see these things now because they are not yet above our horizon. We can allude to them, but they are not in the air. So Washington saw the rights of slaves, but such liberty was not in the air. It was sixty years after Washington the heavens began to glow with the flaming splendor of a universal freedom.

An optimist said recently that "before ten years the present mode of governing cities will have perished and a more perfect way will have come." He was right as to a change, but the time allotted was too brief. Often in midsummer, when the fields are parched, the anxious farmer sees lightning afar to the west, but he watches in vain for the margin of a cheering cloud. With a sigh he goes to his pillow, saying: "It is not for us; that storm is far below the horizon." So will there come a storm that will overthrow the enthroned depravity in the large Babylons, but that storm is not for us. Our fields must for days to come lie scorched and withering. Our lightning has not yet flashed.

MORAL EDUCATION.

BY REV. D. HEAGLE, D. D.

CHAPTER V.

HELPS AND HINDRANCES.

Moral education consists then, as we have seen, not merely in learning moral precepts, nor in being compelled to submit to an external law, but rather in *moral sentiments and habits*. When once a person, young or old, has learned to submit voluntarily to the demands of one or more moral pre-

cepts, and when this submission has become habitual with him, so that there is in his ethical nature a predisposition toward the particular conduct required, then, so far at least as those special precepts are concerned, he may be said to be morally educated. It is very important though, in this kind of culture, always to remember that *free volition*, or the determination of one's self to any action or line of conduct, is absolutely necessary to its moral quality. Education in morals always demands therefore, as its final, crowning act, that the person being educated take his own conduct under his voluntary control; or in other words, that he become ruler of himself, learning to cause his appetites and passions—or his lower nature—to submit to the dictates of an enlightened reason and conscience.

These being the requirements, and to some extent also the methods, of moral culture, it is easy to see that the educator in this line has several helps, and also hindrances, to a carrying forward of his work.

1. One of these matters, which may be a help or a hindrance, is the *peculiar state of the moral atmosphere surrounding the learner in ethics*. If the general condition of society around the pupil is morally bad, or of a low type, it will be difficult for the person attempting to educate him in correct morals to overcome the pernicious influences of his surroundings. "We send our children to school," Emerson remarks somewhere, "and their playmates educate them." The influence of either good or bad environments upon the susceptible moral powers of children is a factor of very great account in the formation of their characters, and is therefore a factor that should be taken into consideration by the wise moral educator. Probably one reason why country boys have as a rule, and as is proved by statistics, a better chance to succeed in life, than do boys born and reared in large cities, is the fact that the general state of society in the country is, as is well known, less dissipated, or morally purer and of a more healthful tone, than in the great towns.

2. Another of these hindrances or helps, is the *moral quality of the home* in which the person being trained in ethics resides. Given a home all corrupt and vile, such as are those found so numerous in the "tenement districts" of New York, London, and of the larger cities in general, and it is next to impossible to reach, with the pure and wholesome truths of any correct moral creed, people living under such unfavorable circumstances. In a majority of cases they really cannot be reached and lifted up to a high and noble plan of moral living, but must be left to their degraded estate; each generation perhaps becoming, if possible, ethically worse than the one preceding it, until, finally by a law of nature, the family disappears in consequence of its own moral unworthiness.*

On the contrary, given a home such as was that of the ancient Gracchi, or as was the home of the Wesley brothers in modern times, a home in which pure morals and noble manhood are taught, and in which especially the mother is the teacher of such manhood and morals, then it becomes a very easy thing for the instructor outside of this home to carry forward and complete, so far as may be possible, the already begun ethical education. A good moral home is, indeed, the best kind of a school for attainment in morals; and unfortunate is the lot of that boy or girl, who, with the task before them of becoming in conduct conformed to the demands of moral law, is hindered in his or her attempts at such attainment by the untoward influences of a corrupt or morally degraded home. The old heathen critic Libanius, considering the superior edu-

* As, e. g. in the case of a family addicted to the use of strong drink, where, as medical statistics show, the line of descent will usually come to an end in the third or fourth generation.

cation which the "golden mouthed" Christian orator, Chrysostom, had received at the hands of his mother, exclaimed, "What women these Christians have!" And so it may be said of any good Christian or moral mother, who makes her home a training school in ethics for her children, that she is surely a person worthy of the highest admiration.

3. Still another help or hindrance in the work of educating people in correct morals, is *the press*. Nothing can exert a more deleterious influence in the way of spoiling good morals already existing, and nothing can be more harmful in the way of training people to immoral conduct, than a book or a news-paper, written in the interest of corrupt moral doctrine, or whose object is to pervert the conscience and turn the will in a wrong ethical direction. Such newspapers, therefore, as the *Police Gazette*, the *Police News*, and numerous others, and such vile trashy novels as are making their appearance in these times very numerous, and usually in cheap binding, do incalculable moral injury to society, and ought to be suppressed by law.*

But on the other hand, a morally pure piece of literature—the higher the style of art displayed in it the better—is a great power for the right ethical training of people; and such literature is very desirable. The more of it the better, from a moral point of view.

4. Another help still, and usually not a hindrance, to moral training, is the *institution of civil government*. St. Paul says that "rulers are not a terror to good works, but to the evil," and that the civil ruler is "the minister to God for good" to his subjects. If these teachings are correct, as of course we believe they are, then the general effect of civil government should be to the advantage of morality, which, no doubt is the case. A wholesome caution, though, to be observed in this connection, is that no person receiving culture in morals, and also no person engaged in training other people ethically, should be content with reaching merely such a standard of morals as is demanded by the laws of a human government. It is really the ideals of the divine government as extended over our race, that should form the aspiration of all who desire to make proper attainment in personal morals or in teaching morals to others.

5. Fifthly, a much more important help to the day-school teacher in his work of ethically training the rising generation, is the *Sunday-school and the Church*. The special purpose of both these institutions is not wholly religious, but partly also moral, in its nature. They each work right along on the same plane with the secular school, in the attempt to lift up the moral aspirations of the young, and to guide them rightly in the formation of character. The secular school, however, differs widely from both the church and the Sunday-school, in one very important particular, as bearing upon moral culture. This particular is that, while the church and the Sunday-school together do not on the average have more than an hour or two in the week in which to accomplish their work of morally educating the children, the secular school has, for that purpose, thirty hours a week. The secular school, therefore, should accomplish a vast deal more in the way of ethically training the children, than is, or can be, accomplished by the church or the Sunday-school, or by both these institutions together. Query: *Does the secular school accomplish so much more in the line mentioned, than is achieved by the Sunday-school and the Church?*

* "A bad book," says Dr. Kellogg, in his pamphlet on *Social Purity*, "is as bad as an evil companion. In some respects it is even worse than a living teacher of vice, since it may cling to an individual at all times. It will follow him, and poison his mind with the venom of evil. * * * You might better place a coal of fire or a live viper in your bosom, than to allow yourself to read such a book. The thoughts that are implanted in the mind in youth will often stick there through life, in spite of all efforts to dislodge them. * * * A newsdealer who will distribute such vile sheets ought to be dealt with as an educator in vice and crime, an agent of evil, and a recruiting officer of hell and perdition."

6. Lastly, a help, or as it may be, a hindrance, to all educators in the line of morals, is *the natural or inherited disposition of the child*. Moral propensities, as well as physical and intellectual traits, run in the blood, and descend from one generation to another, sometimes through a long succession. Respectable ladies, who are what are termed *kleptomaniacs*; youths having a tendency to commit murder, or to work some other outrageous crime; inebriates, who become addicted to strong drink from their youth and seemingly against their will,—these are some of the illustrations which might be mentioned of the working of the occult, but generally sure law of moral heredity. Great care should therefore be taken by parents as to what they are themselves morally; for whatever their peculiarities in that regard may be, these are very likely to descend to their off-spring. And so, also, the teacher of morals should be sure to take into consideration the inherited moral peculiarities of his individual pupils, otherwise he will not be able to adapt his methods and means of education to the wants of his pupils. Sometimes, it should moreover be observed, the moral predisposition of the learner is not derived from inheritance, but is rather an acquired idiosyncrasy, for which no one but himself is responsible. In such cases, and of course they are numerous, the same kind of treatment would seem to be necessary, as in the instance of inherited propensity.

[TO BE CONTINUED.]

TOMBSTONE LITERATURE.

By J. FRAISE RICHARD.

Literature has numerous departments, each distinguished by a peculiar phase or type. Thought naturally clothes itself in a dress appropriate for the occasion which gives it origin. The rhetorical verbosity of a Fourth of July oration would be regarded as wholly unsuitable for the solemn message of consolation addressed to mourning friends on a funeral occasion; nor would the concise and barren language of a telegraphic message be strictly in harmony with the spread eagle efforts of a gushing Sophomore. The eternal fitness of things manifests itself in all the diversified productions of the human intellect; and yet there seems to lurk in the mind the conviction that epitaphs frequently contain a vast deal of truth, notwithstanding Byron's ugly sneer—

Believe a woman, or an epitaph.

Funeral orations and epitaphs are, as a rule, striking examples of the proneness of humanity to be governed by the oft repeated fallacy, "Nothing concerning the dead but good." How much better it would be to have the maxim enlarged and practiced, too, "Nothing concerning either the living and dead but truth." We should not then be compelled to admit the application of Shakespeare's statement—

"The evil that men do lives after them; the good is often interred with their bones."

Funeral obsequies would be less frequently the occasions of suborned, fulsome eulogies of the dead, and those in charge would imitate the example of the Roman orator: "I come to bury Cæsar, not to praise him." To such an extent has the practice of indiscriminate laudation been carried in the matter of tombstone inscriptions that it has been very popularly dubbed epitaphy (*epi taffy*.) The exceptions have been generally the work of wags and impartial critics, and may be taken as a justifiable protest against the nefarious practice.

I am aware that this is a grave subject, and has connected with it the tenderest and most impressive memories; and yet that is no reason why some lessons of great importance may not be learned from it. Every city of the dead is full of history.

Its tombstones are easily interviewed and unfold some interesting tales. They are helpless to contradict or correct any publications purporting to have emanated from them. I take the liberty of transferring to this page some of the remarkable inscriptions found upon tombstones. I follow no specific order.

A great literary character, whose domestic life was far from being perfect, thus expressed himself:

Here lies my wife,
Here let her lie:
She's now at rest
And so am I.

Upon a tombstone in an old Scotch cemetery is found an inscription which reveals an unusual degree of post mortem felicity and restfulness, as well as consummate skill in the use of appropriate language:

Here at length I repose,
And my spirit at ease is,
With the tips of my toes and the end of my nose
Turned up to the roots of the daisies.

In the stanza that follows, the occupation of the poor man and his conflicts with the enemy are clearly depicted:

Here lie the bones of Gabriel Jones
Who when alive collected bones;
But death, that grizzly, bony spectre'
The most amazing bone collector,
Has boned poor Jones so snug and tidy,
That here he lies in bona fide.

The tomb of a fair damsel, while it expresses appreciation for rest on her part, does not overlook the inconveniences experienced by others:

Here lies our Mary Ann at rest
Pillowed now on Abraham's breast;
It's very nice for Mary Ann,
But rather rough on Abraham.

In the Western Reserve of Ohio is a tombstone which celebrates filial affection in metrical style, thus:

Here lies our father beneath this sod;
His spirit has gone up to his God.
We never more shall hear his tread
Nor see the wen upon his head.

Mothers usually have a stronger hold upon the affections of their children than do their fathers. This fact is thus recognized:

Here lies the mother of children five,
Three are dead and two are alive;
Those who are dead preferring rather
To live with their mother than live with father.

The niggardliness of men is sometimes appreciated by contemporaries and expressed after death:

At rest beneath this church-yard stone,
Lies stingy Jimmie Wyatt;
He died one morning just at ten
And saved a dinner by it.

The spirit of mammon is sometimes exhibited by parents in an ungracious manner. Witness the following:

Here lies our darling little babe:
She neither cries nor hollers.
She lived but one and twenty days
And cost us forty dollars.

Intemperance teaches its victims some important lessons which, alas, are often learned too late. This accounts for the sentiment which marked the resting-place of an inebriate:

Beneath these stones
Rest the bones of Theodosius Grim;
He took his beer from year to year
Until his bier took him.

Sometimes political prejudices manifest themselves:

Here lies Ned Hyde
Because he died.
If it had been his sister
We would have missed her;
But we would rather
It had been his father;
Or for the good of the nation
The whole generation.

Life traits are depicted by the author of the following:

He lieth here
Who lied before,
But since he lieth here,
He lies no more.

Closely allied to this person by the ties of consanguinity was the lawyer in Western Pennsylvania whose tomb had this inscription, written by some wag:

Here lies poor Sam, and what is strange,
Grim death in him has wrought no change;
He always lied, and he always will,
He once lied aloud but now he lies still.

Every intelligent person has read with growing delight that masterpiece of English composition, Gray's "Elegy in a Country Church-yard," and noted with supreme satisfaction the poet's graceful tribute to the one whose lot was cast among the lowly:

Here rests his head upon the lap of earth,
A youth to fortune and to fame unknown;
Fair science frowned not at his humble birth,
But melancholy marked him for her own.

Here is an inscription taken from life. His calling is marked:

He dyed to live, and lived to dye,
He died himself and dyed no more.

Probably the following is an aspersion of the man's character:

Owen Moore is gone away,
Owin' more than he could pay.

When the gold fever broke out in 1849 the rush to California was very great. One of the adventurers from an eastern state realized fully the truth of the declaration: "It is not good for man to be alone." In consequence of his faith he married in succession, three courageous women, who had dared to go to the far west. After they had all died in rapid succession, he concluded to erect a suitable monument to perpetuate their memory, and proclaim his good qualities as a husband. Collecting their ashes and placing them in a common receptacle, he erected a monument to their common memory. It contained this unique inscription:

Stranger, pause and shed a tear,
For Mary Ann lies buried here,
Mixed in some mysterious manner,
With Nancy Jane and probably Hannar.

Sometimes unimportant facts are woven into inscriptions:

Some have children, and some have none,
Here lies the mother of twenty-one.

It is encouraging to find, occasionally, a sensible tribute to a worthy character. At Lancaster, Massachusetts, is a monument to the memory of James Stuart Robertson, a descendant of royalty. It bears this inscription:

Here Stewart sleeps, and should some brother Scot
Wander this way and pause upon the spot,
He need not ask, now life's poor show is o'er,
What arms he carried, or what plaid he wore.

Brought to this solemn last assay of earth
How small the virtue of historic birth!
Yet unreprieved his epitaph may say
A Royal Soul was wrapped in Stewart's clay,
And generous actions consecrate his mound
More than all titles of a kingly sound.

La Grippe.

A physician who has just passed through an attack of this distressing disease thus writes to a friend, who communicates it to the *New York Medical Journal*: "Did you ever have this infernal disease that they call the grippe? If not, don't. I have been through it for the last six weeks and am ready to give my friends the benefit of my experience. It is certainly the most diabolical malady that ever got out of Pandora's box. If the old girl has anything worse in reserve, I trust she will keep the lid of her Saratoga safely locked, and then kindly sit on it. Sneeze, freeze to death, burn up, have your energy sapped, let all the clouds of heaven lower over your head, get on familiar terms with all the blue devils that ever escaped by volcanic exit from equatorial eternity—do all this and keep it up for six weeks, and then you can intelligently listen to a lecture on *la grippe*. Cerebration becomes altogether of the too conscious sort for literary work."

THE NORMAL STUDENT.

A WEEKLY JOURNAL FOR THE READING PUBLIC.

B. F. PERRINE, Proprietor,
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PUBLISHER'S NOTES.

We noticed two selections this week on "LaGrippe." We think these were made in pure sympathy for Mr. B. F. Perrine who fell victim to this disease this week. This is his second attack this winter.

In our biographical sketches we are promised one by Prof. M. E. Bogarte on Charles Dickens. We look forward to this with a great deal of interest as he is a great admirer of Dickens' writings, and is himself a great eulogist in Bible characters, touching the very soul as but few others can.

The revival services at the Christian church now in progress seem more productive of good results than any heretofore held. They began last Sunday on which day there were 27 additions. Never has there been such an interest manifested. Geo. A. Smith of Ada, Ohio, is assisting his brother.

Chapel exercises during the past week has been very interesting to both students and visitors; on Monday morning Prof. Brown's "talk" was something worth remembering and all right-minded students would be the better for following his advice always. Our music is beyond compare; it certainly does much toward raising the standard of morals in our midst, as does everything of that nature—lifting us up and directing our thoughts to better things. On Thursday morning the exercises were opened by music from the Normal Orchestra—some of the sweetest strains we have ever heard from violins. Prof. Brown then introduced the Rev. Frederick Troy, of Liverpool, England, who read the 23rd Psalm, interspersing it with interesting remarks. We learn that this gentleman is about to place his young son in school here. The Orchestra rendered several numbers; and the drummer (not a man who takes orders) a Mr. Brown from LaPorte, favored us with a "drum solo" which was certainly a marvel of its kind as regards time and motion! This gentleman manipulates three or four instruments at once and keeps perfect time throughout the performance.

We feel grateful to many of our patrons who subscribed for THE STUDENT when it was published monthly, and who were prejudiced to that form of publications and seem not disposed to recognize the paper form under any circumstance, to receive from them letters of encouragement, such as, "I seem more anxious to get it every week than I did while waiting a month for it," "I read it all through I never did the other." One who writes for many papers and who has a national reputa-

tion says, "Your paper is coming up, you are on the right road, go ahead and success will follow." Another, "You should not be modest, you have a good paper. Push it."

The last strikes us rather peculiarly—we have never felt that it was our paper but that it was a paper for students who have attended the school here and are now away, and we have thought that they should write us, contributing such letters and helps as would be of value to their friends engaged in similar work. Let us help one another.

A through car to California via the Nickel Plate Road once a week after March 1st.

EDUCATIONAL.

The Infinitive.

In THE STUDENT some weeks ago was an article criticising the position of those writers on language who call the infinitive form of the verb a noun. But as all the best writers do so call it, and as young teachers will soon be compelled to acquaint themselves with the grounds upon which the usage rests, it may be of interest to them now to look into the matter for a little while.

We would hardly be very far wrong, were we to say, that there are three worlds,—an external world which we can know and think about, an internal world of thoughts about the external world, and the world of language which in some sense may be said to picture our thoughts about the external world. Now, the external world is made up entirely of things and classes of things together with their relations to one another. So, too, the internal world is made up of ideas, (the word is used with exceeding looseness,) and thoughts together with their relations to one another. In precisely the same way, the world of language is made up of the names of things, or ideas, or thoughts together with the names of the relations that subsist among them. Still further, an individual thing in the external world as the pencil with which I am writing, is nothing more than a substance (we call it subject in grammar) together with its attributes, its size, shape, color, etc.; and a class of things is only the same substance with a selected bunch of attributes. The class of words usually called nouns is divided into concretes and abstracts, the concretes being the names of the substances, or subjects, together with their attributes, and the abstracts the names of attributes alone. Attributes for logical purposes are divided into qualities, actions, and relations, and any word that expresses, that is names, a quality, an action or a relation, no matter what its form may be, is so far forth a noun. Pronouns are, as their name implies, only a special kind of nouns. The adverb is the name of an attribute of an attribute, and so a doubly specialized kind of noun. The prepositions are only the names of different relations that exist between nouns, or the things of which nouns are the names, and the pure ones, like on, by, at, etc. were originally pronouns, or have come from pronominal roots. The conjunctions, again, are merely the names of the different relations that exist between sentences, or thoughts. The verb is nothing but a copula, which is but a special kind of preposition, or an adjective and copula fused into one word for economy of thought and speech, and modified often to express some attribute either of the subject, the copula, or the predicate attribute. From all these considerations it is evident, that whatever else infinitives may be, they must be nouns. That they are names of actions is nothing peculiar; there are innumerable other forms that are names of actions, as love, sight, race, gravitation, etc., etc. Nor is there anything peculiar in the fact that they have forms to express time; the noun day may have the same thing, as to day, yesterday, the coming day. But these are not the most important considerations in the matter. There is no infinitive, excepting those in substantive clauses, that cannot be given the construction of a noun and placed in a class of constructions with other ordinary nouns. And for advanced pupils there is no other satisfactory way of disposing of them. In the sentences, to die is to sleep, I wish to go, there is no

trouble in seeing that they are nouns. In these, they made him go, they saw him go, they are factative objects. In these, apples are good to eat, he had enough to eat, it is hard to tell, they are specifying objects. No doubt, they are often hard to dispose of, but no harder than other nouns; and it is precisely this keenness and exactness of thought required in detecting nice similarities and differences, that gives the study of grammar a disciplinary value analogous to that of geometry and botany. Of course, there is nothing wrong in calling them parts of the verb, and saying that they have many attributes of the other forms of the verb. Indeed, it is often convenient to call the group of forms a mode of the verb, and I see no impropriety in speaking of infinitive clauses, as many of our best grammars do. But after all has been said, the fact remains, that they are distinctively nouns and are substantives in all their constructions. They are simply two of the noun-forms of the English language.

C.

NEW BOOKS.

"Mc Kinleyism," as it appears to a non-partisan, by J. Beatty, 156 pps., cloth, \$1.00, paper 50 cents. A. H. Smythe, Columbus, Ohio.

"Manual of Practical Hygiene," designed for sanitary and health officers, and students of medicine, by D. Bevan and Coplin, 456 pps., cloth, \$4.00. P. Blackiston, Son, and Co., Philadelphia, Pa.

"The Son of Man among the Sons of Men," by W. Boyd Carpenter, 306 pps., cloth, \$1.50. T. Whittaker, N. Y.

"History of Mathematics," by Flavian Cajori, 422 pps., cloth, net \$3.50, Macmillan & Co., N. Y.

"Dictionary of Medical Science," by R. J. Dungleon, 21st edition revised and enlarged, 1180 pps., sheep, \$8.00. Lea Bros. & Co., Philadelphia, Pa.

"Heat," an elementary text-book, theoretical and practical for colleges and schools, by R. T. Glazebrook, 230 pps., \$1.60. Macmillan & Co., N. Y.

"Anatomy, Descriptive and Surgical," by H. Gray, new American edition, from the 13th English edition, ed. by T. Pickering Pick, 1129 pps., sheep, \$8.00. Lea Bros. & Co., Philadelphia, Pa.

Washington Memorial.

The Washington commemorative exercises held in the new chapel Thursday evening under the direction of the law department was, if possible, better and more entertaining than any previously held. The law boys have a record for doing things that always insures a crowded hall when they announce a public program, and Thursday evening was no exception, the Chapel being filled to overflowing with an audience fully appreciative of the importance and significance of the occasion and highly pleased with the speeches and music provided.

The Father of his Country is an inspiring theme and all participants in the program acquitted themselves more than credibly. President R. L. Moore of the senior law class introduced the speech making with well chosen words on the character of Washington and the secret of his success.

"Washington as a citizen and a statesman" was eloquently delineated by James C. McClune. Especial mention should be made of the oration of Mr. Pollard which teemed with vivid portrayal of the deeds of Washington as a soldier and a hero.

The vocal solo of Miss Mary McKeehan was well received and distinguished her as one of the best vocalists in the college. The duets and quartets were well rendered and sustained the reputation of the well known musicians.

To close the exercises, which was on the whole one of the most enjoyable of the season, Prof. A. L. Jones administered, to use his opening words, a "mild and soothing sedative" which greatly pleased the audience.

Mudge's Art Museum contains the finest display of Photos in town.

CRESCENT SOCIETY.

The Crescent Society gave an exceptional program to a large and appreciative audience last Friday evening. The music was unusually good.

Mr. Frantzen deserves credit for so well supplying this part of the program, while all are very grateful to those who participated. The invocation was followed by an oration on "An Unsolved Problem," given by J. A. Sweeny. He showed that the centralization of power and wealth in the U. S. was ominous, that the history of nations, as well as the law of nature, shows "action and reaction to be equal and opposite in direction." A government was likened to the human body in which the blood of the latter was the circulating medium of the former. In speaking of the millionaires, a just distinction was made between the one who builds up and brings in to existence, as Carnegie, and the speculator whose only end is to tear down. A mandolin and guitar quartette so pleased the audience that a second appearance was loudly applauded.

W. I. Hampton recited the selection "Music on the Rappanock" to the piano accompaniment. The rendering was excellent and impressive. A piano duet by Misses Coleman and Sturgeon was well received.

L. F. Bennett read a paper on the subject of "Evolution." He stated that there was much misunderstanding as to what was implied in this subject.

Its supporters do not claim that "ape" rather than Adam was the progenitor of the human race but that nature and civilization show a progression whose corner stone is continuity. A piano solo by Miss Emma McElwee pleased all present. A recitation entitled the "Hero Woman" was given by Miss Minnie Davis in a manner that showed her subject a true heroine as well as the deliverer to be an electionist.

A second solo was given by Miss Gertrude Hildreth and a third would have been well received. An oration by R. G. Farrington entitled "Whither Are we Drifting?" was full of thought and teemed with oratory. He began by saying the problem of the last century was to gain independence but the present is how to use it. He described the present statesman as a man who could stand upon his gold and look over the common people. He attributes the present crisis to corrupt politicians and parties, and saw no relief only in independence of individual thought and action.

The program was well concluded with a bass solo by H. S. Butler.

MUSIC CLASS.

The young musical rascals of the musical department gave a recital in Recital Hall on last Monday eve. It was first class throughout and met the approbation of a large and enthusiastic audience. It speaks well for the pupils that they have the courage to go ahead and give these weekly entertainments unaided by the teachers. The class is one of the best ever in this school. A more extended report will be given of each recital in the future.

	R. A. H.
Fifth Nocturne, - - - - -	Leybach
	PEARL JONES.
Love Sorrow, - - - - -	Shelley
	EDITH ANDERSON.
Tyroler Heimaths-Klange, - - - - -	Kafka
	J. W. SWIHART.
Marguerite Au Rouet, - - - - -	Lazare
	ELOISE SA VIERS.
Surely, - - - - -	Behrend
	LULU WHITE.
Woodland Whispers, - - - - -	Braumgardt
	EDITH PATRICK.
Fantasia Lucretia Borgia, - - - - -	Singelee
	EDITH FRAZIER.
My Memories, - - - - -	Bingham
	H. W. OSGOOD.
Careless Elegance, - - - - -	Schleiffarth
	NETTIE BEATTIE.
The Old Turn Key, - - - - -	White
	J. E. DAVIDSON.

STAR SOCIETY.

Something more than a pouring rain and six inches of slush are required to dampen the ardor and enthusiasm of the members of the Star Literary Society; for on Saturday evening, Feb. 17, at eight o'clock the gas lights of Star Hall disclosed a room well filled with an appreciative audience whose interest in literary work had induced them to brave the elements.

Their faithfulness was rewarded by the following excellent programme:

- Oration—Two Boys, Clem. Shdiler
- Vocal Solo—Edith Frazier
- Recitation—Jinkens Goes to a Picnic, W. E. Gadbury
- Piano Solo—Lulu White
- Essay—Moths, Blanche Graham
- Guitar Solo—Edna Nichols
- Recitation—The Gambler's Wife, Gertrude Hallopeter

- Vocal Solo—Carrie Parker
- Strikes and Unions, T. F. Donovan

Each musical number received a well deserved encore as did also the recitation by W. E. Gadbury.

The oration by Mr. T. F. Donovan, and the recitation by Miss Blanche Graham are also deserving of special mention.

C. A. P.

Y. W. C. A. NOTES.

Miss Maggie Black has been elected corresponding secretary, and will hereafter take charge of the work. She is now corresponding with the twelve other Y. W. C. A.'s of Indiana for the purpose of gaining suggestions that will be of help in our work here, and bind us more closely together in the work of young women for young women.

The missionary meeting of last Saturday evening was well attended in spite of the unpleasantness of the weather. Rev. Lewis led the devotional exercises. The music by the orchestra, which consists of four gentlemen and two ladies, adds very much to our meetings. Miss Edith Frazier sang, accompanied by Miss Allegra on the flute, and the Y. M. C. A. quartet gave an appropriate selection. A very brief summary of the work done by five different missionary boards was given, the Y. W.'s reporting for Mexico, and the Y. M.'s for South America. A few of the principal mission stations were located on the black-board maps as the reports were given.

Mr. Hartrauft gave a most interesting talk of fifteen minutes duration on what he had seen of the needs of work in South America. This is surely a very needy field not far away.

Miss Spalsbury gave a selection that had been composed for the occasion by one of Valpo's gifted literary people—Mr. Donovan. It was the most beautiful, tender appeal we have ever heard for those who have the Word of Life to heed the call for help that comes from darkened lands.

The Volunteer Mission Band met after the missionary meeting, to complete its organization and plan its work. Hereafter it will be known as the Adams' Volunteer Band, wishing to hold in loving remembrance the earnest spirit of the one who organized it. It will meet next Saturday at 1 P. M. in Room 11, East Hall. All who are interested in missionary work are invited to join the band and enjoy its good times.

The Y. W.'s will have charge of the meeting next Saturday evening, Feb. 24. Important business meetings of both associations will be held afterward, and all members are requested to be present.

A. B.

Art Class.

The Art Class gave an elaborate Oyster Supper at Mrs. Gray's Restaurant, Tuesday evening, the 20th, with all members present except one. The table was beautifully decorated with an American Flag and his Kinsman, also with a Green Garland, a Rose and Lillie.

Miss Nelson sang "John Anderson My Jo John" while Misses Hotelling and Heriman looked after the Keese.

They enjoyed the evening as well as they could without their Wines.

The Ladies' Home Journal.

The personality of a famous man can at times be brought delightfully close to us, and this is particularly true of the picture we get of Nathaniel Hawthorne in his youngest daughter's description of "My Father's Literary Methods" in the March *Ladies' Home Journal*. Truly is the curtain that has so long hidden Hawthorne from view gently raised. Many mothers will have cause to thank Mrs. Burton Kingsland before she finishes her series of articles on the wisest training of "A Daughter at Sixteen," the first article appearing in this issue. The Rev. Lyman Abbott writes vigorously and critically of the different relations of a church to its choir, and Mrs. A. D. T. Whitney gives the second of her delightful "Friendly Letters to Girl Friends." The biography of the number consists of an interesting sketch, with portrait, of Mrs. Charles H. Parkhurst, and of an equally delightful one, with portrait, of President Tyler's daughter, who was at one time Mistress of the White House. Mr. Stockton carries "Pomona" still further in her travels abroad, and makes her adventures funnier with each letter. "My Literary Passions" continues to afford Mr. Howells opportunity for expressing his estimate of books and their authors, while the editor discusses with much force three or four phases of a young man's life in the outer world. Among the poets of the number are Eugene Field (whose first love song is given), Harry Romaine and Charles B. Going. Madeline S. Bridges and Edward W. Box each contribute their first "fastels." Three exquisitely illustrated fashion pages, "The Art of Dressing the Bride," "The Early Spring Bonnets," and "The Early Spring Gowns," are given by Mrs. Mallon, and Miss Hooper contributes two equally valuable ones on "Colors and Materials for Spring" and "The First Spring Sewing." H. H. Battles writes of "The Etiquette of Flowers" and Eben E. Rexford gives much valuable advice on "Making and Caring for a Lawn," while Miss Scovil gives much practical counsel on "What to Do in Emergencies." The cover of this March issue, typical of Phillips Brooks' doves, which always hovered round Trinity Church, and do still, the work of Henry Sandham, is most artistic and makes this magazine a thing of real beauty. Published by Curtis Publishing Company of Philadelphia, for ten cents a number and one dollar per year.

CALIFORNIA.

The well known California Excursions of A. Phillips & Co., beginning March 1st will change their route from the Canadian Lines to the Fitchburg, West Shore and Nickel Plate Roads, leaving Boston as in years past every Tuesday. These excursions combine comfort and economy in the greatest degree and have always been personally conducted and given entire satisfaction. For full particulars and general information about California, address Agents of the Nickel Plate Road or A. Phillips & Co., No. 446 Broadway, Albany, N. Y.

UNCLAIMED LETTERS.

The following is a list of unclaimed letters remaining in the Valparaiso postoffice for the week ending Feb. 21, 1894.

- Brian, Wm. A. Hore, J. D. (M. D.)
 - Barnhart, Richard Hoffman, Jakie A.
 - Briggs, Miss Jessie Lyons, Frank
 - Breneise, Dan Mereness, Abraham
 - Cole, Orie Moore, Frank C.
 - Dowdy, Mattie Murdock, J. W.
 - Gray, Josie May, Jennie
 - Gronpehar, E. Plummer, Louies
 - Hunter, Carrie Smith, Percy
 - Harris, F. L. Wilson, C. E.
- Whallow, Tom

In calling at the post office for the above named letters, please say "advertised," giving date of list.

Never compelled to leave your car until you reach California, for the Nickel Plate Road will run a through car weekly after March 1.

Program of Phi Phi Society.

- Feb. 24.
 - Talk on Poetry, Plato, Socrates, Consciousness, Prof. Carver, Sena Swift, G. R. Bonebrake, E. W. Fawley
- March 3.
 - Aristotle, Conditioned and Unconditioned:
 - a. Hamilton's Views, O. O. Haga
 - b. Hegel's Views, J. F. Smith
- March 10.
 - Greek Education, Conception, Perception, Orville Price, Harvey Waite, W. H. Garland
- March 17.
 - Greek Art, Greek Literature, Memory, M. L. Fearnow, E. W. Fawley, M. N. Stratton
- March 24.
 - Julius Caesar, Hypnotism, Augustus, V. M. Tyler, Carrie Stevens, G. R. Williams
- April 7.
 - Instinct and Intuition, Evolution of Conduct, Cicero, C. F. Briscoe, Orville Price, C. H. Waite
- April 14.
 - Punic Wars, Founding of Rome, Conscience, G. R. Bonebrake, J. F. Smith, O. O. Haga
- April 27.
 - Expulsion of Tarquin, Talk, Essential Difference of Good and Evil, Sena Swift, J. F. Smith, Pres., Sena Swift, Sec'y

Musical Societies and Soloists of the Normal School.

- COLLEGE CHORAL SOCIETY. (50 Voices)
- NORMAL OPERA COMPANY. (30 Voices)
- Operas given in full costume, with or without orchestra*
- THE HERITAGE LADY QUARTETTE.
- THE OWLS. (Male Quartette)
- EXCELSIOR QUARTETTE. (Mixed Voices)
- THE HERITAGE LADY TRIO.
- MISS GRACE GROTH, Soprano.
- MISS EVA BAUM, Soprano.
- MRS. JENNIE THATCHER-BEACH, Alto.
- MISS MAGGIE WHITE, Violin.
- MR. AUGUST WOLF, Violin.
- MR. HENRI W. J. RUIPROK, Piano.
- MR. E. P. HARMON, Reader.
- MR. R. A. HERITAGE, Bass.

The teacher who goes before his class to show off what he knows may be a good lecturer, but he is a very poor teacher.

Some teachers have a constitutional weakness to show off themselves; others to show off their pupils. This is educational pyrotechnics, but it is not teaching.

"The world is a school-room," and folks who convert it into a play-ground are the truants of the race.

The understanding should always keep a little in advance of the tongue. This for those whose pupils memorize the forms of thought without getting the substance.

Words are like nuts; we must crack their hard shells with the hammer of the understanding to get their juicy kernels of thought out of them.

PERSONAL.

GEORGE FELDMAN is practicing law at South Bend, Ind.

J. B. DANDRIDGE, a former student, is teaching at Velasco, Texas.

L. H. JOHNSON, a student of '91, is again teaching at Portland, N. Dak.

C. D. CRISMAN, Scientific of '92, is attending the Chicago Medical College.

J. E. HUGHS, a scientific of '83, has charge of a drug store at Weston, Mo.

JOHN McCULLOCK a student of '89, '90 and '92 is teaching at West Point, Iowa.

PROF. M. E. BOGARTE is taking a well deserved vacation. He has gone to Ohio.

MICHAEL MILIE a Scientific of '91 is attending Rush Medical College in Chicago.

C. C. HANSON, Scientific of '92, has a dry goods store in Chicago and is doing quite well.

MISS ONA COLEMAN left Monday to visit Mrs. Myrta Millard at her home in Waukegan, Ill.

D. T. EASTMAN a student of '84 and '85 is again on the Hill. His home is in Montfort, Wisconsin.

W. A. HUNTER starts Monday for the State of Washington where he expects to make his home.

MISSES CARRIE SKINNER and PEARL MCGILL attended Chapel Exercises on last Monday morning.

DORA FOGGART, a well known student of '88 and '89, died recently at her home in Des Moines, Iowa.

O. M. THOMAS, who has been staying here the past year, has gone to his home at Greencastle this state.

CLARA C. ALLEN of the Elocutionary Course of '91 is at her home in Colfax, Iowa. She will begin teaching in March.

IRMA GALE, a normalite of two years ago, was calling on friends here last Saturday. She is teaching in this county.

Recent arrivals: C. T. Horn, A. Griffin and M. Gowen, of Ky., R. S. Shafer, of Indiana, Josie Leahy, of Ill., and Lou Frisby, Missouri.

F. C. MOORE, who has been here the past ten weeks, leaves Saturday for his home in St. Louis, where he has a good position awaiting him.

D. E. MINOR, classic of '88, who was in business in this city for some time, is the superintendent of the Bessemer Fire Brick Co. at Bessemer, Ala.

H. H. LORING, ex-normalite, still visits the schools of Porter Co. He has held the position of superintendent the longest of any person since the office was established.

G. J. SHOTTLER, a scientific of '92, spent the day on the Hill on the 22nd. He is with "the boys"—Spicer, Eddleman and others—at Rush Medical College and reports all doing very nicely.

S. W. PARSONS, a member of the Scientific class two years ago, is attending the University of Nashville (Tenn.). He writes that he expects to return and take up a special review work next summer.

E. F. ROGERS, a member of the music class of '92, is spending a few days on the Hill. On account of failing health he has been forced to give up his music and is now engaged in farming near Union, Iowa.

D. D. FELDMAN, a classic of '91, spent a few hours on the Hill yesterday. He was on his way to his school at Creighton, Nebr., having been called to his home at Bremen, Ind., by the death of his eldest brother.

WILL LAMAR, a graduate of the Scientific Class of last year, is visiting the Normal friends for a few days. He has charge of the Peotone, Ill., schools and says he is enjoying his work very much. Success to him.

J. A. MORAN, of White Lick, Ind., writes the following:—"I am teaching school in Boone Co. I can look with pride on the days spent in school in Valparaiso, and think it will not be long until I will again be among the number on College Hill."

F. W. TROY, of Liverpool, Eng., brought his son to the Normal this week. The young man will remain one year, after which his brother and a number of other young men from Liverpool and London will enter the school. They come here because they can select their own studies and work in special lines. They say that they can come here and attend school and the expense, including cost of trip, will not be nearly so great as to attend the English Schools.

WITICISMS.

If we got a dollar
Every time we spoke
Meanly of another
No one would be broke.
—*Detroit Free Press.*

Teacher—Define quartz.
Milkman's Son (who is rather absent-minded)—Pint and a half.—*Tib-Bits.*

"We have the grip," we do assert,
And raise a mighty fuss.
But really, when we come to think,
It is the grip has us.
—*Detroit Free Press.*

In Brooklyn—Heights—Late last night I saw a policeman coming out of a brewery.

Hill—Yes, sir; this is an era of reform. Before the overturning that policeman would have stayed inside all night.—*Puck.*

Miggs—Why do you call your dog Penny, Briggs?

Briggs—Because he was one sent to me. Why do you call yours Tonic?

Miggs—Because he's a mixture of steel, bark and whine.—*Boston Courier.*

The mosquito is our best advertiser, he is not satisfied with one insertion.—*Ex.*

CHURCH ANNOUNCEMENTS.

BAPTIST. 9:15 a. m., Sunday School. 10:30 a. m. and 7:00 p. m., preaching by the pastor, Rev. Dr. Heagle. 2:30 p. m., Junior Baptist Union, led by Mrs. Judd. 5:45 p. m., Young Peoples Prayer meeting.

CHRISTIAN. Sunday School at 9:15 a. m., Prof. M. E. Bogarte, Superintendent. Morning and evening sermon by the pastor, J. H. O. Smith. Y. P. S. C. E. 6 o'clock, Prof. J. E. Roessler, President. Special music at each service and everybody made very welcome.

CATHOLIC. Morning service at 8 o'clock. High Mass at 10:30 a. m. Sunday School at 2:15 p. m. Vespers at 3 o'clock.

GERMAN LUTHERAN. Sunday services 10:30 a. m., and 7:30 p. m. Sunday School 2:00 p. m.

GOSPEL HALL. Gospel meetings at 10:30 a. m. and 7:30 p. m. Prayer meeting Thurs. day evening at 7:30 o'clock.

METHODIST. The pastor will preach at 10:30 a. m., and at 7:00 p. m. 9:00 a. m., Class meeting. 2 p. m., Sunday School. 3:15 p. m., Junior Epworth League. 5:45 p. m., Epworth League. Prof. Heritage with a well trained choir will lead the singing. He also teaches the Normal Sunday School Class.

PRESBYTERIAN. 10 a. m., Session Prayer Meeting. 10:30 a. m. and 7:00 p. m., preaching by the Pastor 2 p. m., Sunday School. 6.00 p. m., Christian Endeavor.

Choice Mixed Candy at six cents per pound at Summers'. Two doors south of Post Office.



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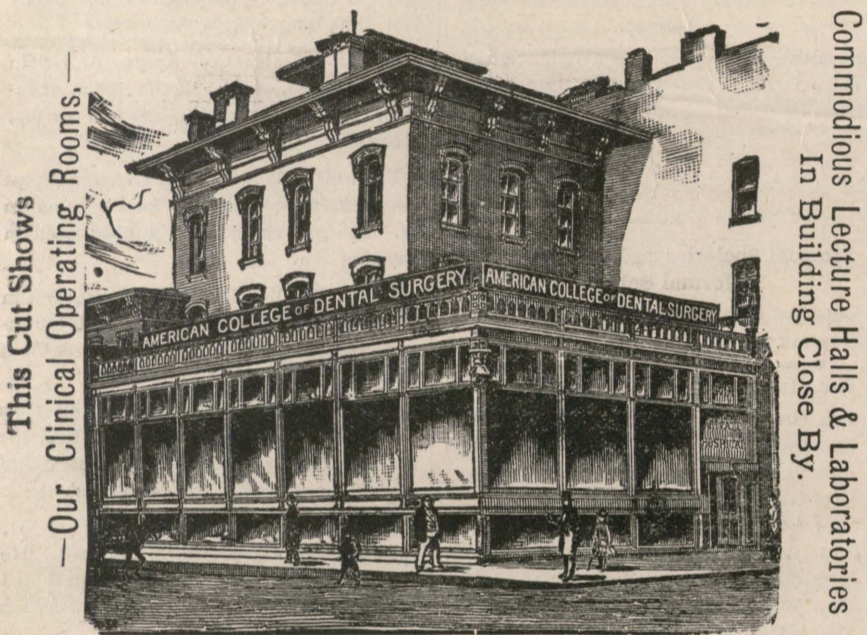
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Anyone desiring to take a thorough course in Dentistry will do well to look into the merits of the

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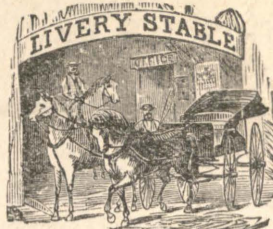
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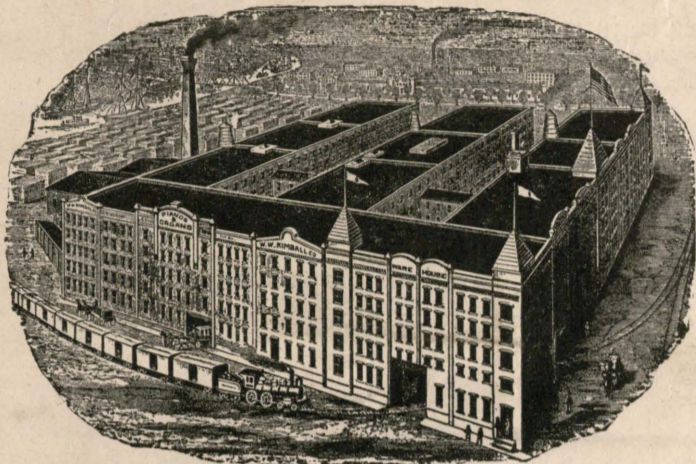
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8 40	11 25	3 10	8 15	4 25	1 15	7 00	4 35	7 00	4 50	9 10	8 00	10 30	9 45	10 00			
11 10	1 20	5 07	10 30	7 00	3 55			4 35	2 45	7 10	5 45	8 30	6 45	7 05			
12 42	2 35	6 30	12 00			South Bend		2 50	1 20	5 47	4 10	7 10					
3 20	4 25	8 36	2 30			Battle Creek		12 25	11 15	3 55	1 50	5 18					
5 10	5 40	9 55	4 00			Lansing		10 40	10 02	2 40	12 20	4 03					
6 30	6 30	10 45	5 03			Durand		9 35	9 05	1 55	11 28	3 20					
9 30	9 30		7 40			Detroit			6 40	10 40							
8 00	8 00		6 40			Saginaw		7 45	7 45								
9 56	8 46	1 00	7 30			Port Huron		6 17	6 50	11 55	8 46	1 20					
3 05	8 10	4 13				Niagara Falls		1 45	7 30	2 45	8 40						
4 52	9 40	7 45				New York		10 30	6 00	9 00	6 30						
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10 30		10 00				Boston		9 00		7 00	3 00						
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No. 5.	No. 3.	No. 1.	November 19, '93.			No. 2.	No. 4.	No. 6.
7 15 A. M.		12 10 P. M.	to. BUFFALO.	ar.	5 20 P. M.		6 05 A. M.	
11 58 "	6 30 A. M.	7 20 "	CLEVELAND		9 35 A. M.	9 20 P. M.	12 18 "	
1 50 P. M.	9 15 "	9 50 "	BELLEVUE.		6 50 "	6 35 "	10 20 P. M.	
2 45 "	10 24 "	11 08 "	FOSTORIA.		5 30 "	5 20 "	9 25 "	
	1 29 P. M.	2 14 A. M.	NEW HAVEN.			2 01 "		
5 25 "	2 05 "	2 30 "	FT. WAYNE.		2 30 "	1 45 "	6 25 P. M.	
	2 55 "	3 32 "	SOUTH WHITLEY.		1 27 "	12 36 "		
	3 26 "	3 57 "	CLAYPOOL.		1 03 "	12 06 P. M.		
	3 45 "	4 15 "	MENTONE.		12 46 "	11 48 A. M.		
7 27 "	4 10 "	4 39 "	ARGOS.		12 22 "	11 21 "		
	5 18 "	5 18 "	KNOX.		11 45 A. M.	10 37 "		
	5 36 "		SOUTH WANATAH.			10 02 "		
	5 57 "	6 10 "	VALPARAISO.		10 50 P. M.	9 43 "		
	6 21 "	6 32 "	HOBBART.		10 27 "	9 18 "		
	6 58 "	7 05 "	HAMMOND.		9 56 "	8 42 "		
10 30 P. M.	8 10 P. M.	8 15 A. M.	ar. CHICAGO.	to.	8 40 P. M.	7 35 A. M.	1 30 P. M.	

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