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## The Normal Student (Vol. IV, No. 11)

Northern Indiana Normal School

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Northern Indiana Normal School, "The Normal Student (Vol. IV, No. 11)" (1894). *Old School Publications*. 10.

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# THE NORMAL STUDENT.

VOL. IV.—NO. 11.

VALPARAISO, INDIANA, SATURDAY, MARCH 17, 1894.

\$1.00 PER YEAR.

THOMAS BABINGTON MACAULAY.

THIS EMINENT orator, statesman, essayist, biographer, historian, and poet was one of the most brilliant products in English literature of the nineteenth century. The early education of this future historian was superintended by his mother till he was sent to a private academy at the age of thirteen. As a youth, he was precocious in talent, and attracted the attention of the venerable Hannah More, a good judge of juvenile character and ability. In a letter to his father, with whom, from their similar pursuits of religious and philanthropic subjects, she was in friendly relations, she speaks of the child's "great superiority of intellect and quickness of passion" at the age of eleven; and of a certain ambition and power of will or authority in him, even then, suggested that he should be brought into competition with others, and comparing him to "the prince who refused to play with anything but kings." She noticed also his active poetic faculty in making verses, his anxiety till he had poured them forth, and his indifference to them afterwards, which she thought a favorable indication." Two years later she notices, as something astonishing, "the quantity of reading Tom has poured in, and the quantity of writing he has poured out." His conversational talent was already remarkable, neat in expression, flowing in utterance, uniting "gaiety and rationality."

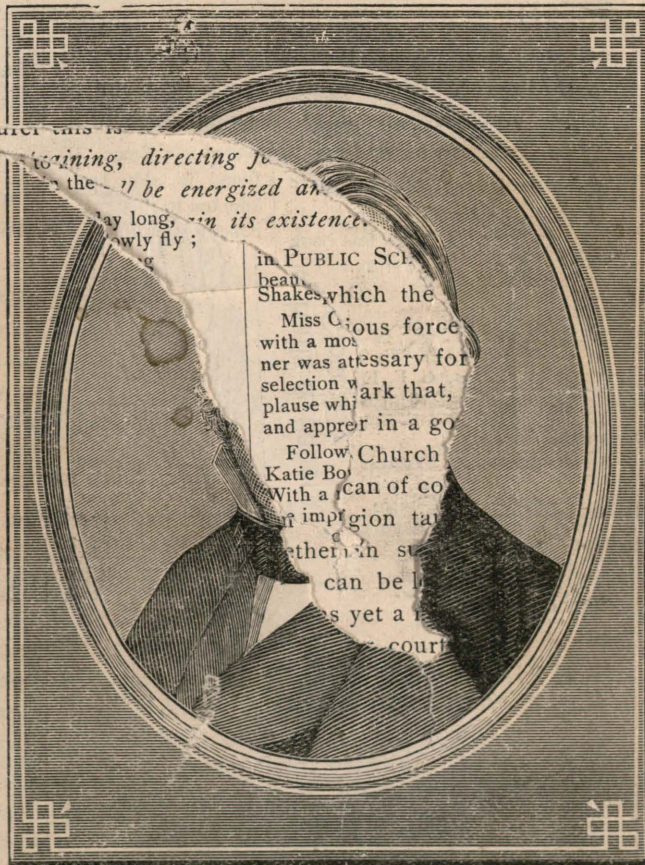
At the age of eighteen, this wonderful youth entered Trinity College, Cambridge, where he at once became distinguished. In 1819 he gained the Chancellor's Medal for a poem entitled "Pompeii," and two years afterwards the same prize for another poem on "Evening." In the first there are evident tokens of the facility in picturesque narrative which afterwards proved so attractive in his writings; while the latter is illustrated by a picture of the sweet English landscape at twilight, and the delights of a learned fancy roaming over scenes of classic literature. In the "Pompeii" there is this happy passage, closing with an adaptation to human interests of a famous image by Pope.

"Then mirth and music thro' Pompeii rung;  
Then verdant wreaths on all her portals hung;  
Her sons, with solemn rite and jocund lay  
Hail'd the glad splendors of that festal day.  
With fillets bound, the hoary priests advance,  
And rosy virgins braid the choral dance.  
The rugged warrior here unbends awhile  
His iron front, and deigns a transient smile;  
There, frantic with delight, the ruddy boy  
Scarce treads on earth, and bounds and laughs with joy.  
From every crowded altar perfumes rise  
In billowy clouds of fragrance to the skies.  
The milk-white monarch of the herd they lead,  
With gilded horns, at yonder shrine to bleed;  
And while the victim crops the 'broider'd plain,  
And frisks and gambols tow'ards the destined fane,  
They little deem that like himself they stray,  
To death, unconscious, o'er a flow'ry way.

tho. Oug- edless, like him, th' impending stroke await,  
in them, i sport and wanton on the brink of fate."

Romans went at Macaulay was also elected to the Cra-  
ruption reigned as he graduated Bachelor of Arts in  
So in modern times  
power of religion t

1822, was elected a Fellow of Trinity, and in 1822 graduated M. A. It was in the latter part of this course that he gave to the world the first striking proof of his varied literary accomplishments and attainments, in his contributions to "Knight's Quarterly Magazine," published in three volumes, from June, 1823, to November, 1824. This periodical was a kind of sequel to "The Etonian," in which several of its leading contributors, Henry Nelson Coleridge, William Sydney Walker, and especially the poet, Winthrop Mackworth Praed, had given proof of their fine talents. It had also an earlier predecessor in the "Microcosm," for which Channing wrote in his youthful days, and which was published by the father of Charles Knight, so that the new venture was quite in the line of a worthy literary succession.



THOMAS BABINGTON MACAULAY.

Having adopted the law as his profession, he was called to the bar, a student of Lincoln's Inn, in 1826; but it was not as a lawyer that he was to achieve his fame; nor did he for some time enter upon his career in political life.

He was, in 1830, by the assistance of Lord Lansdowne, elected a member of parliament for the borough of Calne.

He at once made his mark as a speaker in the House of Commons. His first speech, delivered April 5, 1830, was on the "Bill to Repeal the Civil Disabilities affecting British-Born Subjects professing the Jewish Religion," a topic which he afterwards treated in an article in the "Edinburgh Review."

In 1832, Macaulay was returned a member of the first reformed parliament as the representative of Leeds, and was the ensuing year made Secretary of the Board of Control.

In 1847 he was before his constituents in Edinburgh for re-election, and was defeated in consequence of a disagreement with the majority growing out of his independent support of a grant to

the Irish Roman Catholic College at Maynooth. He was treated with much harshness and even insult at the hustings, and felt the indignity. In a speech to the electors, after the result was declared, he said: "I once did believe, and from what I have seen either of English or Scotch communities I was entitled to believe, that there existed none where any person would have made his appearance for the mere purpose of hissing the defeated candidate. Gentlemen, I stand before you defeated, but neither degraded nor dispirited. Our political connection has terminated forever. If ever I return, and I hope often to return to your city, it will be solely for the purpose of seeing the most beautiful of British cities, and of meeting in private intercourse some of those valued friends whose regard, I hope, will survive our political separation." Sick at heart, Macaulay retired for a parliamentary life, for he might have found, had he been inclined, another constituency. A poem of great beauty and feeling, written by him at this time, and not published till after his death, simply entitled, "Lines Written in August, 1847," discloses the exquisite sensibility of the man, and the devotion of his inner life to principles, and a solace out of reach of the disturbances of the day. In slumber in an old mansion, he sees the fairy queens who rule the future with their gifts appear at the cradle of the infant child. The queens of gain, of fashion, of power and pleasure, pass by the boy with disdain; till one, the genius of poetry, select, comes to shed upon him of celestial benedictions, promising him many one's only in all the refined enjoyments of life, but when all else should fail.

"Thine most, when friends turn pale, when traitors fly,  
When hard beset, thy spirit, justly proud,  
For truth, peace, freedom, mercy, dares defy  
A sullen priesthood and a raving crowd.

"Amidst the din of all things fell and vile,  
Hate's yell and envy's hiss, and folly's bray,  
Remember me; and with an unforced smile,  
See riches, baubles, flatterers pass away.

"Yes, they will pass away; nor deem it strange:  
They come and go, as comes and goes the sea:  
And let them come and go: thou, through all change,  
Fix thy firm gaze on virtue and on me."

No man was more remarkable for the nice discrimination of his critical powers, or for the ingenious combinations by which he threw a new and vivid light on the course of events, the play of human character, and the principles he lived to advocate and defend. It was this rare union, which gave so wonderful a charm to his style; every sentence was instinct with life; every word touched by his pen left its mark; and the same spell which captivated the most accomplished of his contemporaries, and overruled the hostility of his antagonists, gave him an unequalled popularity wherever the language of England is understood or admired.

We speak of Lord Macaulay, mainly, as a man of letters, because without doubt that is his chief glory and his most imperishable character. For although we have seen and admired the part he sometimes filled in political debate, and his speeches in the House of Commons were not unworthy of himself, he early discerned that he was the heir



of a loftier fame than political distinctions confer. When called by the just favor of the Crown to the august ranks of the British peerage, and to that Senate which, alas! he was never able to address, the nation felt that his coronet rested upon his matchless literary eminence, and not upon mere party connection. No peerage conferred by the Minister was ever more cordially sanctioned by the nation, for it was felt that the lustre thrown by his genius upon the peerage surpassed the distinction conferred by the peerage upon himself. No doubt Lord Macaulay was strongly attached to his political friends, and deeply imbued with those immortal principles which have assigned to the Whig party so glorious a share in the annals and government of this country. But he raised those principles to a higher power. He gave them a broader and more universal character. He traced them along the mighty streams of history, and he expanded them till they embraced the noblest destinies of man. Enshrined in the memorable Essays, and embodied in the great History, which though still incomplete, includes the most remarkable epoch and the most formidable crisis of British constitutional freedom, these truths will be remembered in the language he gave them, when parliamentary orators and the contentions of statesmen are forgotten. Above all things, his public career was singularly high-minded and pure; he was actuated by no selfish motives; he disdained every vulgar reward; and, bound by principle to the Whig party, he never made the slightest sacrifice of his own judgment and independence to the demands of popular prejudice or to the dictation of authority.

The brilliant efforts of accomplished rhetoric, the graphic scenes traced by a vivid imagination, the energetic defence of political principles, would however, fail to secure to Lord Macaulay that place which he deserves in the memory of his countrymen, if his prodigious intellectual powers had not been allied to a still nobler temperament.

He more than once expressed his earnest desire that his remains might rest in that sepulchre of the dead of England, which inspired his exquisite contemplative essays in Addison, and which has oftentimes been as the last bourne of human reality. In that assemblage of poets, statesmen, and patriots, there rests no Englishman than he whom we in 1859 laid there.

#### AMERICAN PATRIOTISM.

By HON. WM. J. BRYAN.

Patriotism is defined as love of country, and is everywhere recognized as the highest civil virtue. Some have regarded it as a sentimental attachment to native or adopted land; some have called it devotion to the flag; and still others have seen in it that higher selfishness which purchases personal advantages with temporary self-denial. But whatever may be its essence or the form of its expression patriotism has ever been the inspiration of statesman, poet and orator. This was the theme of Pericles when he commemorated the death of those who fell at Salamis. This was the theme of Tennyson when he laid his graceful tribute of praise upon the tomb of England's greatest general. This was the theme of Patrick Henry when his eloquence aroused our revolutionary sires to armed resistance and gave to them the immortal war cry—"Liberty or Death." This was the theme of those who in memory of Washington gave to their countrymen—not a poem or an oration, but more than both combined—a monument, the most imposing shaft ever reared by human hands in gratitude to man.

There is no more valuable literature than that which embalms the names and deeds of heroes;

there is no money more worthily expended than that which in granite, in marble and in bronze, tells a people's appreciation of their patriots; and, since we imitate that which we admire, there are no occasions more laudable in purpose and more ennobling in effect than those, like the present, which cultivate within us a love of country by a study of those who deserve their country's love. We render unto him due meed of praise whose sword leaps from its scabbard at his country's call; we bestow our heart's affection upon the volunteer whose time and means and even life are a nation's reliance in the hour of peril; but we are apt to overlook the labor of those whose devotion is as truly shown when the Temple of Janus is closed, and the implements of carnage give place to the tools of industry. Sad, indeed, would be the lot of this generation if loyalty could be proven only in the service of Mars. To those who are of the aftermath, the lines of Milton bring sweet assurance:

"Peace hath her victories

No less renown'd than war."

Aye, peace has her victories, and not her victories only, but her responsibilities as well. In this land of ours, where government derives its just powers from the consent of the governed and not from the divine right of kings, the call to duty is as imperative when it comes in the still small voice as when it issues from the cannon's mouth. Does it not require as much devotion to discharge with constant and conscientious care the daily tasks of the citizen as it does to carry a musket? Does it not require as much self-sacrifice to list all of one's property for taxation as it does to march to the front? Does it not require as much devotion to discharge with constant and conscientious care the daily tasks of the citizen as it does to carry a musket? Does it not require as much self-sacrifice to list all of one's property for taxation as it does to march to the front? Does it not require as much devotion to discharge with constant and conscientious care the daily tasks of the citizen as it does to carry a musket? Does it not require as much self-sacrifice to list all of one's property for taxation as it does to march to the front?

Time forbids us making reference to a few of the political evils which attach to citizenship today. The following disposition to avoid jury service and the manner of excuses are given by those who are too convenient to leave their work. But this is not a matter of convenience; it is a matter of necessity. The jury system was never more important than it is today, and, to preserve it as a means of administering justice, men of "ordinary intelligence and of approved integrity" must constitute the panel. If thieves are to be tried before thieves, and criminals are to receive their acquittal at the hands of their associates, the system will become a hollow mockery. The rights of litigants cannot safely be submitted to the professional juror and jury packer. If men plead press of business as a reason for shirking this duty, let them remember that large interests are only safe under good government. How many, like Naaman, the leper, stand ready to do some great thing for their country, but despise those humbler duties which make civil liberty possible.

Another danger which we have to meet is corruption in official life. The boodler is abroad in the land, and the evidence of his handiwork are too often apparent. He is as dangerous to the welfare of the country as an army with banners, and as insidious as he is dangerous. Whether he enrich himself by his own malfeasance in office, or find a profit in using the legislative power for private purposes, he is a public enemy, and must be scourged from the temple. We cannot depend entirely upon criminal courts to remedy this evil, for guilt may exist in the absence of legal proof sufficient to overcome all reasonable doubt. Public opinion, that ever-potent force in popular government, must hold to strict accountability those who

are temporarily trusted with authority. Mr. Jefferson has wisely said: "Confidence is everywhere the parent of despotism; free government is founded in jealousy and not in confidence," and it may be added, the indifference of the citizen is the opportunity of the knave. If we were asked to name the greatest danger which threatens our political life as a Nation, what danger would we point out? Not a protection or free trade, a patriotic people will rid themselves of either if bad; not a gold, a silver, or paper standard, a patriotic people will settle the money question according to the best interests of all; not extravagance or stinginess in appropriations, a patriotic people will support their government with sufficient liberality and will in time check unnecessary expenditures; not State sovereignty or the centralization of power—a patriotic people will wisely limit the authority of the general and local government. These are all great questions and may well occupy the best thought of the country and challenge the serious consideration of both citizen and official. But there is a question which is higher, deeper, and broader than any or all of these—will the citizen be as patriotic when he sits beneath the olive branch of peace as when he follows the eagles of war.

It has been said that the "voice of the people is the voice of God," but that voice must be heard to be effective. It must be expressed and obeyed before it can assume supreme power. Some boast that they take no part in politics, and talk as if participation in the business of government were beneath them. Shame on such ingrates! The man who is too good to take part in politics is not good enough to deserve the blessings of free government. Suffrage is given to the citizen, not merely as a personal privilege, but as a public trust, and should be exercised as such. The man who tries to vote twice is scarcely more to be feared than the man who is not interested enough to vote once. The few who control primaries in the interest of the "machine" are scarcely more to be blamed than the many who by remaining away not only permit, but invite misrepresentation. The duty of the citizen does not end when he contributes his just proportion of his taxes collected by the government; it does not end when he goes to the polls and chooses between the candidates nominated; his full duty requires attendance upon conventions, mass-meetings, caucuses, and primaries where public opinion finds expression and politics are initiated. Not only is there a prevalent disregard of political duties, but parents are often more solicitous about leaving fortune to their children than they are about training them for the responsibilities of citizenship.

If the political world is full of impurity, the son should be prepared to purify it, for in it he must live whether it be foul or clean.

It was the boast of the Roman matron that she was able to rear strong and courageous sons for the battlefield; let it be the glory of American mothers that they are able to send forth to do battle for humanity brave and manly sons who can mingle in politics without contamination and serve their country without dishonor. No age has faced graver problems than those which now press upon us for solution. No generation ever enjoyed greater opportunities for intelligent, heroic devotion to the country's good. It is as important for us to preserve our liberties as it was for our fathers to secure them, and, as we meet about this board to do homage to him whose sword achieved our independence, and whose wisdom guided the footsteps of the infant republic, I can propose no more appropriate sentiment than this:

The United States—secure in peace or when the people so act, at all times, in peace and under all circumstances, that every citizen of that noblest of all names—an



## MORAL EDUCATION.

BY REV. D. HEAGLE, D. D.

## CHAPTER VIII.

## MORALS AS RELATED TO RELIGION AND MANNERS.

We have now, it appears to us, considered all that properly belongs to our subject, except the relations which morality holds to other matters, and particularly to *religion and manners*.

With regard to the relation sustained by morals to *religion*, it may be said that different views obtain among different classes or thinkers as to that matter. Some—a small portion only of the world's great thinkers—conceive that good morals, as a production in human life, are in no way dependent upon the acceptance of any religion whatever, but that the moral idea in man is able to work itself out into deeds without assistance from religion. On the other hand, much the larger number of the great thinkers in our world—those belonging not only to present times, but to all the civilized ages—hold, and have held, that morality and religion naturally go together as mutual helps, and that especially morality is dependent upon a religion of some kind for sufficient power to sustain itself, or bring itself into existence. In other words, according to this view, good morals need the sanction and peculiar influence which comes from belief in God and in a future of rewards and punishments, to operate upon the heart and conscience of men, so as to induce them to act morally, or to sustain themselves in good morals in case they already have them. According to the other view, sufficiently numerous and strong incentives can be obtained from society around a person, and from his own inward ethical nature, to operate upon his heart and conscience, so as to induce him to act morally; hence, that morality as a product in human life, can be obtained without any belief in God, or without the hope or fear of rewards and punishments in another world. Even belief in God as a Power operating providentially in the affairs of this life, and so, as a Being rewarding and punishing men on the earth, is, according to the latter view, not necessary in order to the realization of morality as a matter of human conduct.

Whichever of these two views may be true in theory,—and we are of course, both by profession and conviction, strongly on the side of the first, or that religion is both helpful and indispensable to the production and maintenance of good morals,—one thing is certain, as a matter of fact in our world. It is that among all kinds of people, everywhere on the earth and in all ages, morality has usually thrived best where religion has been cultivated. The purer and truer the religion has been and where the culture of such religion has been strongest, there also has been realized the strongest and purest morality; and on the other hand, in such localities as have cultivated only weak, groveling, superstitious religious faiths, there the morality produced has been of much the same character.

To give only one or two illustrations. While yet the ancient religions of Greece and Rome maintained their power among the people, notwithstanding that these old faiths embodied many erroneous doctrines and practices, after all they exercised a more or less healthful and sustaining influence upon the morality of those nations. But when from various causes, those religions were thoroughly undermined, and the people lost faith in them, then the morality of the Greeks and Romans went also down, and universal ethical corruption reigned among those once proud nations. So in modern times we have an illustration of the power of religion to conserve morals among the

masses, in the experiences of the French nation before and during the great revolution which occurred among that people in the latter part of the eighteenth century. As a consequence of this revolution, the morals of the French, or at all events of a large part of that nation were seriously damaged, or shall we say, almost wholly destroyed. So thoroughly loosened were the moral foundations in general among them that bloodshed, riot, and revelry of the grossest kind were their familiar experiences, and the nation really came near to perishing, because of its ethical unsoundness. The reason for this unfortunate departure from good morals seems to have been that the French people as a mass had cut loose from their belief in God and from all expectation of a hereafter, whether one of good or evil; and so, their consciences being unbound from all sense of religious obligation, they plunged into every manner of sensual excess and unholy doing, such as would shame even demons. The consequence was, this nation became humiliated and suffered extremely—all, or very largely, because of its abandonment of faith in God and in any kind of a hereafter, and of its attempt to live according to the principles of unbelieving reason.

With these striking examples before us of the effect of religion, or of irreligion, upon morals, it would seem to be established, as we have already observed, that *morality is best conserved or furthered in our world, by having some religion*—and the purer this is the better—*go along with it, as its sure training, directing force, or as the power by which it is energized and helped to come into being, all day long, in its existence.\**

As to the morals shall promote ethical to determine. democratic country where by fundamental separated from the State. With a can of course be no such thing as a sectarian religion taught in the public school. And whether in such a school formal religion of any kind can be legally taught at the public expense, that is as yet a mooted question to some extent, even in our courts. Hence we can only say that different localities follow different practices with regard to such matters. Where the public sentiment would sustain a teacher in imparting religious instruction, and where such instruction is desired by the majority of the patrons of a school, there, usually, instruction of that nature is to some extent given. But where, on the other hand, the sentiments of a community are against teaching religion in a school, or where only one, or two, or a few patrons should object to such teaching, there, I suppose, the law would compel an abandonment of it. At all events, most teachers would under such circumstances study rather for peace, and accommodate their religious tuition in some way to the demands of the community they are serving, than that they would stand for any advantage which the law might give them.

\*Some years ago the Presbyterian Synod of the State of New York formulated a scheme of common religious doctrine to be taught in public schools, with the intent of having it laid before the Legislature of that State for adoption as a regular law. The scheme embraced the following points: (1) Belief in a personal God. (2) Human responsibility to such Deity. (3) The immortality of the soul. (4) Rewards and punishments in the future life. (5) The Ten Commandments and the Sermon on the Mount as the basis and sum of moral teaching. But whether such a scheme could be made to work in the United States, or would be even fully and clearly constitutional, is perhaps a question. Judge Cooley (*Constitutional Limitations*) says: "Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be voluntary." Still our nation is undoubtedly Christian in its general character, and some common doctrines of religion, as a support to good morals, have been abundantly recognized by both legislative and judicial acts.

The matter therefore in our country seems to be left in such a condition that every teacher, assisted by his school-board, must decide what under the circumstances it is right and proper to do. One thing, however, all patrons of our schools, and indeed all American citizens, have a right to demand with regard to public instruction, is that, if religion is not to be taught, formally or otherwise, in these schools, then neither is any kind of irreligion to be taught there. Moreover as the genius and traditions of our country are, and have been, so largely Christian in their nature, the presumption is that religious instruction will, in most localities at least, find favor above irreligious instruction. Indeed, in most regions of the United States religious instruction, in some amount, would be welcome, and no one would hinder a teacher's giving even formal instruction as to, for instance, the being and providence of God, man's responsibility to God, a future estate of good or evil, or as to any other doctrines as fundamental both to religion and morality as these are.\*

## RELATION OF MORALS TO MANNERS.

Now, a word or two concerning the relation of morals to *manners*. "Etiquette," says a modern English author, is the minor morality of life." In other words, there is a very intimate relation between good manners and good morals. Both rest upon reason and the natural relations of one person to another in society.

Morality, however, is the more interior or fundamental virtue, and manners are rather built upon morality, or grow out of it as an expression. Not every man who is polite and gentlemanly in his outward demeanor, is really virtuous and good in his heart; not by any means. Still, for all that, good morals in the heart will naturally tend to work themselves out not only into correct moral action, but also into correct decorum. The two great principles of morality upon which all politeness may be said to be founded, are *kindness and respect*. If a person is kind and respectful to all parties about him, he cannot but be also polite in his ways; and on the other hand, lack of either respect or kindness in the manner of any one's acting towards others, is sure to bring upon him the reproach of being a boor in his conduct.

Inasmuch therefore as morals and manners are so intimately connected, and since the latter is so dependent upon the former, it is well to study these two matters together; and especially may it be said that no person can become adept in the best kind of gentlemanly conduct who has not also some knowledge of good morals. This is a good principle to remember in the training of children in the forms of polite life, whether that training be in the school or the home. They should by all means be made to understand that refinement of manners is something more than a mere outward decoration or pretense, but that if they will be truly and in the best sense polite, then this politeness must spring from morality rooted deep in the heart. The best gentleman, therefore, other things being equal, is he who has the best moral principles and carries them out most fully in life.

"Worth makes the man, and want of it the fellow;  
The rest is all but leather and prunello."

Mere outward politeness, like the clothing one wears, can never make a true gentleman.

\*Even Mr. Bain says, "Morality cannot be the same thing without religion as with it." And the philosopher Kant went so far as to identify morality with religion; his object, however, being to make morality supreme. Froebel also identifies the two, making religion supreme, and morality only the natural outflow of religion. "All education that is not founded on religion," he says, "is sterile." And he even declares that "the school must, first of all, teach Christian religion. Everywhere and under all zones the schools must instruct for and in this religion." *Education of Man*, (English translation) page 94. Also his *Aphorisms*.

[TO BE CONTINUED.]



## THE NORMAL STUDENT.

A JOURNAL FOR TEACHERS AND THE READING PUBLIC.  
Subscription Price \$1.00 per year.—See Club Rates.

B. F. PERRINE, Proprietor,  
VALPARAISO, INDIANA.

Official Organ of the Alumni Association and  
Literary Societies and Organizations of  
the Northern Ind. Normal School.

Entered at the Post-office at Valparaiso, Indiana, as Second-class  
Mail Matter.

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## PUBLISHER'S NOTES.

The excellent article on the "Great Seal,"  
by Dr. J. B. Cigrand, of last week, was  
marked to be continued. It does not appear  
this week as the copy and cuts did not reach  
us in time.

We have given way to the earnest appeals  
of our youthful editor and consented to his  
heartfull expressions of coming spring. He  
takes hold with a vim. It is hard to keep him  
from shouting.

S. M. Sayford, a gentleman from Boston,  
is with us this week in the interests of the  
Young Men's Christian Association, and he  
has worked up a very great interest among  
the students. Mr. Sayford's advice in every  
particular is extremely good; he would have  
the young people not only avoid evil, but  
avoid the very appearance of evil.

Meetings at both Baptist and Christian  
churches are still being held evenings daily.  
A lecture was given to the young men at Col-  
lege Auditorium by S. M. Sayford, Thurs-  
day, noon. Over 1000 young men were  
present. While evil is sown broadcast it is  
well to give some time to instruction on right  
living and our obligations to our fellow men.

At Chapel exercises this week we had  
many visitors; one morning we entertained  
five ministers or, rather they entertained us!  
On Friday morning a special music program  
was given by our violinists, Prof. Wolf and  
his pupils, Miss Frazier, Miss Webb, Mr. Swi-  
hart and Prof. B. F. Williams; their numbers  
were exceeding sweet, and all too short. After  
the music Mr. Kinsey introduced Rev. Mr.  
Martin, formerly pastor of the M. E. Church  
here; he gave us a very sensible talk in-  
terspersed with anecdotes, and told us some  
of his experiences since having moved to  
Chicago.

We will not be able to complete, at once,  
Dr. Heagle's articles on "Moral Education"  
as his engagements are such that he has not  
the desired time to furnish copy. In its stead  
we will commence next week "Notes on  
Arithmetic," by Prof. H. B. Brown. These  
are notes gathered up from work in the past.  
Some of these notes date as far back  
as ten and twenty years ago when he was  
making the presentation of this subject a  
specialty. If a person is inclined to believe  
that this great Normal School is a work of  
chance these notes may help to convince him  
that reason, preparation and thought have  
been great factors in its success.

The Music Class has engaged the Liste-  
mann Club of Boston, Mass., to entertain the  
people in College Chapel March 26, '94.

We are indebted to A. F. Harvey of Fay-  
ette, Ia., for a copy of '86, Class Letters of  
N. I. N. S. Among those who have contrib-  
uted letters are: Ida A. Bronson, Yankton, S.  
Dak., Geo. T. Crutcher, Paris, Mo., Mrs.  
Mary Hanghey Cameron, Hamilton, Ind.,  
A. W. Colclessier, Roanoke, Ind., F. M.  
Davis, Beatrice, Neb., F. W. Hahn, Sibley,  
Iowa, Emma J. Hunt, Kendallville, Ind.,  
L. A. Hardin, Waynesboro, Tenn., F. C.  
Huse, Crystal Falls, Mich., J. W. Moxon,  
Coleman, Mich., Myra Paige, Columbia City,  
Ind., E. F. Snell, Grand Rapids, Mich., M.  
H. Willis, West Union, W. Va., H. H.  
Mather, Auburn Park, Ill., Olive B. Pierce,  
Malden, Ill., Frank T. Tucker, Omro, Wis.,  
B. F. Watson, Indianapolis, Ind., D. A.  
Rothrock, Bloomington, Ind., F. A. Weather-  
ford, Chicago, Ill., J. H. Vaughan, Monte-  
tague, Tex., Wm. H. Maybee, Grass Lake,  
Mich., Geo. A. Dicus, Streator, Ill., A. F.  
Harvey, Fayette, Iowa.

## BOOKS OF THE WEEK.

We will, upon receipt of publishers' price  
mail any of these new books to persons in U. S.

"The Blithedale Romance" by Nathaniel  
Hawthorn, with an introductory by G. Par-  
sons Lathrop, 16 mo cloth; 30 cents. Hough-  
ton Mifflin & Co., Boston.

"Garnered Gems of Sunday School Songs"  
by H. R. Palmer, 192 pages, oblong form;  
35 cents. The John Church Co., Cincin-  
nati, Ohio.

"Elementary Physiology" by Alfred T.  
Schofield, M. D., 12 mo, cloth, \$2.00, Lee  
Bros. & Co., Philadelphia.

"The Orthopist" by Alfred Ayres. A  
manual containing 4530 word, 12 mo, cloth.  
\$1.25, D. Appleton & Co., N. Y.

"Commercial Law," a practical text book  
for schools, 200 pages, cloth, \$1.25. The  
Practical Text Book Co., Cleveland, O.

"Edwards' Catechism of Hygiene"  
Joseph F. Edwards, M. D., 12 mo, cloth,  
40 cents. Joseph F. Edwards, 120  
Indiana avenue, Atlantic City, N. J.

Mr. J. A. Aubrey, the French  
linguist, who is now in school, will  
teach French, his native language,  
on a limited term. He is here for a limited term.

## EDUCATIONAL.

## THE SKELETON.

By McLEOD in THE TEACHER'S WORLD.

When a house is being erected, the builder  
first makes a strong framework which gives  
shape to the building and supports it firmly.  
If it were not for this solid framework the  
building would collapse. In the same man-  
ner our bodies are supported and held in shape  
by a framework; this human framework be-  
ing composed of about two hundred bones,  
joined together by flexible joints. This frame-  
work is called the *skeleton*. The number of  
bones is calculated differently by physiologists.  
There are several bones that are separate in  
children that grow together in old age, form-  
ing one bone. Some authorities state that  
there are two hundred and six bones, and a  
still larger number is given by other writers.

Both animal and mineral matter are found  
in the bones, the animal substance forming  
one-third of their weight and the mineral  
substance the remaining two thirds. The  
mineral matter gives firmness and solidity to  
bones while the animal matter makes them  
tough and elastic. To show the result of  
taking from the bones either of these sub-  
stances, try the following experiments. Take  
a meat bone and place it in a hot fire. Let  
it remain there for several hours and then care-  
fully take it up. It still retains its shape but  
is very brittle and crumbles at the slightest  
touch. The animal matter has been consum-  
ed by the fire and the mineral matter is left.  
The lime and potash have no fatty, jelly like  
material to keep them in place. To show  
the effect of taking the mineral matter from  
a bone, soak one in a solution of muriatic acid  
for two or three days. The form of the bone  
is unchanged, but it lacks firmness and may  
be bent and pulled in all directions and easily  
cut or pulled apart. Either of the substances

composing the bones would not do without  
the other, but the wise combination of mater-  
ials gives the strength and firmness needed  
and at the same time toughness and flexibility.  
The respective weights of the animal and  
mineral portions varies with age. In youth  
there is more animal matter than in old age.  
A child's bones, when broken, quickly knit  
together, but in old age when the animal mat-  
ter is greatly in excess, a broken bone is a  
much more serious matter. The bones do not  
readily knit together and in some cases can  
not be made to unite at all.

Bones vary greatly in size and shape. Some  
are flat, others are long and slender, some  
short and thick and some of various irregular  
shapes. They are all specially adapted to  
the places in the skeleton that they occupy.  
Some are designed as a protection for the im-  
portant organs of the body, others give  
strength and shape to the limbs. If a bone  
is sawed through in a lengthwise direction, it  
will be observed that for almost its entire  
length, it is hollow. This central space is  
filled with a fatty substance called marrow.  
If the bones were solid, the framework would  
be too heavy to be of much use. The ends  
of a bone are not as compact as the main part  
but are somewhat spongy in texture. When  
bones are in a healthy condition they are  
pinkish white in color, this tint being due to  
the numerous tiny blood-vessels which pass  
through them, carrying the materials needed  
to keep them in repair. Around the bones is  
a tough membrane called the *periosteum*.  
The periosteum is full of nerves, and gives vi-  
tality to the bones. If this covering is remov-  
ed from a bone, the bone dies.

The place where two or more bones are  
united is a *joint*. Different kinds of joints  
found in the skeleton each particularly  
adapted to the work they must perform. Some  
bones are united to each other much  
as the boards of a door are dovetailed together.  
The bones immovably and are  
united in this manner. In some parts of  
the body the bones are joined by a kind of  
hinge-joints are in the knees where  
a great deal of motion is needed. The lower jaw  
is on a hinge joint. Still greater flexi-  
bility is needed in the fingers, shoulders and  
hips and in these parts of the body bones are  
united with a *ball and socket joint*. The end  
of one bone has a rounded head which fits in-  
to a hollow in the end of the next bone.

Merely placing the bones in such a position  
that the joints will be in place is not all that  
is necessary, for they would not retain their  
positions for any length of time. They are  
kept in place and restricted in their motions  
by strong bands, resembling cords of a silvery  
white color. These bands are called liga-  
ments. You have all seen a chicken or turkey  
carved and have observed how much exertion  
is necessary to force the bones apart. This  
is because the bones are tied firmly together  
by strong ligaments.

A wise Creator has provided us with a frame-  
work of bones properly adjusted and held in  
place so as to give us shape, strength and free-  
dom of motion. Whether our bones will re-  
tain these properties will depend largely up-  
on the care we take of them. As the bones  
of the young are composed principally of ani-  
mal matter and thus will bend easily, particu-  
lar care should be exercised in choosing the  
proper shoes and other clothing for children,  
and in selecting their seats and desks in the  
schoolroom. If the desk is too high the  
shoulders are elevated too much and the spine  
curves awkwardly. Continued positions of  
this sort will permanently curve the spine.  
The feet should always rest on the floor.  
When sewing or reading, the body should not  
be bent forward but should be upright. Bones  
increase in size and strength by use and grow  
smaller and weak if not used. A life of in-  
action will therefore cause a general weak-  
ness of the system. The bones of laborers  
become strong and large. At the same time  
we must remember that the bones of a child  
being somewhat lacking in mineral matter  
must not be submitted to the strain of heavy  
manual labor. Tight clothing which com-  
presses the bones injures not only the bones  
themselves but also the tender organs which  
the bones are meant to protect.

STATE EXAMINATION QUES-  
TIONS, DEC. 1893.

## New York—Arithmetic.

Each of the following questions has ten  
credits assigned to it.

1. Using the sign of per cent., write (a) one  
hundred and twelve per cent.; (b) three and  
three-eighths per cent.; (c) three-sixteenths per  
cent.; (d) sixty-nine one hundredths per cent.  
Reduce each of these per cents. to the form of  
a decimal.

2. Find the square root of .01296. (Correct  
to three decimal places.)

3. A agent having in his hands \$3,150 of  
his principal's funds, is instructed to invest it  
in barley, at 48 cents per bushel, after retain-  
ing his commission of 5%. How many bushels  
should he buy?

4. If the premium paid for insuring a build-  
ing is \$132, and the rate charged is  $\frac{3}{4}\%$ , what  
is the face of the policy?

5. If  $\frac{9}{10}$  of a stock of goods be sold for  $\frac{3}{4}$  of  
what the stock cost, what is the per cent. of  
gain or loss?

6. If one fifth be allowed for matching and  
waste; how many square feet of lumber will  
be required for flooring and ceiling a porch  
17 ft. 4 in. by 7 ft. 6 in.?

7. The net price of a furnace sold at 30%,  
and 10% off from list price is \$151.20. Find  
the list price.

8. What fractional part of  $\frac{5}{8}$  of a gallon is  
 $\frac{3}{8}$  of a pint?

9. Make and solve a problem illustrating  
the practical application of least common  
multiple.

10. The difference of time between two  
places is 2 hrs. 33 min. Find the difference  
in longitude.

## Indiana—Arithmetic.

1. Dividing both terms of a fraction by the  
same number does not change its value. Ex-  
plain the principle upon which this depends.

2. A man spent  $\frac{2}{5}$  of his money for provis-  
ions,  $\frac{3}{5}$  of the remainder for clothing,  $\frac{1}{5}$  of  
remainder for charity and had \$9.10 left. How  
much did he have at first?

3. State a the difference between a rule and  
a principle as they are used in arithmetic and  
b state the order in which they should be  
mastered by the pupil.

4. What must be the face of a note so that  
when discounted at a bank for 90 days at 6%  
the proceeds will be \$1,969?

5. The length of a rectangular field con-  
taining twenty acres is twice its width. What  
is the distance around it?

6. A man owns a horse and saddle;  $\frac{1}{4}$  of  
the value of the horse is equal to four times  
the value of the saddle; the horse and saddle  
together are worth \$170. Find the value of  
each.

7. What is the difference between the true  
and the bank discount of \$950 for 90 days at  
7 per cent.?

## New York—Geography.

Each of the following questions has ten  
credits attached to it.

1. Name and locate five important sea ports  
of Europe connected with New York by steam-  
ship lines.

2. Name five rivers by which the waters of  
the State of New York find an outlet to the  
ocean.

3. Locate the following volcanoes: (a) Etna;  
(b) Vesuvius; (c) Hecla; (d) Cotopaxi.

4. State approximately the distance from  
(a) New York to San Francisco; (b) New York  
to New Orleans; (c) New York to Chicago; (d)  
New York to Washington; (e) New York to  
Buffalo.

5. In what country is each of the following  
cities located: (a) Yokohama; (b) Berne; (c)  
Valparaiso; (d) Bangkok; (e) Melbourne?

6. Explain how it is that in Ecuador the  
climate of all the zones is represented.

7. (a) Locate the tropic of Cancer; (b) ex-  
plain why it is located where it is.

8. Locate the following cities and state for  
what manufacturing industry each is noted:  
(a) Lyons; (b) Belfast; (c) Glasgow; (d) Shef-  
field; (e) Brussels.

9. (a) To what country do each of the  
following belong: Jamaica, Cuba, Porto Rico,  
Ceylon, Java. (b) Give an export of each.



10. What mountain range (a) between British India and the Chinese Empire; (b) between France and Spain; (c) between Italy and Switzerland; (d) between Russia and Siberia?

#### Indiana—Geography.

1. Draw a map of your county, showing its boundaries and the outline of contiguous counties.

2. Name the water boundaries of Spain and Portugal. Of Ireland.

3. What and where are the Greater Antilles? How governed?

4. Where are the rainless districts of the United States? What are the physical reasons for their being so?

5. From a commercial standpoint what is the most important city in Asia? In Africa? In South America?

6. Assign a lesson on Indiana for study as for a Third Reader Grade.

7. What is the nature of the coast of the Pacific Ocean as compared with the Atlantic coast.

8. Draw on the same scale rough outline maps of Mississippi and Vermont so as to show relative sizes.

9. Name the waters through which a boat would have to pass enroute from Duluth to Chicago, thence to Halifax.

10. Locating Indianapolis at the center show on a diagram of concentric circles the direction and relative distances of the following cities: Columbus, Springfield, Chicago, Madison, Omaha, Harrisburg, Jeffersonville, Ft. Wayne.

Clip Mudge's Coupon in this issue of The Student, it will not appear again.

#### THE SPRING POET.

The Spring Poet, viewed from a Darwinian standpoint, is an interesting study. He comes with the thoughts of green fields and fresh butter—right off the grass.

He is wafted in with the perfume of the plum blossom. He brings with him the odor of boiled greens and hog's jaw for seasoning. He comes fragrant with the aroma of sassafras tea. His presence is announced by the odor of the irrepressible winter onion. He brings with him the verdancy of the hillside and the pungent freshness of the sprouting Indian turnip.

When the howling March winds have gone to sleep rocked in the cradle of sun flecked and flower-decked valleys; when the bellicose bed-bug sallies forth from his dismal den seeking whom he may devour; when the shy and edible bull frog asks leave to air his eloquence in a voice as mellow sounding as a French horn; when the Plymouth Rock setting hen steals softly away underneath a burdock leaf and begins the herculean task of hatching out a fifth avenue hotel from a porcelain door knob; when the red headed wood pecker beats his reveille upon the trunk of a dead tree and causes the worm concealed therein to turn over in his wooden bed and shudder; when the butterine giveth its color in the dish and yellows its way to the heart of the hungry man; when the voice of the tramp is heard at the kitchen door asking for work and provision in the ratio of one to thirty-six; when patent medicine pirates clamor for space to advertise their cuticura remedies; when the frugal housewife sallies forth arrayed in rainbow hued sunbonnet, and flits like a brindle butterfly, from hillside to glen in search of greens; when eggs get down to eight cents per dozen and the weary hen becomes as melancholy as a Colorado silver miner—then it is that the petals of the Spring Poet's soul opens as a big sunflower and he bursts upon the unsuspecting public—like a boarding house potato—with his song of love which induces the old maid to cast her net again into the matrimonial sea for, "If at first you don't succeed, try, try again."

Is it right to repress his noble longings and put him on a level with the Wilson Bill and his mother-in-law?

As long as we edit a paper—which costs but one dollar a year, payable in country produce—it is our intention to shield the Spring Poet from the onslaughts of an unfeeling

public. When he knocks at the door of our sanctum we shall advance and grasp him by the hand and seat his pale and trembling form in one of the richest of our upholstered stool chairs even if our most intimate friends accuse us of being warden to a first class lunatic asylum.

His productions shall appear set up alongside of reading matter even if we do have to crowd out Dr. Price's Baking Powder, Hood's Sarsaparilla, Ivory Soap, Syrup of Figs and Green's August Flower.

A young man, a hopeful lawyer, just recovering from a severe attack of poesy, handed in, a few days ago, an odelet of the Spring. Perhaps he is a little premature in his statements, but it shows what may become of him when Spring does don her spotless white. We take the liberty of reproducing it, after which we have no doubt, you will extend the flag of truce to the Spring Poet, at least for another year.

The balmy breezelet from the lake,  
That round the swelling budlets play,  
The wormlets that the birdlets take—  
All show that winter's passed away.

Now comes the hopeful freshman green,  
In search of streams of knowledge clear,  
He looks so lonely, meek, serene—  
A harbinger that summer's here.

The flowerlets on each streamlet's brink  
Throw kisslets as the waters pass,  
And Grandma makes the kidlets drink  
Of tea made from the sassafras.

The speckled hen that longs to be  
The mother of a brindle flock,  
Now steals away in all her glee—  
This Pilgrim of the Plymouth Rock.

The froglet singeth all day long,  
The boylet with his line and hook  
Listeth with pleasure to his song,  
And fisheth for him in the brook.

The hawklets screameth all day long,  
While o'er the fields they slowly fly;  
The burden of their glad new song  
Is longings for a chicken pie.

The busy bee is on the wing  
In search of sweetlets all the day,  
And when a kidlet feels its sting,  
He loseth all his taste for play.

The farmer ploweth o'er the land  
With yellow mules which oft demur;  
And firmly they both take the stand,  
No cause of action to aver.

But I must close this odelet now  
Not yet because I'd thoughtlets keep,  
But while I o'er these verselets bow,  
I think the president's asleep.

A. N. Cade.

**HELP WANTED**—Any student who is unable to attend school longer, and desirous of employment, will find it to his or her advantage to call at Heritage Hall, room 7.

F. H. Frink.

#### CRESCENT SOCIETY.

No place in Valparaiso furnishes a more pleasant mental resort on Friday evenings than does the Crescent Society. The programme is generally entertaining, instructive, and interspersed with beautiful music.

On last week the invocation was given by Mr. Carmody. After which Mr. C. W. Turner came forward with a paper entitled "Greek and Roman Jurisprudence." He demonstrated to all that he had given the theme careful thought. He set forth many brilliant ideas concerning the two great empires of antiquity.

He stated that the free states of Greece and Rome were civilized nations, and that we look back to them for principles of government; and that modern nations have drawn much wisdom from them. He pointed out the principal rulers of the empires and told for what each was noted. He stated that Solon was the founder of democracy, and prohibited the fathers of his time from selling their daughters as slaves. He also made mention of the fact that Grecian and Roman jurisprudence withstood the assaults of the times for fifteen hundred years. He stated that these empires did not have the best law possible, but that it was good enough for our country to copy much thought from the model.

After the above elaborate production the audience was favored with a most pleasing piano solo by Miss Edith Frazier. To those

who are acquainted with her music she needs no word of commendation and those who heard her on this occasion were undoubtedly favorably impressed.

Next came Mr. J. J. Abbott with a recitation entitled, "How the Church was Built at Kehoe's Bar." Those who have read the selection doubtless remember the picture of the drunken men, and how they laughed the righteous man to scorn and how he announced in bold language his determination to hold religious services. Mr. Abbot made the scene impressive upon the mind by the calm and deliberate way in which he delivered the selection.

Then appeared Mr. F. J. Eberspacher with an oration entitled, "The Ancient Civilization of America." With quite a marked degree of descriptive power, he pictured the scenes of driving the Indians back to the West, and the disadvantages that confronted the builders of little towns. He told how the Indians resisted the invasion of their hunting grounds. Further in the production he gave an account of their building large and beautiful cities that were well guarded. He spoke at some length upon their temples, palaces, bridges, and paved roads; and concluded by giving the different theories advanced regarding their origin.

Mr. B. F. Williams then rendered one of his appreciated violin solos. His selection of music is always excellent. The hearty encore which he received proved it to be so at the time mentioned.

"Truth" was most ably handled in an essay by Mr. S. F. Johnson. He clothed the subject with much deliberate thought and polished his thoughts with beautiful figurative language. He said, "When love will be merciful truth must be just." He gave many of the beautiful sayings from noble writers upon the subject. His arrangement of the subject matter was good, and his reasoning seemed in accordance with the principles of Logic. He stated that, "Small falsehoods are the brooks whose waters will, if not stopped, swell the mighty ocean of crime." Another beautiful thought was: The highest priced article on the commercial world today is truth; because it costs more to be truthful now than ever before. There was much more in the production that was ennobling and worthy of imitation. He concluded the essay with a beautiful and well chosen quotation from Shakespeare.

Miss Grace Dye then favored the audience with a most beautiful vocal solo. Her manner was attractive and the sentiment of the selection was very touching. The hearty applause which followed proved the excellency and appreciation of the music.

Following this was a recitation by Miss Katie Bonfield entitled "The Polish Boy." With a marked degree of elocutionary powers she impressed the thrilling scene of the selection upon the minds of the audience. Miss Bonfield is well versed in elocution and did her selection justice.

J. M. S.

#### PERSONAL.

[If you have personal items to contribute address Emma A. Wells, Valparaiso, Ind., or THE STUDENT.]

G. B. TUCKER, a former student, is at Ora, Ind.

W. T. HOWE of the 'H. H. H.' trio is at Humboldt, Ill.

A. J. ANDERSON has gone to his home at Sheldon, Illinois.

MISS FRANCES DEAN, scientific of '92, resides at Elkart, Ill.

MISS SOU CHILDS of '93 is at 929 N. Sec. St., Clinton, Iowa.

MR. MANSON, scientific of '84, writes from Paxton, Ford Co., Ill.

DR. URANN of Kankakee, Ill., is visiting his son who is a student here.

C. E. HAUGEN takes THE STUDENT, as do hundreds of other ex-students.

WM. REED, a student of '82 writes from Benkelman, Dundy County, Nebraska.

GEO. G. JONES of '93 is at Orangeville, Pennsylvania; we are glad to hear from him.

#### Mudge's Coupon.

This coupon is worth 25c. at Mudge's Gallery in part payment for one dozen cabinets. Holders will also receive one extra picture mounted on our new *Souvenir Card*, the finest card ever shown in this city.

Not good after April 1st, 1894.

Out this out.

M. M. MUDGE.

CHAS. L. DAVIS a student of '83-4, writes from Seger Colony School, Seger, Oklahoma.

C. F. LEINS, a student of '78, writes from West Bend, Wis. where he is engaged in the book business.

MAGGIE KELLY, of the teachers' of '93, is located near Fort Wayne, Indiana, teaching with good success.

MISS LIZZIE LEMM, music class of '93, has a large class near Harlan, Indiana, and enjoys much success.

H. L. HOYNE, graduate of '88, is engaged in the drug business at Kansas, Ill. He reports excellent success.

J. O. KIRALE, former student, is teaching at Bluffat Academy, Portland, North Dakota, of which John Tingelstad also a former student is principal.

C. C. HACKETT, of the law class of '92, is on the Hill the guest of friends for a few days. We learn that he is practicing at Warsaw Illinois.

H. B. BEGUN, a former student, of Hebron, Ill., writes that he is reading law with a view of being "admitted to the bar" in the near future.

JENNIE STONE, who will be remembered as one of the bright teachers of '93, writes from Litchfield, Minnesota, where she is successfully teaching.

A. C. HENDRICKSON, of the commercial class of '92, is teaching penmanship and commercial branches at the Park Region Lutheran College, Fergus Falls, Minn.

MISS LULU JOHNSON, a former student in Phonography, will return in a short time to complete a term in review work. She writes from El Paso, Woodford Co., Ill.

E. O. BUSENBURG writes from Glendive, Montana, of his prospects and we are proud of his success, as he was a faithful student and completed several courses while here the past three years.

ALICE WARD, scientific of '93, is teaching near Ft. Wayne, Ind., very pleasantly situated and enjoying her work; these former students are all very dear to friends here and we love to hear of their success.

Among the arrivals this week we notice the names of Miss Hundley, H. R. Fulton, Mr. Burdall, J. C. Kitenbrink of S. Paul, Iowa; J. L. Lea, Germantown, Pa.; D. H. Emery, Valparaiso; P. M. Cunningham, Cambria, Wisconsin; E. A. Annes, Eatonville, Mich.; R. H. Bennett, Mich.; W. F. Ament, 2358 Wentworth Ave., Chicago; J. L. Thornton of Ky.; Samuel Donderson, E. 63rd street, Chicago.

N. E. OVERMAN, an old student of '82, is at Demorest, Ga., whither he went in the hope to regain his health; he writes of his hope to enter the foreign mission work in the near future, having spent a few months in training for it at Brooklyn, N. Y., where he expects to again attend school before leaving this country. He says J. D. Williams, who was a student here in '80 is also at Demorest for his health, and sends greeting to old normalite friends; he rejoices in the title of M. D.

#### AMONG OUR EXCHANGES.

"THE CROWS ate up all my corn last year."  
"GOOD GRACIOUS why don't you put up crow-bars."

Our English-Latin boys are still making verse. One of the boys out late expresses it as follows:

Latibus nightibus,  
No key-orum,  
Climbibus porch-post,  
Breechibus torum.

Man wants but little while at college,  
Nor is he hard to please,  
He only begs a little knowledge,  
And will take that by degrees.

Tell me not in mournful numbers  
That the crossings are but dreams,  
That the council here but slumbers,  
That the mud's just what it seems,  
Ankle deep!

The banquet fine was spread in time,  
The table with silver was bright,  
The girls had gathered one and all  
And the boys were "out of sight."  
—Ex.—School for girls.



The Wellesley girls say,  
As at vespers they pray:  
"Help us good maids to be,  
Give us patience to wait  
Till some subsequent date,  
World without men—ah me!"  
—Brunonian.

LOGIC: Now, Webster says, "Bus is to kiss;" therefore, rebus is to kiss again; and buskin is kissing your cousin; blunderbus is a kiss administered to the wrong person; omnibus is kissing all the girls in the room, and the fellow who does this is a regular *buster*.

#### WE FAVOR IMMIGRATION.

Who builds de railroads and canals  
But furriners?

Who helps across de street de gals  
But furriners?

Who in de caucus has de say  
Who does de votin, lection day  
And who discovered the U. S. A.  
But furriners?

#### MARRIAGE.

A little miss. A little kiss. A little bliss.  
It's ended.

A little jaw. A little law. And lo, the  
bands are rended.

—Ex., but not an *Indiana* 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.

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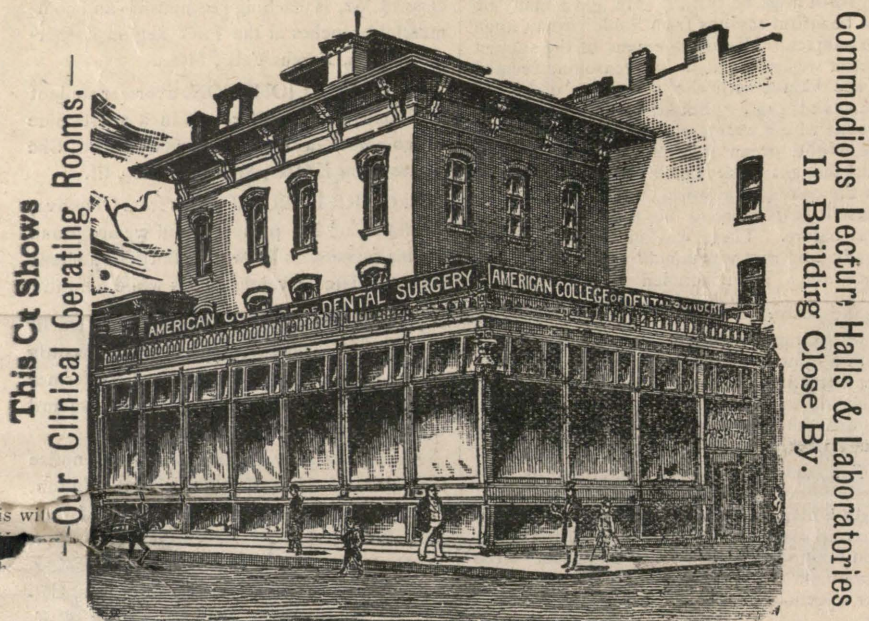
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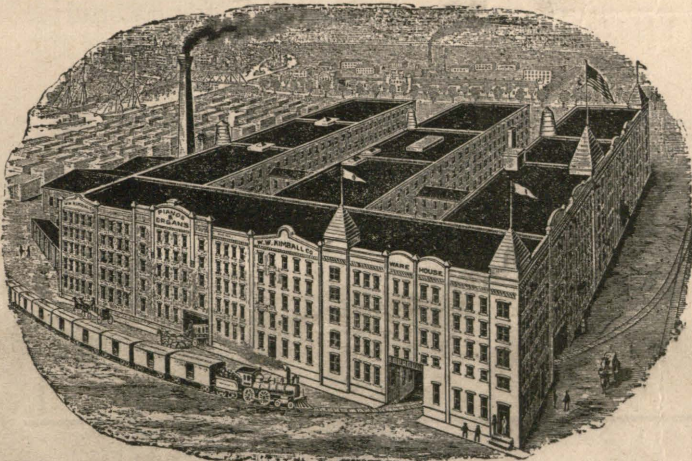
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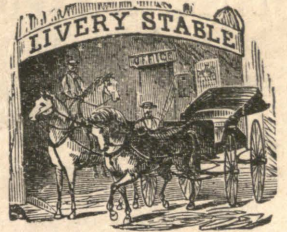
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8 40	11 25	3 10	8 15	4 25	1 15	Chicago		7 00	4 50	9 10	8 00	10 30	9 45	10 00
11 10	1 20	5 07	10 30	7 00	3 55	VALPARAISO		4 35	2 45	7 10	5 45	8 30	6 45	7 05
12 42	2 35	6 30	12 00			South Bend		2 50	1 20	5 47	4 10	7 10		
3 20	4 25	8 36	2 30			Battle 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		
		8 47	7 25			Philadelphia			12 20	7 00	9 00			
	10 30		10 00			Boston			9 00		7 00	3 00		
			5 35			Portland					1 30	7 30		
P.M.	P.M.	P.M.	P.M.	P.M.	P.M.	ARR.	LV.	A.M.	A.M.	P.M.	P.M.	A.M.	A.M.	A.M.

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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.	lv. 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 "
5 25 "	1 29 P. M.	2 14 A. M.	NEW HAVEN.			2 01 "	6 25 P. M.
	2 05 "	2 30 "	FT. WAYNE.		2 30 "	1 45 "	
	2 55 "	3 32 "	SOUTH WHITLEY.		1 27 "	12 36 "	
	3 26 "	3 57 "	CLAYPOOL.		1 03 "	12 06 P. M.	
7 27 "	3 45 "	4 15 "	MENTONE.		12 45 "	11 45 A. M.	
	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 "	HOBART.		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.	lv.	8 40 P. M.	7 35 A. M.	1 30 P. M.

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