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SEPTEMBER, 1893.

# *THE Normalia.*

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West.	MAINE LINE		St. Paul.
7:45pm	*8:30am.	lv. St. Paul.	ar. *6:05pm
8:20pm	8:55am	Minneapolis	5:30pm
9:05pm		Anoka	11:37am
9:29pm		Elk River	11:13am
	9:22	Osseo	4:59
	10:15	Monticello	4:16
	10:48	Clearwater	3:50
10:45pm	11:30am	St. Cloud	lv 3:25pm
12:26am	1:08pm	Sauk Centre	1:41pm
3:07am	4:15pm	Fergus Falls	10:55am
			5:38am

### ST. PAUL, ST. CLOUD & WILLMAR

*6:15am	lv. Willmar.	ar. 10:05pm
7:18	Paynesville	9:05
8:45	St. Cloud	7:40
10:08	Elk River	6:21
11:32	Anoka	5:58
11:25	Minneapolis	5:00
11:55	St. Paul	4:30

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# THE NORMALIA.

VOLUME III.

ST. CLOUD, MINN., SEPTEMBER, 1893.

NUMBER I.

## The Normalia.

### ✻ EDITORIAL ✻ STAFF. ✻

Editor-in-Chief.....	Laura A. Knott.
Literary.....	Winifred Kenely.
Rostrum.....	{ W. E. Johnson. Gertrude Cambell.
Exchange.....	{ Zell Stevens. Lillian Hayes.
Model School.....	Mattie Wheeler.
Alumni.....	Nellie V. Clute.
Literary Society.....	Jessie Polley.
Young Women's Christian Association.....	Grace Lee.
Person and Local.....	{ P. P. Colgrove. Bessie Cambell.
Business Managers.....	{ Geo. E. Butler. W. A. Shoemaker.

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*Former students, friends, and especially members of the Alumni Association are interested. Subscribers will receive the Normalia until notice of discontinuance is given and all A blue mark here ( ) means that your*

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## Editorial.

The Normalia thanks its subscribers and patrons for the very promising financial outlook which it has for the coming year. The business men have been very generous in their patronage and it may not be out of place to say right here that whenever teachers or pupils can deal as satisfactorily with those whose "ads" appear in the Normalia, as they can elsewhere, we wish they would do so. We wish to still further extend our

subscription list, as we believe in growth in every direction. In order to do this, the active assistance of all of our friends is needed—old students, new students, alumni and others. We regret that we have not more space at our disposal, but what we have we shall fill with matter that can hardly fail to be of interest to all subscribers. All news of interest which can be obtained concerning students, alumni, or any matter pertaining to the school, will appear in our columns; but this will not be the best feature of the paper. Were this all, each number might be thrown aside as soon as read. In each number will be found, it is hoped, at least one article on some educational topic, which will be worthy of careful perusal and of preservation for future use.

\* \* \*

We introduce, this month, a new feature in the shape of a column devoted to "Gems of Thought." "What gems of statuary or painting are in the world of art," says Holmes, "or what flower are in the world of nature, are gems of thought to the cultivated and thinking." A gem of thought, set in beautiful and appropriate language, has often had a more far-reaching influence and been productive of more good, than the most eloquent sermon. "They are never alone who are accompanied by noble thoughts," says Sir Philip Sidney, and this is true whether these thoughts be originally our own, or whether they be borrowed from some one who is not only able to perceive the truth which we see, but who is able to give it fit expression, which we perhaps cannot do. To quote once more, this time from Emerson, "Thought is the property of him who can entertain it, and of him who can adequately place it." If I can make a thought of Homer or of Shakespere, of Dante or of



Goethe, a part of myself, if it can so enter into my mind that it becomes a part of my very being, then the thought is mine; it belongs to me; it is mine as much as if I had written it. The habit of committing such gems to memory is one highly to be commended. A teacher can be of great service to her pupils by furnishing their minds with these treasures of thought and by inducing the habit of memorizing them.

\* \* \*

It is not the fault of our literary editor that an excellent article of hers appears in the present issue. The responsibility lies entirely at the door of the editor-in-chief.

\* \* \*

In Chicago, at the present time, is in progress a convention which must attract the attention and arouse the interest of every thinking person. It is a "World's Congress of Religions." Representatives of each of the "Ten (or more) great religions," have been invited to meet there in the beautiful Art Palace on the shores of Lake Michigan, and set forth the doctrines of their respective religions, after which a free discussion is allowed, the purpose being to find out in what points all agree, and what each can learn from the others. From the same platform, the best expounders of Buddhism, Brahmanism, Confucianism, Mahometanism, Catholicism, Protestantism with its various sects, and various other "isms" are setting forth their ideas about God and man's relation to Him. What if, after all, it should be discovered that religion isn't an "ism" at all, but is greater and broader than any "ism;" that no one sect, denomination or "ism" has a monopoly of the truth, and that possibly there is not one of them but has some of the truth? A century ago how impossible would have been a "Congress of Religions!" Few then would have admitted any religion but their own to be worthy of consideration. Surely the world does move, and it is moving on toward a greater humanity, a larger charity of man toward man, and a clearer perception of man's relation to his fellow-men and to his Creator.

## Literary.

### ANALYSIS OF MILTON'S "COMUS."

BY WINIFRED KENELY.

The Mask is a lower form of the Drama written in a tragic style, without giving attention to rules of composition or probability, and introducing such characters that the actors must be masked.

The "Mask of Comus" is one of Milton's best poems. It was written about the year 1634 to be played on the occasion of the Earl of Bridgewater's inauguration as Lord President of Wales. It is written in Blank verse of which there is no more beautiful example. The poem abounds in fine passages such as the following:

"Virtue could see to do what virtue would  
By her own radiant light, though sun and moon  
Were in the flat sea sunk."

"He that has light within his own clear breast  
May sit i' the centre and enjoy bright day;  
But he that hides a dark soul and foul thoughts,  
Benighted walks under the mid-day sun;  
Himself is his own dungeon."

"None

But such as are good men can give good things,  
And that which is not good, is not delicious  
To a well-governed and wise appetite."

Milton's life was preeminently of a religious character and we would naturally expect that he would choose religious themes upon which to write.

The theme of "Comus" might be variously stated as follows: The Conflict between Sensuality and Spirituality; The Struggle of a Christian Life; The Triumph of Virtue over Vice. The poem could be analyzed with any one of these statements as a theme but it seems to me that the first is the best statement. It certainly includes all the conflicts that arise in the poem.

The purpose of the author is to show that if one strives to overcome his lower nature, he will receive Divine assistance.

There are two threads running through the poem. The first we may call the Spiritual, the second the Sensuous thread. The characters composing the Spiritual



thread are divided into two groups, viz., the Supernatural and the Natural. The Spirit and the Nymph belong in the Supernatural group; the Lady and the two brothers in the Natural group. There is only one group of characters, Comus and his Crew, in the Sensuous thread.

The Attendant Spirit is represented as speaking in the opening lines of the poem. In his speech the earthly and the heavenly are contrasted. He declares that there are some people in this world who strive to live pure, good lives; that his mission is to aid such people and but for them he would not soil his heavenly robes by descending to this earth.

The Spirit disguises himself as a shepherd because in these days God works through human agents. He does not appear in a burning bush or cloud of fire as in the days of old. The Spirit symbolizes the inclination of the individual to do right. Divine assistance is sent to aid those who strive to strengthen the element of good in their natures and the effort they make increases the virtue.

The poet uses the Earl of Bridgewater to represent the Sovereign of the Universe, and his children the human race. In the journey through life each one will meet temptations but if he resists them as the Lady did, there will be a triumphant homecoming for him also.

The two brothers take opposite views of life. The elder brother is an optimist, the second is a pessimist. They made a mistake in allowing the Lady to become separated from them and suffer for it in their anxiety concerning her safety. The poet uses this as a device to show that there are times when the individual must stand alone and decide for himself as the Lady does in her argument with Comus. Comus, the child of Bacchus and Circe, is the union of intemperance and deceit, and represents all evil. The means evil uses to accomplish its designs are hypocrisy, flattery and deceit. Comus uses all of these in his efforts to in-

duce the Lady to join him and his crew in their revelries. When she refuses, he tries to show her that her philosophy is at fault. Comus uses the argument that all persons use who wish to indulge the senses. He takes a truth and twists it to suit his purpose. The lady does not object to having proper food, clothing and enjoyments; but her tempter tries to make her feel that she is ungrateful to the giver of all these gifts because she refuses to indulge to excess in such pleasures. As she still resists, he pretends that the drink is a medicine which will drive away what he claims is a melancholy mood. The Crew of Comus represent those who have passed over from good to evil; they cannot see how depraved they are.

The thing which makes the "Mask of Comus" a work of art and not a mere moral lesson is the fact that a beautiful idea is embodied in this concrete sensuous form.

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## EMERSON'S ESSAY ON "BEHAVIOR."

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BY A PUPIL.

In this essay the author has set forth the theme of manners or behavior. He has treated a general not a particular idea, his aim being to show, not the manners of some one person, of a certain class, or of a nation, but of all people at all times. His process is, therefore, Exposition for by it a general idea is set forth.

The writer has not presented a particular idea and set it clearly before the mind of the reader by means of its attributes and spatial parts as is done in Description, nor has he set forth a particular idea as changing in time, with one event succeeding another as in Narration but he has set forth a general idea using the discourse process of Exposition.

Each general idea or notion has two phases, that of content and that of extent and Exposition is but the setting forth of these two phases of a general idea.



By the content of an idea or of a class of objects is meant the number of attributes which are found in each individual which goes to make up the class or idea, but by the extent we mean the number of individuals comprising the idea or forming the class.

To present the general idea, behavior, the author must, therefore, present the content and extent of the idea and in order to do this he utilizes various means.

To present the content the writer uses Definition which is the process of presenting the universal and particular phases of a class. The universal phase is presented by referring it to the next higher class to which it belongs for the purpose of giving exactness to the definition and the particular phase of the idea is given by presenting the particular attributes of this class, the attributes common to the individuals of this class only.

The author uses this process when he says: "Manner are factitious, and grow out of circumstance as well as out of character." The universal phase is given when he assigns "manners" to the class of "factitious" things and he gives the particular phase in saying they "grow out of circumstance and out of character;" "manners," then, belong to that class of "factitious" things which "grow out of circumstance and out of character."

Emerson again uses definition when he writes "society is the stage on which manners are shown." The universal phase is shown by saying that "society" is the "stage," and the particular phase is given by limiting this to "the stage on which manners are shown."

These are but examples of the manner in which the author has repeatedly used this process to present the two phases of the content of the idea.

The extent has been presented by means of division which sets forth the parts of the idea but, unlike Partition which presents the parts of the individual, it deals with the parts of the class. In division the classes are divided upon some definite basis into the sub-

classes composing it and these sub-classes are frequently divided again.

In this essay Emerson divides behavior into good and bad behavior and the last named class he again divides, mentioning the "contradictors and railers," the "overbold" the "persevering talker," the "pitiers of themselves," the "frivolous class," and the "monotones," saying they are "rude, cynical, restless and frivolous persons who prey upon the rest and whom a public opinion concentrated into good manners can reach." In this he gives the basis of his division.

To set forth the content and extent of a class Comparison and Contrast may be used and one author employs this process when he compares "eyes" to "lions" by saying: "Eyes are as bold as lions, roving, running, leaping, here and there, far and near."

In this comparison the laws of Comparison and Contrast are fulfilled for, as the law of Selection requires, only those attributes common to all members of the class have been used and none but essential attributes have been mentioned. The law of Method, too, has been followed as the attributes are given in their relation to each other; and as the last law, that of Completeness, demands, all the attributes necessary to make clear the likeness are given.

The author has used this process of Comparison and Contrast many times and he is always, as in this case, mindful of the laws governing the process.

Exemplification is the name of another process which has been used to set before us the content of the class. By it one or more of the individuals of the class are utilized to show the general characteristics of the class. The laws of this process are three, Unity, Method and Completeness. The author uses this process to show that "tender men sometimes have strong wills" presenting an old Massachusetts statesman who could never control his voice when speaking.

The author in this instance of exemplification does not mean to convey the idea that



only men who express an extreme irritability of voice, face and manner when speaking appear to have weak wills, but presents this as one case of one who appeared to have a weak will when in reality it was very strong. One person might betray his seeming lack of will power in one way and another in another way and this, though not a type of all, is an example of one class of those appearing to be deficient in decision of character.

The laws of the process of Exemplification have been fulfilled, for the attributes to be brought out are very prominent in the example as the law of Unity requires and these attributes have been presented in the order necessary for the presentation of the individual in compliance with the law of Method. The attributes of the individual are so presented that we form a mental picture and as each new attribute is given we add it easily to our idea until we have the whole completed. We have been given all the attributes which are necessary to bring out the idea which the author wished to convey to us and no unnecessary attributes have been given, which is in compliance with the last law, the law of Selection.

So we find all the processes determined by the nature of the theme have been obeyed by the writer and if we look further we will find that the processes determined by the nature of the mind addressed have also been followed, that the author has complied with the primary laws—Purpose and Unity—and the secondary laws—Selection, Method and Completeness.

In this essay the writer's purpose was to affect the emotions of the reader and so Definition and Division have not been used with great strictness as they would have been had the purpose been to affect the intellect, and he has followed the law of Unity by presenting the parts of this general idea, Behavior, as a unit with the aim of affecting the emotions.

The author commences by defining his theme or idea, though he has not complied strictly with laws governing Definition, be-

cause he has addressed himself to the emotions of the reader; he has not given the definition that he would have given had the selection been didactic. He says that the silent and subtle language published by figure, movement, and gesture of animated bodies is manner, and he also compares and contrasts it with other things. He says that "life expresses," that a statue has no need of a tongue, that good tableaux need no declamation, and that nature tells every secret once. But contrasting this with man he says that in the latter case this is told all the time, that every look, every word, every action tells what man is.

The process of Division has been used in order to show the unity of the parts of this idea and all the requirements of this law have been fulfilled. Emerson has used only such parts and attributes of Behavior as would best accomplish his purpose, which is in accordance with the law of Selection and the parts and attributes have been presented in such an order that they can easily be organized into a whole, into the unity of the central idea in compliance with the law of method.

In compliance with the law of Completeness the parts and attributes of the theme have been given and the processes which will best accomplish his purpose have been used by the author.

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## Literary Society.

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The first business meeting of the school year was held at recess in room four on Sept. 9. The purpose of the meeting was to decide when the society should give its usual opening reception to the new students of the school.

The reception was held on Friday evening, Sept. 15. It was largely attended by both the students and their friends and a very pleasant time was enjoyed by all. The society will at once take up its regular semi-monthly meetings as in former school years.



## Rostrum.

In accordance with an act of the last legislature, Governor Nelson appointed Sept. 4 to be observed as Labor Day. This was appropriately observed at the Normal school. We feel that we can best use this department by giving a synopsis of the impromptu speeches of the members of the Faculty and the Rev. Mr. Campbell on that occasion.

President Carhart, referring to the fact that the governor had issued a proclamation recommending that this day be observed as a holiday, said: We are interested in the day, aside from the fact that it is a holiday, because it represents the duty and pleasure known as labor. We are laborers. Labor is the price that must be paid for all values. The poet Holland says:

"God gives no value unto man unmatched by meed of labor;  
And cost of worth has ever been the nearest neighbor."

There is a class of people who do not labor. They belong to the unfortunate class who are born rich. I really pity anyone who is born rich. In a very important sense we are our own makers, for the laws of exercise determine the laws of growth. Naturally human nature has lazy and vicious tendencies. It will engage in a course that will destroy. First: The rich is not under the same necessity to exert himself. Second: He has the means to become vicious. As a rule, Normal students have the good fortune to be born poor, and to receive the benefit of the severe discipline of the school of poverty. It is fortunate for this commonwealth that those who aspire to teach the children of the state are not the pampered sons and daughters of luxury. In the development of the human race, there are four stages in the history of labor—slavedom, serfdom, wagedom and freedom.

The Rev. Mr. Campbell said: I have no place in my category for a person who does

not work. God gives each of us something dignified, worthy, and honorable to do. You remember when the first man was made, he was put into the garden to till it. He was placed in such a position that he could live but was given something honorable to do. It is not what one does, it is the spirit in which he does it. To scrub this floor might be considered menial labor; but I don't think it would demean Queen Victoria to scrub a floor if she would do it right. If she couldn't do it right, she better quit.

Mr. Wisely speaking of the adjustment of the labor problem said: There is a tendency to go to extremes. Man sees a thing to be right, makes a hobby of it, and drives it to the extreme. The laborer has grievances but he is apt to claim more than is due him. The capitalist is apt to demand too much. They ought to reason it out; this would be fair, just, and right for each. Men in all times have been trying to settle this difficulty between capital and labor by making laws. It seems to me that the only solution of the labor problem is to be effected by the introduction of the Golden Rule. Each party must be able to appreciate the position of the other and to place himself in the other's position.

Miss Knott said she would like to leave with the school the thought expressed by James Russell Lowell in the following words:

"No man is born into this world whose work  
Is not born with him; there is always work,  
And tools to work withal, for those who will;  
And blessed are the horny hands of toil."

Mr. Mitchell spoke upon the two kinds of laborers; the one who was economical and prudent and saved something for the future, and the other who squandered his wages as soon as they were earned. "The difference is in the men, and no law on the subject could help the second man." He also spoke of the relation which the public school bears to this question. His personal experiences on the strike question were not only amusing but very suggestive.

Dr. Van Liew discussed the question as observed and studied by himself in Germany. In Germany the question assumes a more serious aspect than here and does not promise so speedy a solution. The difference between the systems of public schools largely determines this. In this country a common school is a republic, in which rich and poor with equal opportunities are associated together. In Germany, as indeed in many other European countries, at an early age, pupils who are to take up a particular kind of work or profession are separated from the rest. The emphasis given in this country to the principle that all men are created equal will sooner place us in a position to apply the Golden Rule to the adjustment of this problem.

Miss Gilbert named some of the good things done by men of great wealth as the founding of the Chicago University by Rockefeller.

The theme of Mr. Hubbard's talk was the organization of labor. He also spoke of the relation which the public school bears to the solution of the problem and emphasized the importance of the work of our common schools.

The exercises closed with a few witty remarks by Mr. Colgrove.

## Alumni.

Among those who have visited the Normal this fall are Miss Margaret Taggart, Mr. Jas. Jenks, and Mr. Arthur Dunton, class of '90; Minnie Lange, Carrie Mitchell, Mathias Moen and Margaret Jerrard, '92; Mabel Lee, Geo. Woodworth and Robt. Jerrard, '93; Ella Stanton.

It is rumored that N. P. Nelson, '91, will soon go into the newspaper business.

Ralph Manuel, '92, is very ill in a hospital in Minneapolis.

Miss Carrie Mitchell, '92, will attend Smith College this year.

Iver T. Johnshrud, '92, has charge of Mr. Shoemaker's classes while the latter is away doing institute work.

Miss Nannie Akers, '93, is taking the Kindergarten course this year.

It is hoped that during the year the members of the Alumni Association will contribute some interesting articles to this column. Will they not let us hear from them something about their part of the country, their work or write up their particular hobbies?

## Model School.

The work of the Model school began on Thursday, Aug. 31st. The rooms now occupied are those on the first floor of the new wing. They are so bright and pleasant that they present a striking contrast to the rooms in the basement formerly occupied by this department, and in which work was begun last fall. In this respect, the practice teachers of this term certainly have the advantage over their predecessors.

The class of practice teachers is small. Those now doing practice work are Misses Stevens, Noyes, Lee, Stevenson, Setzer, Kate and Winifred Kenely, Mary and Nellie Nessel, and Messrs. Johnson and Zech.

Mr. Hubbard teaches elementary physics in the grammar department, and Mr. Colgrove in the senior department.

The Kindergarten, which has recently been started, makes the kindergarten class formerly taught in the model school unnecessary.

The price of tuition has been reduced on account of the hard times and the attendance is about the same as that of other years. Neither are the children below the average.

One small boy, on being asked how he would spell a certain word, answered, "With letters."



## Exchanges.

The Illinoma and The Oyaka are new upon our table this month. We are very glad to see them and would be glad to see other new exchanges. The Oyaka is a very complete little paper, lacking only in an exchange column.

The May number of Old Hughes contains an interesting article on charity; good for young and old to read.

Suppose Columbus hadn't discovered America, Willie, would you have liked that? You bet! It would ha' cut jography down half.—Ex.

The Commencement number of the St. Viateur's College Journal contains a picture of their grand and majestic building.

The hardest job that an honest man has nowadays is to convince his friends that he is merely an honest man—not a natural born idiot.—Prison Mirror.

The Magic Mirror—or class prophecy of the Midford High school—in the June number of The Oak, Lily and Ivy was a wonderful mirror and much originality was shown on the part of the writers.

## Personals & Locals.

School opened with an unusually large attendance. Thirty-six students taking the professional course, together with students in other courses, make a prospective class of sixty-four for '94.

The young ladies of the Home spent their first Friday evening of the new year very pleasantly in the parlors of that institution. Though the writer was not present, those who were, declare the evening to have been "delightful."

At President Carhart's suggestion, the school enjoyed a picnic at Waite Park on Saturday, Sept. 2. Real estate rose in the

path of the pedestrian students and residents in that locality rejoiced at the beautiful exhibition of Democratic times.

On Sunday morning, Sept. 3, committees from the various churches waited upon the ladies at the Home and attended the new students to their respective places of worship.

President L. B. Avery of the North Dakota Normal school is seen occasionally in the laboratories. We are greatly indebted to him for his energetic work while with us and wish him eminent success in his new field of labor.

"Labor Day" was most appropriately spent by the Normal students in arduously abstaining from labor. No new lessors were assigned and there were no afternoon study hours.

Some material echoes of the late summer school still remain upon our walls.

Several members of the pedagogical class have found their "soul far away." Dante may have furnished attractions by his "Inferno."

Your left foot is on the same side of your body as your left hand. Ready. March.

The Normal faculty was invited to meet with the Reading Room society on Thursday, Sept. 7, at President and Mrs. Carhart's. Miss McKinney read an interesting and instructive paper on kindergarten work, followed by a free parliament on the subject.

The Athletic club met Saturday morning, Sept. 9, in room 26. Sixteen new members were added to their number and it is rumored that one young lady was "taken in."

The science teacher and his worthy assistant have at last persuaded the electric bells to perform their proper functions and the pupils move to and from recitations as of old.

On Friday evening, Sept. 8, four C. E. socials were given. The M. E.'s were entertained at Dr. Dewart's; the Baptists extended a welcome to their young people from the home of Mr. Wire; Miss Ina

Smart received her Congregational friends and the Presbyterians were hospitably welcomed by Mr. and Mrs. Geo. S. Clark. Conversation, games and music were enjoyed in the early evening after which delicious refreshments were served.

At the meeting of the Athletic club before mentioned, the following officers were elected:

President—George E. Butler.  
Vice-President—Rudolph A. Lee.  
Treasurer—Alfred Cederstrom.  
Secretary—A. P. Ritchie.

Were it not for the saw mill across the river, what would be the benefit of morning rhetorical! It is a prime stimulus to good, clear articulation.

Persons desiring an original demonstration for any theorem in Stewart's geometry may be supplied with the same by applying to a gentleman member of the geometry class. First come, first served.

The flight of the grasshopper has been arrested recently and his trial is in progress in the zoology room. His conviction is almost certain as he kicks so much on the examination.

Mr. O. J. Arness, a former student, is a teacher in the Minneapolis School of Business, whither he was drawn by his artistic penmanship.

Two C. C. students playing tennis on our campus during school session. Two C. C. students suddenly ending with a love set.

Mrs. Dr. Van Liew paid a visit to the school for a few moments to admire our freshly oiled floors and kalsomined walls.

Pres. Carhart responded very eloquently to a toast at the reception given by the Catholic bishops on Sept. 11. The faculty feel somewhat avenged of Labor Day.

Misses Beulah Gilman and Bertie Evans visited us Sept. 14.

The faculty took their first outing Saturday, the 16th inst. Grand lake was chosen as the place suitable to an exhibition of scholastic jollity.

The cost of a shoe-polishing outfit will not exceed 25c. Some of the young men at the Normal would do well to take the hint.

We were glad to see the face of Asst. Supt. Hyde in our midst on Friday last.

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## Gems of Thought.

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Those who trust us, educate us.—George Eliot.

We live no more of our time than we spend well.—Carlyle.

Character is the diamond that scratches every other stone.—Bartol.

What do we live for unless it is to make life less difficult to others?—George Eliot.

Little minds are tamed and subdued by misfortune, but great minds rise above it.—Irving.

Truth is thought which has assumed its appropriate garments, either of words or actions.—Longfellow (Hyperion.)

The true teacher has seemed to be painting pictures on the canvas of mind that shall last through the generations and fade not in eternity.—Edward Brooke.

Whosoever will be free, let him not desire or dread that which it is in the power of others either to deny or to inflict; otherwise he is a slave.—George Eliot.

Childhood's unconscious lesson to us, is that what is undeveloped can without guidance never be free, but, left to itself, must inevitably fall into caprice. Guidance capacitates for freedom. It is a dominant error of our age to demand freedom where the capacity for freedom is still lacking.—Baroness Von Bulow.

The task was thine to mold and fashion

Life's plastic newness into grace;

To make the boyish heart heroic,

And light with thought the maiden's face.

—Whittier.



The best way in the world to seem to be anything is really to be what we would seem to be.—Tillotson.

That only which we have within can we see without. If we meet no gods it is because we harbor none.—Emerson.

Write it on your heart that every day is the best of the year.—Emerson.

In all the superior people I have met, I notice directness, truth spoken more truly, as if everything of obstruction, of malformation, had been trained.—Emerson.

Believe me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—Longfellow (Hyperion).

Writing tablets, scratch books, etc., sold cheapest at Atwood's bookstore.

Best work done at Flynn's barber shop, No. 16 Sixth Ave. S.

### TO A WATERFOWL.

BY WILLIAM CULLEN BRYANT.

Whither, 'midst falling dew,  
While glow the heavens with the last steps  
of day,  
Far, through their rosy depths, dost thou  
pursue  
Thy solitary way!

Vainly the fowler's eye  
Might mark this distant flight to do thee  
wrong,  
As, darkly painted on the crimson sky,  
Thy figure floats along.

Seek'st thou the plashy brink  
Of weedy lake, or marge of river wide,  
Or where the rocking billows rise and sink  
On the chafed ocean side?

There is a Power whose care  
Teaches thy way along that pathless coast,  
The desert and illimitable air—  
Lone wandering, but not lost.

All day thy wings have fanned,  
At that far height, the cold thin atmosphere,  
Yet stoop not, weary, to the welcome land,  
Though the dark night is near,

And soon that toil shall end;  
Soon shalt thou find a summer home, and  
rest,  
And scream among thy fellows; reeds shall  
bend,  
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven  
Hath swallowed up thy form; yet, on my  
heart  
Deeply hath sunk the lesson thou hast given,  
And shall not soon depart.

He who, from zone to zone,  
Guides through the boundless sky thy cer-  
tain flight,  
In the long way that I must tread alone  
Will lead my steps aright.

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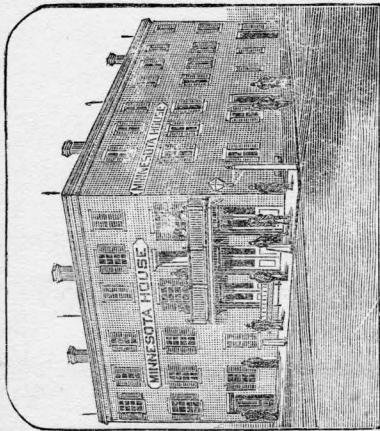
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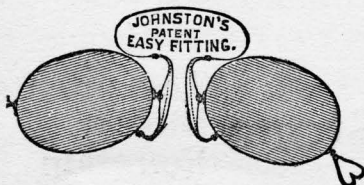
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Minneapolis.....	4:55 .....	9:30 .....	8:40
St. Cloud.....	7:10 .....	11:52 .....	11:00
Little Falls.....	8:15pm.....	1:00pm .....	12:07am
Brainerd .....	1:55 .....		

#### GOING EAST.

Brainerd.	†1:20pm		
Little Falls.....	*8:12 am.....	2:20 .....	*3:15am
St. Cloud.....	9:20 .....	3:20 .....	4:25
Minneapolis .....	11:45 .....	5:50 .....	6:55
St. Paul.....	12:15pm.....	6:15 .....	7:25

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†Except Sunday via Brainerd.

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