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JUNE, 1895.

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ST. CLOUD, MINN., JUNE, 1895.

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The Normalia.

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NOTICE.

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A blue mark here () means that your subscription has expired.

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Editorial.

This being our last issue for the school year most of the space is devoted to the commencement exercises. We present synopses of the themes read and extracts

from them and two themes in full which were not read.

Those of our readers who were present at commencement will find that these bear testimony to the announcement that not necessarily the best themes were chosen for reading but those which seemed to best serve the occasion.

Literary.

Popular Education as the Essential of Civic Life.

JOHN ALFRED CEDERSTROM.

"History teaches that efficient legislation, refined arts, elevating literature, wide spread commerce, and earnest religious sentiment have each separately failed to secure perpetuity to a state. If the American public is to live when others have failed, we must seek other causes for a condition of permanence.

"Here we have a government of the people, for the people, and by the people. To attain the best form of Republican government, it is necessary that we have an intelligent and educated governor; and since the people, in this, are the rulers as well as the ruled, they should be educated." The ends to be attained in the common school are, training of the mind to think so as to discover the truth. To rightly develop the individual that he may be a worthy citizen.

"It is to the common school that we must look for the establishment of right views of man's relations to all institutions of society. Here all classes are placed on a common level and he who most nobly strives will surely win.

"The silent lesson of the stars and stripes floating over the countless school houses of our land, the lofty sentiments inspired by our national hymns, the answering fidelity to duty as impressed by the faithful teacher cannot fail to awaken in every true heart sentiments worthy the noblest citizens of our republic."

The School Among the Institutions of Man.

ALICE MAY JACOBS.

"All institutions of man—and it cannot be repeated too often that human nature is revealed in and by means of institutions alone—are combinations or organizations of men in conformity with an ideal. Institutions seem to be wholly external to man, yet they are really the creation of his own reason. They

seem at times to be hostile to him, but they are truly his greatest protection—indeed the necessary condition of his rational existence. Only through them can he rise above the narrow limits of selfishness into a universal life." Miss Jacobs briefly sketched the different institutions—family, school, civil society, state and church.

"The school education gives to the child the power of helping himself to the store of experience collected by the race. He can reinforce his individual might by the might of the race, aiding his own senses by the free use of the senses of all his fellow men: aiding his feeble thinking power by studying the thoughts of all the eminent thinkers in all times and in all centuries. The importance of education cannot be too frequently brought before the minds of the people. It is the school teacher who imparts knowledge and moulds the opinions and sentiments of loyalty, honor, and conscience, which makes possible the continuance of social edifice. The five cardinal virtues of the school, punctuality, regularity, silence, industry and truthfulness are the essential conditions of combinations in civil society; and by forming his character in accordance with them, the school is qualifying the child to combine with his fellows in the real world. As his mind develops he will discover that the school is a part of the ethical world in which he lives: he discovers that the institutions of society are his reason, his universal self-made objective, and in obeying institutions he is obeying his highest, his best self. All the elements of the school discipline lead to the formation of right habits, to the development of physical and prudential control and ultimately with the growth of the moral sense, to moral control, that is character."

Primary Reading.

IDA M. STANTON.

"The mind is a germ or potentiality in which these undeveloped possibilities are. The mind is therefore, the subject of education, and one who would fit himself to become an educator must first study mind, and in order to teach primary reading effectually, since the mind of the child is the subject to be dealt with, the child should be studied."

Leading up to the receiving of the child at school she said: "Reading is a mode of expression. The written or printed words have one use—to arouse or call into consciousness certain definite ideas. Teaching reading in all the grades consists chiefly in the presentation on the part of the teacher of the conditions which will enable the pupil to call to mind the ideas immediately when the written or printed words are presented." The law of association was recommended in the teaching of the child—associating the word with the idea. The first words taught should be names of familiar objects. Word calling should be carefully avoided. The child must see clearly the idea back of the word. Nothing but literature should be read by children; they should read only the sweetest, purest and most truthful literature. It should be made a pleasure to the pupil; he should enjoy it. Reading is the avenue and key to

all other branches, and stands apart from other branches in its transcendent importance. The child should think as he reads."

The Training of the Will.

SUSAN ISABEL GOVE.

"In the education of the will lies the foundation stone of the whole educational building. It is not always true as some men have thought, that physical strength is necessary for the performance of a great deed. It is that quality of mind which is unalterable in its decision, which shrinks from no difficulties, needs no judgment but its own and all obstacles being overcome presses forward to the point in view. The beginning of the training of intelligence is found in the family; the child is led to see and understand the many forms of behavior; here obedience to the parents is insisted upon. The idea of learning from others and through others as developed in the family lays the foundation of school intercourse. A fixed code of etiquette is formed to determine the behavior of the individual in society.

"Moral character is the essential element of this culture."

The Educational Value of Examinations.

ALMAH LUELLA WRIGHT.

"There are three classes of examinations, daily, review, and comprehensive ones. The daily examination is a sharp questioning to which every skillful teacher subjects his pupils and which brings every soul in harmony with the lesson. Review examinations are given for the purpose of testing whether the knowledge imparted is retained with sufficient accuracy and clearness. Comprehensive examinations are intended to test whether a student has a comprehensive grasp, not of petty details, but in the general outline of a subject, whether he knows the relations of the various parts to one another and to the whole.

"The process of learning is not complete until the pupil can apply his knowledge in some practical way. An examination should consist not merely in reproducing knowledge but in making practical applications of it and a testing of the power and skill. The comprehensive examination is the surest preventative of that loose teaching which demoralize the intellectual habits of the student.

"There is one kind of preparation for examination which has created the greatest excitement among critics, and that is the use of former examination questions in class work. This may rightly be called an abuse and not a proper use of examinations. If nothing of a subject is taught but the answer to few cut and dried questions, in the hope that they may be repeated at the examination, we have one of the worst forms of cramming. But if, after a subject has been well taught and pupils see it in its entirety and see all the isolated facts grouped around the central thought, a review is conducted by means of questions which are new to the pupil, there can be no possible objections to it.

"It has been said of examinations that they foster

cramming of the worst kind, they injure the nervous system of thousands of children, they rob teachers of their individuality, and they produce teaching which is formal, mechanical and lifeless. This indictment is a strong one, but under certain circumstances I believe it all true. But all these evils will vanish if only the examinations are properly conducted. Pupils ought never to be marked with figures. What does it mean if a pupil gets 100 per cent. in a subject or 75 per cent? Does it mean that he has 100 or 75 per cent. of the subject? How much better it would be if the pupil was marked 'good' or 'very good.' It would mean something to him and stop, to a great extent, the working for standings, which is so prevalent in all our schools."

The Kindergarten and the Future Education of Mankind.

HELEN M. EATON WING.

"Froebel would have us base all educational work upon principles—universal laws; he also felt that the educator must seek to understand and obey universal laws in his own life before he can apply them in his work with the children.

"The child is a unity having a three-fold nature, and in order that he may be symmetrical and well-balanced he must be trained mentally, morally and physically. Froebel believed that there is but one law of the universe and that all life conforms to this law, that as the plant develops through its own activity, so the child should develop through his. The power to express is much stronger in some than others, but we must not trust to chance in this. If a well-balanced man or woman is to be the result of education his child must have an all-sided training. He must be encouraged in his feeble attempts to express what is best within him. Everyone is working towards his ideal and if the world is to be made better, higher ideals must be placed before the children. When people see that this all-sided development is the right of the child there will be a vast difference in the tone of society; no well-balanced man is a criminal. All true reform must be based upon the principle of all-sided development.

"The child should grow with a full harmonious whole;

This is while yet on earth the destiny of his soul."

Froebel's Place Among the World's Great Educators.

NELLIE C. FIELD.

Froebel's definition of education is as follows: "Education consists in leading man as a thinking, intelligent being, growing into self-consciousness, to a pure and free representation of the inner law of the Divine and in teaching him ways and means thereto."

From Rosenkranz we learn: "Education is the influencing of man by man and has for its end to lead him to actualize himself through his own efforts. It is the development of reason, changing an ideal into a real and making what is potential into an actual."

"The emancipation—the setting free of the bound-up

forces of the body and soul, to see its duty and perform it." It is the destiny and life work of all things to unfold their divine being and their Divine Unity, to reveal God in their external and transient being.

We are thus led to realize that education is not the mere gathering of facts, the development of one phase of the child, but that it is the environment which, properly placed, will result in the development of the complete childhood—the bringing of light into darkness, order into chaos.

In looking back over the past ages of man we see the similarity and connection between the race as a whole and each individual in it. Each must have its period of infancy, boyhood and manhood. Each must and can, only bring forth the products of its period, for is it not the right and need that each unfold and live out itself according to its powers? With this idea we look at the race and study each peculiarity, seeing in each not what our ancestors did, but reading into each its proper value. For have we not reached a higher standard?

In the great school of life, nature is the teacher. Is it for us to say she could make so great a mistake as to train and guide our instincts amiss? No, she in her infinite wisdom, has foreseen all the difficulties and temptations that could beset a people. To guard against these and build up a defense has ever been her thought. Are we then to look at one small epoch, throwing aside its entire connection and condemn it as incomplete? For completeness we must take God's whole pattern, and then we see:

"Nothing resting in its own completeness

Can have worth or beauty; but alone

Because it leads and tends to further sweetness,

Fuller, higher, deeper, than its own."

In looking at the primitive peoples, while still considering all we have admitted, we can but see the reason for their decline, each as it served its purpose, faded into nothingness. Had each been all rounded in itself, this never would have been, but they could not comprehend their deficiencies. The old saying, "The world looks red through rose glasses," was never truer than when applied to these people. They could only be affected physically, because they were in a physical stage. A man only understands what is akin to something already existing in him.

As God is spirit it is through the spiritual a people's understanding of God is made manifest. So through their religion may a people be best studied for their ideals are embodied in it. It contains their aspirations and limitations.

The idea in the Greek religion which especially distinguishes it from others, is the physical side of the freedom of its gods. They have no desires above the physical enjoyment and therefore the present is the all important to them. Their highest standard is nothing more than the lowest gratification of some personal desire. In most religions, the men are created in the image of their gods; here we see the reverse, the gods in that of man. The Greek religion did not, therefore, guide and restrain, but only stimulated. We then naturally look for a people whose every aim and desire is physical beauty. No where, as far as beauty is concerned, has there been such perfection. Everything is complete; children

from infancy are trained with that end in view. But how? Only the strong survive. Is it right that life should be sacrificed for such an end? And looking at those that do survive, are they the better for it? Are they more capable of solving life's problems? We are compelled to admit that the Greek has, so far as he, himself, is concerned, failed—is defeated, missing the great problem of life. As each succeeding year comes and goes, in the departure from unity, at each successive vibration down through the ages its momentum increases until finally the crash comes. Yet what better monument of a people or individual can be left than that "they did their best," giving the world the benefit not only of defeats, but victories.

In discussing the following points it is necessary to keep in mind this fact, that the suppression of one error results in the ascendancy of its opposite. So we may look for sharp contrasts, although each in a measure contains the truth we must also acknowledge they each contain error. Each is the complement of the other. Could they be united in one idea we would have complete harmony. We must have serious doubts of the old before the new can be born, for the new is only the reaching out of some unopened possibility and its craving to be satisfied. Each new idea as it comes paves the way for the succeeding. We see the physical declining, all its demands are met and yet the race is unsatisfied, religion must seek a new plane. We next find the extreme in the culture of the mind, to educate and develop it, all else is neglected. The physical power once gained is waning for the body; cannot endure the strain of being denied and neglected for a life-time. The result is we behold the man coming forth a man merely of brains, to what purpose, of use neither to himself nor his fellow man, an almost useless member of society.

Is humanity defeated? No. Still feeling its defect, it seeks, unconsciously perhaps, a new manifestation and although it may be an extreme, it could but have its influence. Can we look at the vast mass of people affected by Buddhism and Mohammedism and say all was false; consider them the mere workings of man? Admitting they do contain much which is false and injurious, we must, if unprejudiced, acknowledge that all religions are providential and all tend to benefit mankind. The race now seeks the spiritual side of religion, being swayed by a higher, unseen power. In Buddhism we see some of the highest attainments of life and there the greatest problems of life have had a solution. Its highest aim was to soothe and inspire. It had its rise in the protest against the spiritual tyranny of Brahmanism. So Buddha started in his simple manliness in quest of man helping power in accordance to his doctrine as set forth in this sentence: "The curse must be lifted from the heart of man by man," but he found the road to knowledge a hard one and probably much different from what he had hoped or thought. Yet although starting from unity, it soon lost its hold, and after generations, we look and see it, not ennobled but degraded, the physical and mental sides both giving way, and at last we see the effect of a race giving their entire attention to their spiritual belief, though it led them to destruction of body and mind.

A faith in the workings of God forbids us to ascribe to the pagan religions, the idea of their being man created for each is where the Creator placed it. Some are placed in India where they can only feel Him through Buddha; others in Greece where His influence is only felt through beauty; and others find it in the researches of the mind. Can each be entirely wrong and misplaced? Each did its best and accomplished its special mission, each alone is incomplete. We must see them united and we turn towards Christ and Christianity for the connection. "The true harmony of religions does not consist in their saying the same thing any more than a true concord in music consists in many performers striking the same note. Variety is the condition of harmony. These religions we believe will all be harmonized." "Are we not formed as notes of music are, one for another though dissimilar? Such differences without discord as shall make the sweetest sounds?" This harmony can only be brought about by one religion that shall be broad enough to take each into its self retaining their good and supplying their deficiencies. We never can understand Jesus until we appreciate the literal meaning of the Bible phrase, "He came in the fullness" (not the meagreness) "of time." We see him as a child strong, healthy, playing as other children, learning his lesson and receiving his spiritual instruction. Later we study his work seeing him as a Mohammedan yet ruling with love not force; a Greek influenced from within not without; a monk broad enough in his ideas to see the necessity of respect for body and in all his teachings showing his regard and value for childhood. In childhood's learning lies the good or evil of the future nation.

Although the general principles of Christianity have continued in steady growth, its practical application was not immediately discovered, but little by little until a climax has been reached. In the teaching of Rousseau, we find the declaration that the child must not be forced, as hitherto, in his development, neither should the development be one-sided, but the means used should be suitable to the child and not to the man. For nature requires that we be children before we are men and if we pervert this order we shall produce forward fruits, having neither ripeness nor taste and sure soon to decay. We see that Rousseau has made great advancement upon the past. What is his defect? Wrong means. His end in the main is correct, but if the path prescribed be followed we find that we do not arrive at the desired end, but far from it. Rousseau's idea is—that the child be left to nature until the age of fifteen or sixteen, but surrounded as he must be, by the many influences of life, he cannot be unaffected by them. If they are to make his character either positively or negatively, it is our part to so adjust them, that they bring out only the noble in him. We see him giving the child license instead of true freedom. In tracing the development of his ideas, we must see that his could not be true, for freedom is only gained by the overcoming of definite limits.

In Pestalozzi many of Rousseau's defects are overcome, for he realized that the child must come under certain laws and that although nature is an excellent

teacher, she must be simplified and symbolized. His principal doctrine is that the child must be developed by sense perceptions, that is, every thing which is to mould the child must come through one of the senses. We now reach a climax in education. We have seen the three phases of the race development, in their different stages, the principal men they have produced; the fulfillment or all-roundedness of Christ, and since then the struggle to embody it in education.

The race calls again for a leader and a pupil of Pestalozzi steps to the front. The history of education shows that Froebel's way has been prepared and paved by his predecessors and that his doctrines have been gradually and naturally growing for years. Yet it was given to Froebel to put the idea of unity, for which the race had so long struggled, into a form to be used in education. The eternal law for all ages is the same; it took a Froebel to understand it clearly.

"An educator must supply the human bud, in the right manner, in the light, warmth, rain and dew, and so induce it to emancipate itself from its fettered condition, and through the unfolding of all its slumbering forces, to blossom into worthy life."

In the flower the blossoming depends upon the relation into which it puts itself with the outside influences; it itself must do the assimilating and changing in order to grow. All the florist or nature can do is to provide the proper means.

So in life Froebel reasons, the child must act; neither his God nor his father can do the work for him. Self-activity in co-operation with environment leads the child to realize itself.

Education has for its chief end the formation of character. We might question how can one law be personal. But we look at nature all created from one unity, world upon world all obeying the same grand law. We see trees of most striking differences thriving side by side, each selecting and using from the same soil which in one case results in oak and another pine. Is the child such an organism that there is no room for individuality and still unity? Each in this great school of life is to select that which corresponds to his special wants and endowments.

Mankind is progressive, at each successive stage, conditions are changing and becoming higher and new modes of progress are necessary. Education must broaden and grow more comprehensive. Ancient Greece bestowed her thought on training of the body, thus we see the standard of child's education as physical, but this standard no longer satisfied the age of mental growth and so that age does not suit us today, for we are different. Each age has a special need to be met, so that what was suitable one thousand years ago, or even fifty, will not suffice.

There are few errors so pernicious in their effect as that of regarding the physical nature only in the infancy of child, ignoring the requirements of soul and mind. The child is a unity possessing three-fold nature. One phase of that nature cannot be developed without affecting the others. There is a necessity for the development of them equally.

"Body and soul at the beginning of life may be said

to be one, and bodily desires and needs all that seemingly express themselves; but the foundation of these bodily desires is spiritual. The organs must first be strengthened before the soul can make use of them, simultaneously with their development the soul unfolds and according to the form which these organs, whether limbs or senses, take, will be in great measure the spiritual stamp. Every physical impression is at the same time a spiritual one, and all the more lasting in proportion to the youth and want of powers of resistance of the being in question."

The child being an organism rather than a mechanism is not a passive being to receive impressions and be developed, but the child's life must be the result of its own activity, thinking and work, being guided by those who are competent. Thus in the physical life the child must develop his own muscles, must take his own falls and profit thereby. When we turn to the intellect, we cannot do the thinking, as so many people try doing for the child; we can only surround him with the best of influences. He must act, himself, in order to grow. Froebel begins with perceptions and unfolds by connections. Connections determining which perceptions are to come first and to which faculty they shall appeal. Self activity is necessary for growth and as the child's first impulse is activity of body it is through this factor he commences his education and through this he is to be studied. Good and evil are but opposite directors of activity. The one leading towards unity, harmony and peace; the other towards separation, discord and strife.

The instinct of activity leads growth with equal readiness, without choice of direction. Once started the child retains its direction by a kind of inertia, gaining new vigor and speed to resist the opposite day by day. Growth positively must mean lengthening the distance from its opposite and hence liability of its affecting the child.

Froebel would ever assist, yet only in such a way as will aid the child in its own independence, ever respecting the instinct of self-reliance. The child thus learns to trust himself, never allowing his actions to be an apology for his life.

Froebel has fulfilled his mission of satisfying the need and higher demands of childhood by finding the rule by which the mother is to be guided in her actions. She is to direct the growth of character. But how? In the uniform and symmetric development of the three-fold nature of man?

Character is the latent power within us and its perfection is the life work of the child. As it is the life of us it must be the product of our whole being. Each phase is to act and react, each fitting into the other, the weak places thus being built up and forming the balanced character.

Through play the child is to be given his whole view of life, getting his ideas not for a day, but beholds as it were, the whole drama of life and learns that in all places and times above family, trade and nations is the law of love governing and binding the thoughts and actions into one great whole.

Such a child cannot be dismayed by one failure for "we rise on stepping stones of our dead selves to

higher things." This affects his spiritual realm and as a man he carries himself within his own balance, selecting as best he can the good necessary for his growth. To the child, true character must be gained through ideals embodied in some form and so made definite to him. Through stories and examples are they to be moulded. At first the mother, spiritual and natural, stands as the embodiment of right, but step by step she leads him to rightness of deed by implanting this thought in him. A child's character is not gained in a moment, but is the result of life's struggles.

In both child and instructor is a something to which both must submit equally—the law of right. If through its entire life the child be subject to this invisible law, it will learn to treasure the good, the true and the beautiful. A one-ness not only in his own life and actions, but in his connections with others will be felt.

The child thus started will continue and stands for that example of gentleness and love of justice, truth, self-sacrifice, readiness to help and make glad.

Physically the body of the child is trained, the muscles being limited only by the previous skill and strength; action leading to greater strength, grace and positiveness.

Intellectually the child's mind is accustomed to interpret clearly, distinctly and promptly, whatever impressions reach it. Memory is strengthened, also imagination; fancy and investigation aroused; power of judgment and foresight developed. Morally he is accustomed to firmness of purpose and all abounding love, spontaneous subordination to law and order. Reverence of things above or below, himself and equals, making love and justice the inherent rules of life.

The Lord Hath Not Dealt so Bountifully With Any Other People.

E. EUGENIE LONGFIELD.

Far back in the earliest ages of the world, almost enveloped in the shadows of antiquity, we find the human race cradled in Asia. Tradition represents the earliest men as descending from the high table lands of Asia, but in the low valleys at the foot of these table lands, they first formed themselves into nations or tribes, having homes, tilling the soil and forming a social body. On tradition we must base most of our knowledge of these early times, and the traditions of all Asiatic people represent the progenitors of their race as coming from these table lands. The alluvial plains to which they first descended were formed by nature, to render the first steps of primitive man easy. The rich soil, the overflowing rivers, the warm climate, insured plentiful harvests in return for light labor.

But the conflict with the river itself, the desert and the changing seasons, made forethought necessary and aroused the inventive genius of man.

From this centre the human race soon traveled in every direction. Some went to the north through the break made in the mountains by the Caspian sea. Others went to the south and into Africa, to the val-

ley of the Nile. Still others wandered to the east and west along the southern margin of the mountains.

Over into Europe swept the tide of immigration. Here was found a country broken into small valleys and basins by the mountain chains. Many tribes settled in these isolated basins and soon forgot that other tribes existed. They followed their own ways and devices and worked out their own ideas of life and destiny and to themselves seemed infallible. Afterward, when they crossed their mountain walls and found other tribes with other ideas, they saw only folly in the others' ideas, and therefore many petty wars ensued. The history of Europe is a story of the continual warring of nation against nation, caused by the conflict of ideas. It has taken many centuries and much suffering for the world to know that truth is many-sided and equally true in all its phases.

Along the south side of the mountain wall extending from the Black Sea to the Atlantic Ocean, were the Greeks and the Romans. Across the sea in Africa were the Egyptians and Carthaginians, while on the eastern shore of the sea, in Asia, were the Hebrews and Phoenicians. These people on the seashore had an advantage which those beyond the mountains did not have, for they could trade with each other and had a common highway on the sea.

The Hebrews were in the center of the commercial route and this fact was of great importance to the cause of civilization. For all the civilized world must pass through their borders to trade with the rest of the civilized world. This nation was the first to conceive the idea of one God, invisible but omnipotent; and traders passing through heard of this strange faith and carried the story of it with them.

In the same way the different ideas of each nation were carried from country to country, talked of and compared, and it was seen that each nation had something good and the best of each found its way to all.

But these countries were not simultaneously developed. Those early wanderers who settled in Africa founded a race known as the Egyptians. Their home was, and even now is, on the banks of the Nile. Egypt—the thought of it takes us back to that land of solemnity and wisdom, the home of the mysterious Sphinx and the frowning pyramids, to a nation old in its beginning. We step back in the shadows and watch, for the student of history lives in all time. We see the white robed priests, the power behind the throne of the dreaded Pharaoh, pass in and out the temple doors. But we cannot look on all the dazzling splendor of the land, for we see the millions of slaves breathing out their lives and gasping under the lash of the taskmaster. We find the Egyptian giving to all things in nature a blind worship. He seldom tries to overcome nature but rather to make himself subservient to it. This debars him from a conception of freedom and prevents him from even having a desire for a growth into freedom.

The Egyptian civilization was a huge mechanism in which the many served the few, but it started civilization by showing the world the necessity of a systematic organization.

Just across the sea, still clinging close to the east, is the small peninsula of Greece. Here began a new civilization and the youth of man. The Greeks conceived the idea of the brotherhood of Greekmen. Not because they were all children of one Father, but because they were all Greeks and therefore free. Their religion was as Guyot describes it, a "deification of the faculties and affections of man." All the forces of nature were considered as gods and goddesses, having all the attributes of mortals save mortality.

The child-like spontaneity of the Greeks sprang up a culture so brilliant, a genius so wonderful, that even now the name of Greece is synonymous with all that is beautiful. But the Grecian principle was individuality, not unity. So Greece failed to firmly establish the social relations of man and a national organism.

Rome came with her rude, strong warriors, vanquished beautiful Greece and carried her arts and culture farther west. Rome is especially skilled in conquering tribes and organizing all nations in one. So the civilized world became broader and included not only the nations along the shores of the Mediterranean sea, but pushed beyond the mountains, across the channel, caused north, south, east and west to be all combined in Rome.

And very splendid and glittering is this Rome, with all the elements of the different parts of the world going to make one rich, stupendous whole. But look closer and see the underlying principle—not morality nor growth into freedom, but selfishness and vice. No common worship is there, but the worship of the emperor, representing the state. Not liberty, but license reigned and three-fourths of the nation was composed of slaves to the other one-fourth.

Up to this point there was no idea of a spiritual God in any nation except the Hebrew, and even they were far from a true conception of Him as a spiritual Father. They feared more than they loved him and cherished a spirit of revenge rather than one of forgiveness. "An eye for an eye and a tooth for a tooth," was their motto.

Man had tried to live and grow without God. But man was not abandoned. He was convinced of his own weakness. He had passed from the idolatry of nature to that of man, from man to society as represented by the head of the state. He had reached the last stage of idolatry and now only despair awaited him.

But Divine Wisdom saw fit to provide a brighter destiny for mankind. Just on this point Guyot says:

"It was then the meek form of the Savior appeared upon the scene of the world. What comes he to teach upon the earth? He recalls man to the only God, personal, free, full of love, merciful, the God of salvation.

He proclaims the worth of every human soul for he died for all. He gives unto men the new commandment, "Love ye one another, even as I have loved you," for ye all are brethren, children of the same father. Thus no more idolatry, nor more servitude, for He liberated man from the yoke of evil that restrains him from the freedom of his moral being. No more thralldom, for that is incompatible

with the right of his brethren and the love he owes them. No more national religions, opening between the nations abysses that nothing can fill up. All the nations must unite together in spirit by the bonds of the same faith, under the law of the same God. This is the lofty goal towards which henceforth all the human societies ought to aim.

The world hears the unity and brotherhood of all human kind proclaimed without distinction of nation or race—the true principle of humanity.

This is the leaven that is to leaven the whole lump; it is upon this new basis that humanity, recommencing its task, goes on to build a new edifice.

But Rome had wasted her energies and strength. Hers could not be the glory of protecting and sending out over the world the new faith. Way beyond the Alps were a hardy people. They were wild and rugged with a devotion to the home life which is remarkable in the early stages of civilization. They were loyal to their chiefs and true to their word. They, the Lents, finally came into the southern world, conquered it and carried back with them across the Alps, the higher civilization, the stern inflexible laws of the Romans and the art and polish of the Greeks; above all, the spirit of the new faith, Christianity. Here among these free, loyal people who gave their life rather than yield a principle, the doctrine of "Peace on earth, good will to man" was safe.

Still westward went the tide of immigration and Europe could no longer afford homes for all. Not only this, but the religion of Christ had spread over all the world. Many varied interpretations were given the Divine word and the nations, intolerant of any views different for their own, were constantly warring, and even in their own country, individuals were not allowed their own opinions. In every age there are some minds ahead of the age. It was so now and it seemed the gospel was a source of turmoil and its promised peace was withheld from the earth. But "there is a God in Israel who looks after his own."

In 1492 the wonderful discovery of America was made. Look now at the two worlds. Europe, all broken into narrow valleys by mountain walls and the general slope toward the west. America, lying right across from it, with its slope toward the east, inviting the man of the old world to step across to her shores.

Europe's greatest extent is east and west, so that almost the same climatic conditions are found in every part of Europe's greatest extent. America, on the contrary, has its greatest length north and south. Going from one extreme to the other are found every variety of climate. The cold of the frigid zone, the changing seasons of the temperate zone and the warm, genial climate of the tropics. Here one may choose what style of life he will, and changing north or south on the same meridian, he will find the climate conditions favorable to that life.

Here are no barriers to the free passage of the people from east to west. The low mountain range on the east offers no resistance to travel and the wide

fertile valley extending from the Alleghany to the Rocky mountains freedom of movement.

Now matters have come to a crisis in Europe. The best men, the best thinkers and truest Christians are forbidden to think their own thoughts and devise their own mode of worship.

"I call that country home where I can worship God according to the dictates of my own conscience" was their watchword.

The new world invites them and they respond to the call. America is thus colonized by the best men of the old world.

"Man is essentially a social being and consequently best realizes himself by mingling with his fellows." The coming together of the best men of the old world in America gave them an opportunity of gaining new ideas from each other, of thinking freely, and of putting into practice these thoughts. The best thoughts and customs of the fatherland of each man were brought with him.

Soon they gained political freedom and the rapid growth of the United States seems a miracle. But consider the situation and resources of the United States: Extending from the twenty-fifth parallel on the south to the forty-ninth on the north, all the climatic conditions most favorable to the development of mankind are found.

Every region of country will give abundant return for all the labor bestowed upon it. But every region demands the expenditure of labor to win produce from the soil. Every power and faculty of the mind is called into fullest action to bring forth the richest treasures from the earth. The advantage of prevision, of forethought, is of the utmost necessity, for the season of produce gives place to the season of rest, when nature teaches man he must provide for the future during the season of plenty.

Even when America was reached, still westward swept the tide of immigration. Over the low Appalachian mountains, across the valley and plains, even the towering Rocky mountains could not stay the progress and now from ocean to ocean floats the American flag over one United States.

As the people moved westward the secrets of the earth were learned and disclosed, till now almost everything necessary to man's well being and enjoyment, is grown in some part of this great land. The tilling of the soil has but just begun and yet we are able to supply a large portion of the world with our produce above that used for home consumption.

Consider the wealth in the mountains, the gold and silver, the copper and iron ore in the west, the coal and salt of the east, and the great oil wells, sending out their millions of gallons of oil annually over all the world.

With our wealth of vegetation, of mineral productions and every species of animals useful to man, as far as the material necessities are concerned, we might throw about us an impassible wall and never feel the need of intercourse with other nations. But our greatness is much more than that.

True greatness is greatness of spirit. Our fathers left their homes across the ocean and braved the hor-

rors of frontier life for the sake of freedom. And "freedom" has been the watchword of all. One of the fundamental principles of our government is that all men are created free and equal. Personal freedom has been assured to all classes since the terrible time of civil war. Political freedom is granted to all who vow allegiance to the stars and stripes. Greater freedom than either personal or political freedom is freedom of mind. This freedom is placed within reach of all to a greater extent in this country than in any other. The duty of good citizenship is one of the highest duties of mankind. But the mind must be trained to a knowledge of those duties and therefore the state provides for the education of the children of the land. Our public school system is the world, for the children of rich and poor meet on a common level and industry gains the highest rank. Then besides our common schools, high schools, special schools and universities to help the growth into intellectual freedom, there are the public libraries of our cities and the district library thus enabling all to have the benefit of the richest and rarest in literature.

It is said it takes a nation of great people to produce a great person. Look at the many names of great men and women America has produced. First our immortal Washington and Abraham Lincoln, besides the many great in literature, Holmes, Longfellow, Lowell, Whittier, Harriet Beecher Stowe, and many more.

So in our country we find the best geographical position and the climatic conditions most favorable to the development of mankind. The best men of the old world bringing with them the best thoughts and customs of their fatherland, meeting here on a common level, this nation possesses not only all that is good in herself but the best of all the world. We stand on the shoulders of the race in all things and are great, not alone in ourselves, but because of the greatness that has gone before and by which we have profited. But the end is not yet.

Surely the Lord hath not dealt so bountifully with any other people.

Commencement Day.

Commencement day has never been more fortunate in regard to weather. The day was bright and sunny—a model day and one to which the class of '95 was well entitled. The assembly room was filled to overflowing with friends of the graduates and of the school. The platform extending across the north end of the hall was decorated with flowers and foliage plants. Stretched between the posts was a canopy of yellow and white—'95's colors—and on the wall above the platform was the motto "For God and Humanity." To the "Carnival March," executed by Louis Rosenberger, the fifty-two graduates, visiting dignitaries and faculty, led by Miss Lawrence, marched through the center aisle to the rostrum. The following is the program rendered:

Chorus—"Let Love Undying."

—Prayer from "Dinorah" Meyerbeer.

Prayer.

Double Quartette—Gypsy Chorus—"Bohemian Girl."

—Arr. from Balfe.

Misses Petterson, Grosvenor, Perkins, Gove, Swain;

Messrs. Clark, Carhart.

"Popular Education the Essential of Civic Life,"

John Alfred Cederstrom.

"The School Among the Institutions of Man,"

Alice May Jacobs.

Trio—Cuckoo Song,

Misses Jones, DeLaittre, Swain

"Primary Reading."

Ida M. Stanton.

Quartette—"My Lady Sleeps,"

Messrs. Colgrove, Ridley, Kienholz, Clark.

"The Training of the Will,"

Susan Isabelle Gove.

Chorus—"Gypsy Life."

Schumann.

"The Educational Value of Examinations,"

Almah Luella Wright.

Double Quartette—"The Chimes,"

J. C. Macy.

Sopranos—Misses Peterson, Jones, DeLaittre, Grosvenor.

Altos—Misses Perkins, Gove, Swain, Waggoner.

"The Kindergarten and the Future Education of Mankind,"

Helen M. Eaton Wing.

Semi-Chorus—"The Spring Song,"

C. Pinsuti.

Address to the Class by Hon. W. S. Pattee, LL. D., Pres.

Board State Normal School Directors.

Music—Selected,

Ladies' Home Quartette.

Presentation of Diplomas by His Excellency Gov. David

M. Clough.

Chorus—"The Red Scarf,"

—Arr from Theo. Bonham by G. A. Veazie.

Benediction.

Following the semi-chorus' rendering of Pinsuti's "Spring Song," President Carhart introduced the Hon. W. S. Pattee, LL. D., President of the Board of State Normal School Directors, who was down for the address to the class. Dean Pattee's address was a masterful one, short and to the point. He carried his listeners steadily with him, and he was given the closest attention. He said:

"I wish to congratulate this class on the beautiful exercises we have witnessed here this morning. I want to congratulate you on the accomplishments which your musical exercises have revealed. The musical department is to be congratulated. Your songs have given us inspiration, and it is extremely gratifying to have pupils come forward and acquit themselves with so much beauty, grace and dignity. I am gratified in the character of your utterances. They reveal the purpose, thought and ambition of the students and they also reveal the environment of this institution. You are the reflectors of those with whom you have associated. Such sentiments and expressions could not come from an institution where loose thoughts and loose expressions exist. I have been interested in every one of the articles read, and have found in them food for thought and reflection. I have noticed unconsciously a touching of deep principles in these papers and I want to call attention and emphasize a few of those things which I find as a basis for my own thinking and for my own peace of mind. In these days of breaking away from old thoughts and old truths, it is necessary to call attention to these incontrovertible laws under which we are living. We are in a system of mental and natural law. There is a vast code of rational law—

the laws of reason, and these a fundamental. It is three fold. These laws are of the human mind, natural and eternal truth. God rules over us and over this triple law. We have a craving for knowledge that is a constituent element of every finite mind."

The speaker closed by prophesying for the race of man a renewed vigor and a new inspiration. Emerson said, "Hitch your wagon to a star," and the speaker drew a picture of the thought and applied it to the class, referring to their motto "For God and Humanity."

The Professional Phase of Normal School Work Briefly Stated.

JOSEPH CARHART.

A Normal school should be an organic, self-consistent whole. No two parts of it should contradict and so negate each other, but each part, by being in accord with the purpose of the school as a whole, should be in harmony with every other part, so that the student, as he advances, shall find all previous work helpful to him in taking the next step. This relation should exist between the study of subjects such as geography, arithmetic, history etc. on the one hand, and of psychology, science of education, methods and practice on the other. The study of elementary subjects in a Normal school should be so conducted as to be a preparation for psychology; the general principles of method should be derived from the logical method inhering in the nature of the elementary subjects and from psychology; the practice work should be based upon the previous work,—the study of subjects, of psychology, of general method and of special methods, which consists of an application of the principles learned in general methods, to the consideration of the teaching of particular subjects, such as arithmetic, reading, language, geography, etc. This is correlation in a sense to which no one can reasonably take exception. And this same principle which correlates parts of the work of the school regarded as a whole, and gives to it the character of self-consistency, applies with equal force to the facts of each subject. It is not an accident that some facts belong to arithmetic, some to geography, and still others to grammar. Some facts are arithmetical, others historical, etc., in the nature of the case; that is to say, there is some general truth common to all the facts of a given subject, which explains the meaning of those facts, unites them into a group by means of a common truth, and at the same time separates them from the facts of all other subjects in which that same truth does inhere. To see that general truth in a given subject, to see all the particular facts as related to it, and to see the forms in which they address themselves to sense-perception, to memory, to imagination, to the understanding and to the reason,—this scientific and psychological study of the subjects which the graduate of the Normal school is to use as instruments in educating the children in the public schools,—is a very important element in his professional training. But that it may be in the highest sense effective this study of the elementary subjects must be seen in its relation to other parts of professional

training. Having discovered in reading, arithmetic, geography, grammar, history, etc., products of sense-perception, memory, imagination, the understanding and the reason, the student is furnished with a basis for comprehending the laws and conditions of perception, memory, imagination, the understanding and the reason as dealt with in psychology, and having discovered the nature of the branches of study as given above, and having discovered in psychology the law of the learning mind, the student of pedagogy is prepared for the study of general method which considers the adaptation of phases of subject-matter to corresponding stages of mental growth—from perception to reason—and the arts and devices which may be employed to stimulate the mind of the learner to appropriate the phase of a subject which it is capable of grasping at a given stage of development. Having learned these general truths, the student is prepared to apply them in detail to the various subjects, such as arithmetic, language, geography, history, etc., and this constitutes special method. Special method shows definitely the order in which the facts of a given subject unfold to the intelligence of a learner from the primary grade up, and also the means to be employed to stimulate him to take the successive steps involved in a mastery of the subject. This phase completes his preparation for giving instruction, and the student of the science and art of teaching is now ready to enter the practice school and acquire skill in the art of doing. Here, he will find it necessary to re-adjust his previously learned theories—he must adapt himself to conditions as they exist; but the more thorough his previous preparation, the more, the more clearly he conceives the end from the beginning, the more definitely he has thought out the steps by which his class is to go from the position in which he finds them to the goal proposed, the more energy he will have to meet the unexpected and the more readily can he adapt himself thereto.

Teachers

Better spend your vacation this summer in Colorado. Buy an N. E. A. excursion ticket to Denver—not forgetting that west of the Missouri river it should read over the Burlington Route—and see the grandest mountain scenery in America. Your home ticket agent will gladly sell you such a ticket. Any further information will be cheerfully furnished on application to W. J. C. Kenyon, Gen. Pass. Agent, St. Paul, Minn.

Personals & Locals

Fifty-two fair graduates were hanging on the wall,
And on the twenty-third of May
They all looked happy, and bright, and gay;
Some thought themselves unusually tall
When with their diplomas they marched through
the hall;
We all bid you a happy adieu,
And hope success will attend on you.

Mrs. VanHosen of Alexandria, a former member

of the Normal faculty, attended the graduating exercises and the evening reception.

Mrs. Clara Hoenbeck, nee Clara Porter, of Willmar, a member of the class of '86, attended the commencement exercises and was the guest of Mrs. Waite A. Shoemaker during her stay in the city.

The lumber and rubbish of the old Home is being rapidly cleared away and the ground will be fixed up so as to present a neat appearance next fall.

Mr. Ervin Atwood paid the school a visit during the last week.

Our graduating exercises this year were the best of the kind ever had. Much credit is due to our music instructor, Miss Chaney, for the excellent musical program which was provided.

The class of '96 are all right. One could easily see that by looking at the decorations made by them in the hall on commencement.

Many notables attended the graduating exercises. Among them was W. W. Pendergast, Superintendent of Public Instruction, who presented the diplomas; also Hon. W. H. Pattee, president of the Normal school board, who favored us with a fine speech.

During the latter part of the last quarter there were several picnics enjoyed by the Normal students. One especially is worthy of notice—the picnic given to the graduating class by the class of '96, at St. John's college. The picnic party consisted of about ninety-two young people. The day was somewhat cool but all thoroughly enjoyed themselves.

Mrs. Jacobs, Mrs. Drake and Miss Erickson visited relatives at the Ladies' Home during commencement.

Two Months in the Mountains

Or nearly that, can be had by going to Denver this summer, at small expense. The rate for the National Educational Association meeting at that city in July will be only one fare (and \$2) for the round trip. Tickets can be extended to Sept. 1st, and the Colorado railroads have many delightful excursions—some to Salt Lake City—arranged at very low rates. This opportunity is open to everybody, whether teachers or not. To insure satisfaction, make as much of your journey as possible over the Burlington lines. Your home ticket agent can tell you how this can be done. For any particular information desired, address W. J. C. Kenyon, Gen. Pass. Agent, St. Paul, Minn.

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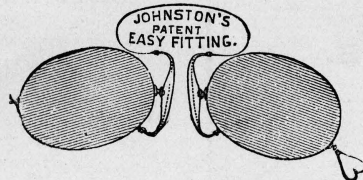
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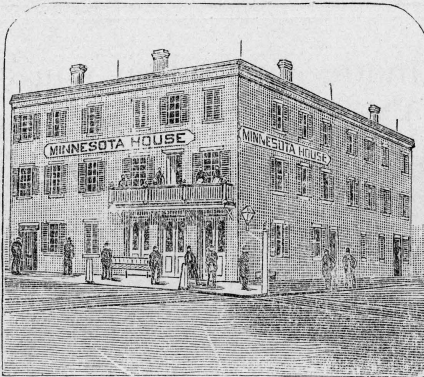
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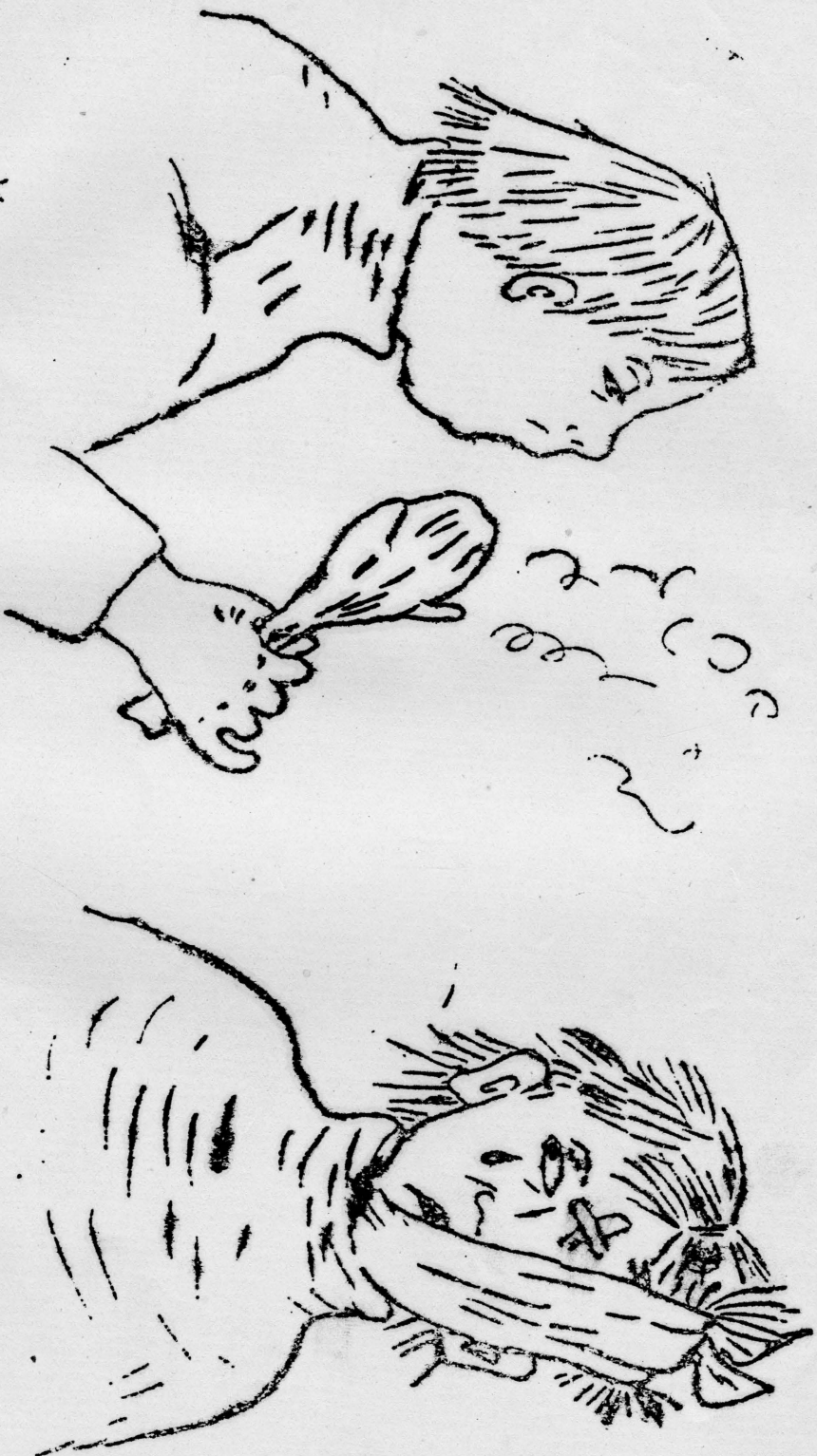
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| St. Cloud | 7:05 | 11:47 | 11:00 |
| Little Falls | 8:15pm | 1:00pm | 12:07am |
| Brainerd | | 1:55 | |

GOING EAST.

| | | | |
|--------------|---------|---------|--------|
| Brainerd | | 12:45pm | |
| Little Falls | 3:10 am | 1:45 | 2:10pm |
| St. Cloud | 4:10 | 2:45 | 3:10 |
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