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JANUARY, 1897.

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The Normalia.

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RUSKIN AS AN ETHICAL EDUCATOR.

(Continued.)

BY REBECCA MATTSON.

The first three principles of right conduct Mr. Ruskin sums up as follows: "(1) To do your own work well, whether it be for life or death. (2) To help other people at theirs, when you can, and to seek to avenge no injury. (3) To be sure you can obey good laws, before you seek to alter bad ones." There is not great amount of fanat-

icism in those three simple statements, yet suppose every individual man, woman and child should take them for guidance and try to follow them literally and consistently; the millenium would not be very far distant.

The aim of the education which is to bring about right conduct, he makes threefold:

- (1) To teach the laws of bodily health.
- (2) To teach gentleness and justice.
- (3) To teach the calling by which one is to live.

Another time this three-fold aim is given differently:

- (1) To teach beauty and health of body.
- (2) To teach reverence and compassion.
- (3) To teach truth of spirit and word, of thought and sight—truth, earnest and passionate, sought for like a treasure, and kept like a crown.

Mr. Ruskin believes all the tendencies of his age to be away from right action and noble sentiment. He abhors the Nineteenth century because it is so mechanical, having, as he thinks, no desire for soul, or rather having a desire to destroy the soul in all things. This tendency he sees in modern science, in modern political economy, and in modern religion all alike. The general temper and purpose in lectures on Botany is, he feels, "to show that there is no such thing as a flower; on Humanity, to show that there is no such thing as a man; and on Theology, to show that there is no such thing as a God. No such thing as a man, but only a mechanism; no such thing as a God, but only a series of forces." And again he cries out impatiently, "That is your main Nineteenth century faith—or infidelity—you think you can get everything by grinding." At another time he speaks bitterly enough of "the beautiful reluctance of the English public to trust an honest person, without being flattered, or promote a useful

work, without being bribed." Must that be restricted to the English public alone?

However bitterly Mr. Ruskin may cry out against the sins and follies of his age and country, he is, nevertheless, an optimist at heart and believes and teaches that "in the end of ends nothing but the right conquers." He looks forward to a better time—a time of true felicity of the human race; a time when "free heartedness and graciousness, and undisturbed trust, and requited love, and the sight of the peace of others, and the ministry to their pain; these and the blue sky above you, and the sweet waters and flowers of the earth beneath, and mysteries and presences, innumerable, of living things, may yet be here your riches; untortmenting and divine; serviceable for the life that now is, nor, it may be, without promise of that which is to come." This will be a time of true wealth—a term defined by Mr. Ruskin as equivalent to life. "There is no wealth but life," he says, "life including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings. That man is richest who, having performed the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions over the lives of others."

This time of true felicity is to be brought about by individual effort. And first of all we are urged to keep in mind "the necessity for seeking not greater wealth, but simpler pleasures; not higher fortune, but deeper felicity; making the first of possessions, self-possession, and honoring ourselves in the harmless pride and calm pursuits of peace."

To sum up the main points of his teaching I would say that Mr. Ruskin preaches the virtues of peace, obedience, and faith. Above all he sets forth the value of "gentleness" and "justice," and makes justice the test of right.

He urges the duties of happiness and work as the foremost. He believes in the inherent nobility of human nature, and endeavors to show that the moral improvement of the human race is to come from the education of taste, taking as his text, "Tell me what you like, and I will tell you what you

are," and giving as his central command: "Claim your right to be fed, but claim more loudly your right to be holy, perfect, and pure." He believes that all improvement is to come as a result of individual effort and through a tendency toward greater simplicity of life and thought—simpler aims and simpler pleasures.

If we agree with him in all that, must we not give this man a high place among the great and good men of the race? For he has truly said of himself. "I have spent my life helping other people."

WHAT THE KINDERGARTEN DOES FOR THE CHILDREN.

BY KATHERINE BEEBE.

Mothers and teachers have a right to ask kindergartners to give a reason for the faith that is in them; to say, "Tell us what the kindergarten is actually and practically going to do for our children." Fathers have a right to ask mothers whose hearts are set on putting the children into a kindergarten, "What is the good of it, any way?" and unless the kindergartner can tell the mother in a way she can understand, the mother cannot tell the father in a way which will make him feel he is paying bills to any particular purpose.

The average mother of children today believes in a general way that the kindergarten is a good thing. She believes this because people tell her so. She knows that the teachers are usually earnest and conscientious women, that the children are amused and entertained, that they learn pretty songs and plays, and make bright colored little gimcracks for her to take care of. But just wherein consists the direct educational advantage, the intellectual and spiritual good, is the point where ideas are apt to be a little hazy. She sometimes wonders why her child should be better off in a kindergarten than playing happily at home or out-of-doors.

Now it is very hard for a young kindergartner to formulate an answer to questions on these points. She knows a great deal more than she can tell. Like the children, she can at first express better in deeds than in words. To give any simple, definite and satisfactory statement of the purpose of the

kindergarten, such a statement as will form clear ideas in a mother's mind, is not easy for any kindergartner, on account of the comprehensiveness of the subject; for it is as broad as human nature; it is nothing more nor less than a thought and intention of God that we have to interpret.

Kindergartners are very apt to take Froebel's writings and use them as a sort of balloon by means of which they take flight into the empyrean so far above the ordinary walk of life that the mother who has not made a direct study of Froebel has great difficulty in following.

Every child has a three-fold nature. He is body, mind and soul. At home during his early years, his body is the chief object of care and solicitude, mind and soul being allowed to develop pretty much as they will, at first. In school the mind gets most of the attention, body and soul being largely left out of the calculation. Now, if it were not true that the child has a three-fold nature, it would be all sufficient to give him good physical care during the first few years and then to send him to school to have his mind trained. If in the one child body, mind and soul did not dwell together during life as an inseparable unity, the old way of caring for body at home, mind at school and soul at Sunday school would do very well, and there would be no need of kindergartens. But the child has a growing mind and soul at home, he has an active body and a forming character (another name for soul) at school, and he takes his restless body and inquiring mind with him to Sunday school. He has this three-fold nature, and as yet the kindergarten is until recently the only educational institution which recognizes it and strives to educate it. Whatever the kindergarten gives a child, whether of song, story, work or play, takes into account the active body, the unfolding mind and the growing character or soul.

The best educators, ancient and modern,

agree that the forming of character, which implies a power to act rightly, efficiently and wisely, is the end and aim of true education. Teachers today are beginning to put this thought into practical, daily use. The child is not to learn simply that he may know, but that he may do, and through doing what is wise and right, build up the character which is to make aim what he can be in time and for eternity. All hand-work and manual training are means to this end. The quantity of clay, paper, wood or iron work that a boy turns out is nothing in itself; but the power developed and the character formed by the conscientious doing of it amounts to a great deal. It is much that head and hand working skillfully together, enable the child to express himself in noble doing and right living.

In the ideal school the child works into his hand and his head, not only for the sake of what hands can do and heads can know, but especially for the sake of the character developed by these means, for the sake of becoming a useful, right-doing man.

All admit the uselessness of culture without character, hence the school that does not make the forming of character its chief aim is not what it ought to be, not what it can be, nor what it will be when the kindergarten spirit and principle enters into it universally; for in the kindergarten the forming and developing of character is the chief aim. The kindergartner cares much more about making a child helpful, kind and considerate than about the number of mats he weaves, though the weaving of mats is one means toward this very end. Her child-gardening does not consist in raising crops of paper chains, clay birds' nests, colored mats and sewing cards, but in bringing to flower growths of kindness, courtesy, industry, helpfulness and unselfish action. She has to get out of her garden plot many weeds of selfishness, stubbornness, fretfulness, idleness and the like; but she does not

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so often pull them up by the roots (a dangerous thing to do when seeds are sprouting) as crowd them out with flower seeds.

Every thing must have a beginning. If character is the end of education, it can be developed, formed, and built up by right teaching; there is a good reason for beginning at the beginning and sending a child to the kindergarten where such teaching is the rule.

How is the three-fold nature developed? The body is developed by wholesome, hearty play, plenty of exercise and activity of every sort, marching, singing, gardening, gymnastics and out-door excursions, so ordered that mind and soul grow by their use.

The mind is developed by the Gifts and Occupations, which involve bodily activity and are made a means of character building.

The soul is developed by constant exercise in right doing. The kindergartner believes that the soul as well as mind or body grows by exercise; that to be unselfish a child must act unselfishly; that to become kind he must have constant exercise in acts of kindness. Here as elsewhere, he must "learn through doing."

Every child has in him powers, possibilities and capacities that are his alone and unlike those of any other human being. He is like the seed which contains all of the future plant. In the right soil, with the right amount of air, sun and rain, the seeds of power will grow and the child will become what God meant him to be. While at home a child has the right soil, sun, air and rain, perhaps. His parents are willing that he should be an individual and in the happy freedom of a home atmosphere he grows and expands naturally during his first three or four years. If he goes to a kindergarten this kind of growth will go on, for there is a place in the child garden that is his alone. He is no more expected to be the child his neighbor is, or to do the exact thing his neighbor does, than two flowers growing side by side in a real garden are expected to put forth the same number of leaves and blossoms. Each child has opportunity to develop what is in him.

But suppose, as the years go on, he does not go to the child-garden, which has been tried and proved to have the best soil, the

right amount of sun, air and rain, and where the gardener has been trained for child-culture? He may be very like a flower in tolerably good soil, with chance amounts of sun, air and rain, in the care of a more or less skillful but untrained gardener.

The kindergarten stands for individual development, and knowing it, you will at least wish your child to have the training for a year or two, even if he does go to a public school later on, where the large number of children makes class-work necessary. At least you will put the tender little slip in the right soil and in a sheltered, sunny garden, even if it has to be transplanted to the open prairie later, to grow there as best it can.

Another reason for placing a child in a kindergarten is that he must and will have the companionship of other children. It is right that he should. Man is by nature a social being and a child can no more be happy without the companionship of his equals than his father can. In the kindergarten world where he finds the society he craves, he gets his first lessons in citizenship, in songs, stories, games and work. These lessons are especially emphasized in the games he plays, as the principle underlying them is largely sociological. A child comes to the kindergarten from a home where for a long time he has been the center of a not always wise thought and observation. This is more or less true of all children, but especially true of an only child. He at once finds himself one of a member. While tenderly watched and cared for, he is of no more importance than any other; and yet the games cannot be carried to their happiest issue unless he does his part, unless everybody plays. When he refuses to play, as he often does at first, he is not allowed to reap the benefit of the united play of the others. This, of course, is after the first strangeness is worn off; for he is always allowed to be a guest and a looker-on for a while if he wishes it; but he early learns in a small way that he must do his share of the work in the world, whatever it may be.

The change from home to school is a hard one for many children. To the shy, sensitive or nervous child the strain is often a great one. Even the normally hearty and healthy child, who goes gladly to school

the first day, finds, after the novelty wears off, that life is a very different thing all of a sudden from what it used to be. From a home life, where he could move about at will, speak when he pleased, rest when he was tired and change his mental attitude whenever he liked, he is plunged at once into a place where he must sit still, stop talking, work whether he feels like it or not, and keep his attention fixed in certain directions. It is time he should do all these things, but they are all so new that it usually takes some time to get mentally and physically adjusted to the new conditions. Often the process is a painful one to pupil and to teacher.

To the kindergarten child entrance into school life is but a step, for he has acquired habits of obedience, order, self-control and industry. Accustomed to the few simple rules of the kindergarten, he comes at once under the necessary discipline of school life. He is used to doing things in an orderly way and at the right time. He has learned to work quietly at whatever is given him to do. He has been taught something of the importance of punctual and regular attendance, or rather, his mother has if the kindergartener has done her duty; and best of all, he has learned to work. The kindergarten is the wisest combination of work and play. At first, to the little four-year-old, it seems all play, but it glides naturally and easily into such real, earnest work as gives a child a power of application that he cannot possibly get at home, where the work given him must necessarily be haphazard and desultory.

The kindergarten child who works industriously at his paper-folding or clay-modeling because he likes it, will go to school with a habit of work that he will put into practice in his reading and writing. He has learned to observe, to think, to copy, to work. The other children have all this to learn, as well as the required amount of reading and writing.

Aside from the work of school preparation done by the awakening and exercising of all his faculties, a good kindergarten sends him into school life with good concepts of form, color, number, position, direction and other qualities learned from ob-

jects. He has, moreover, an inclination to try and a power to do whatever work is put into his hands. His originality has been allowed to express itself and has grown thereby. He has learned to talk by talking and so is able to express himself with some degree of clearness. The teacher seldom gets from a kindergarten child the well-known public school answer, "I dunno."

The child who goes to a good kindergarten is indeed a happy one. His threefold nature is being daily fostered, cherished and allowed to grow. His character is being so built up that he is learning to find his happiness in right-doing and unselfish living. He is learning this by means of the play that is as natural to him as breathing. He is allowed to express his inmost self freely, to do what he can do, to try his own experiments and find out things for himself. He has the joy of companionship with other children and learns from them the lessons of each for all and all for each, that are to develop into a practical brotherhood of man. He is not only being led on to the best possible path from home to school; he is not only being prepared for school, but he is daily being made happier in his home life, being fitted for later life, being prepared for eternity.

To sum up briefly:

1. The kindergarten develops the threefold nature of the child.
2. Its object is the formation of character by means of an harmonious development of body, mind and soul.
3. This is accomplished by means of play, childlike work and constant exercise in right doing.
4. The kindergarten recognizes and seeks to develop the individuality of each child.
5. It furnishes him with the companionship of his equals, through whom he gets his first lessons in citizenship.
6. It affords the best transition from home to school life.
7. It provides the best preparation for school life.
8. It strives to prepare the child not only for time, but for eternity, by enabling him to grow into what he can be or what God meant him to be.

Alumni.

Mr. I. T. Johnsrud, '92, was happily united in marriage to one of North Dakota's most promising teachers during the Holidays. Congratulations from the Alumni.

The following list of those who attended the last meeting of the State Educational Association in St. Paul, shows how progressive and interested our graduates are in educational work:

A. W. Curtiss, '80, County Supt., Douglas Co.; W. A. Shoemaker, '81, Dept. of Mathematics, St. Cloud Normal; Edgar L. Porter, '83, Supt. of Schools, Worthington; Frank Lee, '84, County Supt., Wright Co.; Gertrude Combell, '88, Librarian, St. Cloud Normal; B. S. Covell, '86, County Supt., Kandiyohi Co.; Margaret Taggart, '90, Primary Work, St. Cloud; Joseph Lahr, '90, Principal schools, Waite Park; Serena Hangen, '92, County Supt., Aitken Co.; Frank E. Harmon, '92, attending the State University; Clara Stiles, '91, Public Schools, St. Cloud; Matilda Luthy, '92, Public Schools, Duluth; R. W. Manuel, '92, Principal schools, Wells; Lillian Kenyon, '92, teaching; Iver T. Johnsrud, '92, attending the State University; Hermione Hall, '93, St. Cloud; Gertrude Earhart, '93, critic Training Dept., St. Cloud Normal; Mabel Lee, '93, teacher Public Schools, Detroit; Laura Hart, '93, teacher Public Schools, Minneapolis; Jeanette Sanborn, '93, Principal Jefferson School, St. Cloud; Kittie Enderle, '93, teaching, Ada; Thos. H. Grosvenor, '93, Ass't Professor of English, Terra Haute Normal, Ind.; Grace McConnell, '93, taking P. G. work, St. Cloud Normal; Martin Kranz, '93, teaching; Daisy Waller, '93, teacher Public Schools, Duluth; P. P. Colgrove, '93, teaching in St. Cloud Normal; Bertha Kenyon, '93, Public Schools, Wells; Mabel Rich, '93, High School, Owatonna; Alice Hayward, '93, Public Schools, Minneapolis; Jean Baillie, '93, Public Schools, Ada; Foster, '94, Public Schools, St. Cloud; Mina Newman, '94, teaching; Laura Belle Ward, '94, Public Schools, Plainview; Maude Kerr, '94, Public Schools, Duluth; A. A. Zech, '94, Principal schools, Delano; Jessie Polley, '94, Public Schools, Minneapolis; Nellie Petrie, '94, Public Schools, St. Cloud;

Harry W. Shrover, '94, Principal schools, Elbow Lake; Bessie Cambell, '94, Public Schools, St. Cloud; Eda Davis, '94, teaching; Maggie Jones, '84, teaching, Anoka; Geo. E. Butler, '94, Principal schools, Bird Island; Edna Benson, '94, Public Schools, Minneapolis; Florence Burlingame, '95, Principal school, Perham; Nellie Field, '95, Public schools, Alexandria; Margaret Mahoney, '95, Public Schools, St. Paul; Mrs. P. P. Colgrove, '95, Private Secretary, St. Cloud; Alfred Cederstrom; '95, Principal schools, Kandiyohi; Luella Wright, '85, Public Schools, St. Paul; Lois Morrison, '95, Public Schools, Minneapolis; Stella Stevens, '95, Public Schools, Minneapolis; Eugenie Longfield, '95, Public Schools, — — —; Louise Flynn, '96, Public Schools, St. Cloud; Genevieve Grosvenor, '96, Public Schools, Owatonna; Sara Smith, '96, Public Schools, St. Cloud; Edward Shaughnessy, '95, attending the University.

We hope the same interest will be shown in our own annual meeting next August. Come and renew acquaintances among ourselves. An interesting program is already in process of preparation to which you can add thoughts from your own experience the past year.

Rostrum.

The morning of the 10th of December we noticed a familiar face on the Rostrum, namely Supt. Engstrom, who was also accompanied by his wife.

We had the pleasure of listening to a few remarks from him during the morning. These informal, familiar talks from practical men in the field of education are always welcome and very helpful to us. Supt. Engstrom assured us that the pleasure was not on our side alone, but that he was glad to be with us and grateful to the little woman to whom he belonged for taking him to visit their school at a time when he could come for pleasure alone and not on business, as on his former visits.

He remarked that he was too practical to be an entertaining speaker, in spite of which we found him very entertaining. Supt. Engstrom visits schools every day and had

seen some teaching in common schools this fall that was nearly perfect, but had also seen many teachers who had not yet mastered the art of teaching. So there was room at the top for those who could reach it. He comforted us for having much to do now by the thought that we would get much more after awhile. He would not tell us what we would have to learn, for he did not know, but we had many lessons to learn. These are all important because they are lessons and we had better not try to decide which are the most important. While we are here we do not decide for ourselves, but when we go out from here we will have to decide for ourselves and others, and those who have best learned to obey will be the best commanders.

He further suggested that no person knew so little that he could not teach somebody something. Still no one knew enough to teach. We are teaching children. We are responsible for the ideals which they are to imitate, the development of their minds, and for their interest in education after they leave school.

He congratulated us on having chosen teaching as our work and on being so located that we could come to St. Cloud to at-

tend school. In closing he gave us some "fatherly advice." We have dedicated ourselves to teach for two years, but we should dedicate ourselves to the work of education for all our lives. After awhile someone, he thought, would convince many of the teachers that a school of one pupil is much easier to handle than one of forty; still while teaching that school of one pupil we should be dedicated to the work of education and foster the educational sentiment of the community in which we live. In that sense he hoped we were all dedicated to education for life.

Personals & Locals

The triumph of love "is a beautiful life companion."—Virgil, bk IX.

That there is an awful responsibility resting upon the person who tries to go through life's journey alone, some of the seniors are beginning to realize—they are trying to avoid it.

Drs. Hoyt & Spratley make special rates to Normal students. Fine dental work. McClure & Searle Block, Fifth avenue.

A Card of Thanks.

We take great pleasure in expressing our thanks for the liberal patronage awarded us in the past by the students, and we hope in the future to merit a continuation of your favors by always keeping on hand a first-class selected stock of Domestic and Imported Woolens at prices that discount anything in the city. Give us a friendly call and look at our goods, we have samples of our spring and summer novelties, the prettiest ever put on the market.

BROWN & SON, Merchant Tailors.

\$25,000.00

Worth of the best makes of shoes ever shown in the city are being sold regardless of value.

Now is your opportunity to buy footwear.

Our bargains are the leading conversations of the day. Ladies' \$5.00 shoes are being sold 75 cents.

Remember it is only at

THE LEISEN SHOE CO'S.

Big Slaughter Shoe Sale, which is now in full blast.



As usual we begin by asking for more subscribers and more promptness in paying up subscriptions.

The Ky-Ro Ki a Male Quartette enlivened the Unitarian supper given Wednesday, Jan. 13, with some of their songs. The quartette are practicing diligently, as they have outside dates to fill with some of the neighboring towns.

Saturday, Jan. 23, will occur the "Lady of the Lake" play, on which so many of the students have been spending all their surplus time,

The Young Men's Debating Organization has again been organized. May it do as good work as it did last year.

F. S. is getting into trouble. He'll be late some morning if he isn't careful.

Six of the young ladies of the Normal participated in a Japanese fan drill given at the C. E. union meeting at the Baptist church, Wednesday, Jan. 20. We are proud of them.

The question, "Resolved, that a ministerial form of government is preferable to our own," was most ably discussed before the Unity Club, Tuesday, Jan. 19, by Dr. Magnusson, H. C. West and Editor Twitchell for the affirmative and J. I. Donohue, Ernest Brady and C. A. Cooper for the negative. Dr. Magnusson put up a masterly argument for his side. Both Mr. West and Mr. Brady read papers which evinced an exhaustive knowledge of the subject.

"Ich can in swei language spoken."—K. C.

Billy's field is in Bloom, although it is winter.

Who did swallow Jo, Jo, Jo, Jo?—Al's favorite song.

Just for a change, subscribe for the **NORMALIA**. We need money. The paper is not paying as it should. We depend upon you for its support; now don't show us that our confidence is misplaced.

When in want of groceries, candies, bread or other bakery goods, call on us.

T. D. MAXSON & Co.,

505 St. Germain St.

The reason why one of the young men was several days late after the holidays may be explained in part by the following. Surely it must have taken him that long, at least, to compose the following:

TO MY CROWNED LOVE.

O lady fair,
With night-black hair,
'Tis mine for thee to sigh,
When in it's grace
I see thy face,
Dark hair encrowned by.
Ah, contrast sweet,
The rapture meet
To such, this day is mine,
While warm sunlight
So wondrous bright,
Falls on thy hair divine.
Sweet and demure,
And dazzling pure,
Thy face: within its aureole,
Which, coiling soft,
With wavings oft,
Fastens its meshes in my soul.

Thy motions, too,
Partake a hue
With contrast great as has thy form;
Emotions deep
Upon me creep,
As hail upon my face in storm.

My lady dear,
With ne'er a fear,
Thy lot in life with me repose—
An impulse grand,
Thy face, thy hand—
White face, dark crowned with hair, be-
stows.

HONEST GOODS!

That's the kind we are "Cutting and Slashing" at our regular Semi-annual Mark-down Sale. Goods that make trade and customers. Comparison of quality and prices invited.

PRICE'S, CLOTHING AND SHOES,

The Plain Figure People.

One of the young men of the school is seriously thinking of emigrating to the land of Palms. He delights in palm leaf fans, and pamply weather also.

Exchanges.

Happy New Year to all who glance on this page, and especially to all our exchanges. We congratulate ourselves on having some of the best exchanges in the country, not only of our own state but from all parts of the union.

Every student ought to make it a part of his school work to read some of our best exchanges.

Do not forget to read the January number of School Education. It contains an article on "Rural School Questions," by Dr. D. L. Kiehle, which is too valuable to miss.

In the January number of the Ariel is also a very interesting article on "Education," by Pres. Northrop of the University. Also a very fine photo of Mr. Finlayson, the new foot-ball manager of the "U." Fin. is all right.


"I always take your part, sis," said the boy, as he grabbed his sister's position of the cake.—Ex.

"No, Willie, dear," said mamma; "no more cake tonight. Don't you know that you cannot sleep on a full stomach?" "Well" replied Willie, "I can sleep on my back."—Ex.

Mr. Elwell: Isn't it always strange, but true, nevertheless, that the biggest fools always marry the prettiest girls?

Mrs. Elwell: Oh, now go on, you flatterer.

Life is short—only four letters in it. Some one has noticed that, curiously, three-



Photographer.

We have a new set of six elegant head-grounds; see them in our latest Platinos.

Prices to the School.

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THERE'S TOO MUCH CROAKING

over the hard times. If you only knew what an elegant tailor made suit you can get of us, for a price hitherto unheard of, you would cheer up and sing a less doleful strain. Come in and see the goods. If you don't leave your measure, the sight of such bargains will make you feel better.

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714 St. Germain St.

quarters of it is a "lie" and half of it is an "il."—Ex.

Teacher: Who can give the derivation of the word restaurant?

Bright Pupil, (who has been reading Virgil): Res, thing, and taurus, a bull—a bully thing.

Charley, (reading his composition): A rabbit has four legs and one anecdote.

Teacher: What do you mean by an anecdote?

Charley: A short, funny tail.—Up-to-Date.

A chemical discovery: Potassium iodide and sulphur, under slight pressure, give exceedingly interesting results, as follows: KI plus 2S equals Kiss. The experiment is dangerous, as the above result may not be accomplished, and instead, the reaction may be very violent. Therefore, this experiment should be attempted in the absence of light and when few (usually two) are present.—Ex.

Irishman (at the telephone): Sind me up tree bales of hay and won bag of oats.

Dealer: All right; who for?

Irishman: There now, don't get gay; for the horse, of course.—Ex.

Lives of old maids should remind you
Your sweet charms won't always stay,
And the blush of youth, dear maidens,
Soon, ah soon, will fade away.

Oh, girls, then be up and doing,
Seize on any chap you can;
For remember, time is fleeing,
Let your watchword be—a man.—Ex.

Professor: Can any of you define the word precipice or bluff?

Freshman: Yes, sir.

Professor: Give an illustration.

Freshman: I can lick you with one hand.

Professor: Sir; what's that?

Freshman: That's a bluff.—Ex.

Dr. J. H. BEATY,

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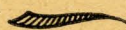
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TIME SCHEDULE.

GOING WEST.

St. Paul	7:00pm	7:30am	8:00pm
Minneapolis	7:40	8:00	8:50
St. Cloud	9:50	11:22	10:50
Little Falls	10:50pm	12:21pm	12:07am
Brainerd		1:05	

GOING EAST.

Brainerd	12:45pm		
Little Falls	3:10 am	1:45	2:10pm
St. Cloud	4:15	2:35	3:00
Minneapolis	7:00	5:00	5:25
St. Paul	7:25am	5:30	5:55

*Daily via Staples.

†Except Sunday via Brainerd.

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CASH DEPARTMENT STORE.

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When we offer to sell good articles of merchandise at a price far below its usual figure we call the offer a **BARGAIN** and we mean what we say. A good old-fashioned word in this vicinity and a word much abused—but never by us—The word has not lost its attractions at THE BOSTON. The word bargain means the fact.

2nd FLOOR, UP STAIRS. —

We are now closing out our finer grades of English decorated crockery dinner sets. We have tried to sell them at a profit and have failed, now profits, cost of transportation, breakage, etc., must now all step aside and the original invoice price has taken the place. \$10.00 decorated Dinner Sets now \$5.99. \$16.50 fine decorated Dinner Sets now \$8.13. \$14.50 same now \$6.51, and so on down the entire line. Keep your eye on our front window and you will get an idea of how we have reduced the prices of fine Crockery Dinner Sets.

We believe in advertising in the newspapers. We have always had good results from the same. Perhaps it's because we invariably live up to the low prices we advertise to sell at while it's noticeable that some would-be competitors have pulled out.

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