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Normal

THE Normalia.

FEBRUARY, 1898.

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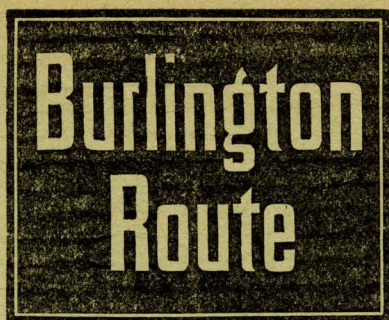
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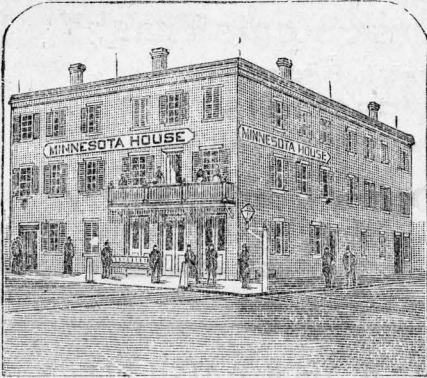
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THE NORMALIA.

VOLUME VII.

ST. CLOUD, MINN., FEBRUARY, 1898.

NUMBER 5.

The Normalia.

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Published monthly during the school year at the
State Normal school at St. Cloud.

Entered at the post office at St. Cloud as second
class mail matter, 1895.

Subscription, 50 Cts. a Year.
Single Copies, 10 Cents.

NOTICE.

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THE SONG OF THE SPHERES.

A Rhapsody of Evolution.

BY P. M. MAGNUSSON.

CANTO I.

This is my first Song; the Song of
Thou and Much and I the Puny; the
Song of Magnitude and Selfabasement.

O Tigers and Alligators, ye Strong
Ones that fatten your hearts at leisure

on our puny race; I worship your
majesty!

O Cobras and Scorpions, ye cunning
Ones, whose smile is Woe and whose
greeting is Death, accept my grovel-
ling reverence!

O, Mountains and Deserts, that the
thought of man cannot encompass; O,
Sun and Moon, that blight or bless,
burn or brighten the All of man, and
no mortal may alter; behold I am in
the dust before thee!

Let not thy rage be enkindled before
thy servant, for I am but dust and
ashes!

A handful of ashes!

And a mote of dust!

A breath from thy nostrils and I am
no more!

Therefore depart from me, I pray
thee, Lo, I am prostrate before thee,
let me no more see thy face!

Thus endeth my first song, the song
of the Childhood of the Race.

CANTO II.

This is my second Song; the Song of
the celestial Watch and Watchmaker;
the Song of Mathematics and Hu-
mility.

The myriads of worlds tread the
boundless night of Space in the march
of Eternity; not one second too soon,
not one moment too late are these
Giant ones on the march. The mighty
Clockwork of Infinity disdains to tick,
disdains to strike. Silently as befits
the cemetery of the centuries, the

sombre orbs roll through the everlasting night.

O, Thou, who once made the Watch of Eternity, what is man that thou thinkest of him and the son of man that thou regardest him. A reed that bendeth in the blast of time, a smoking wick that dieth in the twilight of Eternity.

No, I cannot hope that Thou shalt leave thy heaven to attend to such a worm as I; but I can admire Thee and Thy heaven from afar. For what am I, that I should presume upon acquaintance with the Most High!

Thus endeth my second song; the song of the Dotage of the Race.

CANTO III.

This is my third Song; the Song of Life and Evolution; the Song of the Naturalist; the Song of Plebeian Content.

Grand is it to watch the upward struggle of life. Watch how the divine drama proceeds from protoplasm to cell, to amoeba, to mollusk, to vertebrate, to mammalia, to bimana, to homo. Mark how atom, cell, and vibration work out the problem of creation.

And should we not be well content with this world of ours? On the whole how nobly it moves along. Yes, the world is a success; ninety per cent of its creatures are healthy and happy. There is really very little unmerited suffering. "What a man sows that shall he also reap," is the general rule. The upper powers tend quite decidedly toward righteousness.

O, Beneficent Life, O, Omnipotent Upper Powers, O, Divine World-Process, grant that we may obey thy laws, and enter into thine inheritance.

Thus endeth my third Song, the Song of him that is instructed from below and not from above.

CANTO IV.

This is my fourth Song; the Song of Personality.

Nay, I will not grovel in the dust before mere Mass and Power, as does Materialist and Savage. What to me are mountains and oceans, behemoth and leviathan, the planets and the suns? Bulky they are, I grant you but what of that? Great idiotic hulks they are that know not themselves. Dull, stupid, silent ones they are, wearying the eternities with their silence—or noisy brawlers like the sea, that with much ado utter nothing.

Nay, I will not kneel before the Machine of the Universe. To be sure the worlds revolve in orbits of millions of miles, but millions of miles are rather monotonous and empty company. To be sure the Solar System Clock is big, is exact, and each globe spins into his place on his fraction of a second. But why should they be praised who travel eternally and meet nothing? What more entirely stupid task can you imagine than describing eclipses year after year, aeon after aeon; with no variation save the wriggling of the poles, and even this variation invariable? Think of a planet, nay, a whole heaven-full of worlds, with nothing better to do than to illustrate a few laws of motion. A boy's top will get through with the same job in two minutes—and do it just as thoroughly. Why, a flea is an incalculably more complex and wonderful phenomenon than a planet. No one yet could give in advance the calendar for a flea for ten seconds. And thou askest me, O Mechanist, to worship that stolid mechanism, the heavenly watch?

Nor will I bend my knee in worship before mere Life. Life, to be sure, is greater than Mass or Mechanisms.

'Twere better to worship a live crocodile than a dead planet, but either would be lenten diet for a soul hungering for God.

Let us then look at Living Nature, this last idol of Science.

Alas! It has averages, not absolutes.

On the average, nature favors righteousness; but now and then it forgets and favors vice. On the average, Nature favors truth and justice and love and mercy. But it forgets to do it always. Now and then Nature produces a specimen that grazes perfection. But oh! the millions of worm-eaten fruit.

My God cannot be a god of ninety per cent.

Eternally my Lord must stand at par.

He must succeed ten times in ten.

Alas, alas, Living Nature has a greater failure to account for than the failure of ten per cent. It is an absolute failure. Hitherto life has failed uniformly in every attempt it has made. Not one living being has stood the test of time. After a brief trial the fates have thrown them out of the contest. Death has remained supreme.

Alas poor nature, I can pity thee; but worship thee? No.

Thus endeth the Fourth Song, the song of personality awakening.

CANTO V.

This is my fifth Song; the Song of Personality Awake.

I am a person and all things are for me and in me.

Nature is my humble servant; let her obey my behest or tremble.

I do not go to violets or stars to learn the way to God, for lo! I stand nearer to God than sun or sky, than brute or bird.

Let comets and constellations take a warning. I am an omen unto them. They have grown unnecessary, when I arose.

Heaven and Earth shall pass away, but I shall not pass away, for in me is the Divine Word.

Not in nature did I find God, neither through star-dust or flower-dust leads the road to God.

The way to God passes through Man.



Children's Literature.

This is the most practical educational problem of the day. It occupies a large portion of the time in every educational convention and appears in every educational publication. But those who have paid most earnest attention to the many able papers and discussions on this subject have found only a mass of conflicting opinions.

One literary man would have us turn the children loose in libraries, and let them browse at their own sweet will, taking care only that they shall find nothing but standard books. Another man, usually one who never himself read a book till middle life, would have the children spend years over one book, re-reading Milton's *Paradise Lost* for instance. He prophesies nothing less than idiocy as the result of the voracious reading of some modern school children, having a supreme contempt for the superficiality of the man who has found time for anything but Shakespeare and the Bible. A very sensible superintendent who has found that the children of the unlettered farmers in his county, will touch none of our standard books, asks pathetically why lists of books for district libraries should contain only those warranted to stay on the shelves. Dr. John Cook raised a storm of disapproval at the N. E. A. at Milwaukee,

by saying that he read *Sixteen String Jack*, *Dick Turpin*, and similar books when he was a boy and that, he was glad that he had read them instead of reading nothing. Pres. Lord at St. Paul advised novels for young readers, while a city superintendent thought all imaginative literature unworthy the attention of serious people, and a high school principal wished his school library to contain only such books as could be used for reference in the subjects studied. Verily the doctors do disagree! Who shall decide?

Evidently greater weight should be attached to the opinion of a man who has read widely and is a judge of good literature in all its departments, than to that of a man whose taste is narrower and his reading limited, however learned or philosophical he may be. Neither Mr. Casaubon whom Mrs. Cadwallader accuses of making abstracts of *Hop o' My Thumb* in his youth, nor any other Mr. Dry-as-dust, only half alive to the world, can give us good advice here.

The problem is how to broaden the narrow horizon of the child, the youth, the man, by making him live, in books, many other lives besides his own. He should feel the heart throbs of humanity. He should live in all environments and in all ages. It is thus that books may widen sympathy and develop character.

Since our wisest men give us only opinions on the use of books for this purpose, we are driven to seek for the truth elsewhere. There are two directions in which we may look for help. First, is the study of the interests and characteristics of children at different stages of development. No means of education, much less reading, can be used by one ignorant of the condition

of the child influenced. A second direction for study lies in the experience of older people, and in the lives of distinguished men.

A summary of the characteristics of children from six to eleven, eleven to fifteen, and fifteen to eighteen is given below with the authorities from which it is obtained.

CHARACTERISTICS OF CHILDREN FROM SIX TO ELEVEN.

1. There is a growing curiosity in regard to cause and effect, and as to whether things are true or not; but there is no critical power of inference, and much blind faith in hearsay.

2. The idea of the social unit is largely confined to the family, relations, and ancestors.

3. Time is badly understood.

4. Interests; cause and effect lead; "who" comes second, and "where" a close third. There is not much interest in general and personal detail. Myths, and lives of persons who have performed actions which are simple both to the child and primitive nations, are interesting. This means the biographies of men who fight, hunt, and build. There is great interest in relics. Ballads and dramatic action are enjoyed.

(Studies in Historical Method, by Mary Sheldon Barnes. *Stanford Studies in Education*, Nos. 2 and 3.)

5. Action, names, speech are interesting; feeling, sentiment, aesthetic details, and word distinctions occupy the attention very little.

(A study of Children's own Stories, by Clara Vostrovsky. *Stanford Studies in Education*, No. 1.)

6. Early in this period, children delight in the grotesque and the impossible.

7. Ideals are drawn from members of their own families and neighbors.

8. Interests are largely domestic. (Study of Children's ideals, Normalia, June, 1897, State Normal school, St. Cloud.)

CHARACTERISTICS OF CHILDREN FROM ELEVEN TO FIFTEEN.

1. Critical power of inference receives a positive impulse about thirteen.

2. There is less blind faith, and more criticism of evidence.

3. Idea of the social unit extends from the family to the community. (Mrs. Barnes.)

4. "High-blood pressure, mental and physical ferment demand excitement or violent expenditure of energy at times."

5. The ideals are of people who have done something heroic or self-sacrificing for the world. They are often drawn from books.

6. The emotional nature matures rapidly.

7. Interests change from day to day. "The final intellectual horizon of adult life is determined by the intensity of these interests and the extent to which they are pushed. Many interests enthusiastically cultivated mean a wide intellectual horizon."

Appreciation of poetry, painting and music appears; the love of nature develops; and there is often a craze for reading.

8. Religious feelings develop. (Psychology and Pedagogy of Adolescence.—E. G. Lancaster. Ped. Sem. Vol. V., No. 1.)

9. There is a dislike of detailed work, a desire to pass rapidly over many new ideas, a need of variety and a hate of monotony.

(Dr. G. Stanley Hall.)

10. The interest is still in persons. The ideal is that of doing some

grand thing or meeting strange adventures.—Normalia, June, 1897.

YOUNG PEOPLE FROM FIFTEEN TO EIGHTEEN.

1. Interest in causes and institutions takes the place of personal interest.

2. Lives of statesmen, thinkers and poets become interesting. (Mrs. Barnes.)

3. This is the time for the development of close, logical thinking, and power of concentration on detail. (Dr. G. Stanley Hall.)

It is possible perhaps to add other characteristics to this list, and to give many other authorities for those given here. These will suffice to set us thinking as to what books will best suit these different periods. If, as A. Caswell Ellis says, in *Suggestions for a Philosophy of Education in Pedagogical Seminary*, Vol. V., No. 2, "the proper food and nourishment at one stage has no necessary logical connection whatever with the requirements at later stages, if they are even a positive poison if given after that period, growths probably being demanded at at certain periods which must later be sloughed off, absorbed or transformed," the adaptation of the course of reading to the child's growth must be important.

It is proposed to devote the whole NORMALIA for April to the subject of Children's Literature. You can help us by sending in one paper, or several papers, under one or more of the following studies. Be careful not to omit sex, age, or nationality from any paper. Anything which is used in the April number must be received here by March 15th.

Write on one side of the paper only

and leave a blank line between the answers to the different questions.

I. Let the language hour be selected in your school and have the children write as follows:

1. Write the names of the books you have read—as many as you remember.

2. Mark with a star the books you like best.

3. Write about some one of the books you like, telling what the book is about, what characters you like best, etc.

II. Reminiscent Study. Send us a paper answering as many as you can of the following questions:

1. What books can you remember reading between the ages of six and eleven? Eleven and fourteen? Fourteen and eighteen?

2. Did you ever copy any character in a book, or carry out suggestions received? State the circumstances quite fully.

III. Study of biographies or autobiographies of distinguished men. Read any books of this kind and answer the following questions:

1. Write the name of the book and author in full.

2. Write the names of books read by the person whose life you are reading between the ages six to eleven, eleven to fifteen, fifteen to eighteen.

3. Quote any statements regarding the number of books read at any time before eighteen, whether many or few.

4. Quote any statement concerning the effect on character of books read before eighteen.

We shall expect at least one paper, a reminiscence or a study of a biography, or children's papers, from each member of the child study correspondence club.



The Psychological Difference Between Man and Animal.

ED. M. GANS.

Man and animal begin life on an equal footing, differing only in mental powers. But the animal begins life with a large instinctive intelligence, a large inherited bank account. Whenever the conditions for life are narrow, the tendency to fixate acquired intelligence is great. In the animal we find these conditions very narrow, and hence the tendency to fixate intelligence very great. Thus we find the animal appearing on the scene, gifted with a large inheritance, inherited not only from its immediate ancestors, but also from the race.

The animal has instinct, and instinct is purely physiological. For example, the southward flight of the birds when the right time comes in the fall, their return in the spring, nest building, and various other actions that seem to us to involve reasoning, are purely instinctive. We can trace the development of such actions. In the past the birds migrated to the south in the fall. At first this may have been a blind and divergent trial, but it proved beneficial to the individual and so was adopted by him. This migration under certain conditions, although a blind and divergent trial, formed brain paths. When these conditions occurred again, the birds experienced the same sensations. These set free nervous energy along these brain paths and the birds flew south again. Being beneficial to the race of birds, this action was repeated over and over, and thus became not

only a part of the individual but also of the race. It became an instinct.

All knowledge comes from experience, and all experience comes from trials. In animals these trials are blind and divergent, without thought or purpose. If the trial proves beneficial to the life of the individual it will be repeated. It then becomes a part of the animal's intelligence. If it is beneficial to the class of animals to which this particular one belongs, it will in time become an instinct of this class of animals. If the action is detrimental it will be rejected by the individual, or, if it is adopted, it will lead to the extinction of its kind.

The human being begins life with a comparatively small inherited bank account. As compared to the animal he has very little instinct. He begins life with the ability to acquire knowledge; his knowledge is acquired, not inherited. The life of man is broader than that of the animal; his possibilities are great; and hence the tendency to fixate acquired knowledge is less. For example, the child of a musician is not necessarily a good musician. He does not inherit the music but he may inherit the ability easily to acquire the knowledge of it.

As in the case of the animal, so also in the case of man, knowledge comes from experience, and experience comes from trial. But the trials of man are directed by thought to the attainment of some desired end. Man has the power of creating new images by means of past ones. There is in man a wholly characteristic element which is not found in the animal. This may, at first, be very small, but constitutes a new departure with infinite consequences. This characteristic of man is the psychic element. In the child it is very small but if he lives

aright it may lead to unbounded results. This human psychic element is not found in the animal.

The animal perceives objects and things only. The dog may see a large tree and may also see the "largeness" and "treeness" as embodied in the object itself, but he is unable to abstract these relations and qualities. Animals have percepts only. They receive these through sensations. The animal is conscious that there is an object present, proving that he has a certain psychic element. But the animal is conscious only when the object is present, that is only through percepts. The dog has no idea of treeness. He does not think of the tree when he does not see it. His Psyche is only an animal Psyche; his consciousness only animal, only physiological.

While the animal perceives only objects and things, man perceives objects and things and also their relations and qualities abstracted from them. Man not only abstracts these relations and qualities but he thinks of them apart from the objects themselves. While man can have thoughts of these relations, he can also see relations between the thoughts of these relations. Man has percepts, but he has also the power of creating concepts. There is no limit to the concepts of man. They become more and more general, more and more complex, more and more abstract, as we rise in the scale of reasoning.

The animal may have a memory of some things, but only such a one as it can obtain through percepts. We may say that the dog has a memory of his master when his master is present. But then, after all, this ought not to be called memory, as it is only a recognition. The dog recognizes his master by means of the percepts which he

receives, and which set free nervous energy along certain brain paths. It is an activity, purely physiological and not psychical. Now since all true knowledge is based upon concepts only, it follows that what seems knowledge in the animal is only instinct, since animals have only percepts and no conceptst.

In all true knowledge there are two elements, the external and the internal. Nature furnishes sensations for the external element and the mind furnishes thought for the internal one. Thus it follows that if we lack either element we do not possess true knowledge. Animals have only the external and therefore have no true knowledge. Man on the contrary has both elements.

Animals are slaves of sense. They know nothing, except in so far as they become aware of it through percepts received from sensations. There is no creative mind or work in the animal. The animal has the material but no edifice, or, if it has a seeming edifice, it grew and was not built. The creative power, imagination, with which the edifice is built, is lacking in the animal. The animal recognizes relations as embodied in things, but he is unable to abstract the idea of number from things. He may have the idea of space in so far as it is occupied by some object, he may have the idea of time as connected with events, but he is unable to abstract the quality of space and time from the objects and events. Thus we see that animals are slaves of sense. They may know an object, they may see a quality or relation, but through precepts—and through precepts only. Man sees the relations embodied in things, abstracts these relations, and thinks about them. Man may have the idea of number,

space or time, whether the object is present or not. Man sees these relations and thinks of them as such.

Animals represent in their minds only what has occurred before, provided the right conditions are present. For example, take a dog which has been whipped by his master. The dog does not remember the whipping, but if he sees his master coming towards him looking stern, and having a stick in his hand, the conditions will be such as to bring to his mind the whipping received in the past, under similar conditions. The whipping is represented in the mind of the dog precisely as it occurred in the past. If the dog had seen his master looking pleasant, and without a stick, he would not have had the represented image of the whipping in his mind, and therefore would not have skulked as he did in the first case. Thus we see that the animal only recognizes or reproduces past events, provided the right conditions are present. He does not remember past events.

The question arises, "How is it that the dog's represented image corresponds exactly to the past percept?" When the dog sees his master looking stern and having a stick in his hand, he receives a sensation of sight which corresponds to a similar sensation received in the past. This sensation is carried to the brain where it sets free nervous energy along certain brain paths. All the different nerve currents which were set free along different paths in connection with this current in the past are now again set free and along the same brain paths, and so bring into the dog's consciousness the past percept precisely as it was obtained then. The past percept is brought into consciousness by means purely physiological and not psychical.

But man has the power of calling from an object they are carried to the into consciousness anything which he brain along the efferent nerves, and has once perceived, whether the object there set free nervous energy. This be present or not. Man may think nervous energy goes to the muscles about what he knows and has perceived. He can take materials, obtained along the efferent nerves and there stimulates the muscles to action. Here it stops. The animal is conscious only from past percepts and form absolutely new pictures. The process through action and reaction between by which man forms new images out internal and external life.

Man has this action and reaction between the external and internal life, "imagination." Imagination is a psychological process and one which the animal lacks. Man does not reproduce but he does not stop here. He goes the past occurrences as exactly as the farther—he thinks about it. He is animal because in the animal the process is purely physiological, while in conscious of an object and he thinks of this consciousness. He is conscious of man, imagination, a psychological process brought into use. his own consciousness. Man has this inner consciousness, the consciousness in the second degree. The child in his

Animals have dreams, but this we development rises from the animal know, that the animals dream is only stage into consciousness. First he has a reproduction of what has actually occurred. The dream is started by some consciousness of his personal identity. Next comes the consciousness of continued percept or part of percept, connected with the actual occurrence, as, for example, those caused by the sensations of cold, hunger, thirst, and the like. When the dog dreams about the chase, the present percept must correspond exactly to the past, and thus, by means of nervous energy set free along certain brain paths, the dog, in his dream, reproduces the chase precisely as it occurred. But the dreams of man are vastly different. In his dreams man pictures new and even improbable scenes—scenes that could exist only in the imagination.

Reverie, a day dreaming, is characteristic of man. If reverie, then also hope; and if hope, then also memory.

The animal has no memory in the same sense that man has. The animal's memory is only a recognition of a past percept. The animal lives only in the present. He has merely the action and reaction between the external and internal life. If he receives sensations from the acts of consciousness. It is the most fundamental of all abstraction, and that from which all other abstractions flow, and is therefore the basis of all physical science, sociology, and progress. Man rises in the scale, and approaches the ideal, just in propor-

tion as he departs from that which is characteristically animal. The animal lives only in the "now," and concentrates his whole energy upon the present. Man lives not only in the present but, by means of memory and imagination, also in the past and the future. He is the ideal man who lives alike in the past, present and future.

Man can shut his senses to externalities, think of their relations and qualities and build them up into idea complexes, to which he can refer afterward without going back to the original percept. The animal cannot build up idea complexes and herein lies a great difference. In the animal the whole life is concentrated on a self although an unrecognized self. Man lives not only for himself, but also for others. As his human nature expands, he lives, more and more, in and for other selves. When self no longer disturbs in the least our judgments or unduly influences our conduct, then man will be ideal. The animal never finds selfhood. Man finds it but loses it again in love.

Anthropometry.

BY N. J. MAC ARTHUR.

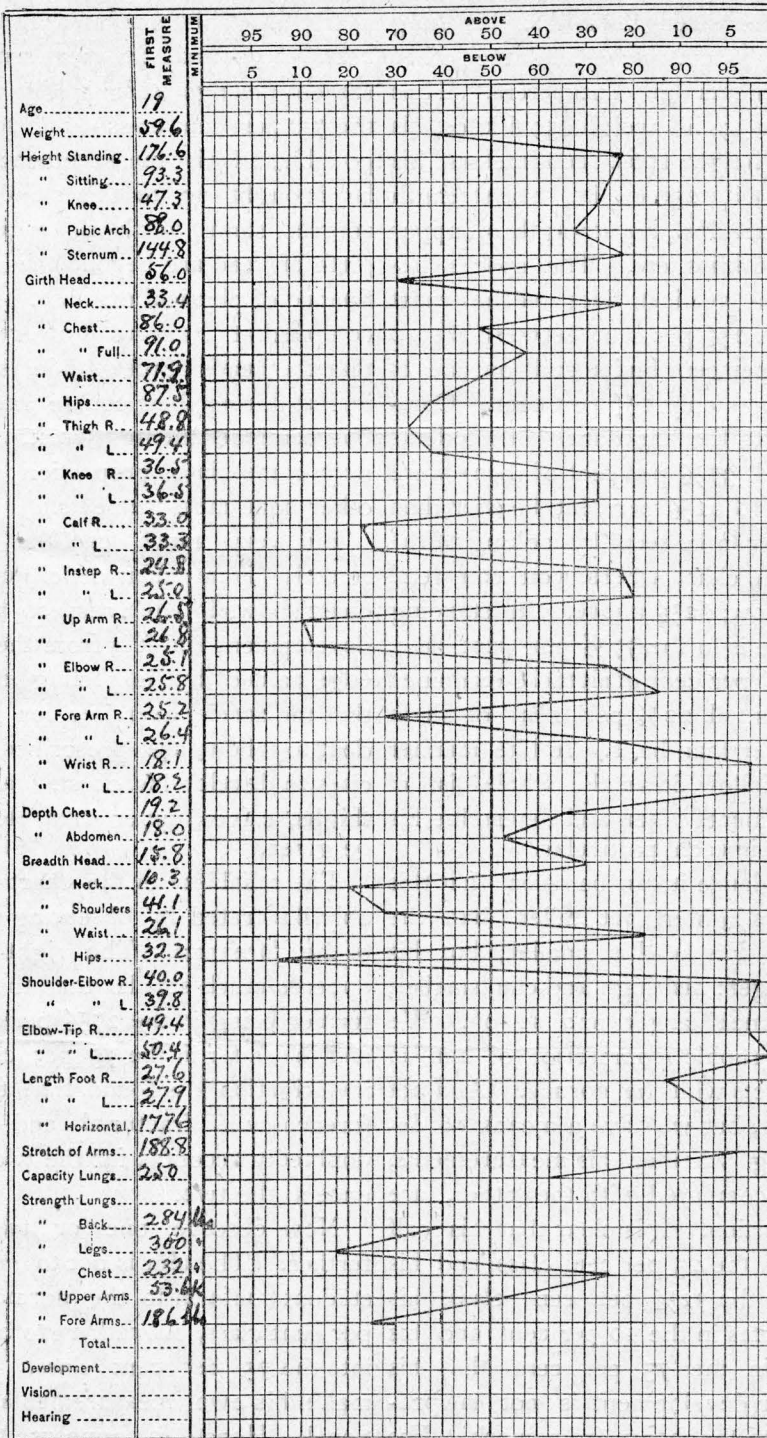
In order that all students procuring charts may have an intelligent conception of their significance, a short discussion of the physical proportions of the normal man may not be invaluable. Those of us who had the good fortune to see the plaster of Paris models exhibited at the World's Fair in Chicago by Dr. Sargent of Harvard University, of the typical male and female American students, could not fail to be impressed with the graceful outlines of those figures although, in general, we expected persons much larger and

more majestic in appearance, and it may be of interest to consider how Dr. Sargent devised these models. This inquiry becomes all the more interesting when we reflect that it is the Sargent chart that we are using in this Normal and that we are comparing our own measurements with those of his models.

The physical proportions of these normal standards were arrived at as follows: Thousands of students were accurately measured, these measurements grouped according to age and sex, and one group separately considered. Let us suppose that the group under consideration is that of males twenty-one years of age. It is found that fifty percent of them are 5 ft. 8 in. tall or less and the other fifty per cent, 5 ft. 8 in. or more. There are far more of them in the neighborhood of 5 ft. 8 in. than at any other height. The man at 5 ft. 8 in. is then considered normal in height. Under the law of the "survival of the fittest," he is probably better fitted to endure existing conditions that are men of other heights. In like manner, the normal weight, the normal chest girth, the normal forearm girth, etc., are determined. A model is made possessing these physical proportions and he is our normal man of 21 years.

The question arises, does such a man in reality exist? It is very doubtful. In a physical as well as in a moral sense, it may be said, "there are none perfect; no, not one."

Now let us turn to the accompanying chart and see what we can read from it. At the left side can be seen the physical measurements of the student charted. The weight and



Dame Rye 12.1

strength of upper arm are in kilos, all of the other strengths in lbs., his lung capacity in cu. inches, all the other measurements in centimeters. Thus his age is 19, his weight 59.6 kilos, his standing height 176.6 centimeters, his lung capacity 250 cu. in., his strength of back 284 lbs., his strength of upper arms 53.6 kilos, etc. The spaces between the vertical lines on the chart represent $2\frac{1}{2}$ per cent between the 10 and 90 per cent limits and outside of these points only $1\frac{1}{4}$ per cent. Compared with the thousands of students measured, $37\frac{1}{2}$ per cent of them were lighter and $62\frac{1}{2}$ per cent heavier than he is, as can be seen by looking to the top of the chart where you can read $37\frac{1}{2}$ below, $62\frac{1}{2}$ above. In standing height he is in the $77\frac{1}{2}$ per cent class, i. e. $77\frac{1}{2}$ per cent of all those examined were less tall, $22\frac{1}{2}$ per cent of them were taller than he is. In like manner we can follow down the whole list of measurements taken and determine his standing in each particular.

At a glance it can be seen that this student is lighter, but taller than the normal. His head is smaller, but his neck larger; his thigh and calf smaller, but his knee larger and so on. We have a graphic comparison of him in all respects with the normal. And not only that, but we have a means of determining whether his measurements, the one compared with the other, are in proportion. It is clear that his calf being in the 25 per cent class, and his knees in the $72\frac{1}{2}$ per cent class, his upper arms in the 10 per cent and his elbows in the 75 per cent that his muscular development is not in proportion to the bony framework. His capacity for development is great.

Moreover, it can be observed that nearly all of his bone measurements lie between 70 and 80 per cent. This student belongs undoubtedly to about the 75 per cent class and, so far as possible, all his measurements should be brought up to this standard. Of course, some of them, such as the girth of head are beyond the direct influence of physical exercise. Statistics compiled at Harvard however, show that the heads of their students increase in size during their course and if this boy continues mental work, his head may come into proportion with his other bone measurements.

But very much can be done to remedy his muscular deficiencies. The chart shows in what respects he needs development and it is from the knowledge gained by inspecting the chart that the special exercises for this student to follow, are prescribed. Exercises to develop his chest, waist, hips, thighs, calves, upper arm, etc., should be given.

The reliability of the chart is admirably illustrated by observing the girth of the forearms. The right forearm appears much smaller than the left, the former being in the $27\frac{1}{2}$ per cent class and the latter in the 75 per cent. On investigation it is found that the right forearm was fractured and this undoubtedly accounts for the wide difference in the two.

Now observe one or two things further. The aim is not to make this student conform to the normal or 50 per cent class, but rather to bring him into the 75 per cent class. It is to make his own measurements proportional. Hence it appears that the typical chart would be a straight line

following some one of the vertical percentage lines from the top to bottom of the chart. Are such students ever met with? Students have been charted at Harvard whose curves have deviated less than 10 per cent from a straight line. It will further be seen that a small person's curve will lie to the left of the chart and a large person's to the right. If these curves do not vary too widely from a vertical line either of them may denote a finely proportioned person. Both may be admirably fitted to perform the duties of life though both are far removed from the normal. Many other interesting features could be referred to were it not that the compass of this article forbids. There are few people who do not possess some curiosity to know how they compare with the remainder of the race, and the chart supplies the only means of gratifying their curiosity.

* SOCIETIES. *

The Literary society is commanding a considerable amount of the faculty's attention of late. The order of the work has been materially altered and the teachers have kindly aided the members by having rehearsals of the programs before they are rendered at the regular meetings.

On Friday evening, Jan. 7, a Shakespearian program was rendered under Mr. Avery's supervision. The response to roll call was in the form of Shakespearian quotations. This was followed by a vocal solo by Miss

Hayes. The thread of the Merchant of Venice was then read by eight young ladies. The reading as a whole was very good and was very much enjoyed by those present. Miss Rosa Scott sang a solo as a closing number.

The program was given exclusively by the young ladies which no doubt accounts for its being so well rendered and so much enjoyed.

A swell program was provided Friday evening, Jan. 28. This program was under the direction of Miss Glidden. It was well rendered and showed the result of honest work on the part of both teacher and class. After the regular program was given, the audience was treated to a little surprise by the rendering of The Midnight Courtship of 'Zek'el and Huldý given in silhouette.

CLASS ELECTION.

The graduating class met in the assembly hall on the evening of Jan. 27, for the purpose of reorganizing and electing officers. Not all of the seats were occupied; but, nevertheless a large number were present and considerable interest was manifested. The class of '98 is a promising class, in point of numbers at least, and in that respect promises to eclipse the class of '97.

Mr. W. J. Marquis, president of the Junior class of '97, presided. Owing to the nearness of the dinner hour the nomination speeches were short (and sweet?). Nevertheless they had the desired effect and resulted in the election of the following officers: President, Mr. W. J. Marquis; vice president, Miss Lilian B. Kenny; sec-

retary, Miss Flora Hayes; treasurer, Miss Jessie Boardman.

Each of the classes is officially represented, Mr. Marquis being an A. L. S., while Miss Kenny, Miss Hayes and Miss Boardman claim allegiance to the E. G., the E. A., and the Kindergarten courses respectively.

PERSONALS & LOCALS

Days are growing longer.

No need for electric lights in the assembly hall after five o'clock.

Many of the students attended the lecture given by Dr. John P. D. John.

The "bloods" occupied the boxes.

Freddie wasn't "so many."

Zim got a girl at last.

Mr. S. took a tumble as he was going Home.

Mr. H.—after fifth special meeting; "Kick me, will you, Sperry?"

"Why Mr. H., what have you been doing?"

'Tis reported that one of the young ladies at the Home frequently indulges in a midnight "plunge."

"Oh, they're found, they're found!"

Two of our profs. are studying skulls. They are bound to make "head" way.

Prof.—Locate the stomach, and give us some idea as to its size.

Student—The stomach lies transversely in the body, and it is 12 feet long.

Who are the "Jolly Eight" anyway?

Prof. in drawing, as he set an easel on the table—"This will be easily drawn."

Prof. in Psychology—From what source does the small boy get his energy?

Student—From potatoes and gravy, of course.

"Say, Ed, she smiled at me."

Miss Edna Martin of the A. E. J. class, has left school to accept a position with the Northwestern Telephone exchange in St. Cloud.

The business manager is going to use the telephone every day. Wonder why.

Dr.—Miss M., you may recite.

Miss M.—I did not raise my hand.

Dr.—Exactly.

Top says he is going to get his lessons because there is a pretty girl in the class.

The history class has found a new word—"exsqueeze." Ex means out, hence to squeeze out. Again is an unknown quantity, hence very risky.

Miss A. thinks that in order to reform the prisoners, the jails will have to be different from the ones she has been in.

Mr. Fred A. Kiehle, who was a member of the faculty last year and is now studying medicine at the state U., visited with us on Jan. 24. He favored us with a short talk.

The following appeared on a "plan" picked up in the corridor:

Purpose—To develop a good idea of the table of longitude and time.

Preparation—Review the fact that

the earth rotates around the sun once in 24 hours.

Miss E. Maud Deuel went to Wadena Friday, Jan. 28, returning Monday morning.

Since tea was not served at the Home, Saturday, Jan. 28, "spreads" were given in many of the rooms.

One Sunday evening not long ago, a few belated callers at the Home were serenaded by a chorus from "over the banister."

For medals, class rings or badges get figures and cuts at Clark Bros., the St. Cloud jewelers and opticians.

We regret very much that Miss Daisy Terryll has been obliged to leave school for the present, on account of her recent sickness.

Miss Florence Gee has resumed her school duties after a severe illness.

Quite a number of our students have been kept out of school on account of sickness. La grippe, measles, mumps are on the rounds. Several ladies at the Home were quarantined for a time, but being thoroughly disinfected they are again with us.

Who'd have tho't, that an ex-Normalite would turn to a candy maker? Look for Cotter's advertisement.

Mr. James pleasantly surprised the senior physics class by taking several photos of them as they were at work in the laboratory. He did this to give them a better idea of photography, which subject they were studying at the time.

A platform meeting in recognition of the Day of Prayer for colleges was held in the Congregational church

Sunday afternoon, Jan. 23. The church was crowded to the doors. A chorus of fifty students from the Normal furnished the music. The following persons gave short addresses: Prof. Parr, President Kleeberger, Mr. W. J. Marquis, Dr. P. M. Magnusson, and Rev. L. W. Ray, D. D.

See Smith's advertisement. He carries a full line of athletic goods.

The only line of kodaks and fine cameras in the city is at Clark Bros., also the only stock of camera supplies.

Mr. Fred M. Kiehle was a Normal visitor Jan. 24, and reluctantly responded to an invitation from President Kleeberger to speak to the students. Like many others Mr. Kiehle came to see, to listen, and to enjoy, rather than to be seen, and to be enjoyed; but, like many others, he failed to escape until he had responded to the president's invitation. He spoke briefly, noting the growth of the school, and pleasantly recalling the year of '97, when he was associated with the school as a member of the faculty. He left us with the thought, that, as students of the Normal school, we ought to study something other than our text books, that we should study our teachers and gain enthusiasm from them, which will tend to help us onward in the life march.

Reception.

Mrs. Kleeberger, Mrs. Woodward and the ladies of the faculty were "at home" to the students of the Normal, Saturday, Jan. 29, in the parlors of the Normal Home. About half the students were received from 3 to 5 o'clock, and from five to seven the remainder enjoyed the entertainment provided.

Those receiving were Mrs. Woodward, Mrs. Kleeberger, Mrs. Mitchell, Miss Lawrence and Miss Ellen Foley. The parlors and dining room, where the shades were drawn and the gas lighted, were decorated with cut flowers and potted plants. In the hall, screened by a bank of ferns, a stringed orchestra discoursed sweet music during the receiving hours. At each of the three tables in the dining room, where chocolate, coffee and wafers were served, two of the ladies of the faculty presided, assisted by four of the ladies of the Home. Mrs. James and Miss Kenely were assisted by Misses Sadley, Hayes, Martin and Knudson at the first table. At the second table Mrs. Colgrove and Miss Earhart presided, assisted by Misses Carnihan, Carroll, Haley and Gould, and at the third table Mrs. MacArthur and Miss Jerrard were assisted by Misses Bailey, Rogers, Apfeld and Lillian Scott.

The reception was a brilliant success, and the students feel grateful to the kind ladies who provided the "good time."

Hockey.

The first game of hockey ever seen in St. Cloud was played at the rink Saturday, February 5, between two teams from the Normal. Mr. Harry Hibbard captained the Alphas and Peter Pohl, the Omegas. At the first half time the score stood 3 to 2 in favor of the Alphas, but lo, the first shall be last, and the last shall be first, for the Omegas in the second half, arousing from their lethargy, secured 2 goals to their opponents' 0. Thus

when time was called the score was 4 to 3 in favor of the Omegas. The game was interesting and exciting from start to finish, and was watched by a large number.

NOTES OF THE GAME.

Petrie was in his element.

Owens makes a star defense.

When Zim was watching goal, Harry could not score.

Mat Garding is greased lightning.

Harry claims a tie, as through an error of one of his men, a goal was scored for the opposite side.

Pete had to use borrowed skates.

Harry felt upset—when he and Petrie met.

Each team had its admirers among the fair sex.

The faculty attended the game.

Prof. MacArthur refereed the game.

EXCHANGES.

Student—Why is my brain like the north pole?

Prof.—Because no one has ever discovered it.—Ex.

(He) Dearest, do you know what I like about you best?

(She) No! What?

(He) My arm.—Ex.

Prof.—Strange that our college students seem so lazy nowadays.

Student—Yes indeed, even when they graduate they do it by degrees.—

Ex.

"Now Charles let us make a list of your debts." "One moment, dear uncle, till I have filled up your ink-stand."—Ex.

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at 4.05pm
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No.7 daily 10.55 pm.
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No. 8 runs via Clearwater.
No. 128 makes connections at Milaca for West Superior and Duluth, arriving Duluth at 1:15 p. m.

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No.2ExSunday 2.05pm.
No.4daily 4.00am.
No. 8 daily 4.50am.
No. 6 arrives 3:50 p. m.
No.111arrives from Willmar 11.00 am. ExSun.
No. 128 way freight Sandstone 7:00 a m.
No 127, from Sandstone arrives 3:30 p.m.
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No. 128 makes connections at Milaca for West Superior and Duluth, arriving Duluth at 1:15 p. m.

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
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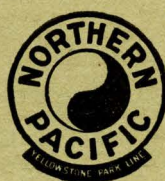
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