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DECEMBER, 1898.





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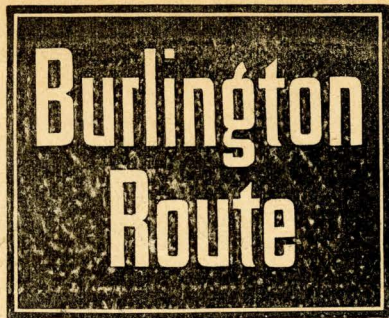
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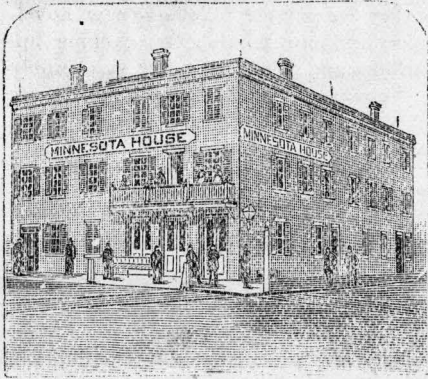
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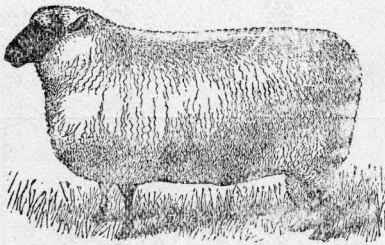


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# THE NORMALIA.

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### \* LITERARY. \*

#### Benefits of Physical Culture.

BY OLE TITRUD.

Although physical culture is a new idea to us as a factor in education, it

was practiced by the ancient Greeks to such an extent that they surpassed all other nations in harmonious physical development. The fact that the Greeks not only excelled in physical but also in mental development, indicates that people who have a good physical foundation can attain the greatest eminence in mental activity. It is for this reason that progressive educators urge the co-ordinate training and development of mind and body.

Since physical exercise increases the working capacity and efficiency of the respiratory, digestive and circulatory organs, it follows that the brain receives a better and greater supply of food, and consequently renders the mind more active and vigorous. It is noticeable in schools that those students who take an active part in games or other physical work, generally have the clearest minds.

Physical culture is not destined, however, only to help in the mental work that the individual may have before him, but it is the best preventive of disease, and is a means by which he can store up energy for future use. There are people who apparently have nothing but intellect, and seem to neglect their physique entirely. Such people may accomplish great things as long as they last, but the person who has taken good care of his body is the one who will accomplish the most in the end. Gladstone, the great English statesman, is an example of a person



who profited by taking regular exercise, even in his old age.

While the chief benefit to be derived from physical culture is to insure health and vigor to the whole system in general, it also gives grace and beauty to those who are trained. And especially, if they have received judicious training in childhood and through the years of most rapid growth.

When one who has never had any training, first takes physical culture, he will feel awkward and uncomfortable in his first attempts. He has to concentrate his attention on the particular exercise set before him to such an extent, that after a few minutes' work his mind as well as the muscles used, will feel tired. It does not take very many trials, however, before the person gains sufficient control over his nerves and muscles to perform the exercise without much effort. Thus, in learning one exercise, he has been benefited in three ways. The attention given to it in the first place was excellent discipline for the mind; secondly, he gained self-control in learning how to direct his muscles properly, and lastly he gained self-reliance, so that he now takes pride in doing what at first seemed so awkward.

Viewed from a different standpoint, physical exercise is one of the best means for recreation when work becomes monotonous and wearisome. When taken under proper conditions, of which cleanliness is one, it also has a tendency to improve one's morals.

Taking into consideration all the benefits derived from physical culture, we may safely predict that it will be a great factor in improving the race, not only physically and mentally, but even morally.

### A Christmas Vision.

LOTTIE C. HALL.

For many days the frost king  
Had held his tyrant sway;  
And icy spars, like silver bars,  
Hung pendant all the day

From early dawn of morning,  
The fairy flakes came down;  
With rarest gems, rich diadems,  
The beauteous earth to crown

And when the sun far westward,  
Broke through its misty veil;  
Reflected light, dispelled the night,  
And barred its entrance pale

The jewels on earth's bosom,  
Her royal ermine's sheen;  
And the light that shone, about her throne,  
Proclaimed her winter's queen.

Not only to the favored,  
Are all earth's beauties given;  
And the highest dome of the palace home,  
Is not the nearest heaven.

This radiant beauty,  
Of a closing winter day,  
Shone about the home, where all alone  
A patient sufferer lay.

The lane, unscarred by foot prints,  
Lay white as marble fair;  
And along its way, the branches sway,  
In the frosty winter air.

The low-roofed humble cottage,  
Is sheltered by the wood;  
And the pine trees moan, in an under tone,  
For nature understood.

The sun peeped in the window,  
And waved his pennons bright,  
While without was heard a sweet-voiced  
bird,  
Chirping a fond good night.

The weary eyes turned slowly,  
Toward the light upon the wall;  
And the face grew bright, at the blessed  
sight,

While the hands their work let fall.

The drooping eye-lids closed she,  
The hands she clasped in prayer;  
And forth there went, from a heart content,  
Thanksgiving, for God's kind care.

Then the tired hands sank slowly,  
As if they sought their rest;

Care faded away, as the light of day  
Fades slowly out of the west.

Again in pastures bosky,  
The shepherds guarded their fold;  
While down from afar, came light from  
the star,

That guided the wise men of old.

Away in the clear blue heaven,  
The "Peace and good will" was heard,  
The hills of earth, gave its echoes birth,  
And repeated the blessed word.

The radiant light was fading,  
The hills and vales were still;  
For there came that way, at the dawn  
of day.

One thinly clad and chill.

One feeble hand she lifted.  
And grasped her tattered shawl;  
While with moaning cry the wind passed by,  
But she heeded not its call.

A sound of hurrying footsteps,  
The withered form had fled;  
And there in the gleam, of a candle's beam,  
Was little Ruth instead.

"Are you all alone, dear grandma?"  
Asked the happy guest, and smiled;  
No, not alone, for down from the throne  
Came the song of the dear Christ child.

Go bring me now my winter cloak,  
And shawl so soft and warm;  
I'll but do my part, to gladden some heart,  
When I shelter one from the storm.

Why wish them a Merry Christmas,  
The dear ones there alone?  
Wealth could not bring, and tongue could  
not sing,  
The joy of that humble home.

— — —

### Liquids and Their Forms.

BY LUCRETIA RODELL AND LAURA NELSON.

The majority of people think they know the difference between a solid and a liquid, but this is not so easily determined as one would naturally suppose, if he has not given the subject any consideration.

We generally say that liquids flow and solids do not. On the contrary many solids do flow if subjected to suf-

ficiently great pressure. Then, too, we say that solids in their ordinary state have form and liquids have no definite form. Neither is this a correct statement. Take for example the rain drop. It has definite form—namely a sphere. Moreover, all liquids would possess form if they were not crushed by their own weight. The following simple method shows this truth more clearly:

Pour a drop of water on a greased plate. It will remain a sphere with the exception of a slight flattening caused by its own weight. The smaller the drop the less its flattening and the nearer its approach to a sphere. Thus we see, as we eliminate the force of gravity the drop approaches the spherical form. This is according to the law that water will take the form having the least possible surface for a given amount and geometry proves this form to be a sphere.

Then try the simple experiment of dipping the finger into a dish of water and notice that the drop of water at the tip of the finger is ellipsoidal in form. The uppermost parts remain attached to the finger while the rest weighs down upon the lower parts of the drop, causing an elongation. When this drop separates itself from the finger it starts to fall in an ellipsoidal form with its greatest diameter vertical. While falling it tends to become spherical, but is carried beyond this form by its own inertia. We have an illustration of this principle in the pendulum of a clock. The pendulum drawn to one side and then let loose seeks the center of its swing. Its inertia carries it beyond this center to the opposite side and then it swings back to its first position.

In a like manner the drop of water carried beyond the spherical form, becomes ellipsoidal, but now with its



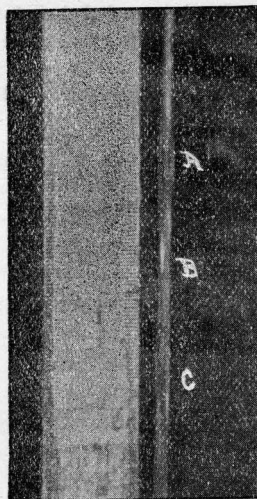
greatest diameter horizontal. It then swings back to the form of a sphere and again returns to a vertical ellipsoid. This constitutes the vibration of a single drop of water.

The simple fact is known to all that a stream of water falling from a faucet immediately breaks up into drops in an irregular fashion. Now place a tuning fork against the pipe and it will be noticed that the stream breaks up in a perfectly regular manner. So regular, in fact, that a sheet of paper held under the stream where it begins to separate into drops, emits the same pitch as the fork. The vibrations of the fork being carried through the pipe to the stream of water causes the number of vibrations to correspond to the number of vibrations of the fork.

Our instructor, Mr. James, concluded that from this experiment the time of a vibration of a single drop of water could be determined. Several experiments were performed and the following method seemed to be most reliable:

To a water faucet in the room we attached a rubber tube which carried the water to a large tin basin. In the lower corner of the basin was a small hole into which was inserted a cork. Through this cork we ran a glass tube which tapered to a small opening at the bottom. From this opening the water from the basin ran in an even cylindrical form. We clamped a large tuning fork mounted on a resonance box to the same table on which stood the basin of water. Setting the fork vibrating, it emitted a definite pitch. The vibrations were carried along the frame-work of the table through the basin and the glass tube to the stream of water. The water broke into drops and fell in the same manner as the drops falling from the finger as previously explained.

In the figure, which is a half tone of a photograph taken of the falling stream under these circumstances, the



disturbance in the stream is quite clearly shown, but the divisions of the meter stick are obscure. The distance from A to C constitutes a single vibration. At A a drop of water has its greatest diameter horizontal. At B a drop has its greatest diameter vertical. A drop at C corresponds in form to a drop at A. Half-way between A and B the drop is in a spherical form and also half-way between B and C.

The following measurements of the drops were taken: The length of a single vibration, that is from A to C, was 44.2 millimeters. The diameter at A was 4.5 millimeters. The diameter at B was 28 millimeters. The distance from the orifice of the tube to A was 145 millimeters. The velocity the drop had as it left the orifice was 140 centimeters per second. This was found by determining the velocity the stream must have for a determined amount of water to issue in a given time from an orifice whose diameter we knew.

Here we have then the following data: The velocity at orifice, the dis-

tance from A to B, and the distance from the orifice to A, by the laws of falling bodies we can get the time it takes for the drop to fall from A to B which turns out to be .022 seconds. Again we have describing a vibration in this time a drop which in its longest diameter as an ellipsoid is 4.5 millimeters whose two other diameters are each equal to 2.8 millimeters.

Now the volume of this ellipsoid is two-thirds of the volume of a circumscribed cylinder. Hence we can find the radius of this drop. The volume of a sphere is four-thirds of  $3.1416$  times the cube of the radius, and we find the radius of this spherical drop to be 1.3 millimeters.

Thus we have that a drop of water whose radius is 1.3 millimeters makes a complete vibration in .022 seconds.

This accords very well with the theoretical result that the time of vibration of a drop of water is one-fourth of the three halves power of the radius of that drop, theory would make this drop vibrate in .019 seconds.

### **Depend on Thyself.**

BY AGNES COUTURE.

Self reliance, as defined by Webster, is dependence on one's self, having confidence in one's own capability to do and act; but I think Webster might have added a supplement to his definition, that self reliance is that faculty of the mind which gives to the world its great men and women, those who lead, who command, whose names are familiar household words and whose memory lives for generations after him.

It is sad but true that out of every hundred persons not more than one comes any where near attaining the position in life for which they are intended, and all because they do not

realize who and what they are. If one would only stop for a few minutes to reflect, he would see at once how absurd it is to be always depending on someone else; to think that other people's opinions are better than one's own, or that because you are yourself and not somebody else you must be silent, and not tell what you think for fear it may all be wrong.

This is not the right way. This is not doing justice to yourself or anyone else. Your opinion is just as apt to be right as any other man's, so speak it out without fear; it is your individual privilege to do so and the world at large will give you more credit than if you keep silent.

For what did God give each person a mind? Was it not to think and work things out for one's self? Then why do we ever lean or depend on anyone else; do we not know that we are abusing God's greatest gift by so doing? If he had intended us to think and act as someone else thinks, he would, in all probability, have given those on whom we depend the ability to do our thinking for us.

To many it seems an unexplicable marvel that Franklin, Jackson and Abraham Lincoln became such great men when they had what would be called now such a very poor chance to rise in the world and be anybody. The secret of it all is to be found in self reliance. It was not because they were more brilliant than other men of those times. It was because they depended wholly on themselves. They were men who spoke what they thought to be the truth regardless of whom it pleased or displeased; they were men who realized what a true life meant, and tried to live up to it, instead of copying or imitating the life of others.

Imitation is what is ruining the



world. We are either crushing out or smothering up what little originality there is in us by trying to do, speak and act in imitation of some other person, perhaps, a rich friend, teacher or guardian; while, if we would only think so, our own natural way of acting and speaking is far more becoming and worthy of praise. Why should we think that just because a certain person happens to be our teacher or guardian or, perhaps, owns a little more of this world's goods than we do, that he is in any way our superior? You may answer, if you are one of the imitating kind, that he is so brilliant; so well educated; knows so much of the world and all that. Well, if he is the perfect person you pronounce him to be, let me tell you he never became such by imitating someone else, and if we are wise we shall not start out in life by imitating him; but instead we will commence on an independent plan of our own, doing and saying as our conscience dictates in a truthful, upright manner conforming to no one, unless it happens to be precisely what we think is right, and asking no one to conform to us. On this plan only, can our lives be of the greatest use to ourselves and everyone else.

Another thing we must guard against is complaining and getting discouraged at every little defeat. Remember this is not the sign of a strong minded person. Was Lincoln discouraged, do you think, when in 1858 he was defeated in a political campaign by Douglas? He exclaimed "The fight must go on. The cause of liberty must not be surrendered at the end of one or even one hundred defeats." And the fight did go on, and, as we all know, Lincoln was the victor. Was Cyrus Field discouraged by his repeated failures in laying the Atlantic cable? Not at all; he

was sure it could be done; that the world would be better off for it, and so each failure only made him the more determined that the old and new worlds should be connected in this way, and today we see the whole world enjoying the results of that one man's determination or, in other words, his self reliance. It is needless to go on with examples, for every great person, man or woman, is an example of self reliance. Emerson said, "It is only as a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and in the endless imitation, thou, the only firm column, must presently appear the upholder of all that surrounds thee."

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### Greece.

BY LOTTIE THACKER.

There is no country in all Europe so interesting to the student of art, poetry and philosophy as the little kingdom of Greece. Even in the days when its history was legendary, and its religion a myth, her people excelled all others in the arts of war and peace. The philosophy taught by Socrates four hundred years before the birth of Christ, has in some respects never been surpassed by the sages of modern times.

The epic verse—composed and sung by the blind Homer, as he groped his way through the villages of the Ionian islands or the Greek peninsula perhaps three thousand years ago—has justly entitled him to the proud distinction of being the father of poetry.

Her ancient architecture, though blended with fabulous history, has been copied by every civilized people

through all the intervening years. square miles, and its population, two millions.

The heroic example of her patriotism displayed at Thermopylae and Marathon, has been the envy of every soldier from that time to the present—and not only during the ancient, but all through the middle ages, whether basking in the sunshine of peace, contending with the barbarous hords from the north, or wasting away by internal dissensions, her people have borne themselves with a degree of superiority that has gained for them the sympathy and admiration of mankind.

Hellas was the name first applied to ancient Greece. Originally it denoted a small district in the south of Thessaly—the home of the Hellans—a people whose origin is somewhat obscure; having taken this name in the belief that they descended from a certain Hellen—a mythical personage.

With the spread of the Hellenic people southward, the name was applied to all the territory occupied by them and finally denoted not only Mærea, and what is commonly known as Greece Proper, but also Macedonia, Epirus and the islands of the Aegean sea.

The fortieth parallel of north latitude may be taken for about the northern limit of Ancient Greece. The Aegean sea bounded it on the east, the Ionian and Adriatic on the west and the Mediterranean on the south. Its greatest length was about 250 miles and its greatest breadth 180.

The northern boundary of the Modern Greek kingdom was fixed in 1834, by a line drawn from the Gulf of Arta in the west to the Gulf of Volo in the east. During the years 1878 and 1881, the boundaries were somewhat extended and at the present time its area—including the islands—is about 25,000

Greece is notably a country of mountains, hills and valleys. In the rugged grandeur of its scenery it resembles Switzerland more than any other European country. Its mountain ranges are noted more for the suddenness of their rise and the picturesqueness of their outline, than for their great elevation; yet some of their highest peaks reach to the clouds and are covered with snow—among these is Mount Olympus, in the northern part of Thessaly, 9,700 feet high—Mt. Guiona 8,240, and Par-nassus 8,001.

Among its smaller peaks and cones may be mentioned the Meteoric cliffs of Thessaly. These are huge masses of rock, standing out from the plain, and varying in height from 100 to 400 feet, with perpendicular walls, and cover a space of about two square miles.

Greece, strictly speaking, is not an agricultural country, and sufficient grain is not raised to supply the wants of the people.

The lands are mostly rough and stony, traversed in all directions by mountain ranges, and the valleys are narrow and broken—yet there are extensive plains in Thessaly, Boeotia and Messina, which by proper drainage and the expenditure of the amount of labor necessary to subdue the wild lands of this country, might be made to yield abundantly.

Farming implements are of the rudest and most ancient kinds. Oxen are used for all farm purposes. The people seem to lack energy, and are averse to the steady routine of toil which alone can bring success in agricultural pursuits.

The lands are mostly owned by the state or by wealthy landlords who rent



their holdings from year to year, requiring of their tenants a share of their crops. This system always results in keeping the tenant in poverty, and deprives him of that interest which, under more favorable circumstances, he might have in the development of the country.

Another great drawback to the improvements of the agricultural resources of Greece is the total lack of roads by which the products of the interior could be taken to the sea-board markets.

In ancient times the products of Greece were wheat, barley, flax, wine and oil. Then as now Attica was famous for the superior quality of its figs.

In modern times maize, rice, currants and silk have been added to the above. Honey is produced in vast quantities in the southern part of the kingdom, while in Arcadia the Corinthian grape is most extensively cultivated. The olive grows in a wild state in all parts and when grafted yields an excellent fruit. The olive when pickled constitutes a staple article of food, and its oil is used for lights; and in cooking as we use butter.

There is great variety of climate in Greece. In the mountain regions of the interior the cold in winter is often severe and snow falls to a considerable depth, while in the low plains, and near the sea cast snow is seldom seen—but the damp winds are hard to endure, though there is no extreme cold.

The summer heat is excessive and in the extreme south violent wind storms are frequent.

Nature in many ways has aided in making the Greek nation a commercial people. They are quick and active and generally shrewd and practical, while the vast amount of sea coast, the deep indentations of its gulfs and bays, and

the numerous islands that belong to her domain, tend to bring its people directly in contact with the sea, and prepare them for a sea-faring life.

The exports of Greece are limited to the products of the soil, the forests and the mines, and has increased but very little since ancient times.

Her merchant marine, however, is very large in proportion to its population; consisting of more than 5000 vessels, many of them of 500 or 600 tons; but a large majority, consisting of small crafts designed for traffic among the islands or short voyages between the ports of Greece.

Of the early inhabitants of Greece but little is known. It is generally accepted as history that the ancient Greeks emigrated from India and settled in the southern part of Thessaly. Being of an aggressive nature they gradually overran the country, absorbing its population and finally became masters of the land.

Their history is too obscure to convey to us an idea of their manners, customs and ways of living. That they were a brave, energetic and war-like people is evidenced by what we know of their descendants.

The population of Modern Greece is of a mixed kind. The descendants of the old Greeks are pre-dominant in the southern part of the kingdom—but a large admixture of Albanians prevails in the eastern part and to some extent in the adjoining islands.

The true Greek may be easily recognized by his tall stature, slim body, oval face and aquiline nose.

He is volatile, impulsive and restless. That he has lost many of the noble characteristics that distinguished his ancestors, is evidenced by the steady decline of Greece, from the time when

in 1453 it became subject of Moham-  
medan rule.

That he lacks the calm, deliberate judgment so essential in determining grave questions of peace and war, is shown by the impetuosity with which he espoused the cause of the Cretan insurgents—in opposition to the wishes of the friendly powers of Europe—which led to the late Greco-Turkish war and the weak, timid and almost cowardly manner in which he met his hated, and despised foe.

Indeed it would be strange if, after suffering for 350 years, all the annoyances and humiliation that the ignorant, bigotted, and brutal Turks could impose, he should immerse from that thralldom, retaining all the attributes of his former greatness.

### Some Elements of Education.

BY A. F. HALL.

The education, of which we wish to speak, is not simply that of a teacher, a lawyer or a merchant, but that education, which we believe, every individual should possess; and without which no one can properly adapt himself to his environments in the world, and so fulfill the great end of life.

It is not simply the education of the common school, the high school or the college, but that education which, beginning at the first dawn of consciousness, should be continued with ever increasing interest to the close of life.

When the infant first beholds the light, he sees not the things around him. Gradually he acquires the ability to see, and to some extent comprehend the meaning of those things with which he is immediately connected, and which are necessary to his life and well-being; beyond this, things have little or no significance.

Having reached the age of childhood his knowledge of the world has greatly increased; he has become somewhat familiar with his surroundings, and, being possessed of a spirit of inquiry, is disposed to investigate the "how" and "why" part of things. By the time manhood is reached, this spirit of investigation, in far too many cases, seems to have died out. His needs and desires have been greatly multiplied, and again, his mind, like that of the infant, seems almost entirely occupied with the things that appear to be most closely connected with his present welfare. His whole time and energy are devoted to securing the necessities, and often, some of the baser enjoyments of life. Subjects that do not directly concern these ends have no interest for him. He goes up and down in the world, surrounded by innumerable things of interest, yet seeing only those which come within his narrow range of thought. To such an individual the world has little meaning.

How different is the world of the truly educated man. He has been taught to observe, to weigh, to compare and by constant practice has learned to apply the knowledge he has acquired. Not only has he studied the principles of the natural and physical science but has learned to recognize the operations of those principles in nature. The truths of science which he learned at school are not merely dry theories of something far away, for seeing them daily illustrated in the things about him, they become relatives. Go where he will, the world is full of meaning. Whether on the busy thoroughfare, surrounded by his fellows, each occupied by his own joys and sorrows, hopes and fears, or in the depth of the forest, alone with nature, he finds food for meditation, material

to help him on towards the realization of his ideal manhood. When alone in the forest the bird and the bee are not beneath his notice. In their life he feels an interest, in their company, a certain companionship; while through these tender associations he looks up to that great Divine Source from which both he and they emanate.

He has learned not only to observe and appreciate the beauties of his environment, but also to weigh and compare, and to seek to ascertain the relation of each natural object or phenomenon to all others with which he is acquainted. The same is also applied to every branch of learning, for no subject can be mastered until the relationship existing between its various parts is understood and the subject viewed as a whole.

This ability of the educated man to weigh and compare extends beyond the realm of nature and is manifest in all his dealings with mankind. He realizes something of his true position in the world, and recognizes the fact that he is only one individual of the great mass of humanity, that others have opinions and feelings which he is bound to respect. That he will deal fairly and honestly with every man need scarcely be mentioned; yet fairness and honesty apply to more than pecuniary interests. He who would be fair with others, fair with himself, will carefully weigh and compare the opinions of others, and earnestly seek to place himself on the right side of every important question.

There are some individuals in the world who can never be induced to give up an opinion they have once formed. It matters not by what means the conclusion has been reached, whether by careful thought or mere chance, that view of the question

is the right one; and having once arrived at that conclusion, some are so extreme as to scorn even to hear the other side of the question. For such an individual there is little hope.

There is another, and perhaps larger, class who take the opposite extreme. To a person of this class the last story or argument, that seems at all plausible, is the right one.

So general is the tendency toward these extremes, that during a political campaign, we have often wondered which speaker has the greater advantage, the first or the last.

It is perhaps superfluous to say that he, whose training has been such as qualifies him to fill his true position in the world, will avoid both of these extremes. Having been educated to look beneath the surface of things he walks around a subject, so to speak, that it may be viewed from every possible stand-point. He carefully weighs its contents before forming an opinion; but, when once formed, the opinion is adhered to until there seems to be good reasons for its abandonment. Never-the-less, being of an unbiased mind, he is willing to acknowledge truth wherever found.

Regard for the rights of others should be one of the first and most important elements in the education of every child; this, however, should not exclude that training in independence of thought and action, which, in later life, becomes so necessary for self-direction. During the early period of home and school life every individual should be brought to that attitude toward his surroundings, which will lead him to some appreciation of the purpose of his existence, to sympathy with all sentient creation, to harmony with God.



**New Year's Day.**

BLANCHE GILMAN.

How much meaning there is in the mere mention of the word! Do you not immediately think of home, and the happy day spent with dear friends?

But did it ever occur to you to wonder while celebrating it why New Year's came to be the first of January, or what other people in other parts of the world were doing on that day? Did you ever wonder how the celebration of it originated?

Many years ago, as the Jewish Egyptian and Greek calendars tell us, the first month of the year was not January. It is thought that Numa Pompilius fixed the Roman calendar about 662 B. C., and that he added two months to the old year of ten.

He called the first month Januarius, in honor of Janus, the god who presided over beginnings. He had two faces looking in opposite directions. One was retrospective-looking toward the past and the other was prospective-looking forward to the opening year. Thus he stood, as it were, between the old and the new with a glance toward both.

By most persons, the advent of the New Year is anticipated with joy. The supreme desire of all seems to be to wish their friends success for the next twelve months. To only a few does it occur that it means one year less of life. I wonder how many do not sometime during the busy day review mentally the past year and make the proverbial "New Year's resolutions." One who does not resolve to be better in the coming year than he was in the past, must either be very good or very

bad. "To propose to be better is an acknowledgement that we need to be, and thus is a step towards amendment."

One beautiful thought is that it is a time, when old feuds and misunderstandings are forgotten and families are reunited.

The day is observed in various ways in different countries. In England the New Year's customs are very ancient. Formerly the head of the household assembled his family around a bowl of spiced ale from which he drank their healths then passed it to each in succession.

This came to be called the wassail-bowl and poor people used to go around the streets carrying a bowl adorned with ribbon and begging for money so that they might also enjoy the wassail.

In Scotland the custom of the wassail was observed until recently. At the approach of twelve o'clock, the kettle of warm spiced and sweetened ale, or hot pint, was prepared and when the clock struck twelve each member of the family drank and wished the others a Happy New Year.

Then the older ones would take the kettle with a supply of bread and cheese, go to the neighbors and share with them the cordial greeting. If they met friends they would take a sip from their kettle and give one in return. This custom was so popular in Edinburgh that people who remember, tell us that the streets were more thronged between twelve and one o'clock in the morning than they were at midday.

By no country was Scotland sur-

passed in her enthusiasm for New Year's Day. Every face beamed with smiles, all stiffness occasioned by age, rank, or profession vanished and the most serious felt entitled to be merry.

At present, some ancient practices are done away with, but the first of January is far from being on a level with other days.

The custom of making presents on that day has practically vanished, though the older members of the family often remember the children. This practice was derived from the Romans. The Saxons also observed the day with more than ordinary feasting and gifts. Tasbroke says, the practice was continued in the middle ages, and that Henry III extorted gifts from his subjects. The usual gift of a tenant to his landlord was a chicken. Gloves and pins were at one time customary and acceptable gifts. During the reign of Queen Elizabeth this custom reached its height. The queen delighted in gorgeous apparel and every year an inventory of her presents was made showing them to be of great value. The gifts were made by all from the highest officer down to the dustman and consisted of money, jewelry and embroidered gowns. This custom of gifts to the sovereign continued until the time of Cromwell and must have been very oppressive to the poor. "A custom more honored in the breach than in the observance."

To most people a gift of little value, if given with the right spirit is of more value than its weight in gold would be, if given from a sense of duty or with a selfish motive.

"The gift without the giver is bare."

Though in England the custom has much declined, in Paris it is still continued. On this day parents give presents to their children, brothers to their sisters and husband to their wives. It is not uncommon for a man to spend one fifteenth of his income. Women excepted; all must make presents.

In the morning all go calling. First the relatives are visited then friends and acquaintances. There is always a conflict in anticipating each other's calls. After this some member of the family gives a dinner and the evening is spent in various amusements.

One might think that in the sultry climate of far off Japan, people would not be very enthusiastic over New Year's Day, yet it is surprising the great interest displayed by them. The dwellings are cleaned from top to bottom and the furniture is taken into the street to be put into the best possible condition in Yedo at least making the streets nearly impassable. All buildings are decorated with pine and bamboo, bound with rice straw.

Visitors from the country throng the streets carrying their baggage wrapped in oiled paper, upon the backs of their necks, while above all is the indispensable umbrella. Hundreds of servants can be seen hurrying along carrying barrels of beer on bamboo poles, while sellers of toys deafen the neighborhood with the sound of their trumpets and whistles. Policemen vainly trying to preserve order often rush in and use their clubs promiscuously.

One beautiful sight is the illumination of the city by millions of lanterns reflected in the sky and bay.

Among the many strange customs there is one which is beneficial and might profitably be copied in other countries. It is this, all Japanese are obliged to settle all debts in some satisfactory way before participating in the festive preparations. Another rule observed is that there shall be flowers in every house. There must also be a supply of bread and rice for gifts to the servants and reciprocal gifts to the neighbors.

All are out by sunrise exchanging greetings, and during the day on every side can be seen children spinning tops, rolling hoops, and playing battle-door.

A picturesque feature is the coloring of eggs, as we do at Easter. In all the festivities the first and best place is reserved for the children. The motive seems to be to make it a genuine festival of children. This is true as well in Scotland.

The month was consecrated by an offering of meal, salt, frankincense, and wine each of which was new. However in many countries, January was not legally the beginning of the new year, until about the eighteenth century.

It has long been a custom among northern nations to watch the old year out and the new year in.

### **The Christmas Star.**

FLORENCE FINCH.

Only that, which raises a mind out of the sphere of self and leads it to think and feel higher and nobler things, is truly sublime.

The author whose writings are truly sublime, is the one who is a necessary factor in building up a perfectly sym-

metrical character. Such an author is Lew Wallace.

In his *Ben Hur* he has taken some of the world's sacred history, and by weaving it with fiction has given to us not only a thrilling story but a book that is well worth our careful and thoughtful study.

Book First begins with a description of the Arabian desert where the three wise men met and told of their visions.

### **THE ATHENIAN VERSION.**

In Greece there were two philosophers, who, each taught a doctrine of his own. One, that each man is an Immortal Soul; the other, that there is one God, infinitely just.

Gaspar, a student at Athens, discovered a relation between the two doctrine, yet could not find the link whereby to make his reasoning complete.

He devoted his whole life to solving this question, "Is there an unknown relation between God and the Soul?," and he believed that God would take compassion and satisfy that yearning for knowledge.

In mount Olympus he found a cave in which to live and be away from the busy world, and there he spent his time in thought and prayer. One day a Jew swam ashore and was cared for by the Athenian. It was through him that Gaspar learned that there was indeed a Supreme God and that he was not only infinite in justice but infinite in love as well.

The Jew also told that a Saviour, who was to be king of the Jews, was to be sent from God. Gaspar's logical mind could not and would not believe that such a God could limit his love and



favor to the Jews and have nothing to give to the rest of the world, so, from that time on his prayer was that he might be permitted to see and worship the King when he came. At last his prayer was answered. A brilliant star shone over his head, and a voice said: "O Gaspar! Thy faith has conquered. Blessed art thou! With two others, come from the uttermost parts of the earth, thou shalt see Him that is promised, and be a witness for him and the occasion of testimony in his behalf. In the morning arise and go meet them. Keep trust in the Spirit that shall guide thee."

#### THE HINDOO VERSION.

Nowhere in all the world has the caste system reached the extreme that it did in India, at the time of Melchior. A man born in the first caste could not on pain of exile, enter a caste of lower order. To even perform an act of kindness toward one man not of the same rank was a crime, and the punishment was banishment.

Melchior was born in the first and highest caste, but his loving nature could not endure to see the sufferings of his fellow creatures without giving them one word of comfort, so, he broke through the conventionalities of his people, comforted the lowly, and as a consequence became an outcast.

He went far up in the Himalayas to the beautiful spot where the three great rivers, Ganges, Indus and Brahmapootra begin their journey, and where it is supposed that Adam and Eve lived, the garden of Eden. There he spent his whole thought and mind in earnest prayer for his people.

The answer came as it did to Gaspar in the shape of a star, and a voice

that said: "Thy love has conquered. Blessed art thou, O son of India! The redemption is at hand. With two others from far quarters of the earth, thou shalt see the Redeemer and be a witness that he hath come. In the morning arise and go meet them, and put all your trust in the spirit which shall guide them."

#### THE EGYTIAN VERSION.

Religion is merely the law which binds man to his Creator; in purity it has but three elements—God, the Soul and their mutual Recognition. Simplicity is perfection. The curse of curses is that man will not let truth like this alone.

This was the religion of ancient Egypt, the Egypt of Mizraim, but men were not satisfied with this simplicity, so Gods were appointed for the different elements of nature and passions of men until the old religion was lost to the world for a time.

It was lost to the world, but not to the priesthood, for the good men secretly kept it alive. Balthasar was educated by the priests, and after they revealed to him the fact that there was an invisible God who ruled the universe, he thought it his duty to give it to the world again. The class of people to whom he first preached, rejected his teaching. Then he went to the poor and ignorant and they welcomed his God. With these he spent a great deal of time working for their good. The same longing for knowledge that came to Gaspar and Melchior haunted Balthasar, and like them, he went apart for quiet communion with his Maker.

The star and voice answered him because of his Good Works.

Led by the Spirit to a meeting place in the deser the three wise men talked over their good fortune and then made their way to Jerusalem asking of all they met, "Where is he that is born king of the Jews? We have seen his star in the East and are come to worship him, but from one and all they received vacant looks as a reply, Herod is king of the Jews."

Herod heard of the strangers and their snow-white dromedaries and sent for them. When they came before him he questioned them concerning their business in the city, and bade them go to Bethlehem and search for the child, then bring him word that he might worship the new king with them. The Babe was found lying in a manger and though like all other children, the wise old men never doubted that he was the saviour thot they had traveled so far to find.

The most beautiful part of this Christmas story is that which the simple-minded shepherds take, and in the perfect language of Lew Wallace we seem to see the angles as they sang that divine music:

"Glory to God in the Highest, on Earth peace, good will towards men."

### PERSONALS & LOCALS

Christmas is here.

Skating on the rink.

Put that cat out.

Faint touch of kitten love.

Those Harvard overshoes.

Oh, what a fall!

The finest line of cut glass novelties in the city at E. P. Long's.

Miss Brustuen has returned to the Normal to finish her course with the E. A.'s.

Miss S—Now all sing sweet.

Seventy-four new students since Thanksgiving vacation, the total enrollment in Normal department is now 363. This time last year it was 366.

A Normal souvenir. Just the thing for Christmas. A sterling silver heart shaped book mark, with school building engraved on it, only 50c at Clark Bros.'

We all wish now that that Bill, which proposed a long vacation at Christmas and none at Thanksgiving, had been passed.

The Evergreen number of the Normalia proved that the E. G.'s are anything but green.

All millinery goods will be sold at a big discount at Mary Kron's.

Mr. Claude Covey has resumed his studies at the Normal.

The Seniors are feeling very much better since they are on high ground once more. The E. A.'s are quite low.

Desirable Christmas gifts these—A genuine seal purse with silver name plate, \$1.00; a silver mounted ladies' comb, 75c; a genuine ebony brush, \$1.25; a solid gold pin in pearl handle, \$1.00; a kodak for only \$2.50. But we cannot begin to enumerate them. Just call in and see Clark Bros.

Prof.'s McArthur and MacCraken gave some very interesting talks on athletics at the Unity church November 29th.

The Rev. Mr. Ross visited with us  
Dec. 6.

Right about face!—not left about.

Mr. H—My heart aches.

Mr. O—It must have been se(i)ver-  
ed.

Prof.—Does a horse know the short-  
est road to Sauk Rapids?

Pupil—Some horses do.

Take home with you one of those  
elegant Normal school spoons at Clark  
Bros.' Nothing could be more desir-  
able or appropriate.

Miss L—How do you know that  
you have a mind?

Miss B—r—I think once in a while.

I will sell trimmed hats for cost and  
less. Come while the assortment is  
good.

MARY KRON.

Mr. Costello visited school last month.

Look up Brown's ad.

On the ice.

She—This is another strength test  
for you.

He—Oh you are not so heavy.

Go skate by yourself, you can skate  
better alone.

Chee! isn't this ice hard.

No softness on the ice—Spoils it.

One of those sterling spoons with a  
cut of the Normal in the bowl would  
make make a good souvenir to take  
home with you. Call and see them at  
E. P. Long's.

The way to distinguish anything is  
by some of its characteristic. Thus  
if we would see any one with green  
eyes. This characteristic is too com-  
mon at the Normal to be of much use.

Manicure set with sterling handles  
for 25, 40, 50 and 60 cents at E. P.  
Long's.

Don't rubber at the windows of the  
labratory when some one is putting on  
your skates.

Some of the skaters are debating  
among themselves about the advis-  
ability of having electric lights placed  
on the ice rink. Of course not.

During the strength test some of the  
boys were surprised to see a person  
dressed like a circus performer in their  
midst. Upon closer examination it  
proved to be one of our own strong  
boys.

The trouble with some of us boys  
is that we don't know how to appre-  
ciate some things; for example ———

E. P. Long can show you the best  
line of camaras and camara supplies.  
Call and see them before purchasing.

Mr. A., in the Advanced Grammar  
class. "To illustrate, though I think  
Mr. S-u-e has heard this before:—

The night has a thousand eyes,  
The day but one;  
So the light of the whole day dies  
At set of sun.

The mind has a thousand eyes,  
The heart but one;  
So the light of the whele life dies  
When love is done "

Mr. R. has been fairly wild for the  
past week. We wonder why, can it  
be on account of that letter?

We have been mailing Nor-  
malias to all members of the classes of  
'98, hoping that they will subscribe.  
Now since Christmas time is here do  
a kind act by sending us 50 cents for a  
years subscription.



The new strength tests are completed and classes in gymnasium are started again.

A class in current events was started by Dr. Magnusson on Dec. 9th. The class was too large for any recitation room so the chapel will be used. The class meets every Friday afternoon from 5 to 6.

The civics class investigated the workings of the district court. The investigation was followed by a lecture in room 34 by Dr. Magnusson.

The following students have been selected for teaching in physical culture in the Model school for this term: Messrs. Kringbring, Titrud Garding Hibbard, and Misses Whittemore and Kercher.

Christmas candies by the pound or box, figs, dates oranges and grapes. All kinds of nuts. Mixed nuts 12½c per pound, English walnuts 10c per pound, pecans 10c per pound, black walnuts 8c per pound. Tree decorations, candles and all decorations used on Christmas trees, at Bowling Bros.

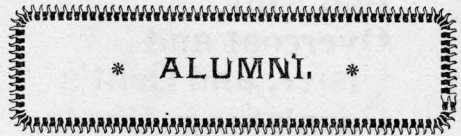
Private reporters wanted at the home.

When calling at the Home be prepared to wait outside the door until the cake and other eatables are safely stored away.

In what part of the world can we find toads that lose their tails?

Jessie ought to know.

The girls don't appreciate electricity at the Home, especially in shaking hands with the minister.



The following Alumni spent their Thanksgiving vacation in St. Cloud: Miss Emma Schaefer, Fargo; Miss Grace Hull, Staples; Miss Sadie Arnold, Staples; Miss Harriet Setzer, St. Paul, Miss Mary Curry, Brainerd; Miss Edith Perkins, Aitken, and Miss Edna Fawcett, Minneapolis.

Miss Louise Flynn, '96, has resigned her position in the St. Cloud schools to accept a similar one in the Minneapolis schools.

Miss Mary Tshumperlin, '97 has left the Normal to take charge of a grade in the Duluth schools.

Mrs. Fisk and daughter Stella, an alumnus of this school, visited the Normal Dec. 1st.

## Go to the Model Confectionery

For your Choice Candies. Bon Bons by the lb., Fruits and Nuts. Cotter & Jones' fresh goods in stock at all times.

GOEDKER'S CONFECTIONERY.

## CANDY XMAS CANDY

The kind that touches the spot.

**COTTER & JONES,**

Manufacturing Confectioners.

**SPECIAL**  
—TO THE—  
**STUDENTS**

Do you not want a new suit for Xmas? If so now is your chance. Your choice of goods ranging from

\$18 to \$22 now \$15 to you

**Overcoats :- Equally :- Cheap.**

**Brown**  
The Tailor  
6th Ave. So.

BRING THE MONEY YOU HAVE  
SAVED FOR A . . . .

## Fall Suit, Overcoat and Ulster, and Gent's Furnishing Goods.

There is more money in it for you in our stock, than you can find in all other clothing houses in this city. Furthermore our stock is the largest and finest in the Northwest. Our fall suits are certainly the most attractive we have ever shown and is the talk of the town. Our merchant tailoring department is the largest in this city. We make Suits or Overcoats to order from \$13.00 upwards and guarantee perfect fit.

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Through service between St. Paul, Minneapolis, Helena, Butte, Spokane, Seattle and Portland. Connections, at western terminal for Kootenai country, Oregon and California points, Alaska, Japan and China. Connections at Twin Cities for points east and south.

## Passenger Trains leave as follows:

<b>GOING WEST.</b>	<b>GOING EAST.</b>
No. 1 Ex Sunday 11:15 a.m.	No. 2 Ex Sunday 1:45 p.m.
No. 3 daily 4:00 p.m.	No. 4 daily 3:53 p.m.
No. 111 Ex Sunday Willmar at 4:05 p.m.	No. 8 daily 4:50 a.m.
No. 5 11:20 a. m.	No. 6 arrives 3:50 p. m.
No. 7 daily 10:55 p.m.	No. 112 arrives from Willmar 11:00 a.m. Ex Sunday
No. 128 way freight Sandstone 7:00 a.m.	
No. 127, from Sandstone arrives 2:30 p. m.	
No. 8 runs via Clearwater.	
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The Great Northern offers special inducements in the way of extra coaches, for Normal students. Depot located in center of city. Information as to time of connections and rates of fare will be promptly furnished on application. Call on or address

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Sponges, Perfumes,  
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Bread, Cookies,  
Cakes, and Buns  
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### EAST BOUND.

No. 4, Mpls. and St. Paul Ex.....4:15 a. m.  
No. 2 Atlantic Mail.....2:20 p. m.  
\*No. 6, Mpls. and St. Paul Local...3:10 p. m.

### WEST BOUND.

\*No. 5 Fargo Local.....11:22 a. m.  
No. 1 Pacific Mail.....4:20 p. m.  
No. 3 Dakota express.....10:35 p. m.  
\*Daily except Sunday via Brainerd.

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Sustained by the State for the Training of Its Teachers.

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## COURSES OF STUDY.

1. An Advanced Course, extending through five years.
  2. An Elementary Course, extending through three years.
  3. Graduate Courses 

{	<ol style="list-style-type: none"><li>1. Elementary Course, one year.</li><li>2. Advanced Course, two years.</li><li>3. Kindergarten Course, one year.</li></ol>
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The Diploma of either course is a **State Certificate** of qualification of the **First Grade** good for two years. At the expiration of two years, the Diploma may be endorsed, making it a certificate of qualification of the first grade, good for five years if an Elementary diploma, or a **Permanent Certificate** if an Advanced diploma.

The demand for trained teachers in Minnesota greatly exceeds the supply. The best of the graduates readily obtain positions at good salaries.

## ADMISSION.

Graduates of High Schools and Colleges are admitted to the Graduate Courses without examination. Applicants holding a second-grade county certificate are admitted to the C class without examination. Applicants who do not hold a second-grade certificate must be fifteen years of age *at their nearest birthday*, and to be admitted must pass a creditable examination in Orthography, Reading, Grammar and Language, the general Geography of the world, and Arithmetic equivalent to the demands for a second-grade certificate in these subjects. All the advantages of the school are **FREE** to those who pledge themselves to teach two years in the public schools of the state.

## EXPENSE OF LIVING IS VERY MODERATE.

Living at the Ladies' Home, including furnished room, heat, light and table board, is \$3.50 per week. Board in private families may be had at rates ranging from \$2.50 to \$4 per week. Excellent opportunities are offered for self-boarding.

Catalogues, giving full information, are mailed free to any address. Any questions will receive prompt attention. Address the President,

GEO. R. KLEEGER,

St. Cloud, Minn.

