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Normal.

Normalia.

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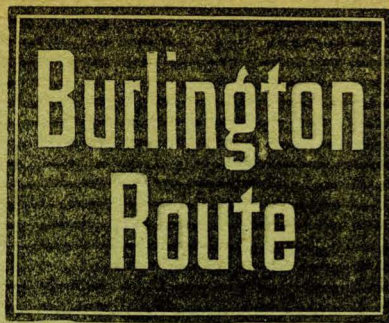
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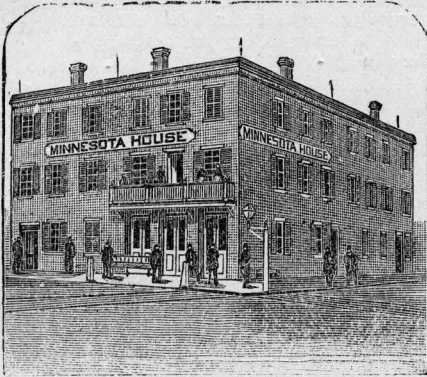


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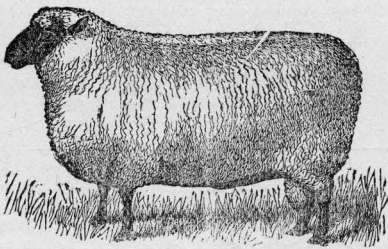
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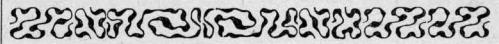
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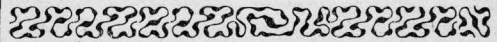
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The Present American Problem.

CRITICISE THE GOVERNMENT

we shall not do, nor shall we essay to defend it. For two reasons. First, we are strictly non-partisan; second, there is no use in crying over spilled milk, if a mistake has been made; nor, if we approve, to crow over American virtue and wisdom before we know the end of it all. But we should not do our duty as American citizens if we failed to understand the present condition and its

bearing on our wisest

FUTURE POLICY.

This depends naturally largely on the state of mind in which the American people are. Now it is a sad, but indisputable fact, that social morality and thought are much lower and primitive than individual ethics and opinions. Be sure, therefore, that the policy finally adopted, will be accepted from motives that will appear largely sordid, illogical and selfish to the few that think independently. The following is a summary of the present condition.

(a) A great mass of Americans are charmed by the sound of the words IMPERIAL, COLONY, POSSESSIONS, WORLD-POWER, SUBJECT RACES, DOMINION. Every one of these begin with capitals in their minds. This is a childish but not despicable characteristic. There is some civic virtue in the Montana ranchman who feels bigger because the flag of his nation is seen by some more savages today than yesterday, though he as an individual is left just where he was. But it is an especially and essentially CHILDISH virtue, this worship of mere bulk, this desire for the glitter of the bauble of dominion. Hence let us call this class THE BABIES.

(b) There is another class of persons, small but highly respectable, who object to every innovation. They are generally past middle age, and find it hard to adjust themselves to new things. They can not forgive

America for having meddled with the tyranny of Spain, even though every instinct of humanity cried out for our intervention, because, forsooth, we have not on record that Washington and Jefferson ever advocated such measures. These have been dubbed by an irreverent press, THE GRANNIES.

(c) Next, we must take account of a small but virulent class of persons who are so situated as to be financially benefitted by expansion. They expect to "skin the native" and make their fortunes by exploiting the "colonies." They are to a great extent hypocrites and generally anxious to "take up the white man's burden." Let us call these THE PEDLARS.

(d) THE POLITICIANS advocate expansion or argue against it according to party direction. These try to make a shrewd forecast of public opinion in the layers of society and sections of the country that are most doubtful to them or where they expect their increase of vote. The politicians contemplated the murder of the Cubans by the Spaniards with perfect equanimity until it became apparent that he who refused to take up the cause of Cuba would be elected to stay at home at the next election. Then they tumbled over one another in their eagerness to fight Spain and free Cuba. The time-serving and vote-hunting politician simply intensifies whatever cry he thinks is popular.

(e) Lastly comes the "saving minority" of which Matthew Arnold speaks; the class to which you and I and other "highly evolved" citizens belong or suppose that we belong. We decide that the welfare of the conquered countries themselves, and not the amount we can make on the deal, ought to be the guiding thought. But so low is yet our communal morality that if the

right thing is to be done it must be first made to appear that it is also—as it surely is—the most profitable thing.

Whatever policy the American government may finally adopt, let us comfort ourselves with the thought that we are at least

JUST AS GOOD AS THE BEST OF EUROPE.

The best of European colony owners, Britain and Holland, are in the business for revenue only. They took up "the white man's burden" because they thought it paid in pounds and cents; not because they wished to elevate their brown brother. Of all sanctimonious hypocrisy the howls of France, Germany, and other European nations over the rapaciousness of the American is a little the most tiresome. They know well enough that if they had been given half the chance, they would have gobbled up everything in sight and sighed for more upon which to practice benevolent assimilation. England with half an excuse, has gobbled up Boer and Kaffir; France with no excuse, grabbed Madagascar. If we shall follow the most enlightened European example, our plain course is to keep everything we can make to stick to our bayonets. But we are in duty bound to be BETTER than Europe. God grant that we may never stoop so low as to "take up the white man's burden" in the European sense! What has Europe given to the brown man? Yes, she has given many a dusky nation a stable government. But at what price! The white pedlar with opium, fire-water and fire-arms, with greed and cunning of a superior kind; and the white soldier with lust and brutality—this has been the burden of the white man which he has piously brought to the brown man. In the wake of the white man follows a horde of half-breed bastards who faithfully reflect

the depravity of the white father and the bestiality of the dark mother. Indeed, who can blame the dusky man if he is a bit taciturn and "sullen" when he reflects on the style in which the white man carries his burden? In the light of these facts what ought to be the AMERICAN POLICY?

The end to be attained is clear. These peoples that have come under our care must be taught the art of self-history and psychology. "The only way to resume is to resume." The only way to learn to ride a bicycle is to ride a bicycle. The only way in which a people can be prepared to exercise self-government is to begin to let them govern themselves. No amount of buggy-riding will teach a person how to ride a bicycle. No quantity of benevolent or malevolent despotism will



J. H. LEWIS, State Superintendent of Schools.

government. He who suggests even, that there are human races who can not be developed enough to govern themselves is a black traitor to the very essence of our government. But the way in which to attain this goal is not quite so clear. Kipling and the Anglo-maniac assert that the very best for free self-government is an unlimited period of benevolent paternal despotism. But this is contrary to both teach a people how to rule itself. Egypt, India or Russia may today have more efficient governments than any South American republic. Thieves may be caught quicker in these former countries and riots be farther between. But this excellency is purchased at a ruinous price. The South American republics are on the road of progress; they are daily advancing in the art of self-government, and a very few years

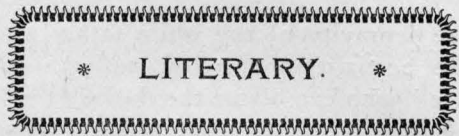
from now will see them in the front ranks of nations; but the czar's peoples are chained to a dead past by the "efficient" paternal government.

No, this much of our duty is plain. We must allow self-government from the very start. We can not stoop to less. This self-government may, however, very well be restricted. No harm certainly can come from our forbidding the barbarian to serve roast missionary as a regular barbecue feature. Nor would it be wicked of us to prevent the more cunning natives from playing the despots over their less fortunate brethren. But besides this wholesome restraint, let the natives govern themselves. At any rate,

DON'T LET US ATTEMPT TO ANGLO-AMERICANIZE

the Filipino, the Puerto Rican, and the Cuban. For several reasons: First he would make only a very indifferent New Englander. We would scarcely be proud of him. Secondly, it would really be monotonous to have the world finally reduced to one dead level of uniformity. It is possible they speak some other language than English even in heaven. There are some good things that are not American, and we cannot afford to destroy a culture however immature, for we know not what rich possibilities are hidden in it. But this we do know: that the most despicable people under the sun is one who has lost its native culture and attempted to adopt a civilization that does not fit it and that is out of harmony with the genius of its mental life.

The school is busy practicing commencement music. Some of the selections are going to surpass anything ever given by the school.



A Fable.

[TRANSLATED FROM THE SPANISH BY A. C. BLAISDELL.]

The bear—with which a Pidmontese,
Made shift to earn his bread and cheese,
The half-learned dance, with much ado,
On his hind feet had shuffled through.
Then, turning for expected praise,
To Mistress Ape he proudly says:
"How's that?" She, perfect in the art,
Declared 'twas bad in every part.
"Small compliment I get from you,"
Replied the bear, "but tell me true,
Have I not quite a graceful air?
Has not my step a beauty rare?"
Stood looking on, a portly swine,
And shouting "bravo!" "very fine!"
"Never was better dancer seen,
On marble floor, or village green."
On hearing this, straightway the bear
Reflects a while with greatest care;
Then, with most modest view and tone,
Thus makes his wise decision known:
"When Mistress Ape her judgment spoke,
A doubt within my bosom awoke;
But now the swine awards such meed,
My dancing must be poor indeed."

This motto let each writer heed,
And by him keep for time of need;
'Tis bad the wise man's praise to miss,
The fool's to gain is worse than this.

LAWRENCE HALL,
St. Cloud.

The Patronymic Tribe and Folk.

BY MARGARET MYERS.

In the metronymic folk, descent is traced through the mother, while in the patronymic, the descent of the clan is traced through the father. It has long been a disputed question among writers of sociology as to which form, the metronymic or the patronymic, was the original. Now it seems to be conceded that in the plan of social evolution, the latter system of society is

vastly superior, morally and socially, to the former. The change from the metronymic to the patronymic system may take place in the horde if the people desire it; or, it may not take place until after the metronymic folk have organized a confederation.

The different peoples of the world, in changing from the horde-tribe, have of a necessity passed through this change, that is, from the metronymic to the patronymic system. John Ferguson McLennan proved from evidence collected chiefly from the Australian and South Sea Islanders, and other non-Aryan tribes of Hindustan and Thibet, that systems of kinship in which the father is ignored exist to-day; and he furthermore discovered unmistakable and very significant traces of the former existence of such a state of things among the Mongols, the Greeks, the Phoenicians and the ancient Hebrews.

In changing from one system to the other, "the first step in the transition seems to be the practice of obtaining wives by capture." This custom would necessarily result in the union of the wife and the children to the father's kin, and if he chooses to keep them as his property until the maturity of the children, then they take his name. We may then say that the desire to have or to hold personal property wrought a decided work in the change from the metronymic to the patronymic system. Fiske says: "This change, as it occurred among Aryan and Semetic peoples, marked one of the most momentous revolutions in the history of mankind." The change probably occurred early in the upper period of barbarism,

or late in the middle period after the long-continued domestication of animals had resulted in the acquisition of private property in large amounts by individuals.

In primitive society there was very little personal property except in weapons, clothing and trinkets. "Real estate was unknown. Land was simply occupied by the tribe." This being true, it seems almost needless to add that social inequality was a thing unknown. In the old world, with the possessions of flocks and herds, we have the earliest instance of extensive "adverse possessions" on the part of individuals as against other individuals in the clan community. Now that personal property came to be almost an institution of the individuals in the clans, it of course gave rise to the keeping of servants. In many instances slaves were held. Distinctions in rank and wealth became known, and distinct lines between the wealthy class and the poor were recognized. The man who could boast of the largest herd of cattle, who could make his property most defensible against attacks of robbers—he it was who could have a separate household and maintain its sanctity. Thus it is supposed that in this way "indissoluble marriage" had its growth to what it is now recognized to be.

The outgrowth of this personal wealth and the permanence of marital relations would, as a natural result, change the reckoning of kinship from the maternal to the paternal side or line. The change from the metronymic to the patronymic system was favored by many, no doubt, as the prevalence

of polygamy was fast getting a strong footing "among those who were considered as the upper class," for now a large family of children by different mothers could be held together only by tracing the "kinship through the father."

As the marriage by capture was beginning to pass into disfavor, and also as the value of women and children began to be recognized, marriage by purchase succeeded marriage by capture. By this system the husband was given more control over the wife, because her kinsmen could not deny his right to a purchased wife. Religion now enters, and so when a man obtains a wife by purchase or capture, he may adopt her into his clan, and she "takes the totem" of her husband and by this act the children are in every sense "of the kinship of the father."

We must not fail to consider that naturally the wandering and isolated life that the herdsman leads, separate him not only from his wife's kindred, but also from his own, and so the establishing of the father's authority over his small community is further favored. Now that parental authority was firmly established came the worship of deities, such as plants, animals and the spirits of departed men. The tribe thought some of these brought better luck to them than others, and in this way these have been adopted into what is known as "tribal deities." As the male head of the household is the supreme authority when living so he is regarded when dead, and the surviving members of his family think that his departed spirit still protects them. This belief grows until it becomes to them a religion. This ancestor worship is still found in

China and Japan, also among some of the desert tribes of Arabia. It was also found among the Romans, but it disappeared with the triumph of Christianity. Among the Aryan tribes this ancestral worship was according to one writer, "a simple and beautiful piety." Here the sacred fire burned on an altar within the house, and was only permitted to die out when the entire family had perished.

Now the family has become a "religious, proprietary family," and the leadership of the clan, together with the chieftainship of the tribe, has become hereditary. Then the tribe must undergo changes of organization, because as the generations go on, kinship weakens and "the bond of personal allegiance is strengthened." The chieftain who is most successful, obtains from his admirers or followers almost all of the plunder taken by conquest; thus he is enabled to bribe others who are willing to enter his service. This gives rise to a barbaric feudalism. This tribe divides and a sort of rivalry is set up between its members.

In that ancient law, the Brehon Law of Ireland, it is prescribed that the head of the tribe shall be "the most wealthy, the most powerful to oppose, the most steadfast to sue for profits, and to be sued for losses." This law further shows that the road to power is through wealth. Thus the wealthy freeman who is striving to become a chief is called a "bo-aire" or cow-nobleman, because cattle constitute the bulk of his wealth. These cow-noblemen are the higher officers of a tribe chief, and are handsomely compensated for any service they may render.

For the purpose of common defense for means of livelihood. The task of the patronymic tribes of the same racial stock unite in military confederations. When this is done, there has been formed an organized folk which may develop into a civil state. Thus we may trace the tribes of Egypt, Greece, Germany, Saxony and other countries, until we find them developed into states.

School Discipline.

BY EMMA C. HEFFNER.

This most vexing question is one which proves the Scylla or Charybdis of many teachers. It has two sides, and so often a teacher rushes from one to the other, only to be wrecked in the end.

A child begins as an individual; he is selfish. He must learn to look out for number one, but he must see it in the light of the race—present, past and future. Other animals are conditioned by time. Man has memory and hope. In order to get pupils into right paths, the teachers must have authority and the pupil must give obedience.

School discipline must be considered from the teacher's standpoint and it must also most necessarily be considered from the standpoint of the child.

Let us consider the teacher first. It is a very common saying in pedagogical circles that if things are going wrong in a school-room there is something wrong with the teacher. This is very apt to be the case in more ways than one.

A teacher may have some chronic ailment which renders her entirely unfit to undertake the government of children. She should seek elsewhere

All mortals, however nearly perfect in physical life, are more or less subject to temporary ill health. If the teacher has not sufficient strength to put this aside, she will inflict it upon the innocent children in peevishness, injustice and general crankiness. Pupils soon feel this and are not slow to act accordingly.

Any teacher who brings this condition of affairs about by undue excitement in the evening after a hard day's labor in the school room, deserves but little sympathy. When one sets out to be a teacher—a true teacher should be in mind. Such a teacher, always says "duty—my school—first," at least during the working days of the week.

Of course everyone knows that all work and no play makes Jack a dull boy. Still this playtime must not interfere with our work or we will find teaching uphill work.

The second point to be considered in regard to the teacher, is her ability to plan the work of the school room in such a manner that the interest becomes so intense that the bulk of what is usually understood as discipline is done away with. The pupils must learn to govern themselves, and this can never occur if punishment makes them work.

The third, and probably the most important, is that the teacher must understand not only the relations of the pupils to the race, but the individual must be studied and known also.

Teachers sometimes make require-

ments which will in general fit their schools: but there are always individuals who require especial treatment. Each teacher must endeavor to read this problem aright because upon it depends, in a large measure, her success as a disciplinarian.

At whatever age children come to school, it will be found that there are always some who will not accept a teacher's plan gratefully and spontaneously. This may usually be accounted for in one of two ways. Either the teacher's plan is wrong and the child instinctively refuses as above, or the child is wrong somewhere. This latter is quite apt to be the case when individuals must be considered.

One reason for the lack of interest which a pupil shows may be a real meanness of disposition. Children, as a class, are sweet and lovable, but occasionally there is one whose moral nature is so depraved that he is really and habitually mean. Happily, for us teachers, these cases are rather rare.

When a child comes to school, he has certain well-established habits—or in other words, certain conditions of nerve cells. His tendencies may be to the right, in which case discipline will not need to be considered to any great extent; or they may be to the wrong, which will prove detrimental to him.

If a child's sense organs are diseased and if he has the least inclination to malice, it will now appear. The teacher tells a story which is so attractive to the majority of the class, but John can't hear so he can't appreciate it. Or the teacher presents some beautiful picture—Harry is near-sighted and does not see it. Or he may not be able to

see the blackboard and assigned work upon it. He does the best he can and the teacher reprimands him severely for his mistakes. This cannot occur many times before the pupil begins to feel resentful. He must always be interested in something, and as long as it cannot be what the teacher thinks it should, it will be something else which appeals to the child. He is in mischief.

The true teacher would very soon have discovered these deformities, and might have saved herself much annoyance. These deaf and partially blind children are usually very sensitive, and will often take back seats simply because they don't want others to know of their defects. A teacher should test her pupils for these very things as soon as she takes control of the children, and seek to remedy all sense defects promptly by proper seating and talks with parents as to medical assistance if it be deemed necessary.

We must endeavor to make the child's environment such as will attract him toward good thoughts; but if his senses are defective he simply can't go with us and must do as nature directs. A child in either chronic or temporary ill health must be allowed for. It is not easy to get along with such a child.

A very intimate connection exists between the stomach and the head. Our frequent headaches are usually due to stomach trouble of some sort. A child who has for noon-day lunch rich, greasy doughnuts and black coffee will naturally not be in the best of humor during the afternoon. Nature

rebels at such treatment, as is right she should. It is really criminal for parents to send such lunches with growing children, and yet that is a common lunch of a child here in St. Cloud. A diet of fried potatoes, rye bread and black coffee, three times a day and seven days in a week will most surely wreck a child's system. The energy which is necessary to digest this sort of food is so great that it robs the brain of some of its power. The stomach is overworked and finally gives out. The individual has dyspepsia and cannot imagine how it originated. This question of food is such a vital one that it really seems criminal to me for women to undertake providing food for a family without some knowledge of the laws of health. "Variety is the spice of life," and this is nowhere more true than in the question of food.

Our brains are nourished by the blood, which in turn gets this nourishment from the food digested in the alimentary canal. That this food question is really important will readily be granted when it is known that more blood goes to the brain in proportion to its size than to any other organ in the body. If the food is poor, nourishment obtained by the brain is poor and thought is a matter of difficulty.

A teacher may be quite a missionary in this line if tactful. Many mothers would gratefully accept any suggestions in this line if given in the right spirit.

The question of when work shall be presented comes next. We older people know that when we are fatigued we cannot work to any great advantage. Now it seems to me that a child

may become fatigued quite as easily as you or I. Fatigue does not mean merely a breaking down of cells, but a choking up. When cells are used up as must occur in all activity, mental or physical, the same thing occurs as when wood is burned — a certain amount of energy is freed and ashes is left. Now in a cell in the body, if these ashes are not removed, a choking up occurs as in any stove. The cells are no longer able to obtain nutrition. Some remains are actually poisonous, and if the blood cannot get at them to remove them, the system becomes clogged and the result is very serious.

If a sudden act takes place, a greater supply of blood must be sent to that spot, consequently the streams of blood must be larger. A sudden change of activity is not the best. It should be gradual, with intervals of rest between. Then the system has a chance of becoming accommodated to the new order of things.

If the teacher arouses too great and sudden an interest in a subject, the pupil will very easily become fatigued, and must have rest before he can work again. The question of fatigue should be well considered by every teacher.

If a teacher is herself in good condition to teach and understands her pupils well, the question of punishment will be of minor consequence. But under the best of conditions there is usually some form of discipline necessary. The great question is what form it shall take. Shall it be direction, reproof or punishment? Which is to be applied must be determined by the course of wrong-doing.

The purpose of punishment is what determines its direction.

When man was an animal, contraries aroused his anger. He felt that he "must kill" the obstacles to his desires. This anger gave rise to vengeance. He sought not only to kill the object itself, but whatever belonged to it. In this way whole tribes were slaughtered. This was right and even necessary as long as man was an animal. Civilized people have no vengeance. Vengeance should by no means ever enter into the school-room.

Later on a different motive is found to be lying back of the action. This was retaliation. The law gives the right here—there is no spirit of revenge. The old bible saying "an eye for an eye and a tooth for a tooth" shows this spirit of retaliation. This idea arose when the tribes were emerging from the savage to the barbarian. We are not barbarians, so retaliation should not occur in the school room. Not that it never does. It can be seen in such rules as, if you are late five minutes you must stay fifteen minutes after school.

Still later another idea arose. It was a feeling that those who were contrary to the rules of society should be shut up or even killed, thus removing the malefactor from society. He becomes an object of execration to society and others are hindered from walking in his paths. These principles form the basis of the criminal laws of people just rising into civilization.

But to a civilized people something different comes—a spirit which wishes to reform the offender and start him in new paths. He will then become capable of supporting himself; but not only that, he becomes interested in doing so.

If a child always accept as right whichever form of punishment you deem as right, without a protest, he may become a weakling.

On the other hand, if he gets into the habit of protesting, it will grow as he grows. He may perhaps obey because he must, but will violate the law if he gets a chance. This class of people becomes hoodlums—Spanish insurgents.

Young children, primitive people, and spoiled people, should be required to obey unhesitatingly, and without protest, those who are in authority. It is their only salvation. Spoiled children are not those who have been required to obey instantly and cheerfully those who have a right to ask such obedience. These principles hold only when the child is in the animal stage corresponding to the early stages of culture.

But this is not all. They should at the same time be encouraged in self-direction; but in accord with the laws of the whole universe.

Mr. Rosencrans says that corporal punishment of some kind is wise for young children; some kind of isolation for older boys and girls, and punishment based on honor for young men and women. In general this conforms with the race development, and pupils at the corresponding ages will usually accept such punishments as right and proper.

However, it seems to me that few definite rules can be given in the matter of punishment.

Twenty-five years ago anyone would have said unhesitatingly: "Spare the rod and spoil the child." But now a

different code holds. The mere use of the term "social ethics in the school room" would give an idea as to how this matter is viewed at present.

Even now some teachers can only govern a room full of children by corporal punishment and a rigid system of rules. But they do govern and have a very successful school; while others never use the rod and do very little punishing and have just as successful a school.

The tendency of the age is towards the latter method. It seems to me by far the better when possible.

If a teacher makes use of the above ideas and her own good common sense, she will surely know what to do in each individual case of wrong doing, for each will be different; and through it all she may retain her self-respect and enjoy the esteem and good will of her pupils.

An Episode in a Singer's Life.

[CONCLUDED.]

Vaucorbeil showed Mademoiselle to the entrance. He felt her power and tried weakly to apologize, but she turned to him and fixing her steadfast gaze upon him said firmly. "Monsieur, Vaucorbeil, I can sing and I know it. One day Paris shall know it."

Jenny Lind studied a year longer in Paris and then went out and conquered the world.

Seven years from the night on which Jenny Lind appeared before the spoiled capital of France, she ruled supreme, in the world of music, a veritable queen of song, and well she deserved her fame.

Scandinavia, England, Germany, America, worshipped at her feet. Such grand art, such simple nature, such en-

trancing interest and charming dignity it had never before been the good fortune of opera goers to witness. All who heard her were moved; more, they were enraptured. Everyone, from the most insignificant newsboy on the street to the queen on her throne, were eager to catch a glimpse of the "Northern Nightingale," as they styled her.

Queen Victoria, Mendelssohn, Hans Anderson and hundreds of well known personages were "smitten with the Lind fever."

Paris would gladly have paid five thousand francs to have heard that sweet voice, but she importuned in vain and finally gave up in despair when Vaucorbeil received the following anxiously awaited message:

BERLIN, May 12, 1849.

Monsieur Vaucorbeil,

Paris:

It is useless to ask me; I shall never sing in your city again.

Yours truly

JENNY LIND.

PERSONALS & LOCALS.

Oh! call off that bet.

Peek-a-boo.

Oh! I forgot my hat.

Normal tablets at Atwood's.

"That's what Compayre says."

The triplets were quarantined.

Go to M. L. Hul's for millinery.

Miss M—wears a new ring. (Old!)

"Who's the small little gentleman?"

Mr. Penny visited school some time ago.

Normal tablets at Atwood's.

Some of the '99ers have their "wood chucks" treed at this early date.

Get one of those new St. C. N. S. flag pins, enameled in red and black, at Clark Bros., only 10c.

Mr. Leonard visited his daughter at the Normal last week.

Child Study Tr.—"Tell what you can about the clock."

Ask Messrs. P. and S. about their rehearsals.

The boys are practicing for Field Day.

Boys in front seats: This is close enough up here.

Normal tablets at Atwood's.

Prof. McA.—Keep closer together. Do not leave open spaces in the files.

The latest in walking hats and sailors at Mary Kron's.

"I'm going home."

Little boy from Lawrence Hall—"It has wheels just the same as we have—that is brains."

Prof.—Is it spring fever that ails the class? Guess I'll have to apply some spring medicine.

Prof.—If Rousseau had known what a "flee bitten" race the Indians are he would probably have formed a new conception of the ideal man.

Normal tablets at Atwood's.

The science classes are beginning their spring excursions for flowers, bugs and minerals. The physiography class has made several valuable excursions during the month.

"Must partners in tennis games have the same kind of hats?"

Voice from Class—The effect of environment upon the young is wonderful.

From now on the Normal will not be closed until 6:30 p. m. This is to favor the boys practicing for Field Day.

Tr.—What is a bottle?

Pupil—A bottle is a hole with glass around it.

Prof. W. H. McCracken was cheered to the echo last Wednesday morning as he entered the Assem. hall. The cause of it was a close shave.

Normal tablets at Atwood's.

Call and see our hats and get prices. M. L. Hull.

The Juniors are out with their "corn and hay"—now look out for the cow.

Lawrence Hall has been "measly" of late.

"To be or not to be," that's the question.

Messrs. Welles and McConnel, two book men, were at the Normal during the association meet.

"My dream of that place is up—too good to be true."

Prof. B. B. James is now at home on 1st avenue 5th street.

Prof. M. D. Avery has purchased a new home on 3d avenue south and is at home there at present.

"Its a very pretty name." Mr. S—blushing profusely.

Miss Abbot visited her brothers of the Normal on April 10th and 11th.

J. A. Mattson spent his vacation with Ed. Gans at his home.

Normal tablets at Atwood's.

Many of the Normal boys visited the reformatory and High school during vacation. Don't forget that M. L. Hull can please you in millinery.

Miss Grace E. Mahan got tired of St. Cloud and decided to finish her vacation at home—Queer?

Mr. John Raymond has left school to go to work in the city. Miss Cora Maybury was given a pleasant birthday surprise party by her Senior friends on Monday evening, April 3d. A pleasant time and elegant refreshments are reported by those present.

W. T. Sture has again made arrangements to represent School Education during the summer. He has not yet decided upon his territory. Iver Bakken of the Junior class spent a couple of weeks at the Normal during the last month, but has again left for another field of labor.

M. L. Hull carries all the latest things in millinery. The Max Bendix concert was a rare treat to the Normal people. It is too bad that the people of our city do not patronize such entertainments more than they do.

E. N. Hamilton has been confined to his room on 3d avenue for several days on account of illness. "Engaging" rumors float around, but we suppose they refer to schools we are to have next fall.

Miss Mary Glidden is absent from school on account of illness, but thanks to our brilliant Seniors, her Latin classes are well cared for. It will probably not surprise our readers to hear that on Tuesday, March 28th, at the bride's home in Perham, Minn., occurred the wedding of Mr. J. Kendall Clark to Miss Florence Ehrlich, both members of the class of '98. Mr. and Mrs. Clark are at home in Montrose, Minn., where Mr. Clark is principal of the village schools. We join the friends of the happy couple in extending congratulations.

The faculty ought to appoint some one of their number as monitor to report absence as the attendance on the rostrum has been irregular of late.

Prof. W. A. Shoemaker went to St. Paul Tuesday, April 8th.

Miss Annie Lamming a short time ago received a beautiful camera from her brother, who is out west.

Last term's standings are out now and the spirits of the students rise and fall accordingly. Occasional "Ges" (G's) are heard. Two little boys in Minneapolis at 8 a. m.—"Where is the public library?"

At 3 p. m.—"Thank goodness we're here at last."

On April 3d occurred the marriage of Nels J. Oredson of '98 to Miss Lilga Wicks of Kensington, at Alexandria, Minn. Miss Wicks was formerly a student of the Normal. Mr. and Mrs. Oredson will be at home at Erskine, Minn. We extend congratulations. The boys are taking their physical culture exercises out of doors. They will begin to train for the coming field day. We have some very good material this year and there is no reason why the Normal should not make a first class showing.

Miss Blanche Martin of Little Falls returned to the Normal the last of March to finish with the class of '99.

Walter Johnson of Little Falls spent Sunday in the city.

Miss Nettie Carley was the guest of Miss Mahan Saturday last.

The Lawrence Hall girls are proud of their christening gift. Their only regret is that it's "look, not taste."

Misses Cook, Martin, Ward and Mahan entertained a few of their friends at Lawrence Hall Wednesday evening during vacation.

Mrs. Woodward and the young ladies of Lawrence Hall entertained the ladies of the faculty at tea Saturday evening, March 25, in honor of Miss Lawrence.

The Tick girls have added another to their membership.

Miss M-t-n, why don't you take some one your size?

Have you seen the '99ers' new class pins?

Miss Andrews of the faculty spent her Easter vacation at Duluth.

The child study class have been carrying on some interesting experiments and some valuable papers may be looked for later on.

T. B. McKelvy, an old timer of the St. Cloud Normal, represented the Sch. Ed. Co. at the meeting of the Northern Minn. Ed. association.

"Where am I at?"—"Two miles this side of Sauk town."—"Thanks."

Normal tablets at Atwood's.

"Now, boys, its midnight and we'll have to bid you good morning"—and still the girls persisted in singing "Good Night Laddies." Evidently the boys in question were strangers to the 'bell."

Before ordering your spring and summer suits call on J. Nielson, Puff block. Suits or overcoats to measure \$8.00 and up. Pants \$2.50 and up.

Now Clark Bros. can be found in their new store, 515 St. Germain St.

The Senior class decided not to plant any tree on Arbor Day. It was suggested to raise a granite monument with the motto "Keep off the Grass," but no action was taken.

We are glad to be able to inform our readers that Pres. Kleeberger is greatly improved, and may possibly be back at St. Cloud before another month has passed.

Tr.—How do you know that Geo. Washington lived?

Little Boy—Because he never told a lie.

Miss H— is getting to think that she's about six years old—from the associations that she makes.

Normal tablets at Atwood's.

The latest is an historical study of the front steps. Evidently some of the history students have an apperceptive mass, but the method students fail to see any method connected with the "steps" although they may be logical enough.

John Coates' new bus has arrived and it is a beauty and he has had his other buses thoroughly painted and newly upholstered, and he has the best bus line in the state outside of the Twin cities. He has also painted and otherwise overhauled all of his livery rigs, putting in several new horses and rigs, and is better prepared than ever to give first class service. Remember he runs the only first class bus line making all trains. Special rates to students. Leave your orders for livery or bus and baggage with John Coates. Telephone call 17.

Did you see the latest bow?

Miss H.—Who's got "The Boy I Used to Know?"

Mr. S.—Did you ask for the boy you used to know?

E. J. Ryan, a former student of the Normal, visited the school last month.

A very pleasant reception was given by the Normal Literary society on Saturday evening, March 18th. The program consisted of selections from Tennyson. The solo, "The Brook," sung by Mrs. Woodward, was fine and greatly appreciated by the audience. After the program a further social time followed, and teachers and students alike seemed to forget the routine of life and for a short while at least enjoyed themselves.

Blessed is the lazy man for his talent increases without work.

G. W. West has entered the Normal and is taking up the C work.

One of our sick boys went to see the doctor and got some medicine labeled: "For chronic alcoholism." Now he is looking for the bearer of information.

A. E. Anderson of the B class has left the Normal to accept a 3 month's term of school in his home county.

The jury system is the great safeguard of American liberty—so said the debaters, and they demonstrated it on April 28th.

W. J. Marquis, '98, has been re-elected to the principalship of the Sauk Rapids schools with a salary of \$90 per month. Prin. Marquis' work at Sauk Rapids has been above criticism. The NORMALIA extends its hearty congratulations on his success.

Miss Bessie Tomlinson, '99, has been elected to a position at \$40 per month at Park Rapids.

Miss Grace E. Mahan, '99, has been elected to teach in the 3d and 4th grades at Annandale.

The class rings and pins of the class of '99 have arrived and now there is at least one way in which you can know the '99's.

Mr. P.—Let us have something out of the ordinary. Let us plant a stone.

Miss K.—If it is out of the ordinary is the stone going to grow?

Paul Leonard Ashley the, enterprising business manager of the NORMALIA, will ride a new Crescent this year. Please keep away from the crossings.

Messrs. Sture and Hamilton, two of the debaters of the Normal team, went to Minneapolis during the Easter vacation to study up for the debate which was held here April 28th.

He—These nights are just made to order.

She—Yes, it seems that everybody has sent in the same order.

The physiography class has pitched its tents in the region below the dam. They intend to survey that portion of the country. To some the lay of the land is very familiar.

It is rumored that the St. Paul Central High school track team will compete for honors with the Normal track team.

Miss Myrtle Skinner spent a few days of the vacation with her friends in Little Falls.

Ed Gans will ride a '99 model Columbia this season.

That new watch—and what is in it?

Miss Myrtle Skinner, '99, has been elected to teach in the primary at Annandale.

The third Triumvirate, who are they?

Spring has come. If you don't believe it, look at Bobolincus.

EXCHANGES.

We have a great many excellent exchanges for the month of March and we hope the students will look them over and become acquainted with the school from which each comes.

The Macalester basket ball team suffered a defeat at Duluth March 3. Score: Duluth 12, Macalester 9. They say it was because the room was small, poorly lighted and instead of a basket ball they played with something which resembled a foot ball.

There are meters of accent,
There are meters of tone,
But the best of all meters,
Is to meet her alone.

—Ex.

On March 11 the team went to St. Cloud and defeated the team from the Normal there by a score of 12 to 4. After the game the team was royally entertained by the ladies of Lawrence hall, whom they will long remember.—Macalester Monthly.

"It is always best to keep cool," said the snow.

"I catch your drift," promptly replied the pavement.—Ex.

Mrs. Suddenrich—"What awful nice spoons them are!"

Dealer—"Yes, madam; they are our very latest designs."

Mrs. S—"Are they to eat fruit with?"

Dealer—"They are souvenir spoons, madam."

Mrs. S—"Gimme a dozen. Our new French cook makes elegant souvenir."

A Hamline Junior proves that he is not in love by the following demonstration: "If I were I should know even less than I now do. But since I can know no less than I do, therefore I am not in love. Q. E. D."

Teacher in Mathematics—Mr. Mc. did you get the last problem?

Mr. Mc.—Yes, sir, I got it all but the answer.—Ex.

One of our exchanges made the remark that their course of study was two years longer than any other Normal. We looked among the "ad" columns to find how many years study are required to complete the advanced course but found the exchange did not advertise its own institution. This is true of a great many of our exchanges and we suggest they insert a small ad so we may know what their requirements are.

"What is the first duty of a soldier?" asked the young lady of the returned soldier, with an inviting pucker.

He took the hint. There was a report at headquarters.—Ex.

This is only a suggestion inasmuch as our soldier boys will soon be returning home.

There was a young man called Tate
Who dined with his girl at 8:08
But I cannot relate
What that fellow called Tate
And his tete-a-tete ate at 8:08.

Bishop Watterson of Nebraska, was once mistaken for a traveling salesman by a drummer who met him in a railroad car. The Omaha Chronicle tells the story:

"Do you represent a big house?" asked the drummer of the bishop.

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"Biggest on earth," replied the bishop.
 "What's the name of the firm?" queried the drummer.

"Lord and Church," replied the imperturbable bishop.

"Hum! 'Lord and Church.' Never heard of it. Got branch houses anywhere?"

"Branch houses all over the world."

"That's queer. Never heard of 'em. Is it boots and shoes?"

"No."

"Hats and caps?"

"Not that, either."

"Oh! dry goods, I suppose?"

"Well," said the bishop, "some call it notions."

The hand that rocks the cradle
 May rule the world, but still,
 The hand that keeps things going
 Is the hand that pays the bill.

The Duluth-St. Cloud debate came off April 28th at the Assembly Hall of the St. Cloud Normal. The question was:—Resolved, that the jury system should be abolished. The Normal took the negative, Duluth the affirmative. Senator Brower was appointed moderator. The judges were Hon. Chas. H. Lewis, Duluth, Geo. H. Reynolds St. Cloud, and J. H. Rhodes, Little Falls. The debate was opened by the Duluthians, J. C. Skuse being the first speaker. He was followed by Emma C. Heffner of the Normal, then followed Byron Howard, W. T. Sture,

M. L. Hull Invites you to her opening of Special Millinery. All the new designs in head wear will be shown at that time. Special rates to students.

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505 St. Germain St.

W. C. Campbell, and E. N. Hamilton. The order of debate was reversed for rebuttal speeches and Mr. Sture summed up points for the Normal and the debate closed by Campbell of Duluth. The judges returned a unanimous verdict for St. Cloud. More of debate will be heard of in the next issue of the NORMALIA.

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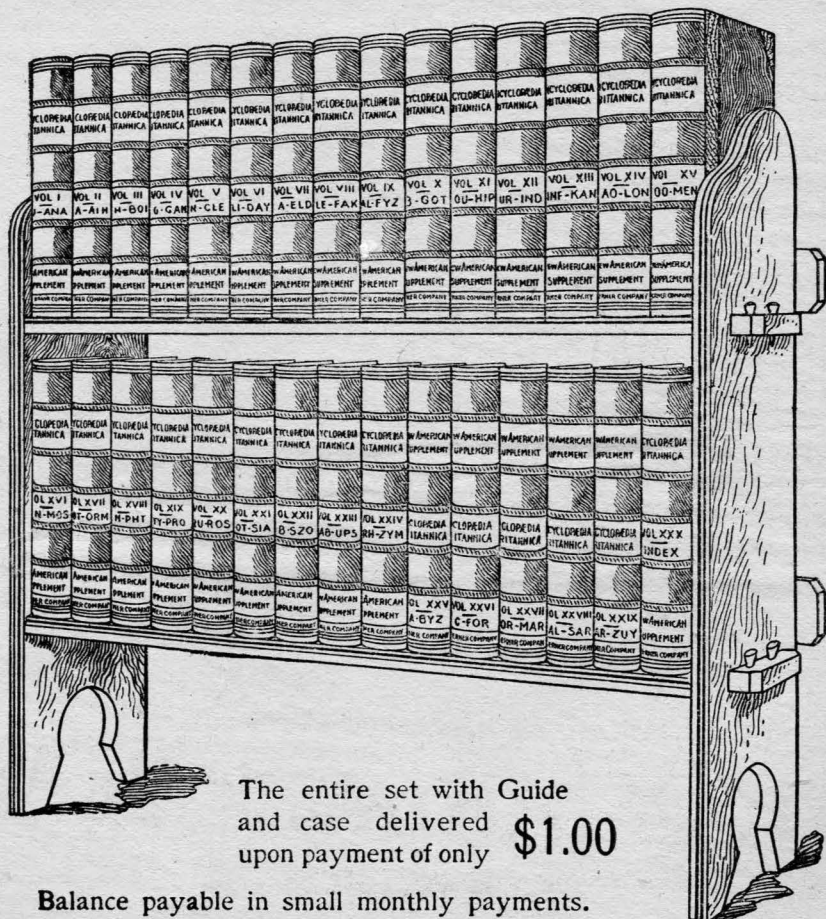
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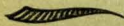


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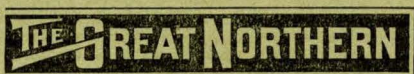
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Japan and China. Connections at Twin Cities for
points east and south.

Passenger Trains leave as follows:

GOING WEST.	GOING EAST.
*No. 1 11:20 a.m.	*No. 2 2:30 p.m.
†No. 3 11:10 a.m.	†No. 4 11:50 a.m.
*No. 5 for	No. 6 arrives from
Willmar 11:30 a.m.	Willmar 10:55 a.m.
†No. 7 11:25 p.m.	†No. 8 4:50 a.m.
*No. 128, for Sandstone 7:00 a.m.	
Nos. 3, 4, 7 and 8 run via Clearwater.	
All trains arrive at and depart from new depot.	
*Daily except Sunday.	
†Daily.	

The Road That Made

The Northwest Famous.

Remember Your Friends!

H. R. NEIDE, Agent,
ST. CLOUD, MINN.