1897

The Normal College News, April, 1897

Eastern Michigan University

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THE NORMAL NEWS

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THE NORMAL NEWS.

VOL. XVI. YPSILANTI, MICH., APRIL, 1897. NO. 8

THE NORMAL NEWS

PUBLISHED MONTHLY DURING THE SCHOOL YEAR
BY THE STUDENTS
OF THE MICHIGAN STATE NORMAL SCHOOL.

ELOISE S. BRADSHAW, '97, Editor-in-Chief.
IRVING CROSS, '97, Business Manager.

STAFF:

LOCALS AND PERSONALS.
N. H. Bowen...........................................Adelphi
Lula M. Hammond....................................Olympic
Clara Chase...........................................S. C. A.
Oliver G. Mazey....................................Atheneum
Hattie M. Scott.................................Crescent
A. B. Gaspere..............................Athletic Association

EXCHANGES.
Henry E. Straight..............................Mock Congress

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Annie A. Paton,..................................155

Editorial.

It will be seen that the present number of The News is especially devoted to the interests of the Students' Christian Association. In view of the fact that the events of Dedication Day formed a memorable epoch in the history of our school it has seemed important that an available record of the services should be preserved. The difficulty Miss Paton experienced in obtaining data for writing "The History of the Association" makes it apparent that a school paper has a duty to perform in keeping a record of passing events which in any way affect the life of the school. When the time comes that the history of this institution shall be written these things will assume an importance not at all commensurate to their seeming present value.

We have no doubt one of the keenest regrets the senior feels is that of parting from the excellent literary advantages afforded by our Normal library. It is a fortunate thing if our work the last year permits us to spend much time in making an acquaintance with books, which the pressure of work has heretofore prevented, and for which many of us may never enjoy an opportunity equal to the present. It is a fact that few students have the time to read for enjoyment, or to become acquainted with new books. In preparing lessons they catch glimpses of delightful reading which they promise themselves to enjoy sometime, but other studies are taken up and their interest is absorbed by other subjects. The acquaintance with books should be made in youth. It is a pleasure then, but later it becomes a task. As we grow older we are more conservative and less readily admit new books to our list of favorites.

Dr. Samuel Johnson says, "In my early days I read very hard. It is a sad reflection, but a true one, that I knew almost as much at eighteen as I do now. My judgment to be sure was not so good, but I had all the facts. I remember very well when I was at Oxford, an old gentle-

*
man said to me, 'Young man, ply your book diligently now, and acquire a stock of knowledge, for when years come unto you, you will find poring over books but an irksome task.'"

We did intend to continue upon the above topic at some length, but in the interval of laying down and taking up our pen we chanced upon an article in an exchange urging students not to bury themselves in books, but to become acquainted with their fellow students and take an active part in social life. For this reason we abruptly drop the subject, knowing that each student will, as a matter of fact, "follow his own sweet will" in regard to this as all other things.

* * *

The death of Miss Sarah Fisher casts a gloom over the entire school. In the face of a calamity so terrible we feel the futility of all earthly consolation. In a future number we hope to publish some fitting memoir of the beautiful life so untimely ended.

* * *

We give a revised list of the judges for the Normal News Contest, some changes being found necessary, together with the additional names which had not been decided upon last month: Dr. Eliza Mosher of Ann Arbor, Hon. Wm. Maybury of Detroit, Hon. Thomas Barkworth of Jackson, Mrs. Edna Chaffee Noble of Detroit, Mrs. Eliza Sunderland of Ann Arbor, and Rev. Lee McCollester of Detroit. Prof. Pease has kindly taken charge of the musical part of the program which is sufficient guarantee that it will be all we can desire.

Local News.

Faculty Notes.

Prof. Putnam and Miss Mary Putnam are not able to be in school on account of scarlet fever in the family. Master Dan Kimball is the afflicted member, but is reported to be progressing finely.

Mr. Ingraham of the English department will act as a judge in thought and composition for the oratorical association of the high schools and academies of Ashtabula County, Ohio.

Miss Schryver lectured on "Nature Study" at the Kindergarten institute held in Chicago, April 9 and 10.

The oratorical contest between the high schools for the south-eastern district occurred at Monroe April 9. Mr. Ingraham attended to act as judge on delivery. The high schools at Pontiac, Adrian, and Monroe took part.

Notes.

The officers of the W. T. C. for the present semester are as follows: President, C. L. Young; Vice Pres., E. G. Welch; Sec., R. B. Miller; Treas., S. C. Hotchkiss; Executive Com., E. N. Rhodes, B. J. Watters, D. I. Brewster.

W. M. Gregory, '96, business manager of The News last year, has been elected superintendent of the East Tawas schools.

Miss Mabel Wilders, Conservatory '96, visited Ypsilanti friends recently.

Miss Purnell DePew is very ill with the measles at her home in Saline.

Miss Bertha Ronan will not return after vacation on account of illness.

Miss Grace Foote will not be in school the rest of this year because of illness.

Miss Hattie Souls indulged in the measles during vacation.

Miss Lucy Dougherty will not be in school for the remainder of the year.

The numbers given thus far on the Normal Oratorical Course have met with high appreciation. The opportunity to hear such speakers as Washington Gardner, Morgan Wood, and Geo. L. Yaple must certainly be an inspiration to our aspirants for oratorical honors. Mar. 21 occurred the Normal Debate which resulted in a victory for the Crescent Society, which thereby comes in possession of the silver cup. Beginning with the highest prize the prize winners were in the following order: Mr. Videto, Mr. Wood, Mr. Richardson. The judges were Mr. W. M. Osband, Mr. Salyer and Prof. Johnson of Ann Arbor.

The Normalites teaching in Jackson are holding delightful reunions every month. Miss Bertha Hilton, who conceived the idea, first entertained the members. Misses Pearl Hendershot, Jean McDougal, and Mr. George Cooley held the meeting, March 12. Miss Edith Sayles
acted as hostess April 9. Progressive crokinole is the popular amusement.

Miss Emma Robbe is teaching at Delray.

Mr. Warren McDairmid is retained as principal at Belleville another year.

Miss Helen Tuttle is filling a vacancy in the high school at Milan.

Miss Effie Sands remains another year at Hillsdale.

Among former Normalites who spent a part of their vacation in Ypsilanti recently, may be noted Misses Angie Ransom, Effie Sands, Clara Bliss, Mabel Smith and Susie Aldrich, Messrs. Benj. Gregor and Bates.

The senior now strut themselves about over the land seeking whatsoever board he may convince.—Collegian-Herald.

Miss Alice Warner, '96, has been elected school commissioner of Midland county.

At a senior class meeting held March 29 the following class day participants were chosen:

Salutatorian,—Lois Knapp.
Class Song, words (Florence M. Warner) and music, (Elizabeth Gardner.
Orator,—Nathan P. Bowen.
Historian,—Eloise S. Bradshaw.
Prophet,—Mr. Wood
Poet,—Jessie M. Robertson.
Valedictorian,—Clyde L. Young.

SOCIETY NOTES.

The Atheneum girls' program was declared to be a decided success by all who saw it. Before recess a "rag bee" was shown, in which the participants made a carpet for "Deacon Watson" and discussed other members of the society. After recess a "Sunflower Chorus" was given and was very well received.

The Atheneum social at Mrs. Beal's, on April 3rd, was well attended and enjoyed by all. The biscuits made by the Atheneum "Cook" and his assistant were a pleasant part of the luncheon.

On the evening of April 1, the Olympic girls entertained their society brethren with marked hospitality at the home of Mrs. McFetridge, as a fit celebration of All Fools' day. The time was profitably spent in pleasant conversation on topics of popular interest, in an exhaustive guessing contest, and in the assimilation of warm maple syrup and biscuits. Both boys and girls expected to be the victims of April jokes, but either party was allowed to go home without serious molestation from the members of the other.

The merit of any literary society should be judged by the kind and amount of literary work done by its members. The best results can be gained only through the earnest effort of every individual member, and this effort secures advantages not only for the individual, but it raises the standard of work done by the society as a whole. A number of the Olympic programs this semester have been unusually good, showing that the truth of the Olympic motto,—"True culture, self culture"—is recognized and held in view. The membership is strong this term, and there is every reason to expect that the good work of last term will continue.

GYMNASIUM NOTES.

Basket ball games were played on the 13th, between organized teams.

Mrs. Burton, accompanied by Misses Mildred Smith, Bertha Ronan and Anna Harper visited Detroit the 13th to witness the playing of the Pope and Cutcheon girls.

The advanced classes of girls have commenced practice with bonding bolts, a drill very popular at Harvard.

PHYSICAL TRAINING.

At the first regular meeting of the Michigan branch of the American Association for the Advancement of Physical Education, held at the Normal on Saturday, March 28, the following program was carried out:

Forenoon—Illustrative class exercises in the Gymnasium.

Afternoon—Paper and discussion, room 57, Normal building.

Paper—"Bibliography," by Carrie B. Phelps, of Adrian College.
Discussion—By Mrs. F. C. Burton, Normal.
Discussion—By Mrs. F. C. Burton, Normal.
Paper—"Practical Gymnastic Work," Miss Alice G. Snyder, Women's Gymnasium, U. of M.

The class exercises in the forenoon were designed to illustrate to the visiting teachers the plan of physical training as carried on here.
There were examples of Swedish, dumb-bell, ring, and basket ball exercises. In addition to this, and in fact the most pleasing part of the program, was the match game (of basket ball) between a picked team of Normal girls and a team from the Pope and Cutcheon School in Detroit. The score, 12-0 in favor of the Normal, was very satisfactory of course to the Normal crowd, as was also the unusual skill displayed by the Normal girls, which received the most deafening applause again and again. It should be understood that the Detroit girls were at great disadvantage because the gymnasium is so much larger than the room they had been practicing in, and because they had never had the chance of practice and observation of the game that the Normal girls have enjoyed.

The meeting was attended by teachers of physical training from most of the colleges and larger cities of the state, and was very successful, considering the age of the organization. The papers and discussions were listened to with interest and attention by about two hundred, a considerable number of whom were Normal students. An invitation was received from Adrian College to hold the next meeting there, but no action was taken.

The following is the list of officers:

President—Dr. Eliza M. Mosher, U. of M.
First Vice President—Mrs. Clara L. Bartholomew, Detroit.
Second Vice President—Mrs. Fannie C. Burton, Ypsilanti.
Secretary—W. P. Bowen, Ypsilanti.
Treasurer—Miss Jean C. Whitney, Battle Creek.
Additional Members of Executive Committee—Miss Kimberlin, Detroit; Miss Phelps, Adrian; Miss Marsland, Olivet.

ATHLETICS.

The Base Ball boy now blossoms forth to cast his shadow over the Foot Ball boy's glory. He now bask in the smiles of sweet girl friends, while his foot ball friend retires to some secluded spot or corner to await the return of fall and his share of the young ladies' honors. The Normal team will line up this spring as follows:

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd base</td>
<td>Geo. Gannon</td>
</tr>
<tr>
<td>S. S. and C.</td>
<td></td>
</tr>
<tr>
<td>S. S.</td>
<td></td>
</tr>
<tr>
<td>3rd base</td>
<td>Hugh Gannon</td>
</tr>
<tr>
<td>1st base</td>
<td>John Maybe</td>
</tr>
<tr>
<td>P. and R. F.</td>
<td></td>
</tr>
<tr>
<td>P. and R. F.</td>
<td></td>
</tr>
<tr>
<td>C. F.</td>
<td></td>
</tr>
</tbody>
</table>

The complete schedule of line up of the Second team is not yet made. Games have been arranged however.

All base ball dates have now been filled and the schedule will be as follows:

Games here:

- M. A. C.—April 24.
- Olivet—May 1.
- Hillsdale—May 6.
- Kalamazoo, " 7.
- Albion, " 8.
- Olivet, " 15.
- Kalamazoo, " 28.

Games abroad:

- M. A. C.,—April 24.
- Hillsdale,—May 6.
- Olivet,—May 1.
- Kalamazoo, " 7.
- Albion, " 8.
- Olivet, " 15.
- M. A. C. " 29.

Schedule for Second team:

Games here:

- Ann Arbor H. S.—May 1.
- Ann Arbor,—Apr. 24.
- U. of M. Lits.—May 8.
- Adrian—May 15.

Other dates are not yet decided upon. The teams show up in good shape and there is a good outlook for success and honors. At all the Ypsilanti games let every one turn out and cheer the Normal boys on to victory.

This foot ball season the state colleges learned that those boys with their "Wah Hoo! Hoo Wah! Wah Hoo! Hoo Wah! M-I-C-H Normal! Rah! Rah! Rah!" could play foot ball, and we predict that those same colleges will find out that they know a thing or two about base ball also.

There seems to be much agitation against the foot ball game nowadays, from some people who no doubt look at the game as did that good old Puritan Stubbs in his "Anatomie of the Abuses of the Realms of England," when he says: "For as concerning foot ball playing I protest unto you that it may rather be called a frendlie kinde of lyghte than a play or recreation—a bloody and murthering practice than a fellowly sport or pastime. For dooth not every one lye in wight for his adversarie, seeking to overthrow him and picke him on the nose, though it be on hard stones, on ditch or dale, on valley or hill, or whatever place soever it be he careth not, so he have him downe." It is just such men as this good old Puritan, unacquainted with the science of this hardy game of the Anglo-Saxons, men
who may or may not have seen a game, that are having anything to protest against. It is true, laws might be passed against it, but laws were passed in England and Scotland against football years ago, but that they were disregarded is shown by the record of courts where some of the chief men were involved, owing to participation in the game. But they have been playing ever since and will continue to play. It is these hardy games that are developing the needed foundation for a keen and active intellect. And any steps directed against them should be vigorously contested.

The second semester is now here and with it comes the 25 cents due for members of Athletic Association. Be prompt in the payment of your dues. The Association needs every cent.

At their benefit concert the Association cleared $30 and also received $25 from Morgan Wood Lecture.

Don't forget that every Normal student will be excused if he wishes to attend field-day, and I'm sure we all do. We want to see the yellow and white floating in triumph that day.

NORMAL CHOIR CONCERT.

This entertainment, which is looked forward to as the musical event of the year, occurred April 6. As announced, the composition rendered was Haydn's oratorio, "The Creation." The choir was assisted by a Detroit orchestra, by Mr. Lamond, organist, and Misses Bird and Haight, pianists. The soloists were Miss Jenny Osborn and Mr. Frederic Carberry of Chicago, and Mr. Gardner Lamson of Ann Arbor. In the final quartet Miss Pomeroy took the contralto part.

The music loving public is accustomed to expect a treat when Prof. Pease has charge of an entertainment, but this concert has been said by many to have surpassed all previous ones.

Alumni.

S. J. Gier, '90, is principal at Hillsdale.
Worthy Shuart, '83, superintendent at Hillsdale.
Chas. H. Norton, '94, superintendent at Plainwell.

Emma Holbrook, '92, teaches in the Ypsilanti schools.
Luella Byrnes, '96, teaches at her home, Iron Mountain.
Pelle Graham, '96, teaches science in the Ionia schools.
T. A. Conlon, '89, superintendent of schools at Eaton Rapids.
Hattie Rudesill, '94, teaches science in the St. Louis high school.
R. E. Murtha, '84, resides at Oakdale, Stanislaus Co., California.
Ethelyn Briggs, '95, principal of the high school at Ironwood.
Roy J. Howe, '90, is now a thriving hardware merchant at Casey, Ill.
Claude S. Larzelere, '90, is principal of the high school at Jefferson, Ohio.
Ernest Overholt, '96, re-elected principal at Brooklyn at an increased salary.
W. J. McKone, '87, is completing his fifth year as superintendent of the Mason schools.
Robert E. Barbour, '92, has been unanimously re-elected for a fifth year at Highland Park, at a salary of $950.
Stratton D. Brooks, '90, U. of M. '96, one time editor of The News, is principal of the Adrian high school.
Miss Adah Saunders, '90, who took a B. S. at the U. of M. in '96, has recently accepted a position as chemist with Parke, Davis & Co. of Detroit.
to do with the development and perpetuation of hereditarily diseases, but has also had a very marked influence on the moral and intellectual characteristics. In fact, environment has had such control of the Indian people, that until the child is liberated from such conditions he is morally and mentally worse than a blank. However, the advantages are not all on the side of the civilized child.

The Indian child has keener sight and hearing than the civilized child. It is true there are many cases of astigmatism, but as a whole there is no doubt that the Indian children have keener sight and unquestionably keener hearing than civilized children. The Indian child is a better judge of distance. He is quicker to recognize form and color. Of 301 pupils at Haskell Institute examined for color sense, only two were defective, and they but slightly. Because of his ability to judge distances, recognize form and color, he is the superior of the civilized child in the drawing class, as a penman, and under similar training as an artist.

These statements are just what one would expect who believes in the gradual acquisition of habits, and of physical and mental peculiarities, which may be transmitted to one's offspring. This is conceded to be true in animals; and, if so with animals, why not with men?

---

**PROF. D'OOGÉ'S BOOK, VIRI ROMAE.**

As a matter of interest to students in the Greek and Latin Department we make the following extracts from reviews of Professor D'Ooge's book, *Viri Romae*:

I do not detract from the merits of the other books in the series to which it belongs when I say that it is certainly the best volume in this excellent series. Professor D'Ooge has profited by the discussion of the last two or three years with reference to a possible substitute for Caesar as a text-book for a Latin pupil's first course of reading, and he has profited still more by his own experience as a successful teacher. . . . The things that give special flavor to Professor D'Ooge's work are the tables of books for reference, the references to volume, chapter, and page for collateral reading, and, more than all else, the kind of exercises for work in Latin composition that he has coupled with the text.

These exercises are well graded, each exercise illustrates some grammatical principle or some important constructions, and thus the pupil not only fixes the words of the Latin paragraph or chapter upon which the English text is based, but also learns his Latin grammar. The references to the grammar that precede each paragraph of composition work are systematically arranged and cover the chief essentials of Latin syntax. Such an orderly arrangement is a relief to any teacher or pupil who has been floundering through the ordinary incoherent manual of Latin composition. Such incoherence must result in hazy notions in the pupil's mind.—October number of *The School Review*.

This very attractive and scholarly book is one of the last additions to the series of School Classics edited under the supervision of William C. Collar and John Tetlow. It is sure to meet a very hearty reception from all teachers of Latin in our secondary schools. It is designed for the last part of the first year and the first part of the second to bridge over the chasm that exists between the beginner's book and Caesar. The Committee of Ten strongly urged that Viri Romae be used for this important place and we feel sure that no better book could be found than Prof. D'Ooge's edition. Its illustrations are well selected and placed where they will do the most good, the maps are all that could be desired, the notes are scholarly and show very fine judgment. Excellent opportunities for word study are afforded by the word groups and the vocabulary which is one of the most complete we have had the pleasure of seeing. The exercises in prose composition do not fall below the other features of the book in excellence. Prof. D'Ooge is so well and favorably known as a thorough scholar and able teacher that every Michigan instructor in Latin will surely wish this delightful book to supplement the work with his beginners in Latin. It is a handsome volume, and we can recommend it without hesitation.—*The Moderator*.

No text book is better suited to the need it is meant to supply than D'Ooge's *Viri Romae*. Especially good are the marked quantities, hints to teachers, composite word groups, and lists of reference books.—W. J. Geer, Principal of Preparatory Department, Miami University, Oxford, Ohio.
Knowing that the record of a successful alumnus of our school must be of interest to the readers of The News, we give the accompanying brief sketch of Prof. E. C. Thompson.

Mr. Thompson is a native of Michigan, and received his education in the schools of this state, graduating from the Ypsilanti State Normal School in 1879 in one of the diploma courses.

His first work in superintending was at Albion, where he remained for ten years, which fact is, in itself, sufficient evidence of success. For ten years he has occupied the position of superintendent of the Saginaw, W. S., schools, which rank among the best in the country. He has great power of organization, and his teachers unite in testifying to his uniform kindness and helpfulness in all matters pertaining to school work. His contract with the School Board terminates in 1898.

Prof. Thompson is an active and efficient institute worker, and has filled many offices of honor and responsibility in the educational interests of the State. He has been president of the Association of City Superintendents, of the Michigan Schoolmasters' Club, and of the State Teachers' Association. He has been a member of the State Board of Visitors to the principal colleges of the state—twice to Olivet, to Hillsdale, Kalamazoo, and Detroit colleges, and to our Normal School. The manner in which his duties were discharged makes each of these institutions regard him as a friend.

In recognition of his services to the cause of education, State Superintendent Fitch invited him to take charge of the Michigan Educational Exhibit at the World's Fair, Chicago, and his well-known ability in superintending was recognized by an invitation to take charge of the State Public School at Coldwater.

Prof. Thompson neglects no opportunity for intellectual growth, and since his graduation has received a State Certificate from the State Board and the degree of M. Pd. from the Normal School. Accompanied by his wife he spent a portion of the year 1895 in Europe.

With the work which has been helpful to teachers must be noted the “Morning Exercises for Public Schools,” prepared and published by Mr. Thompson. It has been widely used and highly appreciated by teachers.

The Outline Courses in History and Literature which Mr. Thompson has kindly permitted us to publish, the former appearing in our last issue and the latter to appear in a subsequent number, were prepared by him as a guide for history and literature work in his schools. The History Course has been in use long enough to prove itself, the result being found highly satisfactory.

Notwithstanding his otherwise busy life, Prof. Thompson finds time to engage earnestly in church work, and has been for many years the superintendent of the Presbyterian Sabbath School.

Te feel that this sketch, which is of necessity very brief, comes far short of doing justice to the life of one who fills so large a place in the educational work of the State.
Dedication Day.

Friday, March 26, a day memorable in the history of the Normal School and of the Students' Christian Association, was a day set apart for the dedication exercises of Starkweather Hall. How earnestly this time had been desired, how long looked forward to and hoped for, is better told in Miss Annie Paton's "History of the Association" than any one less acquainted with the struggles of the society can tell it.

At two o'clock Normal Hall was well filled. The Normal Graduate Club of the U. of M. had received a special invitation from the Ypsilanti Normal Graduate Club, and a large representation was present. Mrs. Starkweather, to whom the Association owes this day and all that it promises, was seated among the speakers for the occasion.

The program began with a beautifully rendered musical selection, followed by scripture reading and invocation by Prof. F. A. Barbour. The report of the building committee was read by the chairman, Prof. Daniel Putnam, and responded to by President Wilber of the Association. Prof. Barbour being called upon, gave from memory a report of the financial condition of the society. At the request of the Association, Prof. Daniel Putnam made the prayer of dedication. A musical selection came next, followed by the address, given by Prof. Julia King. No attempt to give an outline is necessary, as the entire address is given in this number of The News, but we may say that Miss King is fortunate in possessing a voice which made itself clearly and easily heard in all parts of the hall.

The Hon. Perry Powers was present and spoke on behalf of the Board of Education, and Dr. Boone followed with an address on behalf of the School. The closing music was a chorus from "The Creation."

In the interval between the afternoon and evening services, the Normal Graduate Club entertained the U. of M. Graduate Club, refreshments being served at the Parish House by the Choir Chapter of St. Luke's Church.

The evening service was held in the assembly room of Starkweather Hall. Miss Annie Paton gave a valuable address, "History of the Association," which must have required much time and research. This we are also able to give to the readers of The News. Among former members who made brief addresses were Miss McMahon of Ann Arbor, Mr. H. O. Severance, Mr. Lathers, and Mr. Sweet, of the U. of M. Graduate Club.

All interested in the Association can but believe that this day marks the beginning of larger opportunities and greater helpfulness to the work of the society. Each member should bear in mind that the blessings and privileges conferred demand a large return. "From him to whom much is given much shall be required."

CHRISTIAN ASSOCIATIONS.

Prof. Julia A. King.

The first Christian Association registered thirteen names—a leader and twelve disciples. Simply organized with perhaps only two officers, no constitution or written creed, few regulations or by-laws, no equipment, the association began the realization of a new idea, a new life. The outward manifestation of this new life was in no way peculiar. The members of the association were inured to daily toil which still went on. According to their custom they still worshiped in the synagogue and observed the ritual of feast and fast. But beneath all the common places there was growing up a community of life exquisite in quality. Each was finding in it the length, the breadth, the height of his own existence. Solitary in greatness yet yearning for sympathy, the companionships met the Master. His love took hold of each to lift him up towards the level of his own self-forgetting life. Burning with the message from the Father to the sons of men, the "Our Father" sprang into conscious, answering knowledge, while each was knit to each in bonds of brother-love. Consumed with zeal to work the work, his dauntless will found in association a point of application, and the energy set free still sweeps in great currents through human experiences. Thought met deed, gift received gift, faith bore faith, love finite lost itself in love infinite. The association was bound together, one lord, one spirit, one body. Embraced and unfolded by the upward motion of the whole society, each spirit mounted upward
with strength and courage. Borne on by the impulse of the activity of the whole, encouraged and enlightened, each moved out in heroic sacrificial deeds.

This association organized nearly twenty centuries ago, and still holding its place among the evangelizing agencies, will furnish us some suggestions helpful for the hour. You are asked, therefore, to follow while we consider:

I. The power of organization.

II. The significance of Christian Association.

I. During the world's history "each movement in social organization has been a movement in spiritual apprehension." That is, social organization is a "power ordained of God" through which the divine purpose has led men to know spiritual truth. Social life is the empirical school in which man works out his own salvation. Time will allow but two citations from history in proof of the thesis, and a lesson from present conditions.

The same God-given instinct which holds man in society, leads him to find out ways through which to adjust his relation to his fellows so as to realize the fullest results in individual freedom. Just how far Abraham and his people had mastered the art of living together before they journeyed from the East, can never be told, but when they came out from the great Babylonian Empire and began a separate and independent tribal life, they became at once the torch bearers of a divine revelation. Here was begun a development of spiritual truth—the internal principle in the external sign and symbol.

In the passing centuries, what was at first but a family-state, achieved national life under the domination of the Great law-giver. The Mosaic law shaped by the needs of social organization was at once constitution and liturgy. It began by imposing restraints in a political society and ended with an "enlightened conscience in a new heart." So through the chieftancies of the judges and the reign of the real kings Their political order, the people were learning a great moral order. The record of their growth as a nation plainly unfolds their enlarging conception of God. New names by which to express Him sound their way into the language, names which were first the vehicles of social and political ideas. Their laws met the needs of the times but were ways into wider experience and truer understanding. In their shifting and changing history, spurred on by the wants and necessities of a social and political order, this people bore with them a continuous and progressive revelation of God. "Through the ages one eternal purpose ran."

Take but a single other illustration. With the dawn of our era society had assumed a definite organization. The family had become a settled institution. States had become political, recognizing by law, both public and private, the inalienable rights of the individual. A vast empire had been built up. The wide forests of Germany and Gaul, the sunny countries about the Mediterranean, the sweep of African wonderland, and wealth-filled Syria, all were under the domination of Rome. Here was a stupendous organization; a power "ordained of God", St. Paul wrote from his prison-house on the Palaistine. Into this Empire, in the fullness of time, Christ was born. Christianity put under contribution art, science, systems of philosophy, all culture indeed; but, determined by the light of subsequent history, the fullness of time meant, more than anything else, the compact social organization effected by the Roman State. Here, in this social order was Christ's own to which he came, the power "ordained of God" to extend the knowledge of his kingdom. In accord with this social order he created the nucleus of a society which in a few hundred years outstripped Rome herself. The early Christian evidently regarded Rome as their opportunity. They lived under Roman law as under the protection of a strong friend, they reverenced Roman Justice even "though it slew them." They modeled the Christian church after the civil polity of Rome. Her parishes, her provinces, her dioceses were the same. Her convocations and her appeals were after the Roman fashion. Adopted as the State church, protected by Roman law, acknowledging Rome as the center of intellectual power and life, "seeing in Rome the response from without to its mission from above"; the church built itself up into a vast Ecclesiastical Empire. In vision, it was an Empire wherein dwelt righteousness and peace, wherein were neither male nor female, bond nor free, Greek nor barbarian, but one
universal brotherhood—a vision built out of the fabric of the Roman Empire.

Many conditions favored the growth of the Church. The new religion came just when men's hearts faltered and grew sick of things that failed. The conviction that the old religion was only a pageant forced itself upon men's minds everywhere. Israel watched for a sign. Greece propped her waning faith with ceremonial zeal. Rome placated the gods to work her own will. Dissatisfaction, distrust, dis-ease ruled the hour. Christ brought men life not ceremonial or creed. Pure religion had a new definition of works. Its disciples fed the hungry, clothed the poor, distributed alms and everywhere told the story of the Lord. The new religion brought life, the people gladly accepted comfort for dis-ease, peace for restlessness, joy for sadness, eternal life for death. Men committed themselves to it, but this was not all.

The church of the Fathers would have failed if in the end she had not achieved the largeness, the dignity, the universality of Roman imperialism; if she had not offered in altogether a higher way to fulfill those "splendid cravings after equal justice and a common hearted brotherhood," which Rome set moving but never satisfied. Because the church read in Rome her own destiny, saw in it her power ordained of God, was she bold and strong to offer citizenship in a church more splendid and powerful than imperial Rome herself. The scattered, independent congregations drew together into a loose confederation, and these, in time, were grouped into bishoprics. The bishoprics, though independent at first, because Rome was the center of influence, culture, and wealth, in comity, recognized her as the center of religious authority. Finally Rome was accorded headship, and now the church is seen to have created a vast organism commensurate with the great world power. While there was everything in the religion to commend it to human needs, Rome was a suggestion to the church of the direction which her divine work should take. The church of revelation followed the footsteps of historic progress and met the challenge of the world-power.

But once again, what read we in the hour, what does to-day bring the church?

The Roman Empire, time's wreckage, strews the past. What organization has taken its place? What are the divine intimations in society? These are questions of most serious import to Christendom. Political organization came in the natural evolution of society. It came with the growing up of community-life, with its common interest, its common purpose, its common welfare. Society groups to day are larger and more integral than in the time of the Roman Empire; organization is more complete. Under the Empire it began with the central authority virtually self-constituted and worked out through hierarchical gradations to the remotest provinces. To-day it begins with the people. It is in the organized people that sovereign power resides. It is the power in immense masses, a power so fluctuating and yet so arbitrary. It is the power that creates and moves giant combinations in concentrated effort; the power in organized human skill and human industry with their splendid achievements, with their struggle and strain for success; a power that sharpens human brains and agonizes human hearts; a power that tempers nerve to steel while it drains the fountains of life; a power whose rise and fall is resisting and under whose waves men go down and are forgotten; a power that fixes human destiny and unfolds human history. Moving by divine impulsion, the power in masses of people is to-day the dominant world-power. With it Christianity must work, with its forces must build the kingdom of heaven. To the thoughtful mind it is a power which in force and completeness and extent of organization far exceeds that of the Roman Empire. Its forces are mightier, its tendencies more portentous. But "the powers that be are ordained of God." What is its message for the future?

Unquestionably the power in society must be the power of the Church. Society works through gigantic combinations. If the church fail not in these latter days it must be able to combine its forces every whit as many and as strong. If society does splendid things by concentration, the church must prove her skill in concentrating power. Society has achieved vastness, if the church be puny, and local, it cannot leaven the whole measure. How can the church achieve the world is a question more easily asked than answered. It is not the purpose of this discus-
tion to propound any general theories, but only to refer, briefly, to some things which have already been realized. The Salvation Army, with its widening organization, in the great centers of turbulent life, has awakened hope that the church would not shrink from what the nation has already accomplished; that the citizen of the nation might be won to citizenship in the kingdom; that to the toiling, struggling multitudes, through its ministrations in their streets and at their doors, there might come a revelation of the Prince of Life. It has not finished its work yet, but any thing which in any way weakens the unity of the organization will weaken its forces. Its power has lain in the fact that it has held together vast numbers. Under its warrior-aspect it wields the power moving in the masses. The Christian Association, the Epworth League, and the Society of Christian Endeavor—all are organizations to effect the same end by realizing the power of numbers. If the relations between these organizations be considered, it is true that large community of life is not secured. They can hardly be regarded as having common interest and common purpose. The interest is too local, the purpose is too partial. These societies have realized immense results in the individual but have failed of effecting that organization on the basis of human brotherhood which might have achieved the world. Very much the same thing must be said of the several branches of the church. They form an aggregation of separate congregations rather than one large community, filled with the same spirit, actuated by a common hope, living a common life. The opportunity of the church is to concentrate into a single effort the movements that make for justice, and mercy and uprightness. Society talks of solidarity. Solidarity in the church would be a mightier force than society has yet known.

This much has been said as warrant for a few direct words concerning the organization which to-day marks an epoch. If it be true that the great "power ordained of God" in the progress of society, is organization, then plainly there can be but one right attitude towards the association. It is not a question of the devotion of individual students, but only that the lamp of devotion, burning behind shut doors, cannot light the world. It is not a question of individual good-ness either in or out of the association, but only that individual effort is puny against combined effort. It is not at all a question of Bible study or neighborhood prayer meetings but it is a question whether the individual devotion, the Bible study, and the prayer meeting all feed the fire of an organization commensurate in extent and power with organized evil.

Spiritual life is not an isolated and solitary possession but a citizenship in a spiritual empire. The Christian is born into an immense company, a new race. But look at St. Paul's figure. He sees the Christian not as one of a vast aggregate but as part of an organic whole—"the body of Christ and the members in particular." That is a very strong figure. Read Rom. XII. How many Christians in our school-community hold St. Paul's conception? If any do not, they need to be born again out of still deeper depths of their nature. Such a conception must find expression, hence the visible form of spiritual life. It is the nature of spirit to issue in action. It can not remain shut up in the "pleasure-house of its musings". It spreads by sympathy, it gathers heart by gathering masses; it works and grows in companionship, and finds its needs fulfilled only in the united movements of the body of Christ. This association should increase its numbers, and then, its membership welded together by the spirit kindled at the fires of individual devotion, hurl itself, with the weight and momentum of a solid body, against the kingdom of evil. There is need, never more than to-day, of a full, strong, masterful organization. The school is taking on community forms and becoming more and more self-directing. Almost without notice a number of organizations, clubs, societies, designed in some way to serve the common interest, have been formed among us. If the association fulfill its higher calling, then must it also take on this organic character and work righteousness as a whole body. Only so can there be created the fervor of a crowd, the pressure of multitudes, a rush towards truth. But with a whole society warring for truth, pledged to the high chivalry of making pure, then what might not be achieved?

II. The significatio of Christian: Christian, the distinctive name of this association, is peculiarly suggestive both of the organization—the
body of Christ—and of its work—the work of Christ. As a society in this school-community it is the means through which the Christian life of the community finds expression. Individual Christian life finds many avenues for itself in the churches of the city, but of the common religious thought, emotion, hope, love, life, there is but one organic form, the Christian Association. This body then is the measure of the religious power of the school.

If its power is large, vigorous, vital, so is the current of Christian life among the students; the force of one is the force of the other. If its power is small, weak, inoperative, then community of religious life is circumscribed and of little effect; the scope of one is the scope of the other. If Christian fervor and enthusiasm consume its members then is the religious zeal of the school felt by every individual in it; the zeal of the one is the zeal of the other. If conduct in the Association transcribes in daily living the golden rule then a high moral standard will be maintained in the school; the standard of one is the standard of the other. The Christian Association is the organ of the school by which its religious life is realized; it is also the organ of God through which divine power becomes a practical working factor in the community.

The nature of Christian power is two-fold. In the gospels it is figured under the leaven and the mustard-seed. It is a vital force. Its motions are unseen, save in effect, but it is causative and cumulative, becoming more and more impelling as it moves. But again this same Christian power is not inaptly figured under St. Michael, the captain of the heavenly hosts, in whom centered all the might and radiance of thrones, dominions, virtues and powers. The church treasures many beautiful legends concerning him and art never tires of depicting him. In both story and art he is the triumph of the intellectual and spiritual over the earthly and beastly. He is always an "exquisite allegory" of the warrior Christian. Of these two aspects of Christian power the association is the exponent in this school life and work.

1. The power of Christian life.

The power of life, because of the poverty of human language is described by analogies. Life is growth. It continually lays hold of new material; it expands and fills a larger body with its power, as life in the seed germ comes to fill the mighty banyan tree, or the mustard plant in whose leafy top the birds sing, or the vine with its fruity branches. Spiritual life is growth. Down at the roots of being, in the deep silences of the soul, where the presence of God comes and deals out the food from his inexpressible fullness, the marvelous growth goes on by which the whole being is transformed and made anew, "keyed to the mind of God," meanwhile He waits with unspeaking patience. Day by day, hour by hour, the Spirit does its silent work, until the man becomes a living expression of God, a lump leavened through and through. Such a life is without ostentation, still what a sweet compelling power flows from it, what persuasive goodness, what sympathies, what gracious and tender ministries, what self-forgetting activities. How gladsome and cheering, where else is sorrow and sighing. How steady and trustful, where else is struggle and dismay. The power of such a life is divine, cleansing and purifying the whole moral atmosphere. Animate this association with such power, let such divine life, as the vital flame in our bodies, become incumbent in it, and nothing could stay the mighty moving of men and women, mastered by these invisible influences, towards God. O that such a spiritual stress might come upon this body of Christ's people.

The law and material of Christian life is the Spirit of God in the soul. The building up and the perfecting of life is the work of God. The only reasonable attitude of any man towards this truth is unconditional acquiescence in the work. While he "cannot add one cubit to his stature," he can secure the conditions favoring growth and for this he alone is responsible.

(a.) First among these conditions is unflinching honesty in dealing with known truth; to hold spiritual truth, that is, truth relevant to character, as an intellectual conviction, and not venture upon it as a rule of conduct is base dishonesty. God's design is to become in men an actuating presence. A miracle is not to be expected. Through the natural motions of the soul reaching Godward his truth comes in, but only when it becomes a law of life does it affect right character. Growth is conditioned upon living the
truth. The lack of correspondence between truth professed and truth lived is a fearful hindrance to growth in Christian life. How far is this association making itself felt as a constant truth doing, truth-living body? Just so far as each member in particular is pledged to absolutely honest living of truth as he himself sees it and knows it and no farther. Just so far and no farther is the power of life embodied in this organization an compelling force in the community.

(b) A second condition of growth in Christian life, as, indeed, in all life, is sustenance. “To be a Christian,” says Parkhurst, “is not simply to behave properly, it is to live after a divinely quickened and renewed life.” The source of quickening, the source of renewal is the Divine Spirit in the soul. Once this thought is realized in a man’s consciousness, he no longer finds himself empty but rather “filled with the fullness of God.” Marvellous words, to know that which passeth knowledge! What the Christian Association needs to day, what all Christians need, is not a better “mind-view” of Christ but a deeper consciousness of Him. We need to sense Him as we sense ourselves. It is not belief about Him, but knowing Him that gives the power of life its impulsive force.

He that doeth the truth shall know. It is not studying the word, or observing fasts, or bestowing alms, or making prayers that constitute the power of life. All these things—we strangely call them Christian duties—can not in themselves sustain life. They were at first, as a part of the ceremonial of religion, only open doors whereby truth might enter. St Paul calls the law a schoolmaster to bring us to Christ and adds that we have Christ we no longer need a school master. These external ceremonies stood for piety and spirituality and sanctity all of which are fruits of the spirit. Having once realized these great ideas underlying the observances, prayer is as the natural breath while its spirit pervades alike fasting and alms. At this time and place these words seem like inexcusable platitudes. But it is so often that such observances do become the very substance of our holy religion that the warning word is uttered. We are under the dispensation of the Spirit. It is to the Divine Spirit that Christ bids us look for comfort, guidance, teaching, strength. He certainly bids us recognize the Divine Spirit as revealing to the soul immediately the knowledge of the Father wherein standeth the power of life. We need to recognize the “imperialism of the Divine Spirit” more than we ever yet have done.

Two things, then, make for the power of life—absolute honesty in truth-seeking and truth-doing and the soul turned within upon the Divine Spirit immanent in its own being as the source of Christian life. Only in doing, can there be an increasing capacity for truth; only in living can large truth become the possession of the soul; in no other way can the soul escape from mediocrity, littleness. This is no unheard of mystery but a universal principle of human nature. It is the same with religion as it is with science, philosophy, or history. To him that has truth and lives it shall larger truth in abundant measure be meted out.

He who habitually turns to the Divine Spirit has laid hold of infinite resources. Judgment, reason, sense, will have all their natural play, but no one can know what quickening and renewing power works through them. The faculties are not dwarfed but enlarged, the personality is not destroyed but intensified and made luminous with the shining out of truth.

If every member of this association could at this moment begin to do what he himself knows for truth; if every one could recognize the Spirit of God within him the all-formative power of his life—if every one could hold as a common possession these two thoughts and shape conduct by them the power of life would appear most gloriously. “The Kingdom of God is not in word but in power.” “The gospel of Christ is the power of God unto salvation.” “Our most urgent necessity is power,” vital, living power.

2. Christian work.

“The kingdom of heaven is within, but we must also make it without,” said Florence Nightingale. This is peculiarly the work of the Christian body. To realize the kingdom within furnishes the principle of life—the power of life in other words. This power, force, life, embodies itself in the outward manifestations of life—all the words, all the deeds—it fills the whole sphere of individual expression both conscious and unconscious. From this source must spring the
true divine service. What are you doing, as a Christian Association to make the kingdom of heaven without in this school? What divine services are you rendering? There is a world of imagery taken from the fire, from the sword, from salt, "from the things that flash, and glitter and shine," all indicative of strong, aggressive, saving work. That is the work which you have got to do. Are you doing it? Are you standing like Angelico's St. Michael, girt with shining armor, belted and greaved, with "hand upon sword and shield, in the pause between task and task"? In the glory of his coming, evil reveals the full horror of its deformity, and writhes and creeps and crawls at his feet. "You carry a sword as well as a cross," is the fight on? Does evil fail? In your salvation you are girt with the whole armor of God, the sword, the breastplate, the shield, and the helm, have you hung them on the wall?

(a.) Be down-right time-servers.

In the prose common-places of school life these generalities do not seem of special significance. The warrior-service will come by and by out in the thick of things. It is true responsibility will be greater then, but mainly because you are fitted for greater things. The hour passing has its call issuing from your present ability and your present opportunity. To-day's work, born of today, is the education for to-morrow. To-day's opportunity comes never again. "Be a down-right time-server" wrote an old Bishop. Be a down right godly server of your time. That was what he meant, something altogether grand and noble. Christ served his time and left behind the same service for his followers. The Christian work here and now is to serve the time as Christ would were he in your stead. Life with us is running at high pressure. Secular duties drive religious duties to the wall. So we feel, but I think Christ's first word to us would be, if the Divine Spirit be in you, the principle of life, then daily work is religious, and in a very true sense a divine service. No need to adjust relations between secular and spiritual matters where all is spiritual, devotion and duty one, religion, goodness. Work, just common every day work, is the nurse of spiritual life. "Work is a great gift of God." If we think a moment we shall see that Christ's work was to reveal to man the divine order that lies at the root of living, to put things to rights. The Christian Association stands in this community for the divine service of work. It is called to be a downright time-server, a real St. Michael to put things to rights, to bring divine order into the whole life of society. The student's work is indeed a great gift of God to help on the progress towards the final victory of good. Fellow-workers with God, there is no higher inspiration, to overcome ignorance, prejudice, doubt, weakness, sin. "As you save so shall you be saved."

(b.) Create right public opinion.

A single thought remains. Organization, the force which works through masses, is, to-day, the strong force of society. This force urged on and controlled by high purpose is the great power which makes for righteousness. It is yours. The power of Christian life, working silently like leaven in the lump, but in might as the Divine Spirit himself, is yours also. To raise, reform, educate, to save men from the suspicions, vanities, enmities, jealousies—all unrighteousness—which set him at variance with himself, his neighbor, and God, to make the kingdom of peace, of joy, of order, of eternal truth real in the world—this is your work. Growing out of all these things, intertwined with them and yet not quite any or all of them, perhaps rather a gauge of them, is the high call to create a controlling public opinion among the people whose organ you are. The organization may be compact, the individual life after high moral standards, and the work done in honest, conscientious faithfulness, all of which is, without doubt, true in a good degree, and still there lack that vital enthusiasm which alone can create a compelling public sentiment. Upon this association more than any other one means will will be the responsibility of maintaining a public sentiment which holds steadily and stiffly to right conduct. You need moral enthusiasm. Can the day with the beneficent and never to be forgotten gift bring it? Can your prayers bring it? God grant that the hours be, indeed, a pentecost, and that you go in the strength of it for all days to come. Through you may He see the travail of his soul and be glad, through you may there come a strong, enthusiastic
movement towards the Kingdom of Eternal Truth.

HISTORY OF THE STUDENTS' CHRISTIAN ASSOCIATION.

Annie A. Patten.

Read at the Dedication Services of Starkweather Hall, February, 1897.

Three times within a year there has been a call for the history of the Students' Christian Association, once for the Year Book, once for the Aurora, and again for these Dedication Services. Previous to that time, as far as I know, there had been no call for the history of the Society. The years from the time the Students' Prayer-meeting was established in the school until the funds came for building this hall, were years of slow but constant growth. It had as it were neither past nor future. It was occupied only with the time being, and the urgency of present demands filled that time with earnest, cheerful activity. With an income barely supplying its most necessary wants, with no place it could call home, its cares in regard to "moth and rust" were reduced to a minimum. But with material prosperity comes also self-consciousness, as it comes to the family or the nation that has done something worthy of note and is able to measure itself for the first time with others.

His name" seemed to have been the method of expressing that interest. For in the sixties and seventies, the Students' Prayer-meeting is found well established and leaving its impress on the minds of young men and women who are now nearing their three score years, and a letter dated Greenville, Mich., Feb. 3, 1897, from Mrs. S. A. Allen Patten, former preceptress in the school, throws some light on the date of its commencement: "I went to Ypsilanti," she says, "in the fall of '55, two years, I think, after the organization of the school. I found the Students' Prayer-meeting one of the institutions of the school, and, so far as I know, its beginning was contemporaneous with that of the school. It seemed to fit into its place and be so thoroughly alive and efficient, to meet as real a want as the recitation hours, the Lyceum, or anything else that was an essential to the life of the school." She mentions the names of some students who were "active, bright scholars and earnest Christians, young people who were living for a high purpose. Of course the meetings must be rich and inspiring, and blessed in their results. I only hope you have some such material in your S. C. A."

Into the prayer meetings of those early days the machinery of the present time had not come. Everything was spontaneous and unconstrained. The leader of one week named one for the next. The chapter read as well as the remarks that followed it were frequently as new to the leader as to his audience. There was no subject announced a month in advance, but there was always the "experience" to be given of the times when life touched its highest point, when a glimpse, as it were, into the land beyond was granted. This subjective, emotional form of worship expressed nearly all the religious life, properly so called, of the school, consequently the mid-week prayer-meeting was a thing of great interest. It had also a powerful influence on the social life of the school, which it helped to hold together by the strongest bond of sympathy, enthusiasm for a living Christ and Saviour.

Let me quote here from a letter of Miss Ruth Hoppin, preceptress of the Normal School from 1867 to 1881, written at Three Rivers, Mich., Jan. 17, 1897:

"It was a joy to see all those noble young people
so seriously in earnest in the great work to which they were called, and I was sure that when the schools of the state should go into such hands our educational interests would be safe. Very few of the teachers attended in those days, but no evening passed that did not bring noble President Mayhew into our midst. He would drop in after we were well started and give us the uplift of his inspiring words. . . . How many scenes and faces this writing and especially your inquiries called up. Beautiful departed days! The memory of them will keep my days of darkness bright and sweet."

After Prof. Estabrook became principal of the school the leadership of the prayer meeting gradually fell into his hands. He became its life and soul, infusing into it his enthusiasm for his Master and his love for men. He was a graduate of Oberlin College at the time when it was under the direction of Pres. Finney, a very Wesley in spirit and power, and the pupil proved himself worthy of his teacher. To be present at a prayer meeting led by Prof. Estabrook was an experience never to be forgotten. It was to be lifted above the dead level of life, to have the desire changed into a purpose to be like the leader and his Master. The following quotation is from a letter received from Mrs. Mary I. Rice Fairbank, who was a teacher in the Normal when Prof. Estabrook was principal. She says:

"He was a grand leader and had the rare power of securing expression from others. There was a spiritual baptism—decisions were made that have moulded many lives. That old chapel was a sacred place in which were framed some of memory's best pictures. A crowd of young people in the benches—the leader standing in front of the desk. What expostulations fell from his lips—what songs, what prayers, what confessions, what resolves responded! Never can I forget the fair upturned faces. And to me the tall lithe figure is still standing, the large sympathetic eyes still beaming, and the long, loose grey hair still floating about a face whose radiance was not of this world."

It was excitement and apprehension that those interested in the Normal Prayer Meeting saw their beloved leader sever his connection with the school, and for a time interest seemed to lessen. Within a year, however, this meeting, as well as the other institutions of the school, felt the power of Dr. McVicar as an organizer, and they then assumed virtually the form they bear to-day. The Students' Prayer Meeting became the Students' Christian Association in 1881. A new form and a new name was added to the old spirit and new life and energy were immediately infused into it. From that time until the present its place in the school has enlarged. If it has not deepened it has at least broadened, as it has come more and more to realize that it is a life of service and sacrifice to which it is called. The Constitution adopted was wisely a very simple document, thus giving the organization the greatest possible freedom to adapt itself to local circumstances and needs. The first article read as follows:

"The name of this Society shall be the Students' Christian Association of the Michigan State Normal School, and its object shall be the promotion of growth in grace and Christian fellowship among its members, and aggressive Christian work, especially for and by the students of the school."

I cannot give the names of the members of the committee that framed this constitution, for unfortunately all the secretary's reports up to 1895 have been lost; but who can doubt that the Holy Spirit was with them aiding them to choose the name above every name, the ideal life, for a pattern; to express the brooding tender care for the spiritual growth of its members, and the love that included every fellow student. This first article expressed the high spiritual vitality of this new being, this new "Social Group" which was about to take its place among the forces of the school upon which it was to react as a person, whose voice would sound out clearly and distinctly above the confusing and distracting aims of student life, calling to a life which subjects impulse, inclination, and desire to higher ends, to a life of self denial which lies at the base of every noble career and grand character.

The second article defined the membership, which at first was not limited to church membership. Later on I shall speak of the circumstances which led to its amendment.

According to Article III the officers of the society were to be President, Vice-President, Secretary, Librarian, Treasurer, and a General Committee. The following is a list, not yet quite complete, of the names of the Presidents that the Association has had:

Kittie C. Miller, J. H. Thompson,
W. H. Brooks, S. J. Geir,
In this list are the names of strong men who have left their impress on the Association and are now filling responsible positions elsewhere. The names of only two young women appear, that of Miss Kittie C. Miller, who did not a little for the society in its infancy, and of Miss Hattie A. Bray, the late Mrs. Edwin DeBarr, whose life shed fragrance everywhere as she went in and out among us.

The history of this period would not be complete without mentioning the work of Wm. H. Brooks, one of its first presidents. For some eight years his place in the first row of seats on Wednesday evenings was rarely indeed vacant. Promptly at half past six o'clock he arose to conduct the service of song with which the mid-week meetings were begun, and he always insisted on the leader's closing just as promptly when the hour was over, "so that," as he said, "no student would absent himself because the hour has seemed to give unity to thinking and study-hours." During those years there was seldom a vacant seat in Conservatory Hall. In the business meeting, as well as in praise and prayer, his power was felt. The uprightness, conscientiousness and integrity of his character made him a leader among the students and a centralizing force in the society. But all too soon in life the last enemy overcame the strong man and his voice was hushed, and a place was left vacant that was difficult to fill.

The only regular meetings arranged by the constitution were the Wednesday evening prayer meeting and a business meeting to be held at 4:10 p.m. on Thursday of the eighteenth week of each semester, at which the officers for the ensuing term were to be elected. All other meetings were to be arranged at the discretion of the President and General Committee. Of the mid-week hour of prayer, little need be said. The attendance has ranged from one hundred to two hundred and fifty. There are now many other meetings connected with the work of the Association, and it requires much more earnestness and resolution on the part of a student to give an hour a week to these devotions in the highly organized state of our school, than when the Lyceums were the only organizations calling for the time and attention of students. These meetings are still as enthusiastic, as spiritual, as inspiring as in the days of old, and their influence in the school, who can estimate?

The General Committee, now known as the Executive Committee, met according to custom, once a month, usually from house to house, and was composed of from fifteen to twenty members chosen by the President from the most devoted and active Christians in the society. In this little gathering the best interests of the society were prayerfully discussed and its business transacted. Leaders for the Wednesday evening meeting were chosen, as well as the speakers for the monthly Sunday services. The ministers from the city churches, as well as persons from outside, have been often invited to give these addresses, but the professors in the school have usually been chosen. The students have loved especially to hear those who instruct them in secular subjects talk on the one great theme. It has seemed to give unity to thinking and studying, and to bring them into closer sympathy with their teachers.

In spite of the fact that practically every prominent institution of higher learning on this continent belongs to the Intercollegiate Association, in spite of the influence that has from time to time been brought to bear on it to induce it to change into a Y. M. C. A. and a Y. W. C. A., the Christian Association has been true to the spirit and traditions of the school, at least, as far as living up to its constitution concerned. According to Miss Hoppin's letter, as long ago as 1872 or 1873, an agent of the Y. M. C. A. made the school an official visit and succeeded in forming a Y. M. C. A. which was to take the place of the Students' Prayer Meeting. As the young women of the school could not be recognized in that new organization, they were naturally indignant at what they considered an insult to them or rather to their sex. This society, however, did not seem to thrive on Normal soil, and in less than a year it was a thing of the past.
The Association, if it has in a way remained isolated, has nevertheless always endeavored to come in contact with similar organizations and to adopt the most approved methods of work. For this purpose delegates were for years sent at the expense of the Association to the state conventions of the Y. M. C. A. and the Y. W. C. A. A. S. Tedman and W. H. Brooks, the first delegates, were sent to the state convention of the Y. M. C. A. at Ionia, in 1885. At that convention these delegates did not feel that they had been cordially received because they did not represent a similar organization. And as this organization did not limit its membership to the so-called Evangelical church membership, they had not been accorded the right hand of fellowship. Mr. Brooks brought this matter before the following meeting of the Executive Committee, and in the face of strong opposition the committee voted to submit an amendment limiting the membership of the society to those belonging to Evangelical churches, to this clause of the constitution at the next general business meeting, where it was passed almost unanimously. There has always been more or less opposition to this change among the students and faculty, but the Association has held tenaciously to it, having twice since then submitted it to a popular vote with the same result. They have been willing to sacrifice a little that they might gain much. By conforming to the college ideal, which seems to be the survival of the fittest at the present time, they could join hands with the immense company of young people living in the same circumstances, dealing with the same problems, animated by the same faith and hope, following the same Master.

Each year, beginning with 1890, there has been an Intercollegiate Association Convention at Lake Geneva, Wis. This, together with such gatherings as are held at Mt. Hermon and Northville, Mass., has exercised great power on the Christian life of colleges. In 1892, this Association sent Miss Helen Norton as a delegate to this summer school, and every year since then one or two have been sent.

1893—Miss Mabel Smith.
1894—Miss Ada Benedict.
1895—Mr. F. J. Toove.
1896—Miss Mabel Smith.
1897—Mr. Frank Mellencamp.
1898—Miss Olive Maveety.

These delegates have been sent at an expense to the society of about thirty dollars each, and the money has been raised by subscription from the students and Faculty.

As this Association has no permanent secretary and the student membership shifts so rapidly it is necessary that its leaders should receive some special training, hence the society has always sent those who are to be prominent in the work for the ensuing year. The return of the first delegate mark-

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**The Bazarette.**
ed a new era in the history of the society. With her came the spirit of the Conference, its enthusiasm and new methods of work. Bible study has become its pivot, and an infusion of the missionary spirit has broadened its horizon. Every year has found the work better organized, until at the present time there are five Young Men's Bible Classes and eleven Young Women's, numbering about ten each. Eleven of these classes are studying the life of St. Paul, and five the life of Christ. Every Saturday morning there is a Normal class in each of these subjects taught by a member of the faculty, where the lesson for the following day is studied by those who are the leaders for the week. The members of the classes take turns in attending this Normal class to prepare themselves for leading their respective classes the next morning. At an early hour on Sunday morning, in different parts of our city may be found these little neighborhood gatherings for the prayerful study of the Holy Scriptures, at the rooms of the leader who comes fresh from the Normal class and is full of her subject. There is perfect freedom, and this little circle with open Bibles and hearts comes in contact with the best of literature, the noblest characters, and a source of inspiration. There may be found the neighborhood of the College Settlement, the methods of the Seminary, the devoutness of the prayer meeting and the earnestness of the Normal student.

There are besides these three Mission Bands, one for Young Men and two for Young Women. Miss Olive Maveety and the President, A. E. Wilber have the general supervision of this work which at the present time is well organized. Thus we see that the society during the last twelve years has been gradually changing. It has been conservative, ever faithful to the past, to local needs and relations, but has freely adopted the methods of work of the historically older society. It has not been infallible, but it has vitality and is actuated by the highest motives, and the Spirit of God has been its motive power and guide in finding the work it has to do in the school, in realizing the dreams of a society, alert, courageous, and helpful.

At the opening of the school year the society has representatives at every train to meet new students, to furnish them with its Hand-book, and give aid and direction. It has aimed to come into personally helpful relations with every student in the school, to express its worship in work, while it has been seeking to realize some of the conceptions of spirituality in the souls of its members.

At a meeting of the Executive Committee after Mrs. Starkweather's gift was received, a committee of five was appointed, with Miss Lois A. McMahon as chairman, to revise the Constitution with a view to making provision for the Society's becoming a Body Corporate. The result was a new Constitution adopted early in 1896. It was the old one revised and enlarged in such a way as to adapt itself to the new responsibilities the society was about to assume, and to recognize the laws and customs that had come to form its unwritten Constitution. It provided for a Board of Directors composed of five members from the Faculty, and four from the student members of the Association whose duty is to transact the business of the society connected with the holding of property. The officers are now appointed for one year. The President still names the Executive Committee which is increased to twenty-five, and from this body he appoints the chairman of the various committees, Bible-Study and Mission work each forming one of them. Each chairman in turn chooses his assistants from the active members of the association, not members of the Executive Committee. This new Constitution works well and was pronounced one of the best of its kind by one of the Secretaries of the Y. M. C. A. The various committees relieve the President from many of the details of the work, giving him more time for the general supervision which is no small matter in a society representing so many lines of work.

And now after halting at several places in its journey, the society has come home. The first stopping place in the days of yore was the Ladies' Study Hall in the old Normal Building. Then "No. 2" the room adjoining the office was another which in 1886 was found to be too small quarters for the increasing attendance, and Conservatory Hall was fitted up by the Board of Education for the exclusive use of the Students' Christian Association so long as the room was not needed for class purposes. Sixty dollars were raised by subscription, to be expended in adorning it and on its walls several appropriate pictures were hung, to which were added ten photographs of bas-reliefs from the church of St. John and St. Paul in Venice. The room looked so pretty and attractive in its new dress that the members welcomed their friends to their first reception with not a little pleasure and pride. At last it had a home and this emphasized its distinctive character and individuality. Self-consciousness and faith in itself and its mission gave an impulse for the next six years during which time it verified the promise "I am come that ye might have life and that ye might have it more abundantly."

But in 1891 it was obliged to give up the key of the hallowed place set apart for its use. More room was needed for the Conservatory classes, and soon the illuminated texts and mottoes which adorned the blackboard gave place to written lessons, which constantly served as reminders that it was without a home, and for a time, hope and courage seemed dead. But a passive, inactive condition can not long be the state of those who listen to the throbings of the eternal heart, and feel the pulse of the Infinite.
It was not long before a few of the members of the Executive Committee began to meet at each others rooms an hour before the morning church service to talk and pray about that which lay nearest their hearts, and they soon began to plan for raising funds for a home. That God was with them at this inceptive moment, can he doubt who sits within these walls to-night? Their thoughts turned to Mrs. Starkweather, to whom a letter was written, which was taken to her by Miss Lowry. The faith of the few was contagious. The whole society was soon aglow with like enthusiasm. Early in 1862 a mass meeting was held in Normal Hall at which about $960 were pledged. Shortly afterward upwards of $100 were placed in the bank to the credit of the Society most of which was the proceeds of a concert given by Prof. Pease for its benefit. At this time they were led to hope through Principal Sill that Mrs. Starkweather would assist them when they had a lot on which to build. The work went on, the funds increased and on Nov. 11, 1865, giving and asking correspond, benevolence finds its object, the dream of years is realized, the prayer is answered. God's purpose is revealed. On that day Mrs. Starkweather gave with habitual large-hearted generosity ten thousand dollars, which have changed stone and wood into this beautiful symbol of benevolence and good-will to men. Every stone of it speaks of the rightness of thinking, giving, teaching, and living of all connected with the school. Every stone tells of unity, reality, truth of all that gives poise, worth, and dignity to character; of "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

In watching the story of this society, the over-ruling of Divine Providence is so evident that there is no need of further proof that "there is a hand that guides." God's purposes can be clearly traced, and the lesson on every page gives assurance of a larger and fuller life in the future. Because its life is hid with Christ in God it may hope to do greater work than this in the spiritual hidden life of the school where is its distinctive field of labor. It looks "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

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The aim of the school is fixed by statute to be "the instruction of persons in the art of teaching, and in all the various branches pertaining to the public schools of the state of Michigan." It is essentially a teachers' school. The proportion of professional work is very large. To prepare young men and women of fair scholarship to teach in the public, elementary, and higher schools and institutions of the state, is its sole purpose.

EQUIPMENTS.
It has one of the largest and most complete collections of libraries to be found in any normal school in the country. The physical and chemical laboratories occupy three floors and six rooms. The biological laboratory is complete and modern. A large double gymnasium has just been erected with a director and one assistant, and an elaborate equipment of apparatus.

ATTENDANCE.
The annual enrollment has exceeded 1000, for three years. Connected with the school is a junior high school of eight grades and a kindergarten, comprising 900 students.

THE COURSE OF INSTRUCTION.
The Diploma Course covers four years of study and leads to a certificate good throughout the state. This is short for the graduates of certain approved schools, to two years.

The completion of the first three years of work in the full course entitles the student to a state license to teach, valid for five years. This, for graduates of the approved schools, is shortened to one year.

For the longer course, there are required of every student working for a certificate:

- Three Semesters (half years) of Science.
- Three Semesters of History.
- Three Semesters of Mathematics.
- Three Semesters of English.
- Nine Semesters of Teachers' Review.
- Seven Semesters of other Professional Work.

Besides these, nine and a half semesters of work are to be selected by the student with the advice of his teachers, from any one of the courses offered.

Special courses are offered in Kindergarten, Music, Physical Culture and Drawing.

The degree of Bachelor of Pedagogy is conferred upon graduates from the full course, after two years of additional study.

POINTS OF INTEREST.
Living expenses are moderate.

The health of the town and the school has been exceptionally good.

Grades from its several courses are given by the authority of the State Board of Education to teach.

The only school expense for teachers taking the regular course is an entrance fee of five dollars per semester ($10.00 per year). Legislative appointments are accepted, releasing the applicant from the payment of fees.
There is a large and thoroughly equipped school of observation and practice of all grades including the kindergartens. This has an elegant and modern for its exclusive use.

There are numerous facilities for the study and practice of music.

The new physical culture building affords excellent opportunities in that department possessed by few schools.

There is daily choir practice of 150 voices, with a large pipe organ.

The Teachers' Reviews of the Common Branches are begun each quarter.

The library contains over 10,000 volumes, easily accessible to all students.

With a single exception no other institution in the state has so complete equipment of laboratories and museums, in Physics, Chemistry, and Biology.

A strong Students' Christian Association is maintained and occupies a large room.

The faculty of forty have been selected with care and will commend themselves to students and patrons.

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Or to the Clerk of Normal School.

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