1904

Normal College News, May 28, 1904

Eastern Michigan University

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Y. M. C. A.

| President | Ray E. Allen |
| Secretary | Wilbur M. Morris |

Athletic Association

| President | B. J. Rivett |
| Secretary | Fern Greenaway |
| Treasurer | Prof. D. H. Roberts |
| Football Manager | Albert Graham |
| Baseball Manager | Frederick J. Katz |
| Basketball Manager | Guy Bates |
| Track Team Manager | Charles B. Jordan |
| George G. Morgan |

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Professors Roberts, Barbour, Sherzer, Bowen and Mr. Peet and all managers.

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Catholic—Corner Cross and Hamilton Sts., Rev. Frank Kennedy, pastor.
Episcopal—Huron St., Rev. William Gardiner, rector.
Commemoration Ode

Hail, down, dear land, for thou hast found release!
The God, in these distempered days,
Bath taught thee the sure wisdom of His ways,
And through to thee enemies bath wrought thy peace!
Hail down in prayer and praise!
No poorest in thy borders but may now
Left to the juster skies a man’s enfranchised brow.
O Beautiful! thy Country! Ours once more!
Smoothing thy gold of war dishevelled hair
O'er such sweet blows as never other wote,
And setting thy set lips,
Freed from wrath's pale eclipse,
The rosy edges of their smile lay bare.
What words divine of lover or of poet
Could tell our love and make thee know it.
Among the Nations bright beyond compare?
What were our lives without thee?
What all our lives to save thee?
We reck not what we gave thee;
We will not dare to doubt thee,
But ask whatever else and we will dare!

—Lowell
WE are nearing a very important day in our recent history,—Memorial Day. It was set apart to afford time for meditation upon the blessings of our land, especially that of an undivided country with one flag. The old veterans need it for reminiscence, the young for the purpose of instruction in patriotism; All for inspiration to better citizenship. It is fitting that a great institution like ours should honor the soldiers who sacrificed for the sake of posterity.

There are many inheritances peculiar to America of which we might speak: 1st we have inherited a strong love of liberty. Different nations have impressed the world by the force of their leading ideas. Egypt emphasized life; Persia, light; Judea, purity; Rome, law; Greece, beauty; Anglo-Saxons, civil liberty and spiritual Christianity. Liberty has grown, has been exalted by the stimulus of the Mayflower history; the revolutions, 1812, 1861, 1898.

2d. We have inherited a land free from slavery. The Declaration of Independence and national custom are not at variance as they were from 1776-1863. Now consistency reigns, and black and white alike are free from a blighting curse.

3d. We have inherited a land free from hampering traditions, whether of religion, politics, education, or social relations; thus reform is possible for the masses, and progress and promotion for the individual.

4th. We have inherited a strong progressive and promising nationality, made possible not by debates of Webster and Calhoun, not by discussions in congress, not by decisions of U. S. Supreme Court, but by jury trial of thousands of boys in blue and gray, through four long bloody years. America's new lease of life since '65, is attributable in large part to this verdict.

5th. We have inherited a land whose significant characteristic is opportunity for a home, for an education, for a place, determined by character and efficiency; for a chance to touch and color American history.

5th. We have inherited 128 years of stimulating and honorable history, consisting of heroism in war for principle's sake, and also of heroism in subduing the face of nature, planting homes, discovering and utilizing our minerals and erecting monuments to Liberty in the form of schools, colleges, churches and courts of justice.

These inheritances imply responsibilities and create problems upon whose wise solution human welfare depends. America will always have earnest and vital problems which touch the destiny of our civilization.

1st. The problem of capital and labor must be solved in the interests of justice and generosity for both sides. The common people must study it and aid in its solution. The schools must lend their aid, the churches theirs, arbitrators and
courts of justice theirs, if harmony and brotherly kindness are to prevail.

2nd. The problem of the relation of whites and blacks in the south grows in complexity and seriousness. Shall we follow the advice of John S. Wise, and announce the failure of the Federal Government to insure equal rights in suffrage to the negro, and inform the states that they may deal with the problem as they will, but the number of votes cast in peace and safety determine the basis of representation in House of Representatives?

3d. The problem of Immigration is always with us. In this land of foreigners, only the kindest thoughts should be cherished toward those who seek our shores for a home. Assimilation into patriotic citizens will grow apace if present helpful methods continue. Make the first impressions of Italians, Hungarians and Russians,—the majority of present immigrants—a pleasant memory and all will be well. Protect them from sharpers who seek their means, influence and labors for unworthy motions. Help them to secure work, to learn our ways, to want to have a home outside the congested cities. In a word practice the "Golden Rule."

4th. The problem of a better understanding between the whites of North and South resulting in true friendship and mutual regard, is a pressing one. Each side must try more consciously to put itself in the place of the other and live up to the conclusions thus reached. All are Americans, equal in bravery, earnestness of propose, and readiness to sacrifice for the common good, and in willingness to tax themselves for government support, for education and support of their own soldiery. They deceive the confidence and esteem of each other. The rising generation must heal the wounds of war and cease to talk sectional hate.

SWEET VIOLET

Sweet violet among the leaves,
How full of love thou art;
Even the winds among the trees
Are sighing for thy heart.

Sweet violet all filled with light,
Teach me to love as thou;
And may my face be just as bright
When I have learned how.

Sweet violet, so pure and fair,
Who taught thee how to love?
And thou, an object of his care,
Dost answer. "God above."

—'04
BRIEF NOTES ON SOME OLD ARITHMETICAL BOOKS

PROFESSOR ELMER A. LYMAN

The oldest known work on arithmetic is contained in a papyrus manuscript written by Ahures, an Egyptian priest, about 1700 B.C. This manuscript, now in the British museum, is a general work on mathematics and is entitled "Directions for Obtaining a Knowledge of all Dark Things." It probably contains all that was known about mathematics at the time it was written.

This book consists entirely of problems without general proofs or rules and begins with a treatment of fractions. In all cases fractions are reduced to equivalent fractions having unity as a numerator. Thus the first exercise is \( \frac{3}{5} \times \frac{1}{2} + \frac{1}{3} \). A number of exercises leading to the simpler equation with one unknown quantity follow. There are also problems in arithmetical and geometrical progressions and many examples in measurements. The results to the latter are usually only approximate. Thus, the area of the isosceles triangle with equal sides \( a \) and base \( b \) is given as \( \frac{1}{2} ab \) instead of \( \frac{b}{2} \sqrt{a^2 - \frac{b^2}{4}} \).

Bhascara Acharya, a Hindu Astronomer, wrote several astronomical and mathematical works, among which is the Liliwati, a work on arithmetic, written 1150 A.D. A romantic account of the origin of this book is given by one of the translators. Liliwati was the name of Bhascara's daughter who was to remain unmarried on account of the unfavorable condition of the ascendant at her birth. The father, however, thought that he had ascertained a favorable hour for her marriage and brought her, her intended and an astrologer together to watch the hour cup. If this cup should sink in the water by a certain lucky hour they might be united. The arrangements for the marriage, however, being contrary to destiny, the girl through curiosity looked into the cup and a pearl becoming loosened from her garments fell into the water and closed the orifice. After waiting in vain for the cup to fill they found that the lucky hour had passed and that the girl must remain unmarried. To console her the father wrote an arithmetic and called it by her name, the Liliwati.

This is the first known systematic work on decimal arithmetic. The book contains a treatment of the fundamental processes, which, among the Hindoos, included powers and roots. It also contained fractions, the rule of three (simple proportion), the rule of five or more quantities (compound proportion), barter, permutations and the progressions. Some of the fundamental operations were performed much as they are now. Six different methods of multiplication are given.

The following problems taken directly from the book are addressed to the daughter:

1. "If thou art acquainted with the method of multiplying by the multiplier itself, or by component parts of the multiplier, or by submultiples or the multiplier, or by the places of the multiplier, then tell me my young girl whose tremulous eyes resemble those of a young fawn, what is the product of one hundred and thirty-five multiplied by twelve?"

The following solutions are given:

(1) Multiply the last figures to the left of the multiplicand by the multiplier, and so on; the result is 1620; or (2) Separate the multiplier into parts, 4, 8; and having put down the multiplicand in two places, multiply separately by these parts of the multiplier, and add the products; the result is the same, 1620; or (3) Divide the multiplier by three; the quotient is 4;
then multiply the multiplicand by 3, and multiply the product by the quotient 4; this gives the same result, 1620; or (4) Separate the figures of the multiplier into their places 1, 2; then multiply the multiplicand by these figures separately according to their places, and also add the products according to their places; the result is the same, 1620.

Two other methods of solution are given. 2. "The square root of half of a number of bees, and also eight-ninths of the whole, alighted on the Jasmine; and a female bee buzzed responsive to the hum of a male enclosed at night in a water lily. O, beautiful damsel, tell me the number of the bees?"

Robert Record in 1543 wrote an arithmetic entitled "The Groupd of Arts. Teaching the Perfect worke and practice of Arithmetieke, both in whole Numbers and in Fractious, after a more casie and exact form than in former time hath been set forth."

This is the first English work in which the signs + and - appear. We find the following statement concerning them: "This figure + which betokeneth too much as this line - plaine without a cross line, betokeneth too little." He also uses the symbol = to indicate the equality of two ratios and in a book published in 1557, entitled the "Whetstone of Witte," this sign = to express equality appears for the first time. He explains his selection of this symbol because "noe two thinges can be more equalle" than two parallel straight lines of the same length.

The book is divided into two parts and is entirely in the form of a dialogue between the master and the pupil. The first part is devoted to "teaching the art and use of arithmeticke with the pen:" the second part to "accounting by counters," or computing with the aid of the abacus.

The opening of the first dialogue shows the attitude of the master and scholar towards each other.

The scholar speaketh: Sir, such is your authority in mine estimation, that I am content to consent to your saying, and to receive it as truth, though I see none other reason that doth lead me thereunto; whereas else in mine own conceit appeareth but vain, to bestow any time privately in learning of that thing, that every child may, and doth learn at all times and hours, when he doth anything himself alone, and much more when he talketh or reasoneth with others.

Master: Loe, this is the fashion and chancie of all them that seek to defend their blind ignorance, that when they think they have made strong reason for themselves, then have they proved quite the contrary. For if numbering be quite so common that no man can doe anything alone, and much lesse talke or bargaine with other, but he shall still have to do with number; this proveth not number to be contemptible and vile, but rather right, excellent and of high reputation, such it is the ground of all men's affairs, so that without it no tale can be told, no communication without it can be continued, no bargaining without it can duly be ended, or no business that man hath.

At times we find the dialogue breaking out into rhyme.

Scholar: And I to your authority my wit do subduc. Whatsoever you say, I take it for true.

Master: This is too much, and meete not for no man to be believed in all things, without shewing of reason. Though I might of my scholar some credence require, yet except I shew reason, I do it not desire.

In the chapter devoted to weights and measures, we find the following: "After a statute made there ought to
the second day after her arrival, and after that he was in torment. He blushed furiously because she laughed at him for putting a spoonful of gravy into his coffee, while discussing with the Greek instructor the difference between Kant and Plato on the doctrine of immortality. "Oh, Mr. Kastman," she said, "did Kaut prefer gravy to sugar in his coffee?" and Fred forgot to finish his discussion. A few days later he discovered at breakfast that he was wearing only one cuff—his left one. He finished his breakfast with his right hand under the table cover. Strange, is it not, what this little god Cupid can perform. For years Kastman had been building this fortress of composure. He was older than most students, and now in his twenty-eighth year he felt secure in his philosophy. But the little god drew his bow once, and the fortress went down like a house of cards before a battering ram. There is no question but that Fred Kastman was a changed man. His mind was making heroic, but by no means successful efforts to shake off old habits.

"'Tom," he said one evening, "I am the coufoundedest fool that ever lived." He did not often speak with such warmth.

"You're making a big claim," I said, "what are your proofs?"

He went on without noticing my remark. "I promised to read over my Pindar with Miss Dayne between five and six o'clock. I left the library at five, but somehow had it in my mind that it was only four, and sat down and studied for an hour before going to her room. When she opened the door she was ready to go out, and it popped into my head that I was a fool. I mumbled out something about a bad memory, and she said, 'Oh, it's no matter at all.' Lot of comfort there was in that, too, and then I bolted off and left her to come to supper alone."

I tried to comfort him by saying that a man should fix his mind upon the great problems of philosophy and rise above such a trivial thing as losing an hour's study with a co-ed. He made no reply, except to say that he wished some one would lend him some brains. I was short myself that week and could not accommodate him, but I felt then that if the opportunity came it would be my duty to cure him of his weakness.

Fred was soon in favor again with Miss Dayne. To a bystander it seemed that she was as anxious to make peace as he, but she did not let him know it. To him it seemed that she accepted his attentions again only with grave misgiving, and he lived in constant horror lest his memory should betray him a second time.

On the evening of the first of April, Mack Seymour had come over to read De Senectute with me. We each had an encore in our freshman Latin, and were working it out together. Three or four days before, Kastman had made an engagement to go with Miss Dayne to a concert which, according to the bills promised to be the greatest musical treat the town had enjoyed for years. Just now he was delving deep into the argument of a learned philosopher who attempts to prove the fact of human existence. It is a great comfort to many philosophers to have this point proven. It makes an excellent starting point for other arguments. Seymour and I toiled away at our Latin, digging out great "nuggets of Cicero's joy," as Seymour put it, "at not having to eat the sour grapes of youthful pleasure." "If I am ever a defeated candidate," says Seymour, "I shall write a letter modelled on De Senectute."
be but one sort of weight. As 24 Barley corns dry and taken out of the midst of the eare, doe make an pennyweight; 20 of these pennyweights make an ounce, and 12 ounces a pound of Troy weight, by which is weighed bread, gold, silver, pearl, silk and such like. But commonly there is used another weight called Haberdupois; in which 16 ounces make a pound."

It is rather curious to note what an important part the grain of barley, or wheat played in the establishment of a standard of weight. We find in Wingates' arithmetic published in 1630 the following:

"The smallest weight used in England is a grain, that is, the weight of a grain of wheat; well dried and gathered out of the middle of the ear, whereof 32 make another weight, called the pennyweight.

With such a unit as the basis of a system of weights there could be no uniformity. There was consequently a great variety of standards of weights and measures until the adoption of fixed and definite standards by the government.

THE CONSOLATION OF PHILOSOPHY

In my sophomore year in college I roomed with a senior, Fred Kastman. A more even-tempered fellow I never knew. A square, German face, and measured step were the true index to the calm composure of his mind. His great failing was absent-mindedness, but he never allowed it to worry him. Philosophy was his favorite study, and he maintained that, by the contemplation of the great problems of that science, man's mind can rise far above the petty vexations and passions of life, and counting them as nothing, may grapple with thoughts as vast as infinity itself. He held with that school of philosophers who believe that the human mind can comprehend the infinite, and, naturally, he contended that one who had so much as that on his mind, was excusable in neglecting minor details. We had many discussions over these matters. When I remonstrated with him for going to church without blacking his shoes, he said that his mind was occupied with larger matters. I suggested that there was nothing small about his shoes. He looked at me and said nothing. He went to the senior reception in a dress suit, without his necktie on. "Well," he said, the next day, "What difference will it make to any creature in this universe a hundred years from now, whether I wore a necktie or not? Receptions are mighty uninteresting. I wish I had sent the necktie, and stayed at home myself."

"Tom," he said one morning, as he pulled on a black shoe, "what people need is more introspection in their thinking." "I don't know," I said, as he picked up a tan shoe for his other foot, "I think more extraspection would be good for some people." But I said nothing more, so off he went to breakfast, one shoe black and one shoe tan, a veritable Mother Goose hero. But he was not disturbed in the least when he came back two hours later to correct his error.

In the middle of the second term, however, his composure and philosophy suffered a severe shock. A Miss Dayne came to our boarding house. Fred chanced to walk down to the post office with her on
At a quarter past eight o'clock I said to Kastman: "Fred, have you forgotten about Miss Dayne and the concert tonight?"

He leaped from the chair as my old St. Nicholas used to pop out of the box by virtue of a coiled wire spine. He plunged into the bedroom and in ten minutes emerged ready for the concert. In the lower hall he called out to me to throw him his hat. I dropped it over the bannister and away he flew into the darkness.

In a quarter of an hour he was back again. "Confound it, she's gone," he burst out: "She intended to go with her room-mate before I asked her. Of course she concluded I had forgotten again. I ought to be kicked out of town."

"Well, I am class kicker," said Seymour, "but we have a meeting tomorrow to adopt a class pin, and I must save my strength."

But Fred was terribly in earnest. For half an hour he raged and fumed and cursed his stupidity. Then he grabbed his hat and said he was going to the concert. He must see her that night and apologize.

Soon after I decided to go and stay with Seymour all night, and so I left a note for Fred:

Dear Chum—My mother always used to say, when she took off her slipper, "Now, Tommie, you know it hurts me more than it does you, but I have to do it for your sake." I suggested once that I would be willing to forego the benefit in order to spare her the pain, but the suggestion was coldly received. You know, Fred, that for a long time I have been anxious to see your absent-mindedness cured. What I have done has been for your sake. You should give up philosophy or abandon love. They won't mix. If you must see Miss Dayne, you will find her at the library, I heard her say at supper time that she and her room-mate would be there all the evening. Don't apologize. You have done no wrong. The concert is tomorrow night, and this is the first of April.

TOM.

A LETTER FROM INDIA

The following interesting extracts are made from a letter recently received by Mrs. Alice Eddy Snowden from her classmate, Mrs. Arthur Wellesley Woodburne, (Maud Lincoln, '92.):

AKIDIN, GODAVARIN DISTRICT,
February 16, 1904.

"You will see by the above address that we have changed our abode. Dr. Smith returned (to Yellamaunchili) from furlough, and took up his old work and we came to fill another vacancy. We expect to be here for a year or till Mr. Chute returns. Since we came to this new work the first of the year, Mr. Woodburne has been away a great deal, touring among the outside churches, preaching and treating many sick. This field is the largest and oldest of all the missions. There are 1950 Christians alone to shepherd, and an immense tract of country to evangelize. As the country here is level and traversed by canals, the field is supplied with a house-boat, which makes touring rather easier than by oxcart. Just for the present month's tour, however, Mr. Woodburne is not able to use the boat, but has gone overland in the same slow way.

"You will wonder what my work is here. Well, my hands are very full. I have charge of the two boarding-schools.
one for girls, and one for boys, numbering about fifty pupils. They have three
teachers and have their lessons together, but all the rest of the time are kept
strictly separate. The girls’ quarters are enclosed by a high mud wall, and I my-
self lock them in at noon and night. The giving out of food for so many each morn-
cing takes considerable time, though not just precisely the same as it would be for
a boardings-school at home. They bring big baskets and trays of bamboo, and I
measure out the rice in the husk, or paddy. This they pound in great wooden
mortars and cook in earthen pots. On the trays I put dried fish, fresh fish, meat,
or dholl, salt, curry-powder, a little tiiu of oil, tamarind, onions and vegetables.
This they fry, sizzle or stew into curry, and are very happy and well-fed. The
children are bad and good just as at home. I whipped two boys soundly tonight for
failing repeatedly in their lessons. Poor things, I whip well when I set about it
—make them take off their little shirts, if they happen to have one on, and apply
the switch bare. But that’s not barbarous, that’s considered quite proper.

"The schools are not nearly the care and burden that the sick people are to me.
We had one woman here a few days ago who was frightfully burned—too horrible
to describe—but as my husband was away I had to dress her burns. It was dread-
ful and she suffered so. They took her away after a week or two, and they say
she is getting better. It is wonderful what endurance these people have. It is
this which gives me courage to attempt to treat them—this, and the fact that no
other human help is within reach, no hospital nearer than twelve miles. So I have
begun to extract teeth! I just had to do it; pulled five today. It is just as easy as
can be.

"There you have my work, to give out food and look after the children’s houses,
etc., and do the medical work that is most necessary in the morning, and teach
English and Bible in the afternoon.

"This place has given me the first experience of real deprivation. We are twenty-
five or thirty miles from the railroad, from bread supply, fruit and stores of every
kind. Are twelve miles from a telegraph office, and I don’t know how many from
the nearest white people. I miss the fruit especially, for we could get lovely
oranges in Yellamauchili, and good plantains. And our meat consists of chickens
and fresh water fish. Don’t treat me to chicken when I come to visit you four
years hence, will you? Give me beef—steak for breakfast, roast beef for dinner,
and cold sliced beef for supper. And take me to see dear Professor D’Ooge and
Professor Barbour again. Don’t tell Professor D’Ooge I have almost forgotten my
Latin. When I try to think of a Latin word, just off hand, only the Telugu will
come. I believe I am forgetting English, too. I talk it so little, and so much of
the time talk Telugu.

"Can’t you get hold of ‘The Bishop’s Conversion,’ or ‘Behind the Bungalow,’
or the new book that is just published, ‘Things as They are in Southern India’?
This last is by a missionary, and could not be better adapted to show mission
life and work. Surely the Normal library has some good books on Indian life. I have read the above and can vouch
for their accuracy."

"Admiring Freshman:— “How do you get you hair up so nicely?”
Lofty Senior:— “Oh, rats!”—Ex.
"O, Grandma! a story, a story! cried a chorus of young voices.

"Yeth, draum'na," lisped little Bessie, "tell us about the pretty Indian maiden and the pony."

The grandmother smilingly consented.

"A long time ago, 'way back in the thirties, when I was a little girl like you, Bessie, a tribe of the Pottawottomies held a crescent-shaped line of settlements in Hillsdale county, Michigan, and Steuben county, Indiana. Beginning at the north the settlements were Allen's Prairie, Sand Lake, Jovesville, Bawbeese Lake, Cambria, Camden, Clear Lake, and Willow Prairie. The chief of this tribe was Bawbeese. I saw him often, but I could never quite overcome the chilly feeling his appearance gave me. His clothes were made of buckskin, and were beautifully trimmed with beads and porcupine quills. The coat-like shirt was belted by a string of wampum, in which he carried a sharp hunting-knife. The trousers were fringed at the sides and hung with little bells, and a head dress of feathers reached to his feet which were covered with embroidered moccasins.

"Bawbeese had a very beautiful daughter whom he loved dearly. Her long, shiny black hair set off the flush of her dusky cheek. She was bright and active and as merry as a lark. It was well she was happy while she could be, for soon a change came into her life.

"Another tribe lived farther north, and one day the chief sent his son, Neguaskua, to Bawbeese with a message concerning a great feast. The young prince saw Wenona in her father's wigwam and was charmed with her beauty and grace. To be with her he left his own tribe and made his home with the Pottawottomies. He would sit by her side and dream of some distant day when, by reason of marriage with Wenona, he would follow Bawbeese and his own father as chief and would rule both tribes.

"Wenona grew to love him; to her he seemed all that was good and true and noble. At last Bawbeese gave his consent to their marriage. Upon their wedding day, the princess, in her long, buckskin robe, embroidered with beads and lined with ermine, appeared very beautiful and stately by the side of the prince.

"Bawbeese bade his daughter be a true and faithful squaw and to honor and obey her husband. The old chief gave her, as wedding presents, a pearl-handled hunting-knife and a cream colored pony.

"Wenona was happy for a short time only. Neguaskua proved to be a lazy, worthless brave, loving fire-water better than he loved his beautiful bride. Wenona grieved over his conduct, but bore all without complaint. She was usually patient, and only on rare occasions did she lose her temper. Her pride and sense of honor and loyalty restrained her from speaking of her suffering. There was one friend, however, who seemed to understand and to whom she could talk freely, and that was—the pony.

"One day Neguaskua wished to go to Willow Prairie, about thirty miles from their home at Allen's Prairie, and asked Wenona for her pony. She dared not refuse. Following the narrow trail, the man rode away in the early morning, leaving Wenona very sad and uneasy.

"Nearly a week had passed, when, late one afternoon she saw Neguaskua sneaking toward the wigwam. Surprise and
relief gave way to fear for the pony. She hastened to the grove in which they kept him, but he was not there! Where was he? Had Neguaskua disposed of him?

"Running quickly to her husband, she demanded the whereabouts of the pony. Neguaskua was amused at the manner of the princess, and, to torment her, determined to tell her the truth at once.

"'Him sold!'" he grunted. Wenona's anger knew no bounds.

"'Why you sell him?'" she cried, her body quivering with passion.

"'Ugh!' he returned ungraciously.

'Sell pony Willow Prairie, buy fire-water.'"

Wenona's rage increased to white heat. She put her hand upon the pearl-handled hunting-knife in her belt as though she would draw it forth.

"'Ah, nah! No dare!' he sneered, at the same time baring his breast. Wenona gave one leap, raised the knife high and plunged it into his heart. With a stifled curse he fell to the ground, the warm blood spurtling from his breast. She started back frightened. What had she done? She called 'Neguaskua'—he did not answer,—he did not breathe. Wild with grief and terror, the gory knife still tightly grasped in her hand, she started for her father's wigwam several miles away. Spent with emotion and breathless with running, her hands and face bruised and clothing torn by the briars and bushes along the trail, she fell at her father's feet and gasped out the story of her crime. Bawbeese raised her tenderly and tried to calm her insane grief.

"When she grew quiet he spoke of the law of the tribe in regard to crime. She realized that she was a murderess and that, according to this unchangeable law, she must meet her death at the hands of her father and in the same manner in which she had killed her husband.

"'Oh, how awful!' said Tommy with a shudder. "'Is it true, grandma?"

"'All true, my boy."

'Bawbeese sent messengers to the various settlements of the two tribes, biding the braves assemble on the second day following. All day long for the two days before the execution, the Indians passed our home in Camden. I stood at the window and watched them, wondering why they always went alone. My father saddled his horse and followed them. We children were frightened, for we believed the Indians would kill him, too.

"'On the day of the execution the whole tribe of Pottawottomies and a great number of Neguaskua's tribe had reached Allen's Prairie. In the dusk of the evening they gathered in a large circle around a great fire. Bawbeese, the chief and broken-hearted father, led forth his daughter to meet her death. Slowly they walked, he with bowed head and heaving breast, she with firm and stately step. In the flickering light her face looked pale and sorrowful, but her eyes were clear and bright. They reached a large stake on a knoll near the fire. With trembling hands Bawbeese tied Wenona to this stake, then hid his face in his cloak and shuddered. The daughter looked upon him sadly and the tears streamed down her upturned face, but she said not a word. The father raised his eyes to heaven and his lips moved as he asked the Great Spirit to receive his child. He then made a cross upon her forehead with her own blood-stained knife. At this she gave a piercing cry and the chief plunged the knife into her heart.

"'The Indians immediately gathered closer around the fire. Beating their
drums, they began their war dance, and their wild whoops rang long and loud through the lonely night.

“The bodies of Neguaskua and Wenona were placed side by side and lowered into the open grave.

“Let us hope that the spirits of the unfortunate prince and princess are together roaming the happy hunting-grounds whose peace can never be destroyed by the white man’s fire-water.”

The above narrative was related to the writer by Mrs. Blaitha Fawle Chester of Camden, N.J., who was a little girl at the time the events took place. She has in her possession an old paper containing an account of the tragedy and also a letter written to her father, Mr. Fawle, December 1871, by Dr. Bowman of Rochester, in which he mentions that the story had been published in the Rochester Democrat.

LIFE AMONG THE INDIANS OF THE SOUTHWEST

ARIZONA may well be termed “The Land of Sunshine,” for the days in which the sun is invisible all day are rare indeed. The only drawback to this country are the sand storms, which are frequent during the spring months.

Friends have written, “In what part of Arizona is your town? We cannot find it on any map!” Lest some of my readers ask the same question, I will try to locate this spot, which is like no other place in the wide world.

Oh, yes, you may find similar sandy stretches, buttes and mesas elsewhere, but these villages are without a parallel.

The traveler leaves the Santa Fe R.R. for the Moki Reservation, at Holbrook, Winslow, or Canon Diablo. The villages are from 65 to 75 miles north, and about 100 miles from the Utah line. The journey takes one across the Painted Desert and seemingly endless stretches of sand, past great buttes, and around or over mesas, until the weary traveler is awed by the vastness of the desert.

At the end of the second day’s travel, one comes in sight of the villages perched upon a high mesa, and silhouetted against the evening sky.

These Indians are called Mokis, meaning death, but the people do not like the name, and prefer to be called Hopis, “the good people.” They have lived here for centuries, and can scarcely ever be induced to leave the reservation.

The towns are seven in number, three of the villages being built upon an almost perpendicular rocky mesa, 600 feet above the plain. It is known as the First Mesa. Seven miles further west is the Second Mesa. Here are also three villages, and Oraibi, our village, is the extreme western town of this pueblo region, except its little offshoot, Mo-en-kopi, fifty miles distant. Oraibi is the largest Hopi village, having about 1,000 inhabitants, and is some twelve or fifteen miles from the Second Mesa.

The villages were built on the high mesas so the Hopis could protect themselves when attacked by the Navajos. The houses are built side by side, like modern flats, of stone; and are from one to three stories high, built in terrace fashion, and entered by ladders on the outside; the roof of one room on the ground will be the front steps or yard of the next story, and so on. The rooms are low and we have to stoop to get around in them. The streets are narrow alleys, and the tourist has to pick his way among burros, chickens, dogs and turkeys.

A government school is located on the low ground below each of these three mesas, and a boarding school at Keams Canon, which is twelve miles east of the
First Mesa. The white population for each locality consists of the school employees, one or two missionaries, the field matron, and a trader. At this village, Oraibi, is the largest Day School in the United States. One hundred and sixty-five children are in regular attendance. There are eight employees—four teachers, a matron, seamstress, cook, and a laborer. The last three are Hopis, who are married and live near by. All the large children are taught to do the various kinds of work—the only instruction most of them get in civilized ways of living.

Many of our largest girls had never been to school until about a year ago. The parents are opposed to sending them, and the government had not enlarged the accommodations sufficiently until that time. Of course, as they do not know a word of English when they enter school, and in looks and attainments are mere animals, the progress is necessarily very slow. When a child comes to us we give it an English name, as life is too short to spend in learning and pronouncing such names as Tuwayhoge, Inowanghonsa, or Musaquaptewa. At the boarding school the children are allowed to talk only English, but in a day school it is difficult to enforce that rule. Although slowly gaining, we can see some progress, for the children understand what is told them much better than at the beginning of the school year, and can make their wants known so that we can guess at them, at least. Some of their expressions are quite amusing. When sent for a key, they are quite likely to say "I want some key." Or when one is asked how he made the journey he will probably say, "I came on my foot." At Christmas time one of our large boys was helping to carry some pies which were being made for their dinner. He began singing, "In the Sweet Pie and Pie," entirely unconscious of any parody.

The men are much more progressive than the women, who cling to the old customs and style of dress. Dame Fashion does not trouble them in the least. Their dress is a woven square wrapped around them in such a way as to make a narrow skirt reaching just below the knees, two corners being brought up over the right shoulder and laced together. The sides cross to the waist line under the left arm, and a broad belt is wound several times around the waist, the left arm and shoulder being left bare. A shawl, or woven square, is worn around the shoulders and tied in front by the two upper corners. The children, up to school age, do not wear any clothes, and the little brown-skinned creatures are a common sight. A tourist said they looked like "fried cupids."

A girl announces herself at a marriageable age by putting up her hair in wheels. It is said to be a fanciful resemblance to a full blown squash or pumpkin blossom—typical of girlhood, but when she marries, her hair is combed down—the blossom has withered. The marriage, even of an Indian girl, is no joke, and with her white sisters she often finds that there is considerable work attached to the preparations. The groom's father makes the wedding dress, woven out of white cotton, and often it is not made until after all the ceremonies. I have been told that it is wrapped in a mat made from the reed grass and laid away for the burial dress.

The girl is obliged to grind a large quantity of corn at home and take it to the groom's mother; then she has to grind more for the latter at her house; the amount varying according to the crops
and the desirability of the groom. After the grinding commences, the girl is obliged to keep at it until finished; it is a slow process and she works night and day. When this is done, the concluding ceremony is held at sunrise. The groom's mother washes the girl's hair and puts it down like a married woman's, the bride's mother washing the groom's head. Then the guests throw water on them, which they have brought for that purpose. After dressing, they walk to the edge of the mesa, hand in hand, and throw some sacred (?) meal toward the rising sun— their prayer that they may never want for corn. A wedding breakfast is then served. Twelve sheep were killed for a recent feast. The bride goes to the groom's home and is practically a servant until the wedding garment is finished, after which the groom goes to live at the girl's home. One of the recent brides found herself in an embarrassing position. After she had been excused from school, and had done her grinding, and the other ceremonies had been completed, the groom had not yet appeared, and they had to invoke the aid of Mr. Lawrence and the agent to get him home. However, though desirable, he is not a necessary adjunct to such a transaction, as he can be married without his presence or counsel. I suppose my young men readers will have a sigh of relief that they are not Hopis.

The Hopis are the best entertained people in the world, as there is a continual round of dances during the winter, and some during the summer, of which the snake dance is the best known. Visitors attend it from all over the U. S., and one gentleman was here last summer from Oxford University, England. All their dances are petitions for rain, as that is the great want in this arid country. There are many interesting things about these people, and they are visited frequently by sight-seers, ethnologists and tourists, who are often a hindrance to us in our work, because they want this region to remain a show ground for the future, and talk and use their influence against any change or progress.

The Hopis are good-natured, light-hearted children, easily led in the wrong way by presents of candy and tobacco. Like children they need disciplining, and do not always regard those whose duty it is as their best friends.

MARY FANSON LAWRENCE, '87

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TO PYRRHA

What youth now in rosy bower,
Bathed in perfume like a flower,
Wiles with thee a golden hour,
Pyrrha?

For whom now thy yellow hair,
Thy bright tresses gleaming fair,
Dost thou bind so neat and rare
Pyrrha?

Ah! how often he'll deplore
Broken faith and changes sore,
Who lives now but to adore
Pyrrha.

Gazing out on unknown seas
Roughening, darkening with the breeze,
Soon thy fickleness he sees,
Pyrrha.

Wretched those to whom you seem
Fair and lovely as a dream—
Like a treacherous sea you gleam,
Pyrrha.

On the sacred temple wall,
Dripping garments tell to all
Neptune listened to my call,
Pyrrha.

ESTHER B. HOARE
TEACHING has changed its methods and the old books of reference no longer suffice. In the so-called laboratory work, required in all studies, primary material has become a matter of necessity. History, civics and geography for example, all demand original documents and data on historical, judicial, industrial, commercial and municipal subjects. Much of this material is to be found in public documents which are indispensable in the smallest library. They are too often quite neglected, possibly because they are so easily obtained, for they may literally be had for the asking.

These documents are divided into three classes: those of the federal government, published by the government at Washington; those of the state governments, published by the several commonwealths; those of the municipal government, published by the individual city or village.

The three questions which a librarian must consider regarding public documents are,—what do we need, how can we get them, and how shall they be classified and catalogued.

Among the government documents of first importance are the annual reports of the U. S. Commissioner of Education, the Year book of the Department of Agriculture, the Compilation of Treaties in force in 1899, annual reports of the Civil service commission, and the U. S. Consular reports.

The reports of the Commissioner of Education are of the greatest value to the teacher, being a record of educational progress and containing papers on special subjects, as well as full statistical tables. Glancing at the table of contents in the last report, one notes the following: School supervision; Freetext-books, benefits, objections, cost; Agriculture in Rural schools; Rural school libraries; Child study in Chicago. This file should be begun at once and kept up-to-date, as it is an authoritative work in educational history and is of permanent value.

The Agricultural Year books are well illustrated and not confined to technical matters of interest only to the farmer, but treat many subjects of general interest, as the beet sugar industry, irrigation, uses of wood, olive culture in the U. S. etc. Of such reports as the Civil service, and the Consular, occasional volumes would be sufficient, and those of particular importance are frequently noted in the bibliographies and reference lists in the text-books on history, civics and geography.

There are two ways to obtain these documents. First, through the Supt. of Documents, Washington, D. C. Write for what you want and state that it is for a school library. If he cannot supply, he will tell you how to procure it. Second, through the congressman of your district who is entitled to copies of all documents for distribution.

In cataloguing these documents the author entry is under the name of the U. S. department or bureau by which the document is issued, for E. g., U. S.—Education, Bureau of. Reports of Commissioner of Education, 1902. One author card, of course, is sufficient for the set, the new books being entered on the old card. The subject card would be U. S.—Education, as this would bring the card in the subject catalogue next others on education in the U. S. In some libraries all books on education are entered under Education. It is a matter for the individual librarian to decide, but having decided, care is always necessary that uniformity be maintained. The other
author cards would be U. S.—Agriculture, Dept. of, U. S.—Civil Service Commission, etc. In classifying, place the books with others on the same subject. The Treaties in 973 with U. S. History, the Commissioner of Education in 370, the Agricultural Year book in 630.

State documents follow very much in the order of U. S. documents, and the first on this list should be the Annual report of the Supt. of Public instruction, it being an indispensable reference book for the school board, the school principal, and the school teacher, containing not only the report and recommendations of the Superintendent and summary of school legislation and statistics, but also articles on practical school problems.

Next on the list of state documents is the book familiarly known as the Michigan manual, or the red book. This is the official hand-book of the legislature. It is the book from which the text-books of civil government of Michigan are almost literally and bodily taken.

The annual reports of the Bureau of labor contain chapters on important manufacturing industries, as the peppermint industry, the silk industry, manufacture of Portland cement, etc., etc. It will be a surprise to many to learn here that the largest producer of peppermint oil in the world is the A. M. Todd Co., of Kalamazoo, and the largest peppermint farm in the world is owned by this company, and 90 per cent of all the peppermint oil in the world is distilled within a radius of 75 miles of Kalamazoo.

Other reports of which occasional volumes would be of value, are the Commissioner of Railroads, the Geographical survey, the Pioneer and historical collections.

When the legislature is in session the Legislative journal should be added to the list, and request made for it to the representative from the district. For all documents it is best to address the state librarian, Mary C. Spencer, she being also secretary of the State library commission, through which office she is entitled to certain privileges in the distribution of documents.

Municipal publications are so limited in number in small towns that a few words will suffice to enumerate them. A city or an incorporated village has its charter, which is readily obtained. The records of the council are published in one of the local papers. This practically exhausts the list, but there are other unofficial records of local character that should be gathered and kept. Historical notices regarding the town, biographical sketches of prominent townsmen, dedicatory exercises in connection with public buildings, programs of entertainments, school commencements, and exercises. All of these are the material from which history is written. To keep them is an easy matter, if nothing more is done than to put them in a box, with no present attempt at classification. One thing is of absolute importance in newspaper clippings, write the date and name of the paper on the margin. Two boxes, one labelled SCHOOL, the other labelled with the name of the town, would be all the apparatus necessary to begin a local historical collection, which would soon become invaluable, in the small school library.

Teacher:—"Where is the alimentary canal?"

Pupil:—"I'm not quite sure, but I think it's near Chicago."—Northern Illinois.
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A short statement showing something of the growth of the News in its development with that of the college, may be of interest to the friends of the Normal.

In the year 1899-1900 the News was a semi-monthly and had a circulation of about 550 copies. In 1900-1901 it was made a monthly having 400 readers. During the next two years the monthly plan continued, the subscription list varying from 400 to 450. This year the paper was charged to a weekly with every fourth issue a magazine number. Our subscribers now number 1082, 450 of them being on the home list. That students and alumni friends like this plan may be easily seen.

Rare Arithmetics

At our request Professor Lyman has kindly given in this issue some interesting notes taken from the rare arithmetics which he has in his library. Mr. Lyman has a collection of over two hundred very old mathematical books, many being of great value. Among them may be seen the first English geometry, Billingsby's Euclid, 1570; the first systematical treatise on algebra, Wallis' Algebra, 1685; Toystall's De Arte Supputandi, 1551; Boetius' Arithmetica, 1488.

The recent announcement by President Jones, that Professor Arnold Tompkins, principal of the Chicago City Normal School, will deliver our Commencement Address this year, was received with much pleasure and enthusiasm. Mr. Tompkins spoke here on a similar occasion in 1896, and he never fails to delight his hearers. He is said to be a very graceful, effective, literary speaker, and a delightful hour is promised.

For the first time in the history of journalism College editors are to have an opportunity to meet in a national convention. Arrangements have been completed for this meeting to be held at the International Exposition in St. Louis, June 20-30. Concessions have been secured and a "College Editors' Day," has been set apart.

This day is to be June 22, on the evening of which the editors will banquet; although college journalism is still in its infancy, yet the power and influence of the college periodicals over our land is felt in no small degree.

That greater progress may be made it is the aim of the editors to make permanent an organization which shall encourage greater co-operation and sympathy among the editors. The News hopes to send a representation to this important gathering.
U. S. Bennett '95, is teaching in Soule College, New Orleans.

Miss Nellie Howell '02, is doing grade work at Ouaway.

Ethel Smith '03, has drawing and Music at Caro.

Miss Gertrude Hookway is teaching in the first primary at Owosso.

Miss Helen Temple has accepted her position at Ironwood for next year.

Miss Aleida Peters '03, of Holland has had a very successful year at Ionia.

Miss Jessie L. Hammond, '03, continues her work at Ironwood next year.

S. O. Mast '95, has leave of absence from Hope College and is studying at Harvard.

Miss Halo Holden, '03, was compelled to give up her work at Palmer on account of the death of her father.

Miss Earle resigned her position at Wyandotte in the middle of the year and is now located at Bessemer.

S. B. Clark '95, now located at Marquette, expects to attend Harvard this coming year.

Miss Elizabeth Schermerhorn '96, had leave of absence from her duties in Hudson and spent the winter in California.

Effie Barden '03, of Lansing, is teaching English and History in the Mendon high school.

Miss Duudas of Bessemer will leave in June for Los Angeles where her father now resides. Miss Lea Fiske will accompany her.

Miss Anna Lappeus of Ypsilanti, has been re-engaged as preceptress at Bad Axe at an increase of $100 in salary. This is her fourth year there.

Jennie Smith of Carson City, is teaching in the primary department there, and Kate Morse of the same place is spending the year at home.
The Michigan State Normal College summer session will be the greatest summer school for teachers in the middle west.

There will be sixteen departments, each offering many courses.

More than forty members of the regular faculty will be engaged in the summer school.

Many noted lecturers on education will appear during the session. The lectures alone will be worth the time of students.

The laboratories of the new science building will be accessible to classes and individual students.

The training school will be in session as a school of observation.

A kindergarten will be in session each forenoon, for purposes of observation.

Credits can be earned by regular students.

Rural school teachers will find classes suitable for them.

Classes in supervision will furnish opportunities for those superintendents who wish to advance beyond present requirements.

Location is ideal for a summer school.

Term begins June 27, and continues six weeks.

A fee of three dollars covers all charges, including general lectures.

Send for summer catalogue.

L. H. Jones,
President

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LOCALS AND PERSONALS

Miss Leslie Smith, '97, of Schoolcraft, visited the college last Monday.

Miss Zella Field has accepted a position at Harbor Beach for the next year.

Mr. P. D. Bissell spent Sunday with his daughter, Miss Elizabeth Bissell.

Professor Barbour went to Central Lake Thursday to deliver their commencement address.

Mr. Dean Johnson, of Olivet, is spending Sunday with his sister, Miss Carol Johnson.

Mr. Nelson Hadley, of Lansing, is spending Sunday with his sister, Miss Ethel Hadley.

Miss Lydia Koenig, of Oxford, spent Saturday and Sunday with Miss Gertrude Worden.

Miss Nellie Catton was the guest of Miss Kate Chapman at her home in Dexter over Sunday last.

Mr. and Mrs. Homer Adriance, of Grand Rapids, visited their daughter, Miss Nellie Adriance last Sunday.

Misses Zaida Rose, Edith Holbrook and Alice Fisher were entertained by Miss Fisher's mother at Orchard Lake last Sunday.

Miss Bertha Buell entertained the students of her advanced General History class Friday afternoon at tea. Miss Buell is a charming hostess.

Misses Inez Clarke, Olga Goetz, Eva Reynier, and Lelia Cryderman, accompanied the basketball team to Detroit last Friday.

All will be glad to learn that Professor Robert's condition is improving, but we regret he is still suffering from articular rheumatism in his knee which makes it impossible for him to walk.
Misses Alice Prentice, Bessie Steere, Marie Dekker, and Nina Doty are spending Sunday in Pontiac. Miss Dekker is the guest of Miss Doty.

The young ladies in Miss Lombard's French and German classes were her guests at the social given by the Congregational Church last Friday evening.

On Thursday and Friday last President Jones, Miss Walton, Mr. Goodrich and three student library assistants, Misses Elsie Andrews, Ora Murray, and Edna O'Dell attended the meeting of the Michigan Library Association at Port Huron, which was also the formal opening of the new public library building there. Mr. Millville Dewey, of Albany, who is the author of the system of classification which is used in our library, gave the opening address. Miss Walton gave an interesting paper.

THE KAPPA PSI SORORITY ENTERTAINS

The annual party of the Kappa Psi Sorority was given in the gymnasium last Saturday evening, and all pronounced it a most delightful event. The charming effect of the decorations was that of a garden party, and this was produced by a profusion of apple blossoms, the sorority flower, artistically arranged against a background of leafy green. A May-pole, twined with pink and green, was an effective feature, and here and there lawn chairs, swings, and hammocks helped to carry out this novel idea. Soft, colored lights, and music by Finney's orchestra, made the scene almost real.

A large number of guests were present, the following being from out of town:—

Misses Bertha Huyck, and Ora Sterling, of Lansing; Misses Mary E. Pratt, and Katherine McNaughton, of M. A. C.; Miss Josephine Huyck, of Fenton; Miss Collyer, of Detroit; Miss Smith, of Dexter; Miss Akey, of Colon; Mrs. Hubbard, and Miss May Hubbard, of Middleville; and Miss Eva Chase, of Greenville, a former member of the sorority.

NORMAL GIRLS WIN

The star team of the girls' gymnasium has had two games with the Western High School of Detroit. On the 13th a game was played here which resulted in a score of 20 to 3 in our favor. At the conclusion of the game the team was entertained at the Hawkins House for supper.

On the 20th a return game was played in the school gymnasium in Detroit. The team, accompanied by Mrs. Burton, went early in the afternoon, playing at 4 o'clock a hard-fought game resulting in another victory. Score 19 to 4. The Detroit girls played well in their own gymnasium, while the Normal girls were handicapped by a low ceiling, and the absence of outside boundary lines, but their superior team work, as well as fine individual work, won the game. At its close a beautiful luncheon was served at the home of one of the teachers, and the teams became delightfully acquainted.

The Shakespeare Club was delightfully entertained by Miss Laird Friday evening. One of the most enjoyable features was the reading of prophecies—the young ladies' futures having been foretold by the anonymous young men, and vice versa. Miss Laird was presented with a small bronze clock as a token of the high appreciation of her work as president. After delightful refreshments, the club adjourned informally, all declaring it the pleasantest meeting of the year.
FRATERNITIES

ZETA PHI

The Zeta Phi sorority was delightfully entertained by Misses Ella and Grace Frank at their home near Wayne, Saturday afternoon. Large bunches of violets were the souvenirs of their afternoon's pleasure.

ALPHA SIGMA TAU

Miss Mary Harding and Miss Clio Case entertained the sorority last Friday evening. A most enjoyable time was spent, the prize for the game of "size" being awarded to Miss Nellie Silk.

Miss Madge Slattery, of Jackson, is wearing the emerald and gold.

Miss Elsie McKinstry, of Sheldon, was the guest of her consi, Miss Abbie Howard, over Sunday.

SIGMA NU PHI

Miss Blanche Rexford, of Ypsilanti, is wearing the Sigma Nu Phi pledge colors.

The Sigma Nu Phi celebrated Miss Jessie Lee's birthday at the house Friday evening.

PI KAPPA SIGMA

The Pi Kappa Sigma Sorority gave a banquet at the church house last Saturday evening, after which some excellent toasts were given by Misses Kathryn Winter, Elizabeth Huntington, Eudora Estabrook, and Inez Clarke. Miss Della McCurdy acted as toastmistress. The sorority then went to the home of its patroness, Mrs. Burton, and initiated Miss Inez Clarke into its membership. Miss May Hitchcock, of Pontiac, a former Pi Kappa Sigma, was present.

Miss Kathryn Winter is entertaining a friend from Niles over Sunday.

Miss Bessie Beedle is spending the short vacation with Miss Eulalia Dickinson at Pontiac.

FOOTBALL MEN BACK EARLY

At a meeting of the athletic council Monday evening, matters of special interest relating to next year's athletics were discussed. The policy decided upon is briefly as follows:

1. The place for spectators is to be fenced off from the playing field. A wire fence like the one now in use will be stretched on each side of the football field, and later will be removed to the baseball field. All students and others are asked to remain in the space allotted to them, and the city authorities have been asked to furnish police to keep the field clear.

2. The football team is to be brought back two weeks earlier for practice.

3. The policy of awarding sweaters to the best athletes has been adopted, under the following plan: Only those will be eligible to the award who have won a place on the first team in football, basketball, or baseball, or who have won at least one first place in a regular track or tennis meet. A committee chosen by the athletic council will select from those eligible at the close of each season the men to receive the sweaters. Any player receiving a sweater at the close of any season, may, upon winning a place on another team, have the monogram on his sweater changed to indicate that fact, but shall not receive another sweater in the same year.

4. After reserving the necessary amounts to carry out the above plans, the funds are to be apportioned as follows: 37½ per cent. each for football and baseball, and 12½ per cent. each for basketball and track work, tennis to be included in the estimate for track. This will enable each department to know at the outset what it can plan to do.
The plans thus outlined ought to enable us to do more with the funds at our disposal than ever before, and athletics should succeed next year as never before.

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There was a professor named—
His mind was as bright as dyman,
But not spectacle he,
Otherwise it would be
That he'd have to declare "I'm an eyemau."

**SELECT ORATIONS OF CICERO**

Dr. D'Ooge is to be congratulated upon the reception given to his Select Orations of Cicero. Leading educators, East and West, seem to vie with each other in their praise both of the scholarship shown in its preparation, and of the pedagogical excellence of its notes, illustrative, and "special features." City high school adoptions include Boston, New York, Chicago, and St. Louis, and the state of Kansas recently adopted for five years the D'Ooge's Cicero for all of its high schools.

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Pat—Begora, Oid call it a shamrock.

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