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MASSACRE IN PIEMON T.
A VENGE, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
E'en them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not: in thy book record their groans
Who were thy shee, and in their ancient fold
Slain by the blood, Piemontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heav'n. Their martyr'd blood and ashes sow
Of all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn'd thy way
Early may fly the Babylonian woe.—Milton.

THE STUDY OF MATHEMATICS FOR WOMAN.
What profit is there to woman in the study of mathematics? This question seems to imply that there is not the same profit to woman as to man. It is generally admitted that no course of study intended for the liberal education of young men would be complete without mathematics. But it has been questioned whether woman may study mathematics to any considerable extent with profit.

The question is already being settled experimentally, for young women are studying mathematics side by side with young men. But let us approach it from its logical side; we shall find more than ample reason for the experiment at least.

It is our purpose to show that the prime reasons which warrant a course in mathematics for young men apply with equal validity to young women. Whether woman is capable by nature of as high attainments in mathematics as man, is a different question from the one we are considering. We wish to show simply that the benefits which woman may derive from the study of mathematics are the same in kind as those derived by man; moreover, that they are as highly important to her as to him. In other words, in the development of the science of mathematics, they have a common interest, and derive from the prosecution of its study a common profit.

The value of mathematics to the human race due to their direct application alone is inestimable. They touch our interests on every side.

In the every day affairs of life, the more elementary processes are in constant use; and that too, by all classes. The tiller of the soil, the hewer of wood and stone, the vender of goods, those in the ranks of the learned professions; the high, the low, the rich, the poor, men of every description everywhere must have frequent recourse to these elementary operations of mathematics. Indeed, the present state of civilization would be impossible without them; and the man who does not know them is unfitted in some degree for that contact with the world which is a necessary concomitant of civilized society.

But what of woman? In these days, she, too, comes in contact with the world. The time when woman was a mere menial is long since gone by. More and more, ever day, there are coming to be business women as well as business men. They are becoming clerks and accountants, lawyers, physicians and teachers; on every hand they are filling places considered heretofore to belong exclusively to men. But even if this were not so, is the true sphere of woman so entirely distinct from man's, so completely isolated from all relations which involve mathematics, as to render the most elementary knowledge of this science of no consequence to her? Certainly not. No, the fact is that woman, in order to maintain the independence which attaches to her true position must be able to apply arithmetic to the common affairs of life.

Therefore, men and women have a common reason for studying arithmetic, namely; the uni-
versality of its application to the concerns of both. But the true dignity of the science of mathematics appears only when we consider its logical universality, and the actual extent of its application to physical phenomena. It is now held that every phenomenon in the universe, logically considered, is reducible to an equation. This being so, every phenomenon becomes a problem in mathematics, and mathematics itself, rigorously universal.

But, notwithstanding this logical universality, its domain is far from being universal. One of the principal reasons for this limitation is the impossibility of deriving the equation in numberless cases, on account of the great complication of the phenomena; and also the impossibility of resolving the equation, even if it were possible to obtain it. But, although the perfection of the science itself, and its application to all questions which are logically mathematical transcends the greatest power of the human mind, yet the actual extent of its application is still very great. In other departments of science it has been a powerful factor of investigation, and results have been reached through its instrumentality which otherwise must ever have remained beyond our reach. It has furnished the key to unlock the mysteries of inorganic physics, and elevate the meaningless observations of the astrologer into a science incomparable in grandeur through which to interpret the power and majesty of God. Deprive the world of mathematics and the mechanic arts would be reduced to a mere nothing; astronomy would fall from its high estate, and the most valuable results of scientific research would be remanded to the secrets of nature forever. Truely, the world of mathematics is under all, and around all. Now the student who would follow whither the dovotee of physical science leads must be able to understand the language he uses, the language of mathematics. So interwoven is the science of mathematics with other sciences, so subject to mathematical laws are all physical phenomena, that a liberal education with no knowledge of mathematics beyond arithmetic is impossible. Men and women alike without a knowledge of mathematics must remain shut out from the full comprehension and benefit of much that mathematics makes most valuable. Here again, then, man and woman have the same reason for the study of mathematics, namely: in order to the comprehension and discovery of other scientific truth.

Thus far we have very generally and briefly considered the science of mathematics only as regards its application, and have found in the common necessity for this a common reason for studying it. As yet, we have viewed the question only from the lowest standpoint. Paramount to all this is the moulding influence which the study of mathematics has on the mind. Therefore, in order to form a true estimate of the value of mathematical study, let us examine this influence. What, then, are the benefits to the mind itself of the study of mathematics? To what faculties of the soul is it addressed?

I am sure I will be pardoned if, in order to answer with clearness, I review some elementary truths of intellectual science, already familiar to all. The three divisions of the human soul as generally accepted are the intellect, the sensibility, and the will; or the faculty to know, the faculty to feel, and the faculty to choose or will. Through the intellect alone comes all our knowledge; hence, into its province, our question leads us. Now the intellect, itself, is likewise subject to a three-fold division. It consists of sense perception and consciousness, called the presentative faculty; memory and imagination, called the representative faculty; and the power to think or the thinking faculty. Therefore, knowledge is of three kinds. 1st, presentative, or that which comes through sense perception and consciousness; 2nd, representative, or the product of memory and imagination; 3rd, thought knowledge. In amount and importance as well as in the difficulty of its acquisition, the last or thought knowledge far exceeds the other two kinds, and the power to think must be assigned the highest place among the faculties of the mind.

It is this which lifts man above the brute and stamps him with the image of the Creator. In this connection, the words of an eminent author are to the point. He says, "The power of thought is developed last of all in the order of the souls evolution or growth. But though this power is last and reluctantly developed, it surpasses all the others in dignity and importance. It explains facts and events by powers and laws. It enforces conclusions by premises. It accounts for inferences by data, it lifts observation up to the dignity of science, and establishes it on the firm foundation of principles. It enables us to interpret the past and predict the future."

Now, to the development and training of this noblest faculty of the soul, the study of mathematics is especially adapted. And, surely, no
one will deny that woman is endowed with mind, or this highest part of the mind, the power to think. The intellect of woman is like the intellect of man. The laws of thought are one and one will deny that woman is endowed with mind, or this highest part of the mind, the power to think. The intellect of woman is like the intellect of man. The laws of thought are one and the same for both. Men and women constitute the human race. There is but one type of the human soul. If woman loves or wills, it must be as a human being. If she reasons or thinks, it must be by the laws which govern all human reasoning and thinking. Therefore, if the study of mathematics enhances the power of thought, its value to woman in this respect is the same as to man. To deny this would be either to deny the consonance of the laws of thought, or to question the wisdom of an All Wise Creator in endowing woman with the same faculties he has bestowed on man.

It may be objected that woman has not the same need to think, that man has. Then we may seriously question whether she is filling the place intended for her. Centuries ago, in the performance of the lowest menial offices, then hers, she had not the same need to think as now. A state of barbarism does not require man to think as a state of civilization. The negro slave had not much need to think, so long as he remained the bondman of the Southern planter. But these cases are all abnormal to the true economy ordained of God for human society. No, the soul, in order to perform its mission in the world, must think. To obey the Divine injunction, manifest in the bestowal upon it of the power of thought, it must cultivate this power to the full measure of its capacity. Mental discipline, then, is the third common reason for the study of mathematics.

The three reasons which have now been given are the principal ones which vindicate the study of mathematics.

Therefore we conclude, that the science of mathematics has a two-fold value. First, a practical value in its application both to the common concerns of life and to the more dignified investigations of science. Second, a disciplinary value as a means of cultivating the power of thought, the highest faculty of the soul. Moreover, this oldest and most perfect of all the sciences stands thus related to the whole human race, and in no proper sense can it be considered of especial importance to man in distinction from woman.

Yes. Let woman study mathematics. All the benefits which result to man from such study are open to her. Let her cultivate the God given power to think till, with Kepler, she is led to exclaim “O God! I think thy thoughts after thee.”

A. Hadlock, '78.
Catharine is not true. That question had harassed his brain long before he had seen or heard of Anne, although undoubtedly their meeting hastened his decisions.

So that Henry is partially excusable for that. Not so for many of his crimes that followed. Not one word can be uttered in his defense, not one excuse offered with any show of fairness or correctness for some of his arbitrary deeds.

What if Henry VIII had died after reigning fifteen or twenty years? What would have been the record of his reign handed down to us? On the whole, good. He was young when he came to the throne, fond of display, according to the customs of the times. He was very popular with the great scholars of the age for the interest he took in the revival of letters. His victories over the Scotch were important and had the effect of humbling that warlike and dangerous foe. The French wars, although unsuccessful, were by no means disastrous, and never tended to provoke the serious displeasure of his own countrymen. In fact he ruled well, and although the first part of his reign was severe, it was not brutal.

Probably Henry VIII was as bad at heart during the early part of his rule as at any time, but not being greatly troubled or displeased during his early life, as in his latter years, those defects in his character were not brought out. His early reign might well be compared with that of Henry V who ruled for only a short time and is considered one of England's best and greatest rulers. Had Henry VIII died at the same age as Henry V, he would probably be considered one of the best monarchs that has sat on the English throne, instead of being obliged to bear, as he does now, the odium of the world at large.

H. P. H. '90

REV. DR. SAWTELLE.

The announcement of the sudden death of Rev. Dr. Henry A. Sawtelle, brought sorrow to many persons in Kalamazoo, including every student who was connected with the college two and three years ago. He had been suffering from impaired health for many months, but thought himself nearly recovered and ready for vigorous work again, when he was suddenly prostrated, and on Sunday evening, Nov. 22d, ceased from this life. He had been living in Waterville, Maine, since last winter.

Dr. Sawtelle was a fellow student of Dr. Samuel Brooks in the Newton Theological Institute, and a pupil of Dr. Kendall Brooks in Waterville College. His record as a student was an unusually brilliant one. He was not only at the head of his class in college, but led all his classmates in every department of study, and as a writer and speaker, and as a man. He was a model student; not a mere book-worm, but full of enthusiasm; fond of good fellowship, yet of the highest integrity; enjoying a joke and capable of a hearty laugh, yet known by every fellow-student as a youth of Christian principle and Christian experience.

On graduating in 1854, he taught in the High School of Waterville, and after a few months was appointed Tutor in the College. After finishing his studies in Newton, he was ordained to the Christian ministry in Limerick, Maine. But while at Newton he was known to have strong inclinations towards the work of a foreign missionary; and the late Gardner Colby soon proposed to him a co-operation which was certainly honorable to them both. Mr. Colby, thoroughly interested in foreign missions, and ready to contribute of his large means to sustain them, suggested a co-partnership by the terms of which Mr. Sawtelle was to give his personal service in China, under the direction of the American Baptist Missionary Union, and Mr. Colby was to pay all the expenses of this service. This agreement was carried out as long as the health of Mr. Sawtelle allowed, and was reluctantly abandoned. For the rest of his life he was a pastor in this country, in San Francisco fifteen years, in Chelsea, Mass., five years, in Kalamazoo fifteen months, and again in San Francisco one year. His work in each of the fields was most faithfully performed, and eminently successful.

He received the degree of Doctor of Divinity in 1874 from Hillsdale College, Dr. Durgin, then President of that College having been his fellow-student in Waterville.

The University of Vermont has the oldest student on record. He is in the class of '86 and is 83 years old.

The state of New Hampshire gives $5,000 a year to aid indigent students at Dartmouth.

The mormons are about to erect a college at Salt Lake City.
The Index like all other beings, wishes to rejoice and be glad during the holiday festivities, and in order to be as well dressed as any one has donned a holiday apparel, in the shape of caps, with which to greet its readers and in order to be as well dressed as anyone has been, the editor will be the means of having your mind lighted with reference to the school that has just passed, the progress they have made in their studies, the many new acquaintances formed, the interest which the teachers have shown in their pupils, and how they are better fitted to cope with life's work than they were at the beginning of the term. We have few, if any among us of the self-satisfied sort, who think that one term in college will give them a polished education so that they may go forth in the world and shine among their fellows, or that an education is of no practical use to a man in the ordinary pursuits of life. One of the characteristics of many of our new students is that they are not afflicted with the "big-head", and that they have not come here to brush up in the 3 R's, so that they may wield the birch in some "destitute school;" but they have come for the purpose of going as far as they can in the course and if possible, taking in a complete college course. They, in common with our older students, seem to regard one term's work as a stepping stone to the next, and the whole course not as the getting of a degree, but as a means of discipline and culture which will make them of more use to themselves, and to those with whom they are thrown in contact. To all such, this term has not been mis-spent or thrown away, but has been a term of profit and interest.

Prof. Parsons gives us fine advertisement for this issue. The Professor believes in advertising, and so would every body else, if they would see the results of advertising as shown by the full attendance at the Business College.

The habit of being punctual is one which no student should omit forming. It is of great value in any of the walks of life, and unless formed in youth, it becomes almost too great a task to undertake. No man is thoroughly reliable who is not punctual, for in many ways unpunctuality may be the source of great losses. It is so easy to become accustomed to being just a little late, and we fall into the habit so naturally that soon it seems to be the proper thing to do. Every effort is used in schools and colleges to correct this habit of tardiness which seems to have so strong a hold upon many, and to fix on them the habit of being punctual. The young man who is thoroughly punctual has one of the essential qualities of a successful business or professional man, but the habit of being a little late, is a continuous drag to anyone.

By studying a person's actions, we can generally form a correct opinion of him. For instance, if students push each other, whisper and generally misbehave when they attend the chapel services, or during recitations, it is not considered that one has more than his share of brains,
but that his attendance at school has been of
short duration, and that school behavior is an art
yet to be mastered by him. If a person enters
the room of a professor during recitation
without knocking, it is entirely excusable; for
everyone knows that that person is of a verdant
hue. If preps talk aloud in the hall and bet each
other the cigars, we know that the boys are just
learning to smoke, and that as yet the fumes of a
cigarette are enough to give them convulsions.
We are glad that we have but a few to
whom this hint is necessary to be given, but
boys be careful what you do or you will give
yourselves away, and be taken for greenhorns.

In college life as elsewhere, work can be done
to much greater advantage by planning a
little beforehand. To have a system means
something. To work according to a fixed rule
means to accomplish something. If we have a
time for everything, and do it at that time we
will not fail to advance rapidly. The man who
gets through a large amount of work, knows when
he leaves one thing just what he is going to do
next. He wastes no time in looking around to
see what he is going to do next. Better go
wrong sometimes than not to go at all. And let
us plan for some definite end, and make every­
thing converge toward that end.

Local.

A  
Merry  
Christmas  
And Happy  
New Year to  
The world at large, in  
General, and the INDEX  
Readers in particular.  
Brownell is House-less.  
Do you see our holiday attire?  
The INDEX the rest of the year for 50 cents.  
There are several politicians in embryo among
the chapel orators.  
The ornaments of our Ed. Board, are four Pro­
bhibitionists.  
Koli is of the opinion that Harry is “too
small” to get married and that she is “too young.”

Female ticket vender to Junior. “Will you
take one or two; Mr. F.” He takes two and runs
the risk.

Miss to Senior. “I think your declamation in
chapel the other day was first-rate.” He is slow­
ly convalescing but his nervous system is badly
shattered.

I found so many places where the Trigonome­
try might be improved that I decided to write a
new one and hence didn’t return for four weeks.
Dunning.

Nickel-plated man, “How much did you give
for those clothes?” H. the dude, $40.00.

N. P. M. “A $16. suit will do for me I shine, not
my clothes.” The plating is all worn of his face
now.

When the Euros would hold their regular
meeting Dec. 4th, they found themselves de­
barred from their room by lock and key through
a misunderstanding. They then wended their
way up the hill and made the Philos a visit.

The country has a balm for every wound.
Horace tried its healing power over vaccination
during Thanksgiving vacation and returned much
improved in health.

At a meeting of the Students’ Publishing As­
sociation, Dec. 14th, J. S. Collins was elected Vice
President, and E. A. Balch as member of the edi­
torial staff, to fill the places made vacant by the
removal of H. E. House.

Nov. 25th Prof. Montgomery delivered the first
lecture in the city Y. M. C. A. course, at Parson’s
Business College. His subject was “Electricity
and some of its modern appliances.”

H. V. Pierce returned to the college Dec. 5th,
after a four weeks’ sojourn at his home in School­
craft, where he has been taking care of things
while his father was out West.

Quite a number of students entered school after
the Thanksgiving vacation. This is a good indi­
cation of a larger increase in attendance next
term.

Three-fourths of the Senior class are civil ser­
tice reformers and declare that Cleveland is the
President. The remaining portion of the class
raise their hats respectfully to the “cock-eyed
son of destiny,” the “feathered knight,” John
P., and Belva Ann.
At the meeting held in the Presbyterian Church, Dec. 13th, in the interest of the Y. M. C. A., A. G. Fuller ’83 spoke of the relation of the Y. M. C. A. to the church, and Prof. Haskell on the needs of the work in the city.

The societies adjourned their sessions for Dec. 11th, that their members might attend an entertainment at the Baptist Church for the benefit of the Ladies’ Hall. The entertainment consisted in a wedding after the Japanese custom. The following from the college took part in the ceremony, Misses Irene Everett, Mary Lovell, Kate Weimer, Nellie and Gola Olough, and Messrs. H. H. Pettie and Fred Everett. The ceremony was followed by refreshments after a characteristic American style. The proceeds amounted to about $40.00.

Owing to the seeming impossibility of warming the chapel with the present heating apparatus it has been thought best to hold chapel services in the Eurodelphian Hall. This arrangement began after Thanksgiving, and its advisability is testified by the increased number who attend the services.

Notwithstanding the inclemency of the weather a goodly number attended the reading circle held Dec. 5th. Southey’s Thalaba had been chosen as the subject for the evening, the first three books of which were read by Misses Lizzie Fletcher and Maggie Chesney and Messrs. L. D. Dunning, W. D. Elder and L. E. Martin.

At their meeting Dec. 11th, the Eurodelphian Society passed the following resolutions in regard to the marriage of Miss Franc M. Matteson.

Whereas, In the natural course of human events, Miss Franc M. Matteson, a former member of the Eurodelphian Society, has arrived at a fitting position to form a new society with a Sherwood; therefore be it

Resolved, That we, members of the Eurodelphian Society, do hereby congratulate our friend upon her new relations and express our hope that she may be as faithful in her new position as she was in the old, and that we do also congratulate the honorable Sherwood, who has secured this worthy sharer of his joys and sorrows.

Resolved, That these resolutions be entered upon the records of the Eurodelphian Society, and be published in the College Index.

Much of our usual matter has been omitted in this issue in order to give the space to the interests of Kalamazoo College.

The Sherwoods passed the following at a recent meeting.

Whereas, Our respected brother and recent fellow student, C. S. Lester, adds one more to the number that have deemed it their highly exalted privilege to assume the responsibilities and enjoy the pleasures of the matrimonial tie, therefore be it

Resolved, That we, members of the Sherwood Retorical Society extend to him and the wife of his choice, our unfeigned congratulations and sincere wish that their voyage over the uncertain waters of life may be long and smooth, and that the sunshine of unremitting happiness may ever cast its full effulgence upon their entire lives with ecstatic joy.

Resolved, That a copy of these resolutions be sent to the said brother, printed in the College Index, and placed on the records of the society.

Personals.

Miss Mildred Hopkins passed her Thanksgiving with friends in Chicago.

Harry Snyder of Berrien Springs, Thanksgiving with his brother Frank.

D. A. Smith is playing the role of pedagogue at Rosina, Ionia County.

W. L. Eaton of ’75 wields the quill as chief mogul of the Kalamazoo Telegraph.

Miss Minnie F. Axtell ’84 is preceptress of the High School at Williamston, Mich.

Rev. H. W. Pownell ’81 has accepted a call to the Baptist Church at Lowell, Mich.

Miss Belle Richards ’87 ate Thanksgiving turkey with her brother at Paw Paw.

’87. Rev. J. S. Boyden is supplying the Baptist church at Galesburg for the present.

Miss Cora Cole is sojourning with Miss Grace Oadwalader at her home in Hickory Corners.

F. A. Johnson, a student of last year has returned to resume his studies in the college.

R. S. Abbott who left school two years ago is keeping books for a lumber firm of East Saginaw.

M. C. Taft ’85 has been elected treasurer of the city Y. M. C. A. vice J. Van De Kreeke, deceased.

F. C. DeLano, a student here last year is attending Parsons’s Business College this winter.

Miss Dora Knight, of Schoolcraft, made
Miss Abby Barney, '89 a visit at the college lately.

'H. H. Barber has been engaged to remain in the law office of Milo D. Campbell of Quincy, Mich.

'E. E. Dresser is having good success as pastor of the Sheboygan Falls Wis, Baptis Church.

C. H. Bramble formerly with '87 has begun to wield the rod in a school about three miles s. w. of Kalamazoo.

Rev. M. W. Haynes preached the Thanksgiving sermon in Kalamazoo. Many of the students had the pleasure of hearing him.

On account of trouble with rheumatism Geo. Dayton went home Dec. 10th, to remain until after New Years.

Rev. C. O. Brown pastor of the Congregational church of Kalamazoo, leaves in February for Dubuque, where he has accepted a call.

Miss Nellie Carman '86 made another visit to Kalamazoo recently. She took part in the recent Sunday School Institute at Plainwell.

W. F. Kakabaker '89 is having a serious time with nervous debility and his physician says he cannot return to his college duties for this year at least.

Miss Helena A. Smith of Schoolcraft who is to be graduated with the present Senior class, but who is absent on account of ill health, paid the college a visit lately.

C. F. Daniels '80 has accepted a position as General Secretary of the Y. M. C. A. at Burlington, Vt. He spent some time in preparation with L. F. Newman, Secretary at Detroit.

About Jan. 1st A. G. Fuller '83 will remove to Cadilliac where he will open a law and real-estate office. His many friends in the college wish him success in his new undertaking.

C. A. Hemenway, of Bellevue, was here recently preparatory to coming to school next term. We are glad to state Charlie's health has improved and that he is as Young as ever.

A. G. Fuller recently took a trip through the northern part of the state. At Reed City he met Charles S. Wolf, who is succeeding finely as the agent of the American Express Company.

D. P. Sheldon a. m., has been chosen Professor of Languages in the Boseman Collegiate Institute, recently opened at Boseman, Montana. He is also supplying the pulpit of a neighboring church.

The girls of '84 are to have a reunion during the holidays. The Misses Davidson and Axtell being released from their school duties will spend their vacation in Kalamazoo the guests of the Misses Bennett and Taylor.

H. E. House left Kalamazoo Dec. 15th, for the east. He will pass the holidays in Oswego Co., N. Y., visiting relatives. From there he will proceed to Springfield, Mass., where he will attend the school for Christian Workers.

D. A. Waterman of Detroit has been writing some stirring articles on behalf of Kalamazoo College which have appeared in the Detroit Herald. He has also represented the interests of the college to several of the churches in the eastern part of the state.

Exchanges.

The Pi student of Albion College has a pleasing appearance with its original and artistic design on the first page of its attractive cover. Nor are its excellencies confined to appearance. The literary part is good, while the local column is unusually free from the meaningless mass of interrogations and exclamations which characterize the local columns of so many of our exchanges. The only blemish of this column is the Freshman's letter with its mistakes in grammar and phonetic spelling, which if it were itself fresh, would not be very funny. The editorials, however, are not up to the mark, and the exchange column is broken up and used for filling out other columns.

The Polytechnic contains a good editorial on the dangers of over-study or superficial study caused by the attempt to take a college course in less time than is assigned it: The dangers of such a course are two fold,—detriment to health, and bad mental habits; giving instead of thoroughness in investigation and the power of close reasoning, a tendency to skim things, inaccurate knowledge and unsettled convictions. We heartily concur with all it says and believe that the ideas of many on this subject need serious correction.

Isn't "Tommy of the Georgetown Journal" a little off in his review of "The Hero's Choice?" The first and fourth criticisms are good, but the second and third degenerate into a far-fetched attempt to be witty. "Tommy" are you not falling into some of the bad habits of the Niagara Index man, for whom you as well as all the rest of us have such a profound contempt? As to the Index man, we have meditated long and thoughtfully on his case, and have come to these conclusions. First, that his malady is incurable; and no amount of medicinal advice or abuse will do him any good, but rather aggravate his disorder. Second, it being obvious that all he seeks is notoriety, we are giving him just what he desires. Would it not, therefore, be better for exchanges to pay no attention whatever to him in the future? We think so.
KALAMAZOO COLLEGE.

MEMBERS OF THE FACULTY:

REV. KENDALL BROOKS, D. D., President and Professor of Moral and Intellectual Philosophy.

REV. SAMUEL BROOKS, D. D., Professor of Practical Religion and College Pastor.

JABEZ MONTGOMERY, Ph. D., Professor of Natural Sciences.

ALEXANDER HADLOCK, Ph. M., Professor of Mathematics.

FRANK D. HASKELL, A. M., Professor of the Greek Language and Literature.

MISS MARION CHASE, Instructor in History.

MRS. CLARA P. ANDERSON, B. S., Instructor in French.

MISS HELEN M. BROOKS, Ph. B., Instructor in Painting and Drawing.

PROF. SAMUEL BROOKS, Librarian.

MR. W. E. POWER, Janitor.

KALAMAZOO COLLEGE.

This institution is beautifully situated in the western part of the city of Kalamazoo. It was originally chartered in 1833 as the Michigan and Huron Institute, and in 1885 its name was changed, by act of the Legislature, to Kalamazoo College, and it was clothed with all the powers of a College.

Originally organized by persons connected with the Baptist Denomination, it has always had a majority of its trustees of that denomination, but it is in no offensive sense sectarian. Its teachers are not required to be of any one sect, but are expected to be Christians in the best sense of the word.

It is the aim of the college to offer to its students the very best facilities for a thorough education, under the most favorable circumstances for forming a noble and useful character.

REQUIREMENTS FOR ADMISSION TO COLLEGE.

1. All candidates must present satisfactory evidence of good moral character.

2. Candidates for any degree must sustain examination in all the studies of the corresponding course of the Preparatory Department, and in the prerequisites for admission to that course.

3. Students having completed any one of the courses of the Preparatory Department, will be admitted to the corresponding course in the College without examination; but in no case will candidates for a degree be allowed to begin the College Course before completing the preparatory course except by special permission of the Faculty.

4. Students desiring to pursue select studies will be admitted to any class they are prepared to enter.

REQUIREMENTS FOR ADMISSION TO PREPARATORY DEPARTMENT.

Candidates for admission to any one of the Courses in the Preparatory Department must sustain an examination in Reading and Spelling, in common school Geography, in Arithmetic as far as Percentage, and in the elements in English Grammar.

Candidates for the Latin-Scientific Course must also sustain an examination in the whole of common school Arithmetic, and in English Grammar.
Candidates for the Classical Course, in addition to all of the above, must sustain an examination in Swinton's Outlines of History or an equivalent.

**COLLEGE BUILDINGS.**

The Upper College Building contains a large number of rooms for the use of young men; also the College Library, and the halls of the Sherwood Rhetorical Society and Philolexian Lyceum.

The Lower College Building, known as Kalamazoo Hall, has a spacious chapel and nine recitation rooms, together with the hall of the Eurodelphian Society.

A building designed as a home for young women is now in process of erection, and it is hoped, will soon be ready for occupancy. In this building, table board will be furnished to all students desiring it. There are also approved private boarding houses near the College, where board, either with or without rooms, can be obtained at reasonable rates. Students frequently board themselves in their own rooms, or get their meals in clubs, and thus greatly diminish their expenses. Those who desire it can generally find work to do in their leisure hours, and may largely pay their way by their labor.

**LIBRARY.**

The Library occupies one of the halls of the Upper College Building. It contains about four thousand volumes, and is open to the students for several hours each day.

**REQUIESCNT EXERGENCES.**

All students are required to attend the regular daily worship at the chapel, and are expected to attend regularly on the Lord's day, at such of the churches in the city as they or their parents may select.

**PAINTING AND DRAWING.**

Instruction in this department will be given to students who desire it, by a competent Instructor, on favorable terms.

**MUSIC.**

Students desiring to receive instruction in vocal or instrumental music, will find competent teachers in Kalamazoo, whom the Faculty can recommend, and whose charges are reasonable.

**REGULAR EXPENSES.**

Tuition in any Department, - $3.50 per term.

Room Rent in Upper College Building, - $4.00 to $5.00 per term.

A Matriculation Fee of five dollars is to be paid on first entering the College classes.

*All bills must be paid at the beginning of the term.*

**CALENDAR.**

   " 28, Thursday, Day of Prayer for Colleges.
   " Mar. 19, Friday, Second term ends.
   " 19, Monday, Third term begins.
   " June 16, Tuesday, Prize Contests.
   " 16, Wednesday, Commencement.
   " 17, Thursday, Examination for Admission.
   " Sept. 6, Monday, " 8, Wednesday, First term begins.
   " 8, Wednesday, First term ends.

**COURSES OF INSTRUCTION.**

In the College there are three courses of instruction, each extending through four years.

1. The Classical Course, leading to the degree of Bachelor of Arts.
2. The Latin-Scientific Course, leading to the degree of Bachelor of Philosophy.
3. The Scientific Course, leading to the degree of Bachelor of Science.

The Preparatory Department offers three courses of Instruction:

1. The Classical Course.
2. The Latin Scientific Course.
3. The Scientific Course.

Each of these courses is preparatory to the corresponding course in the College. In the following schedule the studies of the Classical Course are designated by (a); those of the Latin-Scientific Course, by (b); and those of the Scientific Course, by (c). Greek may be substituted for Latin in the Latin-Scientific Course.

The following schedule includes all the studies, both prescribed and elective, in all the courses. Required studies in the Classical Course are marked (a); in the Latin-Scientific Course, (b); in the Scientific Course, (c). Besides these, each student must select, for each term, a sufficient number of studies to make up, together with those which are required, three daily recitations in addition to his rhetorical exercises. But no student will be allowed to pursue more than three studies at the same time, in addition to his rhetorical work, except by special permission of the Faculty, granted on the student’s written request.

In the Latin-Scientific Course, Greek may be substituted for Latin.
FRESHMAN YEAR.
1. GREEK—Homer's Iliad, Books 1-5. Select Orations of Lycurgus. Selections from the Greek Historians. (a).
2. LATIN—Cicero de Senectute and de Amicitia. Livy. The Odes of Horace. (a) (b).
3. MATHEMATICS—Olney's Plane and Spherical Trigonometry. Olney's University Algebra. Part III. Olney's Advanced Geometry. (a) (b) (c).
4. HISTORY—England from the Accession of Henry IV to the Death of Elizabeth. England during the reign of the Stuarts; also leading events in the history of France and Germany during this period. England from the reign of the Stuarts to the present time. Text-book. Green's History of the English People. (b) (c).
5. BIOLOGY—Packard's Zoology and Gray's Manual of Botany. This work will be a study of life as manifested in both plants and animals, and will combine text-book and laboratory work. (c).

SOPHOMORE YEAR.
2. MATHEMATICS—Olney's General Geometry. First Term. (a) (b) (c). Olney's Calculus. Second Term. (b) (c). Olney's General Geometry. Third Term. (c).
4. FRENCH—Literature of the seventeenth and eighteenth centuries: Molire, Racine, Madame de Sevigne, etc. Essays and Dictation. (b). In this department the aim is to give the student a practical knowledge of the French language and literature. Special attention is paid to pronunciation and to the study of the best French authors.
5. LITERATURE—ArnoI'd's English Literature. Lectures upon English authors of the nineteenth century and upon American Literature. In this department the students are required to make the text-book a basis of work and to study the authors carefully for them. Lectures are given frequently during the third term by the teacher, and students are required to write essays each term.

The students of each course are required to take Literature the first term, those of the Latin-Scientific and Scientific Courses, the second term, and those of the Scientific Course, the third term.

JUNIOR YEAR.
1. GREEK AND LATIN—The Prometheus of Eschylus, or one of the Comedies of Aristophanes. (a), The Germania and Agricola of Tacitus, or Juvenal. (a) (b).
2. GERMAN—Continued through the year. (b) (c).
3. CHEMISTRY—Barker's Chemistry, General Chemistry. First Term. (a) (b) (c). Applied Chemistry. Second Term. (d).
4. NATURAL PHILOSOPHY—Olney's College Philosophy, Kimball's edition. Mechanics, First Term. Physics, Second Term. (a) (b) (c).
5. GEOLOGY—Dana's Text-Book. Third Term. (a) (b) (c).
6. SURVEYING—Schuyler's Surveying. Third Term. (c). In surveying the student will have practical work.

SENIOR YEAR.
2. PHILOSOPHY—Porter's Intellectual Science. Calverwood's Moral Philosophy. The History of Philosophy. (a) (b) (c).
3. HILL'S Natural Sources of Theology and D'Ullman's Theistic Argument. Jevons' Logic. Hopkins' evidences of Christianity, and Storr's Divine Origin of Christianity. (a) (b) (c).
4. Loomin's Astronomy. First Term. (a) (b) (c). Welsh's Complete Rhetoric. Second Term. (c).

Rhetorical Exercises are required of all students, as follows:
During the Freshman and Sophomore years, declamations and essays.
During the Junior and Senior years, orations and essays.

FIRST YEAR.
1. LATIN—Harrisse's Latin Grammar. Jones's First Latin Lessons, Four Books of Caesar's Commentaries, Jones's Exercises in Latin Prose Composition. (b). The work prescribed for this year is equivalent to that usually required for two daily recitations throughout the year, and during a part of the time the class recites two days. Students in Latin are therefore expected to take for the first year only one additional study.
2. ARITHMETIC—Wentworth and Hill's Arithmetic. First and Second Terms. (c).
3. GRAMMAR—Swinton's English Grammar. First and Second Terms. Swinton's English Composition. Third Term. (b) (c). D. J. Hill's Elements of Rhetoric. Third Term. (a) (b) (c).
4. STEELE'S Physiography. First Term. Guyou's Physical Geography. Second Term. (a) (b) (c).
5. CIVIL GOVERNMENT—Young's Government Class Book. Third Term. (b) (c).

SECOND YEAR.
1. GREEK—Harrisse's First Greek Book, with Havel and Allen's New Greek Grammar, Xenophon's Anabasis. (a).
2. LATIN—Six orations of Cicero, and twenty-five hundred lines of Ovid, with special attention to Prosody. (a).
3. ALGEBRA—Olney's Complete Algebra. (a) (b) (c).
4. HISTORY—Swinton's Outlines of History. (b) (c).
5. NATURAL PHILOSOPHY—Gillet and Rolfe. First and Second Terms. Chemistry. Third Term.

THIRD YEAR.
1. GREEK—Xenophon's Anabasis, with Jones's Exercises in Greek Prose Composition, Smith's Minor History of Greece, Homer's Iliad, Book I. (a).
2. LATIN—Six Books of Virgil's Aenid, and Roman History. By the constant use of wall maps as well as by means of a text-book, the student is made familiar with ancient geography. The method of pronunciation is the Roman. (a) (b).
3. GEOMETRY—Olney's New Elementary Geometry, Plane and Solid. (a) (b) (c).
4. FRENCH—French Principal, Part I, French Reader, Dictation and Grammatical exercises, Contemporary French Literature. (b) (c).

The studies and text-books for the winter term of 1888 are as follows:

Welsh's Complete Rhetoric. Barker's Chemistry.
The Edipus Tyrannus of Sophocles. Olney's Calculus.
Livy. Olney's University Algebra.
Xenophon's Anabasis.
Nicholas's Book-Keeping.
Olney's Complete Algebra.
Cicero's Orations.
Harrisse's First Greek Book.
Gillet & Rolfe's Natural Philosophy.
Swinton's Outlines of History.
Jones's Latin Lessons.
Swinton's English Grammar.
Wentworth & Hill's Practical Arithmetic.
Physical Geography.
Swinton's Studies in English Literature.
Seandler's History of the United States.

The studies and text-books for the summer term of 1888 are as follows:

Hopkins's Evidences of Christianity.
Political Economy.
History of Philosophy.
Horace, Satires and Epistles.
Chips.

If you are about to subscribe or renew your subscription to any newspaper or periodical, don’t fail to get the Club Rates given by the Western Michigan News Co. J. F. Kent, Manager. Office over Kalamazoo National Bank. Ask for list giving rates.

The largest book sale ever in Kalamazoo is now opened at Roberts & Hillhouse. The stock consists of a fine line of gift books, sets of standard authors, and in fact anything in the shape of a book that one could desire.

The mother-hubbard is of such frightful mien, that to be hated, needs not to be seen;

But when surrounded by a pretty face,

We first endure, then pity, then embrace.—Eve.

Gents’ over gaiters 50 cents at Sprague’s, 118 Main street.

All who have tasted from Hooven’s market recommend their friends to patronize him. He always has a full assortment of beef, mutton, pork, veal and sausage on hand. Poultry in season. Market 607 Potter street.

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McSweeney has good wood and coal left yet and knows how to serve all who are in need of those articles. Give him a call and be satisfied. You will find his office on east Main street.

The Princess of Wales is said to be an enthusiastic angler. She is likewise a successful one. Several years ago she caught Wales.—Hook.

The best assortment of Teacher’s Bibles in the city, Prayer and Hymnal sets in elegant paper and beautiful styles at Roberts & Hillhouse, 128 west Main street.

Anyone who is in need of anything in the grocery line will find just what they want at Roberts & Hillhouse.

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CHICAGO.
FOREST-TEACHINGS.

There was travelling in the wild-wood
Once, a child of song;
And he marked the forest-monarchs
As he went along.
Here, the oak, broad-leaved and spreading;
Here, the poplar tall;
Here, the holly, forked-leaved;
Here, the yew, for the bereaved;
Here, the chestnut, with its flowers, and its spined ball.
Here, the cedar "palmy-branched;
Here, the hazel low;
Here, the aspen, quivering ever;
Here, the powdered scone.
Wondrous was their form and fashion,
Passing beautiful to see
How the branches interlaced,
How the leaves each other chased,
Fluttering lightly hither, thither, on the wind-aroused tree.
Then he spake to those wood-dwellers;
"Ye are like men, And I learn a lesson from ye
With my spirit's ken.
Like to us in low beginning,
Children of the patient earth.
Born, like us, to rise on high,
Ever nearer to the sky.
And, like us, by slow advances from the minute of your birth.

And like mortals, ye have uses—
Uses each his own;
Each his gift, and each his beauty,
Not to other known.
Thou, O oak, the strong ship-builder,
For thy country's good,
Giveth up thy noble life,
Like a patriot in the strife,
Giveth up thy heart of timber, as he poureth out his blood.

Thou, O poplar, tall and taper,
Reaches up on high;
Like a preacher pointing upward—
Upward to the sky.
Thou, O holly, with thy berries,
Gleaming redly bright;
Comest, like a pleasant friend,
When the dying year hath end,
Comest to the Christmas party, round the ruddy fire-light.

Thou, O yew, with sombre branches,
And dark veiled head—
Like a monk within the church-yard,
When the prayers are said,
Standing by the newly-buried
In the depth of thought—
Tellest, with a solemn grace,
Of the earthly dwelling-place,
Of the soul to live forever—of the body come to nought.

Thou, O cedar, storm enduring,
Bent with years, and old,
Standest with thy broad-leaved branches,
Shadowing o'er the mould;
Like a patriarch mild,
When he lifts his hoary head,
And his hands a blessing shed,
On the little ones around him—on the children of his child.

And the light, smooth-barked hazel.
And the dusky slege.
Are the poor men of the forest—
Are the weak and low.
Yet unto the poor is given
Power the earth to bless.
And the sloe's small fruit of down,
And the hazel's clusters brown.
Are the tribute they can offer—and their mite of usefulness.
"When the awful words were spoken, "It is finished!"
When the all-loving heart was broken, Bowed the patient head.
When the earth grew dark as midnight In her solemn awe—
Then the forest branches all
Bent with reverential fall—
Bent, as bent the Jewish foreheads at the giving of the law.

"But one tree was in the forest That refused to bow; Then a sudden blast came o'er it, And a whisper low Made the leaves and branches quiver— Shocked the guilty tree;
And the voice was: 'Tremble ever To eternity:
Be a lesson from thee read— He that boweth not his head; And o beyeth not his Maker, let him fear eternally!'"

"So thou standest ever shaking, Ever quivering with fear, For the voice is still upon thee, And the whisper near.
Like the guilty, conscience-haunted; And the name for thee Is, 'The tree of many thoughts'— Is, 'The tree of many doubts'; And thy leaves are thoughts and doubtings— For thou art the sinner's tree."

"Then the forest bending 
Bowed the Jewish foreheads at the giving of the law.

"Yet a spirit dwells in each leaflet,
In each flower's cells:
Ye have each a voice and lesson, And ye seem to say; In each flower, stone, and tree, Something pure, and something holy, as thou passest on the way."

**Election the Prerogative of Maturity.**

When we consider, on the one hand, the recent departure at Harvard, and on the other, the criticism of President Eliot's course and the decided opposition to several of his principles coming from some of our oldest and most important institutions of learning, we are led to believe that there is at hand a crisis in education, and to hope that the resulting tendency will be in the right direction. The question for decision is not, as one might at first suppose, on the relative merits of the classics and sciences, nor yet on academic freedom with reference to Greek. The real issue has a wider and more important bearing; it is on the proper limits of academic freedom in general. At what point in the student's course can election safely begin? When is his own judgment sufficiently mature to be followed as a guide in opposition to older experience? These are questions to be answered by educators, and upon the answer their action with regard to election should in great measure depend.

The average student, when he enters college is immature—young not only in years, but also in experience and knowledge; unacquainted not only with the powers of his mind but also with the methods by which they are to be developed and matured. If he intends to be a professional man, he comes to college because most professional men take college courses. He has, perhaps, a faint conception of, and consequently desire for, the culture which will be the fruit of four years of study. But that country through which he is to travel and in which he is to gather the precious stores of discipline and knowledge, is by him as yet unexplored. The advocates of election would have him set out without map or compass to guide him in his search. True, his choice of studies is based sometimes on his choice of profession; but his choice of profession is often prompted by impulse or ambition rather than by knowledge of his adaptations and powers, and is subject to change as this knowledge and his tastes change. I ask then, if he be allowed unlimited freedom in his choice of study, and the same degree be granted at the completion of any course, how shall freedom be kept from degenerating into caprice? If he be allowed that election which is the prerogative only of a sufficient maturity, how shall he be safely brought to that maturity? And again, since he begins his course at the zero of experience, how shall he be kept from a repetition of the profitless struggles which have been the price of all experience in education?

There can be but one answer to the last question: That in every step of his progress a higher and mature judgment should direct his decisions; that this should continue until his own mind has attained to the same level as that judgment—until in his own mind there has been incorporated the general idea of culture.

w. s. c. '88.
THE PROSPECTS OF CIVILIZATION IN SPAIN.

In considering a nation’s prospects it is necessary to look at its past and its present, to compare it with other countries, to note its advantages or disadvantages as to commerce with other nations, what the system of politics, what the character of the people, and especially what its religion is and has been.

Spain, a few hundred years ago, was one of the first countries of the world. It was but in the time of Elizabeth that it was the greatest maritime nation of the earth. But at present it is almost unnoticed and is doing nothing to attract the attention of outside nations, being almost always busied with little internal uprisings and petty civil wars. Being nearly surrounded by water and abounding in magnificent harbors, its opportunities for commerce are unsurpassed; but from ignorance and lack of ambition these advantages are almost unemployed.

As a people, the Spanish are not industrious to say the least. Their occupation is that of agriculture. With the exception of the province of Catalonia, there is no manufacturing. This is probably a strong reason why Spain is not more prosperous as a nation, for where there are no manufacturers there will be almost no communication with other countries, and if there were such communication there would be less ignorance and more industry.

The patriotism of a Spaniard is something remarkable. This was shown in the time of the Napoleonic wars. In France the sense of nationality scarcely existed. The French seemed not to care who governed them so long as they were victorious. Italy felt it no disgrace to pass under the rule of Napoleon. The Germans on both sides of the Rhine knew the fatherland only as an arena of bitter jealousies. But Napoleon found out by bitter experience that the Spaniard in all his torpor and poverty retained the impulse of honor, the spirit of self-respect which former greatness left behind it, among a people who are proud to cherish it in memory. The Spaniard does not love so much the country as a whole, but as it is divided into separate states. The seat of government at Madrid is not in the least respected, nor is it worthy of respect. This is due to the distinctness of the different states, and their modes of government. Nature seems to be very much to blame for this, as every district is separated from its neighbors by almost impassable mountain chains or by some other natural barrier.

It is owing to this difference that there are so many internal conflicts and insurrections. The people of these districts differ a great deal more from each other that do the English and Irish in their language, customs, and political opinions.

Only two forms of government seem possible in Spain, a federal republic or a federative monarchy. Says a Spanish writer:—“Those races form the most various and most united nation; consequently the most naturally federal nation in the world. No one need ever think Spain can be reduced to fragments and lost. Spain is one through the consent of all Spaniards, is federal through her character, her geography and her history. It is certain that all these ideas, all these noble aspirations, have profoundly impressed our country and have set in motion an irresistible Republican current.” One of the greatest curses to Spain has been the Romish church. No country has been so harassed by religious wars. For eight centuries it was one continued fight with the Moors; and after the Moors were driven across the sea, the church itself was seen to be a still greater enemy. Of the Moorish colonists who had settled in Spain, many had married Spanish wives and did not leave at the time the rest of their nation was expelled, but remained, being the best and most industrious, hence the most wealthy class of citizens. They became Catholics but they retained some of their old rites, making this as a pretense, although really on account of avarice, the church subjected them to the bitterest persecution and finally in 1609 succeeded in persuading the idiotic Philip III, to drive this most useful part of the population out of the kingdom. Since that time the church has been growing weaker and weaker as the people have become poorer and poorer. Spain is getting to be more like France. Its churches and monasteries are fast becoming deserted.

Says one writer: “The progress which anti-clerical and anti-religious tendencies have made in Spain within the last ten years is something amazing. Reduced to nominal pay, (which is nearly two years in arrears) and utterly disregarded by the government, the Spanish priests decrease in numbers daily.” It is through the influence of the church to a great degree that the people are so ignorant and lazy. To be sure the climate is warm, making manual labor necessarily irksome, yet, if it was not for the ignorance in which the church has kept the common people it would be far different.

An educated woman is almost never seen in Spain; and as the care of the children devolves...
entirely upon the mother, the people must become more and more ignorant. The outlook therefore is certainly dark, but taking into consideration the growing republican principles, the good characteristics of the people, and especially since an interest has been awakened in Christian lands to spread light and learning throughout this benighted country and with some success: we may hope that, as the light of civilization is being disseminated, Spain may at some time be restored to its former position among the nations of the earth.  

WEBSTER'S REPLY TO HAYNE.

In order to have a clear understanding of Mr. Webster's situation, in delivering this famous speech before the Senate on the 26th of January 1830, it will be well to review briefly the circumstances which caused him to burst forth with such eloquence as the country had never before heard. The resolution which Mr. Webster requested the clerk of the Senate to read at the outset of the speech, had been the subject of debate for several days previous, but he had paid little attention to it, because he was much engaged in the Supreme Court of the U. S. in the important case of John Jacob Astor and the State of N. Y. These circumstances will sufficiently show how entirely without premeditation and with what preoccupation by other trains of thought, Mr. Webster was led into this great intellectual conflict. Mr. Hayne spoke on the question on the 21st of Jan., after which the Senate adjourned until the 25th, on which day he again spoke for two and a half hours and completed his speech. This speech to which Mr. Webster was now called on to reply, was characterized by severity, not to say bitterness, towards the Eastern States, and Mr. Hayne was also discourteous to Mr. Webster.

In his speech, Mr. Webster seems to have had three objects in view; the first was to repel the personalities affecting himself, which formed one of the prominent features of Mr. Hayne's speech. This object he accomplished by a few well-aimed thrusts in which the severest sarcasm was so mingled with unaffected good humor, courtesy, and manly expostulation, as to carry captive the sympathy of nearly all who heard him. The vindication of the Eastern States, and of Massachusetts in particular, seems to have been the second object, and was accomplished in a still higher strain. With masterly eloquence he dwelt upon New England sufferings, New England struggles, and New England triumphs during the war of the Revolution; he showed in true manly spirit that New England was far from being jealous of the Northwest, but was willing to assist that territory by all the means in its power. The third, and far more important object with Mr. Webster, was the constitutional argument, in which he showed that our political system is a government established by the people of the United States, not merely a compact between States, and that the Constitution could not be made null and void by a State at will. He showed that to this union they owed their life and liberty, their safety at home and their consideration and dignity abroad.

A greater portion of this speech is strictly argumentative—an exposition of constitutional law. Although he had not time to prepare an elaborate address, yet it was a subject of which his heart was full. He had kept steadily in view the prosperity and honor of the whole country, and the preservation of the Federal Union. Notwithstanding the severity and bitterness towards him, which characterized the speech of Mr. Hayne, Mr. Webster seems to have avoided studiously and carefully any thing which might possibly be construed into disrespect, and thus made it a model political speech.

The effect of this speech was felt throughout the length and breadth of the land. It not only repelled the personalities affecting himself, but vindicated New England, and in a great measure allayed the spirit of rebellion which hung over the land. This speech although almost, if not entirely, unpremeditated, on account of its masterly eloquence, genius, lofty thought and the Miltonic grandeur of his words, especially in his peroration with which we are all familiar, must be numbered with the masterpieces of oratory.
We often hear the question asked about a certain class of students, "Why don't they wake up and have some life about them?" When invited to join a literary society, no matter how many benefits may be pointed out, they reply that they have no time to spare. When asked to participate in some scheme for making money, amusement, or literary entertainment, they are afraid it will not prove a success, and pray that they may be excused. There are even some who are so devoid of life and activity, that when the others do go ahead and provide some entertainment for them, although it may be free, they will not avail themselves of it. The excuse, lack of time, answers very well once or twice, but when it becomes chronic, the idea is at once conceived that the person is afflicted with a chronic disease sometimes called laziness. This same class of students usually think that their absence is greatly felt. For their information we would state that it is not. The loss is theirs, not that of their more energetic friends. The latter only wish that they had more snap about them, so that they might be missed. If they allow these same feelings to control them in after life, their future is already determined,—mere posts in the would and nothing more,—and when they take their departure from the scenes of this life nobody will know that they are gone, for their whole lives have been spent in a transitional state midway between life and death. Now, a word to those who are inclined to belong to this class of living corpses. Don't wait to be asked to attend every literary society, lecture, or general college social; for it is just as much your place to ask others as it is for them to ask you; and when you do go, do not be a wall bracket, and imagine everybody slights you, but do your best to entertain others and you yourself will be entertained in the effort.

Should college students spend any considerable time in general reading? This is a fair question. Let us see what can be said in answer to it.

It may be claimed by some that the work required of a student, in the regular performance of his daily duties, is so engrossing as to forbid much attention to general reading. If he faithfully pursues the studies prescribed, and those which he may have elected, will he have any time left beyond what is required for exercise and for attendance on those daily duties which take precedence of all study?

Now it is freely admitted that a faithful preparation, day after day, for each prescribed duty, requires much time. But it ought not to require all the time. To go to a recitation unprepared, or to stay away because unprepared, is worse than to omit an hour assigned to general reading. But is it true that any student of fair ability cannot do more than simply prepare for recitations? If so, we will not say very positively that he ought not to be in college; but must say that he will not be a wall bracket, and imagine everybody slights you, but do your best to entertain others and you yourself will be entertained in the effort.

The education which the class-room affords is certainly a great part of the education needed by any student, but not all that he needs. His attention to daily assigned duties is his present vocation; but he ought to have some avocations. As the clergyman ought to give his chief attention to the immediate duties of his calling, but will be a better preacher and pastor, if he also pursues some line of study not immediately connected with the work of the ministry,—as the lawyer will plead with more power, and counsel with more wisdom, if he joins to his knowledge of law-books, the study of human nature, and an acquaintance with history and literature, so the college student will be better prepared even for
the class-room, and will surely have a wider and richer culture, if he gives a part of his time every week to reading authors other than those prescribed by his teachers.

The claims of general reading are of the same rank as those of the literary societies. They are both outside of the demands of college law, but not outside of the demands of high scholarship, or of good sense. He who only plods through the prescribed routine, and knows nothing beyond his assigned lessons, is not a well-educated man. He lacks that breadth, and refinement, and general intelligence which he might have gained from acquaintance with books. One hour a day spent with the best authors would, in the course of the four years of his college life, have essentially added to his value as a leader of public opinion, to his professional power, and to his personal enjoyment through life.

There are several things which a college student ought to do besides direct preparation for the class-room.
1st. He should give a little time every day to physical exercise.
2nd. He should take time enough for his meals, and be in the habit of eating very deliberately, and if possible in cheerful company.
3rd. He should set aside a small portion of every day for purposes of religious contemplation and communion with God.
4th. He should pursue a course of reading in history and literature, to bring him in contact with the best minds and hearts, to enlarge the range of his thoughts, and to improve his taste.
5th. He should be a constant attendant on the meetings of his literary and debating society, and avail himself of the facilities which it offers for making him a clear thinker and a ready speaker.
6th. He should keep up some acquaintance with passing events as reported in the daily and periodical press.

If any one says, this is too much to expect of a student, let him be reminded that a systematic distribution of one's time will accomplish wonders. John Quincy Adams, amidst the most pressing cares of a most busy life, set apart a portion of each day for private religious exercises, another portion for reading Latin and Greek classics, another for vigorous exercise, and another for recording in his diary the events of the day. And no man accused him of neglecting his official duties.

The use of a long word to express what might be just as well expressed by a shorter one, indicates a lack of culture, and the use of word monstrousities is a characteristic of the African race. Sentiments similar to these were expressed by our president in the class room a few days ago. It does not show that a person has a wide vocabulary if he uses every “polysyllabic” word that he comes across. It does not help a man to become a better public speaker because his words are of great length; on the contrary if he uses such words, he often hides the thought which he intends to bring out. The only persons that are not nonplussed when hearing a speaker of this character are those who do not pay attention, or else those who, like the speaker, make use of this class of words. Our best speakers and writers use the most simple language. It has been said of Henry Ward Beecher, that everybody could understand and appreciate him from a ditch digger to a college president. And why? Because his language is so simple, and every word so plain and common that nobody can mistake his meaning. The same thing could be said of Webster, Clay, Gough, and many of the leading speakers that are now on our public platforms. If a person would become a successful public speaker, he must imitate these speakers in at least this respect. For to succeed, a speaker must be understood, and he may not be, if he indulges in the use of long or unusual words.

The habit of putting on overshoes and wrappings before the close of church services is very annoying to the clergyman and also to a large part of the congregation. It is especially noticeable when twenty or thirty students are in the same part of the church and all commence stamping on their rubbers and putting on their overcoats during the singing of the last hymn. It would appear much better if they could restrain themselves a few minutes, till after the benediction is pronounced. The church doors are always left open long enough for all to get out. It will take but a moment longer, and it will give the people a better impression of us. Outsiders judge a college by the conduct of its students, and it behooves us to act, wherever we are, in a gentlemanly manner.
Few students have any adequate idea of the benefit to be derived from diligent application during the whole of their College course. The discipline thus acquired will form no small part of the sum total of an education. Don’t be afraid of hard work! Remember Prof. Agassiz’s definition “Genius is the capacity for an extraordinary degree of application.” Most students have little to do outside of their regular College work and could easily bring within the range of their reading many standard authors of biography, travels, history and fiction. It will do a student no harm to feel a little burden at times as he certainly will if he carries on a well directed course of reading. In this way he may help himself to get that discipline of mind, that concentration of thought which he so much needs, and which is to be such an important factor in his character, and such a help in after life. It is the lack of this discipline which causes so much blame to be given to Colleges for not making their students more practical, at least it is one important cause. When students fully realize the fact that they must discipline their minds, rather than simply cram them with so much Latin and Greek, we shall begin to hear less from uneducated people concerning the folly of a college education.

There is an important question which the student—of the College especially—should be able to answer. viz., what occupation do you expect to follow after completing your College course?

This is a world of work, and the world owes no one a living; and work is no inquirer after any one who is unable to render service—service to the world. No one man is able to do everything successfully. Each must select the particular kind of work which he thinks himself best fitted, and once having made a selection, he should wheel into line all the forces which can be made to bear upon his particular profession.

If the student has no definite aim in view while in College, if he has not planned his work with reference to some particular end, when his course shall have been completed, he will go into the world like a ship to the sea without a rudder, to be carried hither and thither upon the restless bosom of business activity until at last all hope of a successful anchorage on some one of the noble pursuits of life being past, he gives up in despair, feeling very keenly the saying, that “to him that hath shall be given and he shall have more abundantly; and from him that hath not shall be taken away even that which he hath”—Ecc.

Local.

Ugh! Pain!

School re-opened Jan. 4th.

J. S. C. wonders how a square meal can make a round stomach.

Thursday Jan. 25 was observed as the Day of Prayer for Colleges.

We see quite a large number of new faces among us this term. Welcome.

Owing to illness, Prof. Brooks was not able to meet his classes on Friday, the 22nd.

Look in the society directory, on the 66th page to find the officers of the societies for the present term.

The class beginning Latin have just finished Jones’s First Lessons, and commenced reading Caesar.

Now is the time that Corbin should kill the Campbell with his Gunn, Berry it and place a Rose on the grave.

The windows of the Ladies’ Hall have been put in, and the work has come to a stand still for lack of funds.

All the young men of the class of ‘85, of Kalamazoo High School are attending college, three at Kalamazoo, and two at Amherst.

The Freshman Greek class have read the required six books of the Iliad, and are reading something de Lysias, as one of them puts it.

The Freshmen are doing an extra amount of work in Trigonometry this year, but will finish the subject soon, to take up the University Algebra.

The class in qualitative analysis report themselves well pleased with the work thus far, and anticipate a profitable term’s work, despite all the drawbacks to which they are subject.

Several builders and contractors have lately been up to look over the old building and give estimates on the repairs which are to be made before the opening of the next school year.

The first reading-circle of the term, was held on Saturday evening, Jan. 16th. H. H. Pettee, manager. Selections were read from J. G. Holland and others, by Misses Clough and Chesney, and Messrs Corbin, Pettee and M. C. Taft.
On account of the sickness of her husband, Mrs. Anderson was not able to attend to her recitations in French, for a few days at the beginning of last week; Mrs. F. D. Haskell took charge of her classes during her absence.

The students for the ministry have formed a society for the purpose of discussing questions of peculiar interest to themselves, and for studying subjects belonging to that special line of work. They have chosen W. S. Corbin, president; F. L. Rose, vice president, and J. O. Heck, secretary.

The frisky diminutive youth now climbeth to the lofty summit of ye College hill, pulling behind him his swift, speeding robbers, to experience the pleasures of the downward way, and ever anon to lament the proneness of his vehicle to precipitate him headlong into the surging billows of Mirror Lake.

Quite a number of the students availed themselves of the opportunity to hear some fine music on the occasion of the Hungarian Gipsy Band concert, at the Academy of Music, Jan. 13th. The Band is composed of 12 pieces, and it is said that not one of them can read music, but that they play entirely by ear. The concert was given for the benefit of the Presbyterian organ fund.

On Wednesday evening, Jan. 13th, the Y. W. C. A. gave an oyster supper in Euro Hall, for the purpose of raising money to send delegates to the State Convention of Y. W. C. A’s. Owing to the number of other entertainments in town, and other causes, known only to the absentees, the room was not crowded, yet those present had a pleasant time.

On the first Friday evening of the term, the usual College social was held in the Euro Hall, as that is more easy of access than the Sherwood Hall, where it would have been held in regular rotation. Popcorn and games were indulged in, and the company were also favored with several recitations and some fine music. The company dispersed at a seasonable hour, feeling that they had been well repaid for their trouble.

The Freshman class met at Miss Barnes’s, on Locust street, on the evening of the 27th of January, and organized by electing the following officers: President, Arthur Rowley; Vice President, Flora Barnes; Secretary, Mary A. Lovell; Treasurer, William D. Elder; Orator, Clyde D. McGibney; Historian, Nellora H. Clough; Poet, Elizabeth Fletcher; Prophet, Fred L. Rose.

“Mr. Taft of the Senior Class,” our genial chief is gaining a cheap notoriety by a tumble he took in the Ladies’ Hall during vacation. The Detroit Evening Journal says:

George Taft, a student at the Kalamazoo college, fell from a building and tore a hole in his cheek. A college student with so susceptible a cheek is too rich for this cheerless world.

The White Pigeon Journal, published where he is well known, is glad that he has at last met something that can compete with his cheek.

**Personals.**

A. J. Teed ’71, of Cadillac, was in town Jan. 26th.

G. R. Hare ’89, was laid up with a bad cold for a few days about Jan. 12th.

H. L. Martin, at the beginning of this term resumed his studies in the College.

C. E. Monroe, formerly of ’85, has applied for admission to the bar at Kalamazoo.

Miss Hattie Cooley, a student here several years ago, has had published, a book of poems.

J. E. Cheney ’85, and Miss Ida Z. Moxom, were the guests of Miss Jennie Bennett ’84, during the holidays.

F. R. Coats, one of our preparatory students of last term, has gone to Olivet College to continue his studies.

W. L. Eaton ’75, of the Kalamazoo Telegraph, is one of the executive committee of the Michigan Press Association.

A. N. Kemmis, through Freshman year with ’84, made the College a visit January 6th, in company with F. L. Boyden ’83.

A severe attack of quinsy prevented Miss Mabel Young from attending her recitations during the first week of this term.

J. O. Heck after having suffered with rheumatism here for several days, and fearing a severe attack left for home Jan. 23d.

Rev. A. G. Pierce ’60, has accepted a call to the pastorate of the Baptist Church at Sauk Centre, Minnesota, where he will soon move with his family.

Jan. 7th, A. G. Fuller ’83, left Kalamazoo for Cadillac, where he will engage in the practice of
Hon. M. L. Howell '67, of Cassopolis, Mich., was a guest of his classmate W. G. Howard, for a few days, about the 1st of January, and made the College a visit on the 7th.

O. H. Brownell '86, will for the remainder of the year study law in the office of Dallas Bouleman, and in addition will keep up his studies in the College, and graduate next June.

J. E. Kinnane '85, passed his holiday vacation at his home near Kalamazoo. He reports himself much pleased with his work as tutor at his home next fall.

W. J. Clough, of our Senior Preparatory Class, has decided to take the remainder of this year at the High School, from which he expects to graduate next June. He intends to enter as Freshman next fall.

Some of the boys who remained in Kalamazoo during the holidays, say that they saw L. H. Stewart '85; yet, according to the best reports the environment demanded the greater part of his attention.

W. H. Merritt '85, passed through Kalamazoo from his school at Grass Lake, to spend the holidays with his parents at South Haven. Those who saw Walter say his full beard is very becoming to him.

E. H. Conrad was the guest of the College boys from Thursday, Jan. 14th, to Tuesday, the 19th. He was on his way to Williamsville, N. Y., to assist his brother, K. N. in evangelistic work there. He expects to return to school next term.

The Herald Pulpit, in the issue of Jan. 21st, is occupied by Rev. E. H. Brooks, '74, in a masterly sermon on "how church members can help their pastors." He is the successful pastor of the Second Baptist Church, Grand Rapids; the church having more than doubled its membership during the two years of his pastorate.

Sunday, Jan. 24th, W. W. Desaulles received a telegram announcing the sad news of the death of his mother, at her home in Detroit. She had been wasting away some time by the ravages of consumption. W. W. D. left for home that same evening on the fast express. He has our heartfelt sympathy.

Y. M. C. A. & Y. W. C. A.

The fourteenth annual convention of the Mich. Young Men's Christian Association will be held at Bay City, February 4-7, 1886. They will carry out the following

PROGRAMME.

THURSDAY EVENING, FEB. 4.

7:30. Song Service.

FRIDAY MORNING, FEB. 5.

9:00. Reports of Committees, and Organization:
   A. Temporary Business Com.
   B. Com. on Nominations
   C. Organization of Convention.
9:30. Praise Service for Blessings of the Past Year.
10:15. Lectures, Co-operative and Otherwise.

FRIDAY AFTERNOON.

2:00. Promise and Prayer Service.
2:15. Reports from Local Associations. (Reports to be in writing and limited to three minutes each.)
3:30. Reports from District Committees. Reports to be in writing and limited to five minutes.)
4:00 Reports on State Work.
   a. By State Secretary.
   b. By State Committee.
4:30. State Work for the ensuing year.

FRIDAY EVENING.

7:00. Song Service.
7:15. Railway Work.

SATURDAY MORNING, FEB. 6.

9:00. Devotional Service.
9:30. Association Finances, Local and State.

SATURDAY EVENING.

11:45. Business Session.
SATURDAY AFTERNOON.

2:30. State Organization.
3:30. State Work for the ensuing year.
3:45. Reports of Committees.
Invitations for next Convention.
Business.
4:15. Question Drawer.

SATURDAY EVENING.

7:00. Song Service.

7:15. Address. Reasons why a Young Men's Christian Association should have a Building of its own. R. A. Orr, Pittsburgh, Pa.

8:00 Address.

SATURDAY, FEB. 7.

9:30 a.m. Meeting for Devotion.
3:00 p.m. Men's Meeting.
3:00 p.m. Ladies' Meeting.
3:30 p.m. Boys' Meeting.
3:30 p.m. Platform Services.
8:30 p.m. Farewell Meeting.

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JAS. H. GARNSEY, Sec'y and Treasurer.
115 Griswold St., Detroit.

JAS. M. BARKLEY, State Secretary.
Hillsdale, Mich.

The Y. W. C. A. with an increase of members, met for Bible study Friday, Jan. 22nd. Subject—"Birth and Childhood of Christ."

The Y. W. C. A.'s of Michigan meet at Hillsdale, Jan. 27th and 28th, for the purpose of organizing a State Convention. Our local association sends as delegates, Miss Belle Richards and Miss Mabel Young.

The regular monthly missionary meeting of the Y. W. C. A. was held Jan. 15th, and the following program was carried out:

MEXICO.

Prayer. Singing. Scripture Reading.

Prayer. Singing. Scripture Reading.

"Our next door neighbor," Minnie Howard
"Some interesting facts about Mexico," Maggie Cheeney
"Religious symbols of Mexico," Nelle Clough
"The jingle of the jingle of the merry Christmas bells," Irene Everett
Recitation—"Prayers, means and men for Mexico." Anna Munn

Singing:
Leader: Mabel Young

Prayer Meeting Calendar.

DATE. LEADER. SUBJECT.
11th. ..... Maggie Cheeney. Little Things.
18th. ..... J. S. Collins. City of Refuge.

If you have made resolutions to live better this year than you have in the year just past, ask Christ to help you keep them. —Murray.

The late Wm. H. Vanderbilt willed to the New York Y. M. C. A. $100,000.

"Prove Me."—Two and two make four—that is arithmetic. Hydrogen and oxygen in certain proportions make water—that is science. Faith in Christ and thou shalt be saved—believe and thou shalt know. The last is as clear a demonstration as the other. —Watchman.

The Secretaries of the Y. M. C. A., will hold a conference at Bay City, Feb. 4th, adjoining in time for the opening session of the Convention in the evening. It is desirable that all Secretaries and those who have this work in view, will attend. The following is the program:

9:30 a.m. Devotional Service.
9:30 a.m. The Secretary's First Month in a New Field.
10:15 a.m. The Relation of the Secretary.

A. To Members of the Association.
B. To the Board of Directors.
C. To Pastors and Churches.
D. To the Community at Large.

11:45 a.m. Office Work of the Secretary.

MEXICO.

Prayer. Singing. Scripture Reading.

Prayer. Singing. Scripture Reading.

"Our next door neighbor," Minnie Howard
"Some interesting facts about Mexico," Maggie Cheeney
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"The jingle of the jingle of the merry Christmas bells," Irene Everett
Recitation—"Prayers, means and men for Mexico." Anna Munn

Singing:
Leader: Mabel Young

EXCHANGES.

The Christmas issues of our exchanges lie on our table, some of the working clothes of every day, buried with the tasks and discoursing on the themes of every day; others in holiday attire and mood, whose pages, if read aloud, would sound like the jingle of the merry Christmas bells.

The local columns of some begin something like this:

—U!
—Oh!!!
—Ohr!!!

And so on, until the astounding fact dawns upon us that it is Christmas! We are reminded by such columns, of some patent medicine advertisements, they being similar in that the reader is equally uncertain, in the case of each, how they will turn out; but there is this important difference. The patent medicine ad's, by having the best first, and the poorest last, sometimes accomplish the object for which they are written, namely, their perusal by some unsuspecting victim; while these columns, conducted by those presumably more cultured, but less wise and experienced, by having the order reversed disgust the reader before he has begun. However, this reason may be given for thus running them to a peak; offspring resemble their parents, and a tool's head is always conical shaped.

If any one wishes to form a correct opinion of undergraduate thought, let him call at our sanctuary and go through the pile of college papers that is before us. In appearance, of all
shapes, sizes and colors, and no less various in contents. Coming from nearly every state in the Union, they, to some extent, represent a great variety of local opinions. Coming from schools of every grade, from the High School and Academy, to the University, they give the thought of the undergraduate at every stage of his development. We intended in this issue, instead of following the custom of exchange editors of giving notices of particular papers, to give some general thoughts and criticisms on the average student's productions. We might, for instance, consider the character of the subjects chosen by him, and how this affects the quality of his work. Or whether some charges brought against him, such as a lack of originality, and of being common place, are true; and if true what is the cause of it. But as we have not space in this issue to go over the ground we have marked out, we will simply say that this topic is [To be continued.]

The Dartmouth Gazette, published in 1810, was the first College paper.

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TEACHING PHYSIOLOGY is usually attended with much discouragement on the part of both pupil and teacher. Those seeking better methods will be glad to learn that The Normal Book Concern, of Ladoga, Ind., announces the publication of a little book which must necessarily prove of great service to all who teach or study Physiology. It comes under the title, PHYSIOLOGY OUTLINED by J. F. Warfel. It is a complete and scientific topical outline of the object. It is the third in a series of similar books, following U. S. History Outlined, and Civil Government Outlined, which have passed through several editions and become very popular all over the country. The History and Physiology are issued in paper at 15 cents; in cloth, 20 cents. Civil Government, 10 cents. For copies, address THE NORMAL BOOK CONCERN, Ladoga, Ind.

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ASTREA.

Each the herald is who wrote
His rank, and quartered his own coat;
That can fix a hero's rate;
Each to all is venerable,
Until he write, where all eyes rest,
Slave or master on his breast.

I saw men go up and down,
In the country and the town,
With this tablet on their neck,—
'Judgment and a judge we seek.'
Not to monarchs they repair,
Nor to learned juris's chair;
But they hurry to their peers,
To their kinsfolk and their dears;
Louder than with speech they pray,—
'What am I? companion, say,'—
And the friend not hesitates
To assign just place and mates;
But they hurry to their peers,
To their kinsfolk and their dears;
Every wayfarer he meets
What himself confessed records,
Sentences him in his words;
The form is his own corporal form,
And his thought the penal worm.

Yet shine forever virgin minds,
Loved by stars and purest winds,
Which, o'er passion throned sedate,
Have not hazarded their state;
Disconcert the searching spy,
Rendering to a curious eye
The durance of a granite ledge
To those who gaze from the sea's edge.
It is there for benefit;
It is there for purging light;
There for purifying storms;
And its depth reflects all forms;
It cannot parley with the mean,—
Pure by impure is not seen.
For there's no sequestered grot,
Lone mountain tarn, or isle forgot,
Justice journeying in the sphere,
Daily stoops to harbor there.

—Emerson.

SOURCE OF THE POET'S POWER.

Numerous as are the features of character in which the men of every age agree, there are others of deeper interest in which they widely differ. To be convinced of this truth, we need look no further than the limited circle of our personal friends. We behold one endowed with an intellect whose energetic growth has entirely overshadowed the finer feelings of the heart; while on another are bestowed ardent affections, combined with less vigorous powers of intellect; in one, vehement passions have withered the gentler qualities of our nature; while the refined and nicely balanced constitution of another shrinks, in terror, from all that is rude or unpolished in morals, in intellect or in feeling. Yet amidst so great diversity each one may find those kindred in constitution to himself. Thus every individual represents a class, whose members, tho' dissimilar in many respects, possess in common some strongly marked characteristic. And in this similarity is hidden the strong cord of sympathy which binds heart to heart. Through their prevailing traits of character, alone, can mankind be deeply and permanently affected. Would the poet, then, acquire power
over his fellow men?—thus only can he acquire it. These are the only avenues to the station which he covets, the only sure road to honor and to fame.

How can the poet effect this?—only by possessing, in their highest perfection, the distinguishing traits of the class he addresses. Would he act on men thro' their love of nature?—his must be an ear to hear “celestial voices in the midnight air;” his an eye to discern the beauties “poured forth profuse on hill and dale, and plain;” his a heart to list her rich and varied teachings. Would he effect them thro' their passions?—the fires of passion must have glowed in his heart, ere they could inflame the soul of another in his strain. Would he win them by “the finer feelings in our nature wrought”?—his must be the exuberant fancy, the delicate susceptibility, the melitious measure. To the young and light-hearted he must utter nought but the notes of gladness, and of love; to the contemplative, warried with the world’s “crowded solitude,” his strain must bear thoughts that foster self-communion; to the religious his song must be “a well of serious thought and pure,” from which gush forth the waters of everlasting life. Would he enshrine his name in the hearts of all? he must, like Shakespeare, awaken some responsive chord in every breast.

Whence, then, comes the highest power of the poet—the fearful power to influence character thro' time and thro' eternity? Its source is in a high development of those principles which exist, in greater or less degrees, in the hearts of the class he addresses, and in the revelation, thro' his works, of all that he himself has known and felt. It consists in that individuality with which, consciously or unconsciously, he imbues his productions. The more intensely the fires of thought and of feeling have burned in his own bosom, the greater will be his power, the more extended his fame.

Turn your eyes to Wordsworth, “Priest of Nature’s inner Shrine.” Over every page hangs the pure mantle of piety; thro’ every line breathes an all-pervading love of nature, chastened by meditation and deep philosophy; over all looks down the gentle eye “that hath kept watch o’er man’s mortality.” What tho’ his right to honor and fame was long denied? The mild spirit that could feel contempt for no living thing, and draw, even from the meanest flower, “thoughts too deep for tears,” has now received the grateful homage of ten thousand hearts. He has explained to many a mind its own undefined emotions, has quickened many a soul to the perception of nature’s loveliness—

“In common things that round us lie,
Some random truths he can impart,
—The harvest of a quiet eye
That sleeps and broods on his own heart.”

Where is the charm of Burns? Unable to imitate, he turned within to his own treasures, and poured forth in song destined to endure till the simple, the tender, and the beautiful have fled forever from the hearts of men. The undying affection of his address to “Mary in Heaven,” the perfect beauty of the lines which have conferred immortality on the mountain daisy, may “the spark of nature’s fire” that has reached our hearts from all he ever penned, is felt to have had its birthplace in the poet’s soul.

But time would fail to tell of “the sweet Psalmist of Israel” awakening the “hidden soul” of all spiritual harmonies, as he “opens his dark sayings upon the harp;” of the pious Kebble, poet of “The Christian Year,” touching, to the praise of God, a lyre whose heavenly tones have never been surpassed; of the philosophic Coleridge, investing all outward forms with “the finer influence from the life within;” of the subdued and melancholy Cowper; of the earnest and thoughtful Dana; of the elegant and polished Bryant; or of the hosts of others, whose names and works swell the rich treasures of our noble tongue.

To such alone, belongs the power of which I have spoken. Let others accumulate

“Treasures from all the cells of thought,
And from the stars and from the ocean brought.”

—Shelley.

yet without the watchword which the soul only gives, they cannot enter the citadel of the heart.

If, then, the poet would rouse and direct the energies of man, bid him stamp upon his works the impress of his soul; bid him paint the aspirations, the fears and hopes, the joys and sorrows, the hatreds and affections, let him display, as he can the mysteries inclosed in one human breast, and he has woven around his fellow men a spell that neither time nor power can dissolve. In the words of the immortal Schiller, all “this let him imprint and express in fiction and truth, imprint it in the sport of his imagination and the earnest of his actions; imprint it in all sensible and spiritual forms, and cast it silently into everlasting time.”
SUPPRESSION OF THE SCOTTISH COVENANTERS.

During Scotland's papal period there was the most abject devotion to the Roman faith throughout all the land. Cottages and huts were ravished that the churches and cathedrals might glitter with wealth and splendor. The bishops were lords ruling over large dominions, and the priests held one-half the land of the poor. In no land were the clergy more corrupt. But suddenly, as if impelled by some unseen force, Scotland passed from the deepest gloom of superstition to a faith of intense purity. The whole nation seemed aroused to overthrow every idle form and ceremony; images and relics were thrown away in disgust, and bishops, monks and priests were driven from the realm. The people would accept only the simple rites of the Bible; they would worship only as their Maker had commanded them. With wonderful unanimity the whole nation agreed to the new doctrine, little thinking through what suffering and bloodshed it would bring them.

The Romish Church was not to be put off without a desperate struggle to retain its old foothold, and disguised under the mark of such bishops as Laud and Sharp; such princes as Charles and James it began its work.

The part which the Church of England took in the persecution can in no way be excused. This Church as it came from the hands of Latimer and Cranmer had no taints of Romish cruelty; it would recognise as brethren all who were attempting to spread Christianity. After the restoration by Elizabeth and James, its wide liberality was lost; it ceased to sympathise with the people and became the tool of kings. The Stuarts attempted in every way to force bishops and episcopal rites on the Presbyterians of Scotland, seeing perhaps that the Scottish church was a creation of the people rather than of kings.

Charles I aided by Laud determined to force them by suppressing the Presbyterian rites by law, and sending bishops to fill the places of the Scottish clergy. At first they seemed successful, but the determined act of Jennie Geddes aroused the people until they drove dean and bishop from the realm.

The impulse spread into every town and hamlet, until the 1st of March 1688 a Solemn League was signed by nobleman and peasant, protesting against papacy, prelacy and every form of despotism. Twice the English king led his army against the united Scots only to be driven back. But when Charles I perished on the scaffold they gave their support to his worthless son and were conquered by Cromwell. For twenty years the Scottish church worshipped in its own way.

Little did they think, however, when, in 1689, they welcomed Charles II back to his ancestral throne that he would be more cruel and ungrateful than his father. But he came a convert to the loose theories of the papal rule and afraid of the scrutiny of reform. Again the Church of England became the tool of a cruel king. The final and darkest struggle began with the restoration of the bishops and the prescribed service, and the command to abandon Presbyterianism.

Charles attempted to force them to submission by every form of cruelty and persecution. Then shone forth all the grandeur and heroism of those noble, resolute saints of the north. On the scaffold, in noisome prisons, or on the wild moor, chased by thirsty blood-hounds, the brave men stood firm to their convictions of right. In many a lonely glen or cave great crowds gathered to listen to the touching and almost inspired exhortations of the earnest ministers. The bishops determined to deprive them of even this privilege, and a law was made forbidding the people to hold religious services without permission from a prelate.

Troop after troop of coarse, brutal soldiers was brought into the country. Claverhouse with his terrible dragoons now began his murderous career, shooting down men, women and children in savage delight. One bright Sabbath morning a singular congregation assembled near the Louden Hills to celebrate the forbidden service. The men were armed, ready for any emergency. Women and even children felt their peril, but were ready to die if need be. Suddenly the watchman gave the signal that Claverhouse was near, and they prepared for defense. When Claverhouse rushed fiercely forward a shower of bullets met him, which he was unable to resist. He was forced to yield and flee to Edinburgh.

For a while the Covenanters worshipped in peace; but three weeks later the English troops, led by the Duke of Monmouth, appeared before the Scottish camp. The brave Scots fought with fierce and desperate energy, and only when ammunition failed did they surrender. Claverhouse, burning with rage, pressed forward, slaughtering hundreds of his helpless victims. He was now the conqueror of the Covenanters, and nothing could soften his rage against them. The faithful ones kept unshorn the Scottish faith, until the calm, resolute William of Orange brought reason to the counsels of England. Then Scotland, tried in the furnace of persecution, took her place among the first nations.
**PERSECUTION OF THE WALDENSES.**

Nestling among the hills in the western part of the valley of the Po and around its head-waters, surrounded on nearly all sides by lofty mountains, the sect of the Waldenses retained for many centuries the Christian faith uncontaminated by Romanism which was holding undisputed sway over the rest of the civilized world. As early as 1390 there is found an account of persecutions against them by the Pope, and from that time their history is largely taken up with tales of terrible persecution and heroic martyrdoms. Many efforts were made to wipe out the heresy but no sooner was it apparently extinguisned than the seed of the church was found springing up in a more thrifty growth.

About the middle of the 17th century when the events we are to recount took place, the ruler of the districts occupied by this sect was Charles Emanuel II, Duke of Savoy. During his minority, his mother, the Duchess Christiana, had been appointed regent. It was by her instigation that many of the cruelties were committed which culminatetd in the ruthless massacre of an innocent people.

First, in 1650 came the priests who were to try to convert the heretics, but finding that they could make but little headway against them, some more effectual method must be devised to bring about the result. The society whose object was “the propagation of the Faith and the extirpation of heretics” had already spread over a large part of France and Italy. A most zealous supporter of this order was found in the Marchioness of Pianza, who dying, left to her husband a large sum of money on condition that he would continue the work which she had begun.

On the 25th of January, 1665, came the order of her husband, Gastaldo, that under pain of death all those residing in several of the fertile valleys must sell their lands to Romanists and remove to the other valleys within three days. The renouncing of their faith was the only alternative. Rather than abjure their faith they chose patiently to endure the cold and exposure of an Alpine winter and not obey the order of the Bigoted tyrant. The suffering endured by the aged and infirm, the women and children, can scarcely be imagined. They were hospitably received by their neighbors, who had only a scant supply for themselves.

From their new homes they sent messengers and petitions to the court at Turin; but their messengers were treated with contempt, and their petitions met redoubled severity. As yet only a part of the people had suffered from the cruel order. It was the object of the Propagandists to blot out the sect entirely. Gastaldo had thought that his cruel order would have the effect desired, but when he found that the reformers preferred privation and loss to abjuration of their faith, he was the more enraged and determined to do by force what he had been unable to do by persuasion or threats.

Accordingly he sent upon the unprotected martyrs a body of mercenary soldiers with full permission to plunder, burn and kill all who did not embrace the Romanist form of worship. Then followed a reign of terror which has few parallels in the annals of history. All avenues of retreat were blocked up by the troops and there was no alternative to the helpless people but to be massacred or abjure. The heart is sickened by the account of the horrible atrocities committed, children cut to pieces before the eyes of their parents, men put to death by the slowest and most cruel tortures that could be devised by men or devils, women ravished and then ruthlessly murdered before their husbands. It seems incredible that such hellish deeds could have been committed by human beings, much less by those who professed to be the followers of the One who brought “Peace on earth, good will to men.”

The shocking barbarities were noised abroad throughout all the civilized world, and called forth vigorous protests from the Protestant princes and aid for the terror strucken people. Oliver Cromwell, then Lord Protector of England, was most active in bringing aid, and Milton who was his Latin Secretary entered into the work with zeal. The affair also called forth from the poet’s pen that exquisite sonnet, one of the gems of English literature.

*Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold.
Ev’n them who kept thy truth so pure of old,
When all our fathers worship’d stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold,
Slain by the bloody Pandemon:i that roll’d
Mother with infant down the rocks. Their means
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O’er all th’ Italian fields, where still doth dwell
The triple tyrant; that from these may grow
A hundredfold, who having learned thy way,
Early may fly the Babylonian wall.”


Who is the fair damsel that stands without the chapel door, and smiles upon the boys as they file out of chapel?
College Index,
Published Monthly by
The Students' Publication Association.

General and Literary Editors:
G. W. Taft, '86,
Associate Editors:
L. E. Martin '88, Local,
W. S. Corbin '88, Exchange.
E. A. Balch, '86, Corresponding.
R. G. Fenner '87, - - Business Manager.

Terms.
One Year, (Academic), - - - - $1.00.
Single Copies, - - - - - - 15 cts.

No anonymous communication inserted. The name will be published unless otherwise requested.

Entered as Second-Class Matter at the post-office at Kalamazoo, Mich.

Editorials.

"Procrastination is the thief of time" is an old, stale, but nevertheless true proverb. We wish this might be impressed on the minds of all students. We have living examples of those who are victims of this terrible habit right among us. For example, our last issue of the Index was delayed two or three days because one of the contributors is afflicted with this everlasting putting off till to-morrow. We see this illustrated in the recitation room, society, and once in a while in rhetoricals. A person does not get his lesson till the last minute, and then fails or makes a poor recitation. In society, time after time, a student will be on the programme and will not begin to prepare himself till a few hours before the meeting and then gives us the result of this brief meditation which does neither him nor his fellows so much good as it would, had he looked into the matter beforehand. In rhetoricals we have heard of such a thing as writing the article or committing the declamation in the hour or two hours that precede the time for showing others what one can accomplish in the field of literature and oratory. This neither gives yourself nor the school which you represent full justice.

A few years ago a young lady graduated from one of our sister colleges in this state, who did not finish her production until an hour or two before the time for her appearance upon the rostrum. She was talented and gifted and her friends expected much from her; but to their dismay her article was one of the poorest in the class. These few cases illustrate the power of this terrible habit and how it will damage a person during his school life. In the world we see innumerable cases which result in chagrin, disaster and failure. Let us remember one of Thomas Jefferson's rules, "Never put off till to-morrow what you can do to-day."

At its last annual meeting, the Baptist State Convention of this state decided to repair its building in Kalamazoo, the upper college building, and so put the whole matter of repairs into the hands of the Board of Christian and Ministerial Education. Brethren Cook and Huntington of Minneapolis, had made previously liberal donations for this purpose, to which the Convention voted to add $1,000, making the sum available for the repairs $2,500. In looking over the building, the board find that a larger sum is needed to put the whole building in good condition. Therefore, they have decided, first, to make such repairs on the outside as the preservation of the building demands, and such others for the improvement of its external appearance as in their judgment are wise, and second, to expend the balance on the inside in repairing the halls and rooms as far as it will go. The north and south halls and the sixteen corner rooms, the most desirable in the building for dormitory purposes, will be repaired first and as much more than this will be done as there is money to do with. It is the intention of the committee to expend the means at their disposal doing good thorough work, hoping that additional means will be found, necessary to put the whole building in proper condition.

And now will the denomination which has this work in hand do its duty? A mere pittance from every one would more than supply what is needed to do the work. Some may be disposed to remind us of the effort that has just been successfully completed, of adding $50,000 to the endowment of Kalamazoo College, and offer this as an apology for not meeting other present demands. Let me remind all such of how that $50,000 was made up. Two men of Detroit gave $5,000 each, there was one $2,000 bequest from Coldwater and one from Kalamazoo, one $3,000
On the evening of February 11th, Rev. Father Walsh, president of Notre Dame University, delivered a very interesting and highly instructive lecture upon Voltaire, before the Catholic Young Men's Sodality. Father Walsh has a pleasing appearance, distinct voice and at times during the lecture became eloquent. He commenced his address by referring to the manner in which many Frenchmen opposed the celebration of the 100th anniversary of Voltaire's death. Then he gave a biographical sketch of his life. The favorable as well as the disreputable points in Voltaire's character were brought out, and clearly shown in an impartial manner. The lecturer then dwelt on the cause and nature of his influence. The church and the state were all in a deplorable condition, and only needed a leader to awaken them so that they would realize the degradation to which they had sunk. Voltaire seemed to be that man and had many of the qualities of leadership.

"Was Voltaire a benefactor or a curse to mankind?" was the next topic discussed. He systematized and popularized infidelity, laid the foundation on which Tom Paine and Bob Ingersoll built their little structures, and smoothed the way for France in her downward course which finally culminated in the French Revolution.

Voltaire as the centre of an age of thought was next brought out. Philosophy and speculation were subjects to which all learned men were giving themselves up at that time, and a man with such a versatile genius as that of Voltaire, soon became a center about which all the other philosophers clustered. The speaker then moralized upon the results of the career of such men, and ended by stating that Voltaire every year grew less in the estimation of the French people, and that until his influence was entirely killed out, France would never take her proper place among the nations of the earth.

The speaker held the undivided attention of the audience. The lecture was about an hour in length. This is a point which we wish other lecturers could copy. The best lecturers in the world weary audiences by speaking from two to three hours, but Father Walsh wearied no one, and no one went away that would not gladly hear him again.

The second lecture in the C. Y. M. S. course was given in St. Augustine's church on Feb. 18th by Father Zahn, professor in Notre Dame University. Subject, Alaska. Father Zahn is a traveler, and gave the impression that he knew where of he spoke. A short time since it was his pleasure to visit our "Annex" and the results of his observations were given to us in a nutshell. As an instructive lecturer Fr. Zahn is a model and it has never been our pleasure to hear as many facts given in so good a shape in so brief a period of time. First he told us where Alaska is, extending farther west of San Francisco than New York is east. The resources were then treated, the principal ones being minerals, timber, fish and furs. The scenery is the finest in the world. The inhabitants are Indians, Russians, Esquimaux Americans, Europeans, and the "omnipresent heathen Chinese." The manners, pursuits, and customs of the Indians were next dwelt upon. They practice cremation. The religion was first principally that of the Greek Church, but now since the Russians are no longer in control, the missionaries of other denominations are gaining in strength. The speaker closed by building an air castle on the probability of Alaska's development if the possibility of her having a railroad should become true.

How is this year to come out financially? Now is none too early to look this matter in the face.Tho first of July will find a deficit for this year, as a nest egg for another debt, just as surely as the brethren and the churches do not attend to the matter in season. There should be a good collection taken in every Baptist church
in the state for the current expenses of the college, or a deficit will surely be found at the end of the year. The funds are so small that it is impossible that it should be otherwise. Expenses are certainties, while the income is not as certain. Men will neglect to pay interest—even good men; and while all possible prospective income from investments can be foreseen, the sharpest foresight and the wisest experience cannot foresee all possible expenses. Now, what are we going to do about it? Good contributions from the churches, or a new debt begun: which?

Who will start a movement for the endowment of the presidency of Kalamazoo college? or who will endow it? One at $40,000,—four at $10,000 each,—or eight at $5,000 each, will do it; shall it be done? Let us look at this matter like business men—like Christian men, of consecrated enterprise. Who is looking after this?

The Eurodelphians this year have the reputation of doing good work. The inhabitant of the sanctum, in order to verify this report, took up his abode there for the space of two hours, on the evening of Feb. 26th, and found that the half had not been told concerning the literary merits of the said society. The society was called to order by the president, Miss Nellie Clough, and after prayer the ladies conducted their business in genuine woman fashion. The following literary programme was next announced, with Miss Maggie Chesney in the chair, and Miss Lizzie Hoover as critic:

Reading: ........................................ Eva Daglish
Parody: ........................................ Miss Everett
Invective—Mary, Queen of Scots: Josephine Fuller
Scrap Basket: .................................... Lena DeYoe
Music: ........................................... Miss Davis
History—Members of Eurodelphian Society, Mary Bowden
Recitation: .................................... Anna Munn

The whole programme was well carried out. Miss Fuller's article, in particular, was terse and argumentative and at the same time fair. Miss Boyden satisfied the curious by giving the age, occupation, and prospects of the members. Misses Daglish and Munn both showed considerable ability as speakers, while the parody and scrap basket were amusing, instructive and interesting.

After adjournment we were favored with a musical programme, to which the Misses Barnett, Everett, Boyden and Clough each added her part. To those who do not think the Euros are doing as good work as their brother societies, we would say, "Go thou and see!"

Local.

The Salvation Army have at last struck Kalamazoo.

Taft is convalescing from the effects of his fall in the Ladies' Hall.

The Junior Prep. Latin class have finished six orations of Cicero and have commenced reading Ovid.

About Valentine's day everyone wished he was a Freshman girl so that he might receive a valentine.

Judge Story said, "Genius is recognized where Everett goes." In K. College Fenner and Genius are synonyms.

A student proposes to find the area of the square erected on the hypothesis of a right angled triangle.

The Sherwoods are preparing a program for an open session to be held March 12th. We will give a report in our next issue.

WANTED—Three full beards for the rest of the editorial board. They, (that is the beards) must be up to the style and cheap.

WANTED—to SELL—Two full beards, one variegated, the other 40 years old. For further information inquire of local editor or business manager.

At the reading circle February 13th conducted by Miss Young, the remainder of the first part of Henry IV, left from a former reading, was read.

The Philos, becoming tired of the furnace arrangement for heating their hall, have moved their stove back into the room and again they can take some comfort in their meetings.

Since chapel exercises have been held in Eurodelphian Hall, there has been a noticeable increase in attendance. Dr. Brooks has had occasion to remark several times that all the young men were present, and of course all the young ladies were.

Prof. Haskell tells us that W. W. DesAutels has presented for use in his recitation room a map of Asia Minor designed especially to be used in connection with the work in the Anabasis. He has also made and presented to the college several other maps.
Washington Irving and Addison were the authors chosen for the reading circle Jan. 30th. Miss Belle Richards and W. M. Habey read from the Spectator, and Miss Flora Barnes and R. C. Fenner read from Knickerbocker's History. L. E. Martin read Irving's sketch of himself.

This is surely an age of progress. The city fathers have made arrangements for the planting of 80 arc electric lights to light the streets of Kalamazoo. The college receives its fair proportion, one at each of the following corners; Lovell and Michigan Ave., South and Michigan Ave., Carmel and Academy.

Miss Lizzie Fletcher '89 invited a number of her college friends to spend the evening of Feb. 3rd at her home. The party met at the home of the Misses Clough and from there were transported to the Fletcher residence in a big sleigh. A merry time was spent, and all united in declaring it one of the most pleasant evenings in the year.

Higher classman was guessing quotations read by Prep.
Prep. (reading) "Brevity is the soul of wit."
Higher classman.—"That's Shakespeare."
Prep. (reading the one immediately following) "That was the most unkin'est cut of all."
H. C.—"Oh! that's Shakespeare too."
Prep.—"No sir, that's Ibid."

At their regular meeting, Feb. 19th, the Philo adopted the following, which explain themselves.

Whereas, Our former member, Frank P. Johnston has thought it expedient to take unto himself a sharer of his joys and sorrows and has become entwined round about with the bonds of Hymen, be it

Resolved, That we, the members of the Philolexian Lyceum do extend our heartfelt congratulations to him in his happy choice.

Resolved, That the best wishes for his success and happiness be the expression of the Society.

Resolved, That it be the wish of the Society that misery and misfortune may follow him all the days of his life and never overtake him.

Resolved, That these resolutions be printed in the College Index and a copy deposited in the archives of the Society.

Personals.

A. J. Teed was seen in town again Feb. 8th.
L. H. Stewart '85 was in Kalamazoo again February 21st.
Miss Agnes Barney '83 was visiting in Kalamazoo recently.
F. M. Hodge '80 has been elected president of this district Y. M. C. A.
J. S. Collins filled the pulpit of the Baptist Church at Union City March 7th.

S. A. Remington a brother of W. A. R. has recently cast his lot as a student with us.
Rev. E. D. Rundell, State Sunday School Missionary, was a visitor at the college Feb. 26th.
W. L. Eaton '75 has been elected president of the new Kalamazoo Building and Saving Association.

Rev. J. S. Boyd was assisting Rev. S. O. Davis in a series of special meetings at Berrien Springs.

Eaton '75 and Anderson '82 are publishing Rev. C. O. Brown's new book "Battlefields Revisited."

C. E. Monroe was recently elected president of the young people's society of the Presbyterian Church here.

The latest reports from Burmah announced that Myatt Kyau is rejoicing in the recent arrival of an heir.

DeWitt C. Olin, of Albion College, a student here last year, visited friends at Kalamazoo College February 26th.

C. H. Gleason '83 has recently been granted a patent upon a two-wheeled cart of his invention, and which he is manufacturing in Kalamazoo.

J. O. Heek has been having a tough time with rheumatism, although he is considerably improved he will not return to college this term.

At the latest annual meeting of the Zoa Phora company at Kalamazoo, H. G. Colman, '89, was re-elected secretary and business manager of the concern.

W. A. Huntley, who was with '89 last year, is traveling for J. N. Harris & Co., drug dealers of
Cincinnati, Ohio. When last heard from he was doing northern Indiana.

J. H. Martin of Grand Rapids was in Kalamazoo February 17th and 18th visiting his sons L. E. and H. L. at the college and attending the State Dairyman's Convention.

Chas. Cooper of White Pigeon, founder of the Cooper Junior Prize was in attendance at the sportsman's meeting Feb. 10th, and responded to the toast "The sportsman's wife."

J. E. Littell formerly of '84 was in Kalamazoo the last of January visiting friends. He is at present engaged as corresponding clerk of the Elder of the coming election. They could make no better years.

M. Kalamazoo. Ward also was a college boy about holding special services during the past few weeks. Many young men have been awakened from the 20th to the 23rd they were aided by F. and R. W. leading some souls to be Christains. of the 4th was carried out, with a few exceptions, as it was announced in our last issue. R. C. Fenner represented the college, and C. E. Monroe, F. M. Hodge, J. Gilmore, A. Binkhorst and P. H. Ogger the city. The meetings were profitable and interesting. Kalamazoo stands a good chance of having the next convention.

The first State Convention of the College Young Woman's Christian Associations was held at Hillsdale College, in Theadelphic hall, Jan. 27 and 28. Delegates were present from Adrian, Albion, Hillsdale, Kalamazoo and Olivet colleges. The Ionia High School association was admitted to the state organization and represented in the convention. Visiting delegates were present from the University and High School at Ann Arbor. The entire number of delegates was 40.

On Wednesday afternoon the delegates assembled at the residence of President Dunn, and were cordially welcomed by the members of the Hillsdale association. At 7 o'clock the first regular meeting was called to order by the chairman of the state committee, Miss C. A. Reamer. After the opening exercises the reports from the several associations were read, which showed advancement and interest in the work. The number of members ranges from 10 to 60.

A paper, Social Features of our Work, written by Rose Wolf, was read by Miss Michel of Adrian. She showed plainly that there are advantages, socially, in the work of the Association.

Mr. L. D. Wishard, college secretary of the Y. M. C. A., gave an address on Bible Training Classes. He urged the necessity of a thorough, systematic knowledge of the Bible in all attempts to do Christian work. To meet this demand he has prepared a little book, "Outlines of the Bible," and he spoke chiefly of that, the way it should be used, and the advantage of that method of study. His earnest words impressed the minds of all present and were encouraging and helpful through all the convention, although he remained only a short time.

Thursday morning the exercises opened with a prayer-meeting, led by Maggie Craig of Adrian. The prayers were indications of the spirit and interest of the delegates. At the business session which followed, the committee of nomination gave the following report: For president, Nattie Dunn; vice president, Ada Goodwin, Olivet; secretaries, Nellie Knappen, Albion, Mabel...
Young, Kalamazoo. The report was accepted. After the business session the report of the Ionia High School association was read.

A paper, "How shall we reach the Unconverted Young Women?" was read by Nellie Knappen of Albion. The paper was very interesting and was followed by an earnest discussion, showing how near the subject was to the hearts of all present.

The next paper, "Shall our Work be confined to the College?" was read by Nettie Dunn. This paper spoke of the need of extending our work into towns as well as colleges, and led to a warm discussion on state work. Later the articles of state organization were amended so as to admit town associations, and the resolutions concerning a national organization were adopted.

In the afternoon a Bible reading on the subject of Women was given by Miss M. G. Tompson of Ann Arbor. The paper on the Importance of Bible Study, by Ada Goodwin of Olivet was highly appreciated by all, and was itself the best illustration of the subject. "How shall we reach Nominal Christians?" was discussed by Belle Richards. She gave many valuable hints on the subject. The last hour of the afternoon was devoted to a discussion of missionary work in the Y. W. C. A. It was opened with a paper read by Hattie Montgomery of Albion.

The closing meeting of the convention was held in the college church. It opened with a praise service, which was followed by a paper on The Origin, History and Present Condition of the Y. W. C. A., by Miss Alice M. Warren of Olivet. This paper gave a clear idea of the plans and successful work of the association. The closing address, given by Rev. J. M. Barkley, state secretary of the Y. M. C. A., was on Personal Work.

He spoke of the advantages of personal work over other methods and its great efficacy among students, in such stirring words that they made a deep impression on the minds of the young women of the convention, as was seen in the testimonies and prayers in the consecration meeting following.

The convention as a whole was a success, and seemed blessed by the presence of the Holy Spirit. To meet so many strong, earnest, Christian young women, who seemed willing to devote their lives to bringing other young women to Christ, was an inspiration to more faithful service.

The state committee for 1886 is as follows: Chairman, C. A. Reamer; Secretary, Nettie Dunn; Maggie Craig, Adrian; Jennie Houghtaling, Albion; Anna Burgoyne, Hillsdale; Lizzie Masters, Ionia; Belle Richards, Kalamazoo; Ada Goodwin, Olivet.

The delegates appointed to the national convention were C. A. Reamer, Hillsdale, and Nellie Knappen, Albion.

Exchanges.

The Swarthmore Phainix is one of our oldest and best exchanges, and ably represents the college of the Society of Friends at Swarthmore, Pa.

From internal evidence, as learned critics are wont to say, one would not ascribe to the author of "Genius vs. Common Sense," in the High School World, an uncommon share of either.

The author of "The Study of Greek," in the January Eclipse, makes this strong assertion: "Altogether there is no study so fitted to cultivate the mind and discipline the faculties as that of Greek." Now no one would accept this, and probably the writer himself would not if some one else had written it. We have nothing to say against Greek, but only against this habit of exaggeration. It is a characteristic of young writers especially to so far forget themselves in the new experience of committing their thoughts to paper as to be almost incapable of making sober and candid statements. Is the ambitious aspirant for literary honors writing about some statesman or orator? His equal never stood upon the rostrum or sat in the halls of legislation. Is it some poet that he is eulogizing? No such genius ever blessed any other age or country. Is he defending the study of Greek? There is no study so fitted to cultivate the mind or discipline the faculties. Whether this habit is due to a lack of information on the subjects chosen, or to a natural inclination to give things a high color to make them sound well, is hard to say; but the effect produced is entirely opposite to that desired. For, in simple narration, if a writer has been found to exaggerate once, statements which may not at all exceed the limits of fact will be received with suspicion. And where the object is to persuade, to convince others of the correctness of one's views, it is advisable, so far from passing the boundaries of truth, to state one's
Let us have more such editors of college papers. Needed reforms, in cases where those in authority have the means at their command for bringing them about, would not be so long coming.

Chips.

WOOD AND COAL
At McSweeney’s yard. Our patrons will do well to give him a call. Office on East Main St.

When you want a fine calf button or congress shoe, call at No. 118 East Main St., and ask for Sprague’s $3 Calf Shoes, warranted to wear and fit as well as any $5 shoe made.

A. P. SPRAUGE.

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YE wise, instruct me to endure
An evil, which admits no cure;
Or, how this evil can be borne,
Which breeds at once both hate and scorn.
Bare innocence is no support,
When you are tried in Scandal's court.
Stand high in honour, wealth or wit;
All others, who inferior sit,
Conservative themselves in conscience bound
To join, and drag you to the ground.
Your altitude offends
The eyes of those who want the power to rise.
The world, a willing stander-by,
Inclines to aid a specious lie:
Alas! they would not do you wrong;
But all appearances are strong!
Yet whence proceeds this weight we lay
On what detraclng people, say?
For let mankind discharge their tongues
In venom, till they burst their lungs,
Their utmost malice cannot make
Your head, or tooth, or finger ache;
Nor spoil your shape, distort your face;
Nor put one feature out of place;
Nor will you find your fortune sink
By what they speak or what they think;
Nor can ten hundred thousand lies
Make you less virtues, learn'd, or wise.
The most effectual way to balk
Their malice, is—to let them talk.
any change in their Gymnasium, or preparatory classical course; or in any of the four courses offered at the University. The old classical course is still undisturbed. But to meet growing demands, without giving up cherished methods, a new department has been added called the Realschule; a school for boys not destined for any of the professions, and providing a Latin and Scientific course.

Although this question has been long and carefully weighed in this country and in Germany, yet the practical testing of the new idea has fallen first to the lot of wide-awake America; for here a thing is no sooner said than done. The eager American professor had a desire to try this new scheme for himself. He had no inclination, on account of reverence for the old way, to postpone this experiment to a succeeding generation.

Everyone knows that in America everything goes with a rush. The great desiderata are time and money. Each one wants the most he can possibly get in the shortest time. The steady plodders are regarded as old fogies, while a high premium is put upon push and enterprise. Apply this principle to school work and you have a fair picture of the average American student. He has not time to take a full classical course. The German professor would say: “He has not time! What is he here for? Is he not here to acquire knowledge? Then let him take time.” But to the average American student the end in view is not knowledge in itself and for itself, but knowledge which leads to a diploma, knowledge which can be put to some practical use, which shall advance his temporal interests. And the student is not wholly to be blamed for regarding his college study as a means rather than an end. He sees his boyhood friends going into business, and early in life “getting on in the world,” and becomes impatient for the time when his inventory of worldly effects shall compare favorably with theirs. And again, not infrequently, a short-sighted father who feels that his son’s education is costing a good deal, warns the boy against becoming a book-worm, who with all his knowledge shall not be able to guard his own interests. Impatience, an insatiate longing to begin to do something, so that the world shall not think him inferior to his fellows—worldly ambitions—unfit the student in this restless land for devoting successive years to the pursuit of knowledge which does not lead to speedy material results. With such feelings inborn and fostered by public opinion, it is not strange that “Young America” feels that he has not time to take a full classical course. He wants just those studies which he can put to a practical use, and a superficial view of a few other courses to enable him to appear well in society.

Furthermore, have not the classical courses in many of our colleges consisted so exclusively of Latin, Greek and Mathematics, that the graduates therefrom have been placed to a great disadvantage. The professors in these respective departments seem often to assign lessons as though their individual courses were of paramount importance. The average student has to spend from two to five hours daily in preparation for each of their recitations. This slavery to individual professors may be continued by the conscientious student, not only through the Freshman year, but through the first two or three years of his course. Then he has but one year left, at most but two, in which to get a liberal education in the Modern Languages, History, English Literature, Mental and Moral Philosophy and the Natural Sciences! In addition to this, the student has had no time during his entire course for general reading or outside literary work. Is it strange then that the classical student has sometimes felt dissatisfied? Is it strange that he has assumed to question the wisdom of a course in which nearly seven-eighths of his time must be devoted to three studies? We do not question the culture and mental discipline which are to be derived from these studies. But that man can hardly be called educated who may have made unusual attainments in any or all of these branches, to the well-nigh exclusion of others equally important, if not equally refining.

We have already intimated that the German student is in marked contrast with the American, in that he is not so restricted in time. He spends eight or nine years in the Gymnasium receiving a most thorough drill in the Ancient Languages. He not only learns to read Latin and Greek without the aid of a lexicon, but becomes able to write and speak in Latin, and attains great fluency in the translation of Greek, and commits large portions of the Greek text to memory. Then he goes to the University, not for a four years’ course, but to study for his profession, from three years to ten years, as his course and inclination may determine. The chief end he has in view is study, and its resultant knowledge. He knows nothing about the hurried, crowded feeling, which so often hampers students here. If a son of wealth, he need not worry about the money or
time spent in study. And if poor, by tutoring others he replenishes his scanty purse, and strengthens his own acquirements. As his knowledge determines his standing in University circles, he is often content with meager fare if he can only associate with learned men. The American student can scarcely understand this feeling of continuous devotion to study; a feeling which seems to permeate the air of German University life. Matthew Arnold says: "The paramount university aim in Germany is to encourage a love of study and science for their own sakes; and the professors, very unlike our college tutors, are constantly warning their pupils against Brod-studien, studies pursued with a view to examinations and posts." *

The American student as we have seen, is limited in the time he can spend in preparation for work, limited by circumstances peculiar to himself and by public sentiment. He often takes less time by one or two years than he might have taken; and does it at his own cost, as after experience proves. Yet public sentiment has not much sympathy with the one who is always getting ready but never doing anything.

This question contains many other important factors which must be considered before any satisfactory conclusion shall be reached. Yet the element time is one of the most important. And we suspect that the word time is the key-note to the answers to the queries in our first paragraph. The educator in this country who is keeping pace with the time, and who sees the intense competition which awaits every graduate as he enters the lists, is awakening to the idea that the old-time classical course may not be the best outfit with which to equip the eager contestant. The student in turn snuffing the battle afar, and wondering if the time-worn mantle could not be changed a little to suit his particular taste, has expressed dissatisfaction and desires a "cut-away." Perhaps both parties would be satisfied with the old course provided the student could have time to supplement it with a liberal instruction in History, Literature, Modern Languages, and the Natural Sciences. But both agree that the student cannot take the time necessary for this supplementary education, and that therefore a compromise must be made; for they are alike loth to do away entirely with the Ancient Classics.

*Schools and Universities on the Continent.

No student who uses tobacco can graduate from the Napa College, California.

MYAT KYAU.

The following paragraphs extracted from a letter of Rev. Dr. Jameson to the Examiner, will interest a great many of our readers who were acquainted with Myat Kyau during his connection with Kalamazoo College, from 1870 to 1878.

The chief motive of our visit was to have a satisfactory interview with Dr. Myat Kyau, in whose work we had become much interested from occasional brief, casual interviews. His work well deserves a report. Sixteen years ago at the age of 23 he went to America with Rev. D. L. Brayton. He stopped in Kalamazoo for his college education, and afterwards studied medicine at Ann Arbor. The Baptists of Michigan proved themselves his friends, and he is proving that their gift of an education was wisely bestowed. He came back to Burma two years ago. His marriage to the daughter of the Mong Dee pastor, was doubtless the occasion of his making this place the center of his work, but it is only the center. He has a fair supply of medicines, and of surgical and scientific apparatus, which he is using with success, and he is gaining the confidence of the people by his treatment of many kinds of disease. A building at the end of the village serves as a hospital. To illustrate his habit of adapting himself to circumstances, let me say, that having occasion to give an electric bath to one of his patients, instead of spending time and money in fitting up a bath-tub, he took up into the house a small native boat, and used that. He has resorted to some ingenious and effective methods of correcting foolish native prejudices; for example, the notion that certain smells are fatal for invalids, and the utterly absurd native ideas as to the circulation of the blood. He has a good telescope and a microscope, which he uses instructively. He doctors the poor gratis, but charges those who are able to pay.

I was glad to find Dr. Myat Kyau a man of so much practical sense, which adds to his value as a leader of his people. In the business of fishing for instance, which is a chief means of subsistence in Burma, he has been very successful with a net which he received as pay for medical services. But the net was too small and the cord too light, so he decided to make one to suit himself, about 20 x 60 feet, and we found him with it half done. He had bought shoemaker's thread in the bazaar, and twisted a cord of twenty-five strands, and knotted it with the usual netting stitch, the knack of doing which he had picked up in a college vacation spent with one of his
fellow-students whom he saw making hammocks. One of my Burmans said, "That net would catch all the fish in our river," but he admitted that he could not make such a net. Plenty of Karens will be glad of a chance to put this great net to the test, and it will probably pay for itself in a few hauls, while it will be good for two or three years. An American plow and a cultivator were on exhibition in the Doctor's office, and they will doubtless be experimented with. In front of his house was a street lamp which was only a common, cheap lantern, run to the top of a pole, with an empty coal-oil tin flattened out for a reflector. But it answered his purpose, and the other villagers have taken his suggestion, and they have the only native village with lamp-lit streets in all Burma, so far as I know.

I must speak of Myat Kyau's Sunday school, for so it is fair to call it. Sunday schools, after the manner of our American schools, have not been common in jungle villages. The difficulty is to find teachers. The pastor generally has the whole company in one class, which differs but little from other meetings. Myat Kyau has organized a Sunday school with a teacher for each class, and a superintendent. For the present he keeps the record, and the account of the collection, which is taken from each class separately. I noticed that he left the money on the table for some one else to take care of. He is not superintendent and does not teach, but is only getting the school organized. Then he proposes to spend several Sundays with a neighboring large church to organize a school for them. He is a good singer and plans for this part of the work also.

So far as I can judge, Dr. Myat Kyau has had the co-operation of the villages in the various improvements he has suggested. But he has the good sense not to press radical and thorough changes that might not be acceptable in an old village. He prefers to have a village of his own, and he has accordingly selected a site, and the coming year intends to make a beginning. One man on whom he much depended, and who owned two elephants, which he was to put into the work, has recently died. But others from different villages are ready to join the new enterprise, and they will move to the spot selected, where there is plenty of land for cultivation. The Karens have subscribed Rs. 800 ($320) for a hospital, and the village will probably be called the hospital village, as it has been called so far in our conversations about it. There is good reason to expect the success of the enterprise.

There are many medicine men among the Karens, with most grotesque notions of disease and remedies, including among the latter horoscopes and incantations. One of the doctor's plans is to gather these men, as far as they are willing to come, and give them elementary instruction in pathology. While he has manifold plans, they are not visionary but practical, and all for the good of his people, but they are chiefly in the line of his profession, in which he is an enthusiastic for scientific methods in opposition to native superstitions as to the origin of disease, and as to the efficacy of charms and kindred nonsense in the treatment of the sick. It is only fair to him to say that at the recommendation of his medical Professors at Ann Arbor he received a fourth year at the Medical College to complete the course more satisfactorily, and afterwards spent some months in N. Y. in the study of 3 or 4 special diseases. He has a good medical library, and I saw on his table two or three monthly medical magazines just arrived from America.

In brief, it is my opinion that Dr. Myat Kyau is exceptionally approximating the ideal of what a Karen with an American education, may do for his people. It is cause for gratitude that the mistake has not been made in his case, of sending out a support, or even a dollar towards it, from America. He is abundantly worthy of a support which he will earn, and receive in a way that will develop instead of dwarfing the people for whom he labors. Although quite independent of missionary work or oversight, his attitude is that of cordial co-operation. Owing to the circumstances of his work, however, he sees but very little of missionaries.

On our way back to Bassein, on the steamer, we had the pleasure of the company of the Bishop of Rangoon. I gave him many of the above facts, in which he was much interested, and he said it was a pity our mission did not utilize such a man. I replied that I thanked God for such a man with an American education, who could go on and do a wise, grand, Christian work for his people, without missionary direction and control. It is mainly because I want the American churches to know that there is such a man, that I write this letter.

Bassein Burma, January, 1886.

PERSONAL CHARACTER OF CARLYLE.

It is said by one writer, "When Mrs. Carlyle had held me in breathless interest by a view of their contemporaries,—a chapter which might be called "Lives of Philosophers" was taking its
We wish to call the attention of superior brilliancy, and should lessen his ion It and dear," she adds, "if Mr. Carlyle's digestion had been better, there is no telling what he might have done."

In this little speech and that quivering lip there is more than the shadow of an intimation that he had failed to realize her ideal, in some way that touched keenly her sensitive nature. It could not have been disappointment in his genius, for she seems to have had the highest opinion of his ability and was ever carefully solicitous that those around him, and the world in general, should recognize him, as she regarded him, a star of superior brilliancy, and that no outside circumstance should at any time dim or obscure the luster to which his gifts entitled him. She zealously protected him from the comment and too close scrutiny of the world, drawing a sacred veil around him and the common eye, furnishing an outlet for the complaints or grudges which would lessen his dignity among his fellowmen.

She sheathed the sharpness of his dyspeptic constitution and irritable temper by her determined faculty to make the best of everything, while at the same time those things together with his selfish neglect of her and apparent unconcern regarding her needs and cravings wore upon her, adding bitterness to every day's experience, and stamped a look of sad hopelessness on her fine intellectual face.

One who knew him, says "Carlyle was a man in whose mind a morbid tendency to irritation mingled with everything, and even went so far at times as to manifest itself in spitefulness." This mood is especially apparent in his "Reminiscences," where many persons are seemingly introduced but to show the bitterness of his feelings toward them, as no good could possibly come to any one by their mention. He had no patience with anyone's views of a subject which did not accord with his own, and if argument was not sufficient to silence his opponent, he would do it by the force of noisy and loud talking.

O. C. '90

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Editorials.

Notice is hereby given that the stockholders of the Students' Publication Association will hold their regular meeting on Tuesday Afternoon at 3:30 p.m., Apr. 7th, in room No. 2. A full attendance is desired.

E. A. Balch, Secretary.

To Subscribers:—We wish to call the attention of all those who have not as yet paid their subscriptions, to the fact that their subscriptions are now due, and as we are approaching the end of the year, we wish all such bills to be settled as soon as possible.

The close of one term and the beginning of the other, reminds us that this year's work is nearly finished. Many of those of whom have been with us thus far this year have left; some to enter business permanently, others to earn that which will enable them to take another year's schooling. As a usual thing, in the spring term, only those remain who are taking full courses, or contemplate the same. There seems to be something peculiar about the balmy air of spring. Nearly all are tired of studying, and it is only by extra exertion that we overcome nature, and apply ourselves to our tasks. It is not that we are tired of everything, but that the continual humdrum of study, study, study, is becoming monotonous, and we desire a change. There is
about so much energy embraced within our mortal coils and this must be worked off. It can not be repressed, but will come out in some way. If it is not given a legitimate vent it will crop out in spring poetry, or else spring deviltry of which the first is the worse. But give this feeling full sway and let it have a natural course and a legitimate vent, and let it be shown in our outdoor sports. Our College is small, but we have plenty of material for a good base-ball nine, and also for a football or lacrosse team. Let a good athletic association be organized, and let us show Kalamazoo, and the country at large, that Kalamazoo College has not been dead, as to athletic sports, but only in deep repose. Let us show them that we have something else besides book-worms, recluses, and round-shouldered students. We do not believe in making the athlete the standard, nor do we believe in making high attainments in athletic art the goal to be reached before we are given our sheep skins, and are let loose in the world; but we do believe most emphatically that athletic sports should have some show, and also, that our students have not given enough prominence to such sports in the past. Let us remember that "All work and no play makes Jack a dull boy."

We have received the following communication.

To one who was present at the open session of the Sherwood Rhetorical Society, and to all interested in the welfare of the College, nothing could appear more noticeable than the absence of every member of the faculty. Doubtless there are many good reasons which can explain this seeming lack of interest on the part of the faculty in the various studied enterprises of this institution, but nevertheless, the fact remains that for years the professors and teachers of Kalamazoo College have failed to show that they appreciate as they ought the efforts of the students in this line of society work.

It may be very necessary that one of the teachers should give a lecture before a society not at all connected with the institution, and it is commendable in him to do so, but it is neither necessary nor commendable in him to do it at a time which has been selected for a special meeting by one of the societies whose aim and purpose is the advancement of the College, and at which all interested students, and the faculty especially are expected to be present.

Students are not to be blamed for thinking that this professor does not take the interest in what they are doing which he should. Now our school is not a large one, and we cannot succeed as a college unless the faculty and students are united; they must concentrate their forces, and march hand in hand, having one aim and one object in view—the welfare of Kalamazoo College. The members of our faculty should remember that the existence of the literary societies is essential to the prosperity of the institution. It is absurd to think that students will come to a school where the only inducement to be offered is the regular routine of the class room. Most of them have an abundance of life and energy. At least when they enter college, and they cannot reasonably be expected to go to a school where students' enterprises are languishing for want of necessary support. The teacher should know that there is a field of work outside of the class room; that he is to take this youth and buoyancy, and form cultured men for the pulpit, the forum and various vocations in business life, and not fossils and book-worms for medieval monasteries.

Hence we say, it is high time the professors in our schools should encourage these societies by their presence on such occasions as one referred to above, and by word and deed when an opportunity is offered. By doing this they will show that they have an interest in the student, and an appreciation for their efforts in literary work. A warmer sympathy will exist between the two, and harmony and good fellowship will insure success in all the departments of the College. This result will not detract from the work of the class, and will infuse new life into the literary societies. The students will come out from college not only with book learning, but also with that which is no less essential for success, the power to write and speak effectively. The rhetorical exercises have never supplied the place of these societies, and never will. They fill a place that no other department in college can fill, and as such, are worthy and deserving the support of faculty and student. Now these remarks are not actuated by any feeling other than a kindly one and the object desired is to call the attention of the powers that be to this
class of work which they seem to deem of so little importance.

[It is no more than just to say that at least two members of the faculty had made previous arrangements before they knew that the meeting was to be held that evening. Ed.]

Now that commencement is drawing nigh, we would like to ask of the alumni what has been done towards a reunion this year on your part. The interest that the alumni of the college take in a college has much to do with the success of the institution. Last year you responded nobly to the call of the trustees and friends of the College, and made known to the world that Kalamazoo College has graduated some students in the years gone by. But do not rest on your laurels. Your work is but commenced. For two years you have had no public exercises at commencement. It surely cannot be that there is not ability enough among our graduates to provide for such exercises, but it is because nobody goes ahead and plans, but leaves everything for somebody else. Now the writer knows not but that you may have plans all matured for next commencement, but he has seen nothing to indicate that such a movement is in progress.

Why is it that the average student says that he is unable to write an oration? There are several reasons. Among them are these: His knowledge is limited, or if he has an abundant supply, he desires to be one of the world's greatest orators at once. He thinks what he knows must be clothed, when expressed, with a string of high sounding phrases. He forgets, if he ever knew it, that the most effective speakers expound good common sense in the very simplest manner. The finest expressions are the simplest, because all minds can comprehend, can grasp each sentiment and carry it home. When the student learns to express himself in the shortest possible manner, when facts are stated and proof brought out simply and energetically, then will his work have the desired effect. Plainness is comeliness.—Blackburnian.

We hope the student will not forget the patrons of the INDEX. Some of the best business firms in the city advertise with us, and it is proper that we do our trading with them. By doing this you not only do the right thing by them, but you help the paper; for when merchants learn that we patronize only those that patronize us, the business manager will have less difficulty in obtaining ads enough to pay expenses.

The ridiculing of our fellows in private is not one of the best ways of improving them and sweetening their dispositions. But to bring one of our fellows before a public meeting, and show up his characteristics is to say the least, detestable.

Owing to a combination of the fates our last issue was not as prompt as we would like to have it, and as we mean it shall be in the succeeding issues.

In this issue Mr. Rose does the labor upon our exchange column. Our late editor of this column leaving school for a few weeks, our exchanges were not sent out until quite recently.

Local.

School opened for the Spring term March 29th.

A number of the boys worked on the Upper Building during vacation.

Several of the lady students of last term will teach this summer in schools in the vicinity of Kalamazoo.

"I need some more meet there" the fellow said, alluding to the fact that his vest and pants failed to connect.

Prof. Montgomery gave some experiments in electricity for the benefit of the Burr Oak C. L. S. C. on the evening of March 12th, at the lower college building.

The Euro officers are, Pres., Lizzie Fletcher; Vice President, Mary Boyden; Secretary, Maggie Chesney; Treasurer, Anna Munn; Editor Flora Barnes; Librarian, Irene Everett.

The Sherwoods officers for this term are, President, W. W. DesAutels; Vice-President, Wm. Cockburn; Rec. Secretary, R. O. Fenner; Cor. Secretary, E. A. Balch; Treasurer, W. S. Corbin; Janitor, M. P. Smith.
There is quite a force at work on the repairs of the Upper Building. The floors are nearly all laid in the north and south halls, and the new windows are in. The corner rooms are ready for plastering, and the stairways are now being repaired.

The last reading circle of the winter term took place March 13. Selections from Burns were read by Misses Lovell and Clough, and Messrs. Taft, Martin, Stone and Pettée.

The Philos have selected the following officers for the Spring term: Pres. G. W. Taft; Vice Pres. W. D. Elder; Sec. W. M. Habey; Cor. Sec. Frank Kurtz; Treas. H. L. Martin; Librarian, W. H. Pease; Janitor, J. S. Collins.

The latest argument against higher education. Professor, who was viewing Ladies’ Hall, to way down prep. who was lathing. “Say,——, are you going to put that lath right on the brick wall?”

One of the most unique musical entertainments of the season, will be that given at the Academy of Music, Friday evening March, 2nd, from the Rock Band Concert Company, from Crystal Palace, London. Reduced prices to students.

Mesmerism, that subtle and unaccountable influence exerted by one mind over another, has been often noticed and commented upon. Rose became an ardent disciple of this occult science, having lately been confirmed in his faith by various manifestations in his own personal experience, but when he found some of his friends of the fairer sex had worked a scheme on him, his faith in the supernatural was ruthlessly shaken.

On the evening of March 12th, a company assembled in their spacious and pleasant hall to listen to the exercises prepared by the Sherwood Literary Society. The following program was carried out:

**MUSIC**

Piano Solo ................ Miss Maud Miller
Essay, Prospects of Persecution .......... E. A. Balch
Characterization ....................................... L. D. Dunning.
Recitation, Supposed Speech of Regulus, . C. H. Bramble

**MUSIC.**

RECESS.

**MUSIC.**

Cornet Solo—Il Trouvatore............. Tracy Wattles
Wit and Humor ........................................... G. D. McGibney
Oration—Public Character of John Milton C. H. Brownell

**SOCIAL.**

Mr. and Miss Blank

**RECESS.**

W. W. DES AUTELS, Chairman.

The essay by Mr. Balch indicated much thought and careful study, and showed how and why persecution had decreased in modern times, and the start of persecution of the present time.

The characterization, an effusion from the muses, set forth the characteristics of a well known member of the society.

The declamation was well chosen being adapted to Mr. Bramble’s heavy voice, and was one of the best things of the evening.

Mr. McGibney gave a complete exposition of the funny with numerous illustrations. His production was good but would have been better enjoyed had it not been quite so long.

Then came the best part of the program, the oration, by Mr. Brownell. It was written in his usual forcible style and abounded with thought. The delivery was easy, and characteristic of the speaker.

The music was all fine and called forth much applause. Miss Nellie Clough played the accompaniments.

After the program the time-honored social was enjoyed for several hours, and all left feeling that another milestone in college history had been passed.

**Personals.**

Rev. E. R. Bennett a student here about ’71, is pastor of a newly formed Wealthy Avenue Baptist Church at Grand Rapids.

Her many friend at the College were pleased to see Miss Corn Cole March 16th.

J. W. Hicks ’59, was re-elected President of the village of Plainwell at the recent village election.

O. H. Gleason ’83, has purchased the house on Stewart Avenue formerly occupied by the Sherrill family, and is fitting it up preparatory to moving into it.

Rev. R. E. Manning, ’72 of Milwaukee, was a visitor at the College and offered prayer at chapel March, 17th.

John De Bruyn, a student here last year was in town recently. He has been teaching the night school at Grand Rapids during the winter, but expects to commence traveling for the Zoophora Company again this Spring.
Miss Effie Pierce leaves us this term to rule the unsophisticated kid in a district school near Schoolcraft.

D. A. Waterman of Detroit, has of late made several addresses in the interest of the Baptist educational work of Michigan.

A. S. Rowley, '89, will not attend college this term. He expects to work with his father in the sale of agricultural implements.

L. H. Stewart, '85, is making arrangements for the Kalophon quartette of Kalamazoo to give a concert at the first Baptist at Grand Rapids.

A. W. Parsons who prepared for college here, and who is now in the class of '88 at Amherst College, Mass., spent his Spring vacation in Kalamazoo.

Some time ago we learned with sorrow of the death at Toronto, Canada, of the wife of L. H. Wood, '85, and that he had been severely ill. We extend our heartfelt sympathy.

Y. M. C. A. & Y. W. C. A.

Miss Nellie Clough '89 read a paper on the "Telugu Mission," at the annual missionary concert held at the Baptist Church on the evening of March 28th. It was doubly interesting, from the fact that this field is the scene of her father's labors, and also her home during early childhood.

The last prayer meeting of the term just closed was one of the most interesting meetings of the term. From the first to the last God's spirit seemed to be manifest. It seemed to be the prayer of almost every Christian there, that their unconverted school-mates, and especially those that went away from us, might be led to Christ.

The Kalamazoo City Y. M. C. A. at their meeting on March 19th, extended an invitation to C. A. Tiebout, their President, to become their General Secretary. Mr. Tiebout declined the invitation, because he had accepted a similar position in connection with the South Bend, Ind., Y. M. C. A. It is the wish and prayer of all of his friends, among whom are many of the college boys, that success may attend his labors on his new field. Mr. Tiebout is one of the most zealous energetic, and effective Christian workers among young men that we have ever known.

Perhaps no organization in our country is doing more work or achieving greater results than this. Certain secular papers, however, persist in overlooking the third initial of the name. In connection with the announcement of death by suicide of a young man in Omaha, one of these papers announces that the young man was a "Secretary of the International Committee of the Young Men's Christian Association, although he made no profession of religion." Another secular paper of large circulation in this State, not long ago made the following editorial declaration in a Sunday issue. "Sunday is a good day to announce that the Young Men's Christian Association of the country is growing more rapidly than any other religious organization. It has no creed but practice, and no platform but morality. The fact is worth considering."

Indeed it would be if the fact (?) were not fiction. Over against this exhibition of journalistic ignorance, we desire to place the following authoritative announcement of The Watchman, the only medium of communication between the Associations: "Never speak of the Association as an organization outside of the church. It is not. It is an agency of the evangelical churches to reach young men and bring them into the church. Let your first duty be to your denomination, and the Association afterwards."

We supposed it to be a fact universally known, that before a young man can become an active member of the Young Men's Christian Association he bows the knee to Christ, and has mapped out no less a task than leading all young men to the source whence alone can come absolution from sin.—The Standard.

As children go to school to fit themselves for life's work, so God has each of his children at school to be fitted for his future position in heaven. The Lord has ordained our various circumstances for this very purpose. Every little trial in daily life may be turned into an opportunity of cultivating one or the other of the fruits of the Spirit. It may be this hour a lesson of meekness, then one of obedience, then one of courage, then of self-sacrifice, etc. Do you realize it, and are you wise to hail these lessons and make the most of them, and try to grow like Christ as fast as you can, or are you fretful because these lessons are painful and disagreeable? The fruit of the Spirit grows in our heart as seed, needs very careful culture, and we should
be glad of those daily trials, as opportunities to grow more like our blessed Master. Our future and eternal glory and capability depend upon the progress we make here. Never mind a little extra suffering here, when the result will be our exceeding and eternal gain.—Watchman.

There is a story told of a vessel that was wrecked, and was going down at sea. There were not enough life-boats to take all on board. When the vessel went down some of the life-boats were near the vessel. A man swam from the wreck just as it was going down, to one of the boats; but they had no room to take him, and they refused. When they refused he seized hold of the boat with his right hand, but they took a sword and cut off his fingers. When he had lost the fingers of his right hand, the man was so earnest to save his life that he seized the boat with his left hand; they cut off the fingers of that hand too. Then the man swam up and seized the boat with his teeth, and they had compassion on him and relented. They could not cut off his head, so they took him in, and the man saved his life. Why? Because he was in earnest. Why not seek your soul’s salvation as that man sought to save his life?—Moody.

Exchanges.

The Normal News contains some well written articles and is a good representative of the Michigan Normal.

The Phi Ronian uses altogether too many “pet phrases.” To be sure, school journals are designed especially for home circulation, but not half of the students at home understand these sublime expressions. It is not the mark of a good paper to be filled with such nonsense.

The S. W. P. U Journal contains an article entitled “The Negro Question.” The author speaks of the ignorance and instability of the negroes. We think he would do more good if he would spend his efforts upon the other side of the question.

Public sentiment in the south is not what it should be. The whites should do whatever they can to elevate their fellow mortals, rather than be continually engaged in pointing out their faults and giving them discouragement.

Slang appears in the Pleiad of Albion, classified as follows: “genre, Impolitites; sub order, Rondiaceae; order, Heathenaceae; sub class, Unnecessaryus; class, Toocomonones; series, Nongentlemenusesus. As to its Kingdom we don’t know what to say. One thing is certain, however, it does not belong to the Linguanaceae Proper.”

The College Messenger is yet in its first volume. It speaks well of Greensboro Female College and is a credit to its editoress, Miss Ellsworth.

St. Victor’s College Journal, in criticizing an article in the Hamilton College Monthly, says the following: “The first of the articles is written by a young lady, no doubt in all sincerity, still under the influence of that feminine sensitiveness which is moved by the narration of any misfortunes, and is always prepared to condemn without any trial, the author.”

The Irishman who wrote that sentence, was probably born of a sensitive woman, and that accounts for his own weakness. We would recommend that the Journal be published semi-annually, and that the editors then make a desperate attempt to turn out a paper, that will in some respect compare with some of our sister exchanges.

The Sibyl of Elmira, N. Y., is one of the best appearing and most ably conducted papers of our monthlies. The March number contains a well written essay on Shakespeare, and one on Josef Joachim. The editorials are principal the reports of lectures held there. “The senior items” is the weak part of the paper and contains the usual amount of meaningless bosh which is characteristic of the female race. The exchange column is one of the best parts of the paper, and in fact, is better conducted than the same column in a great majority of the college papers.

A contribution.—

We supposed the Frost-king’s power
    Had destroyed every flower;
Though he, all his might combine,
    La Belle Rose buds on the Vine.
Funny place for a rose to blow;
    Nature never meant it so.

To rise, or not to rise; that is the question.
Whether ’tis nobler in a man to suffer
The pangs and gnawings of an empty stomach,
Or to take arms against this mighty Somnus,
And by rising, end it.
To rise; to dress; perchance to wash—
Aye, there’s the rub; for I do hate that job.
The water’s cold, the towel’s damp; must I
This awful task attempt? This gives me pain.
—Park Monthly.
A well-known family up town has an 8 year-old urchin on whom a revival at one of the churches has made a deep impression. He astounded his good mother the other night by saying: "Mamma, I am going to church to night to be converted."

"Converted, Jimmie? Why, you do not understand what it means."

"Yes, I do, and I am going to join the church and be a Christian hereafter."

"If you do that you must give up dancing and going to the museum."

"What is that? Must I quit going to the museum?"

"Oh, yes."

"Then," after a minute or two of earnest reflection, "I guess I'll go down and see the four-legged woman just once before I am converted.

—Indianapolis Journal.

The winter is nearly gone, but McSweeney still remains at his old stand, where his customers will find him ready to give bargains in wood and coal.

PLANTATION PHILOSOPHY:--De hours o sin is fast; de hours o' hard wuck is slow.

Chillun tells lies nuchally, but yer has ter lurn 'em how ter tell the truf.

De hares' thing fur de father to recollect is dat he was once er chile.

Pussens what fergit slow generally knows mo' den pussens whut larns fast.

Er man whet likes er song jes' 'couse it is hard ter sing, doan know as much er bout music ez he do er bout science.

When er big man git er backset it's was on him den it woul' on any under pusson. De rooster wid de finest comb looks de wust when he gits frost bit.—Arkansas Traveler.

Hoover's Meat Market is always well stocked, and his customers are always well pleased with the bargains that he gives them.

A Professor of Systematic Divinity being unable to hear his class, the following notice was given: "The Professor being ill, requests me to sas that the Seniors can keep on through Purgatory, and the Juniors continue their Descent into Hell until further notice from the Professor."—Ex

What disease are our college girls anxious to get?" Chap lips!

A Western paper tells of a hen that committed suicide. Probably the fowl was prompted by disgust at itself for having been frightened for fear a woman would hit her with a stone.

A man came into a printing office in eastern Massachusetts, the other day, and was greeted with the question, "Have you heard of another great wash out?" He answered, "No: where is it?" Answer, "On the clothes line." He laughed heartily and resolved to repeat the joke. So when the third man came in, the conversation was as follows: "Have you heard of another great flood?" "No: where is it?" "On the clothes line." Nobody laughed, and our friend wondered why the same joke is sometimes so very funny, and sometimes not funny at all.

An effort is being made to establish a National School for the blind in Baltimore. The number of schools for the education of the blind in the United States is thirty, and the number of pupils in attendance therein is about two thousand five hundred.

WHAT SHALL WE CALL IT?

It is but a step oh
Down to the deep oh.
The way is quite steep oh
That leads to the deep oh.
I slipped on a grape oh
Just by the day-poh.
In a store near the deep pot
I bought this small tea pot.
Perhaps, to end the agitation,
We'd better henceforth call it station.

"What's that man yelling at?" asked a farmer of his boy. "Why," chuckled the youngster, "he's yelling at the top of his voice."—Ex.

—The keynote of good breeding—B natural.

I met the girl of the,
And gently took her arm.
I thought I'd pop the bugle
But I didn't have the S & B.—Ex.

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LABORARE EST ORARE.

(To labor is to pray.)

Pause not to dream of the future before us;
Pause not to weep the wild cares that come o'er us;
Hark, how creation's deep, musical chorus
Unintermitting goes up into heaven!
Never the ocean wave falter's in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
'Till from its nourishing stem it is riven.

"Labor is worship;"—the robin is singing;
"Labor is worship;"—the wild bee is ringing;
Listen! that eloquent whisper upspringing,
Speaks to my soul from out nature's great heart.
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the small insect, the rich coral bower;
Only man, in the plan, shrinks from his part.

Labor is life! 'Tis the still water faileth;
Idleness ever despaires, bewail leth;
Keep the watch wounded, for the dark rust assail eth;
Flowers droop and die in the stillness of noon.

Labor is glory!—the flying clouds lightens,
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet key's wouldst thou keep them in tune!

Labor is rest—from the sorrows that greet us;
Rest from all petty vexations that meet us,
Rest from sin promptings that ever entreat us,
Rest from world-sirens that lure us to ill.

Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over cares coming billow;
Lie not down wearied 'neath woos' weeping willow.
Work with a stout heart and resolute will!

Labor is health!—Lo! the husbandman reaping.
How through his veins goes the life current leaping;
True as a sunbeam the swift sickles guides.

Labor is wealth—in the sea the pearl growtheth;
Rich the queen's robe from the frail cocoon growtheth;
From the fine acorn the strong forest bloweth;
Temple and statue the marble block hides.

Droop not, though shame, sin and anguish are round thee!
Bravely fling off the cold chain that hath bound thee;
Rest not content in thy darkness—a clod!
Work—let some good be it ever so slowly;
Cherish some flower be it ever so lowly;
Labor!—all labor is noble and holy;
Let thy great deed be thy prayer to thy God.

—Osgood.

THE ENGLISH HOUSE OF LORDS.

The English House of Lords sprung from the Witenagemote of the Saxons which was composed of the chief men of the country. In later times when distinctions became more clearly marked, the peers of the realm formed an advisory council for the king. During the reign of Henry III various measures were proposed to provide for the representation of the burgesses of the towns in the council, but strangely enough, the matter was left to the arbitration of the King of France, who decided in favor of the nobles. There was then nothing left but an appeal to arms, and the defeat of the king at the battle of Lewes in 1264 by the leaders of the reform movement, under Simon de Montfort settled the affair on the side of the people.

The exact time at which the Commons began to sit as a separate body is not known, but was probably about 1322. Previous to that time the lords, bishops, and popular representatives, all sat together in one house. Since the time of its
origin the House of Commons has been steadily increasing in favor and power, until we hear the question mooted of the abolition of the present House of Lords. The people of England five or six centuries ago were in a semi-barbarous condition, and a popular government would not have been properly appreciated. But this spirit is gradually taking possession of them, and they are inquiring in earnest tones: "Is not the House of Lords a hindrance to the prosperity of the nation?" This, and similar questions coming from various sources have led us to inquire whether this part of parliament has not served its time. The political needs and demands have changed, and we see a new generation under new conditions, asking for a government better fitted to help them on in their march towards civilization and power. It may be urged that this is the age of changes, and that we are in danger of giving the tendency too free play, but what would have been the result to England had the customs and institutions of Henry III remained as they were? What would have been the result had the people possessed no voice in the government? What if the iron heel of the Popacy still pressed the neck of temporal power as in the time of Henry IV of Germany? All these things may have been very excellent in their time, but find at last their limit and their tomb when their work is done. The institutions of a country are but the rounds in the ladder on which the nation with its individuals may mount upward to heights as yet to them unknown.

"Men may rise on stepping stones, Of their dead selves, to higher things," and the nation, or man who retains what is an impediment to progress, is but throwing away the pearl that he may keep the shell in which he found it.

Every English lord has a right to a seat in the House, although there are only seats for about half of them. No matter how reckless or incompetent a Peer may be, he is entitled to assist in framing the laws for the English people, and by his money and influence may endeavor to have bills passed favorable to his own interests and to reject others. This principle is essentially wrong. If the lords must come into the government, and it seems proper they should, let them come by vote, and do away with some of the fanatical and superstitions awe for birth and rank which has so long held the minds of European nations. No longer does the wild and turbulent element form a large part of the population, but a regenerated and civilized race seek a government which will place their noble men at least on an equality with those whose only claim is nobility of birth.

Our American senators can be refused a return to the Senate if they prove unworthy, but the lords come to parliament by birth and stay for life. To be sure, the House of Commons is equal in power, and perhaps in some respects superior to the Upper House, but a few lords may gain an ascendancy and thus obstruct the general free action of politics. Well may the English people inquire whether the House of Lords has not outlived its usefulness. If it has not then it ought to be sustained; if it has it ought to be abolished.

But there is another side to this question. There are many who argue that the Upper House is a valuable factor in the English government. The lords are recruited frequently from the commoners. This makes the peerage act as a stimulus, and the prerogative of the crown in making new peers is a check upon the Upper House. A second legislative house is necessary, and Professor Creasy claims that if elected by the higher class it would be more obstructive to reform than it has ever been under the present system. Although the House of Lords exercises superior jurisdiction in cases of law and equity, their proceedings have hitherto been marked by a dignified forbearance which commends itself to all. Nor is the Upper House wholly inaccessible to public opinion, for it is asserted that it gives way when any serious difference of opinion takes place, and is always willing to yield to the expression of national feeling. Lord Derby in a speech on the Corn Importation Bill in 1864, said: "My Lords, if I know anything of the constitutional value of this House, it is to interpose a salutary obstacle to rash and inconsiderate legislation; it is to protect the people from the consequences of their own imprudence. It has never been the course of this House to resist a continued and deliberately expressed public opinion."

Public opinion is a powerful lever, yet it is true, that out of veneration for an established order, such primary institutions ought not to be abolished without due reason and forethought. Let us now collect a few points in favor of the retention of the House of Lords, and briefly contrast them with two or three on the other side.

The House is already existent, and changes of government are dangerous. It is conservative, and is a check on hasty legislation. It thus promotes stability in the government.
It also represents a large and opulent class, and no one will deny that this class ought to be represented.

It is better that the members of the two Houses should come to their seats in different ways.

On the other hand, the seats are hereditary, and the occupants are liable to be unfit.

They are not in sympathy with the people as has been shown over and over again.

They can block legislation at will, as was the case with the bill on Ecclesiastical Abuses which they refused to notice in the reign of Elizabeth.

They also owe too much to the crown to make them as free as they should be.

In comparing we should certainly say that the fact that the House is already existent is over-balanced by the danger arising from the hereditary method of filling the seats, while the fact that they are not in sympathy with the people we think outweighs the conservative and stable effect noticed on the opposite side. As to the representation of wealth as contrasted with the blocking of the legislation, perhaps the two considerations may balance each other. As there are about 640 peers in the House, it will be seen how large a number of new lords must be created in order to interpose any effectual check upon a stubborn House.

The abolition of the House of Lords is no new thought, for in the time of Cromwell the House of Commons declared that it was dangerous and useless and that it ought to be abolished. What would be the exact result if it were abolished we cannot tell, but would it not give a fairer representation, and do away with a debilitating influence on English politics? What would take its place it is not for us to determine, but in the pages of history we find that when one set of men has laid down a work, another has been ready to carry it on with renewed vigor in swifter and purer channels. The Papacy though rotten and imperfect, preserved the spiritual life of Christianity through the middle age, and when its work was done its power of controlling Christendom sank to rise no more.

The Saxons element preserved the spirit of civilization in England, till another race better fitted to the age took possession. The Feudal system in England did for the government what the Communes and Third Estate did in France and gradually vanished.

Whether a popular party could break up this ancient institution remains to be seen. The principle by which they come into possession of their political power is wrong, and for this reason, if for no other, the House of Lords ought to be abolished or at least remodelled.

Pierre '86.

THE TURKS IN EUROPE.

During the breaking up of the Eastern Roman Empire from the 12th to the 15th centuries, there appeared upon the scenes of action a tribe of those wandering races which seemed at one time destined to overwhelm the whole of Europe.

The state of affairs in South Eastern Europe was especially fitted for the fierce and energetic Turks to take possession. The unsettled condition of affairs, the several provinces' jealous of one another, and each one ready to revolt against the decaying empire made it easy for the Moslems to array the several peoples against one another, and themselves to acquire all the authority. At the downfall of Constantinople in 1453, the Turkish Empire had reached its fullest extent, and from that time its decay began, and for the last 400 years it has maintained a struggle merely for existence. Nations as well as individuals, must either advance or recede. From the time that the Turks were checked in their career of conquest, the power of the crescent began to wane before the power of the cross, until at the present time we see province after province wrested from Moslem sway, and perhaps the end of the 19th century may see the last of the Turks expelled from Europe, as the end of the 15th century saw the last of the Saracens driven from Spain.

From the first the power of the Turk in Europe has partaken more of the nature of an army of occupation, than of a tribe of people conquering a country for the purpose of settlement.

During the 500 years of Turkish occupancy there has sprung up no intimacy between the ruler and the ruled. Both the original inhabitants and the Turks have retained their identity to a degree only equaled by the exclusion of the Jewish people.

This is accounted for in part by the difference of religious customs, and the fact that the Christian population have been entirely debarred from any part in the affairs of government. Indeed, the Christian people in Turkey have been subjected to a condition bordering on serfdom, and but little superior to slavery. It may be asked why the people have submitted to such tyranny so long, why have they not risen up and cast off their taskmasters; and it could be answered by another, why did slaves in our own country endure their bondage so long? Simply because they did not have the power of themselves to throw off the yoke, and needed some aid from without to accomplish the end. This aid the Russian Empire has been ready to give, but the
other European nations have viewed with envious eyes the growing power of the Czars, and have restrained their advance into the realm of the Moslem. While England and Russia have been glaring at each other, each jealous of the other’s increasing power, the Turk has continued plundering and oppressing his victim at his will. England has considerable commercial interest at stake in the East, and her policy is that the Turkish power must be supported at any price.

The nation which has just taken possession of Burma under the pretense of relieving the inhabitants from tyranny is the same nation that is upholding in Turkey the power which is grinding down the people oppressed and striving for relief. As the taking of Burma was a step in the advancement of civilization, so its progress can not be long delayed in Turkey by a nation whose sole cause of action is to protect and extend its political and commercial power. The Turkish power which in the beginning of its career had the elements of success as a conquering force has sunk to the lowest level, and had it not been supported and bolstered up by other European nations, would ere this have fallen into indiscriminate ruin from its own weight.

The sway of the Turk in Asia has made almost a wilderness of the once fertile and prosperous districts of Asia Minor; yet in these regions the Mohammedans form a large majority of the population, and are themselves the only ones who are injured directly, while in European Turkey the Turks are in a minority, and the great thought and determination of the majority is that the Turk must go.

The various provinces are gaining first virtual independence with tribute to the Sultan, then complete independence, and the fertile valleys and plains which have been so long cursed by the half civilized Mohammedans are beginning again to revive under the vivifying influences of independence and Christian rule. As the various districts won at different times from the Saracens in Spain were gradually fused into one great nation, so we may reasonably expect to see the petty principalities of South-eastern Europe, fitted by nature to form a single nation, gradually consolidating, forming a power upon the ruins of Turkey which shall take its place along with the other nations of Europe in the onward march of humanity and civilization. L. E. M. ’88.

It is said there are more lies told in the sentence “I am glad to see you,” than in any other six words in the English language.

THE VALUE OF FICTION.

The practice of reading works of fiction is much discussed. The subject is one which certainly will bear investigation. A great deal depends upon the character of the fiction. It is true that much harm results from reading bad novels. We need but to call to mind dime novels as a radical instance in proof of our assertion. But it is not alone baneful to read works which are bad in the absolute sense. A wrong effect is produced by reading works which do not present real or possible life and character.

There are many reasons why fiction has a well marked value. Therein we see portrayed the passions and emotions, the principles and caprices, the good and the evil which influence men. Thus we are able to emulate the noble act and pity the weak one; to shun foibles and imitate excelenes: to choose the good and avoid the evil. We have human character presented to us; and as individual characters make up society, and society fills out the history of all ages, we comprehend these great topics of humanity.

It may be said that character, society and history might be studied in some other way, which is true, but not in so condensed form, and with their relations to each other so clearly shown. Then again there are those who do not have a taste for the pursuit of all, or any of these branches, but do enjoy good fiction, and thus acquire a taste for them.

The successful novelist must have a keen insight into human nature. He must faithfully depict the controlling motives of mankind in its different phases. When these conditions are filled, much pleasure and profit are derived by the reader. “The proper study of mankind is man.” Man is the center of the earthly creation. The most savage beasts of the field, the birds which pierce the highest clouds, the crawling serpent under his feet—all bow before his mightier will, power, and intellect. Man, the ruler created in the image of God, is a more absorbing study than the various objects created for his use, curious though they may be. Hence a novel derives value from the characters it sets forth. These characters should be true to life, but be seen under such positions that they will not relate to the monotony of common every day life.

It is true that many novels illustrate this every day life, but in doing so they also bring out and embellish principles, and show the weakness and oddities so common to humankind, which yet
remain unnoticed until the novelist calls attention to them. Let us take Vanity Fair as an example. It is barren of exciting adventures, but rich in its description of characters. The kind-hearted Amelia, the simple but noble Dobbins who devoted his life to his friends; Sir Pitt Crawley, Sr., the bully, and Sir Pitt, Jr., the hypocrite; and last but not least, the scheming little Becky Sharp who challenges our admiration while we deprecate her actions—all the characters impart their lessons and convey their moral. Though in far different places, in the palace or in the cottage, "A man's a man for a' that," and his ways will ever be worthy of thought.

From the study of individual characters to that of society there is a natural and easy transition. Society is the association of individuals with each other. It is the foundation of states. What affects society leaves its impression on the state. Under this head, while all novels treat of society in some of its forms, more particular attention should be called to special cases. Of late years we have had works on prison life, on private asylums, and others showing the oppressor and the oppressed. Charles Reade spent his life in presenting these wrongs to public view. Harriet Beecher Stowe, in writing Uncle Tom's Cabin materially aided in freeing millions of slaves. Victor Hugo wrote works of this character. Who will attempt to estimate the good such fiction does?

Fiction preserves history—not so much the fact as the influences which produced the fact. The novelist breathes upon the dry bones of history, and they become living souls. We read of the feudal age, of knights and ladies, of monks and jesters; but we fail to grasp the thought in its full power until it is made vivid by the living men and women in Scott's historical novels. We read of '33, of Waterloo, of 1830; but with Victor Hugo we are almost participators in these great events. We see the surging masses of Waterloo pass before our eyes. We long to aid the brave fellows, rash though they were, fighting for freedom as they thought, behind the barricades of 1830, and paying out their very life blood for devotion to principle.

These seem to be sufficient reasons for reading works of fiction. The study of man, of society, of history—this comprehends all research. To study Geology, or Botany, or Astronomy, or anything in the heaven above or the earth beneath, without its connection with man, is to take the husk and to throw away the kernel. Man alone of all created things possesses, with the creator, that quality which makes all do him service.

C. D. M. '89.

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SLANDER.

A whisper woke the air—
A soft light tone and low;
Yet barbed with pain and woe;
Now might it only perish there,
Nor further go.

Ah me! a quick and eager ear
Caught up the little meaning sound!
Another voice has breathed it clear,
And so it wanders round,
From ear to lip—from lip to ear—
Until it reached a gentle heart,
And that—it broke.

It was the only heart it found,
The only heart 'twas meant to find,
When first its accents woke—
It reached that tender heart at last,
And that—it broke.

Low as it seemed in other's ears,
It came a thundering crash to hers—
That fragile girl, so fair and gay—
That guileless girl—so pure and true!

'Tis said a little humming bird,
That in a fragrant lily lay,
And dreamed the summer morn away,
That in a fragrant lily too—
(Shrined in its lily too—
For who the maid that knew
But owned the delicate, flower-like grace
Of her young form and face?)

When first that word,
Her light heart heard,
It fluttered like a frightened bird,
Then shuts his wings and sighed,
And with a silent shudder—died.

—Living Age.

Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.

—Tennyson.

Unseen he to the pair drew nigh—
The maiden was his daughter—
He overheard their soft good by,
And said "I've caught a ta ta."
They kissed. Then said the prying pair
It is no serious matter;
They're lovers and their kisses are
Of course the cream of ta ta."

—Ex.
We do not know but that this ought to be called the "Beggars Issue" on account of the number of our suggestions as to the needs of this institution, but you must excuse us as we shall not have many more chances, and the needs of this College are imperative, and demand the attention of the denomination under whose auspices this institution is conducted.

The first poem of the last issue was the production of Dean Swift, and as it was overlooked no credit was given to him in the last issue. We suppose however that most of our readers are so well acquainted with the standard authors that this little note is entirely unnecessary.

The Upper College building is fast changing its appearance under the hands of the carpenters, masons and painters, and soon will present quite an attractive appearance. But $2500 spread over a building of this size will not do everything that is desired, and there are some portions of the building which need repairing badly that must necessarily be passed over. For example, the rooms in the middle hall, the inside of the tower, the roof, and the gymnasium. The committee have spent the money allotted to them judiciously, and the work has been well and thoroughly done as far as they have gone. The money has been put right where it was needed the most, but we wish to make a plea for the gymnasium. We have a large and commodious room that is well lighted, but it needs a general overhauling, above, below, and on the sides in order to make it fit for use. Now the sum of $200 or $300 would put it in first class order and make it compare favorably with many of the gymnasiums of other institutions. To some people this will seem a vast sum to be put to such a use, but when we know that young men will leave our city and go to other schools where they have this and other like advantages, the subject at least demands our consideration. But you say the College is for educating the brain, not the muscles. That is true, but a vigorous brain should have a strong constitution to support it, and as many students do not take sufficient exercise unless they have a suitable place for it, there is a tendency to produce men of strong brain power but of weak physique. Now to those that do not believe in gymnasiums we most earnestly entreat that you will not give a cent for this object, but to some of the brethren who like to encourage athletic sports, and who also have a superabundance of this world's goods, we know that the Kalamazoo College boys would rise up and call you benefactors to the human race, could you see it convenient to have this object accomplished.

For several months we have said but little about the Ladies' Hall. Not that our interest in seeing it go ahead had lagged, but that we did not wish to make the subject too monotonous, but that when it was spoken of it might at least secure attention. The building, as nearly all know, is enclosed and about half of it is lathed. It will take but a short time now to complete the lathing, and then the plasterers should begin work at once in order to have the building ready for occupancy by the beginning of the next school year. But funds are wanting to complete this work, and unless something is done right away, the young women who attend school here next year will have to make their annual tramp in search of rooms. Different churches have already said that they would give enough to furnish a room apiece. But before they are furnished they must be finished. Commencement will soon be here, bringing its many visitors, and those interested in the prosperity of this college. Now friends when you come, come prepared to give this thing a boom so that next year may find us more fully equipped for the accommodation of our lady students.
We notice a disposition among young theologues to try their powers and exercise themselves in their profession whenever opportunity presents itself. Perhaps it is hardly proper to say that the younger the theologue the greater is his desire to begin to preach, but it certainly is a fact that many do enter upon active work in this line before they are really fitted for it, and if they were to consider well before hand, they would not be so eager to thrust themselves into public notice before they were sufficiently prepared. Many a man has been sorry that he permitted some youthful production to be put into print and given to the public. This may not be the case with the preacher. The effects of a single sermon are not so lasting as those of a printed book, and the benefit derived from the actual practice of the profession may be greater than the vexation of spirit caused by calling to mind some puerile effort at pulpit oratory.

But there is danger of beginning too soon, and by so doing causing regret to all parties concerned. The average prep is scarcely fitted to be sent out to supply some pulpit, even if it be for a single Sunday. He can neither do himself justice nor the institution he represents. It is hardly to be expected that he will be forward to advertise himself as “only a prep,” and his hearers, knowing only that he is a student at such a college, will necessarily judge of the institution by its representative. If the impression is unfavorable, the result is damaging both to the student and the college. To attempt to speak in public without having something to say, and that something well arranged and presented, is sure to cause, if not an utter failure, at least much regret. The young student may derive great benefit from taking notes of sermons he hears from others and filling these out for himself. Connected with every college, worthy the name, are literary societies for the express purpose of developing in the student a ready and easy delivery. Let the student make good use of his society and he will have no time to preach until he can do so with credit.

There are two different ways to study. The first one is to apply oneself to his tasks with the end in view that he will do the most that he can in the time he is in school, and so prepare himself for the battles of life. The second way is to work so that one can pass at the end of the term. Each day’s work is only done so that a zero will not be marked against one’s name at the end of the day. A fine illustration of this has been given us while the laborers were repairing a certain building. As a general rule the work that was let out by contract was performed much quicker than that which was done by the day. Those who worked under a contract worked as though they had an object in view, and as though they took interest in their work, while most of those that worked by the day seemed to work so that at night their work for the day would pass, and they would not get a zero on pay day. Our time in school ought to be like a contract for so much work. Work as though you were working for yourself, and don’t see how much time you can spend in doing a small amount of work, and don’t get your lessons just to pass, or because you are being continually prodded up by your master, the teacher.

It was the privilege of some to hear Bishop Gillespie preach at the annual confirmatory services of St. Luke’s Episcopal Church. About the theme on the topics discussed and the ideas brought out we shall make no special comment. But that which struck us very forcibly was the simplicity of the language used. Not a word was used but that even a child might know its meaning. He was not limited in the use of his words, but expressed himself in the pure and beautiful Anglo Saxon. We could not help comparing his language with that of many public speakers we have heard, and even with such language as is used by the members of the literary societies in their public efforts. The average preparatory student will use more incomprehensible words in his maiden effort in debate than did the learned preacher in his whole discourse, while most of those in the college classes bring more into the first sentence of their introduction than the Bishop would use in a volume of sermons. Let us remember that simplicity is one of the corner stones of greatness.

A new use has been discovered for college papers. The records of different colleges show that the larger part of their graduates engaged in the journalistic profession were connected during their course of study with the college paper. Here in the city, of the four graduates connected with our dailies, three of them served their apprenticeship upon the INDEX, and the other graduated before the INDEX was in existence or he would have been. This is not only
a peculiar fact, but it shows that college papers tend to develop journalistic ideas in the members of the staff, and direct their attention to this profession.

In this issue Mr. Corbin again resumes control of the Exchange Department. Being refreshed by his vacation we shall expect to see this column conducted more ably than ever.

Local.

No reading circles this term.

The State Board of Visitors is daily expected at the College.

The city election is over, and victory again parches upon the banner of the Democracy.

Flirtations at long range had become so much in vogue as to require its suppression by one of the Professors.

The Board of Ministerial Education visited the College April 17th, and looked over the repairs being made upon the dormitory.

WARNING TO YOUNG LADIES.—Don’t paint, but if you do paint close the shutters or somebody will see you, and will be tempted to give you away.

The Ministerial Students’ Association have chosen the following officers for this term: Pres. F. L. Rose; Vice President, J. S. Collins; Sec. L. D. Dunning.

WARNING TO YOUNG MEN:—If you wish to wax your moustache put down the curtain so that the people on the other side of the street can’t see you perform the operation.

The genial countenance of Rev. L. H. Trowbridge of Detroit, editor and proprietor of the Michigan Christian Herald was seen at the Upper College building on the morning of the 24th of April.

Some of the boys got left the other night. Hearing a noise in one of the empty halls, and thinking that burglars or tramps were in the vicinity, they straightway armed themselves with clubs and a dark lantern, and proceeded to investigate. It was only the “strong armed theologian,” or a tour of inspection.

Friday A. M., April 16th, a fire was discovered upon the roof of the dormitory, and had it not been seen before it had got fairly started it must have proved disastrous owing to the high wind blowing at the time, and the difficulty of procuring water. As it was it was easily brought under control with no loss except that of a few shingles. The cause of the fire is unknown, but it is supposed to have originated from the fire box of the tanners who had been at work upon the roof.

Personals.

W. G. Howard ’67 has been re-elected city attorney of Kalamazoo.

Mumps are abounding Hemenway, and Miss Davis are among the victims.

Miss Anna Munn a student of last term, was a visitor at the College, April 9th.

’89 L. D. Dunning, wearied the Baptist people of Ceresco on Sunday, the 26th of April.

J. O. Heck has not sufficiently recovered to resume his studies at the College this term.

Fred and Irene Everett went to Mattawan April 16th to spend the Sabbath with friends there.

W. W. Des Aulels occupied the Baptist pulpit at Ceresco, April 18th, and the one at Three Rivers on the 25th.

’86, F. W. Stone has been elected President of the Young People’s Society of the Baptist Church.

The beaming countenance of Miss Ruth Brown was missed for a few days from the College on account of sickness.

Charles C. Brower a student of two years ago, has left the city for the purpose of taking charge of his father’s shop at Middleport, N. Y.

F. W. Stone ’86 has made up the required amount of work for this term, and will fill out the year by taking a course in the Business College.

C. S. Lester, until this year with ’86, has received a call from the First Baptist Church of St. Louis, Mich. It is said that he will accept the call.

W. A. Huntley did this town during the latter part of April for the benefit of a Cincinnati drug firm. Will looks as though traveling agreed with him.
'72, Rev. R. E. Manning has accepted a call from the 12th street Baptist Church of Detroit, to become its pastor. He will leave Milwaukee his present field of labor about the first of May.

Mr. H. V. Peck stopped at Kalamazoo and made the College a visit April 10th on his way to Hope College, Holland, Mich., where he belongs to the junior class.

Pres. Butterfield of Olivet College preached at the Congregational Church April 11th, morning and evening, and made a short visit to the College, Monday 12th.

Rev. W. L. Munger '71, in connection with his studies in Rochester Theological Seminary is supplying the church at Kendall, N. Y. acceptably and with success.

The report comes to us from a trustworthy source that J. E. McNeal, well known in the College a few years ago, was shot and killed while on sentinel duty for his regiment in the west.

Prof. F. D. Haskell was elected President of the city Y. M. C. A. upon the resignation of Mr. C. A. Tiebout to accept the Secretaryship of the Y. M. C. A. at South Bend, Indiana.

K. N. and E. H. Conrad jointly have taken charge of the Baptist Church at Bennington Centre, N. Y., and are having considerable success, as quite a number have been added to the church since they began work there.

L. H. Stewart '85 passed part of his Spring vacation in Kalamazoo, and made several visits to the scenes of his former labors at the College. The concert by the Kalaphon Quartette at Grand Rapids under his management was a success.

Through the kindness of a Portland friend, we have received the following:

Married.—At Portland, March 31, 1888, by Rev. I. N. Carman, assisted by Rev. D. P. Breed, Miss Clara M. Smith, only daughter of Dr. Chester Smith of Portland, and Mr. Clarence P. Gillette, instructor in the State Agricultural College Lansing.

Miss Smith was well and favorably known here where she attended school in '83-84. It was also the pleasure of some to have become acquainted with Mr. Gillette. May happiness, peace, prosperity, and everything instrumental to their well-being attend them through all the years of their life, is the wish of their friends.

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Exchanges.

The Sedgwick Lit is a very poor specimen of a college paper. It has no editorials, no exchange column, unless a bare list of the papers which have condescended to exchange with it may be called such, while its articles are on such topics as these all of which we take from the March No. "My Trip With the Editors;" "A Ride of Ninety-three Miles"; "A Georgia Rice Plantation;" "Opossum Hunting;" and "An Encounter With a Taurus Grizzly." Sail no longer under a false flag, but call your paper "Travels of a Mad Student," or "Adventures of Buffalo Bill," or some other appropriate name.

"The Origin of Ideas," is the title of a leading article in the Notre Dame Scholastic. In the space of three pages, the author makes a lengthy introduction, and then discusses Sensism, the theory of innate ideas. Traditionalism, Ontologism, and "the system invented by Aristotle and improved by the scholastics of the Middle Ages.

He should write a book on the subject and thus secure his brilliant ideas to posterity.

Speaking of the New York society journal, Town Topics, the College Rambler says: "This sheet purports to be a Journal of Society, and it probably is. For this reason we see no call to exchange with it. It contains nothing connected with colleges or college literature. It is made up of society gossip interesting only to the set spoken of. In our opinion it has no place on the exchange list of a college paper, and when we revise our list, Town Topics is the first name we will draw our pen through." Now this is unjust. Town Topics, though engaged in a branch of journalism less dignified perhaps, than that of the literary magazine or newspaper, is doing a good work in a field comparatively unoccupied. Its mission is not to give society gossip only. It aims to correct abuses, and the keenly satirical pen of its talented editor is no mean weapon in this commendable warfare. We read it with interest and profit, and hope it will continue its visits.

There seems to be a growing tendency among some college papers, especially those edited by the fair sex, to fill the papers with accounts of delightful trips in the country, letters from "Brother Tom, to sister Nell," etc., thus crowding out the more sensible productions of the students. Some go farther, and fill their columns
with stories short and continued, sentimental and otherwise. There is enough channels by which the country is inundated with light literature without prostituting the college paper to this base use. Besides, students as a class have very little taste for such reading, and these would be George Elliot's should send their stories to publishers, where if they get beyond the editor's waste basket, they will find more appreciative readers.

Y. M. C. A. & Y. W. C. A.

The Y. W. C. A. have formed a pledged class of ten members for Bible study. In this way more thorough work is expected to be done. The study for the term is the public life of Christ. Two meetings have been held this term which were full of interest, and the class intend to do more earnest work by having an organization.

The Pledged class in Bible study spent a very profitable hour Friday afternoon. Topic, "Jesus and Nicodemus." Leader, Nellie Clough.

In the prayer meetings this term many of the faces we have been accustomed to are absent, but those that remain do their work faithfully, and thus the interest does not lag on account of the decrease in attendance. The prayer meetings thus far have been good, and we trust that some good seed has been sown which shall spring up and bear fruit.

L. D. Wishard, international Secretary of the College Y. M. C. A., has sent the blanks for the annual report of our Y. M. C. A., and about one hundred questions relative to the work here, have to be answered. It is the work of the Corresponding Secretary to fill out these blanks.

This summer, during the month of July, Mr. Moody is to conduct a school for the benefit of Christian workers at his home in Northfield, Mass. One delegate from each College Y. M. C. A. in the United States has been invited. It is preferred that the student sent belong to the Freshman or Sophomore class so that they may be as long a time as possible connected with the institution they represent. Associated with Mr. Moody will be some of the leading Y. M. C. A. workers in the country. The sessions will last about two hours each day, the rest of the time being devoted to study and recreation. Northfield is situated on the Connecticut river among the hills and those who go there to spend their summer vacation will find many ways to enjoy themselves out of study hours. The object of the meeting is to increase the spirituality in our Colleges, and also to have our students become acquainted with better plans and methods of Christian work.

The Christian student may think he is under no more obligation to lead a perfect, upright life, than those who do not profess to be followers of Christ. But let him remember that he has taken Christ as his leader, and his obligation is to follow His footsteps and obey His commandments, while the obligation of him who knows not the way of righteousness is to seek Christ. All Christians say that those who believe not as they do, should look at the one perfect example; but tell them that ever so many times, and they will still look to find your imperfections, and see what your life is when you profess to be molded and shaped by your divine Master. They look for the result of Christ's teachings in your life, and therefore it behooves all who have taken the name of the King to "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." There is a certain verse of scripture which is often liable to be overlooked. It is "Judge not that ye be not judged." We see some one who makes a public profession of Christianity, giving way to his temper, addicted to some bad habit, getting alternately warm and cold religiously, and we say that that one is not much of a Christian, and instead of sympathizing with him and doing what we can to help him, as we should if we are consistent Christians ourselves, we give him the cold shoulder and help him to estrange himself still more. College students have a way of getting down on a hypocrite, as they call him, not knowing what secret battles that person has to fight, what kind of a disposition he has to contend with, what evil habits he has broken, what little annoyances are continually pulling him back, and they also have a peculiar way of making that felt, which is not at all pleasant to the party, and which tends to drive him farther and farther from his profession. College students are decidedly critics; but Christians, whether they are students or not, should keep in mind that they
often have a higher and nobler mission to perform than to play the part of a critic, especially in the case of their fellow's character. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted."

In a few days if you examine the trees, those that have life will be putting forth buds and leaves. There will be others that show no signs of life, no buds appear, not a leaf through the whole summer. Nothing but the empty trunks and limbs; they are dead, no mistake about that. Kind reader, do you say you have eternal life? And yet your life is like that dead tree, barren and empty of results. You may even be in the church, and your name registered as a member, but you may be deceiving yourself. Is it so? If you have eternal life, you have in you a seed of fruit that will bud and blossom, and bring forth fruit to the honor and glory of your Lord and Master. You will not be fruitful to be saved but because you are saved. The love in your heart toward God will prompt, yea, compel you to go about doing good. —Watchman.

"Learn to entwine with your prayers the small cares, the trilling sorrows, the little trials of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a demand you can not meet, a change you can not notice, a sorrow you can not disclose—turn it into prayer and send it up to God. Disclosures you may not make to men you can take to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer whatever occasion calls for it." —Spurgeon.

Watch the little sins. If unchecked they will soon break out in great ones. It is all important that we watch against the beginnings of departure from God, or these will surely lead to bitter endgigs. David would never have fallen into gross outward sin, had he not been too familiar with it in his own heart; there had the evil been oft times committed before it broke out in the wicked deed. Young man, are you secretly indulging in some sin? Oh, beware, beware and forsake it at once by God’s help, or you will bitterly regret it. —Watchman.

A sinner tries to improve himself by lopping off this or that branch of his sin. Ah, little does he know that by so doing he is nourishing the evil root within him.
Applied Science.—Miss Foy: Madam, Mr. Foster has come to take me out for a drive, may I go madam?" Madam: "You know, Miss Foy the rules of Vassar do not allow it, unless you are engaged—are you engaged to Mr. Foster?" Miss Foy (doubtfully) "No, but—if you let me go I shall be by the time we get back."

"Well, what did you put in your wife's stocking?"

"Oh, a house and lot and a pony, and a phaeton and a lot o' little gewgaws."

"Of course you speak figuratively when you say you put all those things into her stocking."

"No, I don't either, I married a St. Louis girl, you know."—Chicayo Times.

Young Mr. De Lyle (in the conservatory), May I present you with a bud, Miss Societie, from this beautiful plant?"

Miss Societie (blushing)—"Oh, thank you Mr. De Lyle. You are very—"

Fairy of the Household (tripping in)—"I guess papa wouldn't like to have you pick any of the flowers Mr. De Lyle; they are only rented for this evening."—Boston Herald.

St. Louis Matron.—"Now sir, young man, I tell you, you must not come fooling round my daughter Jerusha any longer. I've set my foot down."

Young Gillipod.—"All right, madam, that covers the ground."

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HARP OF SORROWS.

I gave my Harp to Sorrow's hand,
And she has ruled the chords so long,
They will not speak at my command;
They warble only to her song.

Of dear, departed hours,
Too fondly loved to last,
The dew, the breath, the breath of flowers,
Snapt in their freshness by the blast:

Of long, long years of future care,
Till lingering Nature yields her breath,
And endless ages of despair,
Beyond the judgment day of death.

The weeping minstrel sings;
And while her numbers flow,
My spirit trembles with the strings,
Responsive to the notes of woe.

Would gladness move a sprightlier strain,
And wake this wild Harp's clearest tones,
The chords, impatient to complain,
Are dumb, or only utter moans.

And yet, to soothe the mind
With luxury of grief,
The soul to suffering all resign'd
In Sorrow's music feels relief.

Thus o'er the light, Eolian lyre
The winds of dark November stray,
Touch the quick nerve of wire,
And on its magic pulses play:

Till all the air around,
Mysterious murmurs fill,
A strange bewildering dream of sound,
Most heavenly sweet,—yet mournful still.

O! snatch the Harp from Sorrow's hand,
Hope! who hast been a stranger long;
O! strike it with sublime command,
And be the Poet's life thy song.

Of vanished troubles sing,
Of fears forever fled,
Of flowers that hear the voice of Spring,
And burst and blossom from the dead;

Of home, contentment, health, repose,
Serene delights, while years increase;
And weary life's triumphant close
In some calm sunset hour of peace;

Of bliss that reigns above,
Celestial May of Youth,
Unchanging as JEHOVAH'S love,
And everlasting as his truth:

Sing, heavenly Hope!—and dart thine hand
O'er my frail Harp, untuned so long;
That Harp shall breathe, at thy command,
Immortal sweetness through thy song.

Ah! then, this gloom control,
And at thy voice shall start
A new creation in my soul,
A native Eden in my heart.

MILTON'S SATAN.

Milton's portrayal of the character of Satan, in "Paradise Lost" has been severely criticised by many of our best critics. Professor Arnold says: "Satan is the hero of 'Paradise Lost' and as Milton was deeply interested in the rebellion against Charles I, he sympathized against his will with the author of the rebellion in heaven." There are many passages which furnish us with good proof that Milton almost admired the great enemy of mankind as he had represented him, and really there are some lines which, taken by themselves, would almost cause us to admire this character, were it not for the fact that the thought of the false light in which it is pictured, is so powerfully brought home to us by the other parts of the
poem. But if we have at times a representation of the Stoic philosopher, and some traces of the mind of the arch angel remaining, which would give us a wrong idea of this character; we have also many places where the fiend shows forth in all his hideousness and without the least disguise. For example, when Satan first comes in sight of Eden after reasoning with himself on the dangers and prospects of success in his enterprise, he says:

"So farewell hope, and with it farewell fear;
Farewell remorse; all good to me is lost;
Evil be thou my good, by thee at least
Divided empire with heaven's King I hold,
By thee, and more than half perhaps will reign,
As man ere long and this new world shall know."

Milton thus describes him while speaking these words:

Thus while he spake, each passion dimmed his face,
Thrice changed with pale, in envy and despair,
Which marred his borrowed visage, and betrayed
Him counterfeit if any eye beheld.

Milton has rightly represented Satan as of great power, cunning and will. He tells us that a third part of the angels fell with him. He gives us an example of his cunning in the manner in which he deceives Eve, and in his interview with the arch angel Uriel where by feigning a wish to see the new world in order to know more of the wonderful works of God, he obtains the knowledge which he is seeking in regard to the situation of this new world and the beings who inhabit it, against whom he is about to exert his power. The power which Satan has of assuming different forms in order to tempt man to better advantage is also plainly shown. Thus we see him as still having the form of the arch-angel, although his luster is somewhat dimmed.

"His form has not yet lost
All its original brightness, nor appeared
Less than arch-angel ruined;
Afterwards we see him as a cherub just from Paradise.

"And now a stripling cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial."

Again we see him as a cormorant sitting upon the tree of life. And yet again as a toad seated beside Eve as she slept and filling her mind with frightful dreams. Then as a serpent tempting Eve to eat of the forbidden fruit. Thus we are shown the necessity of a constant watchfulness in order to avoid this great foe to mankind.

Professor Arnold also says that he is portrayed in a manner so grand as only a poet could paint. But at the same time the picture, as a whole, seems to me so hideous that we must turn from it with horror. The description of the appearance of Satan just after his fall as he lies extended upon the burning lake, is full of horror.

Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquished, rolling in the fiery gulf,
Confounded though immortal, but his doom
Reserved him to more wrath; for now the thought
Bath of lost happiness and lasting pain
Torments him; round he throws his hateful eyes,
That witnessed huge affliction and dismay,
Mixed with obdurate pride and steadfast hate.

All through the poem he seems to be tormented by the thought of what he was, and what he might have been, had his ambition not led him to make war upon the Almighty. These thoughts seem to cause him much pain, and many times he seems on the verge of repentance; but the rooted evil of his nature rises within him and leads him to greater crimes. His true character shines forth in all its hideousness and strength. The unconquerable will to do evil for itself alone, and the cunning and persistency with which this will is carried out, combine to form one of the most horrible of pictures. W. H. P. '87.

LANDMARKS OF LIFE.

Human life is often compared to a journey. The way leads through green fields, sometimes, and the journey is a very pleasant one. At other times, the road climbs high mountains and descends into deep valleys, and the path is hard and wearisome. At intervals, other roads cross our track, and it is a difficult thing not to be led away from the right course. Here and there are landmarks, by which we may know that we are in the right road.

The first landmark is character. Mr. Smiles calls "character" the greatest motive power in the world; he also draws the following contrast between it and genius. "Genius commands admiration, character commands respect. The former, genius, is the product of brain power; the latter, character, is the product of heart power. And in the long run, it is the heart that rules in life. Even in active business intellect is often not so potential as character. Men of genius are to society as its intellect—men of character as its conscience; and while the former are admired, the latter are followed and revered."

When a lad at school has written upon his slate, the marks may be easily erased. Not so with the impressions upon our character! If we continue to act in one and the same channel, our actions become part of our character, and are like the impressions of the chisel upon the
forge yourself into a character; you must hammer and forge yourself into one.” Thus every man, woman and child is a character builder.

As we move forward, the next landmark is inscribed “Good Habits.” Shakespeare has taught us how “use doth breed habit in man.” It has also been said that “man is but a bundle of habits, acting more from habit than reflection.” How important it is then that we form good habits.

As the young man passes through life, he advances through a long line of tempters, ranged on either side of him. The sure effect of yielding is degradation. Contact with what is base tends to draw away from him some portion of the divine element with which his nature is charged. The only mode of resisting bad influences is to resist; to act his “no” manfully and resolutely. Temptations will come to try the young man’s strength. If he yields once, his power to resist grows weaker and weaker. If he resists manfully, the first decision will give strength through life; repeated, it will become a habit. Habits insert themselves into the thousand small acts of life, and constitute by far the greater part of man’s moral character.

While at some distance from the next landmark, we are able to discern the inscription, “Self Control.”

A man without this self control is like a ship, well launched, it may be, but without rudder or helmsman. When storms rise, it is borne along at the mercy of the waves. The man who is provided with “Self Control,” is like the same ship with a strong hand at the helm, and though storms arise and tempests rage, it is guided past quicksands and shoals and triumphantly enters port.

The next landmark tells us of “Progress.” It is not true that the world is retrograding. Progress spurs the past when the rack and the thumb screw, the dungeon and the stake pass in review. It speaks of our asylums and hospitals, where there are no scourings, as in the gloomy past. It shows us how the deaf are almost made to hear, the blind to see and the dumb to speak; how society provides for the pauper, instead of leaving him to die by the roadside. It forgets not the famine stricken in other lands; it tempers the horrors of war and brightens the blessings of peace; it has lifted millions from serfdom to manhood, both in the old world and in the new.

The next landmark is indeed radiant with light. It is “Sunshine.” Not the fervent mid-summer sunshine of the God of day; but the beneficent sunshine of the heart and soul, that warms without sunstroke and thrills without reaction.

We live in a world of sickness and death. Misery confronts us on every side. Poverty appeals to us, and how often do sorrow and suffering enter our dwellings! How this sunshine dispels gloom! How it lights up the darkness! How it warms the chilled heart! Nothing will yield us greater rewards of joy, or richer returns of gladness, than to faithfully cultivate and develop the warmer, sunnier, happier side of our nature, that we may be a blessing to ourselves and those around us. Hume said he would rather possess a cheerful disposition, always inclined to look at the bright side of everything, than to be master of an estate of ten thousand a year. How difficult it would be to compute the financial value of good natures, happy dispositions, and sunny temperaments in the relations of the family, or the still wider circle of friends, or the far wider circle of the community. The truest felicity of this world is in making others happy. For He has so ordered it that in blessing others, far more do we bless ourselves, and the good cheer we give to others is multiplied in our own hearts. Somerville puts it in these words, “True happiness (if understood), consists alone in doing good.”

F. L. R. ’89.

THE PROSPECTS OF PERSECUTION.

The present age has been termed “the age of improvement;” — improvement not only in mechanical art and scientific discovery, but more notably in the political sentiments of the people and the marked decrease of bigotry and superstition. A century ago there were but few places where one could entertain any religious or political opinion he wished. Now nearly every civilized nation of the globe grants freedom of conscience.

To the reader of our age the history of the past is one dark page of war, persecution and oppression. It seems to be one continual line of wrong. Yet in those times it was not so considered. Things which would make us turn away with horror, our forefathers thought perfectly right. A zealous churchman considered it his sacred duty to subject a dissenter to the most cruel punishments. A king thought it necessary for the welfare of his people to destroy any one who would advocate republican measures.

Persecutions may be divided into two general classes, religious and political. Religious perse-
execution dates, we may say, from the time of the early Christian church. The first advocates of Christianity were subjected to almost every conceivable punishment. This persecution continued until the establishment of the Roman church. During the several centuries that the church was supreme there were but few persecutions. But when it became so corrupt that honest men could no longer endure its practices, the epoch of persecution began. This continued through the fifteenth, sixteenth and seventeenth centuries.

One of the first means of exterminating the protestants was the inquisition, and under its law thousands were burned at the stake. Fifteen hundred years before, this method was employed by Nero to destroy the Christians. Then it was employed by the most cruel emperor of pagan Rome, but now by a Christian church to stop the tide of reformation which was beginning to shake Europe. This shows how little progress civilization made in those times.

But the inquisition was too slow a process, so they resorted to wholesale massacres, of which St. Bartholomew's is the notable example when the Loire and the Rhine ran red and thick with the blood and bodies of victims. Nor was France the only country thus deluged with blood. England had her Bloody Assizes, Scotland the suppression of the Covenanters, Holland the persecution of Philip, and, in fact, every country of Europe, whether Christian or heathen, Catholic or Protestant, has some particularly dark page in her history. Even our own land, although colonized by exiles on account of faith, did not escape the contamination of Europe, but received a stain in the persecution of the Quakers in Massachusetts which can never be wiped out.

However, America was settled by too many nationalities and creeds to have such a thing continue. Roger Williams opened an asylum for the persecuted in the east, and the Catholics of Maryland in the south, thus introducing an entirely new theory which has spread over the whole civilized world.

So far, we have only spoken of religious persecutions. Let us now turn our attention to the political. To trace the history of political persecution or oppression, we must go back to the remotest ages. The attending circumstances are usually these: A certain faction having obtained supremacy, subjects the other factions to most cruel opposition to compel them to accept their views or to exact from them money for their own pleasure.

Instances of this kind may be seen in the rule of the Thirty Tyrants at Athens, the tyranny which the Patricians exercised over the Plebeians at Rome, the expulsion of the Moors from Spain, and, to come to later times, the tyranny which made our forefathers rise in arms against Great Britain to demand their rights and freedom.

Slavery may also be classed under this head of persecutions. For what persecution could be greater than to subject an innocent and harmless people to perpetual bondage? However terrible it may appear to us, it has been common in all ages and all nations. The ancients used to hold even their own fellow citizens as slaves. From that extreme, slavery became less and less barbarous, until for several centuries, at least in civilized nations, nothing but African slavery has been tolerated. To show to what an extent the slave trade has been carried on, it has been estimated that Africa has been annually robbed of 1,50,000 of her children. Yet this continued for centuries and no one ever thought but that it was right. But in due time, England received a Wilberforce and we a Lincoln and a Phillips to point out the error and to work for the right. Through their efforts we may be truly thankful that slavery, so far as civilization extends, is a thing of the past. The evil has cost us the lives of thousands of our best citizens. Yet it may be that we should not begrudge the expense, because of the blessing of having a free land and the consciousness of a wrong righted.

Now the question comes to us what has wrought the change? Why are the minds of the nations to-day opposed to those of their ancestors? That such a change exists no one will for a moment doubt. The last two or three centuries have changed the minds of men more, in this respect, than all the other ages put together. What a commotion would such an event as the Massacre of St. Bartholomew create at the present. The whole world would demand that the perpetrators of the deed should be immediately exterminated. But we read that at Rome, then the center of the civilized world, there was great rejoicing, and Pope Gregory ordered the ringing of the bells of the city and a special medal struck in honor of the illustrious event. To show what would have been the result now, we have only to mention the recent war between England and Burmah. England would not bear to have a king of one of the most obscure countries subject his people to persecution. So, although not openly acknowledging it, for this reason she understood to make an end of such barbarism.
But let us return to the question. What has brought about such a revolution in popular opinions? Although many things have had something to do with it, directly or indirectly, yet we answer the chief cause is intercourse. That a man by constant intercourse with another man of different ideas will acquire charity for those ideas is a well known fact, and is as true of nations and beliefs as it is of individuals. One of the most marked instances of this kind in history, is that of the Christians and Moors in Spain. The Spaniards themselves had associated with the Moors until they respected their religion and they would never have driven them out had it not been for the northern clergy and the northern blood of their Kings. This same fact may be seen in the crusades. By the increased acquaintance of the Christians and the Saracens a respect for each other arose and in consequence, charity began to take the place of hatred, until the spirit of hostility entirely died out.

The beginnings of the present century was marked by inventions tending to facilitate the intercourse of nations. Almost at the same time there was an advancement in religious and political reform. Since 1800, republics have been established instead of monarchies, and a friendly feeling is between nations such as the world never before knew. The cause is that they are beginning to know each other better and respect each other more. Now, instead of months it takes minutes to convey news all over the world. Anything of importance happens on the other side of the globe, we read of it within twenty-four hours in the daily papers. Nothing can happen without all the world knowing it. The benefit arising from this is certain. But our system of communication is not yet perfect. In looking to the twentieth century we can see the improvement which will be made. Morally and politically we have not yet attained to perfection. There are yet many evils to be stamped out. But while looking at the improvement of the past we may also glance at the future, hoping that the page of our history will be shaded from the blackness of ignorance and bigotry to the pure white of wisdom and Christian charity.

E. A. B. '89.

The greatest probability of fulfillment always leaves room for doubt, consequently when that for which we have hoped really comes to pass, it is always a surprise.—Goethe.
time to see all during commencement week, but would like to have you come and see us. We shall have a desk in the vestry of the Baptist church, so that ample opportunity will be given for you who owe us to pay your subscriptions and also to give us any news item which would interest the college folks and those that come here that week. We will also take orders for the Index of '86-'87, and for the commencement number, which we will send post-paid to any address for the small sum of ten cents.

We bespeak for the approaching commencement a large attendance of the former students. We shall welcome them to College hill with more of self-respect than we have felt for many a day. We have always felt ashamed to invite our friends to visit our college home because of its general appearance of neglect, for which we were in no wise responsible. But this year—thanks to S. George Cook, B. S., and W. W. Huntington, A. B., of Minneapolis, Minn., and to our Baptist state convention—things are changed. By commencement day our dormitory will have been so much improved that the students of the last few years will hardly recognize it. We feel proud of our new home, and urge you all to come and see it.

Another special attraction for you this year will be the alumni dinner, for which, we understand, unusual preparations are in progress. Therefore we urge upon you, one and all, to come. Let us give the class of '86 a good "send off" and the college a boom for the new era of prosperity upon which she has entered.

Kalamazoo in her fresh livery of green, with her clean streets, smooth-shaven lawns, and luxuriant foliage, reminds the Index that Commencement draweth nigh.

This day—always one of peculiar interest to the student—marks an unusual epoch in the history of our college. For we trust that with this year that long period of living at a dying rate will close. While these latter years have not been unfruitful of good; while a fair number of students have been in attendance at the college and have gone forth from year to year an honor to their Alma Mater; while good seed has been constantly sown by faithful teachers; and while the means at hand have been fully employed for the upbuilding of the college and the highest good of the students, yet the joy these good results inspire is in a measure dampened by the thought of the sacrifices which have been required to maintain these beneficent influences. The college was born and has been nourished thus far in poverty. And had it not been for a deep sense of obligation to the causes of Christian Education on the part of the few who have stood manfully for the support of the college, and a consecration which led to more than one personal sacrifice,—had it not been for this uncasing devotion on the part of a few, the good work here must long since have stopped.

But the eye of the Lord has ever been on this plant. The tears of his followers have watered it, their tithes have fed it. Thus through these earlier years its life has been prolonged, and its barest necessities supplied. And we would not leave this retrospect without ascribing grateful praise to him whose signal blessing has ever crowned these prayerful efforts of his children.

We believe that the Commencement day which we anticipate will herald the dawn of a new and brighter chapter in the history of our college. We believe that with the next year, as the new endowment becomes available, a new impetus will be given to the college life and work. The better day has already dawned upon the college hall. The neat, commodious Ladies' Hall now inclosed, and the Dormitory fresh from its late rejuvenation, are hopeful signs of the new life. And we believe that the Trustees at their June meeting will not only set the seal of approval upon the improvements already made, but will devise even more liberally for the year to come.

The following was handed us by Prof. Montgomery. The professor knows the needs of this department through the difficulties which he daily encounters in the class room arising from the lack of the necessary apparatus and material for carrying on his work.

As some changes are contemplated in our science work, I have thought it might not be uninteresting to give a brief outline of the course.

The cultivation of the powers of observation and comparison, the training of the hands, the development of the scientific spirit, are some of the objects that should guide us in science teaching and study.
Instead of a mere memorizing of books, there should be more investigation of things. Instead of learning all second-hand, some facts should be acquired first-hand. Our best teachers and students in the sciences are largely following this plan; and to keep abreast of the times we must aim somewhat in the same direction.

It is hoped, therefore, that in geology more practical work may be done than heretofore. Blow-pipe analysis will be introduced in the determination of minerals. A more special study of useful ores and other products will be made. Special attention will be given to the economic geology of our own state.

In biology, life will be studied in its manifestations in both plants and animals. The aim will be to acquaint the student with the fundamental facts of comparative anatomy and the leading principles of classification.

It is especially desirable to perform a considerable amount of laboratory work. Materials may be obtained that will be pleasant and profitable to examine.

The text-books will be Packard's Briefer Course in Zoology, Bessey's Briefer Course in Botany, and Gray's Manual of Botany.

The first two works are not so elementary as their titles seem to indicate, and each contains ample laboratory work.

The general method will be as follows:

Laboratory work in the fall and spring, when material can be obtained.

Text-book work during the winter, with the use of such aid as may be obtained from prepared specimens, charts, references to other works, etc. Microscope work will be introduced if more instruments can be obtained.

The nature and use of the instrument will be learned. Something will be done in mounting objects and drawing the same; in dissecting, injecting, cutting sections, staining tissues, etc.

Now, if we are to do the above work with any degree of satisfaction, we ought to have a few more microscopes, and some accessories, as dissecting knives and scissors, glass slides, chemicals, and a few books for reference.

If some one would only give us one hundred and fifty, or even one hundred dollars we might make these additions to our facilities for biological study.

With the above amount we might obtain four or five microscopes and a few good books to be used in the laboratory, and thus secure a very useful outfit. Why will not some one confer a favor on the college by giving us the means with which to purchase these necessary things?

The power of concentration is one which comparatively few possess, and is also a power which is absolutely needed if one calculates to make himself thorough in whatever task he undertakes. To the student this power is invaluable; for unless he can acquire this power he can never take his place in the front rank in the class room, and cannot derive the benefit from his studies which he might and ought to have. Ten minutes' work upon one's lessons with your thoughts abstracted from everything else and your mind directly upon the subject at hand, is worth more than an hour's work upon the same thing when you are continually allowing your mind to be drawn away from your task. It is not always the student who puts the most time on his lessons that makes the best showing in the recitation room, but the one who applies himself most diligently to his studies. Thus it is in the labors of life; he who concentrates his ability upon one thing at a time accomplishes more than he who tries to direct several things at the same time.

We are living in an age of specialists and not of generalists, and we cannot become specialists unless we acquire this power of concentration.

As the school year draws to a close the question arises in the minds of many students, "How to spend the summer vacation?" This question presents itself, perhaps, to all who are so situated as to be able to choose the manner in which their time shall be spent, with equal force, but the answer varies directly as the various circumstances of the individual. To the wealthy student who is not perplexed with the problem of procuring the "wherewith," the question is how to get the most enjoyment out of the summer vacation. The student in ordinary circumstances seeks to combine pleasure with profit, and the fellow who is entirely dependent upon his own exertions for his education asks only how to obtain the greatest pecuniary advantage from the short space of three months. The weak and invalid worshipper in the temple of learning is anxious that the interim should prove beneficial to his health, and seeks some salubrious climate and surroundings which will assist in rebuilding a weakened system.

To these varying needs as many means of supplying them are necessary. It is a case where
one man's meat is another's poison, and the only rule we can lay down which will cover all the cases mentioned is to do the best thing—a rule which tells people what to do, but not how to do it. Some suggestions, however, in regard to the nature of the benefit to be derived from the summer vacation and the general plan to be pursued can be easily given. The cases in which absolute rest is required are rare. We are told by the best physicians that one set of faculties or muscles are best recreated by giving them rest and bringing another into use. Where the vitality of the brain has been impaired by floundering about in the mysteries of the polar equation of the Cissoid, rationization (as is invariably the case when taken in large quantities) the best means of repairing the damage is to engage in some occupation which will not demand a severe mental strain. Students whose physical health has been impaired by too close confinement indoors are in need of some out-door work. To this class the book-agency has both its advantages and drawbacks.

So closely are body and spirit united, that any injury done the mind produces a like effect upon the body. The one is developed at the expense of the other, and if we would dip below the surface of the fountain of knowledge, we must bring to the task a mind unimpaired by previous strain and a body of sufficient strength to stand the test. It is a question with some whether a physical wreck coupled with a giant intellect is preferable to a strong, healthy body joined to an untutored mind. It is the happy medium we desire in this case as in others.

Idleness is not recreation. No such factor as inactivity enters into the composition of man. He is formed for an existence of activity, and if opportunity is given for the non use of one set of faculties, it is only that another may be brought into use and hence developed.

Local

Again the sound of the embryo orator is heard in the land.

A new cement walk now graces the residence of Dr. Brooks.

They say that Dr. W. E. Ely of Battle Creek was in town May 1st.

Subscribe for the Index.

We are sorry to learn that A. S. Rowley '89 has again been confined to his bed.

W. A. Remington was laid up with the toothache for several days a week or two ago.

The revival held under the direction of the Conrad Brothers at Bennington, N. Y., is still in progress.

Pay up your Subscriptions.

Everett says his left ear is becoming abnormally developed on account of the continued exercise to which it is subjected in catching the vibrations issuing from that quarter at meals.

On several evenings the boys have indulged in foot-ball upon the campus, with no other light than that furnished by the electric light on the corner of South street and Michigan avenue.

The committee from the literary societies, to whom was assigned the duty of procuring a lecturer to address the societies at commencement, have succeeded in procuring Rev. Dr. Henderson of Detroit.

Settle up all accounts with the Index before June 20th.

Fred Berry is learning how to paint. If he gets left on the preaching business he will know how to do something else. Such fellows succeed in making a success.

We always supposed that the bicycle was a carnivorous beast, but one of our cyclists recently discovered that his animal belonged to the herbivorous species, as it had developed an unseemly propensity of storing away grass through the efforts of the kids.

At the upper building the masons are now putting on the last coat of plaster. The carpenters have completed their work and soon the painters will commence theirs. By commencement we shall have quite a presentable home for young men to show all those that come here.

All Subscriptions for the Year '85-86 are now due.

Just as the last issue had gone to press, the alarm of fire was given. It proved to be the house occupied by Fred Lawrence, the foreman of the Kalamazoo Publishing Company's job rooms, who has charge of printing our paper. The Index extends consolation in this his sad bereavement, even if his goods were insured.
MARRIED: In Ceresco, Mich., at the residence of the bride’s parents, April 29th, by the father of the bride, Rev. S. A. Cole, Rev. Elmer E. Dresser of the class of ’84 and Miss Cora A. Cole formerly of the class of ’88. The INDEX sends congratulations.

The Sherwood Society are preparing a catalogue which will contain an historical sketch of the society, a list of the present members, the present business or profession of the past member, as far as can be determined, a copy of the constitution and by-laws and other interesting facts. It is expected to appear in two or three weeks.

The Kalamazoo Herald, a brand new newy daily has made its debut upon the journalistic stage since our last appearance.

It is controlled by a stock company of which Rev. J. S. Boyden is President, Mr. Bonner is chief knight of the quill and F. L. Boyden ’83 will have control of the exchequer.

Owing to the continued illness of Mrs. Anderson, the classes in French will for the remainder of the year be in charge of Mrs. Mattox. Mrs. M. has until recently resided in St. Paul and is now living with her sister, Mrs. Tyler of this city. The French students report themselves well pleased with their new teacher.

On Saturday evening, May 15th, a goodly company of the college students met to enjoy the hospitality of Misses Nellie and Gola Clough at their home on Stuart Ave. After an evening pleasantly spent with games, refreshments, etc., the company dispersed just before Sunday morning, all speaking highly of the right royal manner in which they had been entertained.

On Tuesday evening, May 25, the Old Young People of the societies of the Presbyterian and Congregational churches will give an “Old Folks’ Concert” at Turnverein hall. At the close of the musical programme an “Old Folks’ Reception,” in “Old Folks’ Costume,” will be held.

The Eurodelphians passed the following resolutions at a recent meeting:

WHEREAS, Our much esteemed sister, Miss Cora A. Cole, has deemed it fitting to leave the life of single-blessedness of her meeker sisters and enter into the state of double-blessedness; therefore be it

Resolved, That we, the members of the Eurodelphian society, extend hearty congratulations and kind wishes that the life of our sister may be so spent as “to appear beautiful from both extremities.”

Resolved, That these resolutions be entered upon the records of the Eurodelphian society and be sent to the COLLEGE INDEX for publication.

WHEREAS, One of our former esteemed members, Miss Clara M. Smith, has deemed it fitting to assume the marriage vows and thereby to depart from the blissful period of maidenhood; therefore be it

Resolved, That we, the members of the Eurodelphian society, extend to her and her chosen companion our hearty congratulation and our sincere wish that they may live long years of peace and happiness, and that the sorrows which must come to all may only serve to bind them closer together and may prove blessings in disguise.

Resolved, That a copy of these resolutions be sent to our sister, printed in the COLLEGE INDEX, and entered upon the records of the society.

On the afternoon of May 9th the base ball teams of the high school and college met on the campus for the first game of the season. The following is the score:

INNINGS—HIGH SCHOOL

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Two base hits: Hutchinson and Townsend.
Umpire, Mr. Antrim. Scorer, Mr. Bleasby.

On May 14th a second game was begun, but only
two innings were played, owing to the rain. The superior fielding of the high school boys won them the victory, as that of the college boys was exceedingly wild at times.

Puzzled lady student to inquisitive Prof.: “Why, Professor, what makes you ask me such questions?”

The following resolutions were passed at a recent meeting of the Sherwood Society.

Whereas, we have been pleased to hear of the marriage of our highly esteemed friend and fellow Sherwood, Rev. Elmer E. Dresser to Miss Cora Cole, also a well known and much esteemed member of our college; therefore be it

Resolved, that we, as a society, extend them our hearty congratulations and our wish that they may have abundant success in the work which they shall undertake, and that their united lives may be full of happiness to themselves, and shed blessings upon the the people where they shall be called to labor.

Resolved, that these resolutions be spread upon the records of the society, and printed in the College Index.

Y. M. C. A. & Y. W. C. A.

At the annual business meeting of the Y. W. C. A. held May 7th, the following officers were chosen:

President, Mabel Young; Vice President, Mary Boyden; Corresponding Secretary, Belle Richards; Recording Secretary, Irene Everett; Treasurer, Maggie Chesney.

Membership Committee, Lizzie Hoover, Maggie Chesney, Irene Everett.

Devotional, Mary Boyden.

Bible Study, Eva Daglish.

Missionary, Nellie Clough.

At the annual business meeting of the College Y. M. C. A. the following officers were elected for the ensuing year:

President, R. C. Fenner; Vice President, W. W. Des Autels; Recording Secretary, W. M. Haby; Corresponding Secretary, F. L. Rose; Treasurer, L. E. Martin.

The Pledged Class resumed Bible study last Friday after an intermission of two weeks. Topic: The Nobleman’s Son.

Leader: Irene Everett.

In place of the usual Bible Study April 30th, the members of the Y. M. C. A. carried out a program on the subject; A Practical view of Modern Mission. The papers were not confined to any special field, but discussed the kind of labor performed; disadvantages of modern missions; some of the results of the labor; mode of conducting; and effects on the churches at home.

There were many good thoughts suggested in
reference to the mode of carrying on this work and the need of thorough training in order that more consecrated work may be done for the Master.

One more Missionary study is to be held before the term closes.

The Vagabond’s Photographs.—There is an institution in London which receives poor little vagabond boys from the streets and gives them a home and education, and teaches them a trade. When they enter a photograph is taken of each boy, just in his rags and filth as he was taken from the street; and then in after years when the lad is leaving to fill a situation another photograph is taken, and the two pictures are given him—the first to remind him what he was when found by the institution. Let us not forget where it was that the Lord Jesus Christ found us.

A Child’s Plea for Prayer.—A friend of mine was telling me he had been preaching some time without seeing any results in his church, and he began to cry to God for a blessing. He felt he must have souls or die. He said that one Sunday after a barren Sabbath, he went into his study and cried to God to give him a contrite spirit. While he was praying a faint rap came upon the door. His little child, four years old, heard his father praying, and said: “Will you pray for me?” That broke his heart. The next Sunday he wept over the people, and fourteen of them were converted. Oh, that God would break our hearts, that we may lead souls to Christ.

They Love a Fellow Over There.—There was a little boy in one of the mission Sabbath schools, and his parents moved away to another part of the city. He then had to pass thirty Sabbath schools to get to the one he had been attending. He had to walk five miles. A Sabbath school teacher tried to get him to go to his school. He said, “Why do you go past all these schools? The boy said, “They are not as good to me. Why so,” said the teacher. “Because they love a fellow over there,” said the boy. It was love that brought him.—Moody.

When men come earnestly to believe that there is imminent danger without repentance, there is usually action. When the Bible is heard as the word of authority that must be heeded, there will not only be vigorous church life, but there will be power over the world.—Ew.

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THE IDEA OF SELF-SACRIFICE.

It may be questioned if we, of the nineteenth century ever fully realize the change that has taken place in the world during the last two thousand years.

We may, perhaps, by study and comparison, bring ourselves to comprehend something of the progress made in the sciences and industrial arts, the conveniences and refinements of life as regards material things.

But there has been a change of even greater importance in immaterial things, in the generally accepted standard of morality, the underlying principles of civilization, the estimate of honor, and the duty and responsibility of man towards his fellow-man and his Maker.

We may be ready to acknowledge the fact of such a change, but it is a fact we are apt to lose sight of, and so far, that it seems to have no abiding influence on our thoughts.

It is our inclination to take for granted that these qualities which we call virtues were always called virtues; that those known to us as evil were always called evil; and in reading the history of ancient times, we are disposed to judge the men and manners then discovered to us, by our own standard of right and humanity. This is manifestly unjust.

We can not rightfully condemn a man for failing to conform his life to a system of morality, which not only has never been taught him, but which is at variance with nearly everything he has been taught.

It is true that the germ of whatever is pure and noble in the soul of man was put there in the beginning by the divine Artist who created it. But it is also true that many of these germs lay latent, undeveloped, for ages.

They were not dead as might have been imagined. No, the mysterious life principle was there in unimpaired vitality—not acting, but ready for action. It was biding its time, waiting till the fitting stimulus, the essential nourishment should be given it, to wake and feed, and grow upward and outward into the beauty of a full and harmonious development; as a tiny seed, to the eye as dead, and inert a bit of matter as any grain of sand in the road, when properly sown, feels the quickening contact of earth and its elements, and sends upward to the air and sunlight the fresh growth to bear the fruit of use or beauty which is the end of its existence.

And so, though from the first there may have been some hint in the nature of things, some dreams in lofty minds of the beauty of love and self-sacrifice for others, the idea was never carried far, never taught as an active principle of duty or religious faith, until it was divinely, innately conceived, nourished, and carried to its brightest, by one man who was more than a man, and shown to a wondering, hostile, unworthy world, by the Divine Sacrifice, destined to change that world, to turn it, as was graphically said, “upside down.”

Perhaps the most important instance of any development of the idea of self-sacrifice before the time of Christ, may be found in the stories of Buddha, who is said to have taught it, and to have given an example of it by leaving for a time his heaven of painless existence in Nirvana, and taking on the human form with its attendant ills and miseries.

The doctrines of Guatama were gentle and
human in comparison with the cruel usages which had preceded them. But from all we can learn of the working of Buddhism, it would seem that the idea of self-sacrifice was not so taught by him that it had any enduring influence on the minds of the masses who followed him.

The caste system, one of the most permanent establishments of India, the pivot on which turn all ideas and customs of Indian society, could hardly retain its power among a people permeated by the doctrine of that love for all men which is the motive of all acts of self-sacrifice. It is well known that all the people of India who embrace Christianity, at once and at whatever cost to themselves renounce the caste-idea.

One of the legends recorded by him we may notice as a plain instance of this lack of understanding. It is said, that once in a time of drought and famine, Gautama saw, not far from his path a starving tigress with her young about her. He felt such compassion for their suffering that he at once gave himself to be eaten that they might have food and live. It would seem to us a more Godlike act if he had stopped to ask himself, if the life of Boooh were not of more value to a suffering world than a brood of tigers, and if he had a right so to dispose of it. To follow the idea of one of George Elliot’s bright girls, we may say: “It might have been a noble deed, but it was a bad precedent; if generally followed, there would be a great many fat tigers roaming about and very few men.”

Self-sacrifice from which no good, real good, can come to others, is not a virtue—it is a weakness. It is love that prompts true sacrifice. God the father, the God of love, was not our Father until Christ gave him to us. Charity, self-sacrifice, meekness, were not conceived of as elements of life and conduct, until Christ felt and taught them, adding to the precept of His words, the example of His life—a light that has flooded the centuries, and given all things new meaning.

These are usually mentioned as distinct and different virtues, yet they are closely connected, so closely that one may almost be said to include the other. There can be no true self-sacrifice without love; no meekness without self-sacrifice. They were not understood by the ancients. They were “unto the Greeks foolishness.”
But it may be questioned if even yet, after two thousand years, these divine virtues taught by Christ are fully and clearly understood. We know they are not always acted on.

We have still much to learn; but these ideas are in the world, no longer inert germs, but active, growing organisms, doing the work they were meant to do. What they have already done can not be estimated. They influence all. Even those who do not, or will not recognize their source, are different men, different women, from what they would have been had Christ never lived and discovered to us those noble principles, and our own innate capacity for living by them. We have a striking instance of this in Shelley who rejected the Christian religion as he understood it, yet showed Christ's influence in almost every line he wrote.

Some one has said of Shelley that the God of love was never revealed to him; that he disbelieved in the devil, not in God. And reading his impassioned words, marking the tender humanity, the hatred of injustice, the appreciation of all pure and noble and generous impulses, on which his thoughts were molded, it is impossible not to feel that the fatherly love and care of God must have been strangely hidden or misrepresented in all Christian doctrines offered for his consideration, and also, that in spite of this he felt the Christ-spirit in the world, not knowing it to be Christ, and yielded himself to it, growing through its informing power, unconsciously towards the likeness of Him he would not own.

His interpretation of the character of Prometheus is an indication of this. And what are his Utopian visions but a conception of that regenerated and purified world which Christians hope for in the promised regions of 'Peace on earth, good will to men?'

Not only with Shelley, but with most poets for centuries, have love and self-sacrifice been favorite and inspiring themes. This is not strange. These virtues reached their marvelous culmination in Him whose life was a poem, the noblest epic the world has ever known, the beauty and sublimity of which no poet nature can fail to feel. The densest, the most ignorant must feel it in some degree. How else could we have such a character as 'Jim Bludso,'

"Who saw his duty, a dead sure thing,
And went for it then and there."

though the fulfillment of that duty meant, as he knew, the yielding up of his own life that others might be saved. "Greater love hath no man than this, that a man lay down his life for a friend."

What then is that which leads a man to lay down his life for an enemy? It must be love indeed—love for the human being rather than the individual, love so great, that every man, even an enemy, is a brother, a friend; in a word—Christ-love.

H. A. S. '86

John Wycliffe.

The 14th century was one of transition. Europe from the Dardanellas to the British Isles, was undergoing changes which were soon to revolutionize the whole constitution of society. In the preceding centuries, the crusades those crowning acts of mediaeval fanaticism had sown the seed of civil and religious liberty, in every land from the Seine to the Jordan, and already there was springing up and unfolding in hardy symmetry, thoughts and sentiments which promised much for the down-trodden millions of Europe. On every hand were premonitions of coming change.

In England, the social conflict was especially severe. This was the century which saw Edward break chivalry's gleaming lance at Crecy. The century in which feudalism, that horrid monster of mediaeval darkness, compelled by growth of English spirit weakened her iron grasp. But these were years of change for England, and in the meantime her condition was deplorable. The one hundred years war was destroying the flower of her armies and depleting the national treasury. The Church of Rome exercised spiritual and temporal control over the people, and the Pope was drawing from the already impoverished realm a revenue five times as large as was granted to the King. Ignorance and superstition had so effectually enthroned themselves, that freedom of opinion and of speech were unknown. In this hour of England's need, when men through long association with vice had learned to love it, liberty found a voice, and truth a champion in John Wycliffe, the statesman, patriot and reformer.

Most great leaders have had histories which commencing with early years, lead step by step through varied successes up to the destined goal. But there can be no greater contrast than that between the obscurity which surrounded the early life of John Wycliffe, and the fulness and grandeur of the twenty years preceding its close. Out from the shadows which wrap one-half of his career in mystery he comes panoplied in the full gleaming armour of intellectual pow-
er to prepare the way for the victorious march of truth.

No one in England was so well fitted for the work of reform as he. He was her greatest scholar—the pride of Oxford. Of dialecticians he was the foremost and best; all the learning of that age was at his command. To one so peculiarly fitted by nature, there could have been no more acceptable calling than study, and the gifted Wycliffe would fain have passed the remainder of his life as a scholar. The spirit of Roger Bacon still lingered in Oxford’s halls, and Dante, Italy’s favored son, had just sounded the depth of Italian poetry, while Petrarch’s genius was beginning to light up the western skies. The thirst for knowledge was abroad in the land. Students flocked about him and listened to his earnest teachings. The University promised him every preferment, and the church offered him honor and advancement. Everything which fame and fortune could bestow combined to keep the aspiring Wycliffe in the beaten path of the school-men. But honor and preferment have no attractions for the man who is working for the welfare of humanity.

In 1374, with John of Gaunt and other noblemen, he was appointed commissioner to the gorgeous old Flemish town Bruges, to arbitrate with Roman legates respecting England’s wrongs. Here he was brought face to face with the inward corruption of the church. The embassy having failed he hastened back to England to condemn in stronger terms than any yet employed, the wickedness of the Roman hierarchy, and to proclaim not to the rich and learned alone, but to all England, the cause of religious and intellectual liberty, with such transcendent brilliancy as to be called in all after times, The Great Reformation’s Morning Star. The deceiving mendicant, the wealthy clergy, and the unsparing Pope were each in turn to writhe under the stinging blows of his sarcasm. He declared that the church should surrender its immense wealth, and desist from robbing the people. That the clergy whose power had become so formidable as to endanger the royal prerogative, should give up their pretensions, temporalities, and return to original simplicity. Twice was he summoned before the dignitaries of the church to show why he should not suffer death as a heretic. Twice did Royal protectors snatch him from papal malignity. He was growing stronger and at every step he crushed some idol of Roman superstition. Free and untram-
mled he pushes on in search of the truth, disdainful of the threats of the clergy. Pardons, indulgences, and provisions are openly condemned. He passes from external abuse to internal wickedness. He goes further and examines the very foundation upon which the church of the middle ages was built. The truth is making him freer. At last all Christendom stands speechless, while he fearlessly and unsparingly condemns that cornerstone of Romish institutions, transubstantiation, and declares that liberty of conscience is a universal right; that men must think and speak for themselves as well as act, if they ever would be free. The wrongs of nine centuries are finding utterance at last, in tones which rouse all Europe from her lothargy. He has taken the step which other theologians had not dared to take, the step over which in after years the fearless Luther stumbled. But in his zeal he has gone too far for his own well being. His friends, unable to follow, have deserted him. He has passed beyond the ken of all his contemporaries. Parliament has forsaken him. John of Gaunt commands his silence. The Pope hurls his thunderbolts of rage and demands that this turbulent son of the church be seized and convicted. It is the crisis of his life. He cannot turn back—he would not. He stands unsupported and alone, facing that awful power, which for centuries poured out the blood of Christian martyrs with impunity, awaiting his fate. But John Wycliffe at that hour, with no one on earth to comfort him, was grander in his loneliness than when all England was his friend. His writings are condemned and Oxford expels him from her halls.

Forth from the University, he goes with uncomplaining tread down to the quiet rectory at Lutterworth to pass the remainder of his days. At last Romanism has conquered, vice has triumphed over virtue, and the truth is crushed! But no! as the banished John on Patmos lonely isle, drank deeper at the fount of inspiration than ever man before, as John Milton in his blindness and John Bunyan in Bedford jail framed the thoughts which have made their names immortal, so John Wycliffe at Lutterworth, gave to the English people one of the greatest blessings and laid broad and deep the foundation on which the Reformation of the 16th century rested. It was the translation of the Bible into the English language. This done John Wycliffe, one of the truest, brightest and bravest of men, passed away to his rest and reward.
For forty years his bones rested unmolested in the quiet church yard at Lutterworth. But papal malignity would not repose until every vestige of the noble hero had been wiped away. It ruthlessly tore open the hallowed shrine; burned his bones to ashes, and cast them upon the little stream which for nearly half a century had kept its silent vigils beside the tomb of the great reformer. But his teachings were not contained within the narrow grave which had been thus impiously treated, but entrusted to the people who in life had learned to reverence him as an advocate and love him as a friend. His ashes borne by the Swift to the Avon, by the Avon to the Severn, and the Severn to the sea, but symbolizes the universal spread of his doctrine to every land washed by the all-embracing ocean.

It is rarely that the history of a nation is adorned by such a man as John Wycliffe. His character is an amalgam of the good principles of many ages. He seemed by some power to absorb only that which was ennobling and useful. Mingling daily with narrow minded and selfish men, he was broad and generous. As one of the schoolmen he was the last and greatest. Like them he had stored his mind with the gems of classic Italy. Like them he had mastered all the learning of that age. But far different from them he added to the intellect of a scholar the spirit of a patriot. His learning was only a platform from which he surveyed better truths and nobler issues than had yet been unfolded to the world. He served England faithfully at a time when to be her friend was to be the enemy of Rome. Immorality was not less censurable because clothed in royal apparel or beneath the sacred gown. He hated vice, and knew that the man who excuses it in high places, wrongs virtue in every place. His life was pure, his piety, even when it stooped to asceticism was manly and sincere. In those latter days at Lutterworth, apart from the trials of life, he seemed to reside above the clouds of anarchy and intrigue in the sunshine of God's presence. Grand, noble and sublime in character, calm and self-possessed in temper, knowing the path of duty and always keeping it; he withstood unmoved the storms which swept weaker minds away. Illustrious old man, even in adversity he towers majestically above all his contemporaries.

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
While round its breast the rolling clouds are spread
Eternal sunshine settles on its head."

G. H. B. '86.
In our present issue much of our usual matter has been omitted in order to give place to full accounts of our commencement exercises, which we hope may prove more interesting to our readers.

The present school year is now closed. The pleasures and pains of commencement have now come to an end. To some it means only separation from the college for a brief time in which to recuperate at their homes or among their friends and relatives, to others it means hard work, so that their pocketbook may be well rounded when they return to their studies in the fall, to still others it means that school days are over, that the time has come when school friendship must cease and they must settle down to the stern realities of life; when they must take their part in the world's strife and do their part in making life a success. A mingled feeling of joy and sorrow pervades everyone. At the beginning of the year every one had his plans and anticipations for the year. Some have had their plans frustrated and hopes dashed to the ground, while others have been even more successful than they at first wished. But to all we would say, look not too much into the past with its many regrets, but rather look to the future fraught with many hopes and anticipations which we trust may become realities.

We give the following short sketch of the life of Dr. Goodspeed recently elected to the presidency of the Kalamazoo College:

Thomas Wakefield Goodspeed, D. D., was born at Glen's Falls, N. Y. in 1843, and is therefore now 43 years old. He graduated from the University at Rochester in 1863, completed his course of study in the Rochester Theological Seminary in 1866. In that year he became pastor in Quincy, Illinois, and remained in this relation till 1872. In that year he became co-partner with his brother Dr. Edjar J. Goodspeed of the second church in Chicago. After four years of service in this field, he became Secretary of the Baptist Theological Union in 1876, his duty in this office being to secure an endowment for the Theological seminary at Morgan Park. He has been eminently successful in this work, as indeed he was in the pastorate. An excellent scholar, a genial friend, a thorough gentleman, he can hardly fail to make an acceptable and successful President of Kalamazoo College if he accepts the trust.

It seems fitting that at the end of 18 years service as President of Kalamazoo College, special mention should be made of the life of Dr. Brooks. He was born in Roxbury, (now a part of Boston) Mass., Sept. 3, 1821. In the Roxbury Latin school he fitted himself to enter Brown's University, from which University he was graduated in 1841, standing at the head of his class. He was tutor in the Columbian College D.C. from 1841 to 1843. His theological course was finished at Newton in 1845. Among his classmates were Dr. Cattell, late President Vassar College; Dr. Dodge, President Madison University, and Dr. Herman Lincoln of Newton. He served in the capacity of pastor at Eastport, Me., from 1845 to 1852. During this time he was seven times chosen on the school board at Eastport; five times as its chairman. The Brook's school at this place was named after him. The citizens of Eastport gave him as a token of respect, a gold medal on leaving there. He was chosen three times as a member of the Main State Board of Education. He was Professor of Mathematics in Waterville College from 1852-1855. Upon leaving he became pastor of the Baptist Church at Fitchburg, Mass., in 1855, where he remained until 1885. He was ten years on the school board of Fitchburg, six years as its chairman. Upon leaving this place the children of the public schools showed their appreciation of his efforts by giving him a Silver Tea Service. Twelve years has he been on the Board of Trustees of the Newton Theological Institution. In 1865 he became Ed. of the National Baptist which position he held until his acceptance of the Presidency of Kalamazoo College in October, 1868. Of his faithful and efficient work here everyone knows who is acquainted with Kalamazoo College. Words cannot express the gratitude which we as students and individuals feel towards him. The following tribute was paid him by F. M. Hodge at the Alummi collation which expresses our sentiments better than we are able to do.

There is always sadness in the words "for the last time," and to day we stand face to face with these solemn words. At such a time it is fitting to look back and realize before we look forward and anticipate. Many of you are familiar with Miss Willard's touching tribute to her sister, "Nineteen Beautiful Years." This day closes the record of eighteen years, beautiful for the influence they have exerted—influences that are even now extending God only knows how widely;
beautiful for the character that has been a constant incentive to us to make our lives nobler and better. Let us recall one or two examples of student appreciation and love. Fourteen years ago today I overheard a man who now honors a high position in our State government, then just graduated, say with tears in his eyes: "God bless you sir, I can never repay you for all you have done for me." As they stood there heart to heart, I felt myself an intruder and turned away. Another instance: Ten years ago to-day, after the exercises were over, the only man we could successfully latinate, we called him Lupus, said to a group of us boys who could easily pardon the crudity of the remark for the truth it contained, "Boys, the doctor has got brains as big as a barrel and his heart is bigger than his brain."

My dear sir, if we may no longer address you by the formal title President Brooks, we will always remember you as "The Doctor" whom we have so long honored and loved. I know I express the feeling of every alumnus present or absent when I quote, "The Lord bless thee and keep thee; the Lord lift up the light of His countenance upon thee, and give thee peace."

Local.

Prof. Haskell became the father of a fine 10 pound boy May 21st. All are doing well.

The officers of the Ministerial Students' Association will be J. S. Collins, President; W. W. Des Autels; Vice-president, L. D. Dunning.

Ex-president, Dr. Stone was present in chapel on the last morning of the term and was called on to lead in prayer.

H. H. Pettie was elected President; Helena A. Smith, Secretary, and C. H. Brownell, Treasurer of the class of '86 at a meeting held a few days before commencement.

The floral offerings at commencement by request of the class were not presented until after the close of the exercises, when some of the speakers were the recipients of some very beautiful bouquets.

The Sherwoods will have the following for officers next term. President, E. A. Balch; Vice-president, W. S. Corbin; Recording Secretary, O. D. McGibeny; Cor. Secretary, J. H. Firestone; Treasurer, R. C. Fenner; Janitor, Fred Berry.

The Philo's elected the following officers for next term: W. M. Habey, president; J. S. Collins, vice-president, W. D. Elder, recording secretary; Frank Kurtz, corresponding secretary; W. J. Clough, treasurer; H. T. Hall, librarian; L. E. Martin, janitor.

At an adjourned meeting of the Alumni Association, after the collation Rev. R. E. Manning was elected President; Prof. A. Hadlock, Secretary; F. M. Hodge and Rev. E. H. Brooks of Grand Rapids. The funds in the treasury were voted to the fund for the ladies' dormitory.

The annual lawn festival was held on the grove on the evening of June 4th. Especial care had been taken to make everything pleasant, and an electric light connected with the street light circuit furnished a brilliant light. Several people well qualified to say, assert that there was a larger crowd that evening than on any similar occasion within their memory; it is estimated that there were over 500 people on the ground during the evening, many of whom did not take ice cream however. The societies netted about $20.

Quite a number of the college folks expect to spend their vacations at Charlevoix, among whom are Prof. Haskell, Rev. E. H. Brooks, Misses Belle and Rena Richards, and Kate and Blanche Weimor. Prof. Montgomery and family will live in Ann Arbor during the summer while he is engaged in conducting teacher's institutes.


At the annual meeting of the Student's Publishing Association, June 8th, an amendment was adopted increasing the number of editors to six, and one to the effect that the association should elect the editors to their respective places on the board. The following were then elected: President, E. A. Balch; vice-president, W. S. Corbin; secretary, W. D. Elder; treasurer, F. L. Rose; editor-in-chief, R. C. Fenner; local, L. E. Martin; exchange, E. A. Balch; corresponding, J. S. Collins; business manager, F. L. Rose; assistant business manager, C. D. McGibeny.

On Saturday June 12th, quite a number of the students were enjoying their annual college picnic at Long Lake. The day was beautiful and everybody seemed happy; when one of the saddest events which has happened for many years to our students occurred about three o'clock in the afternoon. Several of the boys took their boats and rowed over to deep point to enjoy a swim. Everything was passing off pleasantly when Fred Rose was seen to sink. The boys hastened to the spot where he was seen go down, but it was too late. He was beyond their reach. They summoned aid and for two hours searched for his body but in vain. In the evening Sheriff Galligan drove out there, and at about midnight succeeded in finding the body. The next day the baccalaureate sermon was omitted, and President Brooks assisted by Rev. M. M. Haynes and Prof. Brooks conducted a memorial service. At 2 p. m. Monday, the family, students, and
friends met at the Baptist Church where prayer was offered, when they repaired to Riverside Cemetery, and the body of our dearly beloved friend and fellow student was placed in the bosom of the earth. Words are inadequate to express our sorrow, and it seems as if we should yet see our friend, and can hardly realize that he has been taken from us; but we know that his face will be with us no more here, and that when we do see him it will be in the great beyond, where we may meet those who have passed over the dark river before us.

Wednesday morning at 10:30 o'clock had been set as the time when the exercises were to begin which should sever the connection between the class of '89 and their alma mater. The Baptist Church where the exercises were held had been tastily decorated with pot-plants and cut flowers, chiefly the work of the Freshman class. Despite the excessively warm weather the church was nearly filled with the relatives and friends of the members of the class and, those usually interested in such exercises.

After the organ voluntary, divine aid was implored by Dr. Brooks upon the exercises and upon the College. Then followed another voluntary by Miss Fligbee; George W. Taft then took the rostrum to deliver his oration on "The Adaptation of Men to Their Times." As was inquired of Esther of old, "Who knoweth whether thou art come to the kingdom for such a time as this," so we are led to inquire if certain men were not brought into the world to do a particular work at a certain time. Neither the proposition that man makes the times, nor the converse that times make the man is strictly true, but the truth lies in the golden mean. Men and times each exert an influence upon the other. A man fits his time as a mortise fits a tenon. Both are formed to the other.

To influence his age a man must take a broad view of his times. Man does not arrive at perfect purity at a single bound, but by a gradual ascent. A man place himself too far above his times, his example would discourage his fellows, and his influence be lost. Gough was adapted to his time as was also Gladstone and Dante and scores of others. Man's work can not be correctly estimated at the present time. Adaptation is not the result of chance. An all wise God plans each one for his own peculiar purpose. If we would do our part in fulfilling our mission, let us study the lives and characters of those who have been of the most benefit to mankind, and like them adapt ourselves to our times and its necessities.

Upon the orations by C. H. Brownell, John Wycliffe, and the essay by Miss Helen A. Smith, "The Idea of Self-sacrifices," we will make no comment as they may be found in full in another column.

"The Mission of the Dark Ages," was the theme of Harry H. Pettee. We are taught to consider the progress of man as always upward, but there is one notable exception to this rule in what is known as the Dark Ages, when the world seemed to sink to a lower grade of civilization, when literature, science and the arts seemed to lose their prestige. We think of the civilization of ancient Rome, we only consider the civilization and culture of a very few of the more educated. Two reasons justify the overthrow of Roman rule in what is ancient times is almost incredible, and the mind turns with disgust from the mere recital of the hideous pleasures and licentious practices of that ancient civilization.

The writers of that time give us abundant testimony to the degraded morals of the people. The customs had become so corrupt that they could not be remedied; they must be swept entirely away. As the flood swept away the corruption in the anti-deluvian times, so the flood of barbarians swept away the corruption of Rome. It was a transition state, preparing the way for a higher civilization, for the elevation of the masses, for the raising of women to her true level, for the wider dissemination of that religion which raises and purifies the whole nature of man.

Fred W. Stone spoke on "The Spirit of the Journalist." Newspapers have increased so rapidly that journalism has come to be recognized as a distinct and important profession. The influence of the press can not be estimated. As the orators of old swayed their hearers by their eloquence, so the good newspapers of to-day mould the minds of their readers. A great responsibility rests upon a power having such a great influence. A large class form their opinions by the statements of their trust journal. The spirit of criticism is rife in the land. The journalist should strive to overcome this without himself becoming addicted to the fault. He should strive so direct public opinion. He should give a true representation of passing events. There is a model for journalists in the career of Wm. Oullen Bryant. He aimed at purity of diction; avoided slang; always presented a good moral tone; strove never to wound anybody's feelings; never needlessly pandered to depraved tastes; was always just to his opponents. He was exact and truthful—something awfully lacking in a large majority of modern journals. These traits should be the aim of the modern journalist.

At the conclusion of this oration, Mr. Stone, the valedictorian of the class, in a few well-chosen words bade farewell in behalf of the class, to the trustees, their fellow-students, the faculty, and especially to the President, paying a high tribute to his lofty Christian character and scholarly attainments. He ended with a brief address to his classmates.

A male quartette composed of Messrs Morgan, Schering, Johnson and Boyden then sang a selection after which Dr. Brooks summoned the class before him, and in the Latin formula invested them with their degrees as follows: Bachelor of Arts, Harry Halbert Pettee and Fred Ward.
Stone; Bachelor of Philosophy, Charles Horace Brownell, Helen A. Smith; Bachelor of Science, George W. Taft. Dr. Brooks then addressed the class in a few impressive words, bidding them God-speed, urging them to strive to make their lives useful, and to live for the service of God and mankind. His highest ambition for them was that when they had finished their course of life here the Lord would say to each of them, "Well done thou good and faithful servant." The The degree of Master of Science in course was then conferred upon C. A. Fletcher, and the degree of Master of Philosophy upon A. G. Fuller, both members of the class of '83.

Although the junior exhibition was omitted on account of the death of F. L. Rose, yet there was no reason why the Tupper Prize, which was for excellence as a literary production should not be awarded. The Judges had passed upon the manuscripts submitted to them, and had been unanimous in their decision that the prize should be awarded to William H. Pease. Dr. Brooks requested him to come forward, and in words of commendation for his diligence and scholarly habits, presented him the gold medal. After prayer the audience was dismissed by the benediction, and the commencement of 1886 was at an end.

The Eurodelphians have elected the following officers for the fall term: President, Flora Barnes; Vice-president, Maggie Chesney; Secretary, Dora Davis; Treasurer, Lizzie Hoover; Librarian, Lena De Yoe; Editor, Irene Everett.

Personal:

L. D. Dunning and L. E. Martin will hold forth in Kalamazoo during the summer vacation.

S. G. Cook, '71, and wife of Minneapolis, Minn., were present at the commencement exercises.

J. H. Firestone will travel this summer in the interest of Geo. Hanselman wholesale dealer in fruits and confectionary.

L. D. Pettit's, of Highland, Mich., was an attendant at commencement this year for the first time since graduation.

H. H. Pettiet's '86 will start out about July 1st in the interest of D. M. Ferry & Co., seed dealers.

T. C. and Owen Dieppenett were called home to Berrien Springs May 29 to attend the funeral of their grandmother.

Miss Mabel Young's will accompany her parents to Kansas where they expect to spend the summer, returning about September 1st.

'S3 F. H. Briton severed his connection with the Gazette about the last of May; and after a short vacation began work on the Telegraph as city news collector.

W. S. Corbin, J. W. Guan and Fred Berry expect to amass a fortune and win a wide reputation this summer by vigorously plying the trade of book agents.

G. W. Taft '86 delivered the oration before the alumni of White Pigeon high school at their reunion June 18th. His subject was "The fitness of things."

W. A. Anderson '83 will move to Andover, Mass., about July 1st, where he intends to take a course in the theological seminary preparatory to entering the ministry.

Rev. Ignatz Mueller will go to St. Louis, Mich., soon to try for several weeks the curative properties of the springs, situated there. The remainder of his vacation will be spent at Charlevoix.

G. R. Hare '89 is a member of the Kalamazoo base ball team, and made one of the four scores in the game with the Chicago League Club, June 18th.

F. W. Stone, '86, has for some time been engaged upon the editorial staff of the Telegraph for several hours each day. He will continue the engagement in the future.

Profs. Montgomery and Brooks, Dr. Brooks and Miss Chase, attended the annual meeting of the Kalamazoo Rivers Baptist Association at Otsego, May 23-26. In consequence all exercises at the College were omitted.

FRED L. ROSE.

Frederick Lincoln Rose was born one day before the assassination of President Lincoln, April 18th, 1865, at Clifton, Monroe County, N. Y., and at an early age he removed with his parents to Michigan where his father, Rev. H. A. Rose, has been pastor of several Baptist churches. The years of his youth and early manhood were spent at St. Johns and Big Rapids and at the latter place he took his high school course, graduating from there with the class of '85. At the commencement of the present school year he came to Kalamazoo and entered the Freshman class. During his year of connection with us he had earned the name of being a faithful and good student, a kind and pleasant companion, and a noble young man. In athletic sports in society and in literary gatherings he was always among the foremost in making them a success. He was converted in the winter of '80-'81, and since has been engaged in active work as a Christian. During his last year in Big Rapids he was superintendent of the Sunday School, and as such endeared himself to the people of that society. When he first came to Kalamazoo he at once commenced to do Christian work both in the College and in the Bethel mission where he had a class of little girls.
He was a good singer and his strong, clear voice often led the singing in the devotional meetings. Probably nowhere will he be missed more than in the college prayer meeting, where he almost always took part in prayer, testimony, and song. He was developing rapidly, and expected as soon as he had finished his course of study to enter the ranks of the clergy. He was recognized as one who was well qualified to be among the leaders in the different branches of College work. If he had been present with us next year he would have been President of the Sherwood Rhetorical Society. Corresponding Secretary of the Y. M. C. A., Secretary of the Ministerial Students Association, Treasurer of the Students Pub. Association and Business Manager of the College Index. The Sherwood Rhetorical Society passed the following resolutions at a meeting held June 14th.

WHEREAS, It has seemed best to the all-wise Master to take from our ranks our beloved brother F. L. Rose, president elect, be it

Resolved, That we feel deeply the loss of one so full of promise, so considerate towards others, so true to himself, so loyal to duty and his God.

That we, startled by the death of one in health and vigor who seemed to have long years before him for the accomplishment of his work, to a new sense of the uncertainty of life, and the necessity of improving it to the utmost of our opportunities, will endeavor by truer lives to fill the place and make ourselves worthy of the memory of our departed friend, so that others seeing us shall say, "They are better for his having lived."

That a copy of these resolutions be sent to the relatives of the deceased, placed on the records of the society, and published in the College Index.

The Y. M. C. A. called a meeting June 14th, and passed the following resolutions.

WHEREAS, It has pleased our Heavenly Father to call home our much beloved brother and fellow worker, Fred L. Rose, therefore be it

Resolved, That although we cannot understand the reason of God's plan, it taking this faithful worker from our midst, we humbly say, they will be done.

Resolved, That while we keenly feel his loss, we pledge ourselves to attempt more prayerful and efficient work for the Master.

Resolved, That we extend to the family and friends of the deceased brother our heartfelt sympathy, and remind them that although their affliction is deep, they mourn not as those who have no hope.

Resolved, That a copy of these resolutions be sent to the family of our brother, spread upon the records of the association, and published in the Michigan Christian Herald and College Index.
Chips.

1. Be in communication with heaven.
2. Receive God's message concerning the work.
3. Go to where the unsaved are, don't wait for them to come to you.
4. Walk by faith, even though all is against sight and experience.
5. Be obedient to God in every detail.
6. Never regard any one's person.
7. Get the inquirer seated and be alone with him in quiet.
8. Never let any one's station in life affect your working with them.
9. Be on very intimate terms with the Spirit—Watchman.

Prof. Parsons's big "ad" appears again on our last page. The crowded state of his rooms last winter shows the effects of his judicious advertising. Kalamazoo has the best educational advantages of any city in the State, if possibly we may except Ann Arbor, and people will avail themselves of these advantages if they have an opportunity to learn about them.

Although we may not be here to tell you about it, Hoover's market will be on Potter St. all summer, and he will be ready to serve you with the choicest meat in the city. Don't forget our parking counsel to give him a call.

It is about time to buy your stock of wood and coal for next winter. Get McSweeney to figure before you buy, if you want to save money. You will find his office on East Main Street.

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THE LAW OF GROWTH IN CHARACTER.

Growth is the universal law of life. It operates in all the forms and gradations of life. It rules in the vegetable and animal, in the intellectual and moral realms. Whatever attains the highest development best fulfills the purpose of its creation. The great and good who have been strong towers of defence for the weak ones about them, a stimulus and inspiration for others in fashioning their lives.

This work of character building is of such momentous importance that it is well to understand what are the essentials of success. In the first place one must have a high ideal; he must be animated by a purpose so noble that it will transmute drudgery into heroism and compel success. He must never lose sight of the mark he has set before him; this ever present aim must enter into all his plans, must abide in his soul in all the devious paths which the exigences of life compel his feet to tread. In purpose he must say with Paul, “This one thing I do.”
Self-reliance is indispensable. In ourselves is triumph or defeat. Man must be the active agents of their own well-being and well-doing. There can be no props in character. This can not be like a tree grown in the forest, which has depended on its sister trees for support, which has no power of resistance and needs protection; but rather like the sturdy oak on the open plain, which has been strengthened by a thousand storms, each causing its roots to grasp with a firmer hold, the solid earth beneath. A toiler up the Alpine heights may some times have the aid of a helping hand, but there are times of emergency when he must act for himself, when only the perfect control of muscle and limb may save him from sudden ruin.

Why is it that we do not find the highest civilization in tropical climates? Simply because nature has done so much of man's work for him. He is not compelled to exert himself and just in proportion as the energies of mind and body are unused, they become feeble.

Of the travelers up the mountain side, it is not the one of most splendid physique who is sure to reach the top, but the one who, with tireless persistence and energy, presses on. A man with genius alone may remain at the sea level all his life, while his neighbor with no such gift may reach the mountain top.

Successful men are thorough and complete, never satisfied with less than perfection. "The wise and active conquer difficulties by daring to encounter them, while the slothful shrink at sight of danger and create the impossibility they fear."

Whom of his men will the general choose for a leader in a responsible action? Will it not be he, who by a stern and unflinching adherence to duty has shown himself worthy to be trusted? He may be surprised at the summons, but unconsciously he has been preparing himself for such service, and so is ready when his opportunity comes.

Crystalization is a long process. Progress of the best kind is comparatively slow. We must be content to advance in life as we walk step by step. These yearnings for the unattained are the means used by God to lead us upward and onward. The more we overcome ourselves and live for others the higher do we rise in the scale of being.

When the woodman came to cut down an aged oak, if it had the power of thought and speech it might have said to itself, "Here I have lived all these years in vain, and am to be cut down as useless." But it died that it might live. It became part of a noble ship, bearing the bread of life to millions, or it went into a house, or was made into a cradle, or into toys, and in a thousand ways was made useful.

The chief hindrances to the building of character come from within one's own soul, and it is here that the fiercest battles of life must be fought. There are desires and propensities there which are essential elements of our nature, but they need to be controlled. The lower faculties would if given loose reign cause only ruin, but rightly directed may contribute to success. Reason and conscience must hold the throne, wield the sceptre of power and cause the Will to be an angel of mercy instead of a demon of distraction.

The traveler some times loses sight of the mountain summit through some obstruction, but he knows it is there. Some times he reaches a projecting ledge where he can catch a glimpse of the glowing peak outlined against the sky; and filled with new life and animation he presses upward. If we do not always see to what consummation the trials of our lives are leading us, still we ought not to be discouraged, but remember Him who said, "Fear not. I am with thee." There will come times when we can see the goal in view, when we shall see our earthly lives as a "noble dream of that nobler life to come." God knows what is in store for us, and will never send more than we can bear; and musicians often go through perplexing masses of discord in learning to reach the sweetness of after chords, so the discords and chromatic jats of men's lives will reach that harmony which could only be attained upon such undertones.

In the language of another, "Like those airy sprites in fairy tales who rear the building through the night, unseen in the process, but clear and distinct in the morning's completion; so years, hours and moments are silently rearing in the world's darkness a soul-structure whose proportions the sunlight of eternity shall reveal."

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

Belle Richards, '87.

POETRY AS ONE OF THE ARTS.

All true works of art must disclose clearly something within and beyond mere outward beauty,—the spirit, the ideal which the artist sees in his mind. This ideal is always the thing to be expressed; not always as something to be seen with the eye, or touched with the hand, but to be known and felt in the soul.
All forms of art are expressive, but they differ much in degree of expression, and whatever art best conveys the ideal of the artist to the soul of another surpasses other arts in excellence.

As art must reach the soul and arouse the emotions through the senses, works of art are naturally divided into two classes, those addressed to sight and those addressed to hearing, in the one class sculpture and painting in the other music and poetry.

Sculpture represents outward form,—physical beauty in the face or attitude of the figure or intense human passions. Every muscle may seem to quiver with life, yet the statue is only cold marble, it does not touch the soul or bear us toward the infinite.

With all the distinct procession of sculpture, painting represents outline of form while it reveals more clearly the spirit within. The soul asserts its superiority over the body, its power to triumph.

The field of painting is broad; for what that is beautiful or grand in nature is beyond the skill of the painter to represent. On the canvas can be pictured great events of social and political life, and greater still that mirror of the soul, the human face in all its changing expression. No figure, however common place, but can be made illustrious by the painter. Murillo has no less renown for his beggar-boys, in all their happy simplicity and unconscious enjoyment of their dirt, than for his Madonas.

The excellence of music is of an entirely different type. The imagination is not busied with forms only as they are suggested from association. It is the heart, the feelings which are moved. Between the sound of music and the soul of man there is a wonderful relation.

"With easy force it opens all the cells
Where memory slept."  

And revives again all the pleasures or pain. Some simple lays have power to arouse every passion of the human heart, to soothe anger or sorrow or move to noble, heroic deeds; yet its effect is momentary, and its greatest and most lasting influence is exerted only in its union with an art higher than any other. This higher art, poetry, possesses all the excellences of the other arts, together with many peculiar to itself. It has all the distinct outline of sculpture, all the vivid beauty of painting, all the sweetness and harmony of music. Language is its instrument, but poetry adds to it new charms and power. Poetry is not dependent on the outward world, marble or color, for its means of expression.

Feeling, thoughts and emotions are, by some power which man has within himself, interwoven into a beautiful fabric which appeals more directly to the soul of man.

One of the chief excellences of poetry is fullness of expression. It has power to exhibit not a single set of objects only, but whatever gives pleasure, or refines, purifies and expands the powers of man. Shakespeare, Milton, Scott, Tennyson, Longfellow, have enriched our English language with many beautiful word pictures which show the wonderful power of the poet.

In the extent of its field poetry has no rival. Everywhere the poet finds material for his imagination to work on. He can portray scenes to the mind as different in form and color as the painter. He finds his theme in the simple home-life of the cottager as well as in the pomp of court life, in cruel wars and deeds of heroes, in the most bitter wrongs and the highest virtues, in human hatred and love. Wherever man sees beauty in the works of nature, wherever God has placed his omnipotent hand the poet finds employment for his fancy. He embellishes history with new beauty; he makes the heroes of olden times real, living men,—guided by the same impulses and passions as those of to-day, and he impresses the lessons of their lives on the hearts of his readers, helping them to shun the evils which led to sorrow and disgrace, or to imitate the virtues which raised to honor and power.

Other arts may arouse the emotions and inspire us with noble motives, but their limits are narrower and their laws more exacting than those of poetry. Wonderful as is the power of the painter there are many delicate shades of thought which are beyond his power of expressing. But here the poet steps forward and by line expresses a thought which baffled the skill of a Raphael.

Neither the sculptor or painter can develop a succession of events, but he can seize upon the most important moment and represent that more distinctly. The painter can portray Evangeline as she stood in her happiness among her father's guests on the beautiful festive day when

"Bright was her face with smiles, and words of welcome and gladness
Fell from her beautiful lips and blessed the cup as she gave it,"  
or when, after long years of loneliness and wanderings as a Sister of Mercy, she entered the almshouse, where

"The dying
Looked up into her face and thought indeed to behold there Glimpses of celestial encircle her forehead with splendor
Such as the artists can paint o'er the brows of saints and apostles."
But what artist can paint her in all the changing circumstances of her life in the vivid manner in which Longfellow has pictured her.

Each image may not in itself be so striking, but there is a constant gratification derived from the gradual unfolding of the thought which increase at each masterly stroke and speaking line until the last touches make it live forever in our imagination.

The poet excels no less in the delineation of character. Milton has given us a poet's ideal of Satan. He is the personification of revolt. He has a firm, unchangeable determination, an unconquerable hatred which does not quail even before God. The poet has not drawn a mere shadowy outline; we see before us a gloomy, gigantic, wrathful, but determined figure; but who is able to chisel in the marble or paint upon the canvas all these contending passions.

These, however, are not all the excellences of poetry. Its productions withstand the changes of passing ages which destroy the works of other arts. The wonderful drapery of that celebrated Greek painter Parrhasius has faded, the sweet music of Orpheus is heard no more and is known only in story. The tinted marble of Praxiteles has crumbled into dust, but the Iliad and Odyssey have survived unharmed the storms of centuries. So Paradise Lost will remain with all its grand imagery when the Transfiguration shall have faded from the canvas.

Poetry does not attempt to compete with other arts in the especial points in which they excel, but its object is to secure at the end the best results. It is not in bringing out to sight and touch ideal beauty or intense human passions as the agony of Laocon is shown by the sculptor, it is not in fixing the momentary expression which the soul sometimes shows in the human face as in painting, nor is it by arousing the feelings alone as in music, but it is in expressing the variations of emotions, the countless shifitings from passion to passion that poetry surpasses other arts.

Poetry working through language, — the last divine gift to man, seizes the best and noblest there is in nature and human life, blends it all lofty ideals and pure creations of the imagination, and then sends forth a high refined standard for the inspiration and encouragement of all mankind.

MARK LEIGH, '87.

President McCosh, of Princeton College, has joined the Prohibition party.

**THE FIRST BOOK OF POPE'S TRANSLATION OF HOMER'S ILIAD.**

Homer is universally conceded to be, if not the first, among the foremost poets of the world. His Iliad and Odyssey are masterpieces of literature, and have furnished patterns for many subsequent poems.

Homer possessed a power of invention superior to any of his imitators, or even those who have written in the other styles of poetry. That power has been the cause of so great an enthusiasm sustained throughout his works. His Iliad retains its splendor from beginning to end, seeming to increase in beauty as we proceed.

Pope, in the translation of such a poem, has much to reproduce in order to make the Iliad appear in its former beauty to the English reader.

Great difficulty is experienced in rendering such a language as the Greek, one that is full of peculiar idioms and yet perfect. Long English sentences are sometimes required to express the meaning of separate words. A translator ought to be literal, and yet not burden the reader with much that would become tiresome, it produced exactly, and as often repeated in the translation as it occurs in the original language. Most of all he should retain the spirit of the composer, to keep up the interest to the end.

Critics have found much in Pope's version to admire and praise as well as severely criticize. Certain it is, that his was the best translation in every respect, to his time. He, perhaps more than any one else, realized his own inability to do justice to such a task, and undertook it for the most part on account of his friends' entreaties.

In reading Pope's version, one is charmed with the regularity of the verse. The music and grace which adorn the poetry of his other writings, in the Iliad equally charm the reader. We are reminded, in looking over the first book in connection with the original, of a vast difference in the styles of Homer and Pope. How verbose is Pope, producing his figures far beyond the original! In what forced language do some of his characters converse! Hear Zens addressing Juno:

"To this the Thunderer: Seek not thou to find
The sacred counsels of almighty mind:
Involved in darkness lies the great decree,
Nor can the depths of fate be pierced by thee.
What fits thy knowledge, thou the first shalt know
But thou, nor they, shall search the thoughts that roll
Deep in the close recesses of my soul."

Perhaps as noble a passage to be found in the
The first book is Thetis' prayer to Jove for her sons' popularity again among the Greeks:

"If o'er O father of the Gods! (she said),
My words could please thee, or my actions aid;
Some marks of honor on my son bestow,
And pay in glory what in life you owe.
Fame is at last by heavenly promise due
To life so short, and now dishonored too.
Avenge this wrong, oh, ever just and wise!
Let Greece be humbled, and the Trojans rise,
Till the proud king and all the Achaian race,
Shall bow with honors him they now disgrace."

We notice several omissions in the translation. The author has ventured a few interpolations. Perhaps no more of either than might be expected. The work is spun out to a considerable length; but we do not weary of reading it. The first book, a fair sample of the others, contains over a hundred and fifty verses more than the Greek. The entire work exhibits the precision and care, so noticeable in Pope, qualities which partially atone for his cold, artificial style.

Cowper says in a critical way: "There is not, I believe, in all the world to be found an uninspired poem so simple, as both of those of Homer; nor in all the world a poem more bedizened with ornaments than Pope's translation of them." Also: "No writer more pathetic than Homer, because none more natural; and because none less natural than Pope in his version of Homer; therefore, than he, none less pathetic."

Bryant remarks in the preface of his Iliad: "I remember very well the eager curiosity with which I seized upon the translation of Pope when it came within my reach, and with what avidity I ran through the pages which rendered into our language what was acknowledged to be the greatest production of poetic genius that the world had seen."

Bryant well exalts the work of Pope and justly praises its merit, but he himself, profited by the labors of his predecessors, and assisted by his own extraordinary genius has surpassed even Pope.

The blank verse of Bryant is a better interpretation of the original than the pleasant rhymes of Pope. His version is closer and more literal, more natural and more like Homer. Truthfully he pronounced Pope's version "the greatest production the world had seen;" but the world had not yet seen his. When once it did behold it Bryant's superiority became unquestioned.

Pope may still be considered foremost in a rhythmic translation and second only to Bryant in any.

A Chinaman took the prize for English composition at Yale.
into one room if needed. The front room will be used for prayer meetings and bible study. The rear part for a reading room.

Besides the above amount $840.00 was raised at the convention for the ladies' hall. This amount with what is already on hand will nearly complete the building. The masons are already at work at the plastering, and it is expected that the work will be pushed so that the building will be ready to be occupied by the first of January. Some of the Baptist churches of the state are preparing to furnish rooms as soon as they are ready. Enough ought to be furnished to accommodate all the ladies that will be ready to occupy them at the beginning of next term. It will not be a good policy to have the building stand empty all next term, when there are those ready to occupy it, because a few dollars are lacking for the furniture. It would seem that the better way would be to hire what money is lacking and have it completed, and let there be an income from the rental of the rooms. This will be an accommodation to the students and a financial gain.

Rev. Dr. Henderson, struck the keynote of success, when he said, at the convention, “Our schools should be equipped with the best appliances and able to give the best possible advantages to the rising generation. We cannot adequately meet our responsibilities by a lower standard. The law of competition demands it. We must make our colleges so attractive that our young people will go there of their own account. It ought not to be that we must beg of our young men and women to go to Kalamazoo. We must not fall into the rear.” Is it not a shame that in the great wealthy State of Michigan, with its 30,000 Baptists, many of whom are rich, the only Baptist educational institution within its boundary should be hindered in its work for young men and women, and, the cause of higher education, on account of the lack of money? We shall not attempt to say where the blame rests, but it seems that if Michigan Baptists could be made to believe how much more good their college could do, if it had a larger force of teachers and better appliances for them to work with, that the endowment would not long remain $100,000, nor the professor in natural sciences be obliged to beg for a year or two to get $100, to buy a few microscopes for the use of his biology class. It is not so much to be wondered at, that even Baptist young people go to other institutions of learning if they can get better advantages there. A student can get as good training in the classical course here as anywhere in the State, but in our progressive age with its great diversity of trades, professions and business enterprises, very few young people wish to take simply a classical course, and a college to be popular must provide other attractions. We hope these sentiments of Dr. Henderson will become the sentiments of every Baptist in the State, and sink so deep that they will reach the pocket books and result in an action that will place Kalamazoo College second to none in any respect.

The Index is in no sense a political paper, and we do not propose to enter into a discussion of the issues which have been the topics of dispute in political circles for the past few months, but we think there is no impropriety in giving the political status of the college. A few of those connected with the college still adhere firmly to the g. a. p. dispite all the efforts of the opposition to turn them away. A few others are swimming around in a bewildering mist of indecision, and it is somewhat uncertain just where they will land if they ever do land at all. By far the larger portion see but one important issue upon which the people are divided, and that but one party has had the courage and power to bring this before the people in a way that they can vote conscientiously upon it. This issue is prohibition, and the party is the prohibition party. We make this statement to correct any wrong impression that may exist in the minds of any in regard to the subject.

In a conversation with a gentleman not connected with the college, some time ago, he mentioned the fact that college was the place not only to learn what is in our books, but also to learn to be gentlemen. He also hinted in language that we will not quote that some of our students were not learning some of the things that he considered essential. This conversation has led us to wonder if the students really appreciated the opportunities that they have while in college. These privileges are two-fold; first, we have an opportunity to be examples of gentlemen and ladies while here; and second, to acquire such habits and powers that we can have an influence in the right direction when we leave college. Every department of society must have leaders, and who should be better adapted to be these leaders than persons who have spent years in college, training themselves mentally and socially? These leaders must be persons of broad culture and
refined tastes and manners, to be able to continually elevate the society that they lead. If our colleges fail to furnish these persons where shall we look for them? And if the colleges fail to do this, what use are they to society? The money invested in them might better be put to some other use. If then this is what will be expected of us when we leave college, we have no time to waste while here, but should use every opportunity offered, in preparing for the work. We some times forget that even while in college we are watched by others, and every time we are seen in an untidy condition, or to walk along the street with hat on the back or side of the head, and with the swagger of a rowdy, or are heard to use ungrammatical language or slang, we leave the impression that either we are wrongly taught, or that we fail to profit by the teaching we receive. In either case our own influence and that of the college is impaired. On the other hand if every action is that of a gentleman or lady, we cannot fail of casting an elevating influence about us even while at college, and if the habit is formed here we will be ready for a useful life as soon as we leave. Perhaps some may have an idea that if they put on the air of a loafer and freely use a few choice slang expressions, that they will be considered original and smart. Let any such remember that only those of equally depraved taste will admire such things. The true gentleman or lady will look upon them with disgust. It is a true saying, that "reputation is made by many acts and lost by one." No person can afford to do anything that they will not themselves approve with their better judgment, and will not be approved by the best judgement of others.

Locals.

"Peanuts."

Gum is Kaufman's treat.

Mrs. Eames' donkey still sings occasionally for the pleasure and delight of the college students.

Dr. Brooks did not attend the Baptist State Convention this year for the first time in 18 years.

The Day club which was discontinued on account of mismanagement has been started again under a different management, and this time promises to be a success.

J. H. Firestone is still the agent for Mr. Miller, the wood and coal dealer. Let all remember this when they are in need of fuel.

Our janitor, W. E. Power, has severed his connection with the M. E. church, and has engaged to do the sexton's work at the Baptist church.

Fred says that when he goes to the Bethel with two girls, one can not leave him unless the other does, as he can't be bothered putting along with one.

Fenner and Corbin, the Prohibition orators, went out Oct. 22d to enlighten the people at—their homes, and what success they had.

L. D. Dunning is sexton of the M. E. church this year, and J. H. Firestone performs the same office at the Congregational church. The latter place has been held by a college boy almost since time immemorial.

The powers that be have at length begun an improvement which has been needed for some time, that is, side-walks about the Upper Building. Walks have been built about the building, and east as far as the brow of the hill. Some are now needed from the North Hall down to Academy street, and the walk down the hill sadly needs re-grading.

The chapel orations and essays for the present term have been arranged as follows:—Nov. 22nd, R. C. Fenner; Nov. 23d, Belle H. Richards; Nov. 24th, Mabel P. Young; Nov. 29th, W. S. Corbin; Nov. 30th, L. E. Martin; Dec. 1st, E. A. Buley; Dec. 2d, Flora G. Barnes; Dec. 3d, Maggie Chesney; Dec. 6th, Dora B. Davis; Dec. 7th, W. D. Elder; Dec. 8th, Lizzie R. Fletcher; Dec. 9th, Mary M. Lovell; Dec. 10th, A. S. Rowley.

Miss Lizzie Fletcher was summoned home Oct. 29th, with the most unwelcome news that her father was dying. The summons came almost too late however, as he was unconscious when she arrived home, and died soon after. He had been suffering for some months with a cancer in the stomach, and it was not expected that he could live much longer. The college students express their heart-felt sympathy for the bereaved family who have always been ready to render favors to the college and the students.

The Philos had invited the Sherwoods and Euros and several of their other friends to attend the re-dedication of their hall, on the evening of Oct. 8th. When the time arrived the room was comfortably filled with those who had met to witness the exercises. After a little unavoidable delay in waiting for the singers, the program opened by a song from the old Philo quartette, Prof. Haskell, L. H. Stewart, '85, F. M. Hodge, '80, and F. L. Boyden, '83.
Pres. J. S. Collins then gave the welcome address followed by the re-dedication address by W. L. Eaton, '75, upon our obligation to succeed. After another song by the quartette, the question “Ought the National Senate to be abolished,” was discussed upon the affirmative, by W. A. Luby, L. E. Martin, and A. B. Conrad, and upon the negative, by F. M. Hodge, W. D. Elder, and W. J. Clough. The judges, W. G. Howard, '67, F. P. Johnston, and R. C. Fenner, after a short consultation, decided in favor of the negative. Then followed a declamation by E. H. Conrad, and another song, after which the usual sociable was enjoyed. The company broke up at a late hour, all feeling well pleased with the exercises. The old Philos, many of whom were present as well as all others expressed themselves as much pleased with the taste displayed by the society in decorating their room, and the enterprise of the society in general.

As will be remembered, the Freshman class of last year did not compete for the Sherwood prize as usual on account of the drowning of their classmate, F. L. Rose. By the action of the class it was voted to appropriate the prize money for the purpose of erecting a tablet to his memory in the chapel. This tablet has been completed and placed in position. It is a neat marble slab, bearing this inscription:

IN MEMORY OF
FREDERICK LINCOLN ROSE,
A MEMBER OF
THE CLASS OF 1889,
WHO WAS DROWNED
JUNE 12, 1886,
ERECTED BY HIS CLASS-MATES.

The mystery is solved. It has at last been discovered what the peanut meant. The Sherwoods and Philos assembled in good numbers on the evening of Oct. 22d, to learn the mystery of the peanut which was attached to each invitation card. A song by the Euro quartette, consisting of Misses Kurtz, Hoover, Grow and Rose, and a pantomime of Lord Ullan's Daughter furnished the prelude to the more substantial part of the entertainment. This part was the explanation of the unknown, and consisted of peanuts and gum upon which the party regaled themselves for a season. After a while the company was called to order again and several of the boys were called upon for toasts. This took them somewhat by surprise as they had not prepared their speeches. They all acquitted themselves creditably however, but the prize, which consisted of a paper sack full of choice spruce gum, was awarded to G. D. Kaufman, of musical skill. Then followed an exhibition of musical skill by the female portion of the “noted Smith family,” ten in number, and a superb piece of music exquisitely rendered by the “silentiate” quartette. The social broke up at a late hour, and it was the unanimous voice of the company that this was one of the most enjoyable occasions in their college life.

Heck says that he has reformed.

Every one of the students as far as known, and several of the Faculty, voted the Prohibition ticket this fall.

We would suggest that if the Soph. wishes to sleep during recitation in the future that he take a back seat that he may not be quite so conspicuous.

When the M. C. R. R. Company threatened to board up the walk across the track the college authorities stirred themselves and agreed with the company to keep gates at the crossings so no accidents could happen. No sooner were they hung however than someone thought it smart to take the pin out of the springs so they would not shut. They were again fixed and have since remained unmolested.

The Freshmen have finally blossomed out in their class hats, built after the Tam O'Shanter style. There are several opinions abroad concerning them. A Soph thinks they were either bought or borrowed from the 9th grade at the High School; a Prep. offers the suggestion that they would make good hen's nests; but some of the young ladies think they are "real cute."

W. G. Cockburn, '90 met with quite a loss on the evening of Sunday, Oct. 3d, in the burning of the house on the corner of Thomson and Main sts., owned by Mr. Howard, and occupied by Mr. Campbell. He and his brother had procured rooms there and had moved in only the Saturday afternoon before. They were at their home in Oshtemo when the fire took place, and were surprised and dismayed when they came back Monday morning to find their property destroyed. Their loss was about $50.00.

Teacher in Mechanical Department: "How is a stove pipe made, sir?"

Student: "Take a long cylindrical hole and wrap a piece of sheet iron around it."

Logical sequence—a comfortable reflection for the indisposed—a lazy boy is better than nothing. Nothing is better than a studious boy. Therefore a lazy boy is better than a studious one.
Personals.

S. W. Dunning, '55 made a visit to his son L. D. D., a few weeks ago.

A. B. Conrad has returned to college, and now expects to take a full course.


The girls think they have demonstrated that boys have more curiosity than girls.

Miss Abby Barney, '89 was a guest at the "peanut" scheme of the Euros, Oct. 22nd.

Prof. Montgomery is running for County Surveyor, upon the Prohibition ticket this fall.

Miss Mildred Hopkins has entered the Freshman class in Smith college, Northampton, Mass.

L. H. Stewart, '85 has again taken his old position as second tenor in the choir of the M. E. Church of Kalamazoo.

B. Stegink, a student here in '82-'83 was about his old haunts, Oct. 3d. Ben is teaching school in Allegan county this year.

Saturday, Oct. 9th, S. B. Tobey took his many friends by surprise, took supper with the Davis club, and then went to Coldwater.

The latest advices from Andover, Mass., announce the arrival of a fine nine pound boy in the family of Mr. & Mrs. W. A. Anderson.

G. W. Krum, a student here last winter, was at the college prayer meeting Nov. 1st. We learn that he is taking a course in the Business College here.

Miss Grace Cadwalader, whom the students of two years ago will remember, was married recently at her home in Hickory Corners to Mr. Arthur Bush.

F. M. Hodge, '80 has resigned his position as book-keeper in the Michigan National Bank, and will take the State agency for a life insurance company.

Dr. Brooks, lectured on the afternoon of Nov. 1st, at the Ladies' Library, upon "Corfe Castle and Christ Church," places he visited upon his recent trip to England.

W. H. Merritt, '85 has decided to engage in fruit culture, and to that end has purchased a tract of land upon the lake shore, and will give his attention to peaches chiefly.

Fenner and Taft, spoke upon the issues of the day, from the Prohibition stand-point, at the Pорtage Grange Hall, Oct. 27th. They reported a large and attentive audience.

Miss Irene Everett, being threatened with a severe attack of illness, went to her home in Chelsea, to recuperate Oct. 15th, but returned again Oct. 30th, having regained her usual health.

Miss Sarah Hutchins, who was a student here a few years ago, and who has for several years been attending Battle Creek college, has returned and expects by doing a little extra work to enter the Freshman class here.

Dr. Dispennett, the father of the Dispennett brothers, has moved to Kalamazoo and started a practice here. T. C. is a member of the Junior Class at the High School this year, but Owen remains at the college.

W. F. Kakabaker, formerly of '89 has recently returned from Howard, Dak., where he has been to visit his uncle, L. F. Mumford, '77 of that place. His health is improving, although he has not yet fully recovered his strength.

Last June when a check was sent to Dr. C. R. Henderson of Detroit, for his lecture before the literary societies last commencement, he returned the same directing that it should be turned over to the fund for ladies' hall. We bespeak the thanks of the K. L. H. A.

Mr. F. R. Bunker of Olivet college, and Messrs. Westenberg and Geerlings of Hope college were in Kalamazoo, Oct. 22d, and 23d, to arrange for the coming Y. M. C. A. District Conference, and of course visited the college and took in the entertainment given by the Euros.

It is with sorrow that we chronicle the severe illness of an old friend of the college Dea. Francis Colman. The primary disease is ossification of the arteries accompanied by brain fever. His sons H. G., '59 and H. B., '77 have been almost constantly in attendance upon him for several weeks.

Crosby-Mann. Another of the old boys has "gone and done it." This time it is Jef. Crosby, who was married Sept. 23 to Miss Matilda Mann, at the residence of the bride's mother in Monroe, Mich., Rev. S. C. Davis, of Berrien Springs, Mich., officiated. Mr. and Mrs. Crosby have gone to Chicago where they will live until he finishes his course in the theological seminary at Morgan Park, next June.
Y. M. C. A. and Y. W. C. A.

The committee of the third district of the Y. M. C. A. have arranged the following program for the Conference to be held in this city, Dec. 3-5:

FRIDAY EVENING.
7:00—Song Service led by ______ G. C. JENNER.
7:30—Address on a topic connected with the work.
SATURDAY MORNING.
9:00—Devotional Service.
9:30—Short oral reports from local associations.
10:00—District work.
   a. Bounds, and places that may be developed.
   b. Duties and responsibilities of district committees.
10:45—Evangelistic services for young men, R. M. BEATTIE.
11:30—Business meeting.
AFTERNOON.
2:00—Devotional Service.
2:30—Associational business meetings, F. M. HODGE.
3:30—Conversation—duty to our associate members, led by—REV. C. P. BATES.
   Question Drawer.
EVENING.
7:00—Song Service.
7:00—Bible training classes, REV. J. M. BARKLEY.
8:00—Paper, and discussion—associational tributary relations to the church.
SUNDAY MORNING.
9:15—Consecration Service.
10:30—Church Services.
AFTERNOON.
3:00—Gospel Service.
EVENING.
7:00—Song Service.
7:30—State Work.
8:00—Farewell Meeting.

In addition to the above program, the matter is being considered of having a session especially for college associations Friday afternoon, for the discussion of topics that especially interest them. As there are three college associations in this district, it seems that this might be made very profitable and interesting. We hope it will be carefully considered, and if possible, arrangements completed for this, the first college Y. M. C. A. meeting in the State.

There are 210 active Young Men's Christian Associations in American Colleges alone.

It is claimed that over 1,700 college students have been converted during the past year, and that there were 2,270 candidates for the ministry in the various colleges.

We clip the following from an article in the University Bulletin. It is worthy the careful perusal and thought of every college student:

Of the hundreds of young Christians whom I have seen enter upon a college course I have yet to see the first one who maintained habits of Christian association and work and of private Christian walk who lost his Christian hope in his college course. Nor is this simply asserting a truism. The road into infidelity, always, as far as I have observed, diverges at neglect of Christian duty. Eminence in faith comes of fidelity in Christian service. He that improves his talents shall have larger means given, and he that neglects to use shall lose what he had. So Jesus taught, and my observation confirms the teaching. Believest thou this, dear student? Will you obey the law? May God help you so to do.

Yours truly,
EDWARD OLNEY.

Exchanges.

We come to our work this month well pleased with our friends by whom we are surrounded. In fact we became so much interested that we forgot we had anything to do besides reading.

The first that we came to was the College Days. We were very sorry to hear of the accident which happened to this friend of ours; for our ordinary college journals can't stand much fire, we are afraid, unless it is a "purifying flame." We are thankful however, that the "fire and water" only destroyed covers of their interesting sheet, for we found one very good article in it—entitled "The Influence of Conflict on Character." This is very well written, both in pleasing style and in figures employed, but it seems rather incomplete.

Our old friend The Blackburnian next comes to us, bearing us news of the Illinois Inter-Collegiate Oratorical Contest. These contests could be made of great benefit if they could be carried on in a friendly manner, but if the tone of this paper voices the sentiment of this university, we would judge that the organization was rather something to cause a feeling of jealousy among the colleges than of friendliness. One of these orations is in the October number, and it certainly reflects credit upon the university. We consider it the best article among the October exchanges.

The College Message, also comes to us with its excellent typography and arrangement. Its editorial departments are very well conducted, but it seems to devote too much to these departments, and not enough to the literary part of the paper.
The University Mirror is also with us. This is a very fine looking paper at first sight, but upon close examination it loses some of its charms, for it occupies itself in a great part in nonsense and trash that would be a good deal better if not expressed. It would do well to peruse and put into practice some good wholesome advice which the Niagara Index, (Oct. 5th,) gives in the first editorial. We say this not because we wish to praise the Niagara Index, however, for we were never so surprised in our life as we were to find the aforesaid editorial. We feel assured that it wasn't written by the exchange man however.

The Sunbeam, presents a more tasty cover, which makes the “beam” brighter than ever. Wish to congratulate the ladies on the appearance of their journal. It also contains a good article on “Woman and her Work.” When reading this, we could not but wish that it could be read to all the women of the land. It shows good common sense as well as literary ability throughout.

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BROWNSON & RANKIN, keep Underwear for everybody, and at rock bottom prices.

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IMMENSE VARIETY IN NEW
CLOAKS,
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You can get Oysters served in all styles, and can also get them by can or bulk.

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Literary.

EARTH ANGELS.
Be merry, O little children,
Be glad as the day is long,
For your chatter is always music,
And your laughter is always song;
And we love to think you are happy
In your fanciful world of play,
For we know how soon life grows real
And our fancies all fade away.

While all our lives have shadows,
Some many and others few,
The path is not always easy,
The skies are not always blue;
But you teach us, O little children,
To look on the side that is bright,
And you help us, amid our troubles,
To do, for your sakes, the right.

Yes, you carry us backward, children,
To our own unclouded days,
And you make us believe in heaven,
With your innocent baby ways;
For we think if there are bright angels,
They are stainless and pure, like you,
And the faith that the years have shadowed
Comes back to our hearts anew.

C. E. McK., '90.

SECLUSION.
Sweet to the gay of heart is Summer's smile,
Sweet the wild music of the laughing Spring;
But ah! my soul for other scenes beguile,
Where gloomy storms their sullen shadows fling.
Is it for me to strike the Idalian string—

Raise the soft music of the warbling wire,
While my ears the howls of furies ring,
And melancholy wastes the vital fire?
Away with thoughts like these. To some lone cave
Where howls the shrill blast, and where speeds the wave,
Direct my steps; there, in the lonely dream,
I'll sit remote from worldly noise, and muse
Till through my soul shall Peace her balm infuse,
And whisper sounds of comfort in my ear.

HENRY KIRKE WHITE.

WASTE.

Amidst all the laws governing creation there is
no other that so constantly forces its way into our
thoughts and observations as the law of utility; its
evidences are found above us, around us, below us.
The greater our knowledge of the universe, the
more is the truth impressed upon us that utility
underlies the world of matter. We can find no
reason to believe that there is any waste of matter
outside the sphere of man. The entire universe
responds to the order, "Let nothing be lost." Clouds
reveal it, the winds whisper it, birds carol
it, the upturned face of the rose, catching the
sunshine of heaven, is its herald. All nature is tuned
to its glad cry. We dare not mention waste!

The tender bud, torn ruthlessly from its parent
stem, is not lost. Truly, it loses its form and no
longer performs the functions of a bud; but decom-
position resolves it into its component parts, each
minute atom seeks its affinity, enters into combina-
tion and becomes another form of life.

There can be no waste in force. Should there
be the least diminution of the force of gravitation
all the heavenly bodies would plunge helplessly
through chaos.

Of physical force there is constant consumption
and supply; that which is consumed is converted
into heat, and heat in turn generates motion. Here,
then, we have the economy of force. The supply
is given by the great Conservator, to whose bidding,
"Gather up the fragments that nothing be lost,"
all nature responds.
The comprehensive principle of conservation is applicable everywhere. All things move in circles.

Is this, the governing law, obeyed in the mind of humanity? No! "Waste as a possibility begins with the will created. Waste, as a fact, is met with only in natures" corrupt and perverted. In the physical world we see, side by side, the living, fruit-bearing tree and the withered fruitless one; so in the human family stands man fulfilling the definite purpose of his being, by his side his brother man, aimless, useless, until "hope finds ashes in her grasp instead of fruit."

Longfellow says, "Truly the world can go on without us if we but think so." We concede this, but we must remember, while we grant it, that it may go on in a better, grander manner with us, and reach its perfection sooner. In the sphere of man we find wasted intellect. If a man is not a thinking man, to what purpose is he a man at all? Why endowed with reasoning faculties? Why immortal? To a great extent reading is our educator. Wasted intellect comes as a result of improper use of faculties, desultory reading, and dissipation. Books of to-day are but "thinking made easy;" all subjects have been thought out for us, and we have but to gather up the fragments of knowledge. Everyone must know everything there is to know, no one is courageous enough to confess ignorance on any theme. We are all locomotive encyclopedias.

In the life of Scotland's poet, Robert Burns, we have an illustrious example of wasted energies. True, we cannot know the power of temptation resisted. In his nature were the two extremes, poetic sensibility and high, noble emotions on the one hand, and fearful passions on the other. When we think of the adverse circumstances of his childhood, the brilliancy of his intellect, the beauty of his poetic diction, and then consider his other life, ill-formed faculties, terrible passions and dissipation, we ask, What might Burns have been but for his wasted energies?

When man so fails to carry out the purpose of his existence as to lose the high and ennobling qualities—truth, wisdom, simplicity and spotless innocence—with which he is endowed, and cultivates his coarser nature, then we see the saddest specimens of waste. But the present is ours; the future will be. Our work can never cease; it is our destiny, and we are immortal.

Flora Barnes, '89.

There are 18,000 lady students in American colleges.

MARTIN CHUZZLEWIT.

(Prepared for Literature Class.)

When Dickens published Martin Chuzzlewit, there was a simultaneous burst of indignation from the American public. "Unjust!" "Untrue!" were the general exclamations. To us of this generation a fair estimate of the American sketch is impossible since the America of forty years ago and that of to-day are two very different conditions. Judging impartially as we may, we must admit that the author has almost totally ignored what was worthy or honorable while he has exaggerated every many unpleasant truths. Let us glance briefly at some of his representations which seem to me to bear the impress of truth.—First at the newspapers. "There's this morning's New York Lover! There's this morning's N. Y. Stabber! There's the N. Y. Family Spy! There's the N. Y. Keyhole Reporter! There's the N. Y. Rowdy Journal! There's full particulars of the patriotic locofoco movement yesterday in which the whigs were so chawed up, and the last Alabama gonging case, and the interesting Arkansaw duel with bowie-knives and all the Political, Commercial and Fashionable news! There they are! There they are! There's the papers! There's the papers!" were the cries that greeted Martin Chuzzlewit and Mark Tapley as they stepped upon American soil. This picture of the American press has not grown less true with time; but, rather than an improvement, I fear the last forty years have witnessed an increase in that coarse love of the horrible and revolting which Martin found on his arrival. Introduced to a boarding house by Col. Diver, who had made his acquaintance as the ship landed, our hero was appalled by the voracious haste with which meals were devoured, and the apparent efforts of each to out-do the others. He found that almost every man whom he met was known either as Captain, General, Doctor or Professor, and learned further that each was considered by his admirers, "One of the most remarkable men in the country, sir!" Indeed before Martin had breathed the air of Freedom longer than a week he answered when asked if he knew who a certain man was, "One of the most remarkable men in the country." Before he had stepped from the steamer he was met with the question which thereafter haunted him, "How do you like our country?" and if he tried to express his thoughts he was silenced by the remark that he was a Britisher, injured to tyranny and oppression, and unable to appreciate the "institutions of liberty." He discovers that this same word "institutions," is a
favorite expression. Anything from the assembly of Congress to table manners was so called. A man, filthy and a tobacco chewer, seated opposite him at table, stuck his knife and then used it to help himself to butter as Martin was about to take some. When the latter pushed away the plate in disgust, Elijah Rogram, his right hand neighbor, and by the way, “one of the most remarkable men in the country,” remarked: “Well! the morbid hatred of yon British to the institutions of our country is astonishing!”

From the men of his acquaintance Chuzzlewit finds much to his chagrin, that he has arrived at a season of great commercial depression—this from the Major. “At an alarming crisis,” said the Colonel. “At a period of unprecedented stagnation,” said Mr. Jefferson Brick. The author further remarks, “Martin knew nothing about America or he would have known perfectly well that if its individual citizens are to be believed it always is depressed and always is stagnated and always is at an alarming crisis, and never was otherwise; though as a body they are ready to make oath on the Evangelists at any hour of the day or night that it is the most thriving and prosperous of all countries on the habitable globe.”

Upon visiting the Norries, a family moving in polite circles, he finds that while they pity the denizens of a country saddled with a rotten nobility, in their secret hearts they adore this nobility; indeed, when he tells them that for the sake of economizing he came over in the steerage, their manners grow so chilly he is constrained to leave. This in the land of liberty and equality! Among the many delusions which this self-satisfied people were laboring under, was the idea that the British Lion was in an incessant state of quailing and trembling before the American Eagle. The editor of a fourth-rate paper imagines that when the young queen reads his editorial she will totter on her throne in London Tower, where, in opposition to Martin’s assertion, he insists she makes her home.

The good citizens of a western town, where he stops in his travels, delight in lionizing Martin. They give him a levee, and compel him to shake hands with hundreds. “Nothing is done in America,” says Dickens, “without shaking hands.” Two reporters watched him as the proverbial cat watches the mouse; if he put one foot before the other or rubbed his nose, they observed and recorded it. He received numberless letters with contents varying from applications for situations in England to demands for lectures on the Tower of London or Elements of Geology.

He attended a meeting of the Water toast Sympathizers and learned that they sympathized with a certain Irishman, trying to free his countrymen from British oppression. After expending any amount of breath and rhetoric they learn that the above Irishman is in favor of “nigger emancipation,” as the General elegantly put it. Then they raved like mad men, tore in pieces the communications of the Irishman, and yelled and hissed until they could cry no longer. The funds which had been raised for the benefit of the Sons of Erin were devoted to the purchase of some plate to be presented to a constitutional judge who had declared it lawful for any white man to murder any black man; also some for a certain Patriot who had said in the Legislature that he and his friends would hang without a trial any Abolitionist who might visit them. “For the surplus it was agreed that it should be devoted to aiding the enforcement of those laws which make it more criminal to teach a negro to read and write than to roast him alive in a public city.”

Even so, through the whole story, does Dickens, with a sharp and steady lancet, probe to the heart of the festering wound that threatened the very life of our dear country. Instead of blaming him for this we should rather thank heaven that we are no longer under the curse.

Upon the other side of the story—that which seems absurd in its falsity—there is not time to dwell. The great fault seems to be that he has presented only the ridiculous side; he paints but one character worthy of respect, and in this he does the American people injustice. One paragraph contains a poisoned arrow which hurts and rankles and is drawn out with difficulty. Let me quote it: “... that Republic but yesterday let loose upon her noble course and but to-day so maimed and lame, so full of sores and ulcers—so foul to the eye and almost hopeless to the sense that her best friends turn from the loathsome creature with disgust.” This is hard to forgive, but we hope that the writer lived to repent these bitter words, and in this hope we lay aside our only grudge against dear old Boz.

CHARLOTTE M. LEAVITT.

Harvard, Yale, Princeton and Cornell each support daily papers.

Oberlin was the first college to admit women to its classes on an equality with men.
CHARACTER OF UNCLE TOBY AS DESCRIBED BY TRISTRAM SHANDY.

In the character of Uncle Toby, Laurence Stern has blended extreme modesty and childlike simplicity with a well-poised mind; has united in the person of a most virtuous, gentle, domestic bachelor the enthusiasm of the bravest of soldiers. In every relation of life Toby Shandy lacked nothing of perfection, and the only point to which the most critical of critics might object is 'that it is too good to be true.'

As regards his family he possessed the genuine English pride; and the blot resting upon it, namely, the fact that his Aunt Dinah had married a coachman, not an unusual occurrence now-a-days, was one of the sorest points of his life.

As a brother he was phenomenally peaceable, gentle, and forgiving. With superhuman patience he listened for hours to the conceited, but sometimes learned, harangues of his brother Walter, bore with the greatest meekness of spirit the frequent outbreaks of his temper, made his brother's sorrow his own, was happy in his brother's joy, and reconciled him to harsh strokes of fate.

The description of his relation to his servant, Corporal Stern, alone would suffice to portray the great generosity and amiability of his nature. In Stern's own words, "I would serve him to the day of my death out of love. He is a friend and a brother to me, and were I worth ten thousand pounds I would leave every shilling of it to the captain."

The "Captain," which name was derived from Uncle Toby's rank in the army, had one prominent peculiarity; or in the words of the author, had a "hobby-hosical" nature. He dwelt with the most evident delight on the slightest details of his campaign in Flanders, partly owing to his soldierly nature and partly to the fact that in this campaign he received a serious wound, in consequence of which he was an invalid four long years. During the time of affliction, his only pleasure was in recounting again and again the most minute particulars of the affair, the excitement of which irritated his wound to such a degree that had it not been for a happy plan projected by Stern, the consequences might have been serious. This plan was to lay out a battle-field in miniature on a plat of land owned by the captain, and by anticipation of this great pleasure his recovery was hastened.

As a humanitarian he was sublime almost to the ridiculous. On one occasion, when a troublesome fly irritated him beyond an ordinary man's patience, Uncle Toby gently took the insect from his nose, brought it to the window, and said, "Get thee gone, I shall not harm thee; the world is large enough for thee and me."

His patriotism was childlike in so far that it extended itself to the most commonplace affairs. When his brother remonstrated with him on the great amount of money he expended on his for­fications, which outlay threatened to impoverish him, he merely replied, "Even if it does, brother, it is for the good of the country."

His piety was so simple, so sincere, and, withal, so unostentatious, is best described in his own words. On an occasion when a certain curate was sceptical concerning the question of whether a soldier ever prayed, and Trim had answered him "that when a soldier gets time to pray, he prays as heartily as a parson, though not with all his fuss and hypocrisy," Toby reproached him, saying, "Thou should'st not have said that, for God only knows who is a hypocrite and who is not. In the mean time we may depend upon it that God is so just a governor that if we have but done our duty in this world it will not be inquired into whether we have done it in a red coat or a black one."

And even in his love affairs a guardian angel seems to have kept him from the snares which scheming coquetry had laid. Uncle Toby fortunately or unfortunately (we shall not here determine which), although full of respect, had great awe and fear for the gentler sex, and preferred to view their charms at a safe distance. Regardless or ignorant of this fact, the reigning Widow Wadman maneuvered very dextrously, not so much to win the affections of Mr. Shandy, as the wealth and rank gained as Mrs. Shandy. Strange to say, her artful cunning had almost triumphed over his innocence had not the love and anxiety of his trusty servant fathomed the deceit and thus saved Uncle Toby from a miserable existence and insured a life of single blessedness.

Now, taking a review of Uncle Toby's character, we must all join Pope in saying, "An honest man's the noblest work of God." MOLLIE E. ISRAEL.
Editorials.

We occupy much less space this month with editorials to give room for the reports of the Y. W. C. A. Convention, and Y. M. C. A. Conference.

The new Y. M. C. A. rooms are completed, and before this reaches our readers will be partially furnished. The front room is 24x28. This is to be used for prayer meetings, Bible study, &c. The rear room which is for a reading room is 24x16 feet. The boys have shown good taste in selecting color of paint and paper, and the rooms present a very tasty appearance. In order to save as much as possible of the $250 raised for the repairs, the boys have done much of the work themselves. The funds are not yet secured for the remainder of the furniture and reading matter, but we have no doubt that the matter will not be allowed to rest until it is complete. In the mean time if any friend wishes to encourage the enterprise by a donation of reading matter or money, it will be gratefully received by the association.

The two lower classes of Haverford College are compelled to spend an hour each day in the gymnasium, under a competent instructor. What a pericdiument some one would be in if the faculty of Kalamazoo College should pass such an ordinance! What a time there would be in finding either gymnasium or instructor! But what a benefit it would be if not only the lower classes but the upper classes also could find even a well equipped gymnasium. Perhaps this is not the time to agitate the subject, but it seems to us that while an interest is being felt throughout the State in the college, and plans are being matured for its benefit, the question of gymnasium should not be wholly ignored. While the mental culture is the chief object of a college course, this should not be had at the expense of the physical. This is too often the case where a student is not obliged to get exercise in work, or is not enticed into exercising for the pleasure he will find in it. The average college boy will not saw wood, just for exercise or pleasure, but he will not refuse to join in a game of foot ball, or show what he can do on the bar or rings. During the warm weather, the out-door sports will furnish all necessary exercise, but with the snow and cold weather comes the need of the gymnasium. A few hundred dollars would erect and equip a building for that purpose. We hope some one will soon make a start in that direction.

Locals.

Prof. E. J. W. McEwan '74, of the State Agricultural College was in town Nov. 15th.

Fred Berry, went to Climax, Dec. 5th, to supply the pulpit of the Baptist Church at that place.

The societies were postponed Dec. 3d, on account of the Y. M. C. A. Conference, which commenced on that evening.

"I deny the allegation and defy the alligator," is the way a Philo summed up the debate of his opponent a few evenings ago.

They had just finished supper, and he was folding his napkin when he casually remarked, "Well I guess my veracity is satisfied."

The recitations in Hebrew, under Mr. Mueller, were omitted during the week of prayer, as they came the same hour as the prayer meetings.

J. A. Severens, a former student here recently promoted to become general superintendent of the seed house of D. M. Ferry & Co., Detroit.

At the union Thanksgiving services in Fenton, Mich., Rev. C. W. Barber '79, preached the sermon. He is pastor of the Baptist Church in that place.
Let the students patronize the college library more.

The juniors have adopted a class motto. It is the appropriate phrase "Multum in parvo."

The boys are much pleased with their new wood shed and coal bins. It is a vast improvement over digging their wood out from under the snow.

The Faculty omitted college exercises Friday afternoon, to allow the college delegates time to hold a meeting and discuss questions peculiar to their work.

The college delegates to the Y. M. C. A. Conference made visits to the chapel Friday and Monday, and looked over the society rooms and other points of interest.

The men from Olivet and Hope colleges were highly pleased with the arrangement of the rooms in our dormitory, and the society halls and Y. M. C. A. room.

C. L. Dean '78, night editor of the Detroit Free Press was in Kalamazoo Thanksgiving to attend the marriage of his sister, Miss May to Mr. Edward Anderson, of Oshtemo.

Fenner was upon the sick list for a few days at the beginning of November, and the boys were afraid he was coming down with diphtheria, but it proved to be only a severe cold.

Dr. Theo. Nelson '72, expects to go to East Saginaw as pastor of the First Baptist Church, after the expiration of his term of office of State Superintendent of Public Instruction.

J. S. Heaton '80, was in Kalamazoo Sunday, Nov. 14th, visiting old friends here. He is a rising young lawyer of Detroit, and stopped off here on his way to Minneapolis upon business.

The old friends of E. M. Gay, were seen by him about his old haunts here Nov. 8th. He expressed himself well pleased with the improved appearance of the old building and surroundings.

The appearance of the library has lately been improved by the matting which has been laid upon the front part. Prof. Brooks is tending to the library himself this year, and is correcting and revising the catalogue of books in the library.

The Sherwoods have replaced the chandelier in the center of their hall by an elegant new one, holding six electric lamps. It adds much to the beauty of the room, and affords a much better light than did the old one.

All indications now promise quite a number of new students at the beginning of the winter term. Just here it occurs to us that the number might be considerably increased by the more extensive use of judicious advertising.

The men from Olivet and Hope Colleges who were here attending the Conference, together with a number of our men, went through the Michigan Insane Asylum, Monday, Dec. 6th, after the Conference had closed.

The Kalamazoo City Y. M. C. A. have passed a resolution admitting the members of the College Association to all the privileges of the rooms, except the gymnasium for which an additional fee of $3.00 per year is charged.

A change has been made in the rhetorical work of the Freshman Class. Hitherto two essay and two declamations each term have been required. Next term they will have a chapel oration in place of one of the declamations. This will somewhat increase their rhetorical work for each term.

Owing to the numbers who went home for the Thanksgiving vacation, it was decided to hold a joint meeting of the societies, and a programme was accordingly prepared. It was not a brilliant success, and our readers will be none the less wise if we do not give the programme, nor make any disciples for the scheme of mixed societies.

Nov. 22d, quite a number of the students took advantage of the opportunity offered by the Y. M. C. A. lecture course to hear Gen'l Lew. Wallace, upon a subject with which he is thoroughly at home, "Turkey and the Turks." It was written and delivered in a style befitting the author of Ben Hur.

G. W. Tait '86, has gone to Rochester University. He was with us awhile this fall taking special studies, and meanwhile was engaged upon the Index as business manager; and also had charge of the business management of the Grange Visitor. He finally decided that he had too many irons in the fire, and determined to go to Rochester where he will prepare himself for the Baptist ministry.
Miss Ellen Ritter, of Cassopolis, a student here a few years ago, was in Kalamazoo recently.

Miss Eva Daglish, a student of last year is teaching in the public school at St. Louis, Mich.

R. S. Dibble has been visiting friends at the college lately. He has been at his home, Howell, Michigan.

R. R. Hogg, and Miss Bessie Crosby, students here last winter, are attending the High School at Richland this year.

Mr. Charles Cooper and wife of White Pigeon, who established the Junior Cooper Prize, will winter in Los Angeles, Cal.

Mrs. Prof. Hadlock, Mrs. Dr. Southard, and Mrs. Wilcox, have the sincere thanks of both boarding clubs for goodies which helped make their Thanksgiving dinner enjoyable.

J. E. Strong was called home, Nov. 4th, by an injury to his father, but it was not severe enough to keep him at home more than a few days.

Geo. D. Kaufman has been obliged to leave college on account of failing health, and has returned to Lawton. We hope he may be able to return to his duties here soon.

George Huntingdon, through Freshman year with '83, was married Dec. 21, to Miss Elizabeth Burrows, at her father's home in Saginaw. They will make their home in Detroit, where he is engaged in business.

On the evening of Nov. 17th, there occurred in Kalamazoo, an event in which many at the college were interested. It was the marriage of John E. Cheney '85, to Miss S. Jennie Bennett '84. The ceremony took place at about 5 o'clock, and was performed by Rev. E. H. Brooks '74, of Grand Rapids, brother-in-law of the bride. Miss Cheney, sister of the groom, was bridesmaid, and Miss Bennett's brother was best man. The wedding was private, but a reception was given to their many friends in Kalamazoo. Mr. and Mrs. Cheney went at once to their home in Dexter, Mich., where John is engaged in the boot and shoe business. The Index sends its most hearty congratulations.

The following is the program of the State Y. W. C. A. Convention, held at Albion, Nov. 5, 6 and 7:

**Friday Evening, Nov. 5.**

Reception by Albion Association in the Society Halls.

**Saturday Morning.**

In Eclectic and Athenæides Hall.

8:30. Prayer Meeting (for Delegates only.)

9:00. Organization and Reports.


**Saturday Afternoon—In College Chapel.**

2:00. Bible Reading, - Nettie Brown, Hillsdale.


**Saturday Evening—In College Chapel.**

7:00. Prayer Meeting.


8:00. Paper. The Prayer Meeting an Important Factor in our Work. - Miss Heberling, Adrian.


**Sunday Morning—In College Chapel.**


**Sunday Afternoon—In College Chapel.**

3:00. Prayer Meeting.


3:30. Reports from our Bible Training Classes.

**Sunday Evening—In College Chapel.**

7:00. Praise Service, led by Cora Mather, Albion.

7:30. Missionary Address, - L. D. Wishard.

**Followed by a Farewell Meeting.**

Delegates from Hillsdale, Adrian, Ionia High School, Olivet, Kalamazoo and visiting delegates from Ann Arbor were present at Albion, November 5, 6, and 7; also, two members of the National Committee of the Y. W. C. A. located at Chicago, and Messrs. Wishard and Barkley. Kalamazoo was represented by Misses Hoover, Grow, Rose, Davis, and Richards.

The large hall of the Eclectic and Athenæides Societies was filled on Friday evening, and judging from the sound, the delegates were not long in getting acquainted, or at least communicative. The
report given Saturday morning, by the delegates, Miss C. A. Reamer, Hillsdale, and Miss Nellie Knapp, Albion, to the National Convention, held last summer at Camp Collie, Lake Geneva, Wisconsin, was enjoyed by all, and gave great rejoicing that the outlook for our work was so bright. The papers were all good. There was some disappointment that the discussions were not entered into as heartily as they were last year, but there were many good points brought out. The devotional meetings were such, as those who were present will never forget. Consecration was the theme of the opening session on Saturday morning. God's spirit was surely there, and the sweet influence emanating from that first-half hour was felt through all the subsequent sessions. At the business session Saturday morning it was voted that the minutes of the convention be published.

The reports on Bible study were very interesting. It was not intended that these should be published, but the report from the Ionia High School was so finely written and instructive, that it will have a place in the minutes.

Sunday evening, the chapel of the college was filled to listen to two stirring sermons delivered by Mr. Wishard and Mr. Barkley. It was learned at the convention that we were soon to have a National Secretary in the field, and have since learned that that position has been offered to and accepted by one of our Michigan girls, Miss Nettie Dunn, of Hillsdale. She will visit the associations in her own state before entering upon her work in other states, and we may look for a visit from her before the holidays.

The work in our own association has, we trust, been more thoroughly organized since our last report. The money needed for the year has nearly all been paid. The association now numbers twenty-five. The class for Bible study is now divided into three, that we may do our work more thoroughly. A pledge requiring attendance upon the meetings and preparation before hand, has been adopted. Each class has a leader, those for this term being Misses Everett, Hoover and Richards. It has been for a long time a problem to arrange our work in missions. A plan has now been started of holding meetings once a month on Saturday evening, and at some private house. This promises to be the most successful plan yet attempted. Though we feel greatly encouraged, yet our plans are not perfectly satisfactory. There ought to be some provision made for a weekly prayer meeting, and there is need of more earnest consecration, for only by this and by earnest and heartfelt prayer, can we accomplish the work assigned us.

The Y. M. C. A. Conference convened in Kalamazoo, Dec. 3-5, and carried out the programme nearly as we published it last month; 41 delegates were present from Grand Rapids, Holland, Sturgis, and Hope and Olivet colleges. Friday afternoon the college delegates assembled in the Sherwood Hall, and held the first college Y. M. C. A. Conference of Michigan. This meeting showed very plainly to those present, the good that might be derived, from a State College Convention. No time had been spent in the preparation of topics or papers, but there was an informal interchange of views and experience in regard to questions that had bothered the different associations in their work.

The evening service was held in the Baptist church, commencing at 7, with a song service led by G. Jenner, Gen. Sec. of City Association. This was followed by a very interesting address by Prof. Daniels, of Olivet College, from Eph. 6-11. "The Christian Armor." After this service an informal reception was given the delegates in the parlor of the church.

The sessions of Saturday morning and afternoon were held at the City Association Rooms, both of which were well attended, and much interest was taken in the discussion of the various topics. Saturday evening at the Congregational church, the song service was held by Mr. Hollister, of Olivet. The Bible training class by Rev. Mr. Barkley was an exercise which was very profitable to all present, and especially so to those that constituted his class. Prof. Haskell lead the discussion of the relation of the association to the churches.

Sunday, at 3 p.m. in the Gymnasium of the City Association was held a gospel meeting for men only, about 375 were present, and the spirit of the Lord was poured out, several young men decided to become Christians. The meeting was conducted by R. M. Beattie, Gen. Sec. of Grand Rapids. The farewell service was held at the Presbyterian church, which was filled with people. The State work was presented, and a collection of $40 was taken, after which delegates gave in sentence speeches, the impressions received by them at the conference. Then all the delegates gathered around the organ, joined hands and sang, "Blest be the tie that bind." All in attendance expressed themselves as having been much benefited by the meet-
ings, and that they return to their work determined to be more earnest and faithful in their fields, as was expressed by one Kalamazoo man, those who came too near are welcome to all the good that they carried away, in return for what they have left us. The college association is certainly in a better condition to work, on account of the conference.

**College Notes.**

The Freshman class in Brown numbers 90.

The new Y. M. C. A. building of Yale College was dedicated Oct. 17.

The Freshman class at Vassar numbers 60. There are about 300 students altogether.

Yale College library is annually increasing at the rate of 1000 volumes.

Seventeen colleges in the United States are looking for suitable men to fill the president's chair.

Out of every one hundred freshmen that enter Yale, seventy-five graduate; and at Harvard seventy-four.

The whole number of teachers in the public schools of the United States and Territories is 307,804. Of these 198,000, or nearly two-thirds, are women.

The Northwestern University has received $40,000 for the erection of a science hall. The donor, a New York gentleman, wishes to remain unknown for the present.

Harvard is still the largest college in the country; Oberlin comes second, and Columbia has fallen to third place; Michigan is fourth and Yale fifth.

There were over nine hundred applications for admission to Wellesley College but about 300 were refused for want of room. The Freshman class alone numbers 160.

"The best school of journalism in the world," said Charles F. Thwing, "is the editorial board of a college paper." "Ergo," remarked the professor to his class, after a long preamble. "Ergo"—then stopped to take breath. "Well, let ergo," sang out one of the students, and the conclusion was spoiled.—Campus.

The world is still balanced. Columbia College has admitted ladies to its classes, and Delaware College has turned them out.

Sweden has decided to establish Universities at Guttenburg and Stockholm. These are in addition to the two old ones at Upsala and Lund.

William and Mary College is said to be in full operation without a student. The president rings the bell every morning, and keeps things in readiness for students. We venture to say there is less grumbling about class marking and examination there than in any other college in the United States.

**Exchanges.**

The Normal News comes all of a rush on us, two numbers at a time. It presents a very good appearance. But, although it has a goodly number of literary articles, we think they are hardly up to the standard of college journals. Its Alumni department is well sustained, a great deal better than most of our exchanges.

The Central Ray presents itself in a fine appearance this year, and is getting a high position in college journalism. The November number contained a well written article, entitled "Heroism in the Field of Thought," it shows thought and care which is more than we can say of a good many of the articles we see from time to time.

The Crescent, New Haven, presents a splendid satire on the modern newspaper story, called "Adelaide Mahoffy, or The Tragedy of the Ballroom." It is one of the richest things we have seen for some time. It does one good to see some of those sickening things, placed before us every day, held up to the light so that people may notice what they are reading.

The Adelphian presents about the finest appearance (on the outside) of any of our papers. But its inside is not up to the standard, even of high school journals. It occupies itself almost entirely with trash, or something worse. The October number contains nothing worth spending our time on, except perhaps its "Literary Chit-Chat," and that is quoted from prominent authors.
We wish to extend our heart-felt sympathy to the students of the University of Minnesota, and our thanks to the editors of the Ariel, for the following piece of poetic genius which we feign would have written ourselves, but our muse was confined at home on account of Thanksgiving.

"Oh the wild sounds from the choir, Chapel choir, How its self complacent efforts arouse thoughts in us so dire.

How the liquid golden notes
Come roaring from the throats
Of the basses who really try to sing.

As the rest shriek in the burn
We wish them all in hymn Bo.

And the rabble,—ah, the rabble,
They that have to go to chapel,
Pity them.

Still the basses bellow, bellow,
While the tenors yellow, yellow,
And they think, in their delusion,
They can sing."

Mrs. Muldoon: "Mrs. Mulcahy, have you heard the new remedy for hydrophobia?” Mrs. Mulcahy, "What is it?” Mrs. Muldoon: "Plaster of Paris.”

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The mind of man is the most wonderful product of the Creator, the faculty by which human beings contemplate themselves and peer into the mists of infinity.

To behold is not necessarily to observe, and the power of comparing and combining is only to be obtained by education. It is much to be regretted that habits of exact observation are not cultivated in our schools; to this deficiency may be traced much of the fallacious reasoning, the false philosophy which prevails. —Humboldt.

Every addition to true knowledge is an addition to human power.—Horace Mann.

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The best government is that which teaches us to govern ourselves.—Goethe.

The best way to keep chaff out of a half bushel is to fill it up with wheat.—Rev. W. C. Bartlett.

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A man who does not look well to his own concerns, is not fit to be trusted with other people’s.—John Ploughman.

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You cannot dream yourself into a character; you must hammer and forge yourself into one.—Anon.

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