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A CONSIDERATION OF THE BLAIR BILL

The Blair Sunday Rest Bill and proposed amendment to the Constitution are the subjects of considerable discussion at the present time, and are certainly deserving of the attention of all true hearted American citizens.

The Sunday bill is avowedly religious legislation, therefore unconstitutional under the provisions of the First Amendment to the Constitution; so neither good nor ill can come of it, aside from the agitation of the question, until something can be done to release Congress from the restrictions of the First Amendment, which forbids its legislating in regard to religious matters or prohibiting the free exercise thereof.

It does not seem at all probable that any Senator would introduce such a bill as this under the circumstances, unless he could see some way in which it could be carried through; so possibly, if we examine the proposed Sixteenth Amendment to the Constitution, we shall find some escape from the dilemma, as it was introduced about five days later than this unconstitutional Sunday bill by Senator Blair.

The first section of this amendment conveys the idea that the spirit of the whole document is in harmony with the spirit of the First Amendment, and is intended to extend the restriction against religious legislation to the several states, and thus to further protect each individual from any interference in matters of conscience; but on examination find it exactly the contrary for when each state shall have provided a system of free public schools, adequate for instruction in the principles of the Christian religion, but forbidden to teach any doctrine peculiar to any denomination, or what is equivalent, nothing shall be taught of religion except such principles as all Christian denominations hold in common, it will inevitably follow in order that the instruction given may be uniform throughout the land, that in some way it shall be determined what are the principles upon which they all can agree. The United States then having given its guaranty that such a school system shall be established, and having recognized the principles upon which all the Christian denominations are a unit, as the principles of the Christian religion, it will be the duty of Congress to see that these doctrines are taught throughout the land, enforcing the provisions of the bill by appropriate legislation. Therefore when each state is obliged to receive its principles of religion from the general government, this religion will evidently be the National Religion, and a national religion will have been established. But the first amendment to the Constitution says: "Congress shall make no law respecting a religion," etc. Thus we find by following out the workings of the proposed amendment it will practically be a repeal of the first amendment to which we have so long pointed with gratitude and pride, because our forefathers had secured to each member of this commonwealth the privilege of believing and worshiping according to the dictates of his own conscience.

From this view of the subject is it not clear that the real intent of the first section of the proposed sixteenth amendment must be to prohibit the several states from legislating regarding the establishment of a religion, in order that they may
have no power to take action conflicting with the proposed national religion when it shall have been established, instead of to extend the real spirit of the first amendment to each of the states, as would appear from the first reading?

It is easy now to see how the Sunday Bill will become a consistent piece of legislation when once this amendment is passed. But let either be adopted, and in the language of the United States Senate in 1829, it will “involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced it will be impossible to define its bounds. * * *

* If admitted it may be justly apprehended that the future measures of the government will be strongly marked, is not eventually controlled by the same influence. All religious despotism commences by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequences. * * *

* * If the principle is once established that religion or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum. * * * Let the national legislature once perform an act which involves the decision of religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the old world.”

Our Constitution as it now is, is perfectly consistent with the principles of Government set forth by Christ when he said “Render therefore to Caesar the things which are Caesar’s and unto God, the things which are God’s.” It leaves each person to discharge his duty to God alone, or not to do so if he chooses and stand responsible before God alone for such neglect. If now, the government steps in and requires obedience to any one or all of the first four of the ten commandments which relate exclusively to man’s duty towards God, it puts itself in the place of God, exacting the homage which avails only when coming from the heart, and requires men to render to Caesar the things which belong to God alone.

It is argued that there must be religious legis-

islation in order to deal with the vexing Mormon question, but there is no weakness in our legal system outside of Utah in dealing with polygamy, murder or any other crimes they commit under the cloak of religion, and if such laws as we already have cannot be enforced to put down crime there, of what use will it be to encumber the Statute books with another dead letter. Rather restrain man from doing violence to his neighbor in any way and then let him remain sincere in his belief, if convincing arguments cannot be brought, than for the Government to require what belongs to God and thus manufacture hypocrites. It is a question whether the hypocrites as a class do not in the end, do as much harm to the cause of religion, by their unholy influence, as an avowed unbeliever.

We are well aquainted with the commission enjoined upon Christ’s followers to “Go into all the world and preach the gospel” but it is not generally understood that it might as consistently be rendered legislate the gospel. But so it would seem from some arguments used in favor of the measure under consideration.

It is a doubtful compliment paid to the hero of the cross when it is argued that the arm of the law must be brought to bear to compel men to conform their lives to the teaching of him who only accepts the willing adoration of the heart, who first loved us, and as the lowly Nazarine, went about doing good, and setting perfect examples for all of his followers in the ages to come. He it was who refused to accept the position of king of the Jews, when they were all at his service, and would have been pleased to acknowledge him as the Messiah, and He is still more explicit when Pilate asks for his defense because his own countrymen who, a few days before, could not do enough for Him are calling for his death. He says “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.” In this connection there comes to my mind the historical fact that at one time the Baptists became so strong a denomination in Holland, that they were proffered the patronage of the State; but refused it because it was not in accordance with the principles of Christ. They also are justly proud of the fact that Roger Williams was of their denomination. He who probably was the most instrumental in influencing the fathers of our country to protect the religious rights of every class of citizens, and whom, for that
reason, we love to call the Apostle of Soul liberty. Are we prepared, judging from the experiences of these nations who have allowed the hand of religion to wield their political power, to say that the Holland Baptists and Roger Williams were out of harmony with Christ's teachings when they decided that the Sword of the Spirit is the only legitimate weapon of Christian warfare, and that they really were mistaken in their conceptions of the provinces of religion and the civil government.

But it is objected that the poor laboring man must have a day of rest. We ask why not just make a law to that effect, and let him take his rest as suits him best, and go to the trouble of passing an amendment to the constitution and then a bill expressly to protect the religious observance of a Sabbath day, just so the working man may not have to work all the seven days of the week. This is quite a round-about way in which to relieve oppressed labor.

There are already laws protecting public meetings from disturbance so Christians can worship unmolested and undisturbed, and it has not been enjoined on any man or the civil government anywhere in the Bible, to exact from any one-seventh part of his time for God, either on a particular day of the week, or upon any day which they choose to worship, either for the good of the public or the individual, and we would like to know from where this authority can properly be derived.

If the bills now pending in Congress would be the end of the matter, it might not seem so serious, though it were hard enough to make an act which is wholly commendable on any other day, a crime under penalty of from $10 to $1,000 fine when performed on the particular day designated by the bill. And this is simply a religious test and wholly dependent upon the whim or caprice of your neighbor, the judge or jury as to whether you disturb your neighbor or not. A California judge in a recent decision made the statement that any condition of the law which allows the test of criminality to depend on the whim or caprice of judge or juror savors of tyranny. But these bills will not be the end of the matter. Should they pass, the flood gates would be opened for an indefinite amount of similar legislation which is the avowed purpose of the leaders of the movement who are pushing these bills. Let us continue to keep hands off our brother's conscience.

S. H.

IN MEMORY OF YOUTHFUL DAYS.

How oft in boyhood's days, in years long past,
Where chilling winds waned to the vernal sun,
And birds from southern haunts returning fast
Proclaimed that dreary winter then was gone.

That I, a youth of that ecstatic hour,
When nature opens first to youthful view,
And turns one by a simple stone or flower,
From tawdry gloss to fields and pastures new;

Then walked in boundless freedom wood and plain,
And gathered nature's wonders from the lea
With feelings touched by harshness and pain,
Of thoughts of past and of futurity.

Each flower was then a pleasing wonder to my eyes,
Each brook melodiously babbled a new found joy.
The leafy branch, which in the zephyrs gently sighs;
All, all were rapturous to me when a boy,
And watching, wondering, with keen interest bent
On learning of the mysteries of the wood;
Unconsciously my spirit underwent
A change akin to happy solitude.

And more to me than ways of city strife,
And deeper in my heart than schools and books,
Were pleasures of the days of that new life,
Spent musingly in fields and sheltered nooks.

Oh, gentle spring, with zephyrs soft and low
Wafted o'er beds of softest woodland flowers,
Where birds of silvery tongue are floating through
The ever changing fragrant leafy bowers.

Delightful season of the year, of flower and song,
The time for merry-heartedness and love;
When fleecy clouds in azure float along
And poets to woo their muse then seek the grove.

The muse, which by its double innate power
Gives often lease of life, to love returns,
A gift of heaven's highest, richest dower,
And from our bosom thoughts our fancy turns.

Alone in meditation most profound
I walked by river's brim, nor cared for friend
To lure me from my thoughts, while all around
The voices of the wood with varying cadence blend,
The sweet-toned notes as pure and fair
As ever Philomela strained, are heard
From wood-thrush, quaint, retiring bird, the air
Above is filled with melody from tiny throats of warblers poured.

A wren, diminutive proof of power of song
Sits near and sings in bold disdain,
In rivalry to the humbler sparrows notes,
Accompanying the oriole's refrain.

Again in fancy pleasing I visit darken'd woods
At early morn, and see the scampering squirrels run
About the trunks, and watch their varying moods
Of fun and frolic; the birds of day have just begun
To twitter; and still the owl is lurking for his prey,
The last wheels fast o'erhead in murky air
A wave of light heralds the approach of day
And life resumes its way with morning's glare.
The birds burst forth in chorus long and loud:
The hum of tiny insects on the wing
Is heard as round the budding flowers they crowd
To sip the morning's honey-dew of spring.
During the revolution in France, Robespierre caused the death of one thousand and three hundred persons. Can this be attributed as much to the revolution as to the leaders of it. If it had been our Washington such would not have been the case. How many men sacrificed their lives to satisfy their leader's love of conquest during the Napoleonic wars. Why did Napoleon carry on the wars with Spain, England and Austria? Why did he lead his troops across the plains of Russia in mid winter, when the half famished wolves hung round ready to snatch the weary soldiers who should chance to drop behind, and when terrible tempests filled the air? It was to satisfy his love of conquest. More men under Napoleon lost their lives in unnecessary battles than in necessary ones.

And so we find that every leader has lost many men needlessly. During our world's history there have been innumerable wars and many times as many leaders. Thus what an immense number of lives have been sacrificed!

But there is a battle which has been raging for ages in which the leader allows no unnecessary loss of life. Picture to your minds two hills and a vale between; one representing the ages past, the other the ages to come and the vale the present. There upon yonder hill nineteen hundred years ago stood twelve soldiers. They were not clad in armor nor did sabres glisten in their belts or spears within their hands. Yet they were armed with a weapon mightier than the world has ever seen or ever will see. And that weapon was Christianity. At last they begin to move down the hill and against their foes. There are no flank or center movements, but they move forward with a calmness that not only shows their confidence in their leader but their assurance of victory. They reach the enemy and their numbers do not decrease, but rather increase. And so they have been moving on and their foes vanishing before them until now, when they have reached the vale. Here they close in combat fatal to one side but everlasting life to the other. The main army of the enemy is captured but the advance guard moves on up the hill with greater rapidity, if possible, than the Romans when Hannibal crossed the Alps into the plains of Italy. At last they are captured and just at the brow of the hill their leader, Satan, is taken. There upon the hill stands not twelve only but the population of the world. And here scattered upon the hill side and through the valley lie the bodies of their foes cold in death. Here is a leader that does not cause
the unnecessary death of his enemies. Alexander and Napoleon springing up as the grass and flourished as the green bay-tree but they were destroyed forever. It is not so with Christ, he was and is, the Rock of Ages.

THREE COMMON BIRDS.

We may well doubt if there is a bird on the continent as dear to the hearts of her millions of inhabitants as the robin. A large proportion of our foreign population have a tender feeling for the robin, as it so often takes the place of home birds left years ago in fatherland. The children learn the name of the robin first of all, and soon recognize it by its happy song and bright breast, and the little ones look eagerly forward to the return of the robins, as dreary winter wears away and "freezing tempests back to Greenland ride."

What a strange spring we would consider it, if the robins did not appear. The papers announce their return, "the robins have come" is announced from every quarter and the words are on the lips of the joyous and happy; for we know that the vernal sun will bring forth the budding vegetation, and nature will soon wear her happiest May-day smiles.

Few birds of North America have the geographical range of our familiar friend, extending almost throughout the entirety of the Northern half of the western hemisphere; from the Atlantic to the Pacific and from Central America to the Arctic circle.

Perhaps it will not be out of place to speak here of the relations of birds to man and it may be a new theme to many of my readers for the offering of which they will pardon me. I am aware that the relations existing between man and the lower animals is a topic of such general discussion that little need be said on the subject; but such connection is generally based on the practical values of the so-called inferior lower animals to man. I trust it has occurred to many minds that a yet more intimate relation exists, which does not depend on what we receive from the lower animals, either in the way of services rendered or by gastronomic attributes. In this age of liberal thought will it be improper to admit of more intense associations existing, at least, between these aesthetic beings, winged jems of the air and man.

It is a question that will bear discussion and dissection, and the profound sympathy, which, let us hope, we nearly all feel for these "spoilt children of nature, the favorites of creation," as Fignier so beautifully calls them, will certainly cause us to refrain from crushing such an assumption.

As our emotional natures associate tunes heard in the dim past with events almost obliterated from memory, so do we recall occurrences in childhood's hours associated with the songs of birds. Nothing to me, can exceed the freshness of wailing memories ushered in by the simple song of the robin, and with thoughtful age, when the happy retrospection of perhaps four scores of years is reached how the incidents of childhood are retraced, suggested by the casual hearing of some familiar notes of one of our feathered friends.

These birds are nature's true musicians, and from them emanate sentimental associations predominating over our baser thoughts. The nature of a man may be so constituted, I can readily conceive, that associations of a tender, refining order are utterly absent, but to the observer and lover of nature inborn, the one who enjoys out-door life and reads the book of nature right, the songs of birds are ever a fruitful source of pleasure. In his memory we can, in the words of T. B. Reed:

"Watch the busy swallows throng,
And hear the pewee's mournful song."

Nearly allied to the robin or migratory thrush as he is often called, is the wood-thrush. Who that is a lover of birds, in walking in the budding woods in the month of May has not heard the clear resonant notes of this charming singer? The air is full of the songs of myriads of happy songsters, and by careful attention a practiced ear can detect the songs of twenty well-known musicians. Even the faint chirping notes or an occasional burst of song can be heard from the migrating warblers as they pass from tree to tree above us, or the cheerful songs of the little vireos deeper in the Sylvan shades. But at regular intervals the swinging bell-like notes of the wood or song thrush rise above the harmonious bubble all about us, penetrating to our seat in veritable sound waves of liquid melody, as we rest on the mossy log.

The song varies apparently in its source, the singer being a shy bird at this season of the year, and easily made cautious by our presence, is circling around our seat with a view to closer inspection. Frequently one comes so near that we see it for a moment, as it drops terrified from a branch with a cry of alarm and disappears, and then after
a few guttural sounds like chuck chuck it dashes off
and its beautiful song can be heard again a hun-
dred yards away.

We will close this sketch with a few words on
that familiar fellow the cat bird. Why is this
plainly-clad mocker so often an object of contempt
and dislike, I would like to ask? The unfortunate
fellow is credited with all sorts of depredations and
misdeemers, and most people think him fully
capable of the most atrocious deeds. The country
urchin will vow that the cat bird is a mean, nest-
robing, whining thief, and he stones him whenever
opportunity offers, and looks on him as an inter-
loper and ranks him lower than a snake. This is
all the result of vulgar prejudice.

Undoubtedly the skulking, retiring nature and
unusual, cat-like call notes are the principal unfair
counts against this bird, which to me is
spightfully and pleasing. It is unfortunate that the cat bird,
one of the best singers of our thrushes, cannot ele-
vate himself to a position of dignity. Fate is how-
ever, evidently against him and the unfortunate
bird is doomed to remain below the sphere of ele-
vated bird life in the estimation of most of those
who misjudge it; although let us trust that even
with its plain colors and not winning ways, it en-
devors to maintain its own standard in society and
succeeds among its feathered associates. Professor
Coues says "there is a dead level of bird life as
there is of humanity, and mediocrity is despie-
able," and therefore the poor cat bird is relegated
to the lower order of bird society.

The cat bird comes to us so regularly in the lat-
ter part of April, that we are not at all surprised
to hear the vehement, jerky song issuing from
the usual retreat, and, upon closer inspection, the song-
ster will be found quite near to the last year's re-
treat, where so many broods of young have been
reared. Perhaps no other bird, excepting the fa-
miliar robin, has the inclination to so repeatedly
return to a favored nesting site.

The song of this well known species is peculiar
in the extreme, composed so it is of snatches of
other bird's songs, uttered in a desultory, jerky
manner in combination with its natural notes. This
bird is a great favorite with me and the true lover
of birds, or the observer cannot fail to become pos-
sessed of a friendly feeling towards it if its habits
are closely studied.

THE BACHELOR.

Returning home at the close of day,
Who gently chides my long delay,
And by my side delights to stay?

Who sets for me my easy chair,
Prepares the room with neatest care,
And lays my slippers ready there?

Who regulates the evening fire,
And piles the blazing fuel higher,
And bids me draw my chair still higher?

When sickness comes to rack my frame,
And grief disturbs my troubled brain,
Who sympathizes with my pain?

Nobody.

THE DESCRIPTION OF A HORSE.

A horse is usually a four-limbed (immodest to
say legged during the winter) quadruped, having a
head and a heavy growth of hair protruding from
the aft, sometimes called the tail.

Horses are not all of one size or shape, as any-
one not acquainted with natural philosophy (history
was meant) would readily suppose from the forego-
ing very adequate description.

Yes, they have dispositions and tricks and some-
times have been known to have cocked ankles, but
all horses are not alike in this respect, since they
are different.

My experience with these animals has been very
great at certain times in my life, consequently you
are perfectly safe in believing anything I ever tell
you.

The ears of every horse are placed, one on the
right, the last one on the left hand side, at the
uppermost part of the neck, as you stand on the
ground and look in a North-easterly direction at the
animal as it is going from Morgan to Bay City.

Horses as a rule, like some men, can wiggle their
ears in two ways, namely, forward and backward
and I have known a man to argue, until his false
teeth would fit another woman, that they should
be pierced and adorned with rare jewels, to keep
space with animals of like nature, as he said.

Commencing at the beginning and finishing be-
fore I get through, I will unfold to you the tale of
a "particular" horse that I once saw and knew.

The head was of fair proportion, dark grey color,
with two, bright, brown eyes, and what is quite
surprising it had false ears. The teeth were of
usual length and the brains were situated on the
starboard side of the old craft. How many and of
what sort they were, people have been entirely
ignorant but they know that it often exhibited “hass” nature to an alarming extent. This member of the animal was firmly attached to a grisly chunk of flesh having a “dried up” piece of skin pulled over it, with now and then a hair protruding from a debilitated follicle and I was upon the whole, a pretty poor apology for a neck, as it was called. Of course very much necessarily devolved upon such a member of this organism, since every motion of the head must in some measure depend upon the neck. Even to look back at its own tail or grasp at a morsel of fodder, etc., calls into action this member. Other functions might be mentioned, but it is sufficient to say, without running off on a tangent, that without the neck the head would have been useless.

The legs were of little use to the animal as it seldom went outside of its own stall or performed any severe labor. Perhaps that was the reason for its meager and puny form, possibly not; I would not dare assert it, of course, but I am very positive that a little such exercise would have done it no harm and possibly it might have served as an incentive to some of the other horses in the same barn to have done likewise.

The right fore leg was quite thin, small and somewhat shorter than the others, but by a process unknown to any cross-eyed woman, was somehow ever up to date and the responsibilities devolving upon it. I would not dare call it handsome, for that would be a lie, nor say that it pleased all, for oh how far from it! Nevertheless it was a leg and because of the work it once did, or out of charity it was not severed from the body.

The left front leg was certainly a prodigy of the nineteenth Century. A leg did I call it? Well, yes a leg, but all of it ought to have been hoof, and the hoof ground up for fertilizer. Let me tell you some of the reasons why it should have been so. In the first place it was incapable, which in itself would have been sufficient reason for such an action. But it was also larger than any of the other legs and was very cumbersome at times. Hair refused to grow in some spots and although they had some of the best scientists and veterinarians make several careful examinations of the case, yet no remedies could be suggested that would restore it to its natural strength and vigor. Nearly all the work that was imposed upon it was heedlessly and slothfully performed. I might enumerate many other faults but I feel that my point is gained so we will walk diagonally across to the right hind leg.

Here was found by far the best developed limb on the horse. It was about the right size and shape and was not effected with ring bones, spavins, etc., as the others, but was plump, gracefully formed and as nimble as a maiden at the “first popping.”

This now brings us to the last leg, which was of so little consequence, and as it embraced all the faults of the others, it will be folly to describe it. However I might say the general tenor of the appendage seemed somewhat loftier than the others, which would be about the only mark of contrast.

The body was a small, shriveled, shrunken satyr.

The tail, oh how you would have laughed to have seen that tail! It evidently felt so delighted to occupy a place where it could be everlastingly switching the poor flies, and to see the grace and dignity which it attempted to fulfill its function, and surely the only one a tail is fit for, would have brought a smile to the face of an Egyptian mummy. The hair was very coarse, knotty, and of a color crossed between crushed raspberry and a bright xanthic orange. It filled tolerably well the place, as we say of a “soup.” About the only position it could have properly filled, would have been in some blacksmith shop, nailed to a piece of broom-handle, and dexterously wielded by some urchin, about the legs of the horse that the honorable smith might be shoeing.

You will remember when I described the head, I said it had false ears, and perhaps it will be well for us to view the remains right here. Yes, I must admit they were as false as the form of a ballet dancer, although it pains my diaphragm to say so, since they were so exceedingly charming and appeared so real. When we talk about grace and true dignity here we strike it “ka-plunk.” Why say, do you know those ears pretended to have as much of that stuff as you usually find in a confidence man or a pickpocket. Of course from their very position they were stuck up, but then it didn’t always look well to those that knew them best, to have the fact forever flaunted in the faces. The ears were often taken off and thrown among the trappings of the barn and to tell the truth I have seen them mingle in hearty good cheer, with those things which to the eyes and hearts of nearly all were certainly disgusting. I will not mention the particular objects, but leave them as a matter of speculation to the outside world.
Editorials.

Social Life at the College has been very bright of late. More receptions, surprises and banquets have occurred this term than usual. While a limited number of such gatherings are desirable, too many are injurious; sleep is lost, energy is dissipated, and sometimes the mind is turned to channels not conducive to mental growth. The social development is valuable, but should not be sought at too great expense.

Every year brings some odd genius to school. Grinaces cross the faces of the old students when some tall, broad-shouldered fellow comes dressed in ill-fitting garments; but sometimes the grinace is attracted by one who is mentally our superior. However, it is foolish to say the least, and often decided wrong to show our littleness at the expense of someone else. A decent self-respect will treat every one kindly and try to help rather than hinder them.

There is a strange dearth of poets this year. We hope the spring months will bring some versifier to light. The time has been at the College when poets were as numerous as could be desired. They were inspired to sing of stars and groves and flowing springs. Sometimes translations of classic authors immortalized our writers and quite often love was the burden of their songs. Oh students! if there is among you "some mute inglorious Milton" may he remain no longer mute, but chant forth his songs to the honor of his alma mater.

Sometimes panes of glass are broken. There is usually some danger when this occurs. We are reminded of a student who cut his hand quite severely last year while in the act of putting it through a pane of glass. For several weeks a broken pane has been allowed to remain in the dormitory north hall front door; the jagged edges of the broken glass are very dangerous. We hope it will soon be replaced by a whole glass, for in the present condition it would not be difficult to saw one's hand partly off while trying to push the door open.

Undergraduates are expected to have more advanced ideas on all subjects than older people. This may be the reason why we advocate Bible study in the College course, but we advocate it at any rate. Taken as a mere book, the Bible possesses more interest than any book we study in science and literature. Its antiquity and united variety are wonderful. It is a center from which radiates thousands of volumes. But considered as it is, we are leaving the fountain of knowledge and seeking nourishment from stagnant pools. In many colleges the Bible has been introduced as a regular study through one year or a weekly one through four years. Either of these plans are better than no Bible study and we hopefully look for the day when every Christian college shall have the Bible in its curriculum.

More time is misspent at school than we are aware of till we make a rigid examination of our daily duties. Farmers consider that calculation is often better than work. So it is in school; we can lay out our work and plan our time to advantage, or we can allow disadvantage in all things. But much time is lost that the student supposes improved. Affairs outside of school work claim a portion of his time and he grants it until more time is occupied in this way than he can spare. Finally he turns his attention to his studies and finds that he must crowd them through in about one-fourth the required time. He skims over his lessons and recites them in a general way; but he soon forgets even the generalities of his studies and retains nothing but the fact that he got through. Time put on studies in this way is time wasted. If a student must do outside work he should drop studies enough to make up for the time lost and use plenty of time for remaining studies. You must have time for study if you would make a successful student.
Locals.

Oh! for an oration.

Fred Berry, the evangelist, was present at Chapel, Feb. 18.

The devil with a small "d" had his foot upon the neck of a Sophomore lately.

A young man lately persisted in making four quarters pay his weeks board bill.

The beginning French class have finished L'Ombra and are now reading La France.

One of the funniest things now-a-days is to see the young ladies slide down a hill.

Rev. J. W. Davies filled the pulpit of the First Baptist Church of Muskegon, Feb. 17.

Two of the Hall girls were found asleep at the Presbyterian Church, Sunday, Feb. 17.

While an essay was being read in Rhetoricals lately, a Soph, was heard to mutter "chestnuts."

One of the Sunday School children in a student's class says a vineyard is a place to bury dead folks in.

The S. of G. H. gave a delightful candy pull at the residence of Miss Sheriff on the evening of Feb. 12.

One clubman to another who was inquiring what S. of G. H. meant. It means Slingers of Good Hash.

One of the Professors, who is not usually absent minded, recently mistook the President's son for a new student.

Several new papers have been placed in the library this term, but why can't we have the Kalamazoo papers?

The Sophomores celebrated the evening of Jan. 29 with an oyster supper at the residence of Miss Reina Richards.

The ladies of the Freshman class gave a reception to the rest of the class at the Hall Saturday evening February 16.

We are sorry to say that the two young ladies who applied for positions as cooks at the American House were not accepted.

One of the Freshies has written a book entitled "Reuben Smith in Search of a Wife." Leave orders at room 4, North Hall.

The Freshmen have a table at the Ladies Hall. They say it is a very select affair and in fact, represents the aristocracy of the college.

A very pleasant surprise party was given Miss Hopkins Jan. 29. Sheets and pillow cases were the most important part of the program.

"What sort of a girl is Mr. Preggie engaged to?"

"Oh, nice enough girl—good looking, and, well, about such a girl as Preggie is usually engaged to."

Quite a number of the students attended the lecture of Prof. Bumpus at the Ladies Seminary, Jan. 26. The boys say they had an immense time.

Many of the students improved the opportunity of hearing the Silver Lake Quartette, who sang here Friday and Saturday evenings, February 8 and 9.

What next? The Senior Preps have organized. The Freshies have been misled by the Sophs. until they think of applying for help to the society for the prevention of cruelty to animals.

A young lady in town had the chicken pox, nothing very remarkable about that. However, when a few days after a Soph, had the same affliction, that was really to be wondered at.

Theologe to Smoking Small Boy.—"My son, I am afraid you are inclined to deviate from the path of rectitude." S. S. B.—"Say fellows, come here quick! Here's a dictionary broke loose."

The reception given at the Ladies Hall, Wednesday evening, Jan. 30, for the College young ladies was largely attended. The ladies were favored by two recitations from Miss Blanche Weimer and Mr. Pfeiffer furnished some instrumental music.

Rule for a law student to get to heaven. Take your academic course at Kalamazoo College, your professional course in an office, rather than in a university; never bribe or otherwise influence a jury, do not be eloquent, enjoy a small practice.

Now that leap year is past we can speak of some incidents. Two young ladies seized one young man and proceeded to compel him to decide which of them he would choose. "O," said he, "why am I not the Siamese twins, that I could marry you both?"

Thursday January 31, the Day of Prayer for Colleges was observed by a student's prayer meeting at 9 A. M. and at 10 the sermon was preached in the chapel by President Willcox. At 3 P. M. there was a general prayer meeting at the First Baptist Church which was well attended.

The following is copied from a theologe's daily program: 7 to 9 P.M. read or spend away from home; 9 to 9:15 dumb-bell and Indian club exercises; 9:15 to 9:30 wind my Waterbury; 9:30 to 9:45 read my Bible and pray; 9:45 to 9:50 undress; 9:50 to 10 blow out lights and retire.
On the evening of Jan. 30, a few Sherwoods with young ladies met in the Sherwood Hall and partook of a ten o'clock lunch. Several games and other amusements were provided; these together with toasts whiled the time away till midnight. After a pleasant time the company dispersed.

Fifteen regulators were out on a raid. A Duke’s fourth floor den was attacked about 11 p.m. Fourteen Regulators were immediately put to flight, and number fifteen was quickly flung through a window. The next day the Regulators took up a large collection to pay damages. The victorious Duke is looking for fresh fields to conquer.

Seven regulators were immediately put to flight, and number fifteen was quickly flung through a window. The next day the Regulators took up a large collection to pay damages. The victorious Duke is looking for fresh fields to conquer.

The prodigious college notes in the Daily Telegraph of Feb. 16 by “Your Scribe” were read by College people with considerable pain. The marvelous literary merit of the article was the result of hard work—the scribe’s absence from recitations Feb. 14 and 15 being accounted for in no other way. We earnestly hope that his next attempt will be printed entirely in French or perhaps in Hottentot.

Personals.

J. S. Collins called on his College friends February 8.

C.H. Brownell, ’86, is still practicing law at Knoxville, Tenn.

Miss Sabin, after spending a week at home has returned to College.

Revs. Sunderland and Taft were visitors at the College February 12.

L. H. Stewart, ’85, and E. P. Hall, ’91, sing in the Baptist choir at present.

D. C. Henshaw represented the College Y. M. C. A. at the state convention.

It is reported that J. O. Heck is having good success as pastor at Port Austin.

W. L. Eaton ’75 has left Kalamazoo on an extended trip to France and South America.

W.D. Smith has been obliged to leave College for the present on account of his eyes.

Prof. Bumpus, of Olivet, accompanied by Rev. Mr. Lobu, was present at chapel Jan. 28.

R. C. Fenner ’87, lead a devotional meeting at the State Y. M. C. A. convention February 9.

Mr. L. A. Smith, associate editor of the Review and Herald, Battle Creek, and Miss Mary Stuart attended chapel Jan. 26.

Professor Bota­ford now has a Sunday school class who study the lessons in the original Greek.

Geo. W. Taft, ’88, has been accepted by the American Baptist Missionary Union. His field is not yet chosen.

H. E. House, a former student, has accepted a call to become Assistant State Y. M. C. A. Secretary of Pennsylvania.

Secretary Firestone attended the Y. M. C. A. state convention, and after spending a few days with friends, returned on Feb. 13.

Mr. C. E. McKinstry formerly of ’90, was married Wednesday evening, Jan. 30, to Miss Lettie Salsbury. The Philos passed congratulatory resolutions.

Miss Francis Davidson ’84, resigned her position in the White Pigeon high school Jan. 1, to accept a position as teacher in McPherson College, Kansas at a salary of $800.

Mr. S. George Cook, ’71, and wife of Minneapolis, spent Sunday, Feb. 17, with friends in Kalamazoo. A tea party in their honor was given by Chauncey Strong, ’63, on the evening of Feb. 18.

O. Milton Bucklin expects to spend next summer in Egypt, where his father has a year’s work on a bridge over the river at Cairo. Pattison, Cheney and a few other boys are talking of going with him.

Pres. Willcox spent Sunday Jan. 27 in Detroit. He was tendered a reception by the Baptist pastors of the city Monday evening Jan. 28. He supplied the Clinton avenue church Sunday morning and the Eighteenth street in the evening.

C. W. Covey, a student here in the seventies, visited the College Feb. 15. He resides at Clarks­ville, Mo., and is engaged in raising cattle. He came east with a car-load of blooded cattle which he disposed of at Battle Creek for $212 a head.

Societies.

Letters are occasionally received from Mr. Martin giving us glimpses of his new life and surroundings. The band has already sent him two letters contributed to by the different members and is about to send another. The attendance while not so large as last term has been good, averaging twelve.

The Saturday evening meeting in which our boys have been working has resulted in the conversion of several men. Our regular Monday prayer meeting has been blessed with the presence of the Holy Spirit in converting power. At the meeting Feb.
18, quite a full account of the State Convention of Y. M. C. A. was given by the delegate who was present there.

Meetings of the Mission band have continued with unalloyed interest. The meetings are opened by the recital of Missionary texts. A plan has been adopted of having a list of questions to which answers are found and memorized, thus giving the members some fruits of the study. Alaska and the Indians have been the subjects of study this term. Mr. Hill entertained us one evening with a vivid picture of Indian life.

Friday evening Feb. 1, the three literary societies after their regular meetings met in the Euodolphian hall to consider the question of holding a banquet on Washington's birthday. J. W. Davies was appointed chairman and C. E. Cheney, secretary. It was unanimously voted to hold the banquet. After appointing the necessary committees, the meeting adjourned. The banquet will be given in the parlors of the First Baptist church.

There were about 150 delegates present at the Young Men's Christian Association convention held at East Saginaw, February 7 to 10. The State committee recommended that we raise $4,000 for state work. This amount is in sight and two secretaries may be expected in the field at an early date. The meetings of the convention were characterized by the presence of the Holy Spirit. All delegates seemed to take great interest in the meetings. Among the most interesting of these were the consecration meeting on Sunday morning, the gospel meeting in the afternoon and the farewell meeting in the evening. Several delegates met on the evening of the 8th, to pray over the question of finance and were rewarded not only with the assurance that their prayers were answered, but by a practical response of a wealthy member of the State association. Thirty-five of the delegates were from colleges of the state, and no college was without representatives. Prayers ought to ascend from all true hearts that the right men may be chosen to occupy the positions mentioned above.

One of the INDEX men found a few scraps of paper which seem to be the constitution of some secret society of the College. The strange initials of this organization are K. C. J. U. Following are a few extracts from the minutes and constitution:

* * * Business began immediately. The first thing in order was to swear in new members who were obliged to take oath on stick, rule, paste-pot and scissors to support the constitution, reveal no secrets, to swear at the devil and damaging editor, to perform duty according to their inclinations, follow whatever pursuit they choose. * * *

Meeting was again called after several hours. A motion to adjourn was made. A silence ensued in which the devil tried to bribe the senior with apples to support the motion. The motion was decided, out of order and a heated argument followed which was closed by adjournment just as the sun peeped over the eastern hills. * * *

PREAMBLE TO CONSTITUTION.
When in the course of human events it has become expedient for the type-slingers and the ink dabblers of Kalamazoo College to unite in bonds of common sympathy and endurance which shall forever hold them, we do ordain this our constitution.

EXTRACTS.

ARTICLE I. None but journalists or apologies for the same, shall be admitted to this Union, and none but good looking members shall be allowed to hold office. * * *

ARTICLE VII. The duty of the Devil shall be to look after the morals of the establishment, shall see that the senior keeps away from the saloon, that the foreman does not go skating on Sunday, and shall also keep an eye on the Treasurer, should that functionary show any symptoms of decamping for Canada.

AMENDMENTS.

I. No member of the editorial force shall be allowed a lay-off of more than seven days in a week. * * *

III. Every joke from farther back than 1492, inflicted by any member of the staff shall be punishable by fine and any member perpetrating an old pun shall be blindfolded and shot. * * *

V. No member shall be allowed, except in cases of the most extreme provocation to assassinate any member of the Faculty found peeping in at the window nor shall anyone be permitted to kill a man openly.

(Continued from page 55.)

Much more might be said about the peculiar traits and weaknesses of each organ and much time might be spent in searching the cause of all this wonder but I must close by saying that for years this animal has been struggling for existence and sometimes that informal and unwelcomed guest—death—has been seen in the very stall, but upon a careful examination, I guess he became disgusted with the thing and withdrew to greener (?) pastures. At present they have placed before it 25,000 pounds of hay for five years consumption, together with a few oats raised upon soil that brings forth about six fold, which if properly worked or managed ought to yield 20 fold or even more. Of the hay
that is offered the beast will consume only a portion, evidently fearful lest when this amount is exhausted it will have to diet upon oats and cold water.

To-night it is shivering and aching with cold and feels the need of a warmer barn. Why in under the wood-box don't the "boss" sell a stack or two of that surplus hay and fix it up a little? Say Mr. "Hoss," which had you rather have a good barn, pleasant surroundings, pure atmosphere, plenty of company, or the old shell in which you live, with bad air, rusty yard, a few companions and associates and most of them disgusted and discouraged? If you want the latter, stuff all that hay down your own gullet, making it last ten years if you like, if you want the former, sell off your surplus crop and fix up generally. Then you will have plenty of friends and you may bet your old surcingle they won't see you live on straw either.

NATURAL GAS.

Exchanges.

"Woman is but a delusion,"
Sold a bachelor with a shrug:
"Yes," quoth one without confusion,
"And men oft delusions hug."—Ex.

Oxford University has an annual income of six million dollars.

Many of our college journals are again commencing to talk base ball.

It is claimed that Leyden University is the richest university in the world.

To make a Junior.—Take one ounce of brains, fifteen ounces of starch, fourteen yards of linen, one pound of bootblack, three feet of tongue, and place them under a tall hat and get someone to call the result pretty, and you have a genuine Junior.—Ex.

To make a Senior.—Take five pounds of knowledge, ten pounds of experience, twenty-five pounds of wind, and one hundred pounds of conceit. At night carefully mix, and in the morning carefully place the mixture upon a five dollar cane, and you will thus have the average senior.—Ex.

The Fisk University is to have a gymnasium which will be the only negro gymnasium in the world. We look with pleasure at the growing interest taken in gymnasiums by our colleges and hope to see something in that line accomplished at Kalamazoo College before the year is over.

The largest library in the world is the Bibliothèque National, in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals. The collections and engravings exceed 1,300,000 contained in some 10,000 volumes.

In the Normal Index is an interesting article on the life of Robert Lewis Stevenson, the author of "Dr. Jekyll and Mr. Hyde." Some of the author's best characters have been furnished by his dreams. On one occasion, being at a loss to find a subject upon which to write, he fell asleep and the wonderful story of Dr. Jekyll and Mr. Hyde fastened itself in his brain.

To make a Freshman.—Take seven pails of water, six pounds of cheese, two pecks of apples, four quarts of oil, three horses, ten pounds of inquisitiveness, fifteen pounds of metal agony, and seventy-five pounds of greenness. Place the combination in a room and let ten Sophs enter and sprinkle it with salt. Immediately deep groans tells you that a Freshman has been created.—Ex.

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WOMAN'S PLACE IN LITERATURE.

If you will trace the course of woman in the world of letters, you will find that she has kept pace with her educational advantages. Not until the present century has woman occupied any distinctive place in literature.

Glance at the literature of the 17th century! You see that woman's part, though creditable, is insignificant compared with the writing of her successors.

This inferiority then can only be attributed to inferior training and education; not to any inherent poverty of mind. Only when the world is emancipated from belief in the intellectual inferiority of woman, can she attain to a culture equal to that of her brothers. (Not that culture can ever take the place of genius; but the higher the scale of culture, the greater will be the pleasure, derived from it; perfect in its minuteness, as well as in its totality.)

As the education of women has assumed a broader development, so has woman proved herself possessed of greater powers.

It is true indeed that woman has achieved no masterpieces; no "Iliad," no "Paradise Lost," no "Hamlet," yet in spite of this, she has earned for herself a distinct and important place in the literature of her time.

"A kiss from my mother," says Benjamin West, "made me a painter." How many of our greatest literary men owe their mark to the inspiration of a woman!

It is said of Goethe's mother, that a traveler, upon making her acquaintance, exclaimed: "Now do I understand how Goethe has become the man he is."

Although the world owes much to woman for this indirect influence, it owes still more to her active living effort. That woman is not restricted to a passive share in the world of letters is shown by the presence, in every country in Europe or America, of at least one noted woman. England has her George Eliot, and Elizabeth Browning; France her George Sand, and Madame de Stael; Sweden her Fredrika Bremer. The name of Harriet Beecher Stowe will ever be dear to the American heart; not only for the good she has accomplished by her pen, but for the courage which never wavered in the dark and dangerous places in our nation's history.

Woman holds an unique place in literature. Man can depict life only as he knows it; and, as men and women necessarily have different views of life, the advent of woman into the world of letters introduces a new element.

Of all departments of literature, fiction seems to be the one to which woman is best adapted.

Domestic experiences, which form the greater part of a woman's knowledge, and the predominance of sentiment, find appropriate expression in the novel. The names in this field show that woman here excels; that she can not only write a novel, but a novel of the highest type.

Foremost among all female novelists stands George Eliot. She wins admiration, not only for the lively fancy which has gained her rank among the great novelists, but for the deep speculative powers which have enabled her to cope with the psychological problems of the day. It is because of this, that she ranges beyond the region of the most successful novelists of recent times; far beyond the little world of English society which is touched by Miss Austin, or Anthony Trollope. She shows insight into human character because she made men and women, not mankind, her study.

It has been truly said,—"In her hands, the novel becomes the means of recording the history of those of whom no history takes note, and of bringing before the world its unnamed and unnoted heroes."
Throughout her novels, one hears the hum of village life, and the simple, homely, unromantic life of middle England she portrays with inimitable skill, giving her readers a glimpse of the world as she saw it.

George Eliot should be studied as a thinker as well as a word-painter, few novelists possess so fine and subtle an intellect. If she has not the genius of a Scott or of a Dickens, she did what neither Scott nor Dickens could do—“see and explain the relation of the broadest and commonest life, to the deepest springs of philosophy and science.”

It has been said, “that we must know the 18th century in all its social and political aims to know Goethe,” as we must know the 19th century in its scientific attainments, its agnostic philosophy, and realistic spirit, to understand George Eliot.

One has said of this great writer, “she studied life, probed it, cut it in pieces, constructed a theory of it, and then told us what it means.”

Yet in spite of the keen mind, the profound speculative powers, her realism kept her from attaining the highest ideal of life. The human side of religion attracted George Eliot; its supernatural, she rejected. Plunging, at last, into agnosticism, she affirmed that God, a personal Being, was inconceivable, and immortality unbelievable.

She worshipped at the shrine of Humanity; but this religion which she substituted for the simple faith of her childhood, can touch such lofty souls, alone. The people need a motive stronger than “love to mankind,” to lift them to higher living.

Elizabeth Barrett Browning has proved that the realm of poetry is woman’s own. With what truth may it be said of her. “We learn in suffering, what we teach in song;” for it was often amid intense physical pain that she sang her sweetest strains. Truly, as she herself says, “life was a serious thing,” and we can but marvel at the genius of her, who, from a darkened chamber, still exercised such a power of delighting others.

Her poetry overflows with human sympathy for the wronged and oppressed. Her “cry of the children” will never be forgotten while, in the world, there are suffering children, and while there are human hearts to be touched by their wail.

A vein of pathos runs through all of Mrs. Browning’s poetry; the pathos of her own experience, breathing in tender concord with all kindred suffering.

She was a true humanist, and the cry of the human, in her writings, heard above the cry of nature, gives its tone to all her rhymes. But whatever else she was above all, she was a Christian; not merely one admiring the sublimity of Christian character, but as one has beautifully expressed it, “Taking all the children of her brain to the Author of Christianity, that he might lay his hands on them and bless them.” Besides the beautiful poems, she has left behind the memory of an accomplished and gifted woman, who was not less true as a wife, not less tender as a mother, not less attractive in any feminine position, because she was an artist and a poet.

We reverence these two gifted not the less for their genius, than for the womanly graces which endear them to the hearts of all.

Nor are these the only women worthy of enduring memorial. To those who think the great lessons of self-help have no meaning for woman, appeals the life of Charlotte Bronte. Think of her darkened home life; a brother half crazed by remorse; a father, nearly blind; a sister’s delicate health depending on her care! Have you no admiration for the steady courage which could work away at “Jane Eyre” amid such surroundings? Was not this, courage of the kind that has won for Thackery and Dickens their place among men of letters?

In George Sand we see another woman who has carved a name for herself, under the greatest difficulties. The same may be said of her, as Marie Stuart said of herself,—“The world knows the worst of me, and I may boast that, though I have erred, I am yet better than my reputation.”

She was a woman who saw the errors of her time, and sought to remedy them. Would that she had come with as clean hands, as she came with clear head! then with what force would have come her cry. “If it be false, give it up; but if it be true, keep to it, one or the other!” A man calls her an “Aeolian harp of her time, repeating in exquisite tones and cadence, the current of thought and feeling which swept over her.” George Eliot pays her high tribute when she says, “In the matter of eloquence, she surpasses any thing France has yet produced; but deeper than all eloquence, grander than all grandeur of phrase, is that forlorn splendor of a life of passionate experience, painted in her works.”

As we consider the female authors of the present century, it is with feelings of gratitude for the benefits they have conferred on the human race. The beauty of their works has elevated public taste. Their ideals and noble conceptions have imparted dignity to life, and encouragement to youthful endeavor.

Will any, then, say woman has no place in literature? The names of George Eliot, Elizabeth Browning, George Sand, and others well-known (in literature) are a mute protest and vindication. If any one doubts the influence woman has upon the literature of the 19th century, let him read the criticisms on “Robert Elsmere.” How great a commotion, at least, a woman’s pen can create! These women only
ask that their work be judged for its merits, and that the same literary standard be applied to their efforts, as that applied to the works of their brothers.

What woman has done, she can do, and we may expect, that in the coming century, she will make secure her position, and remove all doubt as to her proper place in literature.

Throw open, then, the colleges, and give the coming woman every advantage necessary for the prosecution of her work.

“Wait boastful man! Though worthy are
Thy deeds, when thou art true,
Things worthier still, and holier far, our sister yet will do;
For this the worth of woman shows
On every peopled shore,
That still as man in wisdom grows
He honours her the more.”


SCHOLASTICISM.

The reproduction of the Neo-Platonic and Aristotelian philosophy, under the control of ecclesiastical doctrine from the ninth to the fourteenth century has been termed “Scholasticism.” It was not ancient philosophy sanctioned by the theology or the church of the middle ages. Nor was it theology resting upon philosophical speculations. It was rather an attempt, in the part of some to harmonize the one with the other, and in the part of the rest, to show that the dogmas of the church, or at least some of them, were above, not contrary to, the human reason. The most of the scholastics, however, claimed that philosophy should be in subordination to theological doctrines, and that where the two trod on common ground, the former should give way to the latter. Scholasticism has been divided into two periods: (1) the beginning of scholasticism or the accommodation of Aristotle’s logic and Neo-Platonic philosophemes to the doctrines of the church from the ninth to the thirteenth century; and (2) the highest development and widest extension of scholasticism or the union of Aristotelian philosophy with the dogmas of the church.

While yet scholasticism was in its childhood, philosophic thought was not in a state of complete subjection to the church. John Scotus, of Erigena, an Irishman by birth, but of Scottish parentage, and whose name is the first of prominence among the scholastics, affirms that true religion is identical with true philosophy, and that the latter is not subordinate to the former. True religion, however, does not necessarily consist of those doctrines which are sanctioned by ecclesiastical authority. Where reason and ecclesiastical authority oppose each other, the former should be followed. By a forced interpretation of philosophy, he, nevertheless, strives to maintain the doctrines of the church, but his system at once contained the germs of medieval mysticism and the dialectical scholasticism and hence was rejected by the church. “Universalia ante rem” formed the basis of his philosophical system. Though a realist, he admits that universal exists also in the particular. Our life, or the life in man, is God’s life in us. The nothing out of which the world was created, was simply God’s own incomprehensible essence. “The fundamental idea and, at the same time, the fundamental error in Erigena’s doctrine is,” as Ueberweg says, “the idea that the degrees of abstraction correspond with the degrees in the scale of real existence.”

After John Scotus, there arose a doubt among his followers as to whether the genus should be considered as something real since he had predicated the general of the individual. It seemed therefore to the philosophic mind of many that it was absolutely impossible to predicate one thing of another thing. This doubt was the gate which opened into the field of Nominalism, and soon the assertion was made that the genera were to be considered as mere words. Plato’s doctrine, “universalia ante rem,” was extreme realism and Aristotle’s, “universalia in re,” was moderate realism, but now, in the last half of the eleventh century, Nominalism arose as the opponent of Realism and came forward with its formula “universalia post rem.” It asserted that the individual alone exists, and that the concept of the universal is derived after and from the individual.

Roscellinus, sometimes called the father of Nominalism, brought the contempt of the theologians upon his doctrine by his application of Nominalism to the doctrine of the Trinity. If the Trinity was composed of three persons then there must be three substances or three Gods. If it could be possible that the three persons were one thing, then the Father and the Holy Ghost were also clothed “in the likeness of sinful flesh,” together with the Son. The phrase, “the three persons of the Godhead,” was the prevalent ecclesiastical phraseology, and did not signify anything else than that there were three individual substances, or Gods, in the Godhead. So great was the offense which their doctrine brought upon Nominalism that for the moment Nominalism tottered until it could again establish itself on firmer footing. And even Abelard whom we shall mention later, though he was a most ardent pupil of Roscellinus, thought it was wise not to avow Nominalism openly as his master had done.

Anselm, of Canterbury, followed up the offense which the doctrine of Roscellinus had given to the church, and with his “unconditional submission to the church,” at once gained popularity for his views...
and extended his influence until he was the most influential opponent of Nominalism, and a very zealous advocate of Realism. Christians, he claimed should advance from direct faith to whatever scientific knowledge was attainable, but the dogma of the church must be kept without the least change resulting from the philosophical investigation. He recognizes that the individual and the universal are not substances in the same degree. The former he regards as substance in the first and fullest sense; the latter only in a secondary sense. The trinity is not three creators nor three spirits. It is one, three persons in one. The poverty of language compelled him to say, “three persons in the Godhead,” but it was not one person in three substances. It was rather three persons combined into one complete whole.

The pupil of Roscellinus, Abelard, seeing the extremes to which his teacher and the realist Anselm, had gone, determined upon a middle way which would be safest. While he dare not take the extreme which his teacher did, he would not adopt the view of the opposite extreme; never the less he seems to lean toward Nominalism. The universal does not exist in words, but in them in reference to their signification. He takes a conciliatory method. With the realist he grants that the universal existed before the individual, but it was in the mind of the creator before the creation. The individual existed before the universal, because the knowledge of it came first to the mind of man; afterwards followed the knowledge of the universal. Rational insight must prepare the way for faith. The three persons of the Godhead, he made to mean the power, the wisdom and the goodness of God. The Holy Ghost was the Platonic world-soul, the divine love in its relation to the creation.

A few years after Abelard, about 1200 A.D., a transformation of the philosophical studies among the scholastics took place, which for a time threatened a turning toward pantheistic doctrines, but by a powerful ecclesiastical movement when the true theistic character of the works of Aristotle became known, scholasticism arose from the Platonic influence of the earlier scholastics, adopted the Aristotelian theories, and gained that universal sway which characterized the second period of scholasticism. In this period revelation became a part from and above the discussions of philosophers. The doctrine of the trinity about which the whole philosophical thought was engaged for many years, now was left out entirely as incomprehensible to human reason.

The first person who was acquainted with the whole of Aristotle’s works of whom we have any record, is Alexander of Hales. He was a realist; yet the universal that existed before the individual, he considered as being in the mind of God. The “universalia in re” was the form of things. They were seemingly the results and the universals in the mind of God before the creation were the causes.

Albertus who was given the title “magnus” on account of his great learning, surpassed Alexander in that he not only able to apply the whole philosophy of Aristotle, but he reproduced it in systematic order. The universal, he affirms, only exists in the intellect. The individual is limited to material conditions. The lower psychical faculties he unites with what Aristotle called “Nons.” Bodily organs were necessary, not to the existence but to the activity of those faculties in early life. The soul is a simple essence, and for that reason it can not conceive of the Godhead as tripersonal unless it is by revelation. God can not be fully comprehended by man. The finite can not grasp the infinite. Man is a finite creature; God is infinite; therefore man can not understand God. Nevertheless man derives some knowledge of him for the intellect is touched by a ray of light from God, and through this contact man is brought into communion with God. The natural reason can not explain the creation, for creation is a miracle. “Ex nihilo nihil fit.” Applies to secondary causes only: not to the first cause. It is applicable to physics but not to theology.

Thomas of Aquino, a pupil of Albertus Magnus brought scholasticism to its highest development by his perfect accommodation of Aristotelian philosophy to ecclesiastical doctrine. He divided the Christian doctrines into two classes: those that could be arrived at, or conclusively proved by philosophical reasoning, and those which must be taken by faith from revelation. He is a realist in the moderate sense, “universalia in re.” In contrast to the universal in the mind of God before the creation, he places a universal after the individual, or the concept as formed in the mind of man, which concept is drawn from the universal in the individual. God is the first cause of all things. The order of the world must have an orderer. The world has not existed eternally. It was called into existence from nothing by God, and this event became the beginning of time. This can not be proved philosophically, it must be taken from revelation, which makes it certain. The soul is immaterial and therefore immortal since it can not be destroyed by the dissolution of the material body. The intellect belongs to the immaterial part of man; for it thinks the universal whereas if it was inseparable from the body like the soul of the brute, it could only think the individual. The human soul does not exist before the body, hence it does not know anything by the
It is generally published with “the House of Usher,” though sometimes separately; but in any form you will find it in but few collections.

The beauty of the poem does not appear at first sight; indeed, a casual observer will hardly know what it all means.

Now and then one is attracted by the melody and rhythm of the piece, and reading it for the sake of the melody is finally drawn to the thought.

Perhaps he may have obtained an inkling of the meaning from some other work, or may have perceived that there is something more in the poem than a mere description of a ruined palace or mansion. However, he may have found the hidden meaning.

Poe's life will help him to appreciate it, and the more he studies the poem, the more it contains for him.

One of Poe's biographers has said that his poems were not the offspring of a mind saddened and disordered by intemperance and debauchery, that they were not the out-pourings of the sadness and remorse of a spirit stained by sin; but that they were the cold-blooded concoction of a man in no way temperate; that he deliberately planned his poems and worked them up, together with himself, to such a pitch that he could put on the culminating touches with all the appearance of feeling.

We can not believe this. It would seem to destroy that exquisite sadness and melancholy and even the poetry of the piece itself. Unless we can believe that they are the real feelings of the man, the poem becomes a mere piece of mechanism, a work of art.

Aside from the way we feel about it, the proof seems very evenly divided; but the point of sensibility is a weighty one. We will, therefore, review the poem with the hypothesis that he wrote what he felt.

It was written at a time when Poe was still a young man, discouraged by lack of funds, and his susceptibility to that demon, drink. The first stanza is:

“In the greenest of our valleys,
By good angels tenanted,
Once a fair and stately palace,
Radiant palace reared its head.
In the monarch Thought’s dominion
It stood there
Never seraph spread a pinion
Over fabric half so fair.”

As to its meaning, it can but depict the bright prospects which surrounded him in his youth. Can we not imagine him gloomily thinking of his boyhood days when he took the prizes at school, or of the time when he was always ready to champion the weak against the strong.

POE’S “HAUNTED PALACE.”

Poe said that “The Haunted Palace” was one of his best works. It undoubtedly is, yet is not popular and never has been.

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recollection of ideas beheld in a pre-existent state as Plato affirmed. Nor does it have innate conceptions. Thinking depends upon sensation and never has been. The relation of philosophy to theology is expressed by Thomas as follows:

“It is impossible for the natural reason to arrive at the knowledge of the divine persons. By natural reason we may know those things which pertain to the unity of the divine essence, but not those which pertain to the distinction of the divine persons, and he who attempts to prove by the natural reason the trinity of persons, detracts from the rights of faith.” The list of the doctrines which he claims cannot be proved by the natural reason besides that of the trinity, is given as follows: the creation of the world in time, original sin, the incarnation of the Logos, the sacraments, purgatory, the resurrection of the flesh, the judgment of the world and eternal salvation and damnation. These are above, not contrary to reason.

To this list Duns Scotus adds the creation of the world out of nothing, and the immortality of the soul. These also are made certain by revelation and philosophy is not needed to prove them. Reason and faith however are not opposed to each other. His object seems to have been to establish harmony between the teachings of the church and philosophy. Yet his power and time was devoted mostly to denying the doctrines of others by his criticism. His own doctrines were not elaborated to any great extent. He agrees with Albertus and Thomas, that universal has a threefold existence. The universal does not exist entirely separate from the individual, yet it is distinct, not only in the intellect but in reality from the peculiarities of the individual. Although Duns Scotus brought doubt upon many of the doctrines of others by his method of discussion yet Scotism like Thomism, must be considered as one of the doctrines in which scholasticism arose to its highest perfection.

After Duns Scotus, Nominalism revives again under William of Occam, who continues the contest against realism, but the end of scholasticism is near. Anti-ecclesiastical thinkers arise who not only fail to see any harmony between philosophy and theology, but who deny and reject the latter. Thus scholasticism passed away, having given to the world a field of thought, both philosophical and theological, the influence of which through the centuries that have come and gone, has not been lost, and is destined to leave its mark upon ages yet to come.

W. W. D., '90.
But the next verse contains the picture:

"Banners yellow, glorious, golden,
On the roof did float and flow,
This, all this was in the olden
Time, long ago."

In the first line he seems to speak of his beautiful hair, (it is said that he was a singularly handsome boy) and then a touch of remorse and the thought of his present condition leads him to exclaim, "This all this," as if it would be a great deal to ask people to believe,—"was in the olden time, long ago!"

Still in the third verse is a continuation of the same thought:

"Wanderers in that happy valley,
Though two luminous windows, saw
Spirits moving musically
To a lutes well-tuned law.
And round about the throne where sitting Porphyrogen
In state his glory well betitting
The ruler of the realm was seen."

Does it not mean that you could look into his merry, laughing eyes, and almost see his mind, how strong, and his heart, how true?

He speaks of his mind firmly sealed on her throne, perhaps the better to bring out the contrast with the latter days of his life. The fourth verse completes the description of this portion of his life.

"And all with pearl and ruby glowing
Was the fair palace door
Though which came flowing, flowing, flowing,
And sparkling evermore,
A troop of Echoes whose sweet duty
Was but to sing
In voices of surpassing sweetness
The wit and wisdom of their king."

It is plain that the first of the stanza refers to his pearly teeth and ruby lips.

The "palace door? can refer alone to the mouth, "through which came flowing, flowing, flowing," the happy joyous words which echoed the purity and truth of the soul within.

No care or vice as yet had come to mar life. In the remaining verses, he portrays the change that came to him.

"But evil things, in robes of sorrow,
Assailed the monarch's high estate;
Ah, let us mourn, for never morrow
Shall dawn upon him desolate,
And, round about his home, the glory
That blushèd and bloomed,
Is but a dim remembered story
Of the old time entombed.

And travellers now within the valley
Through two luminous windows, see
Vast forms that move fantastically
To a discordant melody,
While, like a rapid ghastly river,
Through the pale door

A hideous throng rush out forever
And laugh, but smile no more."

He has told of what he once was, now he tells how vice has weakened his mind. Remorse and despair are plainly depicted in every line.

"Ah, let us mourn for never morrow
Shall dawn upon him desolate."

His sun has gone down. He is lost. There is no future for him. Never again will his rising sun light up his pathway. His strong form is bowed. His hair is gray. Scarcely one trace of the old time purity in his face. A man, who has risen in the world, looks back on his humble beginning with satisfaction. A man, who has fallen, looks back with remorse, yet with some degree of satisfaction that he was not always thus.

Now men see in his hollow shot eyes (for what else can "red litten windows" mean) that find quenchless light of the demons which possess him, and through his mouth comes, not the pure words of the pure boy, but the blasphemies of the drunkard.

He can laugh and be gay, but is he happy?

No. His remorse, in every line and measure, so calm, as in the child after it is exhausted by the first passionate outburst of grief, is more intense, portrayed better than any passionate outburst could do it. There is in this piece an indescribable melancholy, serene and beautiful though saddening.

Poe is noted for it, and this is one of his finest passages.

It seems as if he had put his whole soul into it, and written the history of his life in these few short lines.

Poe is dead. No one can ever tell whether or no this fancied interpretation is the true one.

Without it the poem loses half its beauty and we can but believe, after a careful study of it, that this poem is no unworthy part of Poe's masterpiece, "The House of Usher." S. A. R., '92.

REPORT FROM NORTHFIELD.

Northfield is a name which has come to be known in almost every Christian College in the world. Japan now has its summer school on the Northfield plan at Kyoto. The attendance at each of these schools was about five hundred. This is a very slight increase over the attendance of last year, but while there were only ninety Colleges represented last year, one hundred and twenty sent delegates this year. Seven Michigan Colleges were represented at Northfield this year by twenty delegates, the largest number from any State west or south of Pennsylvania.

The Kalamazoo delegation left Detroit Friday morning, June 28th, and arrived at Northfield the next morning. The trip was a very enjoyable one,
affording a view of Niagara Falls, the Hudson river, and many other points of interest. The buildings of Northfield Seminary were used for the accommodation of the school. This is a Christian school for young ladies, which Mr. Moody has established, situated on the banks of the Connecticut river. He has a similar school for boys at Mt. Vernon, some miles down the river. The first meeting was held on Saturday evening in the Seminary Chapel. Dr. Driver, of Portland, Oregon, gave an address on the Existence of God. From this time on, meetings were going on at almost every hour of the day, from six a.m. to ten p.m.

Dr. Driver gave other addresses on the Inspiration of the Bible, and on the Right Interpretation of the Bible. Bishop Bosse preached on Christianity Demonstrated by Experiment: Bishop Baldwin spoke on Conformity to the Image of Christ; Dr. Gordon spoke on the Person of Christ, and our Relation to Him. Dr. Pierson gave some of his spirited addresses on Missions. Dr. Harper spoke on the Bible and the Monuments and the Book of Joel. Mr. Moody gave the students his sermon on Grace. Rev. Chas. Spurgeon, Jr., delivered his Gospel lecture on Nails, the second Sabbath of the session. These represent the character of the different meetings, although they are only a part of the many subjects discussed.

Every place of religious work in College was touched upon at the Y. M. C. A. Conference meetings. The Missionary volunteers held several meetings on the famous hill back of Mr. Moody's house.

The gathering might certainly be called national and almost international. Delegates were present from England, Scotland, Ireland, Germany, Syria, Alaska and Japan.

The Japanese numbered about twenty, a prominent one among whom was Viscount Mishima, Rev. John T. Iso, one of the famous Kumamoto band, now pastor in Tokio, Japan, was also present.

At Northfield, you are surrounded by the very best men in the Colleges of the country, those who are developing spiritually as well as mentally. The majority of them will enter active Christian work. What a power they will exert in the world cannot be estimated.

They can certainly be depended upon to do their part in evangelizing the world in our life time. A more extended report may possibly appear later. At present Kalamazoo bids fair to send a larger delegation to Northfield next summer than this year.

FIELD DAY.

On Saturday, October 5, occurred the first annual field day of Kalamazoo College. The first thing on the program was a ball game at 10 o'clock, between the College and High School teams, in which the College won by the following score: College, 20 runs, 16 base hits, 4 errors; High School, 4 runs, 11 base hits and 9 errors.

At 1:30 in the afternoon the program commenced with a 50 yards dash which was won by Charles G. Townsend, time, 6½ seconds. The running broad jump was won by D. T. Magill, distance 15 feet, 4 inches. The 100 yards dash was won by C. G. Townsend in 11 seconds. Mr. Townsend by jumping 8 feet and 11 inches, won the standing broad jump. The three-legged race was won by D. T. Magill and Martin, record, 50 yards in 7½ seconds. Walter Wilcox by clearing the line at 7 feet and 8 inches claims the honors in the pole vaulting contest. C. G. Townsend distanced his competitors in throwing the base ball by throwing it 95 yards and 1 foot. David Magill in putting the 25 pound shot 22 feet and 4 inches, won in this contest. The fastest circuit of the bases was made by C. G. Townsend in 17 seconds. In throwing the 22 pound hammer, D. T. Magill won by throwing it 33 feet and 9 inches. Magill and Townsend were the only contestants in the 220 yards running race. The track was a slight upgrade and the course was against the wind. This race was won by Townsend with Magill a close second, time, 25 seconds. The foot ball match between the College team and the High School was for goals which was won by the College boys getting one goal and the High School none.

In the evening at 8 o'clock in the gymnasium of the city Y. M. C. A., Townsend being the only entrée in the 1 mile run made it in one minute and 20 seconds. The mile walk was won by Ernest Hall in 10 minutes and 40 seconds. The next on the program was a 3 mile go-as-you-please race with Doyle and Magill as contestants; on the running track 79½ laps were required in making the three miles. Doyle took the lead from the start and kept it with Magill 6 or 8 feet in the rear until the 76th lap when Magill spurted and came in at the finish 25 feet ahead, time 22 minutes. A tug of war next followed between 7 men representing the South Hall of Dormitory and 8 men from the North Hall in which the Esquimaux were victors.

More College students come from Connecticut in proportion to the population than from any other State. She sends one to every five hundred and forty-nine persons.

One third of the University students of Europe die prematurely from the effects of bad habits acquired at College; one third die prematurely from the effect of close confinement at their studies; and the other third govern Europe.—Guizot.
College Index.

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Any information regarding Alumni will be gratefully received.

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Editorials.

We expect to have a representative of the INDEX at the Baptist State Convention at Grand Rapids. We would be pleased if a large number would hand their subscriptions to him.

The publication of this issue of the INDEX was purposely delayed a few days in order to get a full report of the field-day exercises. It will be our aim to go to press the first of every month.

It is with some feeling of trepidation that we undertake to write our first editorial. However, we are encouraged when we remember that many successful men have occupied the places on the editorial board of the INDEX. We expect to learn something in our work, and we shall at all times endeavor to make the paper effective in building up the interests of Kalamazoo College.

We hope the INDEX in its new dress will please our readers. We believe the Alumni, students and friends of Kalamazoo College ought to have the most attractive College paper possible. The editorial board will earnestly strive to make it such. We have been at some pains in getting out the first number, but we shall feel amply repaid if our friends will send in their subscriptions as soon as possible. The price will remain the same as last year.

Why the usual cards containing the hours of recitations and the different text-books used in the College and Preparatory Department were not printed this term, is a question which the old students have been trying to solve. They were in every respect more convenient and useful for reference than the present system. A large card in the recitation building now answers the purpose, but we see no reason why a good thing should be discarded for a worse.

We desire to say a word to the students in regard to the business firms who advertise in the INDEX. They are the best firms in Kalamazoo to trade with. Every student who is acquainted in the city, may rest assured that no one but the most reliable men advertise in the COLLEGE INDEX. Of course it is a matter of some interest to us that you patronize those who patronize us, but it is more especially for your own benefit. You would do well to consult our business manager, D. T. Magill, before making purchases.

A few words in regard to the new management of the INDEX may not be out of place. The paper as usual will be strictly non-political, although we will not hold ourselves responsible for the political theories of our contributors. Moreover, the term of our administration will be free from any great political activity. We do not expect to reap very great pecuniary benefits, nor a great amount of honor from the publication of the College paper; but we do expect that the INDEX will be a help in our College, which can be derived in no other way.

Last year a member of the Junior class here entered Albion College and graduated with the class of '89. This year another Junior enters the Senior class at Olivet College. We cite these cases simply to show our course of instruction as compared with the other denominational colleges of the state. We have several students each year, who, instead of going direct from the city high school to Ann Arbor, take one or two years here and then enter the corresponding year at Ann Arbor. Our course of instruction is required to be on a level with that of the University of Michigan.

In spite of the New Rules, of which the old students have heard so much, the usual number of new students with a somewhat unusual number of the old ones have begun the work the College year. One hundred were present at Chapel on Wednesday, September 11th, the first day of the term. While we do not believe that a College should be run by cast-iron formulas, we believe that the new rules will be beneficial in more than one regard. It has
been found that a larger number of students than formerly take regular courses as laid down in the curriculum. Thus much more thorough work will be done. Some students desire to do the four years course in three, but very often instead of doing thorough work by confining themselves to three studies, by the process of cramming are enabled to pass the required examination in four or five without mastering any of them. The Rules will prevent any such work being done.

The financial condition of the College is indeed brightening—The effort to raise $100,000 additional endowment is well under way. Detroit alone is striving hard to make her subscription reach $50,000. She shows her added interest by sending eight students this year. The new project of Dr. Haskell to complete the Olney Memorial Fund meets with general approval. The plan is to have the Baptist Sunday Schools of Michigan raise the remainder of the amount, in this way not interfering with the securing of the larger fund. These funds added to the present endowment will make the endowment almost a quarter of a million. We expect soon to hear of the Alumni Professorship Fund.

We take this occasion to introduce to our readers the new members of our Faculty. Mr. Ervin S. Ferry, the new Professor of Natural Sciences, comes from Mt. Vernon, New York. The Professor took his preparatory course at the college of the City of New York and graduated at Cornell University with the class of ’89, receiving the degree of B. S.

Miss Clarissa Bigelow is the new instructor in Latin and English branches. Her home has been at Galva, Illinois. She finished her preparatory course at the Ann Arbor high school and entered the University of Michigan in 1883. She graduated with the class of ’89, being especially proficient in mathematics. She received the degree of Ph. B.

Mr. Perry S. Trowbridge, who has been engaged on the Christian Herald the past summer, is the new instructor of German and English branches. He graduated from the State Normal, at Ypsilanti with the class of ’89. Mr. Trowbridge is a son of the late Dr. Geo. W. Trowbridge, ’59, for many years a practicing physician at Centreville, Mich.

Vacation is over and gone, and we find ourselves again engaged in mental labor. A few of us have been enabled to spend the summer in freedom from all mental or physical toil. Some have travelled in the northern part of the State, visiting Charlevoix, Bay View and other resorts. A highly favored few were permitted to spend two weeks at the Northfield Summer School. But the majority of our students have been obliged to toil all vacation. A vacation thus spent is, in our opinion, as much enjoyed and far more profitable than one spent in idleness. The first week or two of the College year is often the hardest, as we find it more or less difficult to become accustomed to the regular habits of school life, from which we have been entirely freed during the summer. Regular habits are a very important thing in a college course. The student who has no regular time for study is always behind in classes. He comes to recitations unprepared; his essay or declamation in rhetoricals is delivered from two to four weeks later than the appointed time. He attends the literary society and is obliged to make an impromptu effort. Habits fixed while here, will go with us through life.

Locals.

Rah, rah, rooh,
Rah, rah, run,
Kal’manoo,
Michigan.
Yell, “magna voce et bonis lateribus.”

On a cool evening, a hall girl was heard to complain of cold hands as she took her lonely way from church.

The Phi’s have greatly improved their hall by the addition of a new chandelier.

Junior Cordiality.—Junior, to youthful Prof. “Good morning. New student, I suppose?”

The diminution in the Senior class is amply compensated by a large increase in the number of first year preps.

The usual supply of practical jokers who are capable of anything in that line but a good joke, is present this year.

What is the difference between the Sophs, and the Juniors? There isn’t any. “It’s about six of one and half dozen of the other.”

Nearly every desirable room in the dormitory is now occupied, which speaks well for the growth of the popularity of the College.

The blithesome prep. takes our new lady instructor for a student. He remarks, “Is this your first experience in college?” “Ye-yes, as a teacher.”

On account of Miss Sawtelle’s illness from which we are pleased to say she is nearly recovered, her classes in French and Literature have recited at the Hall.
When it was announced that the Freshmen were not required to have chapel orations a certain Junior stated to the Prof. of Elocution that he was a Freshman. "Certainly," the Prof. replied, "we all know that."

The Euro's in a late debate decided that a college education does not unfit woman for matrimony. A noticeable feature was that each affirmative speaker wished it understood that she spoke, not actual belief but merely for argument's sake.

**Personals.**

Miss Ina Grow is still at work in Colorado.

G. F. Moyer is still at Petersburg, Virginia.

F. H. Chapin has been at work in Nebraska.

M. P. Smith is now studying law in this city.

W. M. Habey is a senior at Wittenberg College, Ohio.

H. H. Barber, '83 is practicing law at Findlay, Ohio.

Rev. F. C. Marshall, '84 is at present at South Haven.

Maggie Chesney, '89 is teaching in the Bay City schools.

Miss Rena Richards has entered the Senior class at Olivet.

C. T. Wilbur has entered the medical department at Ann Arbor.

Nina Burdick will pursue the course at the State Normal school.

E. A. Balch, '88 is principal of the public schools of Scotts, Mich.

Koli S. Thabue has entered the Agricultural College at Lansing.

W. D. Smith is taking the law course at the University of Mich.

H. J. Temple is now at work in the Insane Asylum in this city.

M. C. Taft, '85, is now connected with the city engineer's office.

F. D. Proctor is now clerking in a grocery store Sault Ste. Marie.

W. A. Remington graduates this year at Rochester University.

W. J. Clough takes Senior studies at the University this year.

J. A. Jensen, preached his maiden sermon at Reading in July.

J. W. Wilbur is now a student at the Agricultural College, Lansing.

Miss Irene Everett is now teaching school at Oceola Center, Mich.

Rev. J. W. Davies, '89 has entered Morgan Park Theological Seminary.

Rev. E. F. Osborn, '89 is pastor of the Baptist Church at Three Rivers.

W. E. Wight will supply the Baptist Church at Galesburg, during the year.

G. D. McGibeny has returned to college as a member of the Junior class.

E. R. Deming is now in the employ of the Acme White Lead Works, Detroit.

Miss Flora Barnes has entered Albion College as a member of the Senior class.

Miss Ida Moxom spent a few days in the city about the middle of September.

J. S. Collins closes his pastorate at Prairieville, to study in Louisville Seminary.

F. M. Hodge, '80, is a member of the choir of the First Baptist Church in this city.

L. E. Martin, '88, has changed his address and is now teaching at Nagasaki, Japan.


Mr. and Mrs. John Cheney, '85 and '84 were recently made happy by the birth of a son.

W. L. Eaton, '75, is one of the speakers at the State Y. M. C. A. Convention, at Coldwater.

Miss Mary Becraft, a student of last year, after a continued illness, died in this city in August.

Miss Abbie Barney and Miss Ruth Brown, former students, are engaged in teaching in this city.

M. Slinger spent a part of the summer canvassing for Dr. Chase's Third, Last and Complete Receipt Book.

B. B. Wilcox, lately connected with Newcombe, Endicott & Co., of Detroit, is one of the new students.

Geo. R. Hare, the champion College base ball pitcher, is a member of the class of '90 at Amherst College.

Mr. Binkhorst and Miss Barrett, who graduated at the city high school here, have entered the Freshman class.

W. W. Des Autels has returned after a years ab-
sence at Colgate University, and has entered the class of '90.

Miss Minnie Howard and Mr. A. S. Rowley graduate this year from the Medical Department at Ann Arbor.

Rev. R. E. Manning, '72, preaches the opening sermon before the Baptist State Convention at Grand Rapids.

Fred W. Stone, '86, and Miss Lizzie Warrant, both of this city were married, August 15th, at Richmond, Ind.

A. H. Perry left a position as type-setter on the Detroit Free Press to enter the preparatory department of the college.

J. S. Collins left September 30th, to take a course in the Southern Baptist Theological Seminary, at Louisville, Kentucky.

C. A. Hemenway who has been absent from school on account of his health, will enter the Junior class at the beginning of the winter term.

L. D. Osborn, having been promoted to the position of paying-teller in the Grand Rapids National Bank, has not returned to college.

H. L. Martin now has a position as postal clerk on the Grand Rapids & Indiana railroad, running between Traverse City and Fort Wayne.

Rev. Dr. Mueller, the Professor of German last year, and pastor of the Jewish church in this city, has accepted a pastorate at Des Moines, Iowa.

The Misses Nellie and Gola Clough returned to Wellesley College at the beginning of the year. They are members of the classes of '90 and '92.

Wm. Galpin, a brother of Prof. C. J. Galpin, has lately arrived from the east and has accepted a position in the dry goods house of Brnen & Skinner.

J. E. McEwan, '74, for many years Professor of English Literature at the Agricultural College at Lansing, has accepted the principalship of the high school at Madison, Wisconsin.

Fred Everett, who has been working in Utah for Gaskell Company, of Chicago, stopped over here to take in the field-day. He has accepted a permanent position with the company.

E. H. Brooks, '74 who has been traveling in Europe in search of health has returned. He was honored by a cordial reception into the home of C. H. Spurgeon, and gave an address to the students of Spurgeon's College. His health is much improved.

Our editor-in-chief while at Novi, Mich., not long since, met Mr. and Mrs. A. N. Kimmis, who were students of Kalamazoo College about 1889. Mr. Kimmis is now managing a large farm near Novi. Mrs. Kimmis will perhaps be remembered better as Miss Blanche Peck.

Rev. Geo. W. Taft will sail for Tokio, Japan, Oct. 15th, from San Francisco. Farewell services which were attended by many friends from a distance were held at Novi, Oct. 2d. Among those present was Mr. Frank Boyden, '83 of Minneapolis, Minn., brother of Mrs. Taft.

Quite a little gathering of the old college students spent Sunday Sept. 29th, at the home of Miss Rittel Smith, at Oceola Center, Livingston County, Mich. The company was made up as follows: Miss Rittel Smith, Miss Irene Everett, Mr. Fred Everett and Mr. Wm. Smith.

All are glad to know that the instructors who were dismissed at the end of the year were successful in obtaining good positions. Miss Richards is teaching in this city, Mr. Stewart is principal of the Niles school, Prof. Montgomery is President of Shelton College, St. Albans, West Virginia.

Married, August 21st, at Rev. Mr. Johnston's in Kalamazoo, Mr. D. C. Henshaw and Miss Lizzie Hoover.

Shortly after their marriage, Mr. and Mrs. Henshaw departed for Morgan Park, Ills., where he has entered upon a course of theological study. Mr. Henshaw will be remembered as editor in chief of the INDEX in '88 and '89, class of '90, a valued member of his society, and above all an earnest christian and a faithful worker in his master's cause. Mrs. Henshaw is endeared to all who knew her by a quiet expression of a christian life. That the richest blessings of God's spirit may be upon them, and crown their lives with christian power is our wish and prayer.

LADIES' HALL,

Eva Belle Botsford, Editress

"Please pass the m—m—m—cream."

Tongue is long, and time is fleeting.

What caused that noise on the third floor, the other night at 9.30?

We are glad to report that Miss Sabin, who was sick, has recovered.

Miss Ida Patterson was surprised on the evening of her birthday, Sept. 28th.

Pa Bush was whipped on his birthday, Sept. 29th. He received about 120 strokes.

Miss Effie Pierce is unable to return to college this year on account of eye trouble.

"Men may come and men may go, but I eat on
forever," seems to be the motto of one of our tables. Such pluck is worthy of emulation.

Miss Zarbell and Miss Eddy were at the hall recently, the guests of Miss Bigelow.

Miss Florence Tabor who was with us last year, has entered the Sophomore class at Evanston.

The boys remain in the drawing room, after supper on Tuesday and Thursday evenings this term.

Miss Julia Kellog, of Boulder, Montana, is not with us this year, but expects to return next year.

The young ladies of the Hall gave a candy pull on evening of the 21st. All the inmates of the Hall were invited.

Mrs. Sawtelle, who has spent the summer with her daughter, Miss Mary A. Sawtelle, returned to her home at Waterville, Maine, October 2d.

Mr. Fair was missed from our board a few days ago. It was afterwards ascertained that he had gone to Detroit to have his appetite examined.

As we wander through the halls this term, we see posted on the young ladies' doors such notices as "Engaged," "Occupied," "No admittance except on business," "Business before pleasure," "Not at Home," etc. These notices mean hard work, and we are glad to see them.

There are nine new girls at the Hall, Misses Fisher, Goodrich, S. Ives, H. Ives, Pease, Hitchcox, Smith, King, and Botsford. The old residents who are back again, are Misses Phelps, Patterson, Tabor, Smith, Sabin, Longman and I. Patterson. Miss Bigelow, one of the new instructors, is also here.

Societies.

The Y. W. C. A. hold regular meetings for prayer. The time this year is each Thursday at 3.20.

The State Convention of Young Women's Christian Associations, will be held this year at Ypsilanti, in October. A number of young ladies will represent Kalamazoo College.

All the societies have started with excellent prospects for a profitable year's work. An appearance of the three societies in "ye closing exercises of ye destreet school" is talked of for the near future.

Spiritually we feel that we are gaining new life, that we are opening fuller correspondence with the perfect environment. In addition to the regular union meetings on Monday night, a Y. M. C. A. prayer-meeting is held on Sunday morning at nine o'clock. A well attended Bible class is conducted on the Northfield plan by Mr. Wight. Our delegates to the "college of colleges" have brought to us much of earnestness, of improved methods and of practical Christianity and all are looking forward to a year of great blessing.

The President-elect of the Eurodelphians, Miss Rena Richards, having left College, Miss May Phelps was elected to fill the vacancy. Several new members were received at the first meeting of the term. The Society looks forward with pleasure, to the work of the term and will doubtless accomplish all their expectations.

COLLEGE NOTES.

There are 2,029,425 volumes in College libraries.

A theological hall costing, $10,000 is to be built at Wittenberg College, Springfield, Ohio.

The temporary presidency of Mount Holyoke Seminary, Mass., made vacant by the death of Miss Brigham, has been accepted by Miss Louise F. Charles.

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THE AIM OF CHRISTIAN EDUCATION.

I take it that nothing can be admitted to be the primary aim of Christian Education that is inconsistent with the right answer to the question, "For what is life?" The preparation for living must be worthy man's nature and destiny. The function of man is to develop what he is, a living soul. A true manhood, then, implies a true selfhood. Let the individual be completely imbued with the notion that he is but a mere ripple of the main, and how can he hope to preserve his identity when the lull of life is upon him? Man is not a segment, but a sphere; not a fragment, but a whole: he is a distinct, ultimate unit. Any other view makes every man the counterpart of his fellow; immolates the spiritual to the material; and condemns all that is god-like to an ignoble vassalage. The amplest freedom is indispensable to the most perfect expansion; therefore the truest self, the most manly man, is he whose soul has the fewest bounds: fettered neither by popular opinion nor by popular usage; freed from the sway of the mass and from the common trend; guarding personal right and personal force with jealous care; cleaving to his peculiarity. In what thrill is he who hangs upon another's mind; who has implicit faith in another's creed; who is clothed in another's garb! He thinks not for himself; he feels not for himself; he is not himself: all that marks him out from men, and makes him a man has forever vanished. The free, enlarged soul seeks external truth to quicken, not to cloy his energies. The opinion of men he respects, for they are men. But when they overreach their prerogative, and endeavor to coerce his conviction, he knows no court but his reason, no allegiance but to his God; he rives the yoke, utterly refusing to surrender all that he is to the shifting beck of popular caprice.

Though this sense of personal dignity can tolerate no domination, neither can it cherish any hate. The soul, how sublime, knows no limits to its love. It penetrates beneath the outward form, and sees in his fellow the regnant principle of divinity. Such a freedom never suffers perversion. It recognizes merit, though hidden in the darkest error. It reproduces no truth. It is confined to no sect, bound to no creed. It passes the pale of party, and escapes the ties of kin, embracing in its sweep humanity.

Tyranny antagonizes personality. When from without, it deadens the energies, and stifles the spirit; but what does it advantage to brook no alien rule, if there be enslavement within? We utterly misconceive the nature and tendency of the human mind to think that free scope to desire will not ultimately warp its development and defeat its aim. Inner bondage was never the maintenance of liberty: the soul, its own serf, is its own ruin. Who can estimate the import of that character, which, so far from speculating on its virtues, is ignorant of them? The gleam of consciousness that darts into the soul and exults in its good deeds, as certainly subverts all its beneficent influence, as that the thermal ray of the morning sun dissipates the gracious dew of heaven. The individual is the object of respect and reverence—not for what he does, but for what he is. Eliminate from his nature the image of his Maker, and what is there to honor, or what to esteem? The divine in man is his inalienable birth-right. In it is concentrated greater good than that of sect, greater majesty than that of state. It entails an eternal peerage, God's guaranty of deference from others, his fiat of respect for self.

I name the aim of the Christian school an endeavor to evoke the selfhood of the individual; an endeavor to excite the harmonious expansion of every innate power. This selfhood is attained when man perceives his relation to himself, to his fellow, to his God, and lives in accord therewith: sober, at one with his own be-
ing; righteous, at one with his fellow; godly, at one with his Maker. This is a serious life, alien to the little lust, the little greed, the little gain of the narrow, ambitious race of place-winners in this little world. It naturally comprehends a Christian life. This is postulated; but superadded to the bare significance of accepting a Savior is a fullness of living, a certain glorious living that while thoroughly Christian is progressively moving towards the measure of the stature of the manhood of Christ. The same difference exists between this Christian life and the bare Christian life that exists between the living germ and the growing plant. The germ is infinitely more than powerless matter. It is all when compared with the clod; but the living outgrowth is significantly more. To acknowledge Christ as Lord and Savior is life eternal, the all in all, for all else is death. But to be in ripening maturity is more than the performance of deeds. The germ is all when compared with the clod; but the living plant is a product: it is not such abiding; does not yield the abundance faith, and exalts art; it abandons faith, and cleaves to sight. Certain acquisitions of knowledge and of Brown University so peculiar that these institutions deem it necessary to require students to be prepared to enter, to keep prepared to continue, to proceed in lines step by step; while in the need of those presenting themselves at the doors of Kalamazoo College, there is something so radically different as to justify us in allowing students to enter unprepared, to continue unprofitable, to succeed through discontinuity in spasmodic starts and flights?

This leads me to lay my finger on the vital point of the whole case: the well-known prevalence in new territories, where thought is centered upon traffic, of the tendency to select subjects of study rather than courses of training, and to call it education; sanction of the custom by those in authority, after the period of its apparent necessity. This tendency springs from a notion fundamentally unipedal to our answer of the question. "For what is life?" It ignores eternal living, and enthrones temporal livelihood; it disdains growth, and exalts art; it abandons faith, and cleaves to sight. Certain acquisitions of knowledge are therefore desired. If the Christian school adapts its methods to satisfy this desire, if it accommodates, it does it at infinite cost and hurt. Certain acquisitions of knowledge bestow accomplishment; accomplishment gives prestige; prestige yields little dominion in circles, societies, clans. This is desired by some. If the Christian school adapts its methods to satisfy this desire, if it accommodates, it does it at infinite cost and hurt.

The student who must be pleased, who exercises full choice in study imbibes the spirit of the autocrat, of the judge, of the buyer; the teacher is relegated to the place of retainer, advocate, seller. He is the daily witness of folly, unable to do more than warn and exhort. Occasionally a soul may see, and may repent of his irrational choices; but at what disadvantage! Time gone, loose habits formed,
steps to be retraced! Would it require a seer to forecast the outcome,—the student body in rapid, irregular mutation; youth soon completing their education; callow souls, hot with little learning, rushing into the employments of life, even into the ministry of the Gospel? My practical word is: Curb superficial, emotional sympathies; let the Christian school refuse to do the thing that it knows to be in the end pernicious; follow God's plan of sacrificing the few for the right principle; make obligatory the consecutive pursuit of studies logically related; make advancement contingent upon growth. If done, the resultant will be power. The effective increment of spiritual force would make up four fold for any possible temporary depletion of numbers. The teacher alert, practical, full of considerate tact, faithful, godly can have a guardianship over individual souls coming under his tuition in such an attitude, under circumstances mutually adapted to growth, incomparable with that of the teacher, however alert, however faithful, however godly, who is furnishing subjects to gratify whims.

Education can not be obtained anywhere at a lower price than by adherence to the laws of nature. Every effect must have an adequate cause. Achievement in the realm of mind and spirit is no more the result of the miscellaneous, nimble, unlaborious handling of books, than the weaving of bodily tissue is the magical work of Arabian Genii. Any competition among schools based on diminution of requirement is not only delusive but unrighteous. The remedy for the error of haste by short cuts is in a ground truth: God cares for his own. Let man do the normal thing though the way be not clear to the end, and God will clear the way. To preclude God's help by a wrong start, is to forget God's promise, and to make education a process in which God's right arm is doubted.

I am here to enter a plea to make Christian Education liberal, universal, thorough, regular, disciplinary; to plead that the boys and girls be sent to us to stay for a little life; to plead for more faith on the part of Christian people in the ability and desire of God to provide ways and means, if they think the right thought, and begin in the right way.

I am here to plead against making a material aim co-ordinate with a Christian aim. It is to yield by so much our conviction. It is to wink at the delusions and shifts of men, and to re-inforce the already too powerful desire to get on in the world. Something is needed at the very core of life, some strong influence, something with the spirit of the church, but in session week-days, bending energy for the whole truth. I am here to enter a plea to make our Christian College at Kalamazoo just such a force, sending men and women into the hum and hurry of life to prove that there is a precious verity above money, above trade, above politics.

In this land of moneyed schools, the distinctively Christian College must show cause for its struggling existence. It cannot be found in the material aim.

I am here to plead a sufficient reason for all sacrifice,—the endeavor to help the individual do his great duty.

In conclusion, I plead that my thought be accepted, if accepted, in no patronizing, complacent way, as the old thing, the proper annual exhortation. There are souls in the world who grieve daily because of the complacent acceptance of vital truth. It is to negative every deduction of Christian reason to act as if this were the only life. Yet this is done when the method of teaching in the Christian school turns upon furnishing subjects of knowledge to those wishing them solely for a mercantile purpose.

I plead for an aim not a whit lower than the aim of Christian life. I plead that the Christian College may not be said to be one of the moral forces in society, but only that it may be allowed to be one; a stanch, unyielding bulwark; a bold, sterling antagonist against wanton worldliness; a witness without guile for God.

A TRIP INTO A WESTERN COAL MINE.

Fortunate enough to be in a western mining town when a strike was in progress, a party of Kalamazoo College students obtained permission to visit one of the mines. At ordinary times such permission is unattainable, for the mines are small and the miners are too busy to spare one to act as guide.

Some old canvas coats being furnished us, we descended with the next car to the foot of the shaft. Here we found one of the few miners then at work, with a small coal car which was to convey us along the "level." Two of us, all that our box-shaped conveyance would at one time contain, arranged ourselves in as comfortable positions as possible on the floor of the car. But comfort must be sacrificed to safety. To keep our heads from knocks, the miner said that we must lie down. But crowded in that dirty box, what could we see? and where were we to be taken, that we could not sit up right without endangering our heads?

But we had time for few such thoughts; our guide started the car and we reluctantly obeyed his injunctions. We had been provided with a small tin lamp, such as the miners wore on their heads, and by its dim light reinforced by that from the lamp of our guide, we could see as we reclined upon our backs, that we were passing through a spacious gallery whose rocky sides were jagged and irregular.

Leaving this larger chamber we entered the level
proper, and a great change was noticeable. The smooth slate-rock walls were close upon either side of us; we could touch them. The roof also was nearer; but a few feet above our heads. The miner, stretching himself out behind us in an almost horizontal position, now quickened his pace, and the car hastened on over the smooth iron rails with a low rumbling noise.

Soon the faint light afforded by the two smoking lamps revealed, but a short distance ahead of us, what appeared to be a closed door, toward which we were moving at a rapid rate. Had the man forgotten that it was there? He did not lessen his speed. We needlessly braced ourselves to resist a shock. What we fancied was a door proved to be only a cloth curtain, hung for the purpose of regulating ventilation, and it passed quickly over our heads. At the same swift rate the car rolls on, now down a slight grade, now up another, the diameter of the level gradually decreasing as we proceeded, until the roof is only three or four inches above the sides of the car.

This rumbling ride through a hole in the earth, is no compensation for wearing these heavy cumbersome coats! The suffocating sensation, due to our narrow confinement, is no return for our cramped limbs.

We are aroused from such reflections by the announcement that we are near the place where the miners are at work. Eager to catch a glimpse of their small head-lights, we look forward over the edge of the car. Rounding a curve in the level we see them, and by their wavering light four miners stretched out upon their sides, at work with their picks upon the vein.

Reaching the place where they were working, we crawled with some difficulty over the edge of the car and crept along the passage way on our hands and knees, to a place where we might have a nearer view of the coal as it is found in the mine. The layer of coal was from fifteen to eighteen inches thick, but of usual purity. The miners are careful to break it from the rock in large pieces, and they become so skilled in their work, that little is lost in the form of chips and dust. The amount of the wages paid, varies according to the number of bushels of coal that the men obtain. They are not paid by the day. We were told that as much as eight dollars had been received by one person for a day’s labor, but the average day’s work brings about two dollars.

Taking their dinner with them when they go into the mine in the morning, the men do not return until night. For eleven hours they are obliged to remain in a sitting or reclining posture. We might naturally think that this condition of life would soon produce deformities in those thus engaged, but it does not seem to have that result; indeed the miners whom we saw possessed uncommonly strong, well built bodies.

Having examined to our satisfaction the miners, and their surroundings, we resumed our uncomfortable places in our rude carriage, and after a short time were glad to come again into the open air, beyond the destructive reach of gas explosions, "cave-ins" and other dangers, which we had heard were of frequent occurrence.

W. W. '92.

A REMINISCENCE.

The sun was shining as warmly as a summer sun can; the birds, the leaves of the trees, and nature made known the fact that this was only an ordinary summer's day. Men passed by just as they had done for years. Wagons carried their accustomed burdens up and down the dusty streets. The rumble of the distant factories was just as monotonous as ever. In fine, this was just such a day as one expects to greet every August.

It was about two o'clock one afternoon, and the streets were nearly deserted; the indolent had withdrawn to some shady retreat, there to study the greatest question of the nineteenth century: How to keep cool when the barometer registers one hundred and ten in the shade. The toilers were at their posts solving the problem of life.

One of the very few who were passing along the street was an old lady, who seemed out of place upon the street such a day as this. Perhaps she was on an errand of mercy or carried a message of love. But it seemed as if younger and stronger limbs could better withstand the strength of the noonday sun. As she drew nearer, it could be seen that she was quite aged and gray haired; she was of a medium height, and her body was bowed so that her face could not be seen at a little distance; her dress was of some dark stuff, plain and neat. She reels and staggers, as she approaches, first on one side of the walk, then on the other, now off the walk altogether. Surely! the heat has been more than she can endure. Her head is now raised and every feature can be clearly discerned; what a tale can be read from them. That face is not softened by womanly affection, or a wife's devotion; no mother's love shines forth from those eyes in tenderness and fondness; those hard lines and furrows were not caused by denial and self-sacrifice; time and unrequited love did not silver that hair. No! that face flushed, furrowed, and wrinkled; those blood-shot eyes and those gray hairs tell a different story. They tell of a home in which peace is a stranger and a mother's love unknown; they tell of children who are being reared in rags, wretchedness, poverty, and discord with no loving voice to chide, and no affectionate
hand to guide them, they tell of a soul which is clothing itself in darkness. Reeling and staggering she passes by; somebody’s mother, a slave to King Alcohol. The hours passed by; the birds sang their evening song; the leaves kissed the balmy breezes; and the sun disappeared in a crown of regal glory. That summer’s day closed and was numbered with the days that are past. Other days, will come and go, and that one may be forgotten. But that mother chained by the habit of strong drink stands out from the Past, and with her wit hered hand pointing to the Present and Future says: “God save our boys—God save our girls.” Again, she speaks and with tremulous voice exclaims: “God save our mothers.” Save us all, our friends, our loved ones, and our homes from the blasting, blighting power of drink; Oh! thou who art God.

D. T. M. ’94

BIOGRAPHY OF A TOMATO WORM.

The tomato caterpillar, or as it is commonly called tomato worm, like all caterpillars, has a very interesting history. He is in most seasons very common; and therefore little noticed. When first hatched he is very small; but like other caterpillars, he grows very fast, and at the end of a month or two he is able to devour the large vines and even the mid-rib of the leaf itself. He now grows more slowly, does not hurry so much about his eating, and at the same time his colors become less marked. Towards the end of August, or the first of September he quits the vine, which has furnished food for him, and seeks a suitable place in which to pass the winter. Having found a place to his liking, by a great deal of hard work he pushes underground below the reach of frosts.

Like his brothers of the Sphinx family, he does not spin a cocoon, but contents himself with pushing back the earth so as to form an egg-shaped cell, about three inches long. This is often so strong that it may be removed intact.

His body now contracts, he becomes semi-torporid, and finally at the end of three or four days he changes to the pupa state. The pupa somewhat resembles a pitcher, the trunk of the future moth being inclosed in a case being much like a pitcher handle. This pupa case, as it is called, is for the first few hours green, but it soon changes to a dark brown. It remains in its earthen cell, beside the cast-off skin of the caterpillar, till the last of spring. As the time for its last change approaches the pupa case darkens, becomes harder, and appears to be on the verge of decay. But, presto! The pupa skin bursts and a much bedraggled looking moth comes forth and makes his way to the surface of the earth where his wings expand, and he is soon ready to join his comrades.

There are two species of the tomato caterpillar, almost always found together, and bearing a close resemblance to each other. One, the caterpillar of Sphinx Quinquemaculatus, or Five Spotted Sphinx is distinguished by its lighter color, by the prominent white stripes on its sides, and when young, by the reddish tinge of its horn.

The other, the caterpillar of Sphinx Carolinensis, or Carolina Sphinx, may be distinguished by the minute dark spots with which it is covered. It is frequently called the “potato worm,” and, like many of its distant (sic) human relatives, it is very fond of the tobacco plant. Beyond the caterpillar state the two species can hardly be distinguished. It certainly is impossible to distinguish between the pupas. The moths of the different species mingle with other sphinges as freely as do their caterpillars, and it is not an uncommon sight to see these two species with three others, hovering over a single bunch of primroses, or “four o’clocks,” just before dark.

L. E. R.

CHILLOCCO BANQUET.

The young ladies of Chilloco Hall, gave a banquet on the evening of October 19. The following are the names of those present: Miss Sawtelle, Miss Bigelow, Miss Emmelia Patterson, Miss Ida Patterson, Miss Smith, Miss Sarah Ives, Miss Harriet Ives, Miss Rooney, Miss Botsford, Miss King, Miss Phelps and Miss Fisher; Prof. Botsford, Prof. Ferry, Mr. W. D. Johnston, Mr. Perry, Mr. Palmer, Mr. Wilcox, Mr. Kurtz, Mr. Bucklin, Mr. Remington, Mr. Curtiss and Mr. Magill.

The decorations were new and entirely original with the young ladies. They consisted of festoons of weeping birch and weeping willow, interspersed with knots of autumn leaves, and arranged in a very artistic manner about the doors and windows, and here and there upon the walls. The festal board was decorated with sprays of eglantine.

The guests arrived at half-past eight o’clock. After having enjoyed a half hour of conversation, the company adjourned to the dining room, where an elegant repast was partaken of. Each one present on being seated, was surprised to find on his, or her plate, a tasty souvenir, which was a tablet, lettered in blue and gold, containing the name of the person for whom it was intended, a sentiment supposed to be in harmony with that person’s character, and the intellectual program for the evening.

Miss Sawtelle presided as toast mistress. The following are the toasts responded to:

“Co-education,” by Prof. E. S. Ferry.

It appeared by the gentleman’s speech that he had been sadly misunderstood, and was very much pained about it. He was not in favor of co educa-
ty while at Cornell, because in that school, the girls always sat on the front seats and kept their hats on. On coming to Kalamazoo, however, his opinion had been entirely changed, as the young ladies not only hang up their own hats, but very often other people's.

The toast, "Our Boys," was responded to by Miss Botsford. She greatly astonished the dear creatures above mentioned, by informing them that she loved them.

"The Hill of Learning" fell to the lot of Mr. Macgill. He proved himself worthy of his lofty subject, and his speech was enjoyed by all. The reporter regrets that lack of space prevents him from giving the entire toast.

The toast given by Miss Fisher, "Table-talk," was as full of wit, as juicy as that of the joyous talkers of which she treated.

The World's Fair was discoursed upon by Mr. Bucklin. Although the previous toasts had made this gentleman very tired, his speech did not operate in like manner upon his listeners. He acquitted himself bravely, as he always does, and had a very hard time impressing the company with the fact that his toast was entirely impromptu.

When it comes to speak of Miss Biglowe's toast, "Looking Backward," the reporter is in despair. Rare words can not express his sentiments. He can only say, it was bright, it was graceful, it was beautiful—in short it was—the thing. When Kalamazoo College obtains all those improvements mentioned in this toast, then, indeed may Kalamazoo College students be happy, and may look back upon their predecessors with that feeling of contemptuous pity which is akin to saintliness.

Having performed his duty with a fairly clear conscience, the reporter would pronounce the Banquet a decided success, and bidding you adieu, good sirs, and ladies all, would touch his dollar and a half derby, and retire.

NORTHEFIELD.

The following thoughts were gleaned from the discourse of Dr. Driver of Portland, Oregon, at the Northfield Conference:

Is the human mind able to resist the natural evidences of a Supreme Being? Out of nothing, nothing comes or otherwise stated, Everything comes from something. About us is the earth and all that is upon it and the question naturally arises, From whence came all things? From the above principle we know that some cause must have produced the earth, and it has been the work of scientists for many ages to discover the First Cause.

The Nebular Theory, although very beautiful, fails to account for the fundamental idea of matter.

Tyndall's explanation of rotary motion, which is based upon the theory that force is the first cause is not sufficient; because notwithstanding his logic the fact still remains that force forward can not produce a backward movement unless there is something to obstruct that force.

The Evolution Theory fails to account for the first life germs or cells and the missing links are so numerous that scientists can never hope they will be supplied. Scientists and Philosophers alike cannot account for the beginning, and must fall back upon the account of Moses, "In the beginning God." While we are unwilling to accept the theories which try to account for the present condition of things without giving an adequate first cause, on the other hand many are unwilling to accept the Bible unless it is proven true by some natural evidences. Let us consider then the natural evidences for the purpose of proving the existence of a supreme being.

First. Is matter created or eternal? If it is answered that matter was created then there must have been a creator, and the existence of a supreme being is evident; but if it is answered that matter is eternal, then let another question be asked: Is motion created or eternal? If it is answered that motion is created, then there must have been a creator and the argument ends; but if it is answered that motion is eternal, then let us ask still one more question: Is thought created or eternal? As before if it is answered that thought is created, then there must have been a creator, and the existence of a supreme being appears evident; but if it is answered that thought is eternal, then there must be an eternal thinking being, or in another word God, and in either case the existence of a supreme being is proven.

W. E. Wight, '91.

The Babylonian expedition of the University of Pennsylvania, which was sent out a year ago, has already made successful explorations, and has secured about 3,000 tablets bearing inscriptions more or less important. The party of explorers will continue another year at their work, and will bring back all their trophies to the University of Pennsylvania.

Of the young women who have graduated from the girls' Colleges of New England, during the last eight years 11 per cent. are married; of those who have graduated during the same time from the western Colleges (all co-educational) 36 per cent. are married.

There are 43,474 students in the collegiate departments of the Colleges of the United States.
Exchanges.

Some of our exchanges exhibit a very florid style in their composition. This is especially noticeable when it presents itself even on the covers. It sometimes gives to the publication an appearance which is certainly deceiving; a rather verdant, if not green, complexion.

The Normal News publishes in its columns a lecture and music course. Among the lecturers and musicians we see some of the most distinguished names in the country. Let all the colleges adopt this plan of bringing before the students the wit and wisdom of the day, and instilling in them a love for the beautiful and the good.

The Wittenberger is a journal the many excellent qualities of which every college paper would do well to copy. The October number contains an excellent article, "Shall Jesuitism rule America?" We wish we could see in our exchanges more of this same spirit, the spirit of loyalty to true learning, true religion, and true civilization.

"Suspended." How much there is in that word to the student as it comes from the lips of the "powers that be" or as he sees it in cold hard lines decreeing his banishment from the halls of learning. Action in such cases we can justify, but when it comes to pass that the publication of the college paper is forbidden we cry, heresy, treason, grim, hideous treason. But this very thing has happened in Chattanooga University, and this all owing to the attitude of the new administration. Can such tyranny be sufficiently denounced? Is such folly, that an institution could do away with its own bulwarks and defenses, yes, its very life, conceivable? No. We repeat it, no. How then can we explain this enormity, except as a freak of nature. Let the administration be impeached, let her answer before the bar of the press, else will she feel the heavy hand of public opinion, and greatly will she rue the day that she pitted her puny strength against the Heraclean forces of that mighty potentate, the press.

"There are some critics so with spleen diseased,
They scarcely can come inclining to be pleased;
And sure he must have more than mortal skill,
Who pleases one against his will."

Again has the boorish and blustering quill of the Scholastia outdone itself. In playing the critic it has become the one to be criticized. Its judgment blighted by bigotry and conceit, it attempts a criticism; but, either not knowing the elements of criticism, or forgetting them, it accumulates a mass of abuse. Dividing this into three heads, which may be respectively labeled Absurdity, Untruth, and Bombast, it takes one part of each with two parts of wind; this dejection, well seasoned with twaddle, verbiage and mummerly, distilled over a smoky fire by one of its hair brained, half-witted minions, it attempts to serve up to the literary world. But, Mr. Scholastic, we cannot live on such trash as that, nor do we believe that you can. Indeed, it is quite evident that your present sickly appearance is due in great measure to your poor diet and pestilential surroundings. But hasten to consult your physician; the disease may not yet be too far advanced for recovery. Procure from your nearest druggist a grain of reason. Take in small doses, gradually increasing the amount, till you are equal in mental capacity at least to the inmates of your state asylum. But above all, be quick to add to your present hoard of baubles that fair jewel, Truth. Then may you assay to criticize, but not in your existing diseased state.

There has been much discussion recently among exchange editors as to what is their office. May we not be permitted a brief expression of our views on this matter? It is generally conceded that we should act as critics, but not as mere literary cut-throats and assassins. This some would do well to mark. We note in some exchanges a spirit which would disgrace the pages of a literary pirate. But lo! These same papers profess to give "fatherly advice." We naturally expect in a university publication that such advice would be couched in elegant and refined, if not in forcible terms. But what do we find? The Niagara Index, one of the best sheets on our exchange list, parades such choice phrases as these—we reproduce them with shame—his staff numbers eight of the seediest human beings from the realms from "way back;" and "we advise in all fraternal charity the eight editors of the eight-paged sheet from "way back to enlarge their views and soak their heads." And who, pray, merits such exquisite epithets, such excellent counsel? The Hesperian. But why this torrent of abuse? Cannot The Scholastic defend herself if defense be needed, and this we fail to see. Is The Index jealous of her contemporary's prowess as a critic? Does she seek to become dictator? Let her explain. Truly, if egoism could secure her that position, we would quickly allow her pretensions; but we greatly doubt whether this should be a title to such rank. Until this mystery, then, be explained, let us, Mr. Index, have a few of The Rambler's proverbs reproduced in your columns; and, if we may add another suggestion, see if you cannot borrow some type of The Hesperian with which to print your criticisms.
College Index.

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Editorials.

The Christmas number of the INDEX will contain many special attractions. A larger number of copies than usual will be printed. Please send in your orders for extra copies as promptly as possible.

We take especial pleasure in calling the attention of our readers to an article by Professor Galpin, “The Aim of Christian Education,” to be found in the literary columns. It was originally prepared for the Baptist Convention at Grand Rapids, where it was highly appreciated.

We hope that every subscriber, who does not receive his paper regularly, or who has changed his address, will notify our correspondence agent at once. We shall endeavor to have every subscriber receive his paper regularly, but if not informed of change of address or other contingencies, we cannot be responsible for the regularity of the appearance of the INDEX.

We are pleased to see the somewhat unusual interest taken in athletic sports this term. Even the dignified Seniors have so far descended as to enter the three-legged race on field day. The student who thinks that all of his time must be given to his books is very liable to ruin his health, without which education is of little value. Athletics have their place as well as other exercises, only extremes must be avoided. Too much time may be spent in sports as well as too little.

Now that attendance at chapel exercises is required the same as at recitations, we think that some things might be added to the chapel which would make the service of more interest to the students. At present we have an excellent choir, a male octette; but the student can scarcely be expected to enter heartily into the service when the supply of Bibles and hymn books is very limited. The expenditure of a few dollars in this direction, we are sure, would be appreciated by the students, would add much to the devotion of the hour and remove a temptation to prepare lessons in chapel.

We would like to urge the students to make more use of the college library and the privileges it offers. A number of the leading periodicals and papers may be found on its tables. Reading in connection with the class room work is an important factor in one’s education. We presume considerable additions will be made to the library this year. In this line, we would much like to see the city papers on the library tables. The students who frequent the library are not so situated that they can see the Kalamazoo daily papers. While their perusal may not be attended with much intellectual profit, we are sure better use would be made of them than of the New York or Chicago dailies.

Kalamazoo College has more ministerial students than at any time during its history. At present the number is twenty-four. Twenty of them are in the preparatory department. It seems to us that if one class of students need the college training more than any other it is the ministerial students. Only thirty-four ministerial students have graduated in the history of the college—an average of one each year. During this time at least one hundred and thirty ministerial students have attended the college. The most of the students with the ministry in view come here direct from the farm or the shop, having had very little training in school, and for that reason more than one-third of them ought to complete the course of study. Some influence ought to be brought to bear upon them that would cause more of them to become college graduates.

The Chicago Correspondence University has been causing no little stir in college circles. Attention has been especially called to the granting of honorary degrees. This correspondence university has been granting degrees for a certain sum of money, and so do many colleges. One man, by hard study, earns a degree from a large college, and another, without hard study, receives it from some small college. The one receives just as much honor as the other, unless the college which granted the
degree happens to be known. Evidently this is not exactly just. If there is to be any honor in receiving the degree, it must be given upon the satisfactory performance of required study. If they are not so given, all the honor which is now attached to them will soon be lost. The degree of Doctor of Divinity has been given by American colleges to so many unworthy individuals that very little importance is now attached to it. We say, grant honorary degrees only after the completion of a course of study.

The necessity of using all our privileges while in college to the best of our ability is often overlooked. The importance of taking advantage of the opportunities offered by the literary societies is perhaps more often underestimated than any other. Scarcely any other feature of college life is attended with a more practical benefit than this. The social ties which bind the members of each society firmly together are among the most pleasing experiences of our college days. The rivalry which always exists between the different societies stimulates the members to better and more efficient work. Besides all these features, there is the invaluable benefit to be gained by practice in speaking. The knowledge and intellectual development to be gained thus can scarcely be estimated.

The hall of the literary society becomes the place where we strive to make a practical application of the work done in the class-room. If one has the learning of the college course, and has not the power to impart his knowledge to others his education is of very little practical use to him. In the literary society we acquire the power to express our thoughts in clear and forcible language. Almost every topic which is of general interest at the time is discussed, besides subjects which are purely literary or historical. The ability acquired by participation in debate is invaluable in almost every sphere of life.

The power of extemporaneous speaking is to be gained by the future public speaker in the literary society. A clear knowledge of parliamentary law, the useful exercise of composition, the power to criticize and many minor capabilities are here to be developed. In fact the advantages to be derived from the literary society are too numerous to mention. The work of our societies this term has hardly reached the standard of excellence. The programs have not been carried out with the usual vigor. Perhaps this is due to the fact that very little rivalry has been exhibited this year between the societies.

LITERARY NOTES.

*The Journalist* of October 12, contains a short sketch of the Hon. Seth Low, recently elected president of Columbia College. Also an interesting account of the laying of the "World's" cornerstone.

*Germania.* This fortnightly not only teaches the language but also endeavors to acquaint its readers with the best German literature. We would highly recommend it to all teachers and students of German. $3.00 per year; A. W. Spanhoofd, editor, Manchester, N. H.

*Statesman.* This magazine contains its usual amount of good common sense for the solution of the present evils. Among its contents we mark "a symposium," entitled "A World's Congress at the World's Fair;" "Municipal Gas Works;" Internal Revenue System," and "Christian Socialism."

*Scientific American.* We note in the Scientific American of October 26 a discussion as to the feasibility of a bridge for the English channel. Also interesting articles on "the new type of warship," "the graphophone in medium" and "the Paris Exposition." It gives a brief sketch of the career of the distinguished geologist, the late Professor Cook, of Rutgers College.

We welcome with pleasure this weekly visitor to our sanctum. As a journal of practical information in science, mechanics and manufactures it is most invaluable and, it seems to us, quite indispensable to every man who would be "up to the times."

Locals.

Fire Magill's burndays.

Who stacked the chapel?

Advertise in the Christmas INDEX.

Window lights are again going up.

Chapel orations will begin Nov. 12.

Ask Palmer what became of his college badge.

A reward is offered for the return of the chapel choir.

A class in calisthenics has been organized, which is taught by Miss Barrett.

The latest novelty at the Dormitory is a toboggan slide on a wire suspended in mid-air.

A Latin student said that he had to learn the declension of two words, ego and mihi.

On account of Pres. Hall's absence from college, W. E. Wight was elected president of the Y. M. C. A.

Two of the Juniors have been favoring the chapel
audience with declamations for making up rhetorical work.

The Seniors have no rhetorical work excepting chapel orations by the new rules. They are correspondingly happy.

Calamity Jane, the Heroine of Whoop-up, is the striking title of a piece of five-cent literature (?) found in the lower building.

The class of '90 defies competition. Three of the original members are already married, and no telling how soon the others will be.

The Freshman class is entirely without precedent. There are two lady Freshmen to each gentleman. That is the reason they don't organize.

The two young gentlemen, who presented their names to the Eurodelphian Society for membership, were rejected. They received the vote of only one young lady.

The lectures to be given by the city Y. M. C. A. should be attended by every student who can do so. The speakers and musicians come very highly recommended.

Much to the pleasure of the students, the remnants of hymn-books and testaments have vanished to parts unknown. It is hoped that they will be replaced by new ones.

Two young men found out that they were not so well acquainted with the Coldwater young ladies as they thought. "I know the way home." For further particulars inquire of E. F. Hall.

It is a marvel to college students how sensible some people are just before Halloween. Several new sidewalks were built in the vicinity of the college the latter part of October.

A choir must be handled in the same way as nitro-glycerine. A touch a little bit harsh, a slight jar, will cause an explosion. However, when a choir is shattered it doesn't always disturb anything but themselves.

A number of students have joined the athletic classes of the city Y. M. C. A. Mr. Wegener, of East Saginaw, has been secured as physical director and instructor. More attention is paid to systematic exercise this year than before.

A Senior is reported as explaining the college rules relating to absences as follows: "Every student is required to take at least twenty absences. If he thinks twenty absences are too many, he must receive an admonition from the President or else must present an excuse from the Faculty."

In spite of the rain, Halloween was celebrated with all the usual splendor of that occasion. As far as we can learn no damage was done to property, but the music with which the police were greeted at their headquarters, must have been harrowing to the finely developed sensibilities of those defenders of right.

One of the most successful boarding clubs ever carried on by the students is at 1022 Kalamazoo Ave. The number is limited to twelve, thus giving enjoyment of the pleasant home of the hostess. A deposit of five dollars is required upon entering the club to give the steward an amount of money sufficient to purchase supplies in large quantities and so at reduced rates.

**LADIES’ HALL.**

Hash—the watchword and reply.

Hallowe'en was celebrated at the Hall—a-ye, celebrated.

The Hall girls are talking of adopting a badge. Do, girls.

Miss Sawtelle gave her opening reception Saturday evening, Nov. 2.

Miss Myrtle King went to Marshall to meet her father, Oct. 28.

Mrs. Bush spent three days visiting friends at Richland last week.

Very strange how that bell story should have escaped, isn’t it?

Miss Bigelow’s father, mother and sister, of Galva, Ill., visited her Oct. 27th and 28th.

Miss Sawtelle went down to the College Building for the first time this year Monday, Oct. 28.

The banquet is over and gone, and the young ladies tremble no more from fear of the dreaded mitten.

The third floor is the place where dreams hide themselves by day, and come out in full force at night.

The gentlemen are allowed to get "a taste of home life" for a half hour each Tuesday and Thursday evening.

Anyone wishing to take lessons in the polite art of dumb bells (?) should call on Mr. R——d, during meal time, at the Hall.

Why was Mr. Townsend like a cipher, Saturday evening, Oct. 26? Because he was put in a vacant place, to fill up.

A frightful epidemic, known as Sunday sickness, seems prevalent at the Hall. The attacks are periodical and often spasmodic.
The Hall girls have organized a band. They, no doubt, intend to run opposition to Dormitory music, such as we heard on Halloween, you know.

Miss Sabin reports having had a very pleasant and profitable time during her visit to Ypsilanti, where she went as delegate to the Y. W. C. A. convention.

Miss Fisher was pleased to receive a visit from her father a few days ago. Mr. and Mrs. Patterson and the Rev. Beman and wife, of Port Huron, were also here, the guests of the Misses Patterson.

Miss Florence Rose is teaching at Muskegon.

L. H. Stewart, '85, is now leader of the Baptist choir at Niles.

Milo Smith has been dangerously ill at his home at Middleville.

Prof. Ferry has an article in a late number of the Electrical World.

Revs. Cochrane, Taft and Little visited the college October 7 and 8.

E. N. Brown was obliged to leave school on account of ill health.

Prof. Rohner conducts singing classes twice each week in the chapel.

E. F. Voorhies will continue as pastor at Spring Lake during the year.

F. L. Patterson is local manager of the Chicago Daily News at Lansing.

Horace Fletcher is attending the Polytechnic school at Worcester, Mass.

E. F. Hall, '91, has left school for the present and is engaged as an electrician.


L. S. Pomeroy and E. Nicholson are both attending Michigan University this year.

Misses Power and Sabin attended the Y. W. C. A. Convention at Ypsilanti, Oct. 18-20.

Fred Everett is now located at Nashville, Illinois, representing the Gaskell Company of Chicago.

The Misses Waugh are attending Shelton College, West Virginia, of which Jabez Montgomery is the president.

Mrs. Dr. Kendall Brooks was in the city October 20-21 to attend the funeral of her mother, Mrs. Page.

The Westnedge brothers while loading cartridges recently, came near being seriously injured by an explosion.

Messrs. Voorhies, DesAutels and Cummins were at the State Baptist Convention at Grand Rapids, October 15-20.

Miss Etta Strickland, ex-'90, traveling in the interest of the Miller Publishing Co., visited at the college, Oct. 24.

Mrs. S. L. Ballentine, the originator of the Somerville school at St. Clair, visited Miss S. E. Patterson, October 17.

C. E. Cheney gives up his position at J. C. Bennett’s shoe store to take charge of the circulation of the Daily Telegraph out of the city.

Rev. P. S. Moxom, pastor of the First Baptist church of Boston, has been preaching to a former people, the First church of Cleveland.


Miss Smiley, of Mt. Holyoke Seminary, has been engaged to give instruction in the Delsarte system to the young ladies of the Hall two hours per week.

A representative of the INDEX was at the Baptist Convention. By the kindness of the delegates quite a large number of subscribers were added to the list.

J. S. Collins, now in the Southern Baptist Theological Seminary, favored the INDEX with an interesting letter descriptive of Southern life and character.

Rev. Mr. Johnston has a class in the First Baptist Sunday School, made up of some of the professors and students of the college. They are making a general study of the Bible.


Prof. Stuart, who was formerly connected with Kalamazoo College and now of the Latin and Greek in Alma College, has accepted the professorship of Latin in Lake Forest. The vacant position at Alma has been offered to E. A. Bulch, '88.

Dr. Willeox, Profs. Brooks, Botsford, Galpin and Ferry attended the State Baptist Convention at Grand Rapids. Prof. Galpin gave an address on “Christian Education” which was heartily commended. A man of broad culture pleading earnestly for the highest education, lie fully won the assembly.
Societies.

The prayer meetings are well attended and the interest well maintained.

There have been some who express a desire to become Christians, and faith is manifest that there will be abundant blessings.

The president of Cornell University shows by a record of the standing of men who engage in collegiate sports, that such students are as a rule, stronger both physically and mentally, than are those who do not engage in these exercises. This result contradicts the common argument that inter-collegiate games are detrimental to good scholarship.—Ex.

The fifth annual convention of the Y. W. C. A. of Michigan was held at Ypsilante Oct. 18-20. The first meeting, on Friday afternoon, was a devotional meeting, and was led by Miss Corabel Tarr, one of the national secretaries. It was a good beginning for the convention, and those there would have felt fully repaid for going if that had been the only meeting. This was followed by a business meeting and an interesting paper by Miss Bernice Hunting, of Alma. In the evening the convention was addressed by Miss M. A. Hand, of Chicago, on “The Work of the New West Commission in Utah.” It made a deep impression on the audience. The session Saturday morning embraced devotional exercises, business reports, and papers, with discussions of practical value to the Associations. The rest of the session was taken up by a finance meeting, where over $700 were raised out of $800 asked for, for the purpose of putting a state secretary in the field. In the afternoon we listened to an excellent paper by Miss Minnie Westrater, of Olivet, on “The Relation of the Y. W. C. A. to the Church.” It received many favorable comments. Other important papers followed. The evening service was opened by a delightful song service, followed by a thoughtful address by President Mosher, of Hillsdale. A consecration meeting was held Sunday morning and a gospel meeting for women in the afternoon, at which ten were converted. In the evening a song service and a very able address by Miss Tarr, in which she answered the question, “Is There a Place for This New Organization?” with the usual impressive farewell services, closed the convention.

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THE ETHICS OF AMUSEMENT.

A TALK TO UNDERGRADUATES.

"All things are lawful for me, but not all things are expedient; all things are lawful for me, but I will not be mastered by any."—St. Paul.

"Amusements are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out."—David Thomas.

"You can't live on amusement. It is the froth on water. — an inch deep, and then the mud."—George MacDonald.

"I would persuade you to extricate yourselves from the giggling crowd, and hold that life even if it does not provide you with a stunning amusement every twenty-four hours."—T. T. Mungre.

The early, and now obsolete meaning of amusement was "deep thought, meditation." In an old English book I find the following example of this meaning: "Here I put my pen into the inkstand and fell into a strong and deep amusement, revolving in my mind with great perplexity the amazing change of our affairs." Thomas Fuller makes a similar use when he says: "Being amused with grief, fear, and fright, he could not find the house." This meaning comes naturally from the derivation of the word, which is the French amuser "to muse" or meditate. Hence the occupation of an idle dreamer was called "amusement." At last the word arrived at the meaning which it now bears, of that which agreeably "detains, or engages the mind, pastime," and is synonymous with "diversion, entertainment, recreation, sport." So much for the technical meaning of the word. True amusement involves that diversion of the mind by which the activities of mind or body, or of both, are changed, the tension of faculties relaxed, and the mental and physical forces, which have been exhausted by work and care, restored to freshness and vigor.

Indulgence in certain kinds of reading, certain forms of exercise, and certain spectacles, as of games or plays, may be cited as examples of amusement. It is impossible here to define the specific forms which amusement may take. What is diverting differs with different individuals. Strength, temperament, degree of culture, habit and training all enter into the determination of forms of amusement. What is entertaining to one person often is not entertaining to another. What pleases and refreshes at one time does not please and refresh the same person at another time. The important definition here is that which defines amusement in a general way, as a diversion of the mind that produces refreshment, and reinvigoration of the whole system.

It is to be noted at the beginning of our study that amusement is not a primary and chief consideration. It is not, and cannot be, the regular occupation or main business of life. It is subordinate to something more serious and important.

The moment amusement usurps the place of a chief activity, and becomes an end in itself, that moment it ceases to be true amusement. The professional jester amuses others, but his occupation is not properly an amusement to himself. More than that, the attempt to make amusement a business of life is almost sure to have very ill effects on character. "All work and no play makes Jack a dull boy" truly; but conversely, all play and no work makes Jack a fool, if not a vicious boy, unprofitable, in any high sense, alike to himself and to others.

We are so constituted that we have a capacity for amusement. To lose that capacity is a heavy misfortune. Our nature and work in the world both are such that we need amusement. The need is proportioned to the gravity and intensity of our work.

Our capacity for amusement and our need of amusement, together with the possibility that amusement may be perverted from a means into an end, and
also may be infected with vice or ruled by selfishness or exaggerated into damaging excess, bring
amusement into the realm of morals. "The Ethics of Amusement" is, therefore a proper and profitable
subject for consideration.

Our observation and experience testify to the importance of the subject. It is a subject often ill un-
derstood, and often treated in shallow and unjust ways. The church has often erred in its treatment
of this subject, even while moved by the best motives. Intelligence, clear ideas and good sense are
the best coadjutors of true piety. Harm is done on the one hand by indiscriminate and excessive
condemnation of certain forms of amusement; equal harm, perhaps, has been done on the other hand by
laxity and indifference that result from a want of clearly defined, broad principles, joined with solid
conviction.

On this vexed, yet slowly clarifying question, there are certain principles of exclusion, which
may be laid down at the outset.

1. That which does not healthily divert the mind and rest the over-tasked body is not properly amuse-
ment.

2. That which is essentially evil, as every form of vice, and that indigence which is excessive, and
therefore, in effect, vicious, do not come within the sphere of legitimate amusement.

3. That which, in itself morally indifferent, and harmless to others, is yet harmful to you, is, for
you, not a true amusement. The harmfulness may lie in the fact that a certain form of amusement,
because of peculiar susceptibility on your part, lowers your moral tone, wounds your spiritual sus-
ceptibility and hinders the development of your best life.

Now, as a general thing, rules on this subject are unsatisfactory and inadequate. The Prerousae
method is false as well as cruel. Jesus Christ, the best teacher of essential Ethics that the world has
ever seen, does not give rules for the government of life. The Pharisees did that. The Pharisees did it
still. But Jesus does give principles, and these principles he gives in a spirit of life
rather than in express precepts. The very precepts which he gives are but applications of these fundamental
principles. Life is the true guide of life. The spirit and point of view of Jesus serve us better
than any system of rules, for these are radical and underlie all right conduct. The highest principle
of life, the principle which Jesus gives us in his spirit and point of view, is the principle of love:
"Thou shalt love thy neighbor as thyself." I say nothing now about the preceding word: "Thou
shalt love God with all thy heart," for the two are one. Love of God and love of man are indivisible
in spirit and fact; however widely we may have

divided them in our theories. Sometimes, alas! they are made mutually exclusive and oppugnant.

"Thou shalt love thy neighbor as thyself." Here are the germs of all sound and sufficient
ethical principles. There is a true self-love that is
perfectly accordant with pure love of our neighbor.

Now, then, the ethics of amusement are determined.

(1) By the effect of amusement on self:

Amusement, being not an end but a means, in order to be ethically sound, that is, right, ought to
have the effect on ourselves of wholesome diversion and rest. It ought to refresh our minds and bodies,
restore the disturbed balance of our powers, and
leave us toned up for the best kind of life. It
should minister, in this way, to the best that is in us. It should make easier our best work. Lest I
seem to give too positive and high a function to
amusement, let me say that, at least, it must not
have an influence contrary to what I have described.
It must not, while relaxing the tension, let down
the essential tone of our minds to a low level. It
must not hurt nor debase our finer sensibilities. It
must not cheapen duty, nor wound our consciences, nor lessen our taste for the good and the true. It
must not render us any less sensitive to spiritual influences nor cloud the vision of the inner eye.

Of course any sort of diversion that harms us
physically should be rigorously excluded. I say,
"of course," because many are prompt to recognize
the truth of this statement who do not as quickly
and as profoundly appreciate the importance of
guarding our highest nature from hurtful invasion.
But we ought always to keep in mind the true
cvalues of life. Always the spiritual should domi-
nate the physical. The higher is meant to give the
law to the lower. This is not to assent for a mo-
moment to the old Manichean error that the body is
evil, and that holiness consists solely, or chiefly, in
crushing down and eradicating all the instincts and
impulses that have their seat and source in the flesh.
From the ideal point of view, which is ever the
truly spiritual point of view, Browning is right when he exclaims:

"All good things

Are ours, nor soul helps flesh more,

Now, than flesh helps soul!"

But in our slow emergence from the animal, which
is the bestial and selfish, we need ever to be on our
guard, that the nascent and delicate life of the
spirit be not choked and suppressed by the flesh.

Enjoyment is an incident and an accompaniment
of life, not its end. As "the life is more than meat
and the body than raiment," so the play and frolic
of life are to wait upon and be subservient to the
great aims and aspirations and endeavors of the soul.
Let us clearly understand that amusement, by the refreshment which it brings, is meant to lessen the friction of toil, not to usurp the place of toil; and let us clearly understand that if amusement in any way hinders high thought, or brings any taint of impurity into the mind, or hurts the spirit, indulgence in it is a wrong done to self. The principle of love, therefore, condemns it; and the wisdom of love excludes it.

The ethics of amusement are determined,—

(2) By the effect of amusement on others.

Our amusement must work no ill to our neighbor. Here love is most imperative. That which amuses me but, at the same time, works harm to some one else, becomes by that very harmfulness unlawful. To indulge in it is a violation of the supreme law of love. The application of this principle is very wide. There is need here of careful and discriminating thought, for the application must be made by each one for himself. On the mere physical plane it is easy to see that the amusement which brings material damage, or annoyance to our neighbor ought to be abandoned. Indeed, on this plane our neighbor has protection and redress afforded him by the laws of the land, at least within certain large limits. But the worst damage which by our selfishness we bring upon others is not material. It is an evil thing to maim a brother in body or to injure his possessions; but this sort of harm is trifling compared to the harm we may do to the mind or feelings or spiritual life of our brother. There is no legislation which covers the field of our deeper moral relations. There is no effective protection of men from our strongest influence save that protection which itself is spiritual—either the impregnable character of others, or our own strong and clear-sighted self-restraint. St. Paul once said, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." It is a noble sentiment, sprung from the very heart of Christ. It is the same as, "thou shalt love thy neighbor as thyself." And the regulation which this sentiment imposes is not put upon us from without. Its great merit lies in the fact that it springs spontaneously out of the elevated and chastened heart. It is not an external law that you shall not cause your brother to stumble by doing that which, pleasant and harmless for yourself, is yet, because of his weakness, harmful to your brother. It is the dictate of love in your heart—that love which can joyfully suppress self for the sake of conferring a benefit on another. A fine example of what I mean, and one that is well-known, though it is often misinterpreted and misapplied, is that furnished by St. Paul when he says: "If eating meat cause my brother to offend,"—that is, if my eating food which has been consecrated to idols (a thing wholly trivial and indifferent to me), cause my brother to do the same, thereby wounding his weak conscience and letting him down on a place where he is sure to fall into real sin,—if my eating meat cause this damage to my brother, "I will eat no meat while the world stands." This is the language and act of heroic unselfishness, in the exercise of which one tastes a pleasure such as no covetous indulgence can give. "I can afford," says the true soul, to forego this or that gratification to my lower nature; but I cannot afford to burden or wound a brother in his struggle upward into the life of the spirit. Now, apply this principle to the matter of amusements. It is high ground, I confess, for us to occupy; but we ought to be unwilling to take any lower ground. When we have attained a nobler manhood and womanhood, we shall be incapable of taking any lower ground. The principle which I have been setting forth is often abused and misapplied. That increases the difficulty of its application; but the difficulty must not prevail over our purpose to live according to this principle. Often assumed weakness is nothing more than contentiousness and censoriousness. Often the "weak" brother who demands the application of this principle in his own behalf is in need of sharp discipline, rather than concession to his demands. He is, in the moral realm, what the "dead beat" is in the social realm. He raises a false issue and sets up a false standard of judgment. Never mind; the principle is sound and wise and beneficent. It is the principle of love, which is the principle of Christ, and is, at bottom, the principle of essential righteousness. Get the principle clearly in your minds, and deeply in your hearts, and its application will be as instinctive as breathing, and as unerring as any thing human ever is. There is wide scope for pure and wholesome amusement. No one's real liberty is abridged by love, for what love clearly forbids belongs not to the realm of liberty, but to the bondage of selfishness. Have nothing to do, then, with any amusement which by the weakness of those about you is rendered harmful to their best life.

These principles which, of necessity, I state so briefly and which I have not space to illustrate now, furnish the true and sufficient ethical test of all kinds of amusement. There is no rule and no set of rules, which can determine for us off-hand the rightfulness or wrongfulness of any kind of amusements that in themselves are not intrinsically evil. Such as are intrinsically evil are not, of course, true amusements, and lie outside of our present field of discussion. Games, dancing, play-going—all sorts of diversion in vogue among men—cannot with
any justice, categorically be pronounced right or wrong. They may be innocent, they may be noxious, according to time, circumstances and individual conditions. Whether they are innocent or noxious in each particular case must be determined by a sincere application of the two principles: the effect on self and the effect on others. The effect moreover must be measured not by physical or mental standards alone, but also by spiritual standards. We are bound to seek the best always, both for others and for ourselves. What makes against the purest and highest life is to be let alone, if we would climb upward and help upward those who are about us.

There is no easy, empirical way of settling this question of the ethical character of amusements. That is, we cannot, if we wish to, escape from the necessity of thought and decision. Each must decide for himself. This is the permanent and essential condition of the moral life. On special occasions you may find advice helpful. Observation often will afford valuable guidance. The instruction of experience always is of great profit. But you must, if you are men, make decisions; and the product of decisions is character; and character is at once life and destiny. The choice of amusements and the decisions by which indulgence in them is regulated are as essential a part of your moral discipline in the world as the choice of your main work in life, and the successive decisions by which you prosecute that work to its all-determining end.

In conclusion, I offer you some words of counsel, which I trust will aid you in making the decisions that should control your indulgence in amusements of whatever sort.

1. Do not indulge in any amusements, however lawful they may seem to you, simply because others indulge in them. Stand on your own feet. Learn your own weaknesses and perils, and never be ashamed of avoiding that which may do you evil, which may take the fine edge off your moral perceptions, or lower the tone of your spiritual life. Another can safely do what perhaps you cannot do without great risk, and even actual harm. Cultivate the moral courage to think and act for yourself under the high law of moral self-preservation. If you cannot dance without going to excess, or without leaving a shadow of compunction on your conscience, or without dropping down a little in your spiritual tone, then be strong enough and brave enough to accept your limitation, and say "no" to the fascinating invitation. If you cannot go to the theater without having the fibre of your feeling strained or coarsened, or without having an unreal coloring and an unwholesome flavor imparted to your life, then be brave enough and strong enough to turn your back on the theater. If you cannot play certain games without prevailing temptation to do that which would bring a blush to your cheek when you pray, then be brave enough and strong enough to forswear those games, however innocent in themselves they may be.

2. Remember always that all amusements which are essentially selfish are, by that mark, to be set aside as evil. However attractive such amusements may be, they are malign, and therefore, in consideration of the true ends of life, are not in any just sense legitimate, and can be amusing only to an unworthy soul.

3. In all things avoid excess. Most sins are sins of abuse. Excess is an immoral inversion of values and uses. There is a certain truth in the saying, that "there may be too much of a good thing." It is more accurate to say, that whatever passes the golden mean of moderation ceases to be good. The goodness passes out as the excess comes in. Intemperance is always a vice, in playing as truly as in drinking wine. And intemperance always weakens and harms. An occasional visit to a clean theater may give rest to the tired brain, and refreshment to the jaded sensibilities. Continuous play-going, especially to the average theater, rarely, if ever, benefits. On the contrary, it is almost sure to render both mind and heart blase and to destroy zest for the real, every-day life of the world.

The moment the line of pure refreshment and of real rest is passed, that moment evil begins.

4. Finally, deliberately make amusement wholly subordinate to the high and noble ends of life—to the best thought, the purest feeling and the worthiest work. Amusements have, after all, relatively only a small place in an earnest, devoted life. As one's capacities become enlarged, his tastes purified, and his aims exalted, he has less and less concern over the question of "the ethics of amusement," at least on his own account. He finds that the richest pleasures are highest up. As the spirit attains more the senses demand less. There is a world of beauty and light and joy about and above us. In the progress of the soul toward the good and the true, new delights are continually disclosing; and pleasure is sublimed into joy that bringeth no sorrow, and wherein is no excess. He who rises into the life of the spirit learns soon the meaning of St. Paul's saying, "All things are lawful for me, but not all things are expedient; all things are lawful for me, but I will not be mastered by any." He learns also the true, deep meaning of St. Augustine's saying, "Love, and do all things." What I have been saying implicitly in all this discussion I now say explicitly: Take the spirit of life which Jesus reveals as the guide of your life. Let love rule. Let Him,
the Son of God, the lover and Savior and Lord of your soul, give at once the law and the unwasting impulse of your life. He will lead you into sweet and lasting health. He will give you the sure wisdom which solves the problems of each day as it comes, because it is the ever transparent, inevitable wisdom of God.

There is lasting happiness as well as lasting profit only in the life which rings true to the stoke of Jesus' saying: "He that loveth his life shall lose it; and he that loseth his life for my sake shall find it."

I can scarcely do better than to close with the brave, strong words of Thomas Carlyle: "Love not pleasure: love God. This is the everlasting yea wherein all contradiction is solved; wherein who so walks and works, it shall be well with him."

PHILIP S. MOXOM.

Boston, November, 1889.

THE NEW SCIENCE PETROGRAPHY.

As man attains greater and greater heights in knowledge, not only does his horizon recede and broaden before him, but he is also able to distinctly perceive in the clear foreground what before was either entirely hidden or partially obscured from his vision. So that as man advances in knowledge, he is enabled to study a greater number of things as well as to study more about each thing. With our sensible eyes we cannot study the whole of our visible horizon at once, nor can we thoroughly study it in its entirety at all—life is too short. Neither in things intellectual can a finite mind become master of all things. Hence if we wish to add to the knowledge of the world, we must, without neglecting the study of things in the aggregate, devote the main part of our attention to some one line of thought. He who does this is a specialist. He is not a specialist who knows but one thing—he is a bigot. A specialist is a liber ally educated man; he is one who knows a little of all things, and everything of some thing. According to this definition, the great men in all departments of the world's activity are specialists. As illustrations, we might consider two men—one is the greatest living physicist, and the other the greatest inventor of the age. I refer to Helmholtz, of Germany, and Edison, of America; Helmholtz first astonished the world by discoveries in the domain of medicine. From his considerations of the eye he turned his attention to light, which became so fascinating to him that he gave up medicine and devoted himself to Physics. In this science he stands preeminent. As this naturally leads to higher mathematics, he has accomplished so much in this line that his work in mathematical physics is taken as authority. Physics is his specialty, but who will say he is narrow-minded? One of the prominent newspapers in Paris recently called Edison, "the great American?" is there any American who would detract from this encomium and belittle this close specialist?

Within a few years geologists have become so much interested in a line of studies that goes by the name of Petrography, that several have become specialists in it. Petrography is the analysis of rocks by means of the microscope. Before this science had advanced to its present stage, all analyses were necessarily chemical. Rocks are formed by the mixture of various minerals. Chemistry separates the rock into elements, but Petrography separates it into its component minerals. Thus two rocks may contain exactly the same elements, but in different proportion, and yet the rocks may have entirely different physical properties. The two minerals Muscovite Mica and Orthoclase each contain Potassium, Aluminium, Silica, Oxygen and Hydrogen. If the pure minerals were analyzed chemically they could be distinguished by their different proportions of these elements, but in a composite rock where the mineral constituents are unknown, we might find the same elements and be unable to determine whether they denoted the presence of Muscovite, Orthoclase, a compound of the two, or a compound of other entirely different minerals. But by the aid of the microscope, the exact component minerals of a rock can be made out with great certainty.

In order to examine a rock under the microscope, it must first be ground down to a plate thin enough to be transparent. Then the minerals in it can be distinguished by their crystalline outline, their behavior under polarized light, their optic angles and their twinning. Every mineral has a distinct trademark. It is by the study of these distinguishing marks that the mineral is recognized. Quartz, for instance, rotates the plane of polarization, and exhibits the spectral colors upon revolving the polarizer. In these respects it is like Orthoclase, yet they can always be readily distinguished by the fact that Quartz does not become decomposed, while Orthoclase is so easily decomposed into Kaolin, that all specimens of Orthoclase in rocks, exhibit more or less traces of decomposition.

Many minerals metamorphose into other decomposition minerals. These decomposition products are characteristic of the original mineral; that is to say, they contain traces of their origin by which one is enabled accurately to determine their former state. Many of our common minerals are thus metamorphosed decomposition products of older original minerals. The determination of the original state of a metamorphism mineral or rock is one of
the most important uses of Petrography. By no other means is it possible to determine so quickly and accurately this former condition as by means of the microscope. In this way it has been determined that Serpentine can be formed from Olivene. Hornblende from Agite and Kaolin from Feldspar. By this means the cause of Dikes was found out. Sometimes one notices streaks of rock running through a bed of rock of an entirely different appearance. These streaks vary in length from a few feet to miles, and in breadth from two or three inches to several feet. If one tries to dig out these streaks he finds they extend indefinitely downward. These streaks of rock are called Dikes. Professor James F. Kemp, of Cornea, has made a special study of these Dikes with the microscope, and has shown that they are all of volcanic origin, and that they are effusive masses ejected into crevices of rock, which were liquid in a mother state and there solidified.

Such, in brief, are the aims and means of Petrography. Its economic value in the study of rocks used for building stones is manifest. Its scientific value in determining the origin of metamorphosed rocks is no less important. This science has been farther dignified by becoming the specialty of such prominent mineralogists as Rosenbusch, of Germany, Michael-Levy, of France, and Iddings, of the United States. Though still in its infancy, Petrography has already done so much for Geology that great things are expected of it.

EDUCATION.

Americans pride themselves upon their educational institutions. But an observation of those availing themselves of the privileges which these institutions offer, reveals the fact that Americans themselves do not seem to understand what an education is, what is its value or what its use.

An education is not mere knowledge; but it is the fruit of a well-trained and disciplined mind. The average student seems to be filled with the desire to learn as much as he can in the shortest time possible. Knowledge is the mass of information a man receives from learning; education is what he is by learning. Knowledge is a man of large proportions with a superabundance of flesh, but education is a symmetrical man with every muscle well-formed and hard. Knowledge is quantity, while education is quality; knowledge is mechanical, but education is artistic and scientific. Knowledge is the treasure in the store house of the mind, knowledge defines, but education demonstrates. Knowledge is passive, while education is active; knowledge is knowing what some one else knows, or thinking some one else thoughts, it does not speak unless spoken to; on the other hand, education evolves from itself the ideas and truths which

have revolutionized science, it formulates new thoughts, experiments with old ones and reveals the truths which it has comprehended. Knowledge is an imitator, but education is an originator. An untrained mind filled with a mass of knowledge is both uncontrolling and uncontrollable.

The value of an education is greatly underestimated. Men see in an education the highway to fame and glory. A young man with a few hundred dollars in his pocket feels assured that it will procure for him an education. To our business colleges, and normal schools every year go thousands of our youth who expect to spend a year or two in acquiring a practical education, as it is called, when in truth it is merely the memorizing of the rules and laws which are used in the business affairs of commercial life, and is therefore not an education. Money may procure knowledge, but not an education. The word education is derived from the latin verb “educare,” which means: to lead out, it is a transitive action, and hence something must be led out. Therefore, it is self-evident that education is the outcome of training and discipline. If one wishes to become educated in the art of painting, then this talent must be drawn out, if music, then that talent, and although one may know and understand a great deal about music, may he may know every theory and how every chord is produced, yet, if he is not able to prove and illustrate every theory and strike every chord, then his accomplishment is a knowledge of the art, and not an education in the art. Money may purchase for us a collection of facts with which to store our minds for future reference. But, although in getting an education money may be an aid, yet time is necessary. Men show that they undervalue an education by offering only two or three of the mature years of their lives for that training and discipline which molds character and is the true way to success.

We use knowledge by giving out to those around us what they ask for, and by means of our knowledge we may be enabled to accomplish a great and lasting good in the world; but knowledge has its limits, and when we reach them we can go no further. We use an education and it uses us; education has no limits, is not bounded and is restricted to no particular or peculiar sphere of action. Knowledge is the result of education; educated minds sought out and brought into use the telegraph, telephone and phonograph; the knowledge of them came after their existence. To an educated mind there are possibilities of which the human mind has no knowledge. There are questions and doubts which arise within ourselves that all the knowledge in human minds can not satisfy, but which can be settled by the reasonings of a well trained and disciplined mind.

Then let us bear in mind that an education is not the amount of knowledge which we have acquired, but that it is the amount and quality of the training which we have received, and that in its use we are embodying in our characters and lives the principles and ideas which pass not away in time.

D. T. M., '94.
College Index.

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Editorials.

The Index as usual wishes its readers a Merry Christmas and Happy New Year.

Special collections were taken in all the Baptist Sunday Schools of the State on December 8th, for the Olney Memorial. It is confidently expected that January, 1890, will see the whole amount, $20,000, added to the endowment of Kalamazoo College. It seems peculiarly appropriate that contributions to this Memorial should have been so general from the Baptists of Michigan.

We have sent a Christmas present to every student of Kalamazoo College in the shape of a copy of the Christmas Index. We believe that it is one that you will be pleased to read and perhaps to preserve. It is hoped that a large majority of the students will subscribe for the remainder of the year. Unless our correspondence agent is informed that you wish the paper stopped, it will be under-stood that you wish it continued. The price of subscription for the remainder of the year will be only fifty cents.

We are sorry to notice that the College Glee Club, which promised so much last year, has failed to make manifest its existence this year. A glee club is a great advantage to a college, if not an absolute necessity. Prof. L. H. Stewart, '83, to whose musical ability and persistence, the Glee Club was due, having removed, leaves them without a leader. One of the most pleasing features of our entertainment has always been the appearance of the Glee Club. Why cannot this club be reorganized, for it will surely be in demand during the coming winter.

The literary articles of this issue are somewhat more lengthy than usual. However, we are sure that their excellence will fully make up for their length. We are especially pleased to be able to present to our readers an article from such a distinguished former student as Rev. Phillip S. Moxom, now pastor of the First Baptist Church, Boston, Mass. We are sure that the article will be of interest to all who have been connected with the college, for it was written by a former student to those who are now attending college. We are also sure that a study of Prof. Ferry's article, The New Science, Petrography, will be of much value.

The promptness with which all the rhetorical work is performed this year is commendable. Hitherto this department has been more or less neglected, owing perhaps to the failure to strictly enforce the rules. If a student were a little crowded with work, invariably the first thing to neglect was his rhetorical work. It has been no uncommon thing for students to deliver declamations or orations from two to three weeks later than the appointed time. As it is now arranged, all rhetorical work must be performed at the appointed time, unless the student has a valid excuse. The student who fails to meet an appointment, is immediately notified that he cannot enter his classes until the work is made up. The declamation or essay for making up has to be given before the whole body of students after chapel exercises. It is hardly necessary to add that the student never fails to meet an appointment more than once. Much better work is being done in this department than ever before.

While it is argued repeatedly that the Sabbath should not be desecrated by the running of trains or the performance of other labor, we think a word might be said against students desecrating the Sabbath day. The observance of the Sabbath in our colleges is less than it appears to be. Of course, very little outward appearance of breaking the Sabbath day manifests itself. Nevertheless, the neglect to properly observe the day of rest prevails to an alarming extent in our institutions of learning, especially in our secular colleges, though the religious institutions are by no means free from it. A great many who keep the day outwardly, do not really keep it holy. The observation of the Sabbath involves infinitely more than mere abstinencc from labor. The idea prevails too largely among college students that to keep the Sabbath day means simply to abstain from base ball games or other
sports. A large number seem to think that it is perfectly allowable to prepare their lessons on Sunday. The recitations of Monday place a great temptation in the way of students to do this. Saturday is apt to be given up almost entirely to recreation and Sunday morning dawns with the lessons unprepared. The only alternatives are to prepare them on God's holy day, or to fail in the next day's recitation. This temptation, which could easily have been avoided, is yielded to by many who would not make a practice of studying on the Sabbath. It might be supposed that in a Christian college very little of this would be found. But it is not the case. Any one who will visit the rooms of Kalamazoo College students on Sunday will easily find a number engaged in translating Latin or Greek, or the preparations of other lessons. A few who bear the name of Christians, we are sorry to say, can be found preparing lessons on Sabbath afternoon, very likely having attended church in the morning. By the way, these are the very students who are always too busy to attend the religious meetings, the college prayer meeting, the Bible class or other meetings of the Christian Association. These students only prove again the truth of the statement, that more work can be done in six days, and resting on the seventh, than by working the whole seven days. How any one and least of all, a Christian man, can prepare lessons on the Sabbath and yet believe that he is keeping the day holy, is more than we can understand. Students, if no others, ought to realize the moral and physical necessity of a day of rest, and ought to strive to keep it in a becoming manner.

Former students returning to Kalamazoo will notice many changes. Kalamazoo is becoming more beautiful each year. Old buildings are giving place to more modern and costlier structures. A large number of fine residences have been erected during the year. Two elegant residences on West Main Street are now nearing completion. The celery part of Kalamazoo is being fast covered with dwellings. The new Congregational Church will soon be finished. It is said that it will be the finest house of worship in the city. A large four-story brick now adorns the northwest corner of Main and Rose streets. A large number of new buildings will be commenced next year. Prominent among these is the Y. M. C. A. building on the corner of Main and Park streets, which will cost over $100,000. The new Post Office Building will also be an important feature of the city in the near future. Last but not least, the next few years will undoubtedly see several new buildings on the college grounds.

It is reported that an immense gymnasium, 100 x 40 feet, will be opened this fall in Vassar College.

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**Locals.**

**Two Seniors trying to bear up the dignity of Kalamazoo College.**

**The last wail of the junior Preps.**

One more Prep. has gone from us,

His seat is vacant left;
The Faculty have bountied him,

So of him we are bereft.

Grant us, oh Faculty, this boon,

To rob us of no more,

Although they misdemeanors have.

And absences a score.

How many absences have you?

"If I were a fish I'd use Ma(y) Gill."

Magill's burnside are fired. Next!

Who offered to give ten dollars for nothing?

Suspenders are quite frequent about the College lately.

The third year Preps. are vigorously striving to organize.

O! why don't the Alumni send us some items and some cash for subscriptions?

Be sure to read the article on the Ethics of Amusement in another column.

Profs. Ferry and Trowbridge have telegraphic connection between their rooms.

Subscribe for the College Index. Only fifty cents for the remainder of the year.

The students made quite a contribution to the Olney Memorial on Sunday, Dec. 8.

Everybody is enthusiastic for a grand banquet to be given on Washington's birthday.

The fourth year Preps. have delivered some fine orations before the preparatory rhetoricals.
A male quartette for sale cheap. Inquire at the office of Correspondence Agent of the INDEX.

Latest science; gastric juice is secreted by glands emptying into the mouth. Authority, Smith.

The last three days of the term have been set apart for examination. One day will be given to each subject.

The students of Kalamazoo College rather dislike the rules of Madison University. They demand Home Rule or none.

A Freshman translated "Ut a senis latere numquam discederent" "that I might never depart from the side of my father." What does he call his father?

A male quartette consisting of Messrs. Gates, C. J. Kurtz, E. S. Remington and Doyle are pursuing the study of vocal music under Mr. McNaughton.

The Thanksgiving recess was well improved by the students in sleighriding. One party had the additional pleasure of being tipped into the snow on West street.

The following form of letter is frequently received now-a-days. "Dear Sir—You have twelve absences. You are allowed fifteen. Therefore, you can have only three more."

Wouldn't it be interesting to walk home with a girl when the path in the snow was only broad enough for one to walk in? M— says it is. He affirms that it was better to walk behind the lady than to walk in ten inches of snow as B— did.

How do you suppose the Kalamazoo College Foot Ball Club could go a thousand miles away from home to play a game, as the Yale and Princeton Clubs do, if they can have only twenty absences, which means absence from only a week of recitations?

That half-hour's conference in Doctor's room was productive of much good as the appearance of the Dormitory will testify. The halls are now pleasantly lighted. On the part of the students, a desire to maintain better order and cleanliness in the building is evident.

A rather disastrous collision occurred on the Chapel platform not long since, by means of which the two members of the Faculty on that end of the platform were effectually separated and although the interposing substance has not been seen since, the separation is still effectual, at least during Chapel.

Hereafter we do insist that every student of Kalamazoo College who goes and gets married, send a notice of his marriage to the COLLEGE INDEX. It pains us considerably to see a notice of a marriage in our columns two or three months after the event has taken place.

An interesting series of articles are now appearing in the Detroit Evening News, in relation to labor in Europe. These articles are written by the forty-five delegates who were sent to the Paris Exhibition by the News. The delegates, who are American workingmen, have visited England, France, Scotland, Belgium and Germany, and write what they actually saw of labor in Europe.

The Senior class at their last meeting passed the following resolution:

Whereas, from our more extended experience, we fully realize how great mental dangers result to Preps, who will persist in wearing plug hats; be it

Resolved, That we, the Senior class of Kalamazoo College, do hereby absolutely forbid any Prep. to appear on the College grounds while wearing a tile, or pain of confiscation.

This resolution has been heartily endorsed by the other College classes. Notwithstanding the fact that a first-year Prep. disabled a Senior the other day, the Seniors declare that the resolution will be strictly enforced.

Chapel orations have been given this term as follows: Margaret Fuller, Emma Chesney; Culture, Physical, Intellectual, Emotional, A. M. Cummins; Jackson's Place in History, S. A. Remington; The Influence of the Age, Jonathan Palmer; The Origin and Nature of Poetry, Blanche Weimer; The Crisis of American History, W. R. B. Willcox; The Eiffel Tower, Miss McSweeney; Moral and Intellectual Aspects of Thanksgiving, C. G. Townsend; Moore's Utopia, Sara Hutchins; The Unregenerate Soul, W. E. Wight; The Kermis, Kate Weimer; Work and Influence of Lessing, W. W. Des Autels; The Influence of Chivalry, Frank Kurtz.

LADIES' HALL.

Mrs. Bush is now our preceptress.

Mrs. and Miss Kurtz visited the Hall recently.

The voice of the stewed oyster is heard in the land.

Miss Bigelow now resides at 710 West Lovell street.

Why doesn't that delightful band serenade us again?

When folks go sleighing and get tipped over, why then—

But the boys didn't want to tell, when they found it wasn't a girl.

Mrs. Lamb visited her daughter, Miss Phelps, a short time since.

The girls wish to inform the public that they didn't steal the oil can.
A party was given by the young ladies of the Hall on the evening of the 28th.

Most of the young ladies went to the Philo Hall, Friday evening, November 29th.

It would be an event in your life to see those pictures the Hall girls had taken in a group.

In consequence of Miss Smiley’s absence from town, we had no Delsarte exercises last week.

Don’t ask us any more if that pedler supplied us with enough crimping pins. He did—yes, yes, yes.

Mr. Ives came from Coldwater to eat Thanksgiving dinner with his daughters, Misses Harriet and Sara.

“The little boy who gets a kiss, and goes and tells his mother, has done a very naughty thing, and will never get another.”

Owing to continued ill-health, Miss Sawtelle has been obliged to resign her position as preceptress. She continues her class-room work, however.

One of the boys who board at the Hall, seems to be skilled in the black art. The other day, while at table, he so completely changed his appearance that his opposite, glancing up, failed to recognize him.

After the boys had been to see the Faculty, they entertained the girls with stories, which must have been made up in the basement. They said they had been to a banquet, but we noticed that at dinner they ate their own supply of pudding (?) and wanted ours.

The following ladies went home for Thanksgiving; Misses Babin, Longman, Smith, Goodrich, Pease, and Hitchcox. Misses Patterson, King, L Patterson, Phelps, Ives and S. Ives remained at the Hall. Miss Fisher enjoyed herself at Battle Creek, and ye editor took in turkey and cranberry sauce at 208 Vine street.

**Personals.**

A. R. Martin returns to College next term.

J. A. Jensen, spent Thanksgiving at Bloomingdale.

F. C. Marshall, ’84, is now pastor at Lawrence, Michigan.

W. W. Des Autels, preached at Parma, Sunday, December 1st.

W. W. Allenbaugh is supplying a church in Indiana at present.


Arthur Tredway, spent Thanksgiving at his home in Detroit.

Arthur Freeman spent Thanksgiving with his parents at Flushing.

Rev. E. F. Osborn, ’89, of Three Rivers was present at Chapel, Dec. 3d.

Mr. Jess. Patterson, of Port Huron, visited his sisters, Nov. 28th and 29th.

A. G. Fuller, ’83, of Findlay, Ohio, spent Sunday, November 10th, in the city.

E. A. Balch, ’88, A. M., has accepted the professorship of Latin in Alma College.

Fred Britton, ’83 of the Detroit Tribune staff has been ill at his parent’s home in this city.

C. D. McGibeny has left school and is now principal of the public schools of Scio, Mich.

Mr. and Mrs. Hemenway, now reside in the city. Mr. Hemenway returns to College next term.

F. B. Hill is attending the High School at Minneapolis, Minn. His father, Rev. J. Hill, ’63 now resides in that city.

Capt. E. M. Shaw, of Nashua, N. H., who has been visiting Rev. Mr. Johnston, spoke to the students in the Chapel, Nov. 25th.

J. O. Heck has been obliged to resign his pastorate at Port Austin, on account of ill-health, and is now at his home in Tecumseh.

Rev. J. W. Davies, ’89, has been obliged to leave Morgan Park, on account of lung trouble. He is now preaching for the First Baptist Church of Fargo, Dakota.

L. D. Dunning, ex ’89, who was married Sept. 13, to Miss Stone, of Oswego, N. Y., a former student here, in company with his wife visited the College, November 29th. He is now teaching in Allegan county.

**College Notes.**

Harvard has 189 courses of study, and Ann Arbor 242.

The President of Cornell University shows by a record of the standing of men who engaged in the collegiate sports, that such students are as a rule, stronger, both physically and mentally, than are those who do not engage in these exercises. This result contradicts the common argument that inter-collegiate games are detrimental to good scholarship. —Ex.
Societies.

Look out for the Athletic Association.

The Sherwood Rhetorical Society has printed a neat letter head which is used by all the members.

The regular meeting of the Students Publishing Association will be held in the Lower Building, Tuesday, December 17th.

The Eurodelphians, Sherwoods and Philolexians met in joint session in Philo Hall, Nov. 29th. A very enjoyable program was carried out.

At the Monday night prayer meeting an attendance of fifty is maintained. A missionaary program on the Islands of the Sea was given Dec. 9th.

The election of officers by the literary societies took place on Friday evening, December 13th, but to late for a notice of the result in this issue.

The K. C. J. U. met for the second time this term on the evening of Nov. 28th. There was a full attendance, and some solid and original work was done.

The work of the Literary Societies for the term has been thorough and interesting. The programs have often taken the form of studies of topics of historic interest. The Times of Elizabeth, An Investigation of the City of Jerusalem, Some Aspects of the French Revolution have been among the most interesting of the subject recently considered. Parliamentary practice, has also held a prominent place in all the societies each has received numerous additions to its working forces.

PHYSICAL TRAINING IN COLLEGES.

Our Cincinnati Conference correspondent, in referring to the impaired health of two promising young ministers of that Conference on account of which they have been compelled to suspend their ministerial labors, says they are both university graduates. This fact leads him to inquire "Whether our institutions of learning make adequate provisions for the physical training of young men?" This inquiry is worthy of the attention of all College Faculties. It is gratifying to learn that in some of our schools vast improvement has been made in this direction within the last ten years.

The athletic sports which have taken so prominent a place in college life are liable to abuse. Some of the evils growing out of them have been pointed out, and a note of warning has been sounded through this journal. Nevertheless, college athletics, wisely controlled, may contribute vastly to the advantage of students. Prof. Richards, of Yale, has investigated the record of 2,425 students, in order to ascertain as nearly as possible the effect of athletics on scholarship in that institution. His conclusion is that the athletes fall behind other students in scholarship, but not to so great a degree as to require the suppression of the exercises. It is believed that the physical advantages acquired by athletic exercises more than compensate for the slight loss of scholarship.

The physical improvement and development of college students should not be left for themselves, nor to the athletic exercises which their tastes may incline them to choose. College authorities should include it among the objects and aims of the institution. The importance of physical training in its relation to intellectual improvement and endurance and future usefulness of the student should entitle it to a place among the departments of college work in every well-regulated institution of learning. It should be looked after carefully, and directed with system, and promoted with scientific appliance.—Christian Advocate.

COLLEGE NOTES.

Harvard has 189 courses of study, and Ann Arbor 242.

The formal dedication of the new Farnsworth Art building at Wellesley College, took place on Wednesday, the 23d of October.

The young mens' meetings on Sunday morning are especially interesting. An effort is made to make them very practical. Subjects which lie close to the life of the youth are given study and prayer.

"Hereafter young gentlemen fifteen minutes late at meal time will not be waited upon," is a new rule. It has been observed that not one has been over fourteen minutes late since the rule went into effect.

The work of the literary societies has been thorough and interesting. The programs have often taken the forms of studies of various topics of historic interest. The Sherwoods considered the times of Elizabeth Nov. 1. The Philos recently found "An Investigation of the City of Jerusalem" very interesting. Nov. 8 they studied some of the interesting features of the French Revolution. In the Eurodelphian Society the work has been largely in the form of essays. Parliamentary practice has also held a prominent place in all the Societies. Each has received numerous additions to its working forces.

Physicians say that their profession is a hard one to follow; yet notwithstanding this, nearly one-hal of the four hundred and seventy-eight doctors of medicine which Boston University has graduated are women.
The faculty of Harvard is considering seriously the advisability of reducing the College course from four to three years.—Ex.

The University of Michigan has no system of marking, class rank, honors or prizes, except the diploma for graduation.—Ex.

Mathematics were never more needed in the discipline of American youth than to-day. Do creditable work in arithmetic every day.—Ex.

The faculty of De Paul has decided that the system of prizes and prize contests is vicious and discourages all efforts to increase the prize list.—Ex.

Science and religion have one great aim in common—the discovery of truth. As they proceed onward in their search, their pathways often intersect, but never interfere. Then let science stretch forth her arms from world to world and gather the treasures of knowledge from every source. Let religion extend her influence from heart to heart, thus binding humanity with the golden chain of love. And let the words of Tennyson express the sentiment of every searcher after truth:

"Let knowledge grow from more to more,
But more of reverence in us dwell;
May our music as before,
But vaster."

—Central Roy.

TRANSLATION.
Behold the long wished boon is found
Through long and tedious search profound,
Where every grace and charm unite
To mock the sense of inner blight.

Tis hard for infant minds to read
The murky face of worldly creed;
Or find within its dismal shade
A simple noble trait displayed.

Sometimes we think at last, 'tis seen
And find it but a passing dream,
That as the blush of parting light
Soon darkens into blackest night.

Were better far if all were blind
And dead alike to aught refined;
For those who seek some promised joy
Awake to find their gold alloy.

J. R. W.

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