COLLEGE INDEX

Kalamazoo College.

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KALAMAZOO, MICH.
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EGOISM—AN ELEMENT IN SUCCESS.

Who that has read the story of Ben Hur, cannot picture to himself the amphitheatre and race course of Antioch, as it appeared that morning long ago, on the occasion of the chariot race? With its long tiers of stone seats, rising one above the other in majestic grandeur; the whole made picturesque here by the rich apparel and splendor of royalty, and everywhere else by dots of the varied tinted dress of the populace, the latter uproarious, each flouting the colors of his favorite, all impatiently eager for the crowning event of the day.

Who that has read has not hung with breathless interest over those magic pages as he watched the gallant panting steeds, every muscle straining, every nerve intent on victory, as they struggled for supremacy? What an ecstasy of delight when the right triumphed, and the laurel crown was won; a delirium of joy when the plaudits of the beholding multitude rolled and echoed throughout the vast theatre!

Life, too, is a vast race course. Success the goal toward which all strive. The world the amphitheatre. The millions of the earth the contestants. Each individual fixes the prize for himself in the choice of which the character of the man is shown. Success, in this contest, depends upon personal effort. Each must exert his own powers; assert his will, to succeed. "Heaven helps those who help themselves," is a well tried maxim embodying in a small compass the results of human experience. The spirit of self-help is the root of all genuine growth in the individual. Help from without often enfeebles, but help from within invariably invigorates.

Character of some kind each individual possesses, but Egoism, or force and assertion of character is a rare gift. Few indeed are they who have been endowed by their Creator with a will, and spirit of self power indomitable in its purposes and powerful and startling in its schemes for success. Men possessing this characteristic have in all ages been regarded as wonderful men; their deeds are almost miracles, and have been and ever will be recited as examples of success coming from personal effort and purpose.

In the race of life the eyes must be constantly fixed on the goal. All action must be directed by determination and purpose. It is the character of the purpose that determines the character of the man. It is the strength and definiteness of that purpose that determines the measure of success. The career of Beaconsfield, one of the most brilliant figures among modern statesmen is an illustration of how a fixed purpose carries a man to its fulfillment. When the young Jew was laughed and jeered into silence on his first attempt to address the House of Commons, he replied, "the time will come when you will hear me," speaking not out of any pettishness of the moment, but from a settled purpose to lead his compatriots. The rebuff but whetted the edge of his grand ambition. One of Napoleon's favorite maxims was "the trust wisdom is a resolute determination." His life beyond all others, vividly showed what a powerful and unscrupulous will could accomplish.

Is it the strong and courageous men who lead and guide and rule the world, or the weak and timid? The latter leave no trace behind, while the life of a single energetic man is like a track of light. It is energy, the central element of which is will, that produces the miracles of enthusiasm in all ages. Everywhere it is the mainspring of Egoism—what is called force of character,—and the sustaining power of all great action. In a right cause the determined man stands upon his courage as upon a granite block and like David of old, he will go forth to meet Goliath strong in heart, though a host be encumbered against him.

The persistent man will not be baffled by difficul-
ty or repulsed by opposition. Men often conquer difficulty because of this feeling of self-power. "They can because they think they can." Energy gives a man force, momentum—it is the active power of character that combined with self-possession, and sagacity will enable him to employ his talents to the best advantage in all affairs of life. Hence it is, that inspired by energy of purpose, men of comparative mediocrite powers have accomplished such extraordinary results. Have the men who have most powerfully influenced the world been so much men of genius as men of strong irresistible energy and invincible determination? What of Mohammed, Luther, Knox, Calvin, Wesley! was it not their determination that gained success? As in their lives, so in the lives of all such men energy of will, self-originating force is the soul of all great character. Where it is, there is life, where it is not, there is faintness, helpless despondency. The strong man and the waterfall "says the proverb," channel their own path.

Nothing can be more certain than that success can be achieved, that character can be sustained and strengthened only through its own energetic action. Calling upon others for aid in forming a decision is worse than useless. A man must train his habits so as to rely upon his own powers, and depend upon his own courage, in moments of emergency. Many are the radiant purposes formed, that end merely in words, deeds intended that are never done, designs projected that are never begun, and all for want of a little courageous decision. Better far the silent tongue, but the eloquent deed.

Decision is one of the grandest and most important elements of success. The will must be trained to habits of decision, otherwise it will neither be able to resist evil or follow good. Decision gives the power of standing firmly when to yield however slightly might be the first step in a down hill course of ruin. "The heaviest charged words in our language are two of the briefest ones, Yes and No. One stands for the surrender of the will, the other for denial. One for gratification, the other for character. A stout No means a strong character, the ready Yes, a weak one, gird it as we may." Self-help, determination of purpose, self-trust, decision, and above all energy and force of character, such are the forces of Egoism. Are not these inherent elements of success? Egoism—assertion of character—successful indeed will be the mind that possesses that matchless gift. Influenced by it, what results can he not accomplish? Look at the electric carbons, in themselves dead matter capable of no action or result, but charged with electricity they become luminous, and light our streets with a radiance rivalling that of the sun. So man, in himself is dead and incapable of great action, but thrilled with the electric spark of Egoism—behold the change! With what a lustre his character shines forth! What binds him? What can he not do? Forward he goes with a power, irresistible in its energy. He is strong to do good, and strong to resist evil, inspired by high and noble resolve, he stands to his post and dies there if need be. Like the old Danish hero his determination is to dare nobly to will strongly and never to falter in the path of duty.

C.G. T. '91.

WAS IT REAL INSANITY?

Which of Shakespeare's characters has been so fully discussed as Hamlet?

How many times has the question arisen, "Was Hamlet mad, or did he feign insanity?" But, indeed, it seems that in the mind of one who has made a careful study of this wonderful creation of Shakespeare's, there should never have been any doubt. Upon our first introduction to Hamlet, we are impressed with the idea that he is a most noble prince, possessed with an affectionate and highly moral nature.

But he is depressed with sorrow at the sudden and unexpected death of his father. Then he receives a second shock, which wounds him yet more. His mother, who was left behind to pay homage and respect to the memory of the great one departed, and in whom he might as a true and tender son have had some little consolation and company, marries her husband's brother. Hamlet loses also his mother, and in a much worse manner than he did his father. His former circumstances are now to him as a vanished dream.

The deception and hypocrisy assumed by the king, his uncle, are discerned by his keen penetration; and his utter contempt of it is shown by his reply to his uncle, upon being tenderly addressed as "cousin" and "son,"—"a little more than kin, and less than kind."

Is it any wonder that this young man not naturally melancholy, is truly bowed down under heavy burdens; that he is seized upon by great terror, when he observes the appearance of his father's form and hears the voice entreatimg for vengeance? Are there not here causes sufficient to bring insanity into minds far less susceptible to the disease than that of Hamlet's may have been?

A diseased mind is not necessarily one completely destroyed, but some of whose faculties may be impaired. The affections and the will may suffer, while on the other hand, the reasoning power is rendered more active and vigorous than ever. Such seems to be the case in the character of Hamlet.
Shakespeare in his wide range of knowledge, a knowledge which must have been derived from the observation of actual life, has left a delineation so true to nature that those who are at all acquainted with this complicated disease must be convinced of Hamlet's genuine melancholic madness.

When he perceives with such anguish—the heartlessness of his mother who reminds him that death is common, he hints at his own real sorrow as in contrast to those outward insincere expressions of sorrow which surround him. The language he uses is certainly not that of one who has a sorrow which surround him. The language he uses is certainly not that of one who has a natural inclination for hypocrisy and "crooked ways," although we may observe something of that sort in him afterwards as the result of disease. Thoughts of self-destruction enter his mind, but his high moral nature appears to revolt from suicide as a sin, and his terrible agony is expressed in these words:

"O that this too, too solid flesh would melt,  
Thaw, and resolve itself into a dew!  
Or that the everlasting had not fixed  
His canon against self-slaughter."

We should closely regard him in the struggles of that awful night when he longed to see the apparition and then try to make an estimate of the effect upon his mind of all that happens. When his friends tell him of seeing his father's ghost, his overburdened mind which with painful excitement, not as yet losing its balance.

As the ghost approaches, his companions stand quaking with fear, but he addresses it in words terrible in their grandeur. He seems to know no fear, but expresses his contempt for life and declares it cannot hurt his soul. Yet now, when he with astonishment has heard from the ghost of the awful crime, he utters words which show plainly his mental state; that his mind which has endured to its utmost, now suddenly gives way and the consequences are apparent throughout the whole of his subsequent career. Up to this time there has been no weakness, no want of energy or any infirmity of purpose. But his first exclamation seems to foreshadow the loss of these characteristics:

"O all you host of heaven! O earth! what else?  
And shall I couple hell? O lie!—Hold, my heart;  
And you, my shews, gone not instantly old,  
But bear me stiffly up!"

The intimation which he conveys that he may think it "meet to put an antic disposition on," is one upon which the theory of feigned madness is very largely built. But this hint is quite natural, and may in the commotion of his mind, have resulted from a vague consciousness of what was impending.

Our next knowledge of Hamlet is in connection with Ophelia and her father Polonius, and now, his mind and feelings already crushed, have received another sad blow. Ophelia whom he loved with the love more than of "forty thousand brothers" has repelled his letters and denied him all access to her. She tried to reason with it, but it only becomes more and more cruel. Surely one cannot believe that to act the part of a sham, he would
so awfully hurt his own best feelings, as well as to
wound so fearfully those of her whom he had loved
so tenderly.

Another time of Hamlet's appearance, which is
important to us, is when he finds the king alone at
his attempted devotions. How excellent an oppor-
tunity was this for him to wreak vengeance upon
him! He saw it too. "Now might I do it yet," he said;
but, making the slight excuse that he feared
it he sent him into eternity while praying, he would
not be damned, and his revenge would be incom-
plete, he lets the opportunity pass by. His resolves
are good, but the impulse of a diseased mind never
serves one at the right time. Vengeance, which
was the sworn purpose of his life, is prevented by
infirmity; and, at another time upon a mad impulse
he plunges his sword into the heart of Polonius,
instead of his guilty uncle. In a subsequent scene
with his mother, the unmerciful manner in which
he hurts her feelings, though she was deserving, is
in keeping with the treatment he gave Ophelia.
Again, after that insane moment when he had slain
Polonius, he seems to have concealed his body out
of pure perversity and not from fear of the conse-
quences of an awful deed committed by himself.
Upon being asked as to where he has put it, he sur-
prises us, yet more by his ridiculous answers. This
levity of conduct and waywardness peculiar to in-
sanity must only convince us yet more strongly of
Hamlet's real madness.

We meet again with this same proof when we
find Hamlet jesting with the clowns in the church-
yard. In the midst of this scene comes the funeral
procession with the remains of Ophelia, whom death
has taken from her dreadful griefs. Now it is that
Hamlet's conduct establishes his genuine madness.
Laertes, whom Hamlet views at a distance, shows
such wild manifestations of sorrow at the grave of
his sister, that they naturally excite Hamlet's mind.
He rushes forward, and leaping into the grave,
struggles with Laertes, disputing with him the po-
sition of chief mourner.

We must agree with the queen when she says,
"This is mere madness." Later, we find him now
calm, and now excited, relating the means he used
to save himself from going to his ruin in England,
and to send his companions to the same awful fate
they had with the king intended for him. This
was only an additional instance of his reasoning
powers and clear penetration being left to him.

But how does the play end, and how differently
could we expect it to end, when the chief character
was enfeebled with such a malady, which deeply in-
fluenced the whole plot?

We find a complete chaos. Vengeance, indeed,
falls upon the head of the culprit; but by accident
as one could expect from the instruments used and
not in the solemn manner which had been purposed.
Listen to these words of Hamlet,—"The times are
out of joint, wee unto me that I was born to set
them right!" Here is the key to the whole con-
duct of Hamlet. Shakespeare imposed the duty of
a deed upon one not equal to it; and this beautiful,
noble, pure, moral being without the mental strength
to make a hero, is crushed to the earth under his
burden.

"HOME RULE."

There are few American people who are not in
some measure acquainted with the question con-
cerning the government of Ireland, and aware of
the situation, condition and management of the
Irish people of to-day, of their various relations and
connections with England, of their various junctions
and dependence upon the Imperial government.

Home rule for Ireland means the legislative and
administrative independence of Ireland. Legis-
lative and administrative independence means that
the laws of Ireland shall be made by a repre-
sentative assembly of Irishmen, sitting on College
Green at Dublin, and having no representation in
the Supreme or Imperial parliament.

Ought Ireland to be stripped of her Imperial
titles? In the creation and extension of the Empire
Irishmen have been a prominent factor. They have
contributed much to the imperial life, and to the
power of the imperial union.

They have been among the leaders of the great
political parties, been ministers of state, they have
been trusted with the direction of the imperial pol-
icy in times of gloom and peril; they have made
war and settled the terms of peace. They have
been governors of India and of the colonies.
They have been generals, admirals, judges, chancel-
liers, diplomatists. They have been keen, alert,
painstaking, vigilant in every department of the
service to the crown.

The Empire belongs to the people of Ireland as
well as to England, and why should they be com-
pelled to give it up, or England and Scotland be
allied to take such base advantage of their sister
isle? Why should England impose upon them
this monstrous penalty?

The bill, if it passes, will set up an Irish legisla-
tive body "to make laws for the peace, order and
good government of Ireland;" but before any bill
of the Irish legislature can become a law, it will
require the assent of the Queen through the Lord
Lieutenant, and the Lord Lieutenant will give or
withhold the assent of her Majesty, subject to the
advice which may be given to the crown by minis-
If any bill passed by the Irish legislature, provokes the hostility of English or Scotch politicians, the House of Commons may be moved to address the Crown, and to ask that the assent of the Crown be withheld. An unscrupulous opposition may address the Crown to veto an Irish bill, with no other purpose than to embarrass or expel a ministry. For Irish bills to be discussed in the Imperial Parliament with no Irish members present to explain and defend them, would be a political scandal; and they should be present in sufficient numbers and strength to prevent a narrow majority of the representatives of English and Scotch constituencies from using the prerogative of the crown to fetter the freedom of the Irish legislature. Would the Irish people submit to have a bill in which they were keenly interested vetoed on the advice of a minister whom they could not call to account? Would they allow the will of Lord Salisbury, or Mr. Gladstone, Lord Harrington, Lord Chamberlain or Lord Randolph Churchill, to prevent a bill passed by the Irish legislature from becoming a law? If the veto is to become an effective check on such legislation in Ireland, the minister who advises it ought to be responsible to a parliament in which Ireland has just representation.

There is another grave reason why Ireland should be represented in the Imperial Parliament. The ultimate security for the maintenance of public order, and the suppression of riot and rebellion, lies in the army, and the control of the army will be in the hands of the Lord Lieutenant, the representative of her Majesty. Neither the Lord Lieutenant nor the Irish Commander-in-chief will be responsible to the Irish legislature. They will hold their commissions from the Queen; they will be appointed and dismissed on the advice of ministers at Westminster.

Under the government of the Ireland bill “the army, navy, militia, volunteers, or other military or naval forces for the defence of the realm,” are in express terms excluded from the matters which lie within the powers of the legislature at Dublin. A regiment may be called out to suppress a riot or rebellion in Belfast or Cork, but whatever outrages may be committed by the soldiers, the Irish legislature will have no remedy.

Nor have they the right to subject her to the humiliation of paying taxes which will be administered by a parliament in which she will have no representation. “Taxation without representation” is unjust. Under the bill as it now reads, Ireland will contribute annually about four millions and a quarter to the Imperial Exchequer; $1,446,000 on account of interest and management of Irish share of the National debt, $1,666,000 to sustain the army and navy of the United Kingdom, $1,110,000 for Imperial civil expenditure, $1,000,000 for support of Royal Irish Constabulary and Dublin Metropolitan Police; but the control of this expenditure will be with the Imperial Parliament.

THE INFLUENCE OF CHIVALRY.

The origin of chivalry is involved in the obscurity of the Middle Ages. We do not know whether it was the common offspring of the church and feudalism or whether it was a result of the anarchy following the reign of Charlemagne. Whatever else may have entered into the causes of chivalry, certain it is that chivalry was most closely connected with feudalism.

Guizot’s explanation of the origin of chivalry is perhaps the most satisfactory: “It was the progressive development of ancient facts, the spontaneous consequence of Germanic manners and feudal relations.” France and Germany, the home of feudalism, were also the home of chivalry. Although there were many knights in Asia, no such institution existed there. The history of civilization is a history of a development, and chivalry is simply one stage of that development. It came into existence through favorable influences, and was in turn superseded by a higher stage of growth. It assumed its distinctive characteristics in the Eleventh Century, and having fulfilled its mission, was discarded in the Fifteenth.

The ideal of chivalry was something lofty, far above the spirit of the times. The regard for women was always a characteristic distinguishing the Teutonic races from their eastern neighbors. Record of this is made by the historian, Tacitus. The pride and delight of the Teutons in arms and horsemanship had existed for centuries. To speak the truth, to succor the helpless and oppressed, to turn back never from an enemy,—was a formula to which the knight willingly subscribed. It was inevitable that the spirit of chivalry should become contaminated with the enormous evils of the times. The literature even did not conform to the ideas of chivalry, but on the other hand, it was most obscene and licentious. The clergy alone were above the common level, while the people were renowned for their brutality. Crime of all kinds throve. The Teutonic ideas of purity, virtue and religion were incomparably higher than their actions. However the theory of right living, if not practiced, was not without influence. A bad action is always to be preferred to a bad principle. While chivalry was prevalent throughout Europe, France was the
cradle of chivalry. Here the Flower of Feudalism flourished in all its beauty and strength. We can find nothing like it in the ancient or modern world. In other times the ideals of a people are little in advance of their actions, but here is an ideal infinitely removed from the spirit of the times.

The ideals of chivalry were not wholly without fault. No one but a noble, a man having wealth and leisure, could afford to become a knight. They utterly ignored a person of ignoble birth. They seemed to think that no injustice could be done one, not of noble birth. While they would risk their lives to rescue a noble lady from danger, they often would treat one of a lower rank shamefully. In this manner chivalry favored class spirit.

Although the church had little or no influence in the origin of chivalry, it soon saw that chivalry could be used with advantage. Thus, at first the ceremony of knighthood was performed by a noble, but in a short time it was made a religious ceremony, conducted by a priest. Chivalry was an outgrowth of the religious nature of man, and hence was closely connected with the church. In 1095, the council of Clermont, which instituted the first crusade, decreed that every male child at twelve years of age should take an oath to protect the oppressed, especially women of noble birth. The church made use of chivalry to carry on the crusades. Without chivalry, it would have been impossible to stir her up that furor, which resulted in the useless and destructive attempt to rescue the Holy city from the Mohammedans.

The influence of chivalry upon the individual knight was certainly good. The institution of chivalry had very little good influence; but the spirit of chivalry was invaluable to the times. The education of the knight began at the early age of seven in the court of the lord. At this time feudalism had taken away from the castle of the lord all his companions of equal rank; so little by little, he began to surround himself with the sons of his vassals. The knight’s first service was that of page to the lords and ladies of the castle. Here the ideas of chivalry were instilled into his mind. At the age of fourteen he was called squire. He then attended his lord in tournament, joust or real battle. At twenty-one he took the prescribed vow and before an assembled multitude was invested with arms and declared a knight. The ceremony was ended by the lord striking his cheek with the flat of his sword as token of the last insult he should allow to go unpunished.

Chivalry was a splendid school for bodily development. The knight was obliged to go through all kinds of gymnastic exercises, so that he had an almost perfect physical development. The unconscionableness of self was one of the most striking characteristics of the knight. He would die in defending the oppressed. In that the most degraded nations of Europe were the birth-place of such an institution, is it the more remarkable. When taken captive in battle, the knight would be released on parole until he could pay the ransom. If, however, after a stated time he could not obtain the amount, he returned to his captors. He did all this in an age noted for its brutality.

There were some knights who had contemptible characters. Richard I. was a true knight, but a bad son and king. His massacre of Acre shocked even the spirit of the twelfth century. Edward III. was an unjust and cruel monarch; nevertheless a good knight. The knight we find in Tasso, Walter Scott and Tennyson is sublime; the knight of Cervantes is ridiculous; and both are creations of the imagination.

The tournament held an important place in the occupation of the knight. The glory of the ladies here reigned supreme. They proposed the rewards, adjudged the prizes, and decided all disputes without appeal. The tournament was finally condemned by the church, but continued long after the decline of chivalry. The influence of chivalry upon the society of the times was marked. There has always been a halo of glory enveloping chivalry. Most authors have regarded its influence as good. Hallam says that it was the best school of moral discipline in the Middle Ages. So many of the principles, which chivalry strove to attain, have become the common property of the Anglo-Saxon nations that the importance of chivalry has often been depreciated. Although it was necessarily united to much of evil, there was no other influence which tended so much to instill into the minds of the people those sentiments of valor, loyalty, courtesy, and the regard for women, which to-day characterize the European races from their eastern neighbors. Most fittingly do the words of Burke express the aim and influence of this Flower of Feudalism. “Chivalry was the unbought grace of life, the cheap defense of nations, the nurse of manly sentiment and heroic enterprise.”

A PRISONER’S STORY.

Behind the bars, I now must stay
Throughout life’s lone and weary day,
No one my aching heart to cheer,
No one to speak of home so dear.

Though gloomy it may seem to be
It is my home, no friend to me,
Its cells are filled with young and old,
The robber and the murderer bold.

My life, how well I can recall
Its childhood youth and fatal fall!
How short, a moment's time it seems
Since I was wrapped in childish dreams.

Those early boyhood days I passed
With loving mother kind and dear.
She taught me precepts unsurpassed
And how to live from year to year.

Her kindness I will ne'er forget
Though Death has stole her from my side,
And all through life, I shall regret
That I, by her, did not abide.

In youth's fair morn o'er hill and vale,
I roamed my thoughts to satisfy;
Which keep from us how many mortals!
They're wrapped in childish dreams.

In vain, I tried my fears to quell.
Afraid, at first, in arms that lure
To prison life, he must be
Long years, in turn, have floated by
And I, like blooming roses fair

Upon the desert, there to die,
Have given self to grim Despair.

Could I foretell this direful end,
I would have led a better life,
I would have been with those who lend
A helping hand in daily strife.

Reflecting o'er life's fretted sea
How sad, how sad could worse be?
But who, except me, is to blame
For careless deed and sins of shame.

The outer world, 'twill know me not
In years, my name will be forgot.
But lest my deeds to earth should fall,
They're written here as I them recall.

Where're, in life, you chance to roam
Return again, content with home;
And by its fireside, thy children tell
Of my sad fate, the Prison Cell.

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**Societies.**

The Siberian traveler, George Kennan, lectured under the auspices of the city Y. M. C. A. in the Academy of Music, Friday evening, January 17.

The usual reception was given to the students by the Christian Associations on the first Friday evening of the term. A short program was given as follows: Words of Welcome, A. M. Cummins; Prayer, Frank Kurtz; Solo, A. H. Perry; Quartette, Misses Phelps and King; Messrs. Palmer and Perry.

The officers of the Literary Societies for this term are as follows: Eurodelphian—Pres., Emma Chesney; Vice-Pres., Ellen Fisher; Sec., Mary Hopkins; Treas., Jennie Cooke; Librarian, Lucy Little; Chaplain, May Phelps.

Sherwood—Pres., S. A. Remington; Vice-Pres., W. D. Johnston; Rec. Sec., H. A. Murray; Cor. Sec., C. G. Townsend; Treas., A. Binkhorst; Librarian, A. C. Treadway; Jan., G. V. Pixley; Chaplain, B. B. Wilcox.

Philolexian—Pres., Geo. R. Curtiss; Vice-Pres., W. M. Milham; Rec. Sec., M. J. Newell; Cor. Sec., E. E. Ford; Treas., Frank Kurtz; Librarian, S. W. Fiske; Janitor, O. M. Bucklin.

The literary societies will celebrate Washington's birthday by the usual banquet. It will be held this year in the parlors of the American House. Procure your tickets early.

The city Young Women's Christian Association have secured a General Secretary, Miss Slater, formerly of Bay City. She is the first General Secretary in the State. What's the matter with Kalamazoo!
Exchanges.

The Normal News says in reference to the appeal for a State Intercollegiate Oratorical Contest, "We are not only ready but willing, and not only willing but anxious to try our mettle with that of the other colleges of the State." We think we can safely add that we are going to try our mettle with that of the colleges of the State. This may seem to be a premature statement, but we do not speak without reason. Intercollegiate contests have been proved profitable in our sister state. Then why can they not be of all colleges of the State. This may seem to out reason. Intercollegiate contests have been proved profitable in our sister state. Then why can they not be of all such educational movements. And where duty beckons she is. We say is, for in the herald notes of Speculum and News, we distinguish a sound that, taken up and re-echoed by the College Press throughout the State, shall change from the faint murmur pent up in cold leden type to the wild and wondrous words and silvery speech of that King among men, the orator. But action is the first requisite to eloquence. Therefore, let each journal take prompt and earnest action. Let a convention of delegates from the different colleges be held at once. We would hail such a meeting at Kalamazoo with pleasure, and to this end would invite correspondence.

Without decision of character a man is at the mercy of circumstances. Should his environments be wholesome and moral he partakes of the qualities and passes for the time for a worthy person and he seems even to himself to be rooted and grounded in the truth; but when vicious company throws its tangled skein about him, his fancied strength proves to be but weakness and he becomes the despised tool of evil and designing persons. No position a man can occupy is more despicable and it is a position inevitably reached by the one who meets the common questions in life with irresolution and indecision.—Normal News.

PRESS NOTICES.

Robert J. Burdette has written no word or line of unclean wit, and his name and character are as pure as his writing.—St. Joseph Herald.

No man buttons under his vest a kinder heart than Burdette, and no man on the platform tells a more mirth provoking and tear-compelling story.—Newark (Ohio) American.

He was amusing, never grossly so, but with a humor that prolonged the first ripple of laughter with hearty applause and mirth. He was original in everything; nothing was repeated from books or other humorists, but the humor was fresh and racy.—Erie Dispatch.

But like the shadow of a cloud athwart the summer's sunshine, the sadness of exquisite pathos touched the wit and glee of the lecture. Tears filled the eyes, even while the lips of the audience were wreathed in smiles, and many a heart throbbed with the memories—the tender beauty—his descriptions of home revoked.—Cleveland Leader.

However, it is not even owing to a careful avoidance of all the objectionable elements of the humor of the day, that Mr. Burdette has won for himself the unbounded popularity that has on all hands been accorded to him. It is simply owing to the past that he is by nature a humorist in the truest meaning. Burdette is endowed with a sense of humor that lights up everything he touches. He is never guilty of producing a sketch wherein he is not perceived to be a man of sense, although apparently "altogether given up to caprice."—Chicago Times.

At Miami University the students recite six days in the week.

Men of character are the conscience of the society to which they belong.—Emerson.

The Cherokee Indians support over 100 common schools, with 4,059 pupils, and a high school for boys, with 211 pupils. They are just completing a seminary which will accommodate 165 students.

Of the 365 colleges and institutions of higher education in this country, over 270 are supported by religious denominations.

The highest institutions of learning in Norway, Sweden, Denmark, Switzerland and Italy have adopted co-education.

Recently two German students committed suicide because of failure to pass examinations.

"Whether a boy is from the country or city, rich or poor, weak or strong, talented or not, will and work are sure to win. Wishes fail, but wills prevail. Labor is luck."—Wilbur R. Crofts.

It is estimated that the number of American colleges is increasing at the rate of 15 per year.

There are 365 prosperous colleges in the United States, and 175 of these publish papers.

A New Engander has given $100,000, to which Japanese gentlemen have added $10,000, to found a Christian University in Japan.
Editorials.

Owing to the fact that College did not open until January 6, this issue of the INDEX appears one week later than usual.

Alumni and former students of Kalamazoo College, attention! The Student's Publishing Association desires very much to increase the number of subscriptions to the College Index among you. Far too many of those who have been connected with Kalamazoo College do not take the college paper, and we are sorry to say a great many do not hear anything of the college from one year to another simply for this reason.

This is not as it should be. The college of today without its paper is without reputation. The public judge largely of the institution from the character of its publications. We do not think that we are so very egotistical when we confidently assert that the College Index is a useful and worthy representative of Kalamazoo College. Whose business is it to support the college paper? We can think that it is the business of no others than that of the alumni and former students. Especially, if it be a denominational college, which has to compete with a large number of other institutions, ought the alumni to heartily support its paper. We are still striving to the best of our ability to make the College Index as attractive to alumni as possible. It is somewhat difficult to obtain news regarding alumni, and especially so when they do not take the Index. If all the alumni would send us promptly the small subscription price of seventy five cents, we are confident that we could furnish our readers a much more extended account of alumni and former students. We would esteem it an especial favor if all our friends would be kind enough to send us items likely to be of interest to our readers. Our subscription list has been increased considerably this year. For this we are grateful; but what we most earnestly desire, (and surely it is nothing more than what Kalamazoo College deserves), is that the College Index might have still more the hearty support of the friends of the college.

Some students seem to have a somewhat wrong idea of vacations, and particularly of the holiday vacation, as observation at the beginning of the winter term will usually show. One class who spend their time in not the best manner during the term, and who perhaps fail in examination at its end, are always looking forward to vacation as the time to prepare for a second and more successful examination. Another class who are in haste to get through college, hope to improve their vacation so as to save a year in college, or a part of a year at least. It is evident that vacations are not given for the purposes to which these two classes put them. Still another class who perhaps are not overfond of study, and who perhaps derive the benefits to be gained from a vacation in a greater degree than the preceding classes, never look into a book during vacation. Too often, however, this last class give their vacation up to social pleasures, keep late hours, and return to college physically worn out. Extremes should be avoided; a vacation should not be spent in hard study, nor simply in a round of social enjoyment, nor on the other hand ought the student to give himself up to idleness. The fact that there is no weariness like the weariness of a lazy man, is true intellectually, as well as physically. The student should return to college reinvigorated in mind and body, prepared to do his work thoroughly, and prepared to improve his next vacation in a becoming manner when it comes. Time for vacation should be used just as conscientiously as time for regular study. It is of prime importance that students should have a due regard for their bodies as well as minds, and that vacations should be spent in the best manner for the promotion of health.

The New Rules now have been in effect for one term, and it may not be entirely a waste of time to look over some of the results, following their enforcement. During the first week of the fall term a considerable amount of valuable time was wasted in getting affairs in running order, but we presume this delay was caused by the faculty themselves-
being unacquainted with the rules, and will not be likely to occur again. A somewhat more regular attendance at chapel and recitations was noticed at the beginning of the term, and a corresponding irregularity toward its close. The students are allowed twenty or fifteen unexcused absences as the case may be, and they invariably take them, and as many more as they can secure. If they have been regular in attendance during the first half of the term, they are given records of the absences; if necessary to make up the number of allowed absences.

Whether this practice is entirely beneficial, still remains a matter of doubt. Several who transgressed the absence rule found themselves suspended for the term. Two or three penalties inflicted for failure to meet appointments in rhetorical work, were effectual in producing a term's work in rhetoricals much above the ordinary. On the other hand the new rules have been eminently troublesome to the Faculty. It would take a skilled accountant to keep a correct record of the absences alone. We are not opposed to the rules in themselves, but we say enforce them all, or none at all. To permit some students to have twenty-two or twenty-five unexcused absences, and to suspend others for twenty, is evidently not entirely just. The rules may be well enough for colleges in the east, where such rules are observed in all institutions, but in the west no college has such rules, and it is absurd to inflict a code of punishments upon students who can attend other colleges without the hindering influences of such rules. Facts have shown this to be the case, as not a few students have gone to other colleges for no other reason whatever than the new rules. Granting that the rules in themselves are wholly beneficial, we cannot see the advantage of enforcing a set of new rules which are entirely unknown in neighboring institutions.

We sincerely hope that they will ultimately raise the grade of scholarship, which is one of the special advantages claimed for them. What advance in scholarship they have produced has been counterbalanced by the increased number of first year prep classes, and a corresponding diminution of college students.

Raising the standard of scholarship ought not to be allowed to reduce the number of upper classmen.

There were only five or six vacant chairs in the Institute last evening, to hear Mr. Burdette, the famous humorist of the Hawkeye. No greater work of appreciation for Mr. Burdette's genius could be given in this city, than the gathering of such an audience at this season. There are few men who ever lectured here twice before, as Mr. Burdette has done, who could draw half the audience he did last evening. Every sentence of the lecture was set with jewel of sparkling humor, and the laughter was general and frequent.—St. John's (New Brunswick) Telegraph.

### Locals.

**Burdette.**

February 6th.

Robert J. Burdette.

Where is the mud?

The first year French class are now reading Dostia, a work by Henry Greville.

One class enjoys the early bird pleasures by reciting at eight a.m. this term.

Half of the Senior class has been enjoying a vacation at the delightful home of la Grippe.

The Senior Preps. are going to have a celebration. The last one of them has just donned long breeches.

A Professor's definition of axiom is as follows: An axiom is a thing which anyone but a fool can see.

The inauguration of the newly elected officers of the Philo Society took place on Friday evening, January 17.

If you see anything out of order in the Local column, please to overlook it, as the Local man has "la Grippe."

A rule given by a Junior is as follows: A declamation requires a preparation of one day; an essay, a week; an oration, a month.

The city High School was closed the second week of the winter term on account of the epidemic. A large number of teachers were attacked by it.

The choir of the First Baptist Church was entirely remodelled at the beginning of the year. Mr. S. Buckley, a student of last year is a member.

A very jolly crowd of six came on the Grand Trunk and Michigan Central, returning to college Monday morning, January 6. For further particulars inquire of D. T. Magill, or McGinty.

Prof. Loisette's Memory System is creating greater interest than ever in all parts of the country, and persons wishing to improve their memory should send for his prospectus free, as advertised in another column.

On Thursday evening, February 6th, Robert J. Burdetté, the well-known lecturer and humorist will lecture in the Academy of Music, under the auspices of the College Young Men's Christian Association. The proceeds of the lecture will be used to purchase an organ for the Y. M. C. A. rooms in the College dormitory. Tickets, fifty and seventy-five cents. Reserved seats without extra charge.

A brand new supply of Bibles has been pur-
chased for chapel use. The strong and perhaps rather loud responses on the morning of their appearance clearly showed their appreciation. The Editor-in-chief informs us that he will now have to think up something new for an editorial. The ten or dozen covers of what were once copies of the New Testament can be purchased at the lowest prices of the steward.

Among the teachers in the Sunday School of the First Baptist Church are the following college people: H. G. Colman, '89; F. D. Haskell, formerly Professor of Greek; P. F. Trowbridge; F. W. Stone, '86; Prof. Botsford; C. Strong, '63; Miss Helen Colman, '80; Mrs. Prof. Brooks; Miss Lizzie R. Fletcher, '89; Miss May Smith; Miss Luna B. Power, '93. Among other officers are Prof. Galpin, Superintendent; M. C. Taft, '85, Asst. Supt.; Geo. R. Curtiss, '93, Treasurer.

**Personals.**

Robert Kane, '79, has been visiting in the city.

S. Blake enters the Agricultural College in February.

A. R. Martin is now attending the Grand Rapids High School.

O. M. Bucklin spent the holidays at his home in Kankakee, Ills.

L. D. Osborn, of Grand Rapids, visited in the city January 1st.

H. H. Petee, '86, visited friends in the city during holidays.

Irene Everett has received a position in the Chelsea High School.

W. G. Smith, expects to enter the Agricultural College in February.

Dr. Muller, formerly Professor of German, visited in the city January 11th.

Miss Agnes Barney, '83, is now teaching in the Muskegon public schools.

Mr. and Mrs. John E. Cheney, '85 and '84, visited in the city during the holidays.

D. C. Henshaw, of Morgan Park Seminary with his wife spent the holidays in the city.

W. H. Pease is at home for the present. He was formerly a member of the class of '87.

H. L. Miner has left college, expecting to enter Northwestern University, at Evanston, Ills.

George Fair spent the holidays with his roommate, Harry Miner, at his home in Almena.

A. H. Willcox, now in Chicago, spent the holidays at the home of his father Pres. Willcox.


Prof. Hadlock was made a Vice-President of the State Teachers' Association, at their last meeting in Lansing.

A recent number of the White Pigeon Journal contains an interesting letter from Geo. Taft, '86, now in Japan.

M. Bruen has entered the Military Academy at Orchard Lake. He has secured an appointment to West Point.

F. L. Pattison has entered the regular army for the term of five years. At last report he was stationed at St. Louis, Mo.

E. N. Brown, a student of last term has been very ill with typhoid fever at his home in Quincy. He was somewhat better at last accounts.

Rev. E. H. Brooks, '74, has so far recovered his health that he has accepted the pastorate of the Calvary Baptist church, Grand Rapids.

Rev. E. H. Conrad, of Reading, Mich., was married on New Year's day, to Carlotta N. Shafer, of the same place. The Index extends congratulations.

Married, Jan. 9th, at the home of the bride's parents, James H. Dewing and Miss Fannie Chapin Mr. and Mrs. Dewing immediately started on a three months' tour abroad. Mrs. Dewing was formerly a student of the college.

Fred Everett stopped over in the city at the beginning of the term. He was on an extended trip, which takes in Chicago, New Orleans, Los Angeles, San Francisco, Portland, Tacoma and Seattle. He says he expects to locate at Seattle.

On New Year's eve, a last year's Reading Circle held a reunion at the residence of Miss Mary Hopkins, on Vine street; a very pleasant time passed watching the old year out. They adjourned to meet with E. F. Hall, New Year's eve, 1900.

The "Ponsult Quartette" continue to win fresh laurels. We are happy to claim two of its number as Hall Girls. Their master-piece is the McGinty song.

Near the close of last term, the Y. W. C. A. held a social at the Hall. There was a good attendance, and the social was greatly enjoyed by the Hall girls at least. The chief attraction was the Art Gallery kept by Miss Patterson and Miss Fisher.

Johns Hopkins is to have a $20,000 Y. M. C. A. building.
LADIES' HALL.

"Give Humility a coach and six, Justice a conqueror's sword and Truth a gown, And public spirit its great care—a crown."

Who said anything about McGinty?

Miss Minnie Longman will not be in school this term.

The Hall girls will patronize M. Delsarte again this term.

Miss Carnahan has been visiting her cousins, the Misses Patterson.

Prof. and Mrs. Brooks and Miss Alice have come to live at the Hall.

Mrs. Bush, of Richland, has been visiting her relatives Mr. and Mrs. Bush.

Webster says, cranberry sauce is the best kind of sauce, but we do not believe it.

We have two new girls, Miss Freeman, of Grand Rapids, and Miss Hebner, of Port Huron.

Miss Hitchcox and Miss Goodrich now live at 309 Davis street. We are sorry to have lost them.

The augurs and soothsayers predict that Miss Bigelow is coming up to the Hall next Monday.

It is said that the "cute little lam o' shanter" will be the fashionable Hall headgear for the season.

The recent earthquake in the dining-room bade fair to result in very serious damages. But the hearts that were thusly rent in twain have been healed by a judicious application of ceiling wax, and "as the tide of time floweth, beefsteak (twice a week) all old remembrance out-growth.

Prof. Loisette's MEMORY DISCOVERY AND TRAINING METHOD

In spite of adolescent inhibitions which limit the theory, and practical results of the original, in spite of the goaded premonitions of envy which would be omnipotent, and love of "days gone by" which tempers to evil him who would undo the unselfish enterprise of Loisette, a new and popular system of memory is recognized today in both hemispheres as marking an epoch in Memory Culture. His Proposers are now post free given opinions of people in all parts of the globe who have actually studied his system by correspondence, showing the immediate and lasting results obtained by those who have followed it. Prof. Loisette's Art of Never Forgetting is recognized today in both hemispheres as marking an epoch in Memory Culture. His Proposers are now post free given opinions of people in all parts of the globe who have actually studied his system by correspondence, showing the immediate and lasting results obtained by those who have followed it. Prof. Loisette's Art of Never Forgetting is recognized today in both hemispheres as marking an epoch in Memory Culture.

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February, 1890.

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LESSING.

Some one has said that it takes an artist to paint, an intelligent person to write, but that any fool can criticise. Such opinions are often accepted by us with little or no consideration. We do not deny that it takes an artist to blend the proper colors upon the canvas, if the world is to be given a masterpiece; or an intelligent person to write, if the product of brain and pen is to be a benefit to mankind; but against the proposition that "any fool can criticise," we must take our stand. If to criticise were simply to make fun, we would gladly yield the point; but if it means wise and ingenious judgement, biased neither by prejudice nor by sympathy, then to criticise also requires a man with special gifts.

Between the so-called critic of college life and the world's true masters of criticism, there is a gap not spanned by any bridge of cunning wit or diverting humor.

The ideal critic has not yet made his appearance; but to Germany belongs the honor of having produced a critic second to none in the history of man. He was born more than a century and a half ago—in an age when error had worked its way into every department of human action. While yet a boy there was that in his very nature, revealing itself in his habits and childish traits, which spoke of the fearless and independent character of the coming man. Gotthold Ephraim Lessing had a way of his own and pursued it until he became a "king among minds." It made no difference to him what his father had been before him, or what the schools of philosophy were teaching in his day; but cutting himself loose from all the bearings of the age in which he lived he stood upon the truth alone. Luther and Lessing possessed the same independence, the same dignity, the same simple reliance on truth. The former, finding himself in an age marvelously enslaved by a powerful but corrupt church, fearlessly took the step which marks a new era in the history of the world.

The latter, recognizing the times that were then before the German mind, took his stand not against men who were the heralds or supporters of error, but against error itself. His crusade was not prompted by any interest of his own; not that he might gain possession of the sepulchers in which the truth was hidden; but that he might liberate the truth from the bondage of error. Luther was the man in character and action fitted for the age and circumstances in which he lived. Lessing also was the man for the time. He was "the second Luther" for he delivered his country intellectually as Luther did spiritually. He liberated German literature from the power of French taste; he delivered science from the bondage of tradition and theology from that of the letter. Luther was the trumpet's blast which announced to the world the dawn of the reformation; but Lessing, as our own beloved Professor of Greek has said, was "one of the thunders of the modern literary world." Lessing wrote and the world recognized his genius; he criticised and men trembled; he wrestled in argument and his antagonist fell at his feet. He was always at his best when in a controversy; yet the principles of his criticism were broader than mere defense or attack. His purpose was the finding and revealing of truth. Men of genius and distinction were all about him, but he went straight forward indifferent whose prejudices might be shocked or upon whose toes he might tread. His criticism not only condemned what was wrong, but brought forward the right. An error called out his bitterest denunciation, and a right principle could not be too highly commended; but in an age so strangely artificial and distorted, little was found worthy to be praised.

The influence of Lessing's life was felt more in literature and religion than in any other sphere. The French Renaissance was holding a swaying
Influence over German literature. Characters such as were common among the living in those days were deemed unfit to appear upon the stage. It was Lessing who came forward at this time with a new order of things. He insisted that the domain of the drama is men—his failings and his virtues. He laid down general laws for the dramatist and actor. He urged the Germans to produce works bearing a national and original stamp. He demanded the imitation of the English School, and especially the works of Shakespeare as the only hope of a genuine drama. Nor was he unsuccessful in his efforts. It was something new to put upon the stage a drama of this type; but the success of his first attempt proved to the genius of the world that a new dawn was heralding a bright and glorious day for German literature. Goethe himself bows before Lessing, and acknowledges the debt he owes him. Genius has found in him genius. Greatness has attributed to him greatness. In literature, he stands beside Goethe and Schiller. In criticism, Germany stands foremost among nations, and among German critics Lessing stands first.

Lessing’s unpopularity was due, to a great extent, to the position he took in respect to religion. Here he was the same man as elsewhere. His adherence to truth made him reject some of the doctrines that had crept into the church. Truth was truth and error was error with Lessing. The former was sought everywhere, the latter, everywhere rejected. He was too broad to ally himself to any creed. His religion gave tolerance to all. It was the one universal—love for God and man. The spirit was more than the letter, and that religion which proved genuineness by its daily life and work was the true religion. Such opinions would not disturb the present age, but in a time when intolerance predominated, he who dared to declare for tolerance was soon to meet with opposition. He was opposed and despised by the churchmen, but he went straight on to victory.

Wherever he was, whatever the subject before him, Lessing was the critic; indeed, this was his work. So powerful in criticism, he was more than reformer—he was emancipator. His influence as a religious reformer was great, but as a critic it was simply immense. He made no pretensions to the title of genius; but, as Goethe said, “his permanent influence testifies against himself.” Had Lessing lived to a ripe old age, he might have stood, like Shakespeare, honored and praised not only always but everywhere.

THE PHILOSOPHY OF DESCARTES.

The life of DesCartes naturally divides itself into three parts. The first sixteen years of his life were the period of his instruction; the next sixteen were the period of his travels; the last twenty-two years of his life embraced his writings and the development of his system of philosophy. DesCartes was born of a good family in 1596 in Tournai, France. At this time distinguished birth furnished a passport to all honors, especially in the Church and army. His family surroundings did not tend to develop him into the sphere of a philosopher, least of all into that of the founder of modern philosophy. But this did not change his ideas of the true aim and character of a philosopher.

Descartes was a weakly child, but by great care he became strong enough at eight years of age to enter upon a systematic course of study. He completed his education at the newly established College of La Fleche, under the instruction of the Jesuits. He left the institution at the early age of 17. While here he had a two years course in philosophy. One year he studied logic and ethics, the next, physics and metaphysics. Mathematics came last of all and was his peculiar delight. He cared only for clearness and certainty of knowledge. He was seeking for absolute truth, not for a confused knowledge of a great number of studies. The method of mathematics determined largely the method of his philosophy. Mathematics thus became the criterion of every cognition. No such clear and distinct thought was used in the remaining sciences. For this reason did DesCartes turn his attention from mathematics to philosophy. From this basis he discovered the science of analytical geometry. At the completion of his course of study, he was unsatisfied. Instead of gaining a clear and certain knowledge of all that is useful in life, he had the more discovered his own ignorance.

For this reason he left his country and books, and spent the next sixteen years in the world among active men. The period of school culture was now changed to the period of self-culture. His father desired that he should enter the army. Accordingly, it was necessary that he should come into contact with the society of the gay capitol, Paris. He lived here three years, though he spent the last two in seclusion. In 1617 he went to Holland and entered the service under Maurice of Nassau. He also served under the great general Tilly. His military life was more like that of a traveller than that of a soldier. He rejected promotion and only accepted pay once. Two years later he went to Germany and entered the Bavarian army. In 1621 he abandoned his life of a soldier and sought solitude at Neuburg. Philosophy appeared to him as a dark chaos, while mathematics seemed perfectly clear. Nevertheless, its clearness did not clarify the other sciences. In solitude and communion
with himself he saw that knowledge proceeds no farther than clear and distinct thought. He early arrived at the conclusion that a system of philosophy developed entirely by one mind would be the most satisfactory and perfect. After spending a number of years in travel, visiting Rome, Florence, and other cities, he spent three years in Paris.

In 1629 he went to Holland in order that he might be in solitude. During his twenty years in Holland he changed his residence twenty-four times and lived in thirteen different places. This part of his life was the period of his writings. In 1637 he gave to the world his "Discourse upon Method." In 1641 he published his "Metaphysical Meditations," which work was his peculiar pride. This work was submitted in manuscript to numerous men of the time for criticism. The later editions contained answers to these objections in an appendix. The essence of his philosophy is contained in his "Principles of Philosophy," which appeared in 1644. It consists of four books; the first contains the gist of his system, the remaining three being devoted to physics. These works arousing so much animosity, DesCartes visited Paris twice, but was not contented with the gay society of the capital city. He also visited England and being invited by Christina, the Queen of Sweden, to pay a visit to her court he did so in October, 1649. Here he died in the following year, and received burial in a foreign land. His ashes were transported to Paris in 1666.

The writings of DesCartes begin with search for a correct method in philosophy. All of the writings of DesCartes were prominently methodical, although but one of his works treat of method, the Discourse upon Method. We might expect a theory from such a man as DesCartes, but he was not satisfied merely with pointing out the true way as Lord Bacon had done before him. DesCartes not only shows us the theory, but also the theory carried into actual practice. During his school-life, he became dissatisfied with the uncertain manner in which knowledge was proved. It was not the lack of learning that made him discontented with the existing state of affairs, so much as the neglect to apply the clear and distinct proofs of mathematics to the other sciences as well.

He sustained the same relation to philosophy that Luther did to the Catholic church. DesCartes found no real knowledge in the sciences in as much as they lacked methodical thought. The less of knowledge the mind possesses, the more greedily it absorbs ideas which fill the memory but give no nourishment to the mental powers. The true scholar esteems clearness, the polymathist rareness. Polymathy is the worst possible method for making discoveries, and can only happen upon them by chance and never by thought. Absolutely certain knowledge must rest upon absolutely certain foundations. Complex ideas are liable to be the most vague, for they rest upon the greatest number of foundations.

In what manner does knowledge result from thought? This is the question which DesCartes' theory of method attempts to answer. A single distinct conception is far more valuable than many vague ones. DesCartes says that it is much easier to have a multitude of vague ideas upon the most difficult subject, than to have a distinct perception of the truth of the simplest question. The method of knowledge is synthetic, proceeding from the simple to the complex. There is no other criterion of truth than well-understood deduction. Dialectics are useless in the discovery of truth, for they only bring out new relations of facts already known and never unfold a truth before unknown. Knowledge is a series of facts, every individual truth resting upon its predecessors, and all resting upon a fundamental truth.

The mathematical bias of DesCartes' mind shows itself plainly in the development of his method. In his studies upon method he discovered analytical geometry. All knowledge must be analyzed in order to discover whether it is true knowledge or not. The foundation stone of all knowledge is intuition, and all the rest of our knowledge consists in logical deductions from this starting point. The methodical solution of every problem is the correct enumeration of all its conditions, and the analysis of these into the intuition from which all deductions logically proceed. DesCartes laid down four rules to which he adhered in his theory of method.

1. To receive nothing but upon clear and certain evidence. 2. To advance analytically, separating every problem into as many single questions as possible. 3. To consider all questions methodically, starting with the simplest, and advancing by regular stages to the most complex. 4. To use so much care and exact calculation that not the slightest essential should be omitted.

With this method DesCartes goes on to develop his system of philosophy, which was entirely different from all preceding philosophies. The first propositions of the Cartesian philosophy, "I doubt everything," "I think, therefore I am" have become familiar sayings. Methodical doubt was the first step in DesCartes' system. He was not a sceptic. He did not doubt simply for the sake of doubt, but desired to see if it were possible to doubt every belief of the human mind. The mind is naturally inclined to believe. Experience has shown many of these beliefs to be false. DesCartes found that self-
deception was much greater than is usually supposed. When we really strive to free ourselves from self-deception, we shall find that the greater part of our knowledge is of doubtful certainty. Our senses are constantly deceiving us. Carried further DesCartes found that everything could reasonably be doubted; hence the proposition, "I doubt everything." Doubt then is not only a method, but becomes a principle of philosophy. If doubt could not enable him to arrive at truth, it would at least protect him from error.

The first principle he found to be unassailable is the very doubt itself. After having doubted everything, he found that he himself remained. From this he drew the second proposition, "I think, therefore I am." If I should doubt the certainty of my thought, I should question the possibility of doubt itself, and should have to return to the old state of self-deception. Thought becomes the principle of all certainty. From this principle of certainty follows the principle of knowledge. Clearness and distinctness are the criteria of all true knowledge. The less the clearness and distinctness of a conception, the less the certainty of the truth of its object. Mind is the clearest of all objects. The existence and nature of mind are much more evident than external objects. DesCartes at length deduces the formula, "what I clearly and distinctly perceive is true." How then do we come to a knowledge of things? Some of our ideas seem original or innate, but yet many of them are not necessarily true. Sense-perception cannot determine absolute knowledge of externals. However the principle of causality is as certain as our thought itself. Consider for instance the conceptions of our own existence and of external objects. These conceptions either contain more or less reality than the conception of our own being. There is no reason to suppose that I myself am not the cause of all conceptions of body, for these are not more real than the conception of my own existence. However, there is one idea which does not come under this rule, the idea of God. God is infinite, I am finite. Either I cannot have this idea at all or else the cause of this idea must be a being of like reality, hence God himself. This idea we all have as a constitutive principle of the mind itself.

From the certainty of the idea of God, DesCartes goes on to prove the existence of God. The principle of causality holds good of our existence as well as of our ideas. It is very evident that I am not the cause of my own existence. DesCartes says, that from the fact alone that I am, and have the idea of a most perfect being, or God, it follows with complete clearness that God also exists. He uses other arguments also. The fact that we are finite and imperfect beings implies the existence of an infinite and perfect being. The merely ontological argument cannot prove the existence of God. DesCartes' argument contains more than this. He shows that the idea of God is both, a necessary idea, and the effect of a cause higher than ourselves. He combines both of these conditions in the expression "Innate Idea." The argument is not at all a syllogism, but an immediate certainty. "Cogito, ergo sum" is not at all a syllogism, but is simply the statement of an intuition. The Cartesian doubt is only the certain evidence of our imperfection. From this idea of our imperfection follows our idea of the perfect being. This idea of the most perfect being finally becomes the basis of all knowledge, instead of a simple inference. With this idea all doubt is removed. God is absolute truth and truthfulness itself, and therefore could not make our senses to deceive us. True knowledge of things then is possible when we clearly and distinctly apprehend them.

Error only arises with the use of the judgment, and not in conception itself. If we were compelled to affirm every true judgment, and deny every false one, we would be incapable of error. This faculty of the mind to affirm and deny the same statement is our free will. The will is unrestricted and is superior even to the understanding. Error is the fault of ourselves; the fault of making judgments, by virtue of our free will, which are without reasonable grounds. But as all our errors arise from the freedom of our wills, so does the prevention of error come from the same freedom of the will. By our will-power, we can accustom ourselves to refrain from making judgments groundlessly, so that finally it becomes a habit, which DesCartes calls the greatest and chief perfection of man.

The next question to be settled in the philosophy of DesCartes is in reference to the reality of bodies or external objects. We have sense impressions and they are not developed in ourselves alone, nor were they implanted in us by God. Hence, it is concluded that external objects have reality. This external object, existing independently of our thought, DesCartes calls substance. Substance is that which exists independently; therefore there is only one substance, God. Beside this DesCartes asserts two other substances, using the term in a lower sense, mind and matter, which require only God for their existence. The attribute and essence of mind is thought, that of matter, extension. Mind and matter or body have nothing in common, but are entirely separate, depending only upon God for existence. Substances appear different in nature. We know them only through their attributes, which express the real essence of the substance. These attributes take a number of forms or modes.
A substance cannot change its essence, but only its modes. Substance cannot be without attributes, but it can be without modes. God has attributes, but no modes. False attributes are the cause of all our error. What we perceive clearly and distinctly are the true attributes, but what we perceive obscurely are false attributes. Our errors creep in largely through our careless use of language. It is not our conception of things simply that produces the error, but our belief in it.

Under the philosophy of nature, Descartes discusses the conception of body. Body is an object of thought and its only attribute is extension. There are no objects, without the "cogito ergo sum." Bodies are quantities of space or extended substances. Substance and attribute are the same, so body is extension and nothing else. The extended is without bounds and the natural world is infinite.

All phenomena or change in the mind is a modification of thought; all phenomena of body is a modification of extension. Motion or spatial change is a modification of extension. Each body has its peculiar motion, but at the same time as a part of a greater body, which also has its peculiar motions, it can share in an infinite number of other motions. From the statement that there is no empty space, it logically follows that one body cannot move without another moving. Where does motion come from? Descartes said that it comes alone from God; for it is not produced by the natural world. As bodies have not the power to create motion, so they have not the power to increase or diminish it. From the unchangeableness of God, it follows that the amount of motion in the world is constant. The laws of nature as they are laws of changes in matter are only laws of motion.

Descartes' conceptions of the relations of the heavenly bodies were somewhat peculiar, but a logical outcome of the development of his philosophy. All space is filled with something. The heavenly bodies are surrounded with a fluid matter. The earth therefore rests in this fluid as a ship in the sea, moving with the current. This theory Descartes calls a mediating position between that of Tycho Brahe who denied and that of Copernicus, who affirmed the motion of the earth. He carefully avoided the fate of Galileo by stating that his position not only might be false, but that in certain points it really was false. His theory also opposed the order of creation as given in the Bible. Descartes made this statement, because he realized that if he would not make it of his own free will, he would have been obliged to have made it afterwards.

The next and last problem which Descartes encountered in the development of his system was the anthropological problem. Body is entirely independent of mind, and they must be considered as two entirely distinct substances. However, there are certain mental states which are always accompanied by certain motions of the body. The dualism of mind and body cannot satisfactorily explain this fact. In so far as the life of man is the same as the life of animals, it must be explained by purely mechanical means. The human body is only a divinely constructed machine. Descartes antagonizes the common opinion when he says that it is because a body lives that it can have a soul. The soul and body are only connected externally, scarcely more than simply being placed together. Harvey's discovery of the circulation of the blood was made known at the time when Descartes was treating of the soul and body, and only tended to strengthen his belief in their mechanical union. This discussion led to a search for the "seat of the soul." Since the soul has no internal connection with the body, and though they are united externally by being forcibly placed together, they cannot touch in more than one point. This point is of course one of the two great centers of life, the heart or the brain. Descartes says that it is in the brain, but only one part of the brain, the pineal gland, which alone of all parts of the brain is not double. This is the place where all our thoughts arise, and explains why we do not see things double. Great importance is attached to passion, which is the attribute of man as the union of soul and body. The freedom of the will is the last development of the Cartesian philosophy. The conclusion of the whole is, that only by the aid of doubt can we obtain true knowledge. Doubt alone overcomes our self-delusions, the power of the passions and the freedom of the will.

Descartes' system has been criticized and the most important faults pointed out. These faults have largely determined the philosophies of those immediately following Descartes. The three chief defects are these; first, the three substances were derived empirically. This was a contradiction of the first principle of his philosophy. Second, the absolute separation of mind and body, which could only be united by a higher power. Third, the impossibility of overcoming this dualism.

Notwithstanding these faults which may seem at first sight to be serious, Descartes was the founder of modern philosophy. All the later philosophies have their bases in the Cartesian principle.

"TWAS ALL IN VAIN."
Shakespeare.
I saw an old man long and lank,
His nose was sharp and flinty;
He walk'd along the ocean's bank
A looking for "McGinty."
He held a rope within his hand,  
He shouted "Oun, oh Dany, ...  
Upon this rope do come to land  
And see your Pup and Mammy."

He threw the rope into the water,  
It sank, clear to the bottom;  
On the sand it lay, the hawser,  
Becoming rot and rotten.

He yanked the rope and caught a snag,  
Then shouted like a tiger,  
"I'm very sure they're playing tag;  
'McGinty' and 'Go Gallagher,'"

He tugged and pulled with all his might,  
His shouts becoming feeble;  
Till in the air, just like a kite,  
He went flying skyward.

The rope stopped perpendicular;  
He, to leaves and fruit did change,  
And the rope, to bark and fiber,  
A good old "chestnut bearer."

The waves, they roar'd; the wind, it blew;  
And the breeze did get "La Gripsie"  
Upon the verdant boughs that grew,  
High upon the chestnut's tip.

The water-rats the old trunk chew'd,  
The waves bobbed up serenely,  
The trunk, it all too soon was hew'd,  
And, to ocean, "in-flew-end-ways."

So then the drag the ocean dreg  
Among the rocks so fently,  
And let this solemn fact be said,  
It never found "McGinty."

The man who to a chestnut grew  
A hunting for "McGinty,"  
Whose loss, the whole world will rue  
Is Mac's own brother "Nixie."

And then, perhaps, you'll say to me:  
"Who is this crazy Nixie?"  
Why, he it was, who by the sea  
Was hunting for "McGinty."

THE DAY OF PRAYER.

The Day of Prayer for Colleges was observed Thursday, January 30. The regular work of the College was suspended for the day. At 8:30 the Y. W. C. A. held a half-hour prayer meeting, and at 9:00 the usual prayer meeting took place in Prof. Hadlock's room, under the leadership of Prof. Galpin. At 10 o'clock, in the Chapel, the regular preaching service was held, led by Revs. Wilcox, assisted by Revs. Rooney, Cogshall and Johnston. Music was furnished by the Glee Club. Dr. Wilcox preached an excellent sermon to young people. Taking as an illustration the hunger of the Prodigal Son, he drew many striking comparisons between it and soul hunger. He said that as physical hunger was involuntary and had their sources in deep constitutional necessities, Ideas of right and wrong are fundamental. The moral convictions of the savage differ from those of the civilized man only in clearness. The moral nature craves for higher and better life, and the resistance of this craving brings a pang to the soul. Hunger is irresistible. Citing the case of Hume, who laughed and scoffed in the face of death, the speaker showed that such transparent acting only revealed the restlessness of the soul. To scoff at death is hypocritical; it displays a disposition to mock; it is unreal. Death and eternity are awful facts and it is vain to ignore them. The sham cannot silence the protesting voices of the soul. Natural hunger has its food, a stone will not satisfy it; so the soul must be fed with moral and spiritual food. No riches and honors can satisfy the true soul. It is a God-like creation and it requires a God to match its God-like aspirations. A beast does not require this. Is not then a man but equal to a beast who breaks away from the source of true nourishment?

The Doctor spoke of the fruitlessness of depending upon the world for moral support and pointed the way to the real source of life, and closed with an earnest appeal to his hearers to accept Christ, in which he said: "People say there is no divine Savior; our deep need for Him is sufficient evidence that there is; a want creates its own supply. The soul perishes for lack of food. God sends Christ to save."

The sermon was listened to by a large congregation, who felt well repaid for coming.

A WATER SCENE.

The subject of this description is a small lake in the southern part of the State, about two miles from the Indiana line. But beauty is not confined to the magnificent and imposing, and this lake possesses some rare views, which have on numerous occasions attracted the camera of the photographer, showing that they are not only of interest to those who reside near, but are also appreciated by others. The place has gradually become quite a summer resort, and each year during those warm months, when the very streams of energy in man stagnate, tired humanity seeks repose in some such place as this, and therefore many guests are there from Chicago and Toledo, and other large places. In this way nature has been intruded on by a people who will have pleasure at whatever cost.

Let us go out in a boat about a half-mile from land and view the scenery of the shore as seen from this position. If the time is morning, perhaps the surface of the water is quite rough, and between ourselves and land may be seen a multitude of hol-
lows two or three feet across.—small waves—on the crests of which every now and then can be seen little bunches of foam, or "white caps." It does not require a keen imagination to think of these as chasing one another, till one of them, seemingly becoming exhausted, gives a low hiss indicative of its vexation, and sinks below the surface, while the eager pursuer passes triumphantly over the spot where the hard-pressed fugitive has so lately disappeared. But the best time to view this is about five or six o'clock when the wind has gone down and the surface has the truly poetical glassy appearance.

First we notice the bank, which is at this point about sixty feet high and is covered with nicely-tapered pine trees which are about as tall as the bank is high. Looking at the bank from a distance it appears like a great wall of evergreen. To the left of this is one of the four boat-landings. But we must approach nearer and examine more closely. As we do this, we see several mounds, each about four feet in height and having a spring bubbling up at the top, and thence to the lake we see small artificial streams carrying the overflow.

A distance further, and a small hut can be seen where lives a man entirely alone, summer and winter—a veritable hermit. The hut is very small and is situated just at the water's edge, where his sail-boat lies in readiness for use.

But on resuming our first positions, we note to the right of the high evergreen bank an exceedingly low place, from which a small inlet enters. With the eye we can trace the course of this little stream for a considerable distance, as it flows on in a very crooked path, and seeks to evade its entrance into the lake by turning constantly to the right and left as it approaches.

Still to the right of this we cannot fail to notice a steamer, lying at the wharf—a steamer built for pleasure in using rather than to withstand storm. It has two decks with open sides for convenience of those on board. Close to this is a smaller steamer and several sail-boats. These boats are now perfectly quiet, with sails furled; but one cannot look at them without feeling something of the thrill of enjoyment that comes to those who take pleasure in sailing—one of the most exhilarating and exciting of all recreations.

The bank is here also quite high and steep; but on the level ground above we can plainly discern the white of a number of tents, and in the distance we see one of the essential elements of a resort—the summer hotel.

At the top of the elevation close to the lake is a very nice cottage—well built, nicely located, elegantly painted. Around the cottage extends a broad veranda, and here, even as we are admiring the building, some of the happy owners are sitting, enjoying the scene which at this hour of the day is truly one not to be soon forgotten by the fortunate beholder.

LADIES' HALL.

Mrs. Sabin, of Centerville, has been at the hall in attendance upon her daughter, Miss Edna Sabin, who has been seriously ill for the past few weeks.

Of late we have heard several persons inquiring how the Sunday evening rule works. For the enlightenment of those interested, will say that their isn't any rule to work.

NOTICE.—My wife and companion, Myrtle C. Kingfisher, having left my bed and board, I hereby notify the public that I will pay no debts contracted by her in my name after this date.

Feb. 5th, 1890.
E. R. KINGFISHER.

The civil war in the third story was not of long duration. It was put an end to, during the first pillow fight, by timely foreign intervention. A treaty of peace was speedily concluded, and all is now quiet along the Potomac.

A young lady, indignant at some criticism made upon her manner of speech, was heard the other day to exclaim, "Well, I don't see what the world is coming to! When you feel like talking, you have to run to your room, shut the door and lock it, peep around in the dark corners, explore your closet, and even look under the bed, before you dare say as much as 'I am going to the lecture.'"

We have the pleasure to record the marriage of Miss Edith Thurston, the first, we believe in the history of the hall. On Wednesday afternoon, at two o'clock January 8th, a company of thirty-five guests assembled at the residence of Mr. and Mrs. G. D. G. Thurston, of Sturgis, to witness the marriage of their daughter Edith to Mr. W. Hickmott, a prominent dry goods merchant of Mendon. The floral decorations were especially beautiful, the presents choice and costly. The bride's mother was a member of the class of '63. The hall girls unite with the INDEX in extending congratulations and wondering who will be the next.

How careful then should we be that our habits of thought, speech, and action be such that the ever active though unconscious influence of our example may inspire only such motives, feelings, and desires as shall elevate, strengthen, and beautify the character of those within our reach.—Peddie Chronicle.
College Index.

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Editorials.

The Young Men's Christian Association of Kalamazoo College is to be congratulated on having secured Robert J. Burdette in his celebrated lecture, "Pilgrimage of the Funny Man," this year. Read the account of the lecture in another column.

Both faculty and students warmly appreciate the generous favor of Messrs. J. H. Johnson, Geo. W. Gay and M. S. Crosby, of Grand Rapids, who have placed in our Chapel 75 new Bibles. If these gentlemen could be witnesses of the fresh interest taken by the students in the responsive readings at the morning worship, we are sure they would feel themselves, at least in some measure, compensated for their generous act. We tender them, in behalf of the students generally, our hearty thanks.

We introduce to our readers and advertisers with this issue our new Business Manager, Mr. J. Palmer, Jr., who has already entered upon the duties of his office. The former manager, Mr. D. T. Magill, was obliged to resign, being so situated this term that he could not devote the required time to the work. Mr. Palmer brings considerable business ability to the office, and we are sure will give entire satisfaction. He will be pleased at any time to receive communications in regard to advertising. Students are requested to see him before purchasing.

Special attention is again called to the Annual College Banquet. The members of the three literary Societies decided last year that the appropriate way to observe Washington's birthday was a banquet. It was a decided success, thus establishing a precedent to which the Literary Societies will hereafter adhere. It will be held this year in the parlors of the American House, on Friday evening, February 21. The General Arrangement Committee bring more practical knowledge to their work than heretofore, and we are sure it will be one of the most brilliant features of College life of 1890.

A RULING has been made in regard to the payment of tuition which seems to us a little unjust, especially to Preparatory students. This rule does not allow weekly payments of tuition in advance, as formerly, but requires the student to pay at least one-half at the beginning of the term and the second half at the beginning of the fourth week of the term. This causes no trouble to the wealthy student; but it is burdensome to the student who is paying his own way to get an education. While it may be a slight advantage to the Treasurer of the College, in some instances it greatly discommodes students.

Several little things have been introduced this term into the working of the College, which add not a little to the well-being of the students. The Chapel has been refurbished with a supply of Bibles, which, it is needless to say, fill a long-felt want, and will be used with advantage. Each student has again been supplied with a schedule of classes, which is in nowise to be compared with the elegant cards bearing the names of the booksellers upon them, in use two years ago, but are much better than none at all. The programmes are gotten up in type-writer style, and if it were not for their numerous errors they would answer very well. Some $60 worth of chemicals have been purchased for the use of the laboratory, each student being enabled to perform more experiments than formerly. Many other little things like these might be added with advantage. Even if a college is not extensively wealthy, it ought not to lay up its income for some future emergency when it could be more advantageously employed in much-needed apparatus and other appliances.

The winter term is the busiest time of the school year in Kalamazoo College. Social gatherings are now most frequent. The Literary Societies are more active during the winter months than at any other time, except it be at the beginning of the year, when they are receiving new members. The banquet given by the Literary Societies occurs each year on Washington's birthday. One or more
of the Societies usually hold their open meeting during this term. All these College entertainments, with the various lectures and gatherings in the city, fully occupy the spare time of the student. In fact, if he attends all the entertainments, he is sure to encroach upon valuable time, which rightly should be given to his studies. The student must be careful of his time if he does not wish to waste it. A student may misuse his time;—may use his time in attending religious meetings, which in itself is far from misuse, but in so far as the time is applied to other things ought to be given to study it is a misuse. Late hours are too often kept, which are not only a misuse of time, but also a positive detriment to health. It requires a considerable amount of practical wisdom to so dispose of one's time as not to slight any necessary work.

This is the time when the good resolutions made at the first of the year are beginning to be brought to the test, if they have not already been broken. It is undoubtedly a good thing to make resolutions, or to turn over a new leaf, at the first of the year. For some of them are kept, if others are not. We are commanded, nevertheless, not to refuse to pay our vows. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Resolves must be made by every one, and ought then to be kept. If broken repeatedly, it becomes all the more easy to continue to break them. The stability of a man is shown very clearly by the resolutions he makes and what resolutions he keeps. Some are slow to make them, but when once made are sure to keep them. Others are quick to make them, and, too often true, they are not slow to break them.

Articles prepared for the College Index should be handed in early; those for the March number should be presented before March 1. The editors are obliged to retain some articles for future numbers. We hope no contributor will feel slighted if his article does not appear immediately in print. Some of the best productions of celebrated writers have lain for months in the office of the editor awaiting publication. A word here might not be out of place in regard to the preparation of articles for the college paper. We are always in great need of first class, crisp articles. Of second-hand writings, chapel essays or orations, or rhetorical essays, we have an abundance. We like to have articles handed to us for publication, but do not wish to be presented with articles that have been used elsewhere, unless the author is persuaded that his article is above the average and merits publication.

As a large number of the students of Kalamazoo College are in the preparatory department a corresponding number of articles appearing in the Index are written by them. It is our aim at all times to present to our readers the best articles attainable. We are in hopes that a larger number of carefully prepared productions will be presented for publication than heretofore.

THE PILGRIMAGE OF THE FUNNY MAN.

As Robert J. Burdette, the famous Hawkeye man, made his appearance before the large audience in the Academy of Music on the evening of Feb. 6, he was greeted by the welcoming applause of one of the best audiences which Kalamazoo could furnish. They had come not merely for the sake of laughing, but to see and hear the man whose reputation as a humorist is unsullied by anything low or impure. A few minutes after 8 o'clock he was introduced by Mr. J. W. Osborne, a prominent lawyer of the city, in a few appropriate words. Mr. Burdette then apologized for not giving the lecture for which he was advertised. He confessed that there were good thoughts in it, but that it was not what they would like; saying that he had written it, while on a lecture tour, at the request of his friends, and that as often as he had the blues or was homesick he would write a chapter on his lecture "Home"; so he gave instead the "Pilgrimage of the Funny Man." He believed in the old legend: that the Angel Laughter standing at the gate of Eden met Adam and Eve as they were being driven out, and said: "Within, your happiness was perfect, you did not need me, but now you are to encounter troubles and endure sorrows and you will need me." He said: "We live in a world of sorrows and even the child realizes something of the trouble it must encounter, because it cries incessantly the first seven or eight days after birth. Laughter is a medicine; men who laugh at everything they see don't laugh at anything; medicine is not taken like butter on bread. Search for humor and you will not find it; stand still and all the humor of the world will be within your reach." His story of the long dog was very humorous, keeping the audience in a continual roar of laughter, and when he likened the dog, whose brass collar kept his mouth from running the whole length of his body and who wasn't satisfied with anything, to Geo. W. Curtiss, the students looked at the treasurer of the freshmen class and smiled audibly.

Mr. Burdette declared that the humor of to-day was neither new nor original, but merely the jokes and stories of our fathers worked over to suit our tastes and that we would not tire of it any sooner.
than we would of Niagara, Mother or the Bible. His discussion of the annual stove pipe story showed to the audience that the subject was far from threadbare. The seniors seemed to have anticipated this for they did not carry their stove pipes under their arms. His rendition of "Bingen on the Rhine" while he gestured with a feigned artificial arm was an antidote to long faces. Mr. Burdette contends that wit is more cruel and savage than humor for although the bayonet is polished and the rapier gleaming, the wound is none the less painful. The delineation of the lives of Liston, Burns and Hood, while he gestured with a feigned artificial arm was bare. The seniors seemed to catch the thread of the story and get a fresh start. The audience stopped laughing only long enough to account of La Grippe.

Six boys received notes worded as follows: Wanted. A boy to take a girl and two tickets to Burdette's lecture.

The long somnolent Glee Club has at last been roused and under the leadership of Prof. Rohner is making good progress.

The girls declared the lecture of Robert J. Burdette on home, immense. One of them had a fellow, the first time in five years.

This is the scientific way of asking a lady for her company, "Are you going my way? I see they are sliding out two by two."

A fiery orator with a copious vocabulary recently characterized James G. Blaine as "The immortal quidnunc, the plumigerous knight of Maine."

Persons who persist in disturbing the Lower Building accomplish little besides making work for the janitor who already has all that he ought to do.

Prof. Ferry hasn't perfect confidence in the students in chemistry. They have free access to all chemicals except alcohol. That is kept in the cabinet.

When one of the "Hall Girls" was sick a kind friend sent her a box of bon bons. The other girls mistook it for a perishable article and kept it on ice over night.

The "J. V. L." understood by some to mean the "Jejune Vacuity Idealogues" is the latest society in College. "Sic Vita" is their motto. They have adopted a very pretty badge.

At the annual meeting of the Athletic Association the following officers were elected: Pres., D. T. Magill; Vice Pres., W. D. Johnston; Sec., G. R. Curtiss; Treas., H. A. Murray.

A quarrel between two prominent college people: "I'll not stay here another day."

"Yes, you will too, for you know that I love you better than any one else in the world."
She—"This is your first year in college, isn't it?"
Freshman—"Yes. What made you think so?"
She—"I knew it was, for the muscles of your arm
are not so fully developed as a Senior's."—Ex.

Why not start a reform in college and stop using
don't as a contraction for does not. Most of
the members of the college are surprised at themselves
that they never noticed that he don't equals he do not.

The officers of the Freshman class are as follows;
Pres., W. D. Johnston; Vice Pres., Carrie Taylor;
Sec., May Phelps; Treas., G. R. Curtiss; Historian,
A. Binkhorst; Seer, Maud Barret; Poetess, May
Phelps.

A grinning skull, suspended in mid-air above
the president's chair in the chapel, caused a sensation
on a recent morning. The choir appropriately
sang, "Ho, my comrades see the signal, waving in
the sky."

Considerable merriment and not a little wrath
was caused in the chapel by the appearance of a human skull suspended over the president's chair.
We can't see why the girls want to play such
pranks anyway.

Among some of the eloquent expressions used by
our embryo orators on a recent evening during a
discussion of the Free Trade question are the following:
The $Ol]$T$AHW from the four corners of
heaven are flocking to our shores. I think and I
have no hesitation in doubting.

The Mission Band at a recent meeting elected
the following officers: Pres., Frank Kurtz; Vice
Pres., Luna B. Power; Sec., Frank E. Davis. Their
next meeting will be held Thursday Evening, Febru­
ary 20. Their subject is Japan in which Kala­
mazoo College students are especially interested.

The janitor of the Philo society is mad—awful
mad! He goes about with a 12-pound club. He
ordered a load of wood to be hauled to the Philo
bin recently and when the driver came up with the
load some smart youth, as yet unknown, but who is
bound to make his mark in the world, told him to
throw it off by the middle hall steps, and there the
wood lies, nice big hunks of beech wood, 100 feet
from the bin, and the janitor is tired—always tired.

WHO WAS YOUR GREAT GRANDFATHER?

The Detroit Journal desires to receive, by postal
card, the address of all living male and female de­
cendants of Revolutionary officers and soldiers of
1776, and, when possible, the name and state of the
ancestor. Wonder if W. H. Brearley, proprietor
of the Detroit Journal, is contemplating a raid upon
the national treasury?

PERSONALS.

Arthur Freeman, left school on account of
sickness.

Advertise with the new business manager, J.
Palmer, Jr.

J. H. Firestone was "out of town" the first week
of February.

E. E. Ford played the truant at Battle Creek from
Jan. 29 to Feb. 3.

Miss Lizzie R. Fletcher, '89, is now teaching in
the high school at Ithaca.

Rev. T. R. Palmer, D. D., a former professor here,
is now pastor at National City, California.

The account of the "Day of Prayer for Colleges"
in another column, was reported by O. M. Bucklin.

The local editor is just dying for something to
turn up, so he might have something to write
about.

F. E. Snyder, a former student, is civil engineer
at Dallas, Texas, and gets fifty-five dollars per
month.

Prof. Brooks was unable to meet his classes Jan.
16 and 17 on account of illness; likewise Prof. Bot­
ford, on Jan. 29-28.

Miss Rena Richards has been ill with la Grippe
at the home of her mother. She has now returned
to Olivet College, where she is a member of the
senior class.

Luke Cooney met with quite a serious accident
not long since, being kicked by a horse which he
was leading. A broken arm and other injuries
were the result.

Miss Nina G. Burdick, well known among the
old students, at present a member of the senior class
at Ypsilanti, has been honored by being selected to
represent the Normal as a declaimer in an enter­
tainment given this month by a University literary
society.

LADIES' HALL.

Burdette is lovely.

The boys are divine.

"Please pass the slipper."

Belong to the J. V. I. and be happy.

Have any of the girls bought tickets to the
banquet?

It is a mystery where the boys learn to sit two
on a chair.
Miss Jessie Sackett will soon depart for Bloomington, Ills.

Cats are coming down. For particulars inquire of Mr. Fair.

The boys are requested to "call again," when they can't stay so long.

Why is the Ladies' Hall like Lake Erie? Because Perry won a battle with arms at both places.

The young gentlemen wish the young ladies would not call them by their first names without permission.

We are glad to report that all the Hall invalids are better. The girls intend to hold a jubilee in form of a candy pull soon.

All the bad boys and girls have to sit at table number one until they get good again. Then they are replaced by another lot of bad girls and boys.

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