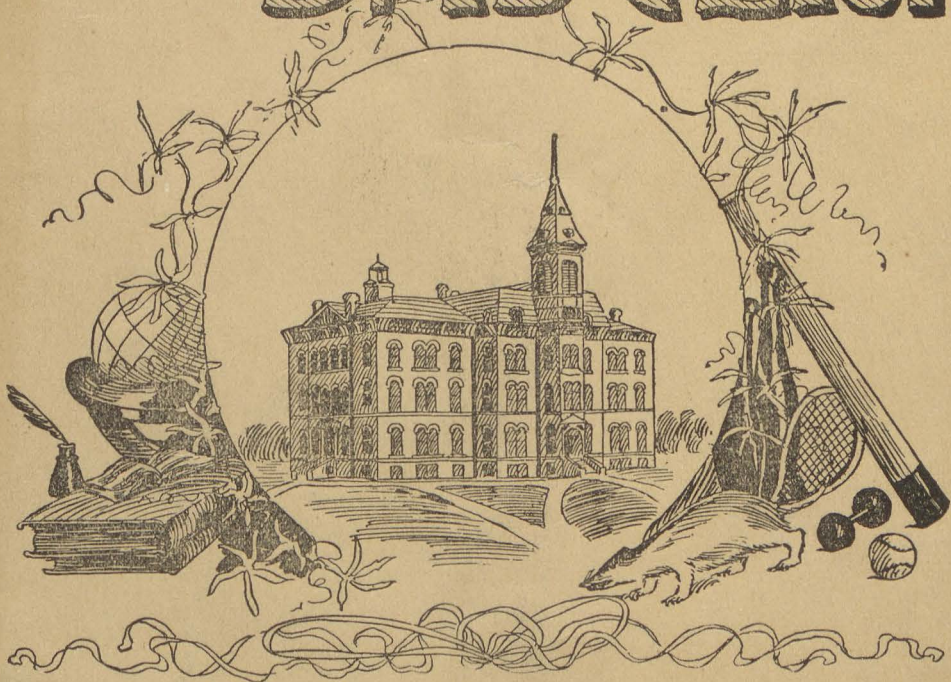




THE NORMAL BADGER.



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The Normal Badger.

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Volume II

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Number XI

Extent of Deficiencies in Hearing and Seeing in the Model Grade.

Hugh Gallagher.

Within the last few years many educators have made a study of their pupils along certain definite lines, as in hearing and seeing, with a view of determining to what extent deficiencies exist. The results have often revealed deficiencies a knowledge of which would have enabled the teacher to obtain far better results, and by conferring with and getting the co-operation of the parents to relieve the pupils of their deficiencies.

Such tests were made upon the pupils of the model grades in hearing and seeing. For convenience in making comparisons the pupils have been divided into three grades. The first grade includes pupils between the ages of five and nine, the second grade between the ages of nine and thirteen, the third grade between the ages of thirteen and seventeen. A summary of the tests will be given comparing the deficiencies in the three grades and of the boys and girls in each grade.

The tests in hearing were conducted as follows: A quiet room was se-

cured. A watch was placed upon a table at one end of the room. The pupil to be tested stood near the watch and facing it, and receded gradually to the greatest distance at which he could hear reasonably well the ticking of the watch. By placing a bell-jar over the watch the sound could be so deadened as to be practically inaudible. To make the test more certain the pupil was required to close his eyes and raise a hand when he could hear the watch and lower it when he could not hear—the sound being regulated by the raising and lowering of the bell-jar. Both ears were tested first, then the right and then the left. Cotton was placed in the ear not being tested, when testing one ear. If a pupil was noticeably deficient, a second or third test was made at a later time to insure accuracy. It is assumed that a pupil who could not hear the watch at a distance of thirty feet is deficient. The greatest distance recorded is forty feet, being the length of the room. A tabulated summary is given below:

	AGE 5 to 9				9 to 13				13 to 17			
	R	L	B	B	R	L	B	B	R	L	B	B
Boys 5 ft.	1	1	2									
Girls 5 ft.			1									
Boys 10 ft.	2	3	2		1	2	2		1	2	1	
Girls 10 ft.												
Boys 15 ft.	4	3	3									
Girls 15 ft.					1	1					1	2
Boys 20 ft.	1	2	5		1	2	2					
Girls 20 ft.	1	1	3		3	2	3				1	3
Boys 25 ft.	3	2	1		1	1	2		2	2	3	
Girls 25 ft.	2	3	3		2	2	7		3	3		
Boys 30 ft.	3	3	2		4	4	4		3	3	1	
Girls 30 ft.	9	7	5		3	3	1		1	1	1	
Boys 35 ft.	2	2	1		7	6	5		2	1	2	
Girls 35 ft.	4	5	4		10	10	7		6	5	5	
Boys 40 ft.												
Girls 40 ft.					2	2	2		1	1	1	
									4	4	3	

Fifteen boys and eighteen girls were tested in the first grade. Eight (60 per cent) of the boys and twelve (66 per cent) of the girls were near sighted. One boy (6 $\frac{2}{3}$ per cent) was far sighted.

Eighteen boys and nineteen girls were tested in second grade. Eight boys (44 per cent) and twelve girls (63 per cent) were deficient. Six boys (33 per cent) and eleven girls (58 per cent) were near sighted. Two boys (11 per cent) and one girl (5 per cent) were far-

sighted.

Fourteen boys and twenty-one girls were tested in third grade. Eight boys (57 per cent) and eleven girls (57 per cent) were deficient. Six boys (43 per cent) and nine girls (43 per cent) were near-sighted. Two boys (14 per cent) and two girls (9 $\frac{1}{2}$ per cent) were far-sighted. The summary given below indicates the percentage deficient in both eyes in addition to the percentage given above.

		Deficient	Near-Sighted.	Far-Sighted	Deficient in both eyes.
Age 5 to 9	Boys	60 per cent	54 per cent	6 $\frac{2}{3}$ per cent	40 per cent
	Girls	66 per cent	66 per cent		55 per cent
Age 9 to 13	Boys	44 per cent	33 per cent	11 per cent	38 per cent
	Girls	63 per cent	58 per cent	5 per cent	57 per cent
Age 13 to 17	Boys	57 per cent	43 per cent	14 per cent	50 per cent
	Girls	57 per cent	43 per cent	9 $\frac{1}{2}$ per cent	33 per cent

Total number tested in seeing was one hundred five. Fifty-five (56 per ct.) were deficient. Fifty-one (48 per ct.) were near-sighted. Nine (7 3 5 per ct.) were far-sighted.

On account of the limited time and the many difficulties in the way of making the investigations, it did not seem advisable to make any systematic investigations to determine the cause of deficiencies, their effect upon getting an education, and the means of overcoming them. Some facts were gathered incidentally that are of interest. In ten pupils their deafness was the result of some disease as scarlet fever. Five thought their deafness was inherited, and it seemed probable because of the prevalence of deafness in the family. Four said that at times the ear-wax became dry and they were temporarily deaf. Many of the deficient pupils seemed to be suffering from catarrh or some disease of the air passages. One parent, when informed of the deficiency, had the child placed under the care of a doctor and had the third tonsil removed, to the decided improvement of the child's hearing. The doctor said that if the pupil had not been operated upon before he was eighteen years old, he would in all probability have become permanently deaf. Another

pupil had his tonsils operated upon but no improvement was noted.

Some remarks made by pupils deficient in sight may be of interest. One pupil when informed of her deficiency consulted an oculist and commenced using glasses. She said: "I have now used glasses three days. Previous to using them I had a dull headache most of the time but now I can study nights and for longer periods than before and not have a headache." Another said: "My eyes felt dry and pained me at times before using glasses but now they do not bother me and I can do better work." Another said: "I had severe headaches for two or three months, previous to using glasses, but since using them I have not suffered from a headache." A deficient pupils who does not use glasses said: "My eyes water when I study for some time and I have to stop studying." Two pupils said: "My eyes become dry and pain me when I study very long." From this testimony we may conclude that deficient eyesight forms a serious obstacle to study and that it may be relieved by the use of glasses. A knowledge of this deficiency will enable the teacher to seat the pupil where he will get the best light and thus in part relieve him of his deficiency.



An Emphatic Victory.

Won by the Normal Debaters at Platteville,
Thursday, May 28.

The enthusiastic reception given the debaters upon their return from Platteville was indicative of the excellent spirit throughout the school and the interest in the outcome of this contest. The words of encouragement from nearly every member of the faculty were in themselves a compensation for the work required in preparing the debate. To the members of the faculty who extended this encouragement and to the students who proved themselves living disciples of the normal school upon this occasion, the debaters wish to extend their heartfelt thanks.

The River Falls Journal gives the essential features of the debate in the following well-written and impartial article:

In its second joint debate with rival institutions the River Falls Normal fared much better than in its first encounter, winning the contest with Platteville by a unanimous vote of the judges. The debate took place in the city hall of Platteville on the evening of May 28, in the presence of a considerable audience. The contest had been widely advertised and a lively and somewhat jealous interest was manifested in its outcome. Platteville, with a tenacious and wholly commendable loyalty, looked for a gratuitous victory. Her debaters were young men of fluent and rather polished speech, and had frequently appeared in public; they had looked

into the question, moreover, with an eye to getting a victory out of it, and had taken pains to do up their argument in neat and finished packages. But our own debaters had not entered the contest with an idea of giving it away; and the outline of their forensic campaign, as well as a bit of preliminary diplomacy on their part, show conclusively that a certain red and white banner with a silken pennant above it bearing the legend "Victory," was neither altogether unexpected nor undeserved.

The question debated was: "Resolved, That modern civilization owes more to Hebraic than to Greek and Roman influences." The exact wording of the question is worthy of attention in view of some of the final and rather dramatic developments in the debate. The Hon. James G. Monahan, of Darlington, presided, and in introducing the debaters took what seems to us an unwarranted liberty of outlining the history of the Hebrew, Greek and Roman nations, and tracing their influence on modern thought and government. The speakers were called upon in the following order: Affirmative, John Cook of Platteville; negative, G. A. Rogers, River Falls; affirmative, J. J. Fielder, Platteville; negative, J. J. Enright, River Falls; affirmative, Orville Hornbeck, Platteville; negative, G. W. Swartz, River Falls.

The treatment of the question by the River Falls trio was distinctly ingenious, and some of its salient points deserve attention. The keynote of all that was said by the first two speakers (on the negative) may be given in the epigram, "the soil is as

essential as the seed." In other words, Christianity could not have become universal except through the Greek language and influence. Moreover the church, as distinct from Christianity, was not a gift from Jerusalem but from Rome. Given this much for a philosophical ground work, the arguments along the line of government, art, language, inductive reasoning and so on, were simply additional blows from fresh mallets to drive the posts home.

Against these points, rather sharp and forbidding, to be sure, the affirmative made no attack. Sailing under stiff canvas, so to speak, with everything braced and dead-locked by set speeches, they still hoped to land the Hebraic influence high and dry in the ballot box, if only the wind held out. When Mr. Swartz came on for the closing argument, however, he still had a point in reserve—to say nothing of the summary on a chart. He declared that he granted to the affirmative, without reservation, all they had attributed to the teachings of Christ, but he emphatically maintained that

Christ's teaching was distinctly un-Hebraic. This was a turn of the theme altogether unexpected and startling, and quite took the wind out of the opponents' sails.

It had been stipulated at the start that the judges should not consult together and that arguments alone should determine their decision.* Accordingly when the separate envelopes enclosing their respective decisions were opened on the platform, in the presence of the presiding officer and the presidents of the two normals, the ballots were found to be unanimous in favor of River Falls.

After the contest the ladies of the senior class gave the debaters a reception in the gymnasium. On arriving home Saturday noon the boys were enthusiastically welcomed by a gaily be-ribboned crowd, and escorted in state to the normal chapel where they were feasted and toasted for hours together. Prof. Parker, Prof. Clark, Prof. Brier and Messrs. Bodman and Swartz made speeches in keeping with the occasion, and the school has not yet ceased to rejoice.

The Early Writings of Milton.

Claude Bodman.

Of the three great periods into which Milton's literary career divides itself, this paper deals with the first, that of his youth, which occupies that portion of his life between the ages of 15 and 32.

From the first Milton seems to have been conscious of possessing unusual powers. There is evidence that his father was a man of culture and of wealth. He was thus able to appreciate his son's natural powers, and to give him special advantages. In old age Milton said: "My father destined me, while yet a child, to the study of polite literature, which I embraced with such avidity that from the twelfth year of my age I hardly ever retired to rest from my studies till midnight, which was the first source of injury to my eyes, to the natural weakness of which were added frequent headaches."

At the age of 16 we find him beginning his college work at Cambridge. 'Twas here that Milton wrote many of the Latin poems which have never been equaled by modern writers of Latin verse. 'Twas here at the age of 21 that he wrote the "Hymn on the Nativity." Those qualities which distinguish him from all other writers appear so clearly in this hymn that one critic considers it a fit prelude to the *Paradise Lost*.

At the age of 24 Milton goes to his father's country home at Horton, a village seventeen miles from London, at which place he stays nearly six years. During this time he wrote *L'Allegro*, *Il Penseroso*, *The Masque of Camus*, *Arcades* and *Lycidas*.

L'Allegro is, in Italian, the cheerful man, the suggestion of which is found in the first line—

"Hence, loathed melancholy."

Again we read—

"Haste thee, nymph, and bring with thee
Jest, and and youthful jollity."

And in another place the familiar lines—

"Come and trip it, as you go,
On the light fantastick toe."

Il Penseroso, the thoughtful man, was written the same year in which *L'Allegro* was written, when Milton was twenty-five years of age. The person of serious, thoughtful and studious character will be highly entertained by this production. I find many of the critics agree that few poets have painted pictures equal to those found in these two productions.

One cool, still evening following the uneasiness of a July afternoon, Joseph Addison wandered into his garden where he was wont to spend his pleasantest hours. The reflection of the moon in the water, the wind rustling on the leaves, the singing of the thrush and nightingale caused him to lay aside all unpleasant thoughts of the day. While in this state of mind he repeated to himself the following lines from *Il Penseroso*.

"Sweet bird! that shunn'st the noise of folly,
Most musical! most melancholy!
Thee, chantress, oft the woods among,
I woo to hear thy ev'ning song;
And missing thee I walk unseen
On the dry smooth-shaven green,
To behold the wand'ring moon,
Riding near her highest noon,
Like one that hath been led astray,
Through the heaven's wide pathless way,
And oft, as if her head she bow'd,
Stooping through a fleecy cloud."

The *L'Allegro* and *Il Penseroso* are of the same length, and are perfect counterparts of each other. In them the personality of the poet is shown. Mr. Shaw claims that they are poems of theory, not of experience. Another writer says, "they are not so much poems as storms of imagery." Again says Shaw: "They show us how a man who knew neither mirth or melancholy would personify them. They are intellectual studies of emotion, not its irrepressible utterances."

The most beautiful pastoral drama ever written now elicits our attention. The *Masque of Comus* was produced when Milton was 26 years of age. The practice of representing mythical or

allegorical characters by the actors wearing masks was common in Milton's time. The *Comus* is based upon an accidental event. The earl of Bridgewater was holding his court at Ludlow Castle. The earl's two sons and daughter, Lady Alice, became lost in Haywood forest. By some mistake Lady Alice was left alone in a tract of country inhabited by savage peasants. Comus with his band of boors discovers her and by artful means attempts to win her favor, and finally to conduct her to his lowly but loyal cottage, until he hears of her brothers.

COMUS.—I can conduct you, lady, to a low
But loyal cottage, where you may be safe
Till farther quest.

LADY.—Shepherd, I take thy word,
And trust thy honest offer'd courtesy,
Which oft is sooner found in lowly sheds
With smoky rafters, than in tapestry halls
And courts of princes, where it first was
named,
And yet is most pretended.

The Attendant Spirit now informs the brothers of the character of Comus; they rush in on him and his crew and save their sister. According to Pancost, Milton "shows us how purity and innocence can thread the darkest and most tangled ways of earth, unharmed and invincible, through the inherent might of goodness."

The practical lesson of the *Masque* is found in the parting words of the Good Spirit:

"Mortals, that would follow me,
Love Virtue; she alone is free.
She can teach thee how to climb
Higher than the spherie chime;
Or if Virtue feeble were,
Heaven itself would stoop to her."

Arcades, another pastoral drama of some rank, was produced by Milton at the age of 26.

After the completion of *Comus*, "Milton did not think to sing for awhile." But, when he was 29 years of age his very near friend and school-mate, Edward King, was lost at sea while on his way to Ireland. King was a noble young man of rare learning. He even gave promise of great poetical powers. For the first time Milton's remarkably joyous career was broken. He now writes his charming elegy, *Lycidas*, as a tribute to the

memory of his friend. The pastoral name of Lycidas was chosen to signify purity of character. Thus the sad poet writes:

"Who would not sing for Lycidas? He knew
Himself to sing and build the lofty rime.
He must not float upon his watery bier
Unwept, and welter to the parching wind,
Without the meed of some melodious tear."

Further on Milton explains:

"For we were nursed upon the selfsame hill;
Fed the same flock, by fountain, shade, and
rill:

Together both, ere the high lawns appeared
Under the opening eyelids of the morn,
We drove afield."

"Milton considered the day of his youth to be closed by the death of the friend of his youth—that on the morrow he was to seek 'fresh woods and pastures new.'"

"MEHR LICHT."

W. A. Clark.

In a darkened chamber of his house in Weimar the greatest German poet lay dying. In silent anguish those about him awaited the end. To his falling vision the light of day seemed fading; and with his last audible breath he cried out, "Licht, Mehr Licht."

The attendants, interpreting his words to mean more daylight, opened the shutters that his dying eyes might be gladdened by the grateful rays. But his dimmed orbs could no longer respond to the accustomed stimulus. As far as physical light was concerned his last request was in vain.

But in another and larger sense it was fitting that the great soul whose eternal longing had been for light should give a parting cry for it as he was passing under the shadow of death. Although an intellectual Moses who stood on the mountain top with mental vision extended far over the heads of the crowds below, he had striven by scientific study, by literary and historical research, and by other means so numerous as to be almost incredible, to increase the light that was in him.

Let us trust that after that last low cry for more light the morning dawned upon the great intellect which had been watching for it so long. Trusting this we may think that not in his own behalf was this last plea uttered, but that it meant more light for the race. In this sense we take his parting words for our motto and shall try to give to them the largest meaning in our power.

This light of which we speak is not

the light whose rays impinging upon our retinas set the rods and cones dancing. It is a light whose organ is still more delicate and less understood than even so delicate and wonderful an organ as the eye. It is a light whose power is more subtle and far-reaching than that of the sun itself. It is the light whose organ is the intellect.

This intellectual light in its various forms, such as knowledge, reason, truth, genius, is the light which has illumined with ever increasing brightness the onward march of man out of the darkness of the past to the clearer air and broader view which we proudly enjoy to-day.

The increase of this light within the short period of our country's history has been almost as great as the advance from the tallow candle to the electric lamp. Under the humanizing influence of this light, despotism has given place to liberty, slavery to freedom, and the victories of war are being rivaled by the triumphs of peace. Under its searching rays superstition, bigotry, and intolerance have been compelled to retreat before the fearless advance of scientific investigation, rational views, and freedom of thought and conscience. Aided by this kindly light the keen eye and skillful hand of genius have caught and bound with iron bands the giant, steam, and made him our servant. They have discovered and brought forth from his lurking places the nimble sprite, electricity, and made him our swift messenger. They have turned to account in a thousand ways

the forces of nature which were to the primitive man manifestations of malevolent rather than benevolent power.

Perhaps you may ask, in view of all this enlightenment, "What more can be asked for? Is there darkness yet to be expelled?" Let us see. What does it mean that almost daily our ears are assailed by stories of murder, intemperance, self destruction, and crime of every kind? Is not this convincing evidence that the dark places in which evil finds its secure abode are all too numerous? Is not darkness, intellectual and moral, responsible for all these evils? Victor Hugo says, "The sole social evil is darkness." If this be true then the natural remedy for this evil is more light.

Every unenlightened mind is a cave which may become the abode of vice. Illuminate the cave, ignorance, and you will destroy the mole, vice. When the light of high intelligence shall have dispelled the darkness of ignorance from every mind then shall the powers of darkness have no longer an abiding place among us. By education rather than by legislation will vice and crime be most surely reduced.

Hugo also says, "The true human division is into the luminous and the dark. To diminish the number of the dark and augment the number of the luminous is the object and that is why we cry 'instruction and learning.' Learning to read is lighting the fire and every syllable is a spark."

For us who live in life's upper atmosphere of knowledge, of thought, and of belief it is sometimes difficult to realize that the majority of the race are still below us. We wonder how so many can go on in ignorance and vice in the face of all the light which our nineteenth century of study, of research, and of discovery has turned upon every department of life. We forget that this light cannot be received by all.

In the depths of ocean where the sun's most powerful rays never penetrate there live species of fish which by reason of living so long in darkness have no organs responsive to light. To illuminate the bed of ocean with

all the brightness of our day would not at first enable them to see. But let them dwell a sufficient number of generations in the light and they will no longer be eyeless fish. The necessity of an organ of sight will have brought about the growth and development of such an organ.

So with the intellectual vision of the race. We cannot hope so much from the generation of man already on the scene of life as from the generations to come. Increase of intellectual vision can be brought about only by a constantly increasing light. Shall we then be content with the light we now have, great as it is? Rather let our cry be "More Light." Though the mental vision of many may be dazzled, confused, or even blinded by the increasing light, yet not for those of the present is our greatest anxiety, not in them is our greatest hope for the future, but in the millions to come whose mental as well as physical organs are yet plastic, growing, and capable of ever increasing possibilities of development; a development that shall make them responsive to a greater light than were their predecessors; and this light, the light of truth which shall reveal to them the evils of life and show them forth in all their hideous proportions.

From those of every land who now grope in the darkness of ignorance the cry arises for more light. To enlighten these is the work of the missionary. But to us as teachers the call comes from the children still in the twilight of intellectual dawning from which we have just emerged. It is ours to lead them gently out of this twilight into the marvelous light of day. It is ours to contribute to the greater light which we hope for the race in the generations to come by kindling in the young minds which shall be committed to our charge a love for truth and righteousness, for in this way we shall increase a thousand-fold the light we bear.

So as we go forth into the world to do our part in making it better and brighter, we take as our weapons shafts of this light of truth before which the powers of darkness cannot stand, and our watchword shall be the words of the immortal Goethe, "Mehr Licht."

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✕ Editorial. ✕

With this number the present editor makes his valedictory. In refusing to edit the journal longer we do so for several reasons, but primarily because of our heavy school work next year, and again it is only just to other students to pass the honor around.

We can sympathize with the editor along certain lines known only to those who have experienced newspaper work, but upon the other hand there is the bright side. This bright side makes it a pleasure, therefore, to extend the hand of fellowship to our successor and wish him success.

To all who have, either voluntarily or involuntarily, supported the BADGER during the past year we extend thanks. We can not but feel that one of the factors of success of the journal has been the excellent mechanical work done by the printers. Mr. Hurlburt has been painstaking in every

thing that would add to the improvement of the journal.

If the BADGER is to live it must have food and to that end it is the duty of the school to give it financial support.

Cowardice.

Not long since a controversy arose among the people of one of our Western cities concerning the character of the books purchased for and circulated by the public library of that city. The selection of literature to be distributed through this medium was entrusted to the librarian, Miss Terea L. Kelso, a most worthy and exemplary lady, an expert in the management of public libraries, and a sincere and devout member of a Christian church.

Objection was made to her selections because the works of eminent scientists and philosophers, of Huxley, Tyndall, Darwin, Renaw, Strauss, were included, and because, as well, the lighter literature of the day was not neglected. This opposition to Miss Kelso's conduct was led by Rev. J. C. Campbell, the pastor of one of the churches. Public sentiment largely sustained the librarian, however, and she was continued in position with unrestricted powers.

As the Rev. Mr. Campbell and his followers were unable to control public opinion to the furtherance of their ends, they invoked the power of a public meeting. This was held in the pastor's church and the reverend gentleman took occasion in his prayer to invoke the aid of the Almighty in "cleansing the librarian in her many sins and make her fit to ac-

copy her position." Miss Kelso considered this direct reference to herself and the inference intended by the minister as slander and brought suit against Mr. Campbell upon that ground. Instead of meeting the issue squarely and defending his reference to the lady, he filed a demurrer, claiming his statement was privileged because it was uttered in the course of a prayer before his congregation in his church.

The demurrer was overruled by the circuit judge who held that no prayer containing a slander publicly uttered could be exempted from legal consequences, and that no communication made by a pastor to his congregation is privileged because of such relation. The decision of the judge is a just and righteous one, and, if upheld by the judicial tribunals of other states, cannot fail of salutatory effect. If a clergyman may shield himself from responsibility for his utterances on the ground that they are privileged because made before his congregation and are addressed to the Deity; any layman might with equal propriety seek shelter behind the same plea for even the most unfounded slander against his opponent in religion or politics or anything else. Any man without even a single Christian virtue might thus make invocation to the Almighty the medium of cruel and unfounded aspersions against the character of his neighbors. The prayer of the Rev. Mr. Campbell, while addressed to God, was in reality intended for influencing the opinions of his fellow mortals. If his references to the librarian were justified, he should have been man enough and Christian enough

to defend them and not sneak behind the question of privilege.

For differences in politics, upon social questions, upon municipal and state government, upon religious faiths and prejudices, and many other subjects, upright, honest, and good men have been subjected to the most intemperate abuse from the lips of professing Christian leaders and teachers.

It is as wrong to abuse people from behind the teacher's desk and the pulpit as it is upon the platform, upon the streets, or in the columns of a newspaper. There is a good pedagogic lesson in this minister's course, and if all teachers were held responsible for the abusive language they employ simply because the "desk" shields them, our boys and girls would have more veneration and love for school and its mission. No man has any authority to abuse a fellow man simply by virtue of his position. That is tyranny.

Commencement exercises may be tainted with the visionary and impracticable ideas, but nevertheless every lover of progressive education is a supporter of these exercises. The "sweet girl graduate" will ever be an object of admiration. The young man who is forced to work his way through a collegiate course will not be equipped for life's work as early as he might otherwise have been, but he stands upon the independent and appreciative foundation that will largely insure him success.

The safety of our nation rests upon the intelligence of our people, so that every diploma granted to the deserving is a brick in the foundation of our national existence.

The graduates of the normal school have planned for definite work. They are to be teachers in the public schools of the state. The work requires self-sacrifice, in short, no one can really

succeed as a teacher unless he possesses in a large measure that most noble nature—a missionary spirit.

The majority of the senior class will continue their studies in the university after a year or so. The demand for broad and thorough scholarship upon the part of the teacher is growing year by year.

"New occasions teach new duties,
Time makes ancient things uncouth;
We must upward still and onward—
Who would keep abreast of Truth."

Without a single exception the young gentlemen of the class have gone through the school on their own resources and it is men of this metal whom we can honor.

The class, without an exception, has been loyal to every auxiliary of the school, and each member will be missed when we assemble next fall for another year's work. The BADGER extends congratulations to the class and wishes each member thereof a prosperous and satisfactory life, which is possible only to the earnest, the truthful, the industrious and the large souled.

The Following is a Brief History of Each of the Senior Graduates whose Photograph appears in this Issue.

BELLE M. DEANS,

River Falls, Wis., is a native of the Badger state, her home having been for the greater part of her life on a farm in the vicinity of River Falls. Her education was chiefly obtained at the River Falls Normal School. After completing the elementary course in 1890, she taught five years, one year in ungraded work and four years in the city schools of La Crosse, Wis. The last two years have been spent in pursuing the work of the senior course at this school.

CHARLES ALBERT OLTMAN

Is the son of a farmer of Pierce county. He received his early education in the district school near his father's home. At the age of sixteen he received the common school diploma and the second year thereafter entered the preparatory department of the River Falls Normal School. He was soon admitted to the normal department

and graduated from the elementary course in 1893. During the winter of 1894-5 he taught in the village school at Hager City, Wis. The following September he again resumed his work at the normal, and continued until January, when he accepted the position of principal of the graded schools of Beldenville, Wis. Since September, 1896, he has been a student in the senior class of the River Falls Normal School.

G. A. ROGERS

Was born at Rock Island, Ill., Sept. 8, 1875. He began his school life there, attending the primary school for about two years. He then went with his parents to Davenport, Iowa, where he again attended school for about a year, going from there to Shell Lake, Wis., where there was at that time nothing but a village school. He received the indispensable "district school" education at Mason, Wis., where his father had gone to take charge of the lumbering mills. In 1889 his parents removed to Rice Lake, Wis. He was graduated from the high school there in 1894. He attended the normal at River Falls the next year. He then taught a year, and attended normal again this year.

HUGH GALLAGHER,

Born in Brooklyn, N. Y., March 2, 1866. Moved with his parents to Cataract, Wis., in 1869. Received his education in the district school, in the Black River Falls high school and River Falls normal. Graduated from the elementary course of the latter school in 1891. He has had fifty-nine months experience in teaching. The last two years he was principal of the Friendship high school.

DENIS L. HENNESSEY

Was born in Warren, St. Croix county, Wis., June 22, 1874. He attended the country school near his home until 1889, when he entered the Hudson high school, graduating in 1892. After leaving the high school he worked at book-keeping in St. Paul until the following spring. He then made his debut as a teacher in the school which he first attended. He continued teaching until Sept. 1894, when he entered the River Falls normal. He

remained here three years, leaving to teach in the spring term. He taught the following year and returned to the normal last fall to complete the course.

WILLIAM ALBERT CLARK

Was born in the town of Lucas, county of Dunn, state of Wisconsin, June 29, 1871. The early years of his life were passed on a farm. With the exception of a five months term at the village school at Knapp, Wis., his education prior to entering the River Falls Normal School was obtained in the log school house in Dist. No. 2, town of Lucas. At the age of sixteen he received his first teacher's certificate and taught his first term of school. Since that time he has alternately taught and attended school, having had in all forty-eight months experience in teaching. From 1891 to '94 he was principal of the North School, Menomonie, Wis., and in '95 finished the elementary course of this school.

ANNA G. SABY

Was born near Baldwin, Wisconsin, and has spent most of her life on a farm. She received her education in this state, having attended the district schools and the graded schools of Baldwin before entering the River Falls normal school. She has taught forty-one months, twenty-five in this state, sixteen in North Dakota. She came to River Falls in September, '94, and has attended school here since.

J. J. ENRIGHT

spent the early days of his life on a farm in Buffalo county, Wisconsin. He attended a district school until he was 18 years old and succeeded in acquiring facts enough to enable him to secure a teacher's third grade certificate. After attending the Arcade high school for one term, he began teaching school. Having taught two winter terms, he entered the River Falls normal school and finished the elementary course in '93. He next taught for two years in the grammar department of the Alma school. In the fall of '95 he again entered the River Falls normal, where he has since been.

Graduating Exercises.

Elementary Class, Wednesday, June 23, '97.

Motto: "True to our Ideals." Color: Blue.

Cavalry Song, *Macarone.*
Chorus.

Salutatory, *Emma Lees.*

The North-east Boundary of the United States, *F. S. Sloniker.*

Cross Fertilization, ... *Annie D. Axtell.*

The Ferry, *Richards.*

Ladies Semi-chorus.

Educational Gymnastics.

Christene Adeline Chidester.

Why Literature was added to the Elementary Course,

Emma Eunice Shaver.

The Spring-time is Come, ... *Kuecken.*
Quartet.

The Sentence Method of Teaching

Reading, ... *John Henry Andrews.*

Sentence Method Illustrated by a

Class, *Anna Ursula Bandli.*

Primary Drawing, ... *Mabel L. Wood.*

Class History, ... *Daniel Franklin Otis.*

Voices of the Night, *Emerson.*

Chorus.

Class Poem, "Press Onward,"

Grace Whipple Lusk.

Class Prophecy, ... *Anna S. Swanson.*

Our Motto, *Ida Amanda Barry.*

Presentation of Certificates.

Class Farewell, ... *Sena G. Eastman.*

Class.

Senior Class, Thursday, June 24, '97.

Piano Duet, "Poco Allegretto," *Brahms.*
Invocation.

Chorus, Song of the Vikings, *Faning.*

More Light, - *William Albert Clark.*

Causes and Remedies of Inattention,

Charles Albert Oltman.

Enthusiasm in Schools,

John Chester Thompson.

Quintet, Home of My Heart, *Harvey.*

Spontaneous Interest in Childhood,

Denis L. Hennessey.

The Stupid Child in School,

Margaret Isabella Deans.

Deficiencies in Hearing and Seeing in

the Model Grades, *Hugh Gallagher.*

Chorus, Bridal Chorus, - *Conven.*

The Influence of Greek Ideas upon

Modern Thought, - *J. J. Enright.*

The Timid Pupil, - *Anna G. Saby.*

The Influence of Greece upon Modern

Civilization, - *G. A. Rogers.*

Trio, Dragonflies, - *Bargiel.*

Presentation of Diplomas.

Chorus, Away to the Fields, *Wilson.*

The Normal Badger.

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SUNDAYS—10:00 A. M., Class Meeting.
10:30 " Preaching Service.
12:00 M. Sunday School.
3:00 P. M., Junior League.
6:30 " Epworth League Prayer
Meeting.
7:30 " Preaching Service.
WEDNESDAY—7:30 P. M., Prayer Meeting.

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The Normal Badger.

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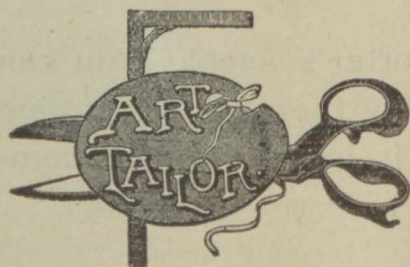
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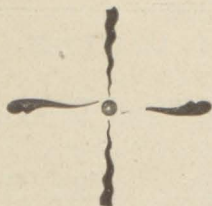
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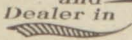
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Much nicer than "Pear's", sweet as "Cashmere Boquet"
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Take along a bright dime (that's the duty)
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