Western Michigan University

Kalamazoo Normal Record (1910-1918)

Western Michigan University

Year 1915

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No. 4

Western State Normal School

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ATHLETICS
WESTERN NORMAL, 47; ALBION COLLEGE, 17.

The basketball season opened on January 8 with a victory over Albion College by a 47 to 17 score.

The home team displayed some real “pep” and carried the fight to the enemy on all occasions, never letting up for an instant. The passing was good for so early in the season, and while team work was somewhat lacking, in general there were spots in which the team “got together” and showed some good basketball.

The visitors were “lost” on the big floor of the Normal Gymnasium and did not know what to do with the ball when they had the good fortune to have possession of it, most of their points being the result of long shots.

Thomas outplayed Riggs at center on general all-around work, especially in basket shooting, caging seven goals from field to none for the burly Albionite.

Welden and Bek usually met their men near the opponents’ goal and broke up many well intended passes. Huycke and Dunlap showed that they can be counted on to play some fast basketball when they get better acquainted with each other’s habits. Both were aggressive and used good judgment in passing and “covering.” Tanis and Slocum got into the game for a few minutes during the last half. Both proved that they were comers, lacking only in experience.

The line-up:

<table>
<thead>
<tr>
<th>Normal</th>
<th>Albion</th>
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</thead>
<tbody>
<tr>
<td>Huycke</td>
<td>L.F. Marlatt</td>
</tr>
<tr>
<td>Dunlap</td>
<td>R.F. McCune</td>
</tr>
<tr>
<td>Slocum</td>
<td></td>
</tr>
<tr>
<td>Thomas</td>
<td>Center Riggs</td>
</tr>
<tr>
<td>Bek</td>
<td>L.G. Davies</td>
</tr>
<tr>
<td>Tanis</td>
<td></td>
</tr>
<tr>
<td>Welden</td>
<td>R.G. Meinke</td>
</tr>
</tbody>
</table>

Summary: Field goals—Thomas 8, Huycke 5, Welden 6, McCune 2, Marlott, Meinke, Davies. Free throws—Thomas 7, Huycke 2, Marlott 6, McCune.

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A SMILE OR TWO
"Do you like Beethoven's works?" she asked.
"I never visited them," he replied,
with a show of interest. "What does
he manufacture?"—Sacred Heart Re-

view.

Boy reads: "The horse was goin'."
Teacher: "Johnny, remember your
'g'."
Boy reads: "Gee! the horse was
goin'."

Rackham: "Do you like Beethoven's works?"

she asked.

"I never visited them," he replied,
with a show of interest. "What does
he manufacture?"—Sacred Heart Re-

view.

Boy reads: "The horse was goin'."
Teacher: "Johnny, remember your
'g'."
Boy reads: "Gee! the horse was
goin'."

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THE BASKETBALL SCHEDULE.

Jan. 8—Albion College, at Kalamazoo.
Jan. 13—South Haven, at South Haven.
Jan. 19—Hillsdale College at Kalamazoo.
Jan. 23—Alma College, at Alma.
January 27—Battle Creek T. S., at Kalamazoo.
Jan. 30—Olivet College, at Olivet.
Feb. 5—Olivet College at Kalamazoo.
Feb. 12—Hope College, at Kalamazoo.
Feb. 17—Albion College, at Albion.
Feb. 20—Battle Creek T. S., at Battle Creek.

PARTIAL BASEBALL SCHEDULE.

Thus far five baseball games have been scheduled as follows:
April 10—Notre Dame University, at Notre Dame.
April 21—Olivet College at Olivet.
April 28—University of Michigan, at Ann Arbor.
May 7—Hillsdale College at Kalamazoo.
May 20—Olivet College, at Kalamazoo.

MUSIC NOTES.

A meeting of the Normal Music Club was held Monday evening, January 4, at the home of Miss Dorothy Waite on South Park street, when an interesting program including sketches of the lives of Jessie Gaynor, Margaret Lang, Carrie Jacobs Bond and Mrs. H. A. Beach, American song writers, were given. An interesting program of songs was given by members of the club. A social time followed and light refreshments were served.

David Bispham, America’s greatest interpreter of song, gave a lecture recital in the Normal gymnasium Monday evening, assisted by Woodruff Rogers, accompanist. A splendid pro-
Standard Botany Textbooks

<table>
<thead>
<tr>
<th>Textbook</th>
<th>Price</th>
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</thead>
<tbody>
<tr>
<td>Coulter's Plant Life and Plant Uses</td>
<td>$1.20</td>
</tr>
<tr>
<td>Coulter’s Plant Life and Plant Uses, with</td>
<td></td>
</tr>
<tr>
<td>Frye &amp; Riggs’s Elementary Flora of the Northwest</td>
<td>1.60</td>
</tr>
<tr>
<td>Coulter, Barnes’ &amp; Cowles’s Textbook of Botany Vol.</td>
<td></td>
</tr>
<tr>
<td>1, Morphology and Physiology</td>
<td>2.00</td>
</tr>
<tr>
<td>The same, part 1, Morphology</td>
<td>1.50</td>
</tr>
<tr>
<td>The same, Part 2, Physiology</td>
<td>1.25</td>
</tr>
<tr>
<td>Andrew’s Botany all the Year Round</td>
<td>1.00</td>
</tr>
<tr>
<td>The same with Brief Flora of the Eastern U. S.</td>
<td>1.50</td>
</tr>
<tr>
<td>Andrew’s Practical Course in Botany</td>
<td>$1.25</td>
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<tr>
<td>The same with Brief Flora of the</td>
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<tr>
<td>Eastern U. S.</td>
<td>1.50</td>
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<tr>
<td>Coulter and Nelson’s New Manual of the Botany of</td>
<td>1.50</td>
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<td>the Central Rocky Mountains</td>
<td>2.50</td>
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<tr>
<td>Gray’s New Manual of Botany, Seventh Edition,</td>
<td>2.25</td>
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<tr>
<td>Illustrated</td>
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<tr>
<td>Leavitt’s Outlines of Botany</td>
<td>2.50</td>
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<tr>
<td>The same with Gray’s Manual of Botany, Sixth</td>
<td>1.00</td>
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<td>Edition</td>
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<tr>
<td>Apgar’s Plant Analysis</td>
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<tr>
<td>Apgar’s Ornamental Shrubs of the United States</td>
<td>1.50</td>
</tr>
<tr>
<td>Apgar’s Trees of the Northern United States</td>
<td>1.00</td>
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</tbody>
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The Men’s Glee Club will go to Galesburg on the evening of January 27 to give a concert.

Extensive plans are being made in the music department for the annual music festival, which will be held in the early part of June. The Normal chorus of 200 voices, the High School chorus of 100 voices, and the Children’s chorus of one hundred and fifty voices from the Training school, assisted by the Kalamazoo Symphony Orchestra, will give the following program:

**June 3, 8:15 p.m.—**
The Rose Maiden

**June 4, 2:15 p.m.—**
The Walrus and the Carpenter

**June 4, 8:15 p.m.—**
The Arminius

A very fine recital was given by Mr. and Mrs. H. C. Maybee, assisted by Mr. H. Glenn Henderson, organist and accompanist at the First Methodist Episcopal church, on Wednesday evening, January 6. Several interesting groups were given by Mr. and Mrs. Maybee.
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NEWS NOTES.

Mrs. Lou I. Sigler of Grand Rapids, president of the Michigan State Teachers' Retirement Fund Association presented the plan of the organization in a most interesting address in assembly Tuesday morning, January 12.

Prof. T. Paul Hickey has been appointed one of a committee of five in the department of Normal schools of the N. E. A., to investi-gate the standing of sociology in Normal schools.

Under the auspices of the Woman's League of the Normal the Training School is open Sunday afternoons to students. For those who are not in their own homes the opportunity for proper Sunday social diversion is afforded.

J. Weldon Donnell, who teaches in District No. 5, Algansee township, Branch county, is carrying out a rural school lecture course of four numbers at the Fisher church in his community. His aim is to intensify, improve and enlarge the appreciation of the work of the rural school.

Commissioner B. J. Ford of Mecosta county has provided a splendid series of stereopticon lectures for his township Junior Agricultural Clubs.

At the last business meeting of the Alumni Association of Western Normal, Arthur C. Cross of the class of 1912 was chosen president. The other officers are as follows: Vice-president, Fred Middlebush, University of Michigan; secretary-treasurer, Miss Blanche Pepple, Traverse City; corresponding secretary, Miss Maude Baughman, Normal.

A High School Chorus has been organized and meets each Wednesday for rehearsal under the direction of Mrs. Davis of the Music department. Work on Cowen's "Rose Maiden" has begun and the plan is to present the cantata some time during the school year.
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Information About the Great War

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France and the Next War (Colin)
Cavalry (Von Bernhardi)
With the Allies (Davis)
The Secrets of the German War Office (Graves)
Treitschke, His Doctrines and His Life
Germany and the Next War (Von Bernhardi)
Pan Germanism (Usher)
The German Army from Within
The Russian Army from Within
The French Army from Within
The British Army from Within
Dec Lea (Barrie)
On the Firing Line (Adock)
How the War Began (Kennedy)
The Fleets at War (Hurd)
How the Nations Waged War (Kennedy)
Aircraft in War (Oxon)
Hacking Through Belgium (Dane)
The Russian Advance (Murray)

BOOK STORE ROSE STREET ANNEX

DER DEUTSCHE VEREIN.

The “Deutsche Verein,” made up of the members of the Junior and Senior German classes, is holding its regular semi-monthly meetings at the homes of the members. Each member responds to roll-call with a riddle, proverb, current event, or quotation, as the program committee decides. A program follows, consisting of music recitations, readings, illustrated talks, etc., concluding with a contest of some kind. The rest of the evening is devoted to games, general conversation and refreshments. The program committee is displaying commendable originality in devising new and interesting features for the program, contests and games, and very few “fines for English words” are flowing into the club treasury.

Three Dramatic Clubs have been organized in the High School department, having in all over sixty members. They have been busy electing officers, drawing up constitutions and reading plays. Rehearsals will begin after the Christmas holidays.

One club has chosen “The Mummers” for its name and has elected the following officers:

President, Donald Sooy; vice-president, Miss Beth King; secretary, Mr. Arthur Shaw; treasurer, Mr. Leonard Simpson.

The officers of “The Amateur Players” are as follows:

President, Miss Thelma Hootman; vice-president, Miss Donna Boyln; secretary, Mr. Carleton Wells; business manager, Mr. Oscar Raebers.

“Cap and Bells” is the name of the third club, whose officers are:

President, Miss Ernestine Prentice; vice-president, Miss Maude Taylor; secretary, Mr. Edward Kline; treasurer, Mr. Gerald Fox.

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The Nature of Man

The growth of an idea with its ever broadening influence on humanity is one of the most fascinating studies in the realm of man's social progress. Concepts lie at the foundation of our thinking and hence in such is sourced our volitional action. What a rational man does is largely predetermined by what he believes—expressed in what he calls his religion or philosophy of life. It must be evident that one's philosophy is a matter of individual development and experience and hence is a result of education, changing with increasing knowledge and power. With a stasis of experience and study the prognosis is philosophical degeneration. In as much as our capacities, our education, and our environments differ our concepts, the tools of our minds, are at variance. Therefore, we do not always think alike. The man with a shovel can only build a sod hut; the man with a hammer, saw and nails can raise a frame house. Our equipment limits our activities. Yet we must not forget that the dissemination of truth progresses far less rapidly than the multiplication of man. Society lags behind, and never claims its intellectual birthright.

The constant progress of science and individual experience has seemed ever to confirm and repeatedly to force home to our recognition the concept of universal unity. The world is orderly and unified; all is sequential. The world and all the life upon it is but a process and at any instant the view which we may get of it is but a cross section; a stage in the development. What it was yesterday is not true today and the aspect will be different again tomorrow. We know this great process of change for we see it all about us in the inorganic world, in plant and animal life, in our own individual life and in society at large.

Worlds have come into existence, run their course and dissipated into star dust. The seed sprouts, grows, propagates and the plant is no more. The child is born, thrust into society, plays his role and passes off the stage of life. All is development; all is change. So evident is all this seething flux and flow that confusion and chaos may seem to reign supreme. Insight into nature's processes, however, reveal the contrary. Beneath and behind all these natural phenomena lie great causal principles. Principles which "since the stars first sang in the firmament for joy" have throbbed in the very unfolding of our universe, our world and the life upon it. Unchangeable, inviolable, immutable, omnipresent they shape the destiny of our world.

The movements of our solar system; the daily rotation of the earth and the progression of seasons; the growth of mountains and oceans; the action of volcanoes and earthquakes, the movements of rivers and tides, the fall of rain and snow and the play of electricity and magnetism stand as unequivocal evidence of cosmical unity; while the history of life upon our planet in its biological aspect, as well as the social, religious and philosophical progress of man, forces us also to
include the organic world as a product of universal and fundamental principles. (Nothing seems more certain in the realm of knowledge than this comprehensive concept of underlying unity.)

This great process of world development is likewise characterized by continuity. The idea of violability or cessation in process is inconceivable. Clearance in discussion, however, results in the designation of the cosmic, biotic and social stages of this metamorphosis, though we must recognize that with the appearance of life cosmic changes continued and that today all three phases of this genesis are readily recognizable.

Our planet is but an atom of our solar system; our solar system a molecule of the universe; the plants and animals about are but the terminal twigs upon the tree of life and the life of mankind but a second’s tick in the chronology of the world’s history; civilized man is but a word in the story and there is no evidence that he is the final word, at least, as we know him today. Man then does not stand apart in the world of life. He is but a stage of the same great development which alike has produced the stars, the sea urchin and the sunflower. The amoeba, the aster, the ape and man are but different manifestations of the same great developmental forces.

From conception until the golden days of life slip into the mist of the yesterdays the individual runs his course in a world of cause and effect. Upon the realization and adoption of this principle hinges the success of the individual life. If he throws his energies in conjunction with natural principles he lives a majestic king—if in antagonism thereto he exists a hopeless helot. While man in his intelligence may utilize natural principles to his own good ends, yet nevertheless he is fully amenable to their action. Within the limits of natural law we forever act. Our reason and our experience lead to the realization and acceptance of the doctrine that natural principles constitute the highest of moral law.

In this brief introduction I have endeavored to make clear that we pass our days in a universe of cause and effect whose most striking characteristics are continuity and unity—a continuity and a unity which are the outcome of fundamental causal forces, which are eternal and inviolable in their operation, and to which man is subject in no degree apart from the inorganic and all other organisms. Save through the realization and full application of our knowledge of these natural forces can we ever hope to arrive at any adequate or permanent solution of the problems confronting the welfare of human society.

I now wish to call your attention to some of these principles operative in the development of man and determinative of his nature. They hold particular interest for us because, to a large extent, they lie within the realm of control and utilization for the welfare of mankind. Three forces function in the development of every individual and each acts as a limiting factor upon the others. Three limiting variables; need we wonder at the diversity of the product? It will now be my purpose to analyze these life forces with the hope that we may obtain an estimate of their relative importance. Their inter-relation may be shown by the construction of what we may designate the triangle of life. We will construct this triangle with its two lateral sides of equal length, resting upon a base of greater extent. The two sides may now represent environment and education which together constitute the social heritage, while the base may stand for the biological heritage. Your environment is what you have; your education is what you do; but your biological heritage is what you are. In the triangle the relative value of these factors may be indicated by the length of the sides. Environment and education are constructed of equal length and rest firmly upon the broader base of biological heritage. It will now be my purpose to develop this theme, first having proceeded to a definition of terms.

Prenatal conditions, the home, the neighborhood, the school, the community, these constitute the individual environment. They are the store-
house of one’s opportunity, the measure of his chance. They represent one’s surplus or reserve in the bank of life, his resources, his possessions. Just as the gambler turns his throw of dice resulting in an ever-changing combination, so nature thrusts the child into a combination of factors and forces different with every child as are the successive throws of dice. The sum of these external influences which play upon the individual or which he has at his command may be likened to the chisel held in the hand of a sculptor. They are the tools with which he must carve as sculptor of his own destiny. To change the figure, in the drama of life environment sets the stage for the play and we are but actors performing upon it. It may be well to note in passing that while our early environment is largely determined for us yet as we mature the shaping of its nature rests increasingly within our control.

Education, on the other hand, is not possession; it is action; it is utilization of one’s heritage and environment. It is not the chisel; it is the use we make of it. How skillfully we wield the tool upon our biological heritage determines our measure of success. Education sources within the individual; education is self-construction—man is the architect of his soul. The degree to which one may utilize his environment varies with his biological constitution. A good heritage in a poor environment may suffer defeat; just as does good seed in poor soil. Moreover, it is equally important to remember that the best of environment can never compensate or overcome a poor heritage; wheat never comes from tares. Defective heritage at once places limits upon the effectiveness of the best environment and training.

The social heritage is thus a force, a stream of influence, which flows parallel to but entirely apart from biological inheritance. Its totality is cumulative as each generation begins where the last stopped off, adding its contribution to the ever-increasing richness of this social birthright. Perhaps no day has ever seen such a magnificent social heritage as the present. It is a vast pyramid built stone by stone, age by age, out of the anguish of defeat and the glory of human achievement, and the new-born child stands at its apex and may command this heritage of the ages.

It is now necessary that we call attention to the mode of transmission of the social heritage. Before the era of printing folk-lore and tribal practice constituted its essentials. Later on in social evolution cuneiform writing made its appearance and the tile-libraries gathered in museums such as at Alexandria, not only served to preserve and perpetuate such knowledge as was then in the world, but to add to its store and facilitate its distribution. The invention of the printing press made possible the modern book, magazine and newspaper and social evolution received its greatest impulse. Our magnificent museums and splendid libraries are the store-houses of our social heritage, while our arts, our literature and our science are the agents of its transmission. The stream of social heritage flows distinct and insulated from any action upon the biological inheritance of mankind.

Social heritage is vastly important, and prominent in the Hall of Fame should be those who have contributed to its advancement. Our school systems, our libraries, our museums, reformatory institutions, hospitals, the multitude of social workers, preachers, teachers, the numerous educational movements and reformations are an earnest of the full valuation of our social heritage. This is the great field of eugenics effort in racial betterment. It is essentially a problem in sociology and is as old as civilization itself. The biologist holds, however, that, “although what an individual has and does is unquestionably of great importance, particularly to the individual himself, what he is, is far more important in the long run. Improved environment and education may better the generation already born. Improved blood will better the generations yet to come.” Eugenics thus appears as a mere palliative, an
inverted emphasis in the problem, and seems absolutely unable to influence even to a single iota the biological nature of the next generation.

While the social heritage has, when viewed in the large, progressively evolved, biologically man has suffered degeneration, and never has it been so marked as today. This condition readily finds its explanation in the wide-spread failure to appreciate the true function of eugenics in racial betterment. Modern surgery and medicine, improved hygiene and sanitation, increasing hospitals and sanatoria and ultra-humanitarianism; all these have tended to reduce infant mortality and lengthen the span of life with the resulting reduction in the average of physical stamina through the prodigious increase of invalidism, degeneracy, criminality and dependancy. Our asylums, our prisons and our poor houses are full. There are more insane in our hospitals than students in our colleges and universities. About eight per cent. of our population is said to be defective, and we pay annually over $200,000,000 for their maintenance and perpetuation. No graduating class of any of our higher institutions is self-perpetuating. At the present rate 1,000 graduates of Harvard today will have but 50 descendants in 200 years, which is less than five per cent., while degeneracy multiplies at a rate considerably above that necessary for self-perpetuation. A constant gain is inevitable and one stands appalled at the possible outcome if our present attitude continues. The very organism of modern society is threatened by that hydra-headed monster, defective parentage vitiated by disease and hereditary degeneracy.

Significant as is our social heritage, of far greater concern is our gametic origin. What the child is far outweighs what he has or does. Conception casts the die, unalterably fixing in this act the hereditary powers and limitations of the individual. The fundamental and initially limiting factor in racial improvement thus appears to be involved in gametic nature. Now what do we mean by biological heritage, what does it embrace and how does it operate? I now invite your attention to the solution of this query.

Each individual begins his life with the fusion of a sperm and egg cell. These cells we may designate germ cells and they are paternal and maternal in origin. Each individual is thus at conception a minute mass of germ-plasm bi-paternal in its derivation. Let us follow this germ-plasm—the fertilized egg. It soon begins division and there is progressively thrown off from it a multitude of cells which suffer physiological division of labor and finally come to form the organs and tissues of the body. To all these derived cells we may give the name soma, the summation of whose functions is nutrition. The primordia of a germ-plasm, whose function is reproduction, thus comes to lie protected and nourished within the soma. At maturity germinal elements are liberated in the formation of a new generation, which in turn forms its own soma. It thus appears that the soma forms a sort of omnibus, appearing anew with each successive generation and housing the germ-plasm which shows continuity from generation to generation. The soma is thus mortal; the germ-plasm immortal. The individual is then the outcome of a physiological process and we must now examine more closely the nature of the germinal elements initiating this genesis, and investigate what we mean by the expression individuality.

We are all familiar with such expressions as "John favors his father," "Mary is a perfect picture of her mother," and many other similar generalities. A few years ago such expressions found credence even with biologists, but today are ruled out of court. The biologist no longer views the individual as a whole or as a blend, but on the contrary as an aggregate or mosaic of distinct characters. These constitutional entities are designated unit characters. What the atom is to the chemist, the molecule to the physicist, the unit character is to the biologist; and just as we find the atom and molecule distinct, so we
find no transitions between unit characters. They are specific and independent entities. This conception of the organism as a complex of unit characters and individuality as the expression of a particular aggregation of such characters forms perhaps one of the most fundamental postulates in the realm of philosophical biology, as out of it has come our most recent theory of evolution, and upon it firmly rest the laws of plant and animal breeding and the science of eugenics. Recognition of the far-reaching significance that organisms are a consequence of genetic processes and that their powers and faculties are fixed in their physiological origin is recent even among biologists. The laity, with few exceptions, are shrouded in medieval superstition. “Historians debate the past of the human species, and statesmen order its future as if the animal man, the unit of their calculations, with his vast diversity of powers, were a homogenous material, which can be multiplied like shot.” The sociologist with sincerity propounds solutions for the present and future ills of society and the field of education is perennially green with pedagogical theory and practice. The profession of medicine is not wholly free from censure in its practice and ethics. In its zealous effort to save life it has contributed in no small measure to racial decline. Let us not blind ourselves with our humanitarianism. A decreasing infant mortality and an increasing longevity is no certain index of racial advancement. Man may propose but natural law continues to dispose. The conspicuous failure of these euthenic efforts lies in the ignorance and misunderstanding of the nature of individuality; for not until the fact of unit characters “is grasped, with all that it imports, does knowledge of the system of hereditary transmission stand out as a primary necessity in the construction of any theory of evolution, or any scheme of human polity.”

I may now illustrate what is meant by unit characters. If we cross a pure black guinea pig with a pure white guinea pig (and it matters not which way we make the cross) the hybrid offspring will be black. We thus designate blackness dominant and whiteness recessive. Now if we cross two individuals of this generation their offspring yield a result quite unexpected, for they consist of both black and white guinea pigs and occur in a ratio of three black to one white. If these 25 per cent. white are now inbred the offspring are all white and continue to breed pure white generation after generation. In other words, the whites in the second generation are pure like the white grandparent, but we must note that these pure whites were extracted from an apparently black ancestry. Let us now study the 75 per cent. of black guinea pigs of the first generation. If we inbreed them and study their offspring we find that these black guinea pigs are really composed of two kinds of animals, for one-third of them produce pure black offspring generation after generation, and hence are pure black like the other grandparent. The other two-thirds behave just like the initial hybrid, i.e., they throw two kinds of offspring, in the ratio of 75 per cent. black to 25 per cent. white, and hence are hybrid in nature. It is thus obvious that the second generation of our cross is composed of three types of animals which can be symbolized by the ratio 1:2:1: in which 25 per cent. are pure black like one grandparent, 50 per cent hybrid like the parent, and 25 per cent pure white, like the other grandparent. Two significant facts are apparent: blackness and whiteness are indestructable entities and hence are termed unit characters; secondly, these unit characters obey a definite law in their transmission. This law bears the name of its famous discoverer and is known as the Mendelian ratio of inheritance or briefly Mendel’s law.

It is to the masterful mind and marvelous researches of the Austrian monk, Gregor Johan Mendel, that we owe this modern conception of unit characters and their behavior in inheritance. His essay, “Experiments in Plant Hybridization,” which was presented in 1865 before the Natural His-
tory Society of Brunn, marks a great biological epoch. Preceded by marvelous clarity in analysis of the problems involved and much preliminary experimentation he finally selected seven pairs of characters in the garden pea. After eight years of arduous labor his results were presented in the above thesis, which for clarity, logical development and expository skill has scarce been equalled. "The Origin of Species" six years previous (1859) had as if by magic captured the interest and focused the activity of the biological world along lines which held promise of far greater productivity than the tedious labor of experimentation in plant and animal breeding. As a consequence Mendel's work sunk into oblivion. The one man, Nageli, who might have interpreted his results to the world, failed entirely to appreciate their far-reaching significance. It was only after thirty-five years that the simultaneous rediscovery (1900) by De Vries, Correns and Tschermak of the same law that Mendel's work came to light and to its merited recognition.

I may again illustrate this law by citing one of "Mendel's original experiments. He crossed a pure tall with a pure dwarf pea and the offspring were all tall. Inbreeding one of these individuals the next generation threw 75 per cent, tall and 25 per cent, dwarf plants. The dwarf plants inbred proved to be pure like the dwarf grand parent. The 75 per cent, tall plants on inbreeding segregated into one-third pure tall like the other grand parent and two-thirds into hybrid tall plants like the immediate parent. Hence tallness and dwarveness are unit characters and in their inheritance conform to the Mendelian ratio of 1:2:1:

One other example must suffice, though hundreds might be submitted, and I take this from Hurst's study of the heredity of eye-color in man. Brown eye is dominant over blue eye, so that if we cross a pure brown eyed individual with a pure blue eyed individual the children will all have brown eyes, but hybrid in nature. If individuals both with hybrid brown eyes marry, then the children will exhibit eyes of three types: pure brown like one grandparent, hybrid brown like the parents, and pure blue like the other grandparent, and if a sufficient number of cases are collected they will be found to occur in the ratio of 1:2:1.

Unit characters are the materials of inheritance and the students of heredity are striving to analyze organisms and segregate desirable unit characters to the end of synthesizing them in a next generation to the esthetic, economic and social welfare of mankind. Scientific breeding has thus become at will a process of analysis by which we may partially judge the number and nature of unit characters composing an individual or of synthesis by which we may create new individuals with the desired unit characters. These facts thus obtained furnish a series of biological reactions, revealing the constitution of living things. The constitution of an organism is the key to its behavior, its potentials and its limitations, to what it may become and what it may produce. Such biological analysis, especially in the case of man, will be long and tedious. But when we view the imposing superstructure of chemistry reared in scarce a century upon the concept of the indestructible atom and note the far-reaching application of Mendelism made in the last decade we feel confident that, though the time element will be longer, the result to society will be a no less imposing science resting firmly upon this conception of organic constitution.

With these facts now before us we may proceed to the consideration of the hypothesis of their interpretation. It is already established in the case of the guinea pig that blackness and whiteness are designated unit characters and that they are alternative to each other. It is also clear that in the first generation that blackness masks whiteness, whence the former is designated dominant and the latter recessive. The integrity of the dominant and recessive unit characters is clearly established by their extraction in pure form in the second generation.
To account for the behavior of these unit characters in inheritance Mendel postulated that each was represented in the gametes by some minute body which we now designate a determiner or genetic factor. To explain the first hybrid generation it is only necessary to assume the meeting of the genetic factors of blackness and whiteness in fertilization and the dominance of the former. The second generation, however, presents a more intricate problem. To meet this Mendel assumed that the determinants of the unit characters of a pair can never exist in the same gamete at the same time, that is, the gametes are always pure as regards the members of an alternate pair. Each gamete will contain one or the other genetic factor but never both, while the fertilized egg in each case must of necessity contain both. So there must be at the time of formation of sperm and egg a segregation of the determinants of a pair, resulting in pure gametes of each kind and produced in equal numbers in each sex. To state this in Mendelian phraseology: the male and female would each produce an equal number of gametes, one-half of which in each sex would bear the dominant determinant, the other half the recessive determinant. This conception of gametic segregation is the fundamental fact of Mendelism. When one pauses to recall that nothing of cell cytology was known in 1865 the genius of this hypothesis seems scarcely short of divine inspiration. It is now obvious that in amphimixis (fertilization) with random fusion of gametes in sufficient number that the ratio 1:2:1 must follow in the second generation according to the law of combinations.

Though Mendel died in 1884 ignorant of the far-reaching significance of his discovery, it is extremely gratifying that all the vast research on cell structure and the maturation of germ cells in recent years has given Mendelism a secure foundation and that extensive experimentation ranging over nearly all groups of plants and animals including man has substantiated his result and his prophecy at all points.

In the light of this vast array of fact "biological heritage" receives its interpretation. In the first place, only unit characters are heritable and they obey a definite and known law in transmission. Secondly, these unit characters are represented by "gametic factors" in the germinal cells, i.e., the sum total of inheritance is represented in these gametes. What the individual may be is wholly a matter of germinal constitution. The measure of the egg and sperm is the measure of the man. Thus conception "closes the gate of gifts" and we may also add fixes the sex of the individual as well. Again, these germinal elements are apart from somatic influence except nutritionally. This means that somatic change can not modify the germ-plasm and hence cannot be heritable. Now all eugenetic effort works on the soma. Education and environment shape its destiny—a destiny which, however, terminates with the existence of that individual. Somatic modification, such as muscular or mental power, skill in any art or injury to any member of the body, are known as acquired characteristics and are results of the social heritage working upon the soma. They make no imprint upon the germ-plasm and hence are not transmissible. The germ-plasm is potentially immortal and there seems little evidence to support the contention that in the history of man many new unit characters have made their appearance. Somatically speaking, man is a highly civilized animal, germinally he is still and may ever be in large part savage. It is, I trust, now evident that the social heritage possesses no creative power, but simply operates as a limiting factor in the unfolding of unit characters bound up in the constitution of the germ-plasm. Social heritage functions only in a quantitative way upon the qualitative outcome of conception.

However, we face congenital diversity—children are unlike their parents and each other in many respects. The biologist recognizes the individual as the unit of nature—there are no duplicates. We are fundamentally different. There is no such thing biolo-
gically as democracy—a term which finds its sole use in the mouths of persuading politicians. We are what our unit characters make us and when we consider that these are to be numbered by the hundreds in each individual and think of the myriad of possible recombinations in fertilization we find no wonderment in individual dissimilarity—it is the inviolable law. Variation in man then arises primarily through recombinations rather than through the origin of new unit characters. Since the mechanism of transfer of genetic factors is not infallible accidents would result in the elimination of certain determinants with the production of abnormalities. Thus we account for feeble-mindedness and other unsocial and degenerate characteristics through the loss of normal unit characters or disastrous recombinations.

These conclusions are, I realize, quite at variance with lay opinion, with the majority of our hopes and beliefs, but this can in no degree shake their authenticity. When society at large realizes that truth rests upon experimental verification and not upon opinion and incorporates it in its practice, then and only then will a rational age and permanent racial progress be forthcoming. If Mendelism means anything, it calls in no uncertain manner for application of its principles by those who are devoting their lives to social service, who desire not "promiscuously to swim down the turbid stream and make up the grand confusion," but rather to aid the soul of man on its lone way. Certain vexing problems find ready solution in light of these facts. First, I wish to refer to the question of prenatal maternal influence—a problem in which superstition and quackery are rampant in attempted explanation. To put the situation clearly before you I must refer briefly to the maternal-foetal relation during this critical period of prenatal environment. During gestation the maternal and foetal circulations are distinct and the nourishment and respiration of the foetus is accomplished indirectly by diffusion through the uterine and placental walls. The foetus is parasitic upon the mother and possesses no more organic relation with her than would an intestinal parasite. Now is there such a thing as maternal influence? Obviously yes! but just as obviously limited to nutritional influence. What effects the nutrition of the mother effects foetal nourishment. Upon this fact securely rests the hygiene of pregnancy. But what about psychological impressions—accidental as well as volitonal attempts? Are birth marks and malformations thus explainable, and can earnest prayer and desire and assiduous application to some chosen line of work or thought influence the offspring? It is clear that all psychological influences either stand or fall together. When we recall the anatomical relation—and demand a mode of transfer such a possibility resolves itself to an absurdity. Certainly no one would contend that a psychological impulse, accidental or volitional, could be secreted into the circulation, reach the foetus and produce there a result varying with the external stimulation. While such a conclusion may rob expectant motherhood of one of its pleasant daydreams yet it at the same time emancipates it from its terrifying nightmares. If fright and other external stimulations could mark the offspring our race would soon be an asylum of hideous monstrosities. However, we do have birth-marks and congenital malformation, but they all can be explained in biological terms. We need have no recourse to metaphysics and grandmotherisms.

One more application and then my conclusion. Are diseases inherited? Concretely can tuberculosis be transmitted? This would involve the presence of the bacillus tuberculosis in the egg or sperm—a contention which the microscope fails to substantiate. On the other hand, constitutional susceptibility or lack of immunity seems to be heritable. That is, tubercular children seem to predominate in families of tubercular parents. However, this may not be so much a matter of inheritance as it is of prenatal environment. The answer involves the com-
plex problem of immunity into which we need not enter at this time. This much is clear: tuberculosis is not heritable, and notwithstanding the mooted meaning of predisposition, no one need die of tuberculosis. Nurture may here cheat nature. The doom of the white plague is sealed. It is sufficient now to add that venereal diseases are no exception to this law. Congenital syphilis is not hereditary syphilis, but is due to infection in-utero and as such lies within immediate control. It is not a question of germinal decent but of degraded social inheritance.

Now what is the significance of Mendelism to eugenics which is the science of race betterment through improvement of the germ-plasm? Two lines of attack are open. First, the elimination of the obviously unsocial and degenerate characteristics, through the prevention of their perpetuation. If these unfortunates were isolated and the sexes prevented from intermingling these three generations would suffice to empty our asylums and prisons and then these extensive institutions and their disproportionately high maintenance expense could be diverted to the education of the fit—the units of racial progress. It is no mean reflection on the intellectuality of a society which expends more for the maintenance of its unsocial elements than for the training of its normal youth.

It is somewhat more difficult to shape the policy for positive eugenics. Much more study is imperative along this line before definite laws can prove more than expediency measures. However, I believe that the so-called "eugenic laws" in so far as they apply to a "clean bill of health" are effective and in the right direction, though they are essentially eutenic in nature. Permanent racial improvement is a biological problem and reason and intelligence dictate its social control. When this day arrives a new and rational sociology founded on biological laws will arise from the ashes of a sociology built on humanitarianism and maudlin sentiment. Racial regeneration must soon come or our country will inevitably take its place along side of Egypt, Greece and Rome in the gallery of once great but now decadent nations.

Just as a farmer by tillage makes a better seen bed, so education, hygiene and sanitation, have made better the conditions under which we live. Unquestionably, education has bettered if not entirely made our environment what it is. By better culture the farmer may make the dwarf pea slightly less dwarf but to hope to ever educate a dwarf pea into a tall pea is absolutely futile. The social worker must face these facts. Do our present efforts in this direction hold out any promise of permanent advance? Are we not trying to elevate the race by endeavoring to lift and perpetuate the unfit? Mendelism answers that our present efforts are but mere palliatives; that our feelings are but temporizing with the facts; that we labor under a misconception of the nature of organism. Eugenics offers the only avenue of permanent racial advancement. "Education is to man what manure is to the dwarf pea." The educated are in themselves the better for it and we are proud and rightly so of our institutions of learning, of reform, of detention and of moral uplift. Yet, the conspicuous efficiency with which these eutenic agencies are functioning and should continue to function for the betterment of the social heritage of mankind should not blind our judgment. The fact remains that all these forces cannot alter the irrevocable nature of the biological heritage of succeeding generations. The progeny of dwarf peas will forever be dwarf peas. Permanent progress is a matter of ancestry, not of education, of eugenes, not of eutenics; it is a consequence of gametic nature and not of environmental influence. We must ever hold to the front that individuals have their origin in a physiological process. The outcome of this process hinges absolutely upon the gametic constitution. The individual is an aggregate of unit characters which in his development seem quite removed from any possibility of qualitative variation through the operation of the forces of social
heritage. Conception irrevocably and unalterably casts the die. Education and environment can only serve to induce quantitative manifestations of qualities and powers fixed at gametic fusion. Society controls its own destiny and justifiably so. If it assumes the right for the good of the whole to take the liberty and life of its unsocial elements it surely to the same end possesses an equal right to predetermine the non-appearance of such un-toward individuals by the social regulation of marriage. Reason dictates the ounce of prevention rather than the nine ounces of palliative cure and biology points the way. This is a problem of international concern and laborious and thoughtful biological research is focused upon its solution in every civilized country. I cannot emphasize too strongly that eugenics is a problem in biology and that its attitude is one of conservatism. Progress must be made slowly and carefully, yet no truth seems more certain than that Mendelism in its application to mankind marks the dawning of a new and a rational sociology and the social control of the evolution of man.

LeROY H. HARVEY.

The Economic Value of the Study of Art

LITTLE more than a quarter of a century ago a waif was left on our educational doorstep. This waif was named “Drawing.” It was not an honored guest, nor indeed greatly encouraged to remain by the family “Education.”

It was a new member born of necessity, and for some time was considered merely a handmaiden for the industries. It was extremely mechanical in nature and gave promise of assisting future citizens interested in mechanics only.

This infant subject soon began to expand into cultural dimensions and develop quite a different aspect from the shop-like form of its early days. It became free hand in its activities and soon the vast storehouse of nature was called upon to supply its growing needs.

Its Birthright.

Psychologists affirm that the mind is affected more quickly and permanently through the organ of sight than through that of hearing. Naturally, then, graphic illustration of an idea on the blackboard or paper made a legitimate reason for the continued life of the new member.

The various school subjects soon found a strong ally in the new member and freehand drawing became the very best interpreter of all other branches. In time “Color” came to this one-time “Black and White” baby and it became more attractive than ever before. The whole world was soon seen through the medium of paints and colored crayons, and new beauties were discovered all around us.

Later the work of the great masters was brought to the masses through inexpensive reproductions—and thus “Picture Study” was a new accomplishment for the late members.

Brothers and Sisters Follow.

Art in the public schools, expressing its ideas in many different materials and turning the school-room into a work shop, served as an entering wedge to assist its brother, “Manual Training,” to come forth and take his rightful place, and then followed the sisters, “Domestic Art” and “Domestic Science.”

Vocational Training is a further extension of art applied to life’s problems.
Art a Social and Democratic Member.

Public school art was never merely art for art's sake,—it has grown in its democratic ideals to meet the needs of the time. It has a creed for artist and artizan alike and a profound belief that they should work hand in hand to be of greatest social service. The name “Drawing” has become a very restricted one for this all-embracing subject. It has earned the title of Public School Arts,—and is in itself one of the most widely accomplished members of the educational household. Having its birth in the industries it inherently believes that applied art is its greatest faculty. But this ability is the result of broad training along both the so-called practical and cultural lines. To enumerate a few of its accomplishments along its comparatively short but eventful life. Modeling in clay—leading to the making of pottery,—and other decorative features, such as bas reliefs and animal and figure study; the simple forms of Weaving applied to household arts; so-called Construction Work, which includes the making of objects in paper, cardboard and thin wood. Constructive design must here be studied from toy furniture to the house in which to place it.

The subject of Basketry has been reduced to simplest terms and applied to the interests of growing children. Native materials, such as grasses, sedges and willow, have often been used for this work, besides raffia, reed, splints, etc. “Applied Arts” has developed to include for upper grade and high school work construction work of more advanced nature in such materials as leather, copper, brass and silver.

Public School Art Making a New Center.

The activities of the school today have found a new center. The book for its own sake has been virtually laid upon the shelf, and now every day life problems are not only thought out but worked out in the up-to-date educational workshop. The criticisms made against art in the public school are those you have perhaps made, or heard at least, viz., that art is a luxury for the few; or that all students will not become artists or artizans, so why should all study art?

Our early Puritanical ideals may have made our forefathers partly blind to aesthetic values, and we are even now not far from frontier life. America is still young without a background of ancestorial worship of the beautiful.

In the middle ages in Europe large groups of artizans and artists known as guilds helped to educate the masses and plant the ideals of good workmanship. It was not the question then of how much and how cheap but each individual had a pride in his work, desiring to make something of use, as beautiful as possible.

Art in the public schools is helping to foster these ideals. The machine will be made to respond to the ideals of the machinist. The machinist in turn will respond to the demands of the public. The public is the result of passing through the clearance house provided in the form of common schools.

Here, then, rests the responsibility and opportunity to inculcate a desire to do something the world needs done, and to do it in the best possible way.

Imported Ideals.

There is a brighter day dawning for America in the realm of art. Public taste is already demanding things “Made in Germany,” “Made in France,” some things “Made in England.” People are beginning to realize more and more that Art has a definite, economic value. Art is the most potent, vital factor in our industrial development.

An interesting and significant report was made several years ago by a Royal High Commission appointed by the British Parliament to investigate German manufacturing and export trade. Two years were spent in gathering statistics. The report states that Germany produces no better raw material than England; that
the prices are no lower; that the quality of the product is no better; but German Design has added sufficient intrinsic value to the appearance of the article to make German exports in certain lines exceed the combined exports of other countries.

Here we have a very frank admission on the part of a great power that its competitor, Germany, has put into its products Beauty, and that this beauty was an industrial and economic asset. Germany exports yearly $1,000,000,000 worth of art products. Something for Americans to think about.

A few years ago it was stated “that the Industrial Arts of France exceed in their economic value in one year the total valuation of the American wheat crop.” Something more for Americans to consider. What can we do to increase our taste and efficiency in things made?

Summary.

Granted that the public school is the clearing house for public taste, then let us have more art work in the schools. Let us make it possible for every boy and girl in America to train his hands to do the bidding of his brain along wholesome constructive activities, that they may become better producers, more discriminating buyers, in a word, more artistic artisans, and more artists with an appreciation of the work of the artisan. The goal of the educator in public school art will only be reached by the hearty cooperation of every agent in the entire system.

It will mean this: better homes, better cities, community interest, civic pride, better people and better products. Yes, we have “hitched our wagon to a star,” but we have one wheel firmly imbedded in the earth.

EMELIA M. GOLDSWORTHY.

Text of Proposed Teachers’ Retirement Fund Bill

ONE piece of constructive school legislation that will be seriously attempted at the present session of the Michigan Legislature is a law creating a teachers’ retirement fund and providing for its administration. A bill of similar import was introduced and defeated at the preceding session in 1913. The new bill is designed to meet the objections that were made to the defeated measure. It was drawn up by Hon. Frank L. Carpenter, formerly judge of the State Supreme Court, and is backed by the State Federation of Teachers’ Clubs, and indorsed by the State Superintendents’ Association and State Federation of Women’s Clubs. It is also receiving the active support of many of the state’s most prominent educators and others.

The text of the present bill follows:

A BILL

To provide for a retirement fund for teachers in certain cases.

The People of the State of Michigan enact:

Section 1. There shall be a State Teachers’ Retirement Fund Board, hereinafter called the Retirement Fund Board, consisting of the Superintendent of Public Instruction and five other members appointed by the Governor. At least one of such members shall be a woman teacher in the public schools. The first appointments shall be made within ten days after this act takes effect. The members of such board first appointed shall hold office respectively for terms of one, two, three, four and five years from August first, nineteen hundred fifteen, to be designated in the appointments. Their successors shall be appointed for terms of five years. A vacancy in the office of any member shall be filled for the unexpired term by the governor.

Sec. 2. There shall be a president, a vice-president and a secretary of
said board to be elected by a majority vote of the members of the board. The president and the vice-president shall be elected for terms of one year. The term of office of the secretary shall be fixed by the board, but shall not exceed three years. The secretary shall not be a member of the board. His salary or compensation shall be fixed by the board, but shall not exceed eighteen hundred dollars a year. The members of the board shall serve without compensation, but they shall be entitled to their expenses actually incurred in attending the meetings of the board and in performing services as members thereof. The board shall meet annually at Lansing, on the first Friday in October, and shall hold such other meetings as they deem necessary. If a member of the board be absent from two consecutive meetings without reasonable excuse for such absence, accepted by the board, his office shall be declared vacant by the board, and such vacancy filled as hereinbefore provided.

Sec. 3. The State Treasurer shall be ex-officio treasurer of the retirement fund and shall be the custodian thereof. The moneys belonging thereto shall be deposited by him in banks or trust companies, subject to the same provisions of law as regulate the deposit of State funds. The retirement fund board shall determine from time to time the investment of the permanent retirement fund, but each investment shall be subject to the approval of the State Treasurer and such fund shall only be invested in those securities in which savings bank deposits may be lawfully invested.

Sec. 4. The retirement fund board, subject to the provisions of this act, shall have power:

1. To select such employees as may be necessary to carry into effect the provisions of this act, and fix their compensation and prescribe their duties;

2. To investigate all matters relating to the operation of this act, and for that purpose to subpoena witnesses and compel their attendance to testify before it. Any member of the board may administer oaths or affirmations to such witnesses;

3. To require all boards, officers and persons having duties to perform hereunder in respect to contributions by teachers to the retirement fund, to report from time to time on such matters relating to such contributions, as it shall deem advisable, and to prescribe the form of such reports;

4. To draw its warrants upon the State Treasurer for the payment of annuities to teachers who have been retired as provided in this act, and for the purchase of such securities as the board shall have decided to purchase as herein provided. No payment shall be made from the teachers’ retirement fund except upon warrant drawn pursuant to resolution duly adopted by the board, and signed and attested as the board may prescribe.

Sec. 5. The retirement fund board shall make rules not inconsistent with the provisions of this act, which, when approved by the Superintendent of Public Instruction, shall have the force and effect of law. Such rules shall:

1. Provide for the conduct and regulation of the meetings of the board and the transaction of its business;

2. Prescribe the manner of payment of contributions by teachers to the retirement fund, and the payment and methods of payment of annuities therefrom;

3. Establish a system of accounts showing the condition of said fund, the receipts, expenditures and investments;

4. Prescribe the forms of all accounts, warrants, reports and other documents to be used by all persons and officers having duties to perform under this act;

5. Regulate the performance of duties of boards of education, trustees, and other officers and persons imposed upon them by this act, in respect to the contributions by teach-
ers to the retirement fund and the de-
duction of such contributions from
teachers' salaries.

Section 6.

1. All teachers, except those who
being under contract when this act
takes effect, do not elect to come un-
der its provisions, shall contribute to
the retirement fund according to the
following provisions:

(a) A teacher who shall have
taught five years or less in this State
or elsewhere in public schools shall
contribute one-half per centum of his
or her annual contractual salary, but
not more than five dollars during any
year.

(b) A teacher who shall have so
taught more than five years but less
than fifteen years, shall contribute one
per centum of his or her annual con-
tractual salary, but not more than
ten dollars during any year.

(c) A teacher who shall have so
taught fifteen years or more shall con-
tribute two per centum of his or her annual
contractual salary, but not more than
twenty dollars during any year.

2. After this Act takes effect, every
teacher contracting to teach in the
public schools, including all who un-
der any previous contract of employ-
ment have not elected to come under
this Act, shall by so contracting be
conclusively deemed to agree to pay
and to authorize the deduction from
salary of the assessments herein pro-
vided.

3. Any person who when this Act
takes effect is employed as a teacher
in public schools, may within the un-
expired time of such employment elect
to come under the provisions of this
Act by notifying in writing the retire-
ment fund board and at the same time
filing with the local school board or
other body vested with control of such
schools a duplicate of such notice
and an authorization to deduct from
each subsequent installment of salary
the proper assessment, as hereinbefore
prescribed.

Sec. 7. Boards of education, trus-
tees and other school authorities hav-
ing duties to perform in respect to
the payment of salaries to public
school teachers who are under this
Act, shall cause to be deducted from
each installment of salary of such
teachers the amount due from such
teacher to the teachers' retirement
fund, and forward the same to the
treasurer thereof as prescribed by the
retirement fund board. Every officer
and person failing to perform any
duty prescribed by this Act, shall be
liable to a penalty of fifty dollars for
each offense, to be recovered in an
action of debt in the name of the peo-
ple of the State of Michigan. And in
case of any such liability, the Attor-
ney-General, upon requisition of the
retirement fund board, shall prosecute
and recover the penalty herein pro-
vided, and when recovered pay the
same into the State Treasury to the
credit of the permanent teachers' re-
tirement fund.

Sec. 8. A teacher who has taught
for a period or periods aggregating
thirty years, of which period at least
fifteen years, including the last five
years of service preceding the applica-
tion for retirement, shall have been
spent in the public schools of this
State, shall, upon and during retire-
ment from actual service as a teacher,
on or after December one, nineteen
hundred fifteen, be entitled to an an-
nuity of a sum equal to one-half of
the average annual contractual sal-
ary paid to said teacher during the
last five years of service, but no such
annuity shall exceed five hundred dol-
lars nor be less than three hundred
dollars.

A teacher who has taught for a
period or periods aggregating twenty-
five years, of which period at least
fifteen years, including the last five
years of service preceding the appli-
cation for retirement, shall have been
spent in the public schools of this
State, shall, upon and during retire-
ment from actual service as a teacher,
on or after December one, nineteen
hundred fifteen, be entitled to an an-
nuity which bears the same ratio to the annuity provided for on retire-
ment after thirty years of service as the total number of years of service
of said person bears to thirty years.

A teacher who, having taught in the public schools of this State for a
period or periods aggregating fifteen years or more and being in the judg-
ment of the employing board either physically or mentally incapable of
Teaching, is deemed deserving of an annuity by the retirement fund board,
may be retired, and shall, upon retire-
ment, be entitled to an annuity of
as many thirtyths of the full annuity
herein provided after thirty years' service as said teacher has taught
years in the public schools of this
State.

The time spent in teaching in any
public institution of this State shall,
for the purposes of this section, count
as part of the aggregate time of teach-
ing; provided that the last five years
of service shall have been that of a
teacher as defined by this Act.

Retirement may be had on request
of the teacher or upon the request of
a board of education or other govern-
ing body of a school district. Request
for retirement shall be made in writ-
ing addressed to the retirement fund
board, accompanied by evidence show-
ing that the teacher named is entitled
to retirement, and has complied with
the provisions of this Act, and the
rules of the board relating to the pay-
ment of annuities. The board shall
pass upon all requests for retirement
and shall determine whether such re-
quests should be granted.

In computing terms of service un-
der this Act, a year shall be a legal
school year at the time and place
where said service was rendered, ex-
cept that the time of service outside
the State shall be reckoned at the
number of years that the number of
weeks taught would make of legal
school years in this State.

Section 9.

1. No teacher shall be entitled to
an annuity who has not contributed
to the retirement fund an amount
equal to at least one hundred per
centum of his or her annuity for one
year. But a teacher otherwise enti-
tled to retirement and to the annuity
under this Act, may become as annui-
tant and entitled to an annuity by
making a cash payment to the retire-
ment fund of an amount which, when
added to his or her previous contribu-
tions to said fund, will equal one hun-
dred per centum of his or her annuity
for one year, or if unable to pay in
advance the sum required to make up
the said one hundred per centum of
the yearly annuity until the amount
withheld shall equal the sum re-
quired to make up said one hundred
per centum. The amount so withheld
shall be credited to said retirement
fund.

2. Annuities shall be paid quar-
terly to the teachers entitled thereto,
on the warrants or orders of the
retirement fund board. Vouchers or
receipts thereafter shall be signed in
duplicate by annuitants. Said dupli-
cate receipts shall be returned to the
secretary of the board, and one of
them shall be retained in his office
and the other shall be filed in the of-
fice of the State Treasurer.

3. Each annuity shall date from
the time when the retirement fund
board shall grant the application for
the retirement of the annuitant.

Sec. 10. Any teacher who shall
cease to teach in the public schools of
this State before receiving any annui-
ty from the retirement fund, shall, if
application be made in writing to the
retirement fund board within four
months after the date of such cessa-
tion, be entitled to the return of one-
half of the amount, without interest,
which shall have been paid into the
fund by such teacher. If such teacher
should again thereafter teach in said
public schools, he or she shall, within
one year from the date of his or her
return to the service in said public
schools, return to the retirement fund
the amount so returned to such
teacher, together with simple inter-
est on said amount, but not to exceed six per centum per annum, for the time such amount was withdrawn from the fund.

Sec. 11. If any person retiring under this Act shall resume teaching in this State or elsewhere, the annuity paid to such person shall cease during the time of teaching, but shall again be paid after a subsequent retirement.

Sec. 12. The term “teacher” as used in this Act shall include all persons employed in teaching by any city board of education or school board of any city, town, village or rural district in this State, and all superintendents and assistant superintendents of said schools, all supervisors of instruction, all principals and assistant principals, and special teachers of said schools. It shall include county school commissioners, county normal teachers, the superintendent of public instruction and his deputies.

The word “retirement fund” as used in this Act shall mean the Michigan teachers’ retirement fund for public school teachers as established by this Act.

Sec. 13. There is hereby established the Michigan State Teachers’ Retirement Fund for public school teachers, which shall consist of:

1. All contributions made by teachers as hereinafter provided;
2. All donations, gifts, legacies and bequests which shall be made to establish a permanent fund, of which the income but not the principal shall be used for the purposes hereof;
3. The income derived from the investment of said permanent fund.
4. In case the amount of said fund, not including the principal of the permanent fund, is at any time insufficient to carry out the provisions of this Act, there is hereby appropriated out of the general fund in the State Treasury such additional sum or sums as may be necessary to pay the retirement annuities and expenses herein provided for. The Auditor-General shall add to and incorporate in the State tax for the year nineteen hundred fifteen and every year thereafter a sufficient amount to reimburse the general fund for the amounts appropriated by this Act.

Sec. 14. A suitable office with suitable furniture and office supplies shall be furnished the retirement fund board by the proper State authorities.

Sec. 15. This Act shall not apply to any school district wherein public school teachers are required or authorized to contribute to a teachers’ retirement fund, or in which such teachers are entitled to annuities or pensions, in accordance with any special or local act. Provided that whenever two-thirds or more of the public school teachers in any such public school district shall by petition approved and endorsed by a majority vote of the board of education of such district request that this Act shall become applicable to such district, and said retirement fund board shall be satisfied that such petition has been so signed, approved and endorsed, which determination shall be duly entered by said board in its minutes, the provisions of this Act shall apply to such district in like manner as to other districts of the State. Thereupon all funds held for the purposes of such local retirement or annuity fund, after payment of any outstanding obligations other than annuities, shall be paid into the State Treasury and credited to the permanent retirement fund herein provided for. All persons who previously to such determination by the State retirement fund board have become entitled to annuity from such local fund, shall become annuitants under this Act and shall receive the same amount thereafter that they would have received from such local fund, and the teachers of such district shall contribute thereafter to the State retirement fund, as is provided in Section 6 of this Act, and shall be entitled to the same rights and privileges hereunder and be subject to the same duties and obligations as are the teachers of other districts.
Should I Join a Church?

The memory of my earliest church going is a very pleasant one. Of course, I do not remember the church particularly, beyond my earliest visit to it. I regarded it as a locked inheritance, into the possession of which I would come when I had reached a sufficient age and poise to attend without disturbing the exceeding quiet which my father and mother told me prevailed there. I remember numerous and apparently unappreciated attempts to assure father and mother that I was sufficiently prepared to undertake the serious duty of church going. The devout attitude I used to assume during the time grace was being said, with head bowed and hands folded precisely on the edge of the dinner table; and again, my attentiveness and precise attitude when at every bed time mother knelt beside me, repeated the Lord's Prayer and sent me off to bed with a kiss, were efforts to convince them of my preparation. On Sunday mornings I dressed with all possible speed and lack of friction, trying to beat father or at least be ready to go with him on his usual Sunday morning walk. We started out together, hand in hand, every Sunday morning; the weather permitting, and took various walks before he went to church. He always left me at the corner nearest home and went on to church alone. Mother seldom went to church, kept at home, I suppose, by household duties. One fine spring Sunday (I imagine an Easter Sunday) father directed our walk toward the church (Methodist) and took me right on in with him without ceremony. I realized the responsibility of my entrance there and remained exceedingly quiet throughout the service. I have been told that I was much impressed by the crowd and services.

Father was my ideal of all that a man should be, and has been, for that matter, all my life. It seemed as though, then and later as I went to church, that father and all other good people were members of the church, and I decided that when I grew up to be a man I, too, would join a church. So the memory of my church-going that in the purpose of the article as used here the essential value lies not in the ideas themselves but in the facts of their development and sequence in the life of a particular individual. To have eliminated the names of the churches would have been to have garbled the whole beyond worth and they have therefore been frankly printed in a purely impersonal way.

In this connection it might be of interest to add that after reading student papers more or less on the order of introspection and self-analysis on a large variety of subjects from the great majority of students in the graded and life certificate courses in the Western Normal during the past five years, I am convinced that the average Normal student is, regardless of church affiliations, quite intensely religious. In my work in psychology, whenever a class period for any reason has gone heavily and nothing apparently seemed effective in holding interest or attention, any suggestions on the topic having religious implications has never failed to bring the desired result.

The writer of the first article at the time it was received was a resident student, a young man approximately twenty-one years old.

ROBERT M. REINHOLD.
with father proved the pleasantest in all my religious experience. It all came to an end suddenly by father's death. I was too young to realize the awful importance of that event, but I did realize that I had lost the greatest friend I could conceive of having. The memory of this early friendship with father, which so few people possess has contributed most, I think, to the guidance of my life.

For a time my religious experience is lacking, in so far at least as the memory of it is concerned. I have a few faint recollections of going to Sunday School, but my church experience is vague until I joined a boy choir in an Episcopal church. I imagine mother became worried over my negligence and secured me the place. Since that time I have been absent from church only a comparatively small number of times, for that was the beginning of my now twelve years of choir service. Each year several boys of the choir joined the church, but I could never make the decision in my own mind. I have always had this problem to work out for myself, for since father's death I have never been accustomed to religion in the home, or perhaps have not had what one really may call a home. I remember how I used to recite the Apostles' Creed, purposely leaving out that part of the recitation which said: "I believe in the Holy Catholic Church," for I could never decide whether or not I really did believe in the Catholic church, or whether I knew enough to believe. Even then I was open-minded on the subject, as I have always been. I did not deny the possibility of my being convinced at some later date, and even left a loop-hole to be filled in. Father had impressed the idea that it was well to wait until one was grown up before taking the important step of joining a church. So I did not join. My age, inexperience and lack of knowledge of church beliefs were at this time my excuses for not joining the church.

About this time I received two shocks which greatly prejudiced me against the church. There was in the choir a boy who was an especial favorite or chum of mine, by name Harold Lowden. He, along with the rest of the family, ate toadstools for mushrooms, was treated by Christian Science rather than medicine, and probably because of his weaker constitution, died. His death has always seemed to me untimely and unnecessary. Although I strive to overcome it I still possess somewhat of a grudge or prejudice toward the particular religion—shall I say to blame for his death? I received at this time an aversion to churches in general and decided never to become a part of an organization which permitted needlessly the destruction of its innocent ones. This prejudice I have to a great extent overcome but not entirely. The second shock came also from a choir boy to whom I was a great friend, although not a chum as in the case of Harold. He had just joined the church and I supposed had been changed in some mysterious way. I supposed the magic of the Holy Spirit would protect him from all evil. What did we suddenly find out about him but that he had robbed the church contribution boxes, had been stealing articles from wraps in the cloak rooms for some time, was suspected and confessed! Was there really any transformation? Was a man no different after joining the church than before, or was he still liable to sin after the great event? It certainly had made no difference in this, the life of my friend. Of course, since that time I have become acquainted with many other conditions which might have affected his actions, but coming as they did immediately following his joining the church, when I supposed he had every good power on his side, it is not singular that I received an acute shock and began to wonder whether the mere act of joining the church gave one any increased moral power. This increased power was the supreme thing I supposed to be derived from joining a church, and yet I had seen it fail.
Surely I should not join the church for this reason, for I, too, might fail. After this event I began to discover from time to time more black sheep in the fold, probably because I knew them to be a possibility; and consequently was spurred on to look for them after finding one, as one persists in looking for a four-leaf clover in a certain grass plot after finding one. I also began to discover sheep which had not been gathered into the fold, and began to wonder what difference there could be between the white sheep wandering alone and the ones gathered into the flock. I also wondered if the black sheep in the flock kept away many of these ungathered sheep. At this time this was the reason I hesitated to join a church—because of the black sheep therein.

It was at this time that my voice changed and I could no longer be used in the boy choir. I took a short rest from church activities, allowing my voice to "settle," and joined the choir in a Methodist church as a tenor. Here I received another experience, which proved a buoy to a point of view I still hold rather than a demoralizing shock as the two experiences just preceding had been. This exhilarating experience was nothing more nor less than a typical Methodist revivalist meeting, held at the church I attended. I took no part other than that of an interested observer. Several of my boy friends, however, joined the church. I had expected some to do this and was not surprised, but soon after the meetings had closed and the storm clouds had passed over, the boys did not find in the church membership that which they had expected. Each had been urged, argued with and cajoled by parents, minister and revivalist to join the church. Now the excitement was over. They joined the church and were therefore safe (?). It was really pitiful to behold their regret for the step which had been taken for them by their elders. One boy has said to me since, concerning that event, "I never got that peace and happiness that they said would really come from it." Because of this experience I now more firmly resolved, as I had resolved in my childhood days, to wait until I was old enough to see and decide for myself my action toward this very important step which determined so much one's future "peace and happiness."

Right at this time a quotation from Abraham Lincoln on this subject made a great impression on my attitude of mind toward joining a church. He said, "I am afraid to join a church lest I should lose what little religion I have." I thought that statement so sensible at the time, and still do. Persons who have no especial creed or religion of their own, and can conscientiously believe in and live up to the doctrines of any particular creed, I have always believed should ally themselves to that creed. Every one has his own peculiar religious beliefs. If they are good ones—quite as good as those of the church—why not believe in them? Surely one's individual ideas upon conduct in life are more vital than those of someone else. If they are good ones, why not use them? It seemed to me at this time that this was the crying need of the relationship of one man to another—that relationships were not vital enough to be practicable. I had worked out in my own mind a religion and code of morals and ideals vital and peculiar to myself, and I was afraid, as good Abraham Lincoln was, that should I join a church I would lose what little religion I then had. I really think this is what happened to the boy who turned thief immediately upon joining the church. He lost what little religion he had had before. I still prefer an ounce of vital religion to a pound of the theoretical variety.

Through my choir work I now became connected with a church quite different from those which I had attended up to this time—Unitarian. While connected with this church I came nearer to joining than at any other time of my life. I had it settled
in my mind that I could believe and act as required upon joining the Unitarian church. Probably the reason I made up my mind to act in connection with this church and not with any other up to that time or since, is this: there was very little one was required to believe. The doctrines of the creed of this particular church were fourfold, viz.: The Fatherhood of God, the Brotherhood of Man, the Leadership of Christ, Progress onward and upward forever. This leads me to say that I believe many conscientious people refrain from joining a church because there is too much to believe. The only reason I refrained from joining this church was that I was never asked to do so. I am glad I did not do so, for my ideas have changed toward this church since my connection with it. How shifting and changing is mind! Anyone who stops for a time to consider the growth of any idea throughout his own life is convinced of its many and adverse fluctuations. And at each new turn the old point of view is cast aside without the slightest twinge of conscience. Imagine for a moment a person who has convinced himself that he is able to comprehend the creed of a certain religious denomination. He joins a church. Later his ideas change. The creed stands before him as before in black and white. His conscience splits. One half says, "Bind not yourself to these dogmas in which you once believed. You have grown, your mind has changed, and you should govern your actions as you NOW think best." The other half whispers, "Do not forget you have sworn yourself to me (the creed of the church) by the most holy vow in existence." This is the tragedy of religion. This is the tragedy from which I escaped by such a narrow margin—just an invitation. I decided at this time to remain true to my own vital little religion; true to myself and my God,—at least until such time, if possible, as that my mind should become stable enough to comprehend for all time a religion greater than my own.

I seem to have been a regular "church tramp," as one of my friends styled me a short time ago, and now my particular church service takes me into the Baptist church, where my wanderings end, for the present at least. I find here a great deal of emphasis put upon the very question in hand. There is emphasized a great difference between the person who has made the great decision and the one who has not. I neglected to get an item of information for this paper right at this point. I intended to ask Rev. Mr. Owenson, "What of those who do not join a church?"  * * * *

Since I have not his point of view on this particular subject I dare not state it definitely. Yet from what I have heard of his sermons I gather that his belief is that those who have made the decision somehow fare better in the hereafter than those who have not. Now, my faith in God is greater than this. I cannot conceive of my God's refusing an individual who has acted to capacity what he thought was best and Christ-like, and receiving one who has not acted up to capacity simply because he has mechanically joined a church. I cannot conceive of His gathering in His flock, entirely and exclusively, receiving the black sheep which had entered the fold and leaving to perish those who were wandering alone. "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments." (Psalms 119:176). And so I have decided that no matter how threateningly convinced I may become of the danger of losing future rewards, I shall never join a church SIMPLY to be on the safe side.

The careful reader is able, I think, to discover from the preceding paragraphs those conditions within the church of today which I deplore. Yet for purpose of emphasis and retrospection I propose briefly to review those conditions in order.

(1) I deplore the fact that young men and women, and sometimes even children, are persuaded by their eld-
ers by virtue of their plastic minds to take upon themselves the serious responsibility of church membership.

(2) I deplore the fact that certain religious faiths stretch the bonds of reason in attempts to rectify physical disorders. Not that I believe that physical disorders may not be rectified by mental direction, but that it takes the mind of God to do it. Since the creation of the world there has been, I think, but one man possessed of that mind to any extent—Jesus Christ. I deplore the fact that anyone today assumes that he has the mind of God sufficient to accomplish the works of Jesus. Now I have not said that I do not believe in scientific religions. I believe they are able to do and are doing a great deal for humankind, mentally and morally, and physically, in so far as improvement mental and moral does improve the physical.

(3) I deplore the fact that individuality in religion is given so little place in the church of today. I deplore the fact that there is limitation placed upon the credit given a man who lives a Christ-like life although he may never join a church.

(4) Finally, I deplore the fact that some churches of today still cater to those people who require that their religion shall be "dressed up." Why cannot it be to all people a plain, ordinary thing of every-day life?

This paper would be incomplete were I not to describe under what conditions I would join a church and under what conditions I would never join a church. ("Never" is used here in the sense of present point of view.) To aid in discovering exactly my present point of view in this matter I sent out question cards to more than a score of persons of various ages and in different walks of life. They read as follows: "Have you ever joined a church? If so, why? If not, why not?" I received a sufficient variety of answers, I think, to enable me to write exactly and in full under what conditions I would or would not join a church.

If I were of sufficient maturity of years and mind and could find a church whose practices, ideals and beliefs I could thoughtfully and thoroughly comprehend; if joining that church would mean increased strength, growth or power with respect to those ideals, or increased service toward their accomplishment in the lives of others; if, in short, my life would become more useful in the realization of the Christ life among men by my joining a church, I would do so.

Contrarily, I would never join a church until I could comprehend in entirety its practices, ideals and beliefs, freely and thoughtfully divorced from persuasion and split of conscience. I would never join a church during an emotional upheaval. Persons abstaining from church membership are sometimes subject to scorn and ridicule. I would never join a church through fear of ridicule I would never join a church for business or social prestige. I would hesitate to join a church simply because at a certain time I felt I could comprehend its creed, if my life would not thereby become more useful, as said before, in the realization of the Christ life among men; for if church membership failed to increase the usefulness of my life and my attitude of mind should change, I would find myself without a religion, and my life perhaps would decrease in its usefulness.

Finally, I would never join a church in fear of an uncomfortable hereafter—to be on the safe side, for:

"I do not fear to tread the path
That those I love long since have trod;
I do not fear to pass the gate
And stand before the living God.

In this world's fight I've done my part;
If God be God He knows it well;
He will not turn his back on me
Or send me down to blackest Hell.

Because I have not prayed aloud,
Or shouted in the market place.
'Tis what we do, not what we say,
That makes us worthy of His grace."
After Many Days

AM ten years old only, but I know that when I am grown up I am going to teach. I know it and my parents and friends know it, because I do not allow them to forget it. I love to read and study and to order others around. When I teach, I shall read and study all of the time and everybody will have to obey me. My playmates are agreeable and when we play school they always do as I tell them. I am at the head of my class; perhaps that is the reason they let me lead. Oh, yes, I am going to be a teacher. My schoolmates believe me when I tell them so, and I am happy.

* * * * *

I am seventeen now and a Junior in high school. I am still at the head of my class. Am I as eager to teach as I was at ten? Perhaps not, for school life now means social life as well as study and nothing is transcendently attractive that threatens to break up those delightful associations. But next to going to school, I shall welcome teaching.

It is vacation and my father has engaged in the grocery business. He does not know the English language sufficiently to carry on the business, and therefore there is a clerk. But one cannot leave one's business entirely to a stranger and hence I am called into service. I am not to work; I am only to represent the owner; hence I take with me Scott's Waverly Novels and sit behind the counter and read. It is a novelty, this feeling yourself part of the firm and you can read as well back of a show-case as you can in the family sitting room. Then when you get tired of reading you can wait on customers if you want to, and above all, you can order the clerk around; that is, if he will let you. I try it and find that he does not react in the same way my playmates did seven years ago. He is not in my class and does not know that I am at the head of it. He would not care if he did know. It is not now simply a knowledge of school studies that forms the standard, but a knowledge of business, and I do not inspire him with confidence in my business ability. I can still read and study to my heart's content, but my wish to command is thwarted. I decide that the feeling of importance which comes with one's father owning the store does not compensate for the loss of power to command. No, I do not like the grocery store.

At the close of the vacation my father offers me the store as a gift with the stipulation that I leave school to take charge. I do not need time to consider; it is quickly refused, and with a feeling of thankfulness for my escape, I re-enter school for my last year.

* * * * *

Twelve years have passed, and I am behind the counter in a grocery store weighing out sugar and engaging in small talk with the customers. Why am I not teaching and how did it happen that I am in a place for which I formed such dislike in my girlhood?

I did teach after I left school and loved my work, not any longer from selfish motive, but because it was such a pleasure to see the young mind unfold and to know that I had a part in that unfolding. Sickness and death in my immediate family, however, necessitated my presence at home for a few years. Then I fell in love and married, and if I often longed for the school room, I had too much consideration for my husband to let him know that I was not supremely happy, living the laborious life of an incompetent housekeeper. There was some time for reading and study and as long as I could revel in well-written histories at least an hour a day, I was moderately happy,—not overwhelmingly so, for what I was learning through my reading needed an outlet and I found none—but I enjoyed my reading.

Then came a time when even my hour of reading was to be taken from
me. My husband, having been out of work for some time, decided to engage in the grocery business. My remonstrances were unheeded, for the dislike which I had formed for that particular business seemed foolish to his practical mind. I cared not to urge as a further objection my loss of leisure time for my beloved reading; for that would be selfish, but I felt it nevertheless.

And so I am here behind the counter with a smile on my lips and an ever-deepening dislike in my heart. The smile, because I need it to keep the customer, and keeping the customer means bread and butter and clothes and shelter; the dislike, because I have to talk about the weather and listen to all sorts of nonsensical nothings, instead of being allowed to drink in the thoughts of the master minds of the world. I am not happy. I am not enjoying life, only enduring it, and fervently wishing for emancipation. It seems to me, even death would be welcome.

But customers are not always present. Ah, here is a ray of light. It is my duty to be here every day, but I need not give every moment of my time. I think I will bring my books to the store and study during intervals. It may interfere with some of the work of keeping the stock in good order, but I can easily forget the numerous duties around me. The customers, of course, cannot be eliminated,—no, I surely will take care of the trade; but then, sweeping and dusting the store are not really part of the business and are not really essential. It has been decided, and I have my beloved books near me; more than this, I get quite a good deal of time to study, that is, I take time. Yes, I am measurably happy again.

If only my study periods could be more regular and certain, I know I should like it better. This being interrupted right in the midst of hard thinking is unpleasant. If customers would come at certain stated times instead of dropping in at any time and often for the purpose of talking instead of buying, it would surely enhance my comfort. Right now, while I am studying, a woman is passing the store and hesitating as if she were coming in. Oh, please do not come in here! Please go on. Buy some other time; and if you must buy now, why,—why,—buy elsewhere. She is going on. Good! I can go on with my topic. I feel a slight twinge of conscience for thus thrusting away the means of support; but it is easy to forget when one really wishes to do so. The prospective customer passes out of sight and my books claim my absorbing attention. My husband comes in after delivering a load of groceries. His faithfulness to his work brings to mind my own unfaithfulness to our joint task. I am uncomfortable. I begin to excuse my fault. After all, why should I be compelled to stay here day after day when it is so distasteful to me? I cannot endure it. Why does God keep me here? A feeling of resentment takes possession of me. I dislike my work. I hate it! I hate it!! I hate it!!! Will a change never come? Am I doomed to live on in this place, smiling at people with disgust in my heart? Am I wedded to the store till death shall part us? I am out of tune with everything. I am utterly wretched.

"All things come to him who waits" and my life is not to prove an exception. The change has come. How it was brought about, I do not know. Perhaps the discontent I tried so hard to hide has influenced my husband. Perhaps, blinded by my own unhappiness, I have failed to realize that the business was as irksome to him as it was to me. As I think back, he has seemed even more quiet than usual, for some time past. He seems to lack the enthusiasm he formerly possessed. Can it be that he, too, was unhappy? Can he have suffered as I have suffered? I do not know. I only know that a purchaser has been found and I am free.

Freedom! Glorious thought! I can come and go as I wish. No one may assume the right to monopolize my time against my will. I am no seer, but deep down in my heart is
the conviction that the grocery store and I are parted forever. I know it, I know it. I feel it in every fiber of my being. And when I pass a grocery store and the old familiar feeling of nausea comes over me, there immediately wells up from the innermost depths of my heart a feeling of thankfulness to the All-Father for my deliverance.

* * * * *

It never rains but it pours. This is often true of joys as well as sorrows. Not only am I freed from that hated task, but I have been permitted through the grace of Providence to come back to the desire of my heart. Yes, I am teaching. What a long way I have come, but then, what does it matter? I have arrived, and that is everything. And, oh, the joy of it!

To touch the lives of the young and to feel that I can help to make their lives count; to enter into their problems and to lead them step by step to the solution; to inspire them with desire to attain and imbue them with an earnest purpose to live the best life in their power—this is joy. And if the vicissitudes of the life that is past have enlarged my sympathies and have deepened my appreciation of the wonderful privilege of teaching, I shall humbly bow my head in thankfulness for the thorny road which has, after many days, led to happiness and greater usefulness.

*A class paper submitted by an extension student in response to the assignment mentioned in the footnote on page 149.

Hate: A Study

OW peaceful he looks; few would believe that finely chiselled face with its high, broad brow, those hands with their artistically pointed fingers, that slender, delicately formed frame, could be so aroused by anger as to be almost unrecognizable? But I have seen him thus, and these men in blue who have come here to listen to his funeral services, they, in the years he has been at this Home, have, doubtless, seen him thus; yet now he lies so still that neither the sounds of the old chapel organ nor the sobs of his brother who sits beside me disturb his slumbers.

Perhaps it is better that he is at rest at last, for his life was long and troubled. Seventy-five years old, and he had just received an increase of pension, for he was a soldier in the Civil War, and fought side by side with my father—my father whom I scarcely knew, for he was buried at Arlington Cemetery ere I could speak his name. Then it was that this man became our guardian. He was young, just out of his teens, a school teacher who had resigned his position to enlist—not yet had he received those saber cuts in his head which afterwards were to play so important a part in his life. Young and smooth-spoken, he readily won my sister's love. The Judge of Probate was easily induced to appoint him our guardian, for was he not one of the family? He became one of the family when he was home on a furlough—the night before my mother died, my slender mother who, when the news came of my father's death, lay her tired head upon a pillow and patiently awaited the end. They stood at the foot of the bed, he and my pretty sister, and the minister married them. Did he pity me, child that I was, clinging to my sister's skirts? Did he care for me then? I know not. I remember, only that at dawn of the following morning—a wonderfully beautiful morning in October—my mother died, and my half-sister—who was older than any of us—comforted my sad little heart and told me that henceforth I was to be her little child and live with her. Then he returned to his regiment—the Sixth Michigan Cavalry. Then came the saber cuts in his head, the long illness at the hospital, the close of the war and the homecoming.

He showed us the soft-crowned hat through which the saber cuts had been made, but we, because he had recovered, thought nothing of it. When
under those uncontrollable fits of anger he frightened my sister, she kept a discreet silence, for he was her husband. When he invested my money, supposedly in the name of my father's estate, but actually in his own, and by that fraud I was cheated out of my share, he terrified her into silence. When his bondsmen put their property out of their hands and I was left half educated and penniless, again he forced her to be quiet.

When I was taken from school and obliged to earn my living, then I realized what hate meant, and God only knows how I hated that man, and the hatred increased with the incoming and outgoing years. Urged on by my half-sister, who felt the injustice more keenly than I, no fate seemed to me to be sufficiently terrible for him. (We knew not psychology in those days, nor did we know much concerning physiology, and the saber cuts did not enter our thoughts.) When under the mental strain, my sister sickened and was taken by the Women's Relief Corps to their Home in Ohio, I gave it little thought, or if I did it was to philosophize that it was a just recompense for her unwillingness to excuse her dishonest husband, from my point of view he was not only dishonest but a hypocrite as well, and my soul rose up in rebellion against not only him but the Wesleyan Methodist religion which he professed, and not only the Wesleyan Methodist religion but the entire Protestant church as well. What to me was an organization worth which would protect a man who would deliberately plan to wrong the fatherless? Feeding on iconoclastic literature, aimless indeed was my purpose, and giddy pleasures ruled my life, for in my hate I had obliterated the vital spark that gave to life its value.

That I could, by means of my little knowledge, earn a livelihood, was enough at that time to satisfy my desires and it did not enter the realm of my reasoning that hate was not the proper food upon which my soul should feed.

Little by little my guardian's money dwindled away, and he was down and I gloried in his misfortune; he was homeless and I rejoiced; he was without food and obliged to come here, and I was jubilant.

Friends urged him to ask for a pension, but if he did he would have to acknowledge that the saber cuts had injured his head, his mental capacity, his reason. He stormed, he raved; never would he acknowledge that; for he was proud, strong-minded, not easily crushed. At last he was sick in bed; then my cup of hate overflowed. He would suffer, I reasoned, as he had made me suffer. He was examined; the doctor said that doubtless the saber cuts and attendant circumstances were the cause of his sickness. The pension was granted, back pension also. If he is honest, I reasoned, he will repay me. He did nothing of the kind, but on the contrary took the money and left the state. Then was my hate justified. When the money was spent and he was homeless and, save for his pension, penniless, the authorities brought him here for care. Again he was examined. The doctors decided that he was unbalanced—unbalanced because of the saber cuts. While he lay moaning on his pillow, I also, was prostrated by a long and troublesome illness. For months I hovered between life and death. One long summer night I lay in the valley of the shadow and while there removed from all outside influences I acquired a new viewpoint. When I recovered I immediately came here to see him. He knew me, but he knew me only as the little child of long ago. All that lay between was a blank. I tried to help him recall the intervening events. I tortured him with innumerable questions, but all that would come back was his childhood, his youth, his teaching experiences, his bride and my babyhood days. Many, many times he asked concerning my sister, his wife. Her sorrows, her griefs, her sickness; her death he could not recall. Of his bride and my babyhood he talked ceaselessly, but beyond the saber cuts all was a vague, indefinite, hazy, meaningless nothing. Daily he watched for my coming and together
we lived over the old days. Like a
stain when you apply the acid, so my
hate faded away under the influence
of my new viewpoint. Now my rea-
soning took a new form and I asked
myself, was not I, too, fully as much
to blame for allowing that man to
shape my life as he, for having thus
shaped it? Had I made the most of
my circumstances? Might not I have
overcome my handicaps? With a
firm, unerring hand I pushed aside the
self-pitying personage, who for so
many years had stood between me and
the light, and gradually shifted the
responsibility upon my own shoul-
ders. As I did so slowly but surely I
began to see the part the saber cuts
had played in the tragedy, for it had
been a tragedy, ending not only in
the death of my ambition, but of his
as well. He had poured into my
ears tales of his early youth, of his
hopes, his fears, his boyish desires,
and I saw how his life, as well as
mine, had been blighted. As I now
look on that white upturned face, as
it rests peacefully on its pillow, I can
only conjecture what that mind might
have been had it been given free de-
velopment.

The service is ended. They are
carrying him out. Here in this peace-
ful cemetery they will lay him.

"The sum of life expended,
A pearl in a wine trough cast,
A tragedy played and ended,
And what has it come to at last?
A pale face pressed on a pillow,
A journey taken alone,
A flag, an urn, and a willow,
And a name deep carved in stone."

A Posture Outline.

To make a fair and true estimate of
the posture of the children in the
Training School observations must be
taken in the class room as well as in
the play room, and since only one
hour and a half is spent in the play
room each week the positions assumed
during the other hours of school work
will be most important in such a test.

The triple test will be given each
class in the gymnasium once a month
for the rest of the year by Miss Guiot.
The supervisor of each grade will be
notified of the hour it will take place.
Her presence at that time will help
her in recognizing defects of posture.
The test will be given according to
Bancroft and the results plus the re-
port of the supervisor will determine
the per cent of good posture in each
class, and the rating of the individual
"A," "B," or "C." The report of the
supervisor is given according to the
standing position of the individual.
Each child is marked "A," "B," or
"C."

Note the child's position as he
stands to recite or to work at the
board, his sitting position, either read-
ing or writing, his posture in passing
in or out of the class room, and his
rest position. (Throwing out of hip
and drooping of one shoulder. Stand-
ing with weight on one foot.)

Posture of the boys will be judged
best without sweaters or coats. A
good time for observation would be
during the ten minute physical train-
ing period. Note p. 189 and 191, the
second paragraph in Bancroft. Poor
condition of shoes (run over heels),
tight suspenders, and bindings all tend
to make the child assume poor posi-
tion.

To be rated "A"—a child must stand
well without tension or stiffness; with
shoulders practically even and without
prominence of shoulder blades; with
head held erect and yet without bend-
ing of the trunk backward in his en-
deavor to be correct; the feet should
not roll outward and there should be
no throwing out of the hip nor sagging
of the shoulder in a rest position.

To be rated "B"—Child who can
readily assume correct posture.

To be rated "C"—Child who habitu-
ally stands in poor position but has
power of correction.

To be rated "D"—Child who lacks
power of correcting his poor habit-
ual posture.
This In a sense this number of Number, the Record is selfishly gotten up. The editor for the month has selected for its contents, in the main, material that can be of use in connection with his own classes. In doing this, however, the Record has not been diverted from its proper function of serving many interests, for the larger part of its contents deals with problems that are fundamental in education, both as process and as institution, and as such may properly be the immediate concern of all its readers.

Biology and Education. No matter what our philosophy may be, in the last analysis, consciously and unconsciously, all things are referred back to our own notions of what we ourselves are. From the moment that memory begins gradually to bring order out of chaos, the forming concept of self, gradually taking in others than self, plays an ever larger part in our conscious behavior. Basic in our conduct is our conception of the nature of man. In the enlargement and enrichment of this conception, all consciousness finally finds its highest function in the thinking being.

Biology contributes mightily to this underlying, all-important concept, and in so doing modifies tremendously, much in the thinking, feeling, and doing of those who have been brought into contact with its teachings. Not least, education is likely to be affected by what biology has to offer. In fact, the implications of biology as affecting educational ideals, practices, and institutions are so far-reaching that in some cases they appear to be little short of revolutionary. Certainly no one who is interested in education, least of all those who profess education as a vocation, can afford to be out of touch with the present-day trend of biological thought. It is not necessary, quite possibly not desirable, that all should agree with the biologists' early interpretations of the meanings of the facts they reveal to us, but it is very necessary and desirable that all should know the facts themselves.

It was with something of this sort of feeling and with the added feeling that altogether too many students of education are woefully ignorant of many of the most important generalizations of modern biology, that the article, "The Nature of Man," was secured for the Record.
LIBRARY

BOOKS RECEIVED IN THE LIBRARY 
SINCE NOVEMBER, 1914.

Psychology.
Dessoir—Outlines of the history of psychology.
Freud—Psychopathology of everyday life. 
Kant—Critique of pure reason.
Moore—Ethics.
Sidis—Foundations of normal and abnormal psychology.
Yerkes & Larue—Materials for the study of the self.

Religion.
Darmesteter—Selected Essays.
Hubbard—Ann of Ava.
Hughes—Manliness of Christ.
James—Human immortality.
Rashdall—Is conscience an emotion?
Renan—Life of Jesus.
Storrs—Bernard of Clairvaux.

Sociology and Economics.
Addams—New conscience and an ancient evil.
Bebel—Reminiscences.
Callender—Selections from the economic history of the United States.
Carlton—Industrial situation.
Carver—Distribution of wealth.
Ellwood—Sociology in its psychological aspects.
Fisher—Why is the dollar shrinking?
Gladden—Social salvation.
Henderson—Cause and cure of crime.
Hill—Teaching civics.
Hollander—Abolition of poverty.
Laughlin—Industrial America.
Riis—Neighbors.
Ross—Social psychology.
Seager—Introduction to economics (4th ed.)
Steiner—From alien to citizen.
Wells—Theory and practice of taxation.

Education.
Angell—Selected addresses.
Fisher—Mothers and children
King—High school age.
Neumann—Dr. Barnardo as I knew him.
Taylor—Before Vassar opened.
Terman—Hygiene of the school child.

Science.
Bayliss—Nature of enzyme action.
Bessey—Essentials of college botany.
Burke—Origin of life.
Calkins—Biology. (New ed.)
Chamberlin and Salisbury—Introduction to geology.
Curtis—Nature and development of plants.
Drew—Invertebrate zoology. (New ed.)
Dugmore—Romance of the beaver.
Haeckel—Wonders of life.
Hammersten—Physiological chemistry.
Hornaday—American natural history. (New ed.)

Johnstone—Philosophy of biology.
Jones—Nucleic acids.
Keen—Animal experimentation and medical progress.
Lloyd and Bigelow—Teaching of biology. (New ed.)
Metchnikoff—Nature of man.
Milham—Meteorology.
Mills—Story of a thousand-year-old pine.
Newbigin—Animal geography.
Parker—Biology and social problems.
Vallery-Radot—Life of Pasteur.

Agriculture.
Davidson and Chase—Farm machinery and farm motors.
Davidson—Farm buildings.
Rosenau—Milk question.

Manual Training.
Binns and Marsden—Principles of educational woodwork.
Blanchard—Basketry book.
Hasluck—Knotting and splicing.
Pratt—Materials and construction.

Art.
McClure—House furnishing and decoration.
Cox—Artist and public.
Lessing—Laocoon.
Bergling—Art monograms.
Fairbanks—Athenian lekythoi.
Jameson—Legends of the Madonna.
Jameson—Legends of the monastic orders.
Jameson—Sacred and legendary art.
Rolland—Musicians of today.
Elson—Orchestral instruments and their uses.

Language and Literature.
Curtis—Dramatic instinct in education.
Dye—Story-teller’s art.
Fairchild—Teaching poetry in the high school.
Lomer and Ashmun—Study and practice of writing English.
Smith—History of the English language.
Young—Freshman English.
Wyche—Some great stories and how to tell them.
St. John—Stories and story telling in moral and religious education.
Aanrud—Lisbeth Longfroek.
Alcott—Eight cousins.
Alcott—Jack and Jill.
Alcott—Jo’s boys.
Alcott—Old-fashioned girl.
Alcott—Rose in bloom.
Alcott—Under the lilacs.
Antin—Promised land.
Arnim, von—Pastor’s wife.
Barrie—Peter and Wendy.
Blackmore—Lorna Doone.
Bennett—Barnaby Lee.
Bennett—Master Skylark.
Bonstelle—Little women letters.
Bullen—Cruise of the Cachalot.
Training School

THE TOY HOSPITAL AND THE CHRISTMAS SPIRIT.

This year the Training School used a new method of developing a broader spirit of Christmas among the children. The aim was to deal with altruistic motives rather than the selfish and personal and to use co-operative rather than individual methods. The constructive interests were used as a basis.

A household in which there are children usually contains countless toys, dolls, books and games in various stages of dissolution and disrepair. Many of these have outlived their usefulness in that particular household, but with the addition of a little spare time and ingenuity, to-
gether with a touch of color to brighten them up, they would still make most acceptable Christmas gifts to many a child in poorer circumstances. With this purpose in mind, our "Toy Hospital" was established in the rotunda of the Training School.

The scheme was explained to the children in the various rooms and notices were sent to the parents, to the effect that the school would undertake to put into good condition such toys as could be furnished.

The hospital was opened one bright morning in November. Red-Cross tent, cots and a trained nurse in uniform were all there. The doctors were waiting in another room to receive the "patients," and attend to their needs. The nurse recorded the toys as they came in, and took great care in placing each in the proper ward. The hospital was opened for three days, and at the end of that time the doors were closed for the beds were all occupied.

Then the doctors and surgeons were called in. The upper grade boys took charge of the wooden and mechanical toys. A double rocking horse was given a new seat and a coat of paint. Chairs were varnished or painted and the joints fastened or tightened with glue. Automobiles were made over according to the nineteen-fifteen models. When the work was completed, the transformation was so great that the patients were hardly recognized by their old friends.

The girls of the upper grades took the dolls in charge. New heads, new arms, new legs, and even new eyes were added where needed. After the dolls were restored to their normal physical condition, the girls supplied them with suitable wardrobes before sending them to their new homes. In some cases a new outfit of clothes was made; in other cases old clothes were washed and mended. The dolls came forth from their rejuvenation smiling and happy.

The children in the primary grades put in their spare moments making scrap books and mending and cleaning old ones.
GILMORE BROS.

January Sales will be over in a few days—have you any wants you can fill at the bargain prices now in force?

Athletic Bloomers, Middy Waists and Gym. Shoes for young women.
Sweaters for Gym. or street wear.

The Kalamazoo Laundry Co.

Try our Swiss HAND LAUNDRY Department

Up to date SHOE REPAIRING Dept.

Ladies Shoe Clearance

$2.45
for broken lots of Womens $3.00, $3.50 and some $4.00 Shoes

$2.95
for broken sizes $3.50, $4.00, $4.50 and some $5.00 Shoes

The Bell Shoe House
124 E. Main St.

LOUIS ISENBERG, Proprietor
HARVEY CANDY CO.
All Kinds of
Ice Cream and Ices
Salted Nuts
Fresh Every Day
Fine Chocolates and Bon Bons

B. L. KITCHEN

Every day you are without a VIC-TROLA is that much pleasure lost
We have them as low as $15.00
Demonstrations freely given

RECORDS and RECORD FILES
Music and Instruments
Also Full Line
New Edison Phonographs
Columbia Grafonolas

Fischer's Music Shop
d floor front, Gilmore's C. L. Fischer, Prop.

Many thanks are due the Domestic Art and Manual Training departments for their co-operation in all of the repair work.

After the mending was completed, the toys were all arranged on the platform in the rotunda, and their picture was taken by Mr. Fox. The picture might be used as an advertisement for some popular tonic and labelled "After Taking."

Although there was a spirit of play in the work, it was interesting to note the seriousness with which the children entered into it. "And underneath it all was the joyous spirit of Christmas, the knowledge that the work was a labor of love, in order that some one less fortunate might have his share of Christmas joy."

GRADE ONE.

Two new sets of readers have been added to our supplementary list:—The Beacon First Reader, published by Ginn & Co., and the Story Hour Reader, by the American Book Co. Both books are charmingly illustrated, and the contents are rich in the folk tales which children of this age are anxious to read for themselves.

The wooden wagons, which were the problem in manual training last term, were used by many of the children as Christmas gifts for younger brothers or sisters.

GRADE TWO.

In connection with the Nature work a study of our winter birds and their food supply is being made. Some of the children are feeding the birds daily. At Christmas time trees were decorated for them. Bits of bread, suet and bags made of net and filled with seed were used for this. A tree of this sort is always appreciated by the birds, especially when the snow is on the ground.

A round kindergarten table has been placed in the back of the room and is used by the children as a reading table. Easy, interesting books are kept there and the children spend many happy minutes reading to each
other and to themselves before school starts in the morning and at noon.

GRADE THREE.
The Doll dance given by the Third Grade at the "Toy" assembly was composed by the children under Miss Guiot's sympathetic direction. The dolls were supposed to be mechanical toys and were costumed to represent Indian, Japanese, German, Negro, Eskimo, Chinese, Sailor and Soldier dolls. The pupils enjoyed the preparation as much as the audience seemed to enjoy the finished number.

"Pinnochi," by Collodi and translated by Walter S. Cramp, is the book being read to the pupils whenever a spare moment can be found. It furnishes much fun for all.

No need to visit Egypt. Just step into the room of Grade Three and see the sand table which pictures the Nile with its palm trees, pyramids and sphinx.

The reading habit is being developed in Grade Three by having a librarian who gives out and receives books. One child takes this part for a week and he is a busy librarian indeed.

WORK EXHIBITED IN THE EIGHTH GRADE.
Business Letters.
There were two points worthy of note about these. First, they were real letters really sent. (The ones exhibited were "copies.") Second, the letters and pamphlets received in reply furnished both motive and outcome and were the most interesting part of the exhibit. The pamphlets were travel folders, bird-house catalogues and other interesting supplementary material. The Eighth Grade now has a goodly collection of geographical folders placed in large envelopes and alphabetized. It includes many interesting views of such regions as Switzerland, Colorado and the Canadian lakes.

Geography Maps.
Outline maps of Michigan filled in by the pupils have formed centers for
the chief topics in Michigan geography.

Each map made was designed to show two sets of facts causally related; e.g.:

1. Crops on soils. Mr. Wood's surface maps were used for this. Crops were indicated by symbols explained in the legend. Soils were lightly shaded on the same map in colors.

2. Mineral deposits and cities interested in mining, shipping of minerals, and other related industries. County maps published by the Weather Bureau were used for this purpose.

CORRECTIVE WORK IN THE TRAINING SCHOOL.

Special effort is being made other than during the general gymnastic period to help each child to assume or to have the power of assuming a correct posture. A monthly test is being given in the gymnasium, namely, the "Triple Test," (this may be found in "Posture of School Children" by Jessie Bancroft), and each child is graded. But as the child is far more conscious of posture while in the gymnasium than in the school room, it seems that the child should be graded as to its carriage while reciting, studying, or at the blackboard as well. Thus the final mark in posture is an average between the work of the test and the work given by each grade supervisor.

Special attention is given to the child who falls below. To ascertain the cause of such failure the child is given a thorough examination of the back for any faulty anterior-posterior position, lateral deviation of the spine or general lack of development. Such child is put into the corrective class where it is given individual attention during two one-half hour periods a week.

Records of the children who had the work last year show vast improvement and we only trust that the end of the term will show still greater improvement for every child.

GERMAINE G. GUIOT.

A posture outline is given on page 158.
BRUEN'S
COME TO OUR STORE FOR YOUR
NEW WINTER COAT
Jamestown Dress Goods
Windham Black Silks
Men's, Women's and Children's Underwear
Amana Wool Blankets and
Shirting Flannels
GOODS OF THE BEST QUALITY AND PRICES ALWAYS
THE LOWEST AT
AMANA WOOL
BLANKETS AND
FLANNELS
BRUEN'S
109 W. Main St.
JAMESTOWN
DRESS GOODS

CONSTITUTION OF THE WESTERN STATE NORMAL ALUMNI ASSOCIATION.

ARTICLE I.—NAME.
The name of this organization shall be the Alumni Association of the Western State Normal School.

ARTICLE II.—OBJECT.
The objects of this organization shall be:
Sec. 1. To promote a spirit of solidarity among the graduates of the W. S. N. S.
Sec. 2. To further the interests of the Alumni of the school.
Sec. 3. To promote, in every way possible, the interests of the school.
Sec. 4. To lend every effort to the furthering of the cause of education and culture.

ARTICLE III.—MEMBERSHIP.
Any person who is a graduate of the preparatory, rural, graded, or life-certificate courses of the W. S. N. S. shall be considered a member of this Association.

ARTICLE IV.—OFFICERS.
The officers of the association shall be a president, vice president, secretary-treasurer, and corresponding secretary. These shall hold office for the period of one year, or until their successors are elected and duly qualified.

ARTICLE V.—QUALIFICATION OF OFFICERS.
Any graduate of the life certificate courses of the W. S. N. S. shall be eligible to hold office. The corresponding secretary, however, shall be a resident of Kalamazoo during his tenure of office.

ARTICLE VI.—ELECTION OF OFFICERS.
Sec. 1. All officers shall be elected at the regular meeting of the Alumni Association.
Sec. 2. The regular meeting shall occur at the annual banquet of the Alumni Association, which is held in conjunction with the meeting of the Michigan State Teachers' Association.
Sec. 3. Officers shall be elected by ballot.
Sec. 4. Members not present at this meeting may vote by proxy, sub-
QUALITY FIRST

The Grand Rapids Hand Screw Co. has always been a step in advance of all important innovations in the manufacturing of School Equipment.

This is best illustrated by their new catalogs now being published.

Catalog No. 1114—Domestic Science Furnishings. Ready Dec. 15.
Catalog No. 1214—Laboratory Furnishings. Ready January 15.

Grand Rapids Hand Screw Co.
Grand Rapids, Michigan

Dependable Merchandise at Sensible Prices
Athletic Suits and Running Pants
Clothing, Hats and Furnishings

JOHNSON-McFEE CO.
110 W. Main St.
Western State Normal

KALAMAZOO

Some Distinct Advantages

1. 55 scholarly, efficient instructors trained in 30 colleges, universities, and technical schools.

2. Library of 12,000 volumes, all selected in recent years. 160 standard periodicals, 34 standard periodicals in complete sets.

3. Splendid new three-story Science Building 147 1-2 feet long and 79 1-2 feet wide, one of the best planned structures of its kind in the United States.

4. The Training School building is one of the best equipped in the country. It is regarded by educational authorities as a model.

5. The largest Normal School gymnasium in the "Old Northwest" Territory. The floor measures 119 feet by 68 feet. Running track, swimming pool, shower baths, lockers.

6. Fine new athletic field of over 13 acres. Will include two football grids, two baseball diamonds, running track, hockey field, tennis courts.

7. Graduates in demand. Now teaching in 33 states and in every section of Michigan. Eighty cities and villages engaged members of the last senior class for 1914-15. Nine members of this class went to Detroit, five to Iron Mountain, five to Battle Creek, six to Grand Rapids, nine to Holland and five to Flint.

8. Young men who have completed the life certificate course receive from $700 to $1000 the first year (one member of present senior class has been engaged at $1200). 65 graduates of the Western Normal are now holding important administrative positions in Michigan, including superintendencies, principalships, county normal directorships, and county commissionerships.

9. Manual Training. The Western Normal is the only Normal School in Michigan granting a special manual training certificate. Graduates of this department are teaching in twenty-two cities in Michigan and in fourteen states outside of Michigan.

10. Graduates of the Normal School complete the A. B. course at Ann Arbor in two years. Twenty-five former Western Normal students are now in residence at the University. Three Western Normal graduates of recent years who have completed the A. B. course at Ann Arbor are receiving an average salary of more than $2000 this year.

Winter term begins January 4, 1915.

Spring term begins April 5, 1915.

For catalog address Secretary,

WESTERN STATE NORMAL SCHOOL,
Kalamazoo, Mich.