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Farmington State Normal School

University of Maine at Farmington

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# THE FARMINGTON NORMAL



Vol. 3 \* No. 3

APRIL, 1904

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# FARMINGTON STATE NORMAL SCHOOL.

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Psychology, Didactics, Civics, School Laws, School Management, Music,  
History and Philosophy of Education.

### **Assistants.**

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Chemistry, Physics, Zoology, Geology, Astronomy, Moral Philosophy,  
Solid Geometry, Ethics, Trigonometry and Surveying.

HORTENSE M. MERRILL.

Reading, English Literature, History of the English Language, General  
History, History United States, History of England, French.

KATE H. PATTANGALL, A. B.

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Algebra, Geometry, Drawing, Book-keeping.

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EDITH L. STROUT,—INTERMEDIATE GRADE

SUSAN E. PORTER,—SECOND PRIMARY.

LUCELIA E. CROCKETT,—FIRST PRIMARY.

# The Farmington Normal.

VOL. III.

FARMINGTON, MAINE, APRIL, 1904.

No. 3.

## THE FARMINGTON NORMAL.

FOUR NUMBERS A YEAR.  
(December, February, April and June.)

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State Normal School.

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PRIN. GEORGE C. PURINGTON.

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### PROFESSIONAL TRAINING.

WE are painfully impressed with the desire of young people to get into professions, or go to work, without due preparation. A short and easy road to success seems to be the one thing to be desired. Not long ago we heard of a young man from the East who found himself without work on the Pacific coast. There happened to be a scarcity of carpenters, and he was advised to apply for work. Although he had never been able to "drive a nail straight," and didn't know a fore-plane from a jack-plane, he applied and secured work at good wages, and in six months' time was "rated" as a journeyman carpenter. Now his gain was without doubt somebody's loss. It is decidedly improbable that his work could be safe and sound. We have spoken of his "gain." In fact did he gain in the end? Can he ever respect the work he is engaged in, having entered upon it with no preparation?

No profession in America suffers so much because of lack of preparation as that of teaching. Indeed, it may well be doubted if we have a right to speak of it as a profession since so small a percentage of our teachers have any professional preparation. Occasionally we hear of a town that insists on having teachers that have been trained to their work. And occasionally there is a town, like the town of Sanford under the leadership of Supt. Bennett, that offers a premium for professional preparation by paying larger salaries to those who have prepared themselves to teach. But with the majority of school boards a teacher is a teacher, if she be personally attractive and has had experience. Not too much experience, however!

A contractor and builder, talking with a friend of ours not long ago, complained of the great scarcity of workmen that will take an honest and intelligent interest in their employer's work. Now we suspect that the chief reason of that indifference is due to a lack of careful preparation and training. The well-trained workman takes a pride in his work, and his employer's work, that often supplies the place of conscience. So with the trained teacher. In her training she has gained a professional pride that is, at least, a help to the promptings of conscience. And when we reflect that no people are left to their own devices and supervision as teachers, we see the necessity of safe-guarding their work as much as possible. And good training we regard as one of the best safeguards.

### THE HABIT OF STUDY.

ONE of the serious faults in our school system is that the work so often is done for the present and not for the future. Many a pupil goes out of school with a reputation



ARDELLE M. TOZIER, '87.

for brilliant scholarship who ceases to grow from the moment he receives his diploma, except in the narrow sphere of his business or profession. Perhaps he has been particularly proficient in the languages, but in ten years' time he cannot read a line in his Virgil or Homer. Yet fifteen minutes study daily would have enabled him to retain his knowledge of those authors, nay, add to it. His course is akin to that of a farmer we knew once, who bought some fine apple-trees, set them out in post-holes, and trusted to Providence to see that they grew.

One of the brightest superintendents we ever had in Maine once declared that the greatest fault she found in teachers was their unwillingness to study after they had been teaching a few years. We are quite inclined to agree with that opinion. And yet one might as well expect to keep physical health and strength on a diet of east wind and sea fog, as to expect to be intellectually strong and healthy without constant study. The teachers that we have been most closely associated with for many years have been such earnest students that we had not realized that there were many who had ceased to study.

We try to impress upon our students the need of constant preparation, and it is among the pleasantest things that we hear of their work, that in the midst of their busy school life they are taking special courses, or attending summer schools, that they may feel themselves growing better prepared for the duties of life and of their profession.

Superintendents tell us that they find teachers who are fertile in resources to avoid study. Such ought properly to be "marked for slaughter." The best superintendent, we suspect, is the one who can inspire his teachers to work out for themselves some of the delicate and difficult problems that beset their work.

We have believed for many years that one of the greatest services, perhaps the greatest service, the teacher can render a pupil is to so correlate the work of the school with the life of the pupil that the study habit will be insensibly formed.

### A-WHEEL IN EUROPE.

#### IX. Schaffhausen to Baden-Baden.

HORNBERG, GERMANY,  
Hotel de la Poste, Aug. 10.

WE LEFT Schaffhausen this morning by train, arriving at St. Georgen about noon. It is an interesting, straggling village built on the side of a hill, but is a good starting point for a long, and, I trust, a delightful wheeling trip through the German Fatherland, for we are now in the land of "Willie Hohenzollern." I hope this note-book will not fall into the hands of any of his majesty's officers, for I don't want to be detained on a charge of *lese-majeste*. This is my first day in the realm of a monarch. So far in my life I have breathed only the air of democracy.

The ride down through the Black Forest has been the great event of the day. How different it is from what I had pictured it! And, indeed, how different it is from what it must have been five hundred, and less, years ago! Then the "robber barons" held sway. I have always imagined it as a large and gloomy forest, the road winding through deep dark glens, with the trees so thick and tall that there was only twilight at noonday. But it is nothing of the sort. There are finely-tilled farms nearly all the way, and only occasionally strips of forest.

For the first three miles out of St. Georgen the road made quite an ascent, which, taken with a strong wind in our faces, made me feel that I would not object to having a donkey hitched to my wheel,—in front, of course. But when we reached the summit, there was before us the long valley of the Black Forest with a fine road all the way and a down grade for the first fourteen miles, which some of us made in forty-two minutes. It was glorious, but hard on coaster-brakes. Some got so heated that the oil in them burned with quite a flame. Thaxter, the scorcher, passed us with flame and smoke, like "auld Nick."

We were booked to spend the night here, but two or three of us had outridden our guide, and the stupid Germans couldn't understand our German, so we passed through the village and rode several miles beyond in search of our stopping place. At last we were made to understand that Hornberg was "hin-

ter." Back we pedaled, and invented a fairy tale of getting up such speed from our long coast that our wheels had really run away with us.

This is a curious little town. I have been all over it. I went into the village schoolhouse. It looked much like some in the State of Maine, for, though there were no "charcoal frescoes on the wall," there was "the jack-knife's carved initial."

The people all seem busy preparing the year's supply of wood. And how different from New England dooryards with their large, symmetrical piles of cord wood! Here are big, irregular piles of stumps, laboriously dug in the forests where timber has been cut, together with piles of limbs. The men seem to do the cutting, or *carving*, and women and children carry off the *membra disjecta* in big baskets. Even the smallest chips and splinters are carefully gathered up. What wealth the wasted timber in our Maine forests would be to these people!

STRASSBURG,  
Hotel Ville de Paris, Aug. 11.

It rained this morning, so all the party except the scorchers came by train from Hornberg. After all it was pretty good wheeling, and I am among the mourners because I was scared out of riding. How little one really sees from a car window!

This is a very interesting city, and I wish I had time to write of all I have seen. It has suffered much in war, and would doubtless hail with delight its restoration to France.

We have visited the Imperial Palace, the Cathedral, and the Orangerie, a beautiful park. The Cathedral is fine, and of course the most interesting thing in it is the wonderful clock. It seems it is the third one, the first having been made in 1354. The best time to see it is at noon, when, in the language of the boys, you have the "whole show."

On the first gallery an angel strikes the quarters on a bell in his hand, while a genius at his side reverses his sand-glass every hour. Higher up, around a skeleton which strikes the hours, is a group of figures representing boyhood, youth, manhood, and old age. Under the first gallery the classic symbolic deities of the days of the week step out of a niche, Apollo on Sunday, Diana on Monday, etc. At noon, in the highest

niche, the twelve apostles move round a figure of the Saviour. On the highest pinnacle of the side-tower is a cock which stretches his neck, flaps his wings and crows. There is also connected with it a complete planetarium in motion, and calculated to perform its revolutions for an almost limitless number of years.

BADEN-BADEN,  
Hotel de Hollande, Aug. 13.

We are to start soon for Munich, and I have but little time to write. Our road yesterday was almost a dead level for thirty-five miles, which we made in three hours. There was a fine concert in the Casino last night by an orchestra of forty pieces. There was a clarinet solo finer than any I have ever heard before. It is a most interesting town and the most important watering-place, with perhaps one exception, in Germany. I took a hot bath this morning in the Friedrichsbad. It is a magnificent building, the interior almost wholly of marble, the exterior of red and white sandstone embellished with statues and busts.

To-night we shall be in Munich, about three hundred miles from here, I think, and to-morrow night at Ober Ammergau. G. C. P.

### THE PASSION PLAY, 1900.

Ober Ammergau.

"To produce with fidelity the divine personality of Jesus, to make him live again before the eyes of the spectators, to call up the very spirit which shone through his every act, and through all his noble teachings; what could be more fascinating, and at the same time more difficult?" So speaks J. James Tissot in his great book, "The Life of our Lord Jesus Christ."

With that purpose in view he studied and worked ten years in the Holy Land, and as a result has given to the world his masterly series of paintings.

With the same purpose in view have the humble but devout and intelligent peasants of Ober Ammergau sought in another form of art to represent their conception of the life and character of our Lord and Saviour.

To-night I shall try to convey to you some of the impressions and inspiration I received from the Passion Play, a play that can be given, I fear, by no other people, nor in any other place without seeming sacrilegious.

I must pass over much that is of interest in the history of the play, the people, and the accessories. I shall try to keep constantly in mind the central figure,—the Christ. To do that requires a synopsis of the play and extensive quotations from the text. It will, I trust, make clearer to your minds why the people so soon deserted Him whom they had proclaimed as King. It will show more clearly the reasons for the black hate of the Sanhedrim, and for the betrayal, and will give us a better conception of the characters of Pilate, Judas, and Peter. And when placed before the dark background of greed, treason and hate, I feel sure the divine virtues of Christ will shine with a new and brighter luster.

It was Gustavus Adolphus and his brave Swedes, who, though doubtless fighting for the right, wrought desolation in the homes and fortunes of the poor Bavarians of the Tyrol; and one of the consequences of that wide wasting thirty years' war was a great pestilence which broke out in 1633 in the villages surrounding Ober Ammergau. Whole families were swept off, but owing to a rigorous quarantine the "black plague" spared the villages beyond the Ammer for many weeks. But the love of home and kindred often defies prudence and the best sanitary regulations, and Caspar Schuchler, who was at work in the plague-stricken village of Eschenlohe, evaded the watch and returned to his wife and children in Ober Ammergau. In two days he was dead, and the disease that he had brought with him spread with such rapidity from house to house in the little Alpine village that in a month eighty-four of the villagers had died. Sanitary measures had failed and there was no cure for the stricken. In their extremity the people of Ober Ammergau assembled to take counsel. On that day they repented and confessed their sins, and as a token of repentance and a sign of gratitude, they promised, if they were delivered, that they would perform the Passion Play every ten years. From that hour the plague was stayed and the smitten recovered. As the brazen serpent lifted up by Moses in the Wilderness made whole all those who looked upon it, so the lifted cross and their solemn vow delivered the plague-smitten villagers from their peril. They kept their vow and the play was produced yearly up to 1680, when, because

of the economic disadvantages resulting from a yearly repetition it was decided to give the performance only every ten years.

At the end of the last century passion plays were actually prohibited, and it was only in consequence of the unremitting endeavors of the inhabitants of Ober Ammergau, who appealed to the privilege granted them by the Elector, Charles Theodore, in 1780, and conducted their suit in person before their sovereign, that an exception was made for the continuance of the play once in ten years. This permission was given by Maximilian I., in 1811, and the Passion Play has been performed regularly ever since with the exception of the year 1870, when a great number of the players were conscripted into the German army, and even the Christ was summoned to come down from the cross and serve in the Bavarian artillery.

"The performance of the Passion Play, like the angel with the drawn sword which stands on the summit of the Castle of San Angelo, is the pious recognition of a miraculous interposition for the stay of the pestilence, a kind of dramatic rainbow set in the hills to commemorate the stay of the pestilential deluge."

"Out of Caspar Schuchler's sin and family sorrow has come the play as we have it to-day, the solitary survival of what was at one time a great instrument of religious teaching almost universal throughout Europe." "As far back as the twelfth century there had been a passion play performed in that little village, but towards the close of the sixteenth century the wars that wasted Germany left but little time, even to the dwellers in those remote highlands, for dramatic representation."

By "Passion" is understood from the Christian point of view the history of the sufferings of Christ, and the Passion Play is the dramatized representation of those sufferings. The original text, which is in rhyme, dates from the fifteenth century and was probably the work of Sebastian Wild, a meister singer of Augsburg. In 1815 Dr. Ottmar Weiss, a pater of the neighboring monastery of the Benedictines of Ettal, made a revision of the poem, and re-composed the whole drama in prose. The music was composed by Rochus Dedler, an Ober Ammergau school-teacher, and has been but little changed.

For the present form of the play our gratitude is due chiefly to Father Daisenberger, the good parish priest of Ober Ammergau, for he converted the rude mystery, or miracle play, of the Middle Ages into this tragic and touching unfolding of the greatest drama in history. For thirty-five years he lived and labored in the village, presiding as a true father in Israel over the mental, moral and spiritual development of his parishioners. A born dramatist and a pious Christian, he saw the opportunity which the performance offered, and he made the most of it. Nothing is more curious than the way in which all the old miracle plays ran to farce. Even at Ober Ammergau, before Daisenberger's time, the Devil excited uproarious hilarity as he tore open the bowels of the unfortunate suicide Judas and produced therefrom strings of sausages. But Daisenberger stripped the play of all that was ignoble and farcical, and produced a wonderfully dramatic and faithful rendering of the Gospel story. The good priest said of his work: "I undertook the production of the play for the love of my divine Redeemer, and with only one object in view, the edification of the Christian world."

In its form the Passion Play resembles the ancient drama in having a chorus whose object is to supplement and explain, as well as to give proper expression to the frame of mind required for the poem. Beside this, use is made of pre-figurations, types, and parallel passages out of the Old Testament. This is the true scriptural method. Instead of simply setting forth the Gospel story as it stands in the New Testament, he took as his fundamental idea the connection of the Passion, incident by incident, with the types, figures and prophecies of the Old Testament. The whole of the Old Testament is thus made, as it were, the massive pedestal for the Cross, and the course of the narrative of the Passion is perpetually interrupted or illustrated by scenes from the older Bible, which are supposed to prefigure the next event to be represented on the stage.

As has already been suggested it is the duty of the choir, or Guardian Angels, singing in parts and in chorus, to explain the meaning of the typical tableaux and to prepare the audience for the scene which they are about to witness. The Choragus, or leader of the choir, first re-

cites some verses clearly and impressively, then the choir bursts out into song, accompanied by an orchestra concealed from view in front of the stage. The tinkle of a little bell is heard and the singers draw back so as not to hide the tableau. The curtain rises and the tableau is displayed, during which they sing again. The curtain falls, they resume their old places, and the singing proceeds. When the curtain falls at the end of any scene or act they again resume their places and sing. The chorus occupies the stage fully half the time devoted to the play, with music simple but impressive, full of feeling, force and pathos. One cannot help wondering how a little village of thirteen hundred inhabitants can produce such a chorus—thirty-four in number—half of whom are fine soloists.

Their dress is exceedingly effective. All wear coronets of gold with the cross in front, and are dressed in white under-tunics with golden edging, yellow leather sandals or boots, and stockings of the same color as the robe which is worn over the tunic.

These robes, some royal purple, others green, blue, yellow, fastened by gold cords over the breast and around the waist, are arranged with great artistic skill and produce a most brilliant effect, especially when the wearers pass from the stage to the wings. The Prologue, Joseph Mayer, a man of splendid physique and great dignity, who took the part of Christ in 1870, 1880 and 1890, occupies the center dressed in white and gold. On either side of him stand the leaders of the chorus dressed in brilliant scarlet.

The performance of the play requires eight hours—from eight in the morning till five in the afternoon, with an intermission of one hour at noon for luncheon.

The play is divided into three parts, these into eighteen chapters or acts, and seventy-five scenes.

It begins with Christ's triumphal entry into Jerusalem, and closes with his still more triumphal ascension.

Six hundred and eighty-five persons are engaged in the performance—four hundred and thirty-five men, fifty women and two hundred children. One hundred twenty-five have speaking parts.

The performers are now, and always have

been, chosen from among the natives of Ober Ammergau. Not even persons from the neighboring villages can have any part in the performance of the play, and no one can take a part whose life for ten years has not been pure, and pure according to high and strict standards.

The assignment of parts is made by a committee of twenty-four men of the village, and so fair and impartial has been their work that it is said serious disappointments and jealousies are unknown, though the leading parts are eagerly desired and earnestly worked for. No Ober Ammergau mother asks for a higher honor for her son than that he may be chosen to act the part of Christ, or for her daughter than for her to become a Mary. If her hopes and prayers are rewarded, she thanks the "dear Lord," but if the choice falls elsewhere she simply, though perhaps sadly, says, "It is God's will."

The assignment of the parts is made and the rehearsals begun at least six months before the first public performance. For several decades the stage management of the play has been in the hands of Lang, the Burgomaster—mayor—of the village, who seems to have had extraordinary talent for his work. He died in June, 1900, mourned, it is said, as no other has been mourned in that village for a century.

The leading characters are the Christ, Mary, Mary Magdalene, and Saint Veronica, John, Peter, and Judas, Caiaphas and Annas—High Priests, Pilate and Herod,—Roman Governors, Nathaniel, Nicodemus and Joseph of Arimathaea, members of the Sanhedrim, Simon, Ezekiel and Lazarus.

Among so many people, or so few, who for centuries have cultivated the dramatic art from their earliest years, several talented actors have been discovered, notably "the Christ" of Josef Mayer for 1870, 1880 and 1890, and "the Judas" of Hans Zwink of 1890 and 1900. Many flattering offers have been made them to go upon other stages in other lands, but always refused. When the Passion Play is over each returns to his work, the former a wood-carver, and the latter a house-painter. And in a similar way have all the actors as a body met tempting offers of acting tours in America.

As wood-carving is one of the principal industries of the place, naturally many of the best players are wood-carvers. Anton Lang, "the

Christ," is a potter, as is Herod. Mary is the postman's daughter, and Magdalena is the daughter of a hotel-keeper; others are bakers, road-makers, tailors, carpenters, masons, and peasants. Their royal robes and rabbinical costumes are worn with great dignity, but when laid aside, they go about their ordinary work as ordinary mortals.

"But what a revelation it is of the mine of latent capacity—musical, dramatic and intellectual,—in the human race, that a single Alpine village can furnish under a capable guidance, and with adequate inspiration, such a host capable of adequately setting forth such a play." As one critic has said, "It is not native capacity that is lacking to mankind. It is the guiding brain, the patient love, the careful education, and the stimulus and inspiration of a great idea. But, given these, every country village might develop artists as noble and devoted as those of Ober Ammergau."

It is sometimes charged that the play is a money-making scheme. I do not think so, and believe the charge is made by those who have failed to make money by speculating in tickets. Ten years ago the total receipts were about \$140,000. Less than one third of that, or about \$45,000, was divided among the 700 actors. The remainder was divided among the inhabitants of the village, each householder receiving an amount depending upon the value of his property, and the number in his family.

The auditorium in which the Passion Play is given, stands in a field at one side of the village. The stage is open to the sun, wind and rain, but all the seats for the audience are sheltered. The proscenium—the front part of the stage next to the audience—is 140 feet broad and 50 feet deep. This is for the chorus and the principal scenes of the drama. Back of this is enclosed space for the living tableaux and other incidents of the play that require a restricted stage setting. On the right-hand side of this part of the stage is the palace of Annas, the High Priest; on the left, the palace of Pilate, the Roman governor. Through open archways are seen glimpses of the streets of Jerusalem. The seats for the audience rise in tiers from the proscenium giving every one of the 4,200 persons who may be seated there a clear view of the stage, and to those who may

be seated half way back a splendid view of the hills over the palaces of Pilate and Annas. This part is of iron, 140 feet wide, more than 200 feet long, the roof supported by six great iron arches 65 feet high.

The exterior is completely covered with yellow colored canvas, and is decorated with figures of saints and martyrs by the famous scene-painter Mettenleiter. The gable has a large crucifix carved at Ober Ammergau, and said to have cost \$3000. At the sides are figures of Mary, the mother of Christ, and of John, the beloved disciple. Inside of the auditorium are paintings on the rear wall representing the first Passion Play performance, and a ceremony at Ettal.

It may be of interest to learn something of the people. Probably they are more nearly related to the Swiss by ancestry than to the Germans. Surely their manners and customs proclaim a near kinship to the former. Inhabiting the northern fringe of the great mountain ranges which divide the flat lands of Germany from the plains of Italy, they have, in a great measure, been free from the despotism of distant governments. They have a local democratic government, since the householders elect the burgomaster. Nearly every man is a landholder. The poorest have about three acres and the richest sometimes as many as sixty. The pasturage of the Alps is free to all; consequently cows are numerous. It is said that there are five or six hundred owned in the village, and as they are all driven home at night, together with the goats, and all wear bells, it is easy to imagine that the sights and sounds at evening are truly bucolic. At a little distance the music of the bells is very sweet, as all are tuned to thirds, fifths or octaves. Once the inhabitants were limited to the keeping and breeding of cattle, but probably as early as the twelfth century they began the work of wood-carving. That art has been handed down from generation to generation, and to-day is the principal occupation of the people of the valley, and that they are among the best wood-carvers of the world is shown by their exhibit at the Paris Exposition.

In appearance the people are self-possessed, dignified, polite, simple, and yet unspoiled by the flood of visitors from the outer world and

the lavish praise bestowed upon their acting. Physically they are large and strong, genuinely hardy mountaineers. Many of the men, especially during the Passion Play year, have thick, long hair, as wigs, or any other sort of "make-up" are not allowed in the play. With their long hair, short jackets, knee pants, stockingless ankles and mountain hats, ornamented with feathers, they are decidedly picturesque and attract much more attention than the women, whose costumes differ but little from those worn by women here.

The older houses of the village are built with wooden frames with brick filled in between and covered with a coating of plaster or cement. The roofs are flat, or with a slight pitch, and held down by large stones like the well-known Swiss chalets. By far the larger part of the new houses are built of stone with strong, heavy roofs having wide overhanging eaves and pediments. The walls are usually covered with a coat of mastic, or cement, on which are painted religious symbols and allegories, pictures of saints or scenes from the Passion Play. Those who are too poor to have such decorations keep the walls freshly whitewashed, which, with the green window shutters remind one of the typical New England village of thirty years ago.

The streets are as irregular as the cow-paths on the hills, which are suggestive of their origin, and it is not uncommon for some of the best houses to look out upon the back yards of other best houses, each with its inevitable compost heap. A Swiss or German peasant never robs his land.

The whole village is grouped around the stately parish-church, which, with its mosque-like minaret, forms the living center of the place, and is fairly and beautifully typical of the relations of the spiritual church to the needs of these pious mountaineers. The next building of importance is a fine, large school-house. There is also a large postal, telegraph and telephone office combined, and a well-built town-hall.

Small hotels and boarding-houses are numerous, but by far the larger part of the visitors have rooms in the houses of the villagers at the price of 75 cents to \$1.75 per night for each lodger. Meals are obtained on the European plan, at prices ranging from 25 cents up to—well, the full capacity of a grown-up man.

The village is situated in a level valley among the Bavarian Alps. As one looks down upon it from the hills it is an ideal picture of an ideal village. I can best describe it in connection with the experiences the night before I witnessed the play.

We went from Munich to Ober Ammergau by rail, where we arrived about six o'clock in the afternoon, and by seven I had been shown to the house of Herr Sebastian Bauer—the Pontius Pilate of the play—had eaten a frugal supper prepared by his wife and served by his daughter, and was ready to mingle with the crowds. The rambling streets were full of people. Hundreds were seated at the tables on the sidewalks, or under trellised arbors eating more or less frugal suppers. Other hundreds were walking about, or calling on the principal actors in the morrow's drama, or standing before the open windows of shops and booths admiring the wonderful carvings and beautiful photographs, and making purchases for home. It seemed to me that a majority of the visitors were English-speaking; and high-pitched voices and an air of owning all the world proclaimed many of them to be Americans. The rest, Tyrolese and Swiss peasants, French, Germans, Italians, Poles, Russians, and a sprinkling of Orientals, all brought together to hear the "story that has transformed the world." After a time I wandered out across the gently murmuring Ammer, to the plain beyond the village, towards the gateway in the hills through which the railroad enters. On the south rises Kofel, 4335 feet high; on its highest peak a great white cross clearly outlined against a purple sky. At its foot the twinkling lights of the village. In the east is Kappellenwand, broader, but not so high as its neighbor, and between them just over and beyond the village, rises the cone of Ettal Mandl. The farthest background is formed by the rocky sides of the Wettersteingebirge and the Zugspitze. West of the village rises Osterbühl, a spur of Kofel. On its summit, just discernible in the dim light, is the Crucifixion Group hewn from sandstone, the gift of Ludwig II. to the people of Ober Ammergau.

At times there is not a sound out on that plain,—absolute silence near and far—not even the call of a night bird or the shrill chirp of a cricket. Now the faint tinkle of the bells of

the cows in their stalls, the barking of a sentinel dog, a belated horseman cantering over a bridge, then silence, as if a listening world were waiting breathless to hear a Voice. Not a leaf is stirring, not even the whisper of a breeze. But above an east wind is piling dark masses of clouds against the mountains. The Crucifixion Group is gone—faded out of sight. Gone is the gleaming cross of Kofel, as if it never had been, and was yet to be. Not a friendly star in sight. Ursa Major, Polaris, the gentle Pleiades, all are gone. The tops of the mountains disappear and the black clouds creep down their sides. So ancient barbarism blotted out the stars of God's love and crept down upon that earlier Eden. Darkness above, silence in the valley, which, like that same Eden, waits for a Voice and a Cross. So once a waiting world. To-morrow I shall see that cross and hear a voice. To-night I will sleep in the house of Pilate till the Angelus calls to morning prayer and a new world.

The morning dawned through a gray mist and a drizzling rain. In the muddy street were hundreds hurrying to early mass. But as the Angelus rang out each forgot his haste and stood with bare head and reverent posture to hear the evangel and offer thanks. Before every performance of the Passion Play high mass is celebrated in the church from five o'clock to seven, which every man, woman and child who has a part in the play attends. I saw many of them as they returned and they seemed to me as if they felt themselves set apart for a solemn service. Most of them walked along in silence as if they were soon to be engaged in a real tragedy.

At seven-thirty a warning cannon was fired and the crowds began to pour into the auditorium. I never saw so quiet an audience, and I think every one of the 4200 was in his seat when the three cannon fired in succession announced the beginning of the play. The reverberations of the last report had not ceased among the answering hills when the Prologue, the aged and stately Josef Mayer, white-haired and golden-crowned, dressed in white, with staff in hand, led half the chorus from the left to the center of the proscenium where he was met by Jacob Rutz, the leader of the chorus, with the other half coming from the right.

They stood in a line 100 feet long, slightly curving at the ends towards the audience, seventeen on each side of the Prologue, the two next him on either side dressed in scarlet robes which serve to fix attention on the central figure. As I have said before the chorus was dressed in white tunics gold-bordered, also in gold-bordered cloaks of blue, crimson, brown, green, pink and purple colors, and so harmoniously were the colors arranged in the grouping of the chorus, and especially in the living tableaux, that one could not help feeling that it had all been done under the eye of a great artist.

The audience waits in almost painful silence for the first word of the Prologue. With raised staff and with a voice deep, rich and clear, thrilling with dramatic force, he begins:

"Cast thyself down in adoring love,  
Race bowed down by the curse of God!  
Peace and grace out of Zion above!  
He is not wrath forever,  
Though His wrath be just—though uplifted His rod.  
Thus saith, Who changeth never—  
'I will not the death of a sinner, I will forgive—  
Let him live!  
And He gave up His Son, the world from sin to free,  
Praise and thanks we give,  
Eternal! to Thee!"

The central part of the chorus steps back on the right and left and the curtain rises for the first tableau emblematic of the Fall. Adam and Eve habited very decently in white sheepskin are flying from the Garden of Eden, where stands the tree of forbidden fruit, while from its branches hangs the Serpent, the Tempter. An angel with a flaming sword forbids their return.

The Prologue again recites a prophecy of the cross, closing with the lines:

"Yet afar from Calvary's height  
Shines a ray of morning through the night,  
From the Cross, the Tree of Love, there blow  
Winds of peace through all the world below."

The curtain rises for the tableau which represents the Adoration of the Cross. A cross of wood planted on a rock occupies the center of the stage. One girl stands with one hand around the cross, the other holding a palm branch, while another kneels at its foot. Around are grouped fourteen small cherubs, all pointing to or gazing at the Cross.

Now begins the play proper. The chorus sings:

"Hail! hail to Thee! O David's Son!  
Hail! hail to Thee! Thy Father's throne  
Is thy reward.

Thou com'st to us in God's great name,  
Thine Israel turns with heart aflame  
To praise her Lord,  
To praise her Lord."  
"Hosanna! He who dwells above  
Pour on thee all his grace and love.  
Hosanna! He who dwells on high  
Make us all thine eternally."

Scarcely have they finished when is heard a great noise of singing and joyful Hallelujahs as a great multitude came pouring down the narrow street that runs past the house of Annas. Little children, old men, young men and maidens ran forward shouting, "Hail to Thee, O Son of David!" raising palm branches and looking backwards towards some one to come. More than 600 of them streamed along the street to the open space in front of the Temple, still singing the Hosanna song. At last Jesus appeared clad in a long gray garment over which he wore a flowing robe. His face seemed sad for one hailed as a king, as if "coming events cast their shadows before." His hair and beard were long and black, and his complexion somewhat swarthy as if he had spent his days beneath a semi-tropical sun. He rode an ass that seemed too small for his support, which was led by his disciple John. The mob pressed tumultuously around, singing and crying, "Hosanna to the Son of David!" Jesus blessed them as he rode through their midst. After passing through the house of Caiaphas he suddenly dismounted and advanced to the front of the Temple. The hosannas died away as he contemplated the busy scene. There were priests busily engaged with the money-changers. Nathanael, chief orator of the Sanhedrim, stood conspicuous amidst the chaffering throng. There were baskets with pigeons for sale as sacrifices. There were the tables of the dealers. Buying and selling, haggling and bargaining, were in full swing in the market-place. For a moment Jesus, who was above the average height, and whose look was dignified and commanding, stood as if amazed and indignant, and then burst out on the astonished throng of priests and merchants:

"What see I here? Shall my Father's house be thus dishonored? Is this the house of God, or is it a market-place? How can the strangers who come from the land of the Gentiles to worship God perform their devotions in this tumult of usury? And you," advancing a step towards the priests, who stared at him in amazement,



"you priests, guardians of the Temple, can you see this abomination and permit it to continue? Woe be unto you! He who searches the heart knows why you encourage such disorder." The crowd, silent now, watched with eager interest the money-changers and priests, who but imperfectly understanding what had been said to them, stared at the intruder. "Who can this man be?" they ask. And then from the lips of all the multitude there went up the simultaneous response, as if the whole throng had but one voice, "It is the great Prophet from Nazareth in Galilee!"

Jesus, then moving forward into the midst of the astonished merchants in the Temple, exclaimed in words of imperious authority: "Away with you from here, servants of Mammon! I command it. Take what belongs to you and quit the Holy Place!" The traders in their terror cry, "Let us go, that his wrath destroy us not," but the priests, recovering somewhat their self-possession, remonstrate. For answer Jesus declares, "There is room enough outside the Temple for your business. 'My House,' says the Lord, 'shall be called a house of prayer for all nations;' you have made it a den of thieves." And then crying, "Away with all this," he quickly overturns the tables of the money-changers, and seizing a small rope he drove out those that sold doves and other merchandise. There is much wrath on the part of the merchants, much fear on the part of the priests that Christ may lead the people into error and diminish their own importance. When Christ passed on into the Temple, Dathan, most revengeful of the merchants, a Rabbi in blue velvet coat, and Nathanael, the orator of the Sanhedrim, by artful appeals to the sanctity of the Mosaic Law turn away the hearts of the people from Him whom they had just received with acclamations, and plan how they may destroy him.

The Prologue of the second act furnishes the key to the hatred of the Sanhedrim and merchants:

"See! even now the cup of sorrow is filled for Him,  
For the bitter hate of the envious serpent-race  
Conspires with greed of gain  
Together, Him to destroy."

And the chorus foreshadows their purpose:

"Now they are gone—leagued for the deed unnamed;  
What the heart hid the mouth has now proclaimed,  
Themselves the mask that hid the evil thing

Have torn away—driven by conscience' sting."  
"Up!" they cry wildly, "let us vengeance brood—  
The long-planned work make good!"

The third tableau shows the children of Jacob in the plain of Dothan planning how to kill Joseph, which, of course, prefigures the betrayal of Christ. Act II., scene I., represents the high priests, the rulers and the elders gathered together late at night in the Council of the Sanhedrim. Caiaphas, in gold-embroidered robes of white with jewelled breast-plate, sat in the highest seat. Over his shoulders a garment of green and gold and on his head the white-horned mitre adorned with golden bells. On his left sat the aged high priest Annas. On a raised dais at his right, Nathanael. Below him sat the Rabbis dressed in blue velvet, and around them the Pharisees, Scribes and Doctors of the Law.

Nathanael speaks first; then with fire and fervor Caiaphas sets forth what may happen to the religion of Moses if the triumphal progress of the Galilean is not checked. One after another speaks and there is no dissenting voice. But how may they entrap the Christ? The fertile Nathanael has a plan,—“Without doubt we could secure the services, as informers, of those men whom the Galilean has injured so deeply in the sight of all the people, driving them with a scourge out of the Temple. From old they were jealous of the Law, but now they are thirsting for revenge against him who has made so unheard of an attack upon their privileges.” How often since have bigotry and revenge, love of power and greed of gain, been matched together to overturn the right! The traders are conveniently near and Nathanael leads them in. Dathan is their spokesman. Together they plan. Dathan says, “I know one of His followers from whom I could easily gain some information by which you might secure Him, if I could offer him a sufficient reward.” Caiaphas, on the part of the Sanhedrim, promises a great reward. “Our life for the Law of Moses and the holy Sanhedrim!” cry the traders. “The God of Abraham guide you!” responds Caiaphas, and they depart shouting, “Long live Moses, long live the high priests and the Sanhedrim!”

Caiaphas dissolves the council with these words: “As though refreshed by sweet slumbers, I live once more. With such men as these we can put everything through. Now we

shall see who will triumph—He with His followers to whom he is always preaching love, a love which is to include publicans and sinners and even gentiles, or we with this troop inspired by hate and revenge which we are sending against Him. There can be no doubt to which side the victory will incline.” And Annas adds, “The God of our fathers give us the victory! Joy in my old age will renew my youth.” Ah Caiaphas, Annas! revenge and hate have never conquered love!

The fourth tableau, taken from the Apocrypha, representing the departure of Tobias, who, with his little dog, takes leave of his parents before setting forth with the angel Raphael, and the fifth tableau which shows us the Bride in the Song of Solomon, lamenting the lost and absent Bridegroom, prefigure the parting at Bethany. A beautiful prologue, a sweet and touching tenor solo, and a chorus sad with resignation, but with one clear note of hope in it, prepare the soul of the listener for the saddest, tenderest scene in the whole play.

"Greater yet is the pain in the heart of Mary,  
Piercing through her soul like a sword-thrust,  
But even then relieved by sweet, submissive  
Trust in the Father,"

sings the chorus as the curtain rises upon Jesus on his way to pay his last visit to Bethany. Peter and John walk beside him; Judas, haggard and disheveled, James the Greater and James the Less, Andrew, Thomas and the other disciples are with him. The story follows the well-known Bible narrative, but with much amplification. They enter Simon's house—Mary, the mother, and Mary the Magdalene, Lazarus and Martha go in with them. All urge Jesus not to go back to Jerusalem. Peter urges, “Lord, it is good to be here. Remain here in the seclusion of this house, served by faithful love, till the gathering storm be passed,” and meets with a stern rebuke. The dark-browed Judas utters the thought of all, the thought that led to his own undoing. “But, Master, what will become of us if thou givest up thy life?” All the disciples exclaim, “Ah, all our hopes would then be destroyed.” Then follows the incident of the breaking of the alabaster box, and Judas growls from his distant seat, “To what purpose is this waste? The money might have been much better expended.” “Yes,” adds Thomas, “I almost think so too.” And

when Judas urges that it might have been used for the poor, Jesus replies somewhat sternly, “Judas, hand upon the heart now! Is it only pity for the poor which moves thee so much?”

He bids good-bye to all, and last to his mother. Gently clasping her hands He says, “Mother, I am on the way to Jerusalem.”

“To Jerusalem?—There is the Temple of Jehovah, whither I once carried thee in my arms to offer thee to the Lord.”

“Mother,” said Jesus in solemn sadness, “The hour is come when according to the will of the Father I shall offer myself. I am ready to complete the sacrifice which the Father demands from me.”

“Ah,” cried Mary, with a bitter and piteous cry, “I foresee what kind of a sacrifice that will be.” John and Mary Magdalene had joined the mother of Jesus, and the two Marys, standing together, united their lament. “How much we had wished,” said the Magdalene, “to keep back the Master and make him remain with us.” “It is of no use,” said Simon, gloomily, “his purpose is fixed.”

Then said Jesus to his mother, tenderly beholding her, “My hour is come.” All the disciples cried, “Oh, ask the Father that he should let it pass by.” Then all the women said, “The Father has always listened to thee.” But Jesus said, “Now is my soul troubled, and what shall I say? Father, deliver me from this hour! But for this hour came I into the world.”

Like one in a trance Mary exclaims, “Oh, venerable Simeon, now will be fulfilled that which once thou prophesied to me. ‘A sword shall pierce through thine own soul.’” And as she concluded the Magdalene caught her or she would have fallen.

In words of gentle reproach Jesus said, “Mother, the will of the Father was also ever sacred to thee.”

“It is so to me still,” she replies. I am the hand-maid of the Lord. What he requires of me I will bear patiently. But one thing, I beg of thee, my son.”

“What desirest thou, my mother?”

“That I may go with thee into the fierce conflict of suffering—yea, even unto death!”

“Oh, what love!” exclaims the tearful John.

“Dear mother, thou wilt suffer with me, thou wilt fight with me in my death-struggle, but

thou wilt also rejoice with me in the victory, therefore be comforted."

"Oh, God," she cried as from a breaking heart, "give me strength that my heart may not break!"

"I go with thee, my son, to Jerusalem!" And the Holy women declared they would also go with her. But Jesus, holding her hand, tenderly forbade her. "Later you may go thither, but not now. For the present stay with our friends at Bethany. I commend to you, oh faithful souls, my beloved mother, with those who have followed her here." Then spoke he to his mother and said, "Mother, mother, for the tender love and motherly care which thou hast shown to me for three and thirty years of my life, I thank thee." And stooping down he kissed her. Then raising his head he said, "The Father calls me. Fare thee well, best of mothers."

It is no exaggeration when I say I did not see a dry eye in that great audience. The scene was so purely human, so like our own experiences, so much like the shadow of the cross that comes into many a life, and touched the bruised and tender spot in so many hearts, that sobs and tears were the meed of praise.

Another prologue, and then the chorus sings,

"Jerusalem! Jerusalem!

Oh! turn unto thy God again."

The sixth tableau, which is supposed to typify the doom of Jerusalem for the rejection of the Saviour, presents us a picture of oriental magnificence in the court of Ahasuerus where he rejects his queen, Vashti and welcomes Esther the Jewess to the vacant throne.

There follows this, the last journey to Jerusalem in which Jesus tries to reconcile his disciples to the coming separation and show them that it is necessary for him to be a ransom for many. The chief interest in the act, however, is in the psychological development of the betrayal, in the mind of Judas.

Then Judas, who had for some time past stood apart, came forward and said, "But, Master, allow me; if thou wilt really leave us, make some arrangements for our future support. Look here," pointing to the bag, "there is not enough here for one day more."

Jesus.—Judas, do not be more anxious than is needful.

Judas.—(Muttering and looking at the bag.) How well the value of that wasted ointment would have lain therein! How long we could have lived on it without care!

Jesus.—(Reprovingly.) You have never lacked anything hitherto and, believe me, whatever is necessary will not fail you in time to come.

Judas.—But, Master, when thou art not with us our good friends will soon draw back, and then—

Jesus.—Friend Judas, beware lest thou fall into temptation.

The Other Disciples.—Judas, trouble not the Master so much.

Judas.—Who will take thought if I do not? Have I not been appointed by the Master to carry the bag?

"Thou hast," said Jesus, "but I fear—"

"And I also fear," interrupted Judas, "that soon it will be empty and remain so." Then Jesus went close up to him and said gravely and gently, "Judas, forget not my warning. Arise, now, let us go hence. I desire to be in the House of my Father." Then all except Judas pass on to the city.

Being left alone Judas thus speaks to himself: "Shall I follow him any longer? I do not much care to do so. The Master's conduct is very inexplicable. His great deeds gave us hope that he would restore again the kingdom to Israel. But he does not seize the opportunities that offer themselves, and now he constantly talks of parting and dying, and puts us off with mysterious words about a future which lies too far off in the dim distance for me. I am tired of hoping and waiting. I can see very well that with him, there is no prospect of anything but continued poverty and humiliation, and instead of the sharing, as we expected, in his glorious kingdom, we shall, perhaps, be persecuted and thrown into prison with him. I will draw back. It is a good thing that I was always prudent and cautious and have now and then laid aside a trifle out of the bag, in case of need. How useful I should find those 300 pence, which that foolish woman threw away on a useless mark of respect. If, as seems likely, the society is about to dissolve, they would have remained in my hands—then I should have been safe for a long time to come. As it is I must

consider the question where and how I can find subsistence." Does not this soliloquy make Judas more real? more like a nineteenth century opportunist?

It is George Eliot, I think, who says, "The Devil does not tempt us; we tempt him." So with Judas. He had prepared himself for the overtures of Dathan and his fellow-traders who now appear on the scene. Soon the bargain is made. Judas will ascertain where the Master is to spend the night. He will then hasten to the city, inform the Sanhedrim and claim the reward. As he walks to and fro under the trees he again soliloquizes: "My word is given; I shall not repent it. Shall I avoid the good fortune which is coming to meet me? Yes, my fortune is made. I will do what I promised, but I will make them pay me in advance. If, then, the priests succeed in taking him prisoner—if his reign is over—I have assured my own prospects, and will, besides, become famous through all Judea, as a man who has helped to save the law of Moses, and shall reap praise and glory. But if the Master shall gain the victory, then—yes, then—I will cast me down repentant at his feet, for he is good. I have never seen him drive the penitent from him. He will take me back again, and then I shall have the credit of bringing about the decision. Anyhow, I'll take good care to leave a bridge behind, that should I be unable to go forward, I can return. This plan is well thought out. Judas, thou art a prudent man!" Does not this also sound modern?

G. C. P.

[Concluded in June number.]



#### MISS HALEY ON TEACHERS' SALARIES.

MISS MARGARET HALEY has won many new and influential friends for the teachers' cause by her vigorous addresses before audiences in New York city and nearby towns. Her earnestness and pluck in presenting the facts in the case in plain and unmistakable terms have greatly increased the number of her admirers in the East. Here are some extracts from one of her addresses which show what Miss Haley is battling to impress upon the people:

"The average salary of the women teachers

in the United States is less than \$270 a year. That is less than it costs to keep a horse in New York city. It is less than a housemaid gets. No housemaid will work for less than three dollars a week, and that is low wages for a maid. That makes \$156 a year, and she has her board, room, and washing besides. Of course the great number of teachers in the country schools brings this average down. Teachers in the large cities receive more. But we must take into account the cost of the teacher's equipment; not only her professional preparation, but her academic preparation. In many cities both normal school and high school diplomas are required, sometimes college diplomas, and all this takes years of preparation. Then the teacher has to keep renewing her mental equipment. Her certificates are good only for a certain time and locality, or under certain conditions. She must renew them, and that means study, and she must live while she is studying.

"Again, the teacher's work is so exhausting, so sapping to the vitality, that to keep her freshness and energy and remain successful in the schoolroom she must have recreation and vacations. They are a part of equipment, necessary to success in her work. They are as much to the children's advantage as to hers, for a nervous teacher makes a nervous school. I do not oppose this demand for equipment, the higher the standards are raised, the better, but I believe in paying for it. I believe an average of \$270 a year is too low for what is demanded of the teacher. I believe the average teacher ought to earn more than the average housemaid. I believe the American nation is rich enough to be ashamed of any such sum handed out to its teachers.

"The National Federation of Teachers considers it a disgrace and a scandal, and the teachers of the United States are waking up to the same feeling. Letters come to me from every state in the Union, asking me to come and organize the teachers. We have organized the National Federation of Teachers and it is gathering in the teachers by the thousands. It proposes, first of all, to raise the average of \$270. How will we do it? By laying this matter before the American public. The National Federation proposes to find out if the

American people really cares for its public school system, or if this is only tradition. It will appeal to the people thru the press, thru organized effort, and thru participation in political campaigns.

"That the people will respond that things can be accomplished, is proved by results in Chicago. The Chicago board of education in 1900 cut the teachers' salaries in the middle of the year, and closed the schools for a week at the teachers' expense. The reason given was lack of money. The teachers went into the courts and compelled the corporations using the streets to pay a share of their lawful taxes on the value of this privilege; that is, their franchises. The decision of the Illinois supreme court in the teachers' tax case established the fact that the franchise rights in the streets of Chicago are worth \$200,000,000 to the street railways, gas, electric light and telephone companies. When the teachers began their work not one dollar of this was paid."—*School Journal*.

#### CHILD LABOR IN GERMANY.

GERMANY has passed a child labor law framed along the broadest lines. The new law absolutely prohibits the children's working in many heavy vocations, as well as the employment of children under fourteen years of age in factories, except under certain conditions.

Owing to the prevalence of diverse home industries, conducted outside of factories, the great majority of German child laborers, more than 500,000, are engaged in home work, only 27,000 under fourteen years of age being employed in factory plants. Because of this the German law draws a distinction between non-related and related children, the protection extended to the former being considerably greater than to the latter. Non-related children, for instance, cannot be made to work on Sundays and holidays, while the employment of related children on Sundays is prohibited only in factories, trades, and traffic.

In the chief line of child labor—that of carrying messages or packages—the distinction as to non-related and related children is very marked. The engagement of the former is absolutely prohibited in this employment when

under twelve years of age, as in the case of work in factories and stores, and the law provides that children between twelve and fourteen cannot be employed as messengers and carriers after January, 1906.

No child is permitted to work more than three hours a day during school terms, nor more than four hours daily during vacation. A recess of two hours must be afforded during the middle of the day. Employers are compelled to secure "employment cards" from the police authorities, which state the location and character of the establishment where a child is to work.—*School Journal*.

#### NEW BOOKS.

Big and Little People of Other Lands, Shaw; Am. Book Co. Intended as a supplementary reader for the third or fourth grade, it contains a great deal of information of value and interest in connection with early geography. Just such things have been selected as are typical of the people's life and are of interest to children. There are chapters on China, Japan, Arabia, India, Lapland, Greenland, Russia, Switzerland, Holland and several other countries. The illustrations are suggestive and pleasing.

Squirrels and Other Fur-Bearers, Burroughs, (Sch. editions); Houghton, Mifflin & Co. The popularity of readers of this sort has proved itself beyond a doubt and this one is very attractive. Knowing the author it goes without saying that the incidents are interesting and the style charming. A good reader for grammar grades.

The Sunbonnet Babies' Primer, Grover; Rand, McNally & Co. A charming primer. No child could fail to love it. The life of two little girls of five or six, whose dress and conversation delight the heart. They must be real people to the primer class. The illustrations could fail to appeal to a blind baby only, and the children long at once to know what these dear people say and do.

In the Days of Giants, Brown; Houghton, Mifflin & Co. This gives excellent reading material for grammar schools. The old Norse myths are always delightful to children and this collection has some of the best, told in a very attractive manner. One is perfectly safe in

assuming its popularity with the children, and since the matter of the stories has so prominent a place in literature, reading of this sort should find a place in the grades.

A Child's Garden of Verses, Stevenson; Rand, McNally & Co. A beautiful little collection of some of Stevenson's well-known poems for children.

One seldom sees a school-reader that has the appearance of a gift-book, but this possesses all the charms of a most attractive Christmas edition. The fine paper, illustrations in black and color, clear print and attractive binding should make it serve in teaching the child a helpful and necessary lesson in proper care of books.

Any primary child and any primary teacher will welcome the volume as a delightful addition to the school reading. The sort of book that the little people will read again and again with pleasure.

Language Through Nature, Literature and Art. Rand, McNally & Co. A book that is a work of art in its general make-up.

The scheme of the book is as indicated in the title. There are given a series of carefully chosen poems and stories with suggestions for their study, and many excellent pictures with accompanying sketches of the life of the artist and directions for the study of the picture itself. In addition to this there is a line of work in nature lessons, calculated to appeal to teacher and child. No teacher possessing this book has any excuse for omitting the nature work from her program, through fear of it.

The purpose of the book to teach language is not lost sight of throughout the work, and each lesson is made to contribute to the desired end.

#### A STUDY OF THE JAPANESE.

THE general manner of treating is as suggested under the study of the Indian in THE NORMAL for December, 1903.

The object of this particular study is to acquaint the children with Japanese life and characteristics. The children should learn to know them as a people who are gentle, refined, friendly, polite, even ceremonious, studious, industrious, ingenious and progressive.

References; those with a star are most helpful.

\*Big and Little Peoples of Other Lands, Am. Book Co.

Around the World, Vol. 1, Carroll, Silver, Burdett & Co.

Child Life, Vol. 3, Blaisdell. Macmillan Co.

\*Strange Peoples, Starr. D. C. Heath. Lights to Literature, Vol. 1, (a First Reader). Rand, McNally & Co.

Footprints of Travel, Ballou. Ginn & Co.

\*Life in Asia, Smith. Silver, Burdett & Co.

Frye. Elementary Geography, Ginn & Co. Tarbell, Intro. Geography. Am. Book Co.

\*Asia, Carpenter. Am. Book Co.

Tales of Old Japan, Mitford. Macmillan.

American Primary Teacher, Ed. Pub. Co. St. Nicholas.

#### THE JAPANESE.—LESSON I.

Describe by a story "A Japanese Family," the appearance and dress of men, women and children. Name the family, and let it include the father, mother, boy, girl, baby and maid. Try to make the family live in the minds of the children by means of vivid description, pictures and the use of all material obtainable for illustration. You may teach that some people wear the English dress, by stating that the father has adopted it while the mother has not, or by telling of the discussion in the family regarding its adoption.

#### FACTS TO BE TAUGHT THROUGH LESSON I.

The Japanese.

Appearance.

Skin—yellow, with brownish tinge.

Hair—black, long, straight and thick.

Eyes—narrow, almond-shaped, obliquely placed.

Hands and feet—small, delicately shaped.

Dress.

English dress by some.

Native dress.

Style.

Color.

Materials—for rich, for poor.

Sandals.

Kinds.

Time of wearing each.

Rainy weather dress.

Hair dressing.

## LESSON I.—REFERENCES.

Big and Little People of Other Lands, pp. 18, 19.  
 Around the World, Vol. 1, pp. 153, 144.  
 Child Life, Vol. 3, p. 16.  
 Strange Peoples, p. 89.  
 Frye, Ele. Geog., p. 57.  
 Life in Asia, pp. 192, 207, 212-216, 230.  
 Carpenter's Asia, pp. 22, 28-30, 61.  
 Tarbell, Intro. Geog. p. 152.  
 Am. Primary Teacher, Oct. 1901.  
 St. Nicholas, April, 1898, pp. 486, 490  
 July, 1901, pp. 806, 859. May, 1898, pp. 599, 600, 602.

## LESSON II.

Describe the home of this family and that of the maid—to show home of the poor Japanese. Give comparative measurements. Show as many things as possible in the line of pictures, banners, vases, lacquer ware, etc. Describe also the garden.

## FACTS TO BE TAUGHT THROUGH LESSON II.

The Japanese.  
 Homes.  
 The house.  
 Materials.  
 Low.  
 Open.  
 Light.  
 Clean.  
 Doors.  
 Moveable screens.  
 Furniture.  
 Mats.  
 Tables.  
 Pictures.  
 Vases.  
 Beds.  
 The garden.

## LESSON II.—REFERENCES.

Big and Little People, pp. 16-18, 20.  
 Around the World, Vol. 1, p. 133.  
 Lights to Literature, Bk. 1, pp. 57, 58.  
 Child Life, Vol. 3, pp. 147, 148.  
 Frye, Ele. Geography, pp. 57, 58.  
 Strange Peoples, pp. 92, 93.  
 Footprints of Travel, p. 23.  
 Carpenter's Asia, pp. 26, 27, 34-36.  
 Tarbell, Intro. Geog., pp. 153, 154.  
 Life in Asia, pp. 196-202, 215, 216.

St. Nicholas, April, 1898, pp. 486-489,  
 July, 1901, p. 807, 859, May, 1898, pp. 602,  
 603.

## LESSON III.

This describes your visit to the family. Tell of the streets, shops, jinrikisha and anything seen on the way such as the man who moulds rice-paste, the postman, etc.

## FACTS TO BE TAUGHT THROUGH LESSON III.

The Japanese.  
 Streets.  
 Shops.  
 Merchants.  
 Carriages.  
 Customs.  
 Characteristics—generous, friendly, polite, ceremonious, ingenious.

## LESSON III.—REFERENCES.

Around the World, Vol. 1, pp. 139-145,  
 153, 154, 156-159.  
 Big and Little People, pp. 15, 16, 20, 21, 23.  
 Carpenter's Asia, pp. 22-26, 28-31, 48, 49,  
 70-72.  
 Footprints of Travel, p. 23.  
 Strange Peoples, p. 90.  
 Child Life, Bk. 3, pp. 144, 145, 148.  
 Frye, Ele. Geog., pp. 57, 58.  
 Am. Primary Teacher, Oct., 1901.  
 Tarbell, Intro. Geog., pp. 152, 153.  
 Life in Asia, pp. 186, 188, 190, 194, 207-  
 209, 216.  
 St. Nicholas, April, 1898, pp. 486-483.  
 May, 1898, pp. 599, 600, 602, 603, July,  
 1901, pp. 806, 809, 810, June, 1886, p. 57.

## LESSON IV.

The visit to the family. Describe the reception, the appearance of the house, the bath, the supper, sleeping.

## FACTS TO BE TAUGHT THROUGH LESSON IV.

The Japanese.  
 Appearance of house.  
 Food.  
 Rice—rice cakes.  
 Millet.  
 Fish.  
 Fruits.  
 Tea.  
 Mode of eating.  
 Cleanliness.

Mode of sleeping.  
 Other customs or habits.  
 Characteristics—neat, ceremonious, hospitable, friendly.

## LESSON IV.—REFERENCES.

Lights to Literature, Bk. 1, pp. 57, 58.  
 Around the World, Vol. 1, pp. 150-152.  
 Big and Little People, pp. 17-20.  
 Frye, Ele. Geog., pp. 57, 58.  
 Child Life, Bk. 3, pp. 146-148.  
 Strange Peoples, pp. 92, 94.  
 Footprints of Travel, p. 23.  
 Carpenter's Asia, pp. 33-43.  
 Am. Primary Teacher, October, 1901.  
 Tarbell, Intro. Geog., p. 153.  
 Life in Asia, pp. 196-199, 214-217, 221,  
 229.  
 St. Nicholas, January, 1897, April, 1898, p.  
 489. July, 1901, pp. 807, 859, June, 1886, p.  
 57, May, 1898, p. 598.

## LESSON V.

A visit to the school. Describe minutely the reception, the teacher, scholars, rooms, everything, to make it as real to the children as their own school.

## FACTS TO BE TAUGHT THROUGH LESSON V.

The Japanese.  
 The school.  
 Teacher.  
 Pupils.  
 Lessons.  
 Materials.  
 Books and papers.  
 Customs.  
 Characteristics—polite, studious, etc.

## LESSON V.—REFERENCES.

Big and Little People, pp. 22-24.  
 Child Life, Vol. 3, pp. 146, 147.  
 Carpenter's Asia, pp. 50-55.  
 Life in Asia, pp. 218, 219.  
 St. Nicholas, May, 1898, pp. 597, 598.

## LESSON VI.

A drive about the country and a visit to a temple. In connection with this describe the sacred mountain and the appearance of the country. Great care must be used to keep this simple enough for the children. The material should be carefully chosen, using only such

things as children can understand and appreciate.

## FACTS TO BE TAUGHT THROUGH LESSON VI.

The Japanese.  
 The religion.  
 Temples.  
 Mode of worship (very simple).  
 Sacred mountain.  
 Industry.  
 Appearance of country.  
 Products.  
 Rice fields.  
 Emperor.

## LESSON VI.—REFERENCES.

Big and Little People, p. 24.  
 Around the World, Vol. 1, pp. 146-149, 151-  
 154.  
 Footprints of Travel, pp. 23, 25.  
 Strange Peoples, p. 90.  
 Frye, Ele. Geog., pp. 58, 59.  
 Carpenter's Asia, pp. 23-25, 31, 59-75.  
 Am. Primary Teacher, October, 1901.  
 Tarbell, Intro. Geog., p. 154.  
 Life in Asia, pp. 184, 185, 187, 189, 191,  
 192, 200-205, 212, 213, 226, 227.  
 St. Nicholas, February, 1889, (Seeing the  
 Real Mikado)—(Select the simplest and most  
 interesting parts), April, 1898, pp. 488-491.

## LESSON VII.

The festival of the dolls and other pleasures for girls. On some day following this lesson it would be well for the children to bring their dolls, and represent simply a festival as they think the Japanese would have done.

## FACTS TO BE TAUGHT THROUGH LESSON VII.

The Japanese.  
 Pleasure-loving, affectionate, etc. Dwell particularly on the doll festival, but bring out by many illustrations the affection of the people for each other, their fondness for pleasure and the beautiful.

## LESSON VII.—REFERENCES.

Big and Little People, pp. 21, 22.  
 Strange Peoples, pp. 90, 91.  
 Child Life, Vol. 3, pp. 145, 146, 149-152.  
 Carpenter's Asia, pp. 55-57.  
 Frye, Ele. Geog., pp. 57, 58.  
 Am. Primary Teacher, October, 1901.

Life in Asia, pp. 210.

St. Nicholas, April, 1898, pp. 489, 491, 492, October, 1893, July, 1901, pp. 859, 809, 810, June, 1886, pp. 55-57, May, 1898, pp. 601-603.

#### LESSON VIII.

The festival of the flags and other pleasures for boys. It would be well to allow the class to represent any game or play and to have them cut fishes in fancy shapes.

#### FACTS TO BE TAUGHT THROUGH LESSON VIII.

The same as for lesson seven.

#### LESSON VIII.—REFERENCES.

Big and Little People, pp. 20, 21.  
Strange Peoples, pp. 90-94.  
Child Life, Vol. 3, pp. 145, 146, 149, 153-156.  
Carpenter's Asia, pp. 55-57.  
Frye, Ele. Geog., pp. 57, 58.  
Tarbell, Intro. Geog., p. 153.  
Life in Asia, pp. 209, 210.  
St. Nicholas, October, 1893, April, 1898, pp. 489-493, July, 1901, pp. 809, 810, May, 1901, p. 632, June, 1886, pp. 56, 57, February, 1901, p. 326.

#### LESSON IX.

Other festivals for all. Describe Saigo's Picnic. Be sure to select carefully and bring within the comprehension of the children. The teacher may bring out the general characteristics as shown by Saigo and his sister and by Noshi. Read to the class, Noshi and the Morning Glory.

#### FACTS TO BE TAUGHT THROUGH LESSON IX.

Same as in lessons seven and eight.

#### LESSON IX.—REFERENCES.

For Saigo's Picnic, St. Nicholas, May, 1899.  
For Noshi and the Morning Glory, St. Nicholas, October, 1893.  
St. Nicholas, July, 1901, pp. 807-809, May, 1898, p. 603.  
Life in Asia, pp. 201, 202, 207, 209.  
Other references as given in lessons seven and eight.

#### LESSON X.

Going shopping, an expedition with members of the Japanese family. Describe the store, the proprietor, clerk, family. Tell of things sold and emphasize the production (the differ-

ent people who manufacture them, how brought to market). Tell how the amount was reckoned and the purchases paid for. Show any Japanese things to be obtained.

#### FACTS TO BE TAUGHT THROUGH LESSON X.

The Japanese.

The shops.

Appearance.

Merchants.

Manner of serving.

Accounts.

Wares.

Variety of.

How made or produced.

Things sold on streets.

Characteristics—ingenious, ceremonious, industrious, progressive.

#### LESSON X.—REFERENCES.

Big and Little People, pp. 20, 21.  
Around the World, Bk. 1, pp. 139-141, 153-158.  
Strange Peoples, p. 90.  
Carpenter's Asia, pp. 27, 28, 30, 31, 49, 52, 56, 69-73.  
Am. Primary Teacher, October, 1901.  
Tarbell, Intro. Geog., p. 154.  
Life in Asia, pp. 194, 195, 221, 229.  
St. Nicholas, July, 1901, pp. 809, 810.

#### LESSON XI.

A Japanese story.—The Old Man Who Made Withered Trees to Blossom.

#### LESSON XI.—REFERENCE.

Tales of Old Japan, Mitford, p. 267.

#### LESSON XII.

Read or tell the legend of the peach. Show the pictures, also any specimens of real Japanese art or of art in the Japanese style.

#### LESSON XII.—REFERENCES.

St. Nicholas, August, 1898, pp. 804, 805, May, 1898, pp. 597, 598, February, 1896.  
Additional Japanese stories.  
Ama, the Sun Fairy, Ward Sec. Reader, Silver, Burdett & Co.  
The Ape and the Crab, Child Life, Vol. 3, Silver, Burdett & Co.  
The Frog Travelers, Child Life, Vol. 3.  
Fairy Apples, Ward Third Reader.

*Lillian I. Lincoln.*

## ❁ ❁ ❁ Alumni Notes. ❁ ❁ ❁

[It is very desirable that the graduates keep THE NORMAL informed of changes in address and occupation. A full and accurate record of the work of the graduates will add very much to the interest and value of the paper.]

#### 1867.

Olive H. Swan-Sutton,—temporarily living in Cascade, Montana, to be near her children while they are in school.

Edmund Hayes,—taking a trip in Europe.

#### 1869.

Louise D. Mayhew,—confined to her home by illness.

Clara S. Stevens-Morrill, President of the local W. C. T. U., Supt. of L. T. Legion, Norfolk Co., Mass., and engaged in teaching scientific temperance classes, and in other temperance work.

Ashley St. Clair,—Chancellor Commander, K. P. Lodge, No. 45, Calais.

#### 1870.

Clara A. Hinckley-Knowlton,—has a daughter, Helen, a graduate of Mt. Holyoke, class of 1903, teaching in Atlanta University.

Chas. E. Williams,—surgeon at Central Maine General Hospital, and member of the Auburn School Board.

#### 1871.

Melinda Haskell-Hutchinson,—member of School Committee, Buxton.

#### 1872.

Mariana C. Bailey-Caswell,—has a son in the Freshman class, Bates College.

Eliza S. Getchell,—preparing to teach book-keeping and stenography in a commercial department.

#### 1873.

Lorette C. Bennett-Ludden,—has moved to Seattle, Washington.

John Frank Stevens,—Second Vice-President of Chicago, Rock Island and Pacific Railway, 67 Lake Shore Drive, Chicago, Ill.

#### 1874.

Ellen N. Parsons,—1021 Georgia St., Los Angeles, Calif. Graduated 1901 from the Dept. of Domestic Economy, Throop Polytechnic Institute. Is taking a vacation from teaching this year.

#### 1875.

Emma C. McGaffey-Drew,—matron at Good-Will Farm, Hinckley, Maine.

#### 1876.

Haley P. Soule-Soule,—teaching in the Burr school, Freeport, Maine.

John B. Donovan,—lawyer, referee in bankruptcy.

Stephen Haines,—road commissioner, Saco, Maine.

John Arthur Greene,—Managing Director of American Book Co., New York, has received the honorary degree of A. M. from Colby College.

#### 1877.

Lizzie S. Hewey-Kneeland,—Supt. of the Department of Hygiene and Heredity, W. C. T. U.

Winifred B. Thorndike-Simonds,—Secretary of School Board, Bedford, Mass.

#### 1879.

Alice M. Jones-Morford,—Librarian, public library, Phenix, Arizona.

Annie E. Richardson-Gray,—517 Lithia St., Greensboro, S. C.

Addie P. Smullen-Purinton,—President, W. C. T. U., Mechanic Falls, Maine.

Jennie M. Thorne-Johnson,—Librarian, Wayne Library Association; Vice-President, Epworth League; Teacher in M. E. Sunday-School; Vice-President and Superintendent of Press Work, Kennebec County W. C. T. U.; President of Wayne W. C. T. U. and Secretary I. O. of G. T.

#### 1880.

Clara E. House,—died in Minneapolis, April 1, 1904.

J. Sherman Manter,—wholesale rose salesman, 29 Henry St., Everett, Mass.

Lillian E. Bass-Neal,—Supervisor of Music in the public schools, Rochester, N. H.

Ellen A. Winslow, A. B.,—Superintendent and Teacher of Normal Dept. in M. E. Sunday School, Springfield, Mass.; Assistant in Mathematics in High School.

1881.

Lizzie Boynton-Wadsworth,—Principal Cornish Grammar School.

Cora L. Call-Whitney,—Historian of Highland Emerson Club.

Gusta Davis-Reed,—Assistant in grades 3, 4 and 5, Garcelon School, Lewiston.

Annie L. Goodwin,—graduate of Chautauqua L. S. C., 1903. 8 State St. Place, Augusta, Maine.

Lillian A. Haynes,—private secretary, 416 Marlborough St., Boston, Mass.

L. A. Norton,—Supt. of Schools, Kingfield.

Louis M. Perkins,—South Omaha, Nebr.

1883.

Wesley N. Clifford,—Supt. of Schools, Council Bluffs, Iowa.

Emma L. Hacker-Norton,—219 Longfellow St., Westbrook.

Annie F. Judkins-Brackett, Milton Mills, N. H.

Effie S. Pierce,—Manager W. U. Telegraph office, Boothbay Harbor.

1884.

Affie E. Luce-Bogardus,—will not spend the summer, as usual, at her cottage at Wilson Lake in Wilton, as her husband, Dr. Bogardus, is building a house in Jersey City.

James S. Norton, M. D.,—member of School Board, Warren.

1885.

Susie Willett-Dort,—teaching grade 3, Main St. School, East Pepperell, Mass.

Henry A. Sanders, Ph. D.,—Editor of the University of Michigan Studies; Assistant Professor of Latin, 1227 Washtenaw Ave., Ann Arbor, Mich.

Carolyn A. Whittier, 7 Pleasant St., N. Attleboro, Mass.

1886.

Annie M. Fellows-Akers,—259 Arch St., New Britain, Conn.

Carrie Foss-Barker,—Vice-Prin. and teacher of 7th and 8th grades, Angels, Calif.

Guy G. Fernald, Second Assistant on McLean Hospital Staff, and physician in charge of male patients, Waverly, Mass.

Francis E. Russell,—Supt. of Schools, Rangeley.

1887.

Minerva E. Reed,—has taken courses in botany in the Calif. State University Summer School.

1888.

Annie W. Bean,—13 Capitol St., Augusta, Me.

Ida S. Cowan,—mailing clerk for D. H. Knowlton & Co.

Rosa E. Keniston,—Lecturer of Androscoggin County Pomona Grange.

Carrie A. Wade-Hathorne, Tenth St., N. Chicago, Ill.

Albert E. Jennings,—superintendent of farm, Pittsfield, Mass.

Will I. Smith,—member of School Board, Strong.

Herman S. Spear, M. D.,—Supt. of Schools, New Portland.

Mertland W. Swett,—Supt. of Schools, Knox.

1889.

Annie A. Hartford,—7 Pleasant St., North Attleboro, Mass.

E. Etta Holman,—Supt. of Schools, Dixfield.

Nettie M. Knowles-Fellows,—Superintendent of Schools, Chesterville.

Harriet A. Seavey,—Principal's assistant, Whipple School, Portsmouth, N. H.

1890.

Sadie Wood-Jenkins,—teaching 6th grade, Roger Wolcott School, Boston, Mass.

1891.

Ella P. Merrill,—Assistant in Nature Study, Brooklyn Training School for Teachers, Brooklyn, N. Y.

Edgar S. Hawks, M. D., has removed from Winthrop to Atlantic, Maine.

Edwin K. Welch, A. B., Principal of Coe's Northwood, N. H., Academy, is Chairman of School Board.

1892.

S. Agnes Holmes,—29 Parker St., New Bedford, Mass.

Daniel A. Maloney, M. D.,—Medical Examiner for Provident Savings Life Assurance Co., New York.

1893.

Bertha Gibson,—58 Camp St., Providence, R. I.

Lida H. Merrill-Waterhouse,—keeping books, Cambridge, Mass.

Fannie T. Tolman-Fogler,—374 Manhattan Ave., New York City.

Delia J. Webber,—teaching 8th grade, Cummings School, Woburn, Mass., 4 Bennett St.

1894.

Blanche G. Blondel,—book-keeper, 4120 Queen Ave. S., Minneapolis, Minn.

Bertha F. Hillman,—Supt. of Schools, Troy, Maine.

Edgar W. Bailey,—salesman for Boston and Maine Produce Co., Charlestown, Mass.

Frost P. Bailey,—Superintendent of Schools, Harpswell.

Arthur J. Chick,—Superintendent of Schools, Monmouth.

1895.

Elizabeth W. Crowell,—teaching, East Saugus, Mass.

Cora L. Collins-Hilton,—died, April 21, 1904.

Belle G. Sampson,—has spent the winter at home on account of her mother's health.

1896.

Rebecca M. Potter,—teaching second grade, Bath, Maine.

Maude L. Smith,—teaching a Primary school in Rangeley.

Elias W. Blanchard,—Principal of High and Grammar schools, Portage.

1897.

Lillian M. Scribner,—Principal of Grammar school, East Wilton.

Myrtie E. Sweet-Bump,—has a son, born March 7, 1904.

1898.

Dora L. Libbey,—teaching in Leeds, Me.

Nellie M. McLeary,—387 Washington St., Bath, Me.

Bessie E. Simmons,—head nurse in Boston City Hospital.

Elizabeth B. Thomas,—6 Greenleaf St., Quincy, Mass.

Mary E. True,—teaching in Grammar school, Milan, N. H.

1899.

Marie K. Maddox,—Ellsworth Falls, Me. Teaching, East Hampden. Address, R. F. D., No. 6, Bangor, Me.

Maude E. Monroe,—62 Sprague St., Malden, Mass.

Mina F. Noble,—268 Washington Ave., Chelsea, Mass.

Lillian T. Peaslee,—5 Newton Avenue, Westerly, R. I.

Abbie H. Verrill,—Foxcroft, Maine.

Harold E. Jackson,—Principal of Grammar school, Milford, Me.

1900.

Winifred M. Beck,—stenographer, 97 Summer St., Boston.

Sarah C. Lothrop,—teaching Primary school, Livermore Falls.

Edna M. Luce,—Principal of High school, New Vineyard, Me.

Sadie M. Smith,—teaching Primary school, East Madison.

Fred L. Varney,—student in Maine Medical School, class of 1907.

Chester K. Williams,—visiting in Longmont, Colo.

1901.

Annie P. Fuller,—teaching Webster school, Sanford, Me.

Bertha L. Goggin,—teaching sixth and seventh grades, Helen Hunt school, Oldtown, Me.

Eudora W. Gould,—Principal of Primary school, Bridgton, Me.

Jane A. Manter,—teaching Primary school at Chisholm, Me.

Maud W. Parker,—Principal of Grammar school, N. New Portland, Me.

1902.

Helen W. Adams,—special teacher in third, fourth and fifth grades, Lisbon, Me.

Mabel J. Goding,—teaching in Pulpit Harbor, Me.

May E. Gould,—teacher of music and drawing in Aroostook State Normal School.

Mildred F. Greenwood,—office-clerk with D. C. Heath & Co.

Daisy E. Holway,—Principal Burleigh High school, The Forks.

Grace M. Stone,—took a trip to Washington during her spring vacation.

Vernie S. Thomas,—teaching 8th grade, Webster School, Auburn.

Olena V. Viles,—Principal of Grammar school, Kingfield.

F. Wilbert Bisbee,—Principal of High school, Troy, Me.

## 1903.

Leona M. Fogg,—teaching Primary school, Canton, Me.

Lucy M. Hayes,—teaching first and second grades, Norway.

Nellie M. Hillman,—teaching an ungraded school at So. Vassalboro.

Hattie J. Lawrence,—teaching in Presque Isle, Me.

Ivy E. Morse,—teaching fifth and sixth grades, Colburn School, Westwood, Mass.

Catherine H. Oldham,—has been obliged to resign her position in Massachusetts on account of illness.

Carrie I. Richards,—teaching in Freeman, Me.

Mary E. Russell,—first grade, Livermore Falls.

Ethel H. Sanford,—teaching Lilly School, Winnegance, Me.

Charlotte M. Whitney,—Principal of Grammar school, Canton, Me.

Harold E. Bean,—married Clara Hersey, April 20, 1904. North Haven, Me.

## Normal Notes.

The B class have chosen gold and black as their class colors.

The F class have had their class photograph taken by N. R. Knowlton.

Miss Maud Carville of Sabattus, a student here last year, is now teaching at Bean's Corner.

Miss Annie E. Bradford of the E class returned to her home in West Paris, Monday, on account of the illness of her mother.

Miss Edith Thompson, '00, and Bates, '04, acted as cashier at the First National Bank last week in the absence of her father, J. H. Thompson.

Percy C. Robinson of Warren, '01, who is attending Bowdoin Medical School, is one of the initiates into the Alpha Kappa Medical Fraternity.

The boys have received a challenge from the Livermore Falls basket-ball team to play them a game two weeks from Saturday. The challenge has been accepted.

Miss Martha Wilson of the B class, who left for her home in Cherryfield some time ago on account of the sudden illness of her father, returned to the school Tuesday, her father's condition being much improved.

The following executive committee has been elected by the B class: Austin Joyce, Atlan-

tic; Grace M. Thompson, North Livermore; Celia B. Leland, Sangerville; Kate E. Manter, Sidney; Lizzie L. Moore, Dexter.

The game of basket-ball which was to have been played at Livermore Falls Saturday, between the girls of the B class and the High school team of that place, was postponed on account of sickness of some of the players of the High school team.

Miss Ella P. Merrill, '91, of Smith College, '99, for the past three years assistant in the Normal School, has resigned from that capacity and accepted a position as assistant in biology in the Brooklyn Training School for Teachers. She left for Brooklyn Wednesday and will enter upon her work at once. Both teachers and pupils regret her going exceedingly, and as a token of their esteem have presented her with a beautiful gold watch. For the remainder of the term the work will be divided as follows: C grammar, Miss Hortense M. Merrill; F composition, Mrs. Purington; F and E geography, Miss Helen M. March; F physiology, Miss Mary M. Bickford; E zoology, Mr. Mallett.

### THE CHRISTIAN ASSOCIATION.

SPRING TERM, 1904.

#### OFFICERS.

President—Flora M. Danforth.  
Vice-President—Pearl Pierce.

Sec.-Treas.—Eve Weston.  
Ex. Com.—E. A. Williamson, Bertha Judkins, Ethel Fogg, Eunice Hoyt, Azuba Myrick.

#### TOPICS AND LEADERS.

Mar. 27.	Topic Selected.	Mr. Purington
Mar. 24.	Do I Discourage Others? Mark 10: 46-52; Num. 13: 6-33.	Miss Danforth
Mar. 41.	Some Good Ways of Using the Sabbath. Mark 1: 21-34.	Miss Kalloch
April 7.	Our Victories Through Christ. 1 Cor. 15: 50-58.	Mr. Stilson
April 14.	Discussion of Character. Rev. 3: 14-16; Prov. 4: 23-27.	Miss Mitchell
April 21.	An Anti-worry Meeting. John 3: 7-13.	Mr. Mallett
April 28.	Giving,—Its Law and Its Reflex Influence. 1 Cor. 16: 1, 2; 2 Cor. 8: 1-5; 9: 6, 7.	Miss Gilmore
May 5.	Decide To-Day. Heb. 3: 7-13.	Mr. Craig
May 12.	Abiding Influence. Heb. 11: 4; Matt. 26: 13.	Miss Morse
May 19.	Reverence for Sacred Things. Exodus 3: 1-6.	Mr. Stanley
May 26.	Power of Prayer. Acts 1: 13, 14; Acts 2: 1-4, 41.	Miss Lawrence
June 2.	Trust. Phil. 4: 22-32.	Miss Hatch

Topic Selected. Mr. Purington

#### F Sociable, March 18, 1904.

March and Circle.	Miss Gilmore
Reading,	
Marching to Jerusalem.	
Lady of the Lake.	Miss Kalloch
Solo,	
Peanut Race.	
Tucker.	
Boston Fancy.	Misses Burke and Hussey
Duet,	
March.	

#### Sociable, Apr. 1, 1904.

March and Circle.  
Portland Fancy.  
Reading.  
Lady of the Lake.  
Plain Quadrille.  
Solo.  
Boston Fancy.  
Good-night March.

List of pupils entering spring term, 1904.

Beal, Ellen R.	Jonesport
Butler, Lena E.	St. Albans
Chase, Linda A.	Monroe
Doble, Hattie E.	Kingman
Hobart, Kathleen E.	Pembroke
Luce, Abbie P.	Skowhegan
McGaffey, Lora M.	Mt. Vernon
Porter, Augusta M.	Pembroke
Rose, Nellie M.	Swanville
Seavey, Annie M.	Industry
Smith, Winnie L.	Jonesboro
Thurston, Daisy M.	Clinton
Walker, Cora P.	Exeter
Weeks, Emmelyn F.	Wiscasset
Wellman, Mildred A.	Razorville

Among them are graduates of the following secondary schools:

Jonesport High school.  
Maine Central Institute.  
Pembroke High school.  
Skowhegan High school.

### FOR THE GEOGRAPHY CLASS.

PROFESSOR HATHAWAY, in his "How to Teach the Frye Geographies," lays down nine maxims with which every teacher of any geography should be familiar. In your work with your advanced geography class, are you extending their knowledge of these principles?

1. Slopes decide the direction of rivers, and by rivers we are able to find out the direction of slopes.

2. Coarser soil is found near the heads of streams, while the finest soil is in the vicinity of the outlet.

3. Water is necessary to all forms of vegetable life.

4. Deltas are formed from soil worn off from high land and deposited where slow streams empty into still water.

5. By means of evaporation and precipitation, the rivers are supplied with water.

6. By means of divides, river basins and systems are formed.

7. Wind, frost, and running water are the chief agencies in pulverizing rock and wearing down mountains.

8. Running water is the chief agency in transporting material from the mountain regions to the lowlands, and most of the lowlands of the world have been thus made.

9. The chief agency in shaping shore forms is the ocean.—*Popular Educator.*

\* \* \*

## Pleasantries.

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"How do you like the music, Mr. Judkins?" said Miss Parsons. "I'm sorry, but I have no ear for music," he answered. "No," put in Mr. Jasper, "he uses his for a pen-rack."

William Warren used to shudder if he heard the word "job" or "show" applied to a theatrical engagement. Once, while playing in a town in Maine, he was approached by a countryman in the hotel office who very innocently asked, "Be you with the show that's in taown?" "Yes-s-s," replied Warren, witheringly, "I'm the kangaroo."—*New York Clipper*.

Two small sisters, whose ages were respectively five and seven, were overheard gravely discussing the pronunciation of a certain disputed word. One maiden insisted on her way, and proudly quoted as authority "Webster on the Bridge." Maiden number two turned upon her sister with utmost compassion and scorn in her voice as she exclaimed: "On the bridge! H'm! It's Webster *under* the bridge."—*Harper's Magazine*.

Eugene Field was once presented to a "sister poet," to whom he tried to say pleasant things. At last the lady inquired condescendingly, "Do you ever write yourself?" "A little," replied Field, modestly. "And what did you say your name was?" "My name is Field,—Eugene Field." "I have not heard of you before, Mr. Field," said the lady, with oppressive frankness. "No, madam," said Field. "Nor I of you; but you might at least have pretended you had, as I did. Good-afternoon."

Doctor Porter went to see a little boy who had a "verry bad cold." The doctor took one look at the child. "Don't you know your boy is coming down with measles?" he asked severely. "Yes, doctor, I knew he was," said the woman. "Then what in the world did you mean by writing me he had 'a verry bad cold'?" asked the doctor. The woman hesitated for a moment. Then, looking at her husband, she said with sullen frankness, "Neither him nor me knew how to spell measles."

The school-master called to ask why Johnny, the eldest boy, had not been to school. "Why! he was thirteen last week, sir," said the mother. "I am sure he has had schooling enough." "Thirteen, Mrs. Napper," said the teacher, "Why, that is nothing. I didn't finish my education until I was three-and-twenty." "But, sir," said the mother proudly, "my Johnny is no such thick head as that, sir."

A London clergyman was speaking before sailors once, and used this expression: "Now, friends, you know that, when you are at sea in a storm, the first thing you do is to anchor." A half-concealed laugh went round, and the clergyman knew he had made a mistake. A listener came to him later, and asked him if he had ever been at sea. The minister replied, "Yes, but only when I was delivering that address."

A Missouri law-maker snatched a sheet of paper from his desk, wrote an amendment to a pending bill, sent it to the clerk, arose and said, "Mr. Speaker, I offer an amendment." The clerk was asked to read it. The clerk with an interested expression began in an unusually loud, clear voice, "My dearest Maggie, I am awfully lonesome without you." "Hold on, there, Mr. Clerk," here yelled the legislator, "that's the wrong side." He had been writing to his sweetheart, and had taken the wrong sheet.

A village postmaster, who did not like to confess ignorance of anything, was once teased by some young fellows from the city. "It's pretty dead up here, Mr. Pratt," said one. "I suppose you people don't know the war's over." "Oh, yes, we do," said the postmaster. "We read all that goes on in the papers." "There are some things that aren't in the papers," said another fellow. "I don't believe you know when Shakespeare died." "Well, no," said the postmaster, "I didn't know that he was dead; but I heard last week he was pretty low."

# Farmington State Normal School.

## PURPOSE OF THE SCHOOL.

To give a professional preparation to the teachers of the public schools.

## CONDITIONS OF ADMISSION.

AGE.—Gentlemen must be seventeen years of age, ladies sixteen, before entering.

CHARACTER.—Candidates must bring a certificate of good moral character from some responsible person.

OBLIGATION.—Pupils admitted to the School are required to sign an obligation to faithfully observe all its regulations, and also to teach in the public schools of the State as long a time as they shall have been connected with the school, or pay tuition at the rate of \$10 per term.

SCHOLARSHIP.—To be admitted, candidates must pass a satisfactory examination in Reading, Spelling, Arithmetic, Grammar, Geography, Physiology and Hygiene, and Algebra.

## ADMISSION WITHOUT EXAMINATION.

By vote of the Trustees, the following persons will be admitted without examination upon the presentation of the proper certificates:

1. College graduates.
2. Graduates of high schools, academies, seminaries, and other secondary schools, having courses of study covering four years and fitting for college.
3. All persons holding state certificates of any grade.

## THREE COURSES.

Course of Study for Two Years;

Advanced Course—Academic;

Advanced Course—Professional.

## EXPENSES, ETC.

Each pupil pays an incidental fee of \$1.50 at the beginning of each term.

Tuition is free to pupils of the required age who take the regular course of study and pledge themselves to teach in the public schools of Maine for as long a time as they remain connected with the Normal School. Others pay a tuition of \$10 per term.

TEXT-BOOKS ARE FREE for the first four terms, except those that are purely professional or literary. Each student should bring a Bible and a Dictionary, and for reference, any text-books that he may happen to have.

Board can be obtained from \$2.75 to \$3.00 per week. Table board, \$2.00 to \$2.25 per week. Furnished rooms, without board, at reasonable rates.

☞ Rooms for self-boarding, each accommodating two persons, furnished with table, chairs, wash-stand, stove, bedstead, mattress, students furnishing other articles needed, can be obtained for \$1.00 per week.

☞ Scholars, by clubbing together, doing their own work and having a part of their food sent from home, can largely reduce their expenses, frequently bringing their *total expenses in connection with the School* below \$25 per term.

The Principal will gladly make all arrangements for board or rooms.

For catalogue giving names of graduates and the positions they hold, for table showing order and arrangement of studies, or further information of any kind, write to the Principal,

GEO. C. PURINGTON.





# CALENDAR.

## FALL TERM, 1903.

Begins August 25, . . . . . Closes November 19.

## WINTER TERM, 1903-4.

Begins December 8, . . . . . Closes February 25.

## SPRING TERM, 1904.

Begins March 15, . . . . . Closes June 9.

## FALL TERM, 1904.

Begins August 30, . . . . . Closes November 17.