NATURE OF THE CHILD

PROF. SMITH TAKES ISSUE WITH SOME "CHILD-STUDY" THEORISTS

ADDRESS TO CITY TEACHERS

In Which He Gave Them Food for Serious Thought—Is the Child a Primitive Man or a Messenger of Hope From a New Messiah—The Professor Inclines to the Latter.

Supt. Smith addressed a large gathering of school teachers yesterday morning in assembly hall of the Central high school, expressing himself upon a number of important questions having to do with the welfare of the St. Paul schools. He dwelt at considerable length on the prevalence and place of fads in modern education, asserting his views in no uncertain terms.

Mr. Smith spoke of the anxiety he felt in discussing opinions and views concerning which he differed with some whose opinions he highly prized. He should have no occasion to criticise any teacher acting upon his suggestions, unless he learned that she had changed her methods or plans simply because she thought he wished it. Every teacher must act for herself and follow her own mind and heart in her work, and this he should always commend, though he might differ with her in respect to other matters. He then continued:

"My remarks today shall apply to primary work, in which I am more interested than in any other. The work of the primary department of our schools is the foundation and the main structure of all public education. Many children never go beyond this, and in every case it is the first bending of the twig that determines the inclination of the tree. Starting with this idea we consider the great end of education, which is not information, but personal vigor and character. And this necessarily implies that it is a mistake to cover too much ground. Cramming and skimming are not education. Partial knowledge can impart no vigor, no strength, and we conclude that children should be required to learn a few things, and to learn them well; and that, as to the child itself, we accept Froebelism, or the kindergarten system, which starts with the idea that in the schoolroom there is nothing so valuable as the child himself. The child is more than all the books, than all the furniture. The child is the product of God, and there can be nothing better.

Touching these two propositions, I shall endeavor to present some facts and shall ask you to draw some conclusions. Of the importance of the work, of the need of earnest, diligent preparation, and of a profound knowledge of human nature, we are all agreed, but so many different opinions have been expressed, and so many false theories are being advocated and spread abroad, that it is possible for us to agree upon the above proposition and still be very far apart. The first great duty of the teacher is to study child life and child nature, and to prosecute this study under all circumstances, and into every condition of society. The mother or father, who brings a child to a teacher, has a right, and it is his duty to ask of that teacher: "How do you regard this creature? What is it? From whence? For what and wither." And no one is fully prepared to teach who has not formed some abiding opinion concerning these questions, and whether we have formed an opinion or not, we are at least driven to the necessity of pretending that we have an opinion, otherwise our whole claim of competency must fall to the ground. I know how this subject has interested the wisest and profoundest philosophers of all ages. How, that far back in the early morning of the world in the Orient, in the valley of the Euphrates and of the Nile, in India, in Greece, men have striven after some definite knowledge or understanding evolved from within their own consciousness and they have failed. And in our own day one entitled to the utmost consideration has been led to exclaim: "A rich and various man, made of the dust of the earth and living for the moment, in the majestic past as a prophecy to the future, in thy ceaseless discontent with the present, in thy endless ascension of state, in thine unquenchable thirst for the infinite, we find the blazing evidence of thine own eternity. Before the magnificent procession of history. Forth issuing from Cimmerian night, and vanishing into fathomless silence, wonder and veneration are the true attitude. Like some wild flaming world thundering train of heaven's artillery, does this mysterious mankind thunder and flame, in long-drawn, quick succeeding grandeur, through the unknown deep, like a God-created fire-breathing spirit hand, we emerge from the inane, haste, stormfully across the astonished earth, then plunge again into the inane. But whence? Oh heaven whither? Sense knows not. Youth knows not; only that it is through mystery to mystery from God to God."

ONE OF THREE ANSWERS.

"With no purpose to review the various opinions held by the wise of the past and of the present, we shall assume that one of three answers are given to the first of the above questions:

"First, the being called man was immediately and completely created by Divine Power, which breathed into it the breath of life and it became a living soul, comprising body, mind and spirit, the last being the Godlike part of the being.

Second, man is a separate and distruct creation in each instance, and there is given to him that strange mysterious principle we call life, but which we cannot pretend to understand, and which, by some law or system of law, unknown to us, works out irrevocably unchangeably his destiny.

Third, that all forms of animal life have been evolved from, possibly, a single germ, and that differentiation has been wrought out through endless ages. That the being we call man has ascended through the lower forms of animal life, and reaching the state of man has progressed from lowest conditions to varying degrees of civilization.

It is because certain so-called educational leaders seek to enforce this last view that we discuss it today, because it materially, vitally affects the first processes in the education of the children. Among the chief defenders of this view is a certain Dr. Hoeckel, of Germany, whose audacity dazzles and whose alleged scientific truths utterly astound. You have heard and some of you have applauded the statement made on this platform that before birth the individual passes through all the lower forms of animal life, and from the same speaker, with the same share of approval, you have heard it said that from birth to adolescence the child lives through the experience of the human race unaffected by heredity or the civilization of the present day. From this statement we are to conclude that to know the child we must enter into the various and varying stages of his environment, not ours, determined by the condition of savage life then existing for him and minister to his wants as such. The treatment offered for mental benefit must conform to his state at the time it is offered, and a great deal of our child study is based upon this theory. I am not exaggerating. Now, I assert that all that is contained in this doctrine is theory, pure and simple, without the direct support of a single scientific fact, and science can never, in the very nature of things, offer direct proof of this. Dr. Hoeckel, in a recent lecture, is quoted as saying that it took 1,000,000,000,000 years, think of it! to evolve man, and, when told that another eminent scientist had proved that the evolution of man had taken but 25,000 years, stated that he had no intention as to time, Some geologist had said so. Think of it; basing his statement upon his own or somebody else's intention, and making no pretense of scientific proof. Do you believe this doctrine? Why? Because all progressive teachers think so? Because those who attract attention and give recognition hold to it? Because you are not abreast with the times unless you do? Surely not, but tell me candidly what investigations you have made. What study you have pursued that has led you to believe that the children under your charge are in a savage state, and must be treated as such. You do not believe it, however much you may try to persuade yourself that you do. And I am sure that you will be convinced presently that you do not believe it. Unless you understand this doctrine, you have no right to accept it. Unless you have studied from purest motives all within your reach, unless you have convinced your judgment, then do not say I think so, or accept another's statement, carried away by the brilliancy of the style of certain sophists and metaphysicians. There was a time when I thought I held these views and was happy in the belief that I had found something to believe, something that pleased me. A good friend inquired of me, "Why do you believe this doctrine? Give me your reasons, and, when I recited what this man and that writer believed, and this lecturer said, he replied I know all that, but I wish to know your own conviction and the process by which it was formed, and the question led to as far-reaching a study of the subject as I could possibly make, and resulted in the conclusion that the whole theory was false, through and through. I shall not acquaint you further with my experiences, but earnestly desire that you may study the subject even more thoroughly and exhaustively than I have done.

The particular application of these remarks to the work that we are doing lies in the selection of material for our young children when they first enter our schools. If the above theory were correct then certain material would be proper. If our first position is correct, then another kind of material. In brief, then, I wish to say that I do not accept the theory that the child lives through the experiences of the human race and that I would not provide for his education upon that assumption. I do not believe that the child is a primitive man. Indeed, if I may indulge a license of speech, I am of the opinion that there is a good deal more of the "old Adam" in the adult than in the child. A teacher was one day arguing with me in favor of reading the poem "Hiawatha" in the first and second years at school, and in reply to my statement that the child could not comprehend the poem, replied: "Oh, yes, it is an epic of primitive man, and the child being a primitive man understands it. It is suited exactly to his condition." To that I replied: "The child is not a primitive man; the poem is not an epic of primitive man. It was adapted in the brain of one of the noblest products of Christian civilization, and Hiawatha himself is a splendid example of the true Christian spirit." While I could not agree with the teacher that it was proper material for use at that age, I took comfort in the thought that no unfortunate moral result might follow. But I fear that so much may not be said of myths and fables, and heroes and gods, of folk lore of the Northland, and of Greece and Rome, nor by fairy stories, nor by a perversion of nature work that by scientific (?) methods introduces Mr. and Mrs. Grasshopper and Miss Grasshopper, and little Miss Cloverleaf and Mr. Thistle into the polite society of little boys and girls.

Two arguments are offered in favor of this view among others which I shall simply refer to. First, the theory of interest, supported by the method of indirection, but to this I object, unless the interest be directly and closely related to something actual and necessary, and to indirection I object altogether. Mere excitement of the mind has no other effect than injury. It is Sir William Hamilton, I think, who declares as a law the doctrine that no emotion should be excited that cannot find a useful and proper channel. The most heartless people sometimes are the most tearful. They will leave a disordered house, and sometimes a suffering family, to which they should minister, to go to a theater, where, under some melting melodrama, they give way to weeping until really their handkerchiefs can hold no more, and then go away deluding themselves with the idea that they are exceedingly tender hearted. The interest aroused by empty illusions, and myths; that carry no actual lesson or duty, that points the way to no noble course of life, impoverishes the heart and weakens the intellect. And why should we arouse an interest in them when there is so much of the real and the necessary, and the practical about them? In childhood quite as strongly as at another period should we avoid sensation and mere sentiment. A mother once inquerled of me if she should take her child to the theater, assuring me that she was so delighted with the play that she was entirely carried away. I said then do not take her; there is a consumption of vital force, of nerve and mental power which, if unduly encouraged, will break her down. So in respect to school work you have found that if children were drousy or sleepy or tired or dull you could arouse them with some fairy story, or legend of hero or god. Yes, truly, so can a man stimulate himself with drink or drug, until he forgets every care, and "o'er the ills of life victorious" is a stranger to the difficulties of life, and owns the world, but is he the better for it?

The other argument relates to the necessity for the cultivation of the imagination. All teachers recognize this necessity, but there is a false and a true, a healthy and an unhealthy imagination. It is safe to assert that in primary work the reading, which is the chief work, should deal with the experiences of child life, and that the imagination should be so trained or cultivated that it will lead or suggest the way from one experience to another. In other words, that it should keep slightly in advance of the child experience. But upon what ground can we bring in as conserving this end stories of Greek and Roman deities and heroes. Is it possible that we can find no better way of teaching that strength, even though in the right, should respect authority than by repeating to the child the scandalous quarrel between Achilles and Agamemnon, or that we cannot with impunity divert from their lawful purpose the gift of the gods except by the horrible story of the origin and life of the Minotaur? Why should we, when we would teach the child what beauty is, take it to Aladdin's cave or fairy palace, when we have the rose and the violet, starlight and moonlight, sunset and sunrise, the azure vault above and stretching towards every part of the horizon landscapes rich and ornamental with every hue and tint and color that combine to produce beauty under any conceivable condition? Why, when we would give it an adequate idea of strength, would call to its attention the story of Hercules rather than point to the work of the ox or horse or mighty machine always at hand? Why should the child be taught that the glorious, luminous undulations of many colored lights that fill the eastern heaven as they herald the approach of day are struck from crystal spheres by the hoofs of the steels of Aurora's chariot hastening on to the gates of the morning?

USE OF FAIRY STORIES.

But the fairy stories are so beautiful and give such delight, would you take them away and allow the children no fairy godmother? Let me ask: "Why should the child turn towards this myth in order to lavish its affection upon it? Is not its own mother in greater need? Are there not countless duties and attentions and courtesies and childish graces that should be cultivated and applied to home life? Has not the child brothers and sisters and playmates and about it all the real world in which it must live and move and have its being? Then, you say to me: "You would have no fairy stories, no myths, no folk lore, no dolls, no illusions?" Yes, I would, but I would not use them for instruction; that is, for building material for the structure we call character, or for building into the character. I would not cause these natures to assimilate them, nor to feel the need of them, except for their exact value.

Such cultivation of the imagination is not pedagogical, because it is a pouring-in process and not a development of anything within. It is not psychological, because its juxta position to essential or actual truths suggests to the child-mind no means of their use or application, except by unnatural processes. It is illogical because it places in array no line of truths or duties, or healthful hopes and aspirations. It is sometimes dangerous, because it leads away from useful toil into the realm of idle dreaming, where discontent and irritability and a longing after the unattainable torment and render useless the life. There is at the present time a man holding a responsible position as an educator, who is highly educated himself, and is gifted with a strong mind and a good heart, who is devoting a large part of his time, although at the head of a so-called university, to sending through the mail countless questions touching childish infirmities and deformities, and trying in many ways to prove that resemblance exists between children and savages, and between children and the lower animals. A distinguished disciple of this man has been for a year or more in an insane asylum, unfortunately not as an inmate, studying the peculiarities of the insane, in order that he may tell you how to teach the children under your care. Do these means of reaching the truth commend themselves to you? They talk of the multiplication of brain cells, then increase or decrease their growth or decay very much, as if the brain were indeed the vegetable growth that we have sometimes called it. Shall we go to these men to study child nature? I knew once of an advanced educator of this school, saying to an earnest, successful assistant: "Really I cannot allow you to go on this way any longer. You do not understand child nature at all." "And, pray, what is child nature?" the assistant inquired. Why you should know it is the nature of the primitive man, and you treat it as if its nature were the same as your own.

From the day that I entered upon the work of teaching, as you have done, I sought to know how and wherein I could best meet the grave responsibilities of my calling. What teacher, with her pupils before her anxiously awaiting her advice or her counsel, has not felt a great desire to say something that would help, to do something that would defend against the dangers that later were sure to assail them. Through the long years of my work and study, stronger and ever stronger has grown the conviction that we must turn to the Great Master of us all as our guide and example. There is an old man in England who for years has spent all his time and devoted all his energies to the attempt to create a system of philosophy which shall entirely ignore the name of the deity. He will shortly die, and it shall not be remembered that he ever performed an act or said a word that blessed and comforted or relieved his fellows. But an old man died in England a few years ago, who, if he had but composed the one song "Lead, Kindly Light," would still have been followed by the blessings and prayers of those whom he had comforted and saved.

The old scene, read long ago, comes to me over and over, again and again; the wild night on the sea, the dimly lighted chamber in Gallilee, in which a crowd of rough, earnest men are discussing the question as to which shall be greatest. At last they appeal to the Master; and "He took a little child and set it in the midst of them," and I recall that elsewhere he has said: "Whosoever shall offend against one of these little ones; it were better that a millstone were hanged about his neck and he were cast into the sea," and I believe it all.

During the past month I have stood beside more than one teacher, who, watching the lines pass out, has said with feeling: "The dear children." Yes, the dear children. Let us discard the primitive man theory. You do not believe it. Rather shall we not hold with Emerson, that every child born into the world is the gift of a new Messiah given into the arms of fallen humanity to lead men back to Paradise, or with Longfellow:

"A child more than all other gifts
That earth can offer to declining man
Brings hope with it, and forward looking thoughts."

Vital Statistics.

MARRIAGE LICENSES.

Stanislas Bouquet ....Ramsey county
Carrie Gilbertson ....Ramsey county
William F. Fearing ....Ramsey county
Anna Sokolik ....Ramsey county
Carl R. Martin .....Cass county, N. D.
Anna Martinson ....Ramsey county

BIRTHS.

Mrs. Robert H. White, 234 Acker st.....Girl
Mrs. John J. Dowd, 1933 St. Anthony av.Girl
Mrs. James L. Murphy, 477 Partridge....Boy
Mrs. John Schmitt, 505 University .....Boy
Mrs. Louis Cadbaur, Bethel boat .....Girl
Mrs. W. J. Maurer, 571 Sherburne .....Girl
Mrs. Lewis E. Moss, 170 W. Ninth .....Boy
Mrs. Peter Anderson, 1273 Burr.....Girl
Mrs. Raffaele Morcella, 67 Water.....Boy
Mrs. Shank, 225 E. Water.....Twins (boys)
Mrs. Swan P. Swenson, 815 Jenks.....Boy
Mrs. Henry Poppenberger, W. Third....Boy
Mrs. Louis M. Hurd, 1607 Wesley av.....Boy
Mrs. John Lowe, 270 W. Seventh.....Boy
Mrs. T. B. Lynch, 752 Lincoln .....Girl
Mrs. John Moore, 517 Orleans .....Boy

DEATHS.

Birdie Kavalski, 102 Upper levee.....4 yrs
Joseph Erickson, 693 Arlington .....6 wks
Rosa Bernhardt, 74 W. Cook st.....3 mos
Mary Baily, 234 Grove st.....54 yrs
Mabel H. Skelding, 400 St. Anthony...2 yrs
Orchick Feldman, 50 W. Tenth .....66 yrs
Henry Freiling, 389 Arundel .....54 yrs
Daniel Doyle, 1262 Beech .....47 yrs
Elizabeth A. Kenyon, Chicago, Ill.....57 yrs

Deaths.

RIDGWAY—In St. Paul, Minn., Oct. 8, 1898, B. W. Ridgway, age sixty-four years, at residence, No. 772 Simpson avenue. Funeral Monday, Oct. 10, from above address at 2 p. m.

Funeral Notices.

MILITARY ORDER OF THE LOYAL Legion of the United States, Commandery of Minnesota. Companions are requested to attend the funeral services of our late companion, Maj. Melville Cary Wilkinson, Third regiment, U. S. A., to be held in Post hall, at Fort Snelling, at 2:30 p. m., Sunday, Oct. 9, 1898. Extra cars will be run. By order of Brig. Gen. James H. Baker, Commander. Lieut. David L. Kingsbury, Recorder.

MEMBERS OF ACKER POST NO. 21, G. A. R., are requested to assemble at post hall today at 1 o'clock p. m., for the purpose of participating in the obsequies of the late Maj. Wilkinson, killed in the battle of Bear Island. Comrades of other posts are invited to join us. Patrick Henry, Senior Vice Commander. William O'Gorman, Adjutant.

Announcements.

THE ANNUAL MEETING OF THE STOCKholders of the Great Northern Railway Company, for the election of three directors to serve for the term of three years, and for the transaction of such other business as may come before it, will be held at the office of the Company, in St. Paul, Minn., on Thursday, October 13th, 1898, at 12 o'clock noon.
EDWARD T. NICHOLS, Secretary.
St. Paul, Minn., October 1st, 1898.

THE ANNUAL MEETING OF THE STOCKholders of the Saint Paul, Minneapolis and Manitoba Railway Company, for the election of a board of directors and transaction of such other business as may come before it, will be held at the office of the company, in St. Paul, Minn., on Thursday, October 13th, 1898, at 11 o'clock in the forenoon.
EDWARD SAWYER, Secretary.
St. Paul, Minn., October 1st, 1898.

MISSES MUELLER AND PROCTOR OPEN their dancing classes at the Aberdeen Wednesday, Oct. 19. Informal dancing at 8:45.

DR. FLAGG HAS REMOVED HIS RESIdence to the Marlborough.

Stereopticon and Motion Picture Lecture:
Picturesque Mexico,
By P. V. COLLINS,
At the Central Presbyterian Church (opposite the capitol).
Tuesday Evening, Oct. 11.
Seats at Dyer's Music Store, 25 cents. 35 cents for reserved seats.

Hoffmann & Co.'s Stock Sale

The bold, liberal and straightforward principles in force have caused unparalleled commotion in the Twin Cities, and made it the talk of three states. But now comes the most noteworthy feature of mercantile sensations. We're in trouble, but we'll get out of it.

LISTEN Manufacturers, notified of our consolidation, refused to accept cancellations and hurried out all given orders. These, with all the goods that were in transit, are here, and are not to be accepted by the new company. Therefore, we place on Sale Monday morning between $20,000 and $25,000 worth of new Fall and Winter Goods, fresh from the workshops of the best makers in the Union, at prices that must clear them out by October 15th.

Execution instead of argument is the command---swift, striking acts are essential---so here goes: You can buy Hoffmann's best and most stylish merchandise---Hoffmann's sterling and honest values---at

35% 45% 55% 65%

To sell this stock is most important. It must be done, so come with your eyes and fingers tomorrow, and if the crowds of the past week were indications of unmatchable values, the coming week will cap the climax and eclipse anything ever attempted in the Clothing history of the Northwest.

NOTE---We are doing our best to handle the thousands that throng our stores each day. There may have been some mistakes. If so, we earnestly request you to call and have them rectified. We are more anxious to please you than ever before, and, as heretofore, YOU MUST BE SATISFIED.

Hoffmann & Co's Stock Sale, Ryan Block, Seventh and Robert Streets

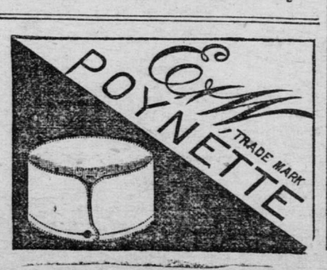
SCHOCH

Flour,	Schoch's XXXX first patent Flour	$2.00
Soap,	34 bars of Schoch's best Soap	$1.00
Catsup,	Schoch's home-made catsup, per bottle	10c
New Sauerkraut,	per gallon	20c
New Dill Pickles,	per gallon	18c
Peaches,	California Freestone, per half-bushel box	90c
Concord Grapes,	New York, per basket	10c
Coffee,	Palmer House Java and Mocha, per lb.	25c
Heslip Crabapples,	per bu	40c
Pears,	Michigan Bartlett, per bu	$1.25
Michigan Peaches,	per basket	25c
Snow Apples,	per bushel	35c
Butternuts,	per peck	25c
Baking Powder,	highest quality, per can	25c
Onions,	per peck	10c
Sweet Potatoes,	per pound	1c
Oysters,	Solid Meat, per quart	40c

Butter and Provisions.

5-lb. jars Fancy Creamery Butter	$1.15
5-lb. jars Fancy Dairy Butter	$1.00
Cooking Butter, per lb	12½c
Full Cream Cheese, per lb	10c
Brick Cheese, per lb	12½c
Fancy Ohio Swiss Cheese, extra fine, per lb	18c
Swedish Sausage, per lb	10c
Our Little Pig Sausage, per lb	10c
Sugar Cured Hams, per lb	8½c
3½ lbs. Pure Lard	25c

THE ANDREW SCHOCH GROCERY CO.
Cor. Seventh and Broadway.



MUST SHOW WHY.

Express Companies May Be Compelled to File Full Reports.

On application of the state Judge Brill has issued an order citing the United States Express company to show cause why it should refuse to make known certain information concerning its business to the state railroad and warehouse commission, under the express law.

The express companies in their returns to the commission decline to answer questions pertaining to their business outside of the state of Minnesota.

Under the Civil Service.

Applicants for civil service positions took an examination at the federal building yesterday. There were four applicants for positions as collection clerks and inspectors in customs service and one candidate for the position of postoffice inspector. The examination was conducted by Charles E. Mayo, A. N. Lyman, T. Mitchell and P. M. Moroney.

$3.50 winter tans and box calf shoes, leather-lined, $2.98, at Lovering's.

AT THE HOTELS.

ASTORIA—J. C. Morrison, Mora, Minn.; B. F. Stan, Denver, Col.; Joseph D. Sawyer, Piqua, O.; S. S. Mendelsohn, Buffalo, N. Y.; A. J. Weid, Rosemount; J. P. Parker, Buffalo, Wyo.; W. S. Williams and wife, Duluth; D. Herberle, Oshkosh, Wis.; C. W. George, Milwaukee; B. Fitzsimmons, Ithaca; C. H. Hodson and wife, Aberdeen, S. D.

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CLARENDON—D. D. Smith, Moorhead; Benjamin L. Ladd, Hoosick Falls; Fred Chamberlain, Chicago; C. C. Tourtellot, South Bend, Ind.; William C. Triball, Chicago; W. H. Chafron, Little Falls; J. C. Horn, Mankato; James Donnelly, Ashland; C. G. Houghtaling, Fairmont, Minn.; Mrs. Woodward, Stillwater; Fred Calmoyer, Glenwood; Charles Vincent, Marshall; Budd Ryan, Marshall.

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METROPOLITAN—Harry Owen, city; Chares W. Clifford, New York; George Goodwin, St. Cloud; D. M. Starr, Portland; Mrs. J. B. Low, Wibaux, Mont.; Mrs. S. B. Chapel, Wibaux, Mont.; P. De F. Wyker, city; G. B. Wilson, Philadelphia; D. Regemutter, St. Louis; Samuel E. Brandenberg, Chicago; J. B. Pardee, Des Moines; M. E. Dougherty, Graceville, Minn.; F. P. McCourt, Minneapolis; E. B. Johnson, Red Wing; C. A. Schram, Winona; R. E. Bailey, Detroit, Mich.; John E. Lewis, Anoka, Minn.; M. O. Roberts, Louisville, Ky.

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MERCHANTS'—J. E. Milliken, Duluth; M. McLaughlin, C. B. Watts, Toronto; C. E. Wilson, Miss Wilson, J. H. Bowers, Fargo; J. Kipp, J. Miller, A. Pambeun, Montana; W. C. Brown, Winona; G. Keller, Chicago; T. H. Finger, L. Schlesky, A. A. Sasse, New York; E. Coleman, Winnipeg; E. F. Andrus, Mountain Lake; L. A. Green, New York; H. M. Lamberton, Winona; M. S. Woodlane, Middleton; A. L. Woods, Grafton; T. Bamlin, Toledo, O.; C. B. Cook and wife, Grafton; A. Le Brun, Belmont; H. H. Flower and wife, Cleveland; W. Frasier, Bismarck; W. Ieman and wife, Yakima, Wash.; V. Peyton, Danville, Ill.; Mrs. N. Peyton, Spokane; E. S. Lawrence, T. F. Branch, Jamestown; O. D. Hunt, Detroit, Mich.; E. Heller and wife, Chicago; A. Vesper, C. Cutler, Marshall; O. Ingable, Algona, Io.; T. H. Mouet, Dickinson; G. M. Ingraham, Jamestown; J. H. Byron, Bismarck; G. G. Sanborn, Philadelphia; H. R. Armstrong, H. S. Ely, Duluth; E. Arnold, Milwaukee; H. F. Hugo, J. T. Armstead and wife, J. H. Carson, Miss E. Carson, W. H. Call, W. P. Mars, E. B. Hawkins, W. E. Richardson and wife, W. J. Bates, Duluth; J. Pengilly and wife, Ely, Minn.; H. E. Whitney, H. L. Luther, Faribault; R. Graham, M. M. Gasser, Duluth; A. C. Mather, Grand Forks; A. D. Hooper, Rochester, N. Y.; R. P. Mener, S. D. Purdy, Lax; C. Gustafson, Two Harbors; J. E. Bussey and wife, Duluth; A. H. Fasel, Dubuque.

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NORTHERN—W. W. Reese, Minneapolis; B. B. Fitzpatrick, Beldenville, Wis.; W. A. Nason and wife, Pine City, Minn.; Sergeant McPhelley, Seventeenth U. S. infantry, Columbus, O.; John Folmer, St. Louis; H. O. Wareham, F. S. Oakley, Butte; John Clark and wife, Seattle, Wash.; J. W. Snyder, Des Moines, Io.; August Hilmer, New Hampton, Io.; Carl Potter, Newark, N. J.; Logan Wolfe, Dickinson, S. D.; B. C. Edwards, H. Edwards, Louis Edwards, Chicago; James Callahan, Boston.

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