

author of some system of philosophy. Now comes some one who by reason of his birth or training differs radically with this new system. All he has to do to dispose of it, is to say that it is "preposterous and unthinkable." It is our private opinion that the professor would, in vulgar parlance, *kick* against any such system of logic. The way in which the streets of a certain city were kept so clean, was that every man swept his own door-yard.

THE number of students in the University has not increased, in the last few years, proportionately to the inhabitants of the state. There are now very few more than attended three or four years ago. The University is not supported by the youth of the state as it should be. No young man of push and energy, even if poor, need think a barrier exists that prevents him from obtaining a college education. Those now at the University who support themselves are not few. They comprise many of the best students. Work can always be found for the enterprising.

The University is not well enough known throughout the state. It is not advertised sufficiently by those who have enjoyed its benefits. Those who are, or have been, students comprise no small number of the teachers of the state. As teachers they can do good service to the University by representing it, as it is, as the head of the educational interests of the state; by inspiring a desire in their pupils of a higher and more comprehensive education. Personal influence can do much toward increasing the number of University students. There is a time in the history of every young person, when, if encouragement is given, and the means pointed out by which it can be obtained, an education is the thing most ardently desired. It is the duty and province of a teacher to stimulate and direct aright this desire. Should the teachers of the state do this, should they ever hold before their pupils the University as the goal to be attained, would not their be more college-bred men in our state?

A STUDENT is often heard to say, "If I were only free from the cares of life, I could then give my whole attention to study." In fact there is a general belief among men that active life and a love of study are not naturally united in the same man. This belief at first seems plausible enough; but upon a careful examination is found to be untrue. 'Tis the activities of life that give a relish for study. Men famed for great literary productions are supposed to have devoted their life to a single pursuit. Disraeli began life an author and ended life an author. But in the meantime how wonderfully active was his political life. When ousted from

power he retired from the world, many thought to brood over his fall, but he solaced himself by writing a novel. Shakespeare was an actor and managed a theatre as well as wrote immortal dramas. Chaucer was soldier, ambassador and author. Dante mixed actively in Italian politics. Lope de Vega produced between 1500 and 1800 dramas, and still during a good part of his life was a soldier. Shelly took a great interest in politics in Ireland, and scattered many pamphlets abroad. Milton was the greatest pamphleteer of his time. Byron plotted for Italy and was ready to give up his life for Greece. Most of the Grecian historians were trained warriors. Charles Lamb was a clerk in an East India house. The poet Rogers was a banker. Julius Cæsar was a general, legislator, historian. The author of the *Færie Queen* was a private secretary.

To find the purely literary man one must descend to a lower class of authors. One great exception there is to this, in the case of Goethe. In the eyes of many his lack of patriotism has been a stigma upon his character. As a rule, the more one is compelled to do, the more he can do. Activity begets activity.

A TRADITIONAL custom of a people borne to another land loses the peculiar charm investing it in its native home. When Hallowe'en is spoken of in America it gives rise to very different thoughts than when recalled to the memory of a native of the land of Burns. On this particular night, preceding All Hallows, it was thought certain charms or spells might be worked, which would fail on any other night. Among the many traditions concerning Hallowe'en the following are the most interesting.

Any one going round the farm three times riding a broom-stick, after the small-boy fashion, could see the Devil. So powerful an influence had this tradition on the superstitious Scots that none ever dared try the experiment. Again, the youthful portion of the community, anxious to know something of their future spouses, would join hands and go to the kail patch. Each one, with closed eyes, pulled the first stalks touched. The length, shortness, crookedness, thickness, etc., of these stalks was supposed to foretell the various dimensions of the future spouse. Earth clinging to the roots indicated riches or good fortune. The taste of the heart of the stem indicated the temper of the life partner.

These experiments were entered into with the greatest of zest by the young folks. In fact certain sentimental American maidens sometimes slyly try the old shoe or new moon plan, but since the results are kept secret, the world is left in ignorance as to the scientific value of the

experiments. Sometimes the young folks would take three dishes, the first containing pure water, the second foul water and the third remaining empty. One of the company—a boy—was then led blind, folded to these dishes. The left hand dipped in one of them. If into the dish holding pure water, the wife would be a maid. If into the one holding foul water, the wife would be a widow. If into the empty dish, the unlucky boy was doomed to bachelorhood. This ceremony was repeated three times, each time the order of the dishes being changed.

In America the average boy seems to think that this night was set aside especially for him to turn over everything that normally assumes a perpendicular and to stand everything up that nature intended should lie down.

AD PROFESSOREM LINGUÆ GERMANICÆ.

ADAPTED TO NEBRASKA UNIVERSITY.

O why now sprechen Sie Deutch?  
What pleasure, say, can Sie haben?  
You cannot imagine how much  
You bother unfortunate Knaben.

Liebster Freund! give bessere work.  
Nicht so hard, sin kurtzerer lesson.  
O then we will nicht try to shirk  
Und wir will gaben Sie blessing.

O ask us nicht now to decline  
"Meines Bruders groessere Hasue;"  
"Die Fasser" of "alt rother Wein,"  
Can give us no possible joy, sir.

Der Mueller may tragen ein Rock  
Eat schwartz Brod und dem Kaese.  
Die Gans may be haengen on hoch,  
But what can it matter to me, sir?

Return zu Ihr own native tongue,  
Leave Deutsch und Sauerkraut to Dutchmen;  
And seek not to teach to the young  
The Sprache belonging to such men.

Und now 'tis my solemn belief  
That if you nicht grant the petition,  
Sie must schreiben mein Vater ein Brief,  
To say that ich hab' ein "Condition."

*Ein armer Schuler.*

SUB-PREP LATIN.

Joannes Smithus, walking up the street, met two ingentes Ingins et parvulus Ingin. Ingins non capti sunt ab Joanne, sed Joannes captus est ab ingentibus Inginibus. Parvulus Ingin ran off hollerin, et terrificatus most to death. Big Ingin removit Joannem ad teletum, ad campum ad marshy placeum, papooseum, pipe of peaceum, bogibus, squawque. Quum Johannes examinatus est ab Inginibus, they condemnati sunt cum to be cracked on capitem ab clubibus. Et a big Ingin was going to sriketur esse Smithum with a clubbe, quum Pocahantas came trembling down, et hollerin. "Don't you duit, don't you duit!" Sic Johannes non perriit, sed grow fat on corn bread and hominy.