

the leader Mrs. J. L. McConnell, the associate leader Mrs. S. E. Upton, presided. After a charming violin solo, "La Melancholie" by Prume, from Miss Silence Dales with piano accompaniment by Mrs. Dales, an interesting letter was read from Mrs. McConnell reviewing the work of the Art department. The paper of the afternoon "Mysticism and Symbolism in the Religious Art of Italy" was then given by Mrs. B. F. Bailey. A number of pictures were used to illustrate this exceedingly interesting topic.

Miss Mary A. Stevens followed with a description of the Holy Grail series of paintings by E. A. Abbey in the Boston public library. She spoke of the legends connected with the Holy Grail, then showed engravings of the paintings forming the library decoration.

A vocal duet, "I feel thy Angel spirit," Hoffman, from Miss Helen Minor and Mr. A. A. Scott, was much enjoyed. Many of those present had anticipated a treat in hearing Mrs. D. Newman speak of her recent travels in Italy, but owing to indisposition, she was unable to take part in the program.

The annual meeting of the city improvement society Wednesday was well attended. New officers were elected as follows: President, Mrs. W. G. Langworthy Taylor; vice-president, Mrs. J. L. McConnell; secretary, Mrs. Nellie M. Richardson; treasurer, Mrs. A. B. Coffroth; auditor, Mrs. L. C. Richards.

The most important discussion was upon the ordinance prepared by Mrs. Nellie M. Richardson prohibiting the posting of immoral, indecent or demoralizing pictures, advertising or other matter in public places in the city. The draft proved satisfactory and the ordinance will soon be submitted to the city council for action. Mrs. Richardson was named to present it in the proper light to the city fathers.

The committee on preventing public expectoration reported that progress had been made and it was continued.

The press of the city was thanked for valuable assistance, and the council was commended.

Several other committees, such as membership, street cleaning, school grounds and clean streets, reported that the good work was still going on and they were advised and encouraged.

The New Book Review Club was entertained by Miss Howland on December 29th, and several guests from out of town were present besides the club members. Mrs. I. N. Baker reviewed Maria Mitchell's life, written and compiled by her sister, Mrs. Kendall. The club found Miss Mitchell one of the most interesting of women both socially and in her scientific development. Her path was followed through her girlhood on the little Island of Nantucket till her love for humanity led her into the world's work shop. Her long service for Vassar College was filled with rich things for the girls of today as well as for those whom she taught. A postal card written by Maria Mitchell to this sister, with notes of a lecture given before her dome class at Vassar, were loaned by Mrs. Stoutenborough, and brought the club into closer touch with the life of this gifted woman. The afternoon closed with music from Mrs. Munson, and bright toasts from the members during the enjoyment of light refreshments. At the regular meeting on Friday afternoon, Mrs. A. A. Scott gave a novel peer into "Corn Tassels" from a poet of our own city.

The session of the Colorado Federation of Woman's Clubs held last week in Denver as a section of the State Teachers' association meeting, according to the Denver Times, was the most interesting of the series of club gatherings yet held there. "There was an earnestness of purpose, an evident sincerity of

belief in the importance of the matters under discussion, a freshness of feeling, an undauntedness of enthusiasm on the part of the leaders and the readers of the papers; and on the part of the audience of men and women an alertness of attention that made the other meetings of the convention fade away beside its freshness and originality like the shadows of a bas-relief in a dim light. The ideas presented were not new, nor was any eloquence on top; it was merely that the atmosphere seemed to be rarified by the evident belief in themselves and the work displayed by women who addressed the gathering—especially the young women." The subjects discussed were: "Teachers' ideas of parents duties," "Duties of parents from the parents' standpoint" and "Ethics in the schools," all the papers bearing directly upon the relations existing between children in school and their parents and teachers, and upon the nature of the assistance that could be offered by the clubs.

Last week we stated that the first club in Lincoln was organized in December 1868, and certainly if others existed at an earlier period they must have been Indian clubs. In that year a young Episcopal clergyman, the Rev. W. B. Bolmer, just from the theological seminary and filled with the energy of youth and the fervor of his recent consecration vows, came to Lincoln. He found here, besides those amongst whom he was to labor, a goodly number of cultivated people of other denominations, accustomed to the pleasures of intellectual intercourse in their eastern homes, who gladly welcomed him to their companionship. No Episcopal church existed at that time, but services were held in Representative Hall at the Capitol. The eloquent young missionary soon became the centre around which gravitated a coterie of literary friends, which gradually became known to the members as "Our Literary Club." The meetings were held in the evening, and were usually of a social as well as literary nature. The first subject taken up was American literature, and began with the study of Irving and his Knickerbocker's History of New York. One object of the club was the welcoming of strangers who came to make Lincoln their home, and especially homeless and friendless young men who were frequently its invited guests. The club also took an active interest in everything that pertained to the welfare of the town and enthusiastically assisted in its upbuilding by giving both time and money. The surviving members cannot forget the interest with which they watched the bill for the establishment of the University and the joy with which the granting of the charter was hailed on the 14th of February, 1863. The club, though small, exerted a strong personal influence on the public sentiment of the day; an instance of this was shown at the contemplated opening of the University.

On completion of the first building the dancing element were desirous to celebrate the occasion by a ball in the chapel; but the Literary Club opposed this quietly though strenuously, and the dance was abandoned, the University being opened by appropriate literary exercises instead. When on the arrival of the first chancellor and his wife, Mr. and Mrs. Benton, from none did they receive a more earnest and cordial welcome than from this same little circle. Mr. and Mrs. Benton were the center of the social life of Lincoln during their stay, and to many the influence and nobility of character of Mrs. Benton were an inspiration. The leader of the club, Mr. Bolmer, added to his high purposes and aims a love of athletic pursuits. He delighted in long walks and found the stage coach too slow. A story is told of his starting on foot for Nebraska City to conduct a church service, and reaching there in the evening of the same day

two hours before the coach. Mr. Bolmer's stay was short, and on his removal the club changed its form, but the original members so long as they remained here retained their interests in literary pursuits. Social life was kaleidoscopic in those days, but the spirit of club life was always a potent factor and wielded a quiet but effective influence in all things pertaining to the welfare of the community. The existence of two other literary clubs between the years 1874-1878 has been discovered. One of these was remarkable for the lack of vanity displayed by its members who chose for a name the "Homely Folks Club."

# Allegretti Chocolates

AT

## Rector's Pharmacy.

never made uneasy about lunch being delayed. A weekly meeting during any session is never omitted except at Christmas week. The circle is hospitable to all shades of thought; each lady says what she thinks or wishes to say, being responsible to no one and no questions are decided. This is in the interests of truth and honesty.

A study of the world poets for spiritual significance and ethics rather than artistic construction or philological research has been undertaken. Browning has been studied in this way with an uplift that all acknowledge. Eleven months in the divine comedy of Dante from Inferno through Purgatorio to Paradiso. The sentiment that "He who does not feel the inner cleansing through the writ has not read Dante," is warmly advocated by Dante lovers of the circle. It is to them the history of the human soul in its journey through hell, purgatory and Paradise and the scene is laid in the spiritual world in this life. These three states of consciousness are within us. Goethe's Faust was studied in weekly meetings for ten months. Here also as in all world poems the scene is the spiritual world while in the flesh. Mephistopheles is the negative Faust and remains with him in various disguises until the close as helper, as "He who always wills the bad but always does the good." Through this negative help of Mephisto and through Margaret, the "Eternal womanly"—love—Faust rises into the paradise of altruism and is saved. The second part of Faust, usually neglected is considered the finest and the poem is incomplete without it. This is the result of study. Not a page was omitted.

Since last June, Homer has been interpreted book by book. No omissions. As Dante was read for sake of Paradiso and Faust for sake of the second part where the hero attains so the Iliad is read for sake of the Odyssey. Otherwise the house would be left without a roof. The Odyssey shows the great spiritual return of Ulysses to harmony with the world, order having fallen into disharmony through his Trojan experience just as Dante, "Gone astray in the wood," worked his way into harmony and as Faust earned eternal life and as we earn it.

The spiritual struggles of Ulysses are typified by his experience with Polyphemus, the Cyclops, by Circe, and Calypso and his visit to the under world are projections of himself—until he arrives at Pheacia, the ideal world of institutions, family and state, from which condition of peace within himself he emerges into the activity of doing and returns to Ithaca to destroy the suitors of Penelope, symbols of the disrupted family, he being prepared for this reorganization of Ithaca by his twenty years' soul struggle. The fourteenth book of Odyssey will be interpreted this week by Mrs. Alfred W. Scott. It is estimated that it will take until March to finish the twenty four books. From June to March with Homer.

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It is a company of ladies invited by its hostess, Miss Elliott, to study with her any subject she is especially interested in for mutual help. This has been her habit for twenty-three years, first in Mt. Pleasant, Ia., and later during her residence of thirteen years in Lincoln. During these thirteen years about eighty Lincoln ladies have from time to time participated. Any woman or girl who wants to come is welcome. Invitations are given personally, also publicly through the papers. No pledges are asked yet each lady takes some part as the spirit moves her.

Unlike the clubs this circle has no time in the year to begin or stop. Like an intermittent spring when there is any water to run, and no obstructions, it runs. Its times of continuance has varied from two months to eleven months with weekly morning meetings. Weekly to insure the interest that comes from frequency while the morning hour, 10 to 12, presumes the freshness of all faculties—physical, mental, spiritual. The two hour's session is considered necessary, first, for the minds to become responsive, then for concentration and opportunity to produce free interplay of thought. There is usually a short prelude which is spontaneous. Events, opinions or aspirations are expressed and faculties put on the alert. By 12 o'clock fever heat is usually attained when the noon whistle breaks up the meeting as effectually as it stops business or machinery in the city.

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