

is hard; she has done her level best to soften the feelings of her contemporaries and failed. But she means to go on her old way—at seventy-one!—and if she can persuade a single soul of the reality of ideal virtue, will say her time has not been lost. And all will come right. As for the world going to the dogs, or dying of feebleness—not a bit of it. The groaner only echoes his own miserable condition; new force is springing up on every side of him. This sturdy optimism can be tolerated when the experiences [of seventy-one years lie behind the speaker's words. [The Bookman for March].

An admirer of the poem mentioned in these columns last week questions the fairness of criticising a poem by paraphrasing it. He said, "you can make any poem ridiculous by that treatment and by parenthetical remarks." So? Here is a book called "American Sonnets," containing the best sonnets by American writers selected by T. W. Higginson and E. H. Bigelow. In studying them I find them characterized by lucidity and simplicity. Paraphrase cannot make them ridiculous. There are so few inversions that a prose rendering follows the poem's word by word. Poetry is only an omission of the thesaurus and therefore of prose. Poetry is feminine, prose the masculine of language. Poetry arrives in a stanza by aerial flight on the heights that prose has crawled to reach. This excellent collection has so many examples of cleanness I hesitate to select any. The first one by Oscar Fay Adams, first because the first two letters of his name happen to be Ad, I subjoin.

INDIFFERENCE.

What is indifference do you ask of me?  
O well I know the meaning of the phrase.

It is to find gray ash instead of blaze  
That warned you once; to lose, alas! the key

Which turned in friendship's wards; to sometime see

The eyes that shone for you in other days

Now coldly meet your own in passing gaze;

To know that what has been no more shall be.

It is to find that you in naught believe,  
To know that youth has fled far down the past,

To feel that hope will ne'er again be born,

And love is but a poor worn cheat at last.

It is all this, yet not for this to grieve,—  
To live and heed not that one lives forlorn!

I have purposely chosen a little known and minor poet that the unit of measure may not appear to be selected without regard to its use. The lines of Shakspeare's sonnet leap like an electric spark from point to point of meaning. The vast prose spaces between are felt by the dullest even if he can not express them. Indeed to express them is to make a worm of the human mind by giving it something to crawl on. Shakspeare exhilarates by allowing his disciples to make apparently unforeseen discoveries. He does this by never allowing his theme to be blurred or confused among others quite as large and important. However he may choose to mix his metaphors his subject never performs two simultaneously impossible actions at once. He is a miracle worker but his miracles are those of a creator never those of the mountebank or wizard.

It is interesting to find a sonnet by Daniel Webster in the aforementioned compilation, one by Margaret Fuller Ossoli, by Garrison, Allston and Parker. They are probably included because of the historic interest attaching to these personages. The poems could not have of in of themselves. They are not so

"very, very good" nor yet so "horrid" either, only mediocre—like the poetry that most anyone who has learnt a little trick of rhyme can make.

I hope that Chancellor MacLean will not be too much impressed by the remonstrance addressed to him by the body which calls itself "The Ministerial association." Maine, New Hampshire and Vermont might as well get up a petition to congress and sign it "The United States of America."

When three of the largest churches in Lincoln withdrew from the Ministerial association because it would not allow the Universalist minister a voice in its proceedings the body lost all representative or advisory importance. The association has a right to call every body who does not believe just exactly as it does "unclean," and I presume that the Lord will not take the trouble to let a sheet down before it, filled with other creatures into whom He has breathed the breath of life. Paul was an honest man, honest with himself and with others but a miracle would be thrown away on that part of the ministerial association which remains in Lincoln. Think of trying to convince the Reverend Stein and the Reverend Ludden that the Universalist church does a good work, or that they might learn much of patience and true religion from the Catholic and Jewish churches! They have a right, I suppose, to exclude from their holy company all who do not worship God with their motions, but the chancellor is probably unacquainted with the history of the association and ought to know that it does not represent the church-goers of Lincoln.

The armory is the students' and the floor thereof. They should use it as they see fit. Most of them are working their way through school. They come from the wide prairies of the state where loneliness has made them and their mothers and fathers melancholy and awkward. The university life is one of unceasing toil. The students have a wisely unconquerable longing for the society of other young things. A monthly hop in the armory would be wholly beneficial. There is probably no association in the state, religious, political or educational, that contains so much of moral purpose, of heroic self-sacrifice for culture's sake as the student body of the state university. The ministerial association is influenced by political machinations as well as by financial hopes. The student body loves truth and beauty for their own sake and because of its nature and composition will never vote for any measure opposed to morality. There are vicious students as there are ministers, but the character of the ministry as a whole is unassailable—only the ministerial association is not a whole. As soon as the students can secure a petition including a large majority of those who attend the institution asking for the use of the armory for dancing parties or any other kind of a party they choose to give, it should be granted in spite of a remonstrance from an intolerant body. The university is a religious institution but its religion is that of the United States of America and includes Catholic, protestant, Jew and all other forms and names which mean God-worship and good works.

S. B. H.

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Notice is hereby given that the undersigned will on the 14th day of March, 1896, at 1 o'clock p. m., of said day sell for cash at public sale, to the highest bidder, at the banking room of the undersigned, being situated at the corner of O and Eleventh streets in the city of Lincoln, Lancaster county, Nebraska, one certificate of stock of the Columbia National bank of Lincoln, Nebraska, being more particularly described as follows: Certificate No. 91, for 20 shares of \$100 each of the Capital stock of the said Columbia National bank of Lincoln.

American Exchange National bank, Pledgee.

March 14

First publication Feb 22  
SHERIFF'S SALE.

NOTICE IS HEREBY GIVEN, that by virtue of an order of sale issued by the clerk of the district court of the third judicial district of Nebraska, within and for Lancaster county, in an action wherein The Badger Lumber company et al., are plaintiffs, and Erick V. Erickson et al., defendant. I will, at 2 o'clock p. m., or the 24th day of March A. D. 1896, at the east door of the court house, in the city of Lincoln, Lancaster county, Nebraska, offer for sale at public auction the following described real estate, to-wit:

The northwest quarter of southeast quarter, and the south half of the northwest quarter and the north half of the southwest quarter of section twenty-one (21), in township eleven (11), range six (6), east of the sixth p. m., in Lancaster county, Nebraska.

Given under my hand this 20th day of February A. D. 1896.

John Trompen, Sheriff.

March 21

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