

# THE MONTHLY

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"Qui non Proficit, Deficit."

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### Love in Death.

BY O. C. DARE.

Come with me: my little boat  
Fearlessly an ocean rides,  
Sit beside me: we will float  
O'er the lone and pathless tides,  
Safely as a cygnet glides.

Silver-streaming is the light:  
Rose and silver in the sea:  
It is neither day nor night:  
Does the air seem chill to thee?  
Ah, it is not so to me.

Closer draw if you are cold:  
Let me warm you with a kiss,  
Clinging round you I will hold  
Till we reach some land of bliss  
Where we shall not pine for this.

When no face grows wan with death,  
And no rapture mates with woe:  
Where the summer's spicy breath  
Breathes a music low—  
Sweet: that land—let us go.

### HEALTHY MIND.

It is an interesting psychological inquiry to investigate the conditions and methods, by which the mind achieves its highest ends in literature and science. In manual labor, the whole constructive process is easily explained; but in brain work, by which discoveries are made or literature produced, the methods of working are so subtle and elusive, as both to stimulate and baffle investigation.

The intellect points to his own grand achievements, and essays to explain everything in heaven above, or the earth beneath; but when her own life or ways are the subject of scrutiny, they seem to elude her keenest observation.

As, when we look up to the evening sky, there are stars so dim that the eye cannot fix upon them, and we can only catch glimpses of them when we look at some point aside; so this transient vision is the best that men have ever had of mind—that subtle entity which has been so long studied and so little understood.

Anatomy and physiology give us some insight into the organic structure of the brain, but we have absolutely nothing that can tell us of the methods by which this organ secretes thought, or how vigorous thinking is effected, or how imagination rears her palaces of all manner of precious fancies.

It has been observed that men are subject to moods of mind. At one time the mind seems like a clock with the pendulum taken off—a work of thought is crowded into an hour. The student of ten feels this mysterious and almost irresistible impulse to gain intellectual activity and brilliancy, or is weighed down by a leaden, dull inefficiency.

These variations of mental moods, and their effect on brain work, are generally supposed to result from ill health, irregular habits, or anxiety of mind. But every student can attest, that there are conditions of mind arising from none of these causes, and which seem to have no connection with external circumstances.

The dependence of the mind upon the condition of body has been much dwelt on, and the student owes a debt of gratitude to those investigators who have given this fact such prominence and emphasis. But after all, it is wonderful how the mind often asserts its sovereignty over the body, disdains all disordered conditions, and even in the paroxysms of physical suffering achieves her most brilliant effects.

This significant supremacy confirms the belief, that there is in us an immaterial principle, not absolutely dependant on bodily organization, and whose activity is not solely dependant on the functions of the brain.

Biographical history abounds in examples of persons, who, by strong will have surmounted every impediment of physical suffering in the production of their literary wonders. During a severe attack of illness, and an unusually severe attack of local. Cowper composed his amazing ballad of John Gilpin. The story of that equestrian citizen was told to him in the evening, and the ludicrous incident convulsed him with laughter during the night, and was embodied in an imperishable ballad.

Robert Hall, one of the greatest pulpit orators, pursued his studies almost regardless of the pain that was his companion through life; and in his moments of intellectual excitement became entirely insensible to his physical sufferings.

Lord Jeffrey, who was one of the most brilliant periodical writers of the present century, was accustomed to cure the headache by the study of some deep legal question.

Of William, Prince of Orange, who was asthmatic and consumptive, McCauley says: "Through a long life which was one long disease, his mind never failed, on any great occasion, to bear up his suffering and languid body."

Thus the feeble in body may take heart, since intellectual brilliancy and power are not inevitably denied them, and that these may often be their chief consolation in the midst of bodily pain. As nature throws her most gorgeous coloring over forms that are passing to decay, so in kind compensation, the lustre of mind often flashes forth most brilliantly when the bodily powers are most feeble.

### EDUCATION.

The object of Education is to strengthen the bonds of literary duty and friendship; to rekindle the fires which, separate and solitary, are apt to die away; to revive that zeal for study which is liable to fail, or to falter at least, in its struggle with manual labor, or the teacher's care of school.

What is the true science of thorough improvement and refinement? What are the true means of spreading at once wealth of thought and beauty over the paths of literary labor?

A practical principle in relation to intellectual culture is, that the loftiest attainments of the mind in every sphere of its exertion, are immediately—such as the original tendency, or temperament may vary—

the fruit of nothing but the deepest study; that the great poet or great artist, as well as the profound metaphysician or astronomer, is by nothing more distinguished than by his thorough and patient application. A natural genius as it is called, appears in nothing else but the power of application. "There is no great excellence without great labor."

The inspirations of the muse are as truly studies, as the lucubrations of philosophers. In other words it is the deepest soil that yields not only the richest fruits, but the fairest flowers. It is the most solid body which is not only the most useful but which admits of the highest polish and brilliancy. The strongest opinion can not only carry the greatest burden but soar to the loftiest height.

The most intense study is necessary to the fullest attainment in every department whether of philosophy or poetry, of science or imagination, of reality or fiction, of judgment or taste. In fact the most distinguishing traits in the greatest minds of the world, the preeminent seals of genius upon all its noblest works, have been this union of opposite qualities: of sense and sprightliness; of philosophy and fancy; of acuteness and invention.

The maxim that "extremes meet," is sometimes very differently received and exemplified in different senses. Is there any clashing then among the natural powers of the mind: Is there to be found in fact on an accurate analysis, any of the commonly supposed incongruities between reason and fancy, between judgement and imagination?

What is reason? It is ordinarily defined to be the power of comparing our ideas and discriminating their differences and resemblances.

What is the imagination? It is the power of calling up at will and assembling various ideas so as to form harmonious pictures. These powers then do not exist in a state of war but of permanent alliance. Fancy without judgement is extravagance and folly. Judgement without fancy is unproductive drudgery.

The actual results in literature seem to correspond with these acknowledged elements of our philosophy. Supposing a certain amount of talent, an amount sufficient to start in the trial for literary distinction, then the reason of failure is always to be found in the want, either of the due proportion, or the due exertion of the faculties of the mind. The whole history of literature bears out this assertion. How many, for instance, charged and overcharged with imagination, have fallen into worse than hated and fatal mediocrity, for the want of a sound judgment; how many treatises on the contrary laden and weighed down with good sense, and much learning too, have sunk to oblivion, because there was no kindling warmth of imagination to buoy them up and bear them on to after ages.

Let us therefore study well the powers of the mind. This outline of principles if followed out will lead every one who is diligent and in earnest, to success in the broad fields of intellectual fame. Let each of us

in our various fields of labor, toil with a determination to succeed in whatever we have desired to do, as did Demosthenes of old, who, after a disgraceful failure in his first attempt to speak to the multitudes, returned home, and studied and practiced the rules of elocution for several years.—The result was, he became the most successful orator of all time.

O. G. W.

### How to Judge Books.

Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures? Has it addressed itself to your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, or shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—it you are conscious of all or any of these effects—or if, having escaped from all, you have felt that such were the effects intended to produce—throw the book into the fire, whatever name it may bear on the title page! Throw it into the fire, young man, though it be the gift of a friend; young lady, away with the whole set, though it would be the prominent furniture of a rose-wood book case,—*Southey.*

### The Teacher should be

A wise legislator, a righteous judge, a prompt executive an efficient workman, a competent leader, a liberal partisan, a pleasant companion, a warm friend, a good man.

HE SHOULD BE—Apt to teach, acquainted with human nature, acquainted with books, earnest, thorough, prompt, clear, accurate, enthusiastic, diligent, firm, systematic, dignified, confident, courteous, forbearing, gentle, cheerful, patient, persevering, neat, orderly, studious, &c.

HE SHOULD BE—street, N. Y.  
teacher's work is the firm being constantly in New York, the human mind enabled to take advantage of any besides purchasing from first hand; an intelligent person to sell to wholesale purchasers at a liberal discount.  
best method of the post  
ment and VOLUN.  
of the post  
his post  
—CA