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## Rain and Shine. (SELECTED.)

Rain, rain, rain,  
No sun to be seen for many a long day,  
The fields perfect mortar, a mire the highway,  
No chance for a crop of rye, wheat, corn or hay—  
It is rain, rain, nothing but rain!  
What will the poor farmer do?  
Why, sit in the house and sigh and repine,  
And pour out impatiently line upon line  
Of prospective woes, should the sun not soon  
shine—  
That's what he's likely to do.

Shine, shine, shine,  
No clouds to be seen for many a long day,  
The fields hard and dry as the dusty highway,  
No chance for a crop of rye, wheat, corn or hay—  
It is shine, shine, nothing but shine!  
What will the poor farmer do?  
Why, wander about and moan and complain  
That work and no work are equally vain  
Unless we soon have a good shower of rain—  
That's what he's likely to do.

Rain or shine,  
We hear from too many the seed, and refrain,  
It is nothing but shine or nothing but rain,  
Both equally death to the life of the grain,  
And the cause of many a whine.  
What should the poor farmer do?  
Why, smile when it shines and smile when it rains,  
And take it for granted from all his past gains,  
That God knows what's best for all kinds of  
grains—  
That's what he could and should do.

## Political Economy. EXCHANGE.

Desires, efforts and satisfactions are universally admitted to be the ground work of all Exchanges. A has a desire for a certain object, he conspires with B to obtain it, satisfaction is the result—this is the simple and certain law of each and every Exchange. As a proof of this natural order of the elements of Exchange, we have only to observe the great diversity of natural gifts bestowed upon different individuals by the Creator. One man has superior physical powers but no ingenuity to apply them; another with feeble body has a wonderful faculty for contrivance; a third has a philosophical bent, liking to discover the laws of nature and mind; while a fourth has a special genius for traffic. Thus each one is in some way qualified to serve the other while mutual satisfaction is the result.

The motive which leads to Exchange is self-interest. A exchanges services with B, because the effort put forth by B gives greater satisfaction than if put forth by himself; and *vice versa*. But why does this kind of effort give greater satisfaction? Obviously, because there is diversity of advantage, in different respects, between men and nations. The wants of men are too numerous to be satisfied by self-effort; hence it is found to be more profitable to give attention to one branch of industry alone and thereby secure greater perfection. To illustrate. Suppose the watchmaker's ability to make watches be represented by 10 and his ability to make coats be represented by 5; while the tailor's ability to make coats is 10 and his ability to make watches 5; and further that each has a desire for the product of the other. It is very clear that an Exchange is the most profitable and satisfactory means of

gratifying these desires; since by it a gain of 10 is secured to each, while otherwise an inferior watch and coat must be the result and a far less degree of gratification be attained. It is equally clear that the greater the diversity of relative advantage the more profitable exchanges become.

Freedom is certainly the most important condition necessary to make exchanges as profitable as they can become. This brings me properly to the questions of Free Trade and Tariffs which I can only slightly notice in this connection. Mr. Perry, in his book, touching this subject says: "By freedom is meant the right of every man to employ his own efforts for the gratification of his own wants, either directly or through Exchange. Each man's right of freedom is limited of course by every other man's right of freedom which he is not at liberty to infringe; and also in certain respects, by what is called the general good, of which the judge must be the government under which he lives." Although he takes great pains to argue the question of free trade absolutely, yet this seems to me plainly to recognize the principle of Tariff. For if men are limited in their rights by the rights of others, which they surely are, so are nations. And again if governments are the proper judges, in certain cases, of the extent of such limitation, the fundamental principles of Tariffs are granted. For if an unrestricted trade with other nations would violate any of these provisions, which can be certainly shown, his arguments in favor of free trade are seriously impaired.

Again, have governments no right to interfere in the matter of trade? Many writers say no. But when a majority of the people of any country say that legal restrictions upon certain kinds of trade, are beneficial to all, what is there peculiarly sacred about the rights of trade to make that restriction unjust? This principle was wisely discerned and properly understood by the framers of the constitution when they gave it into the power of Congress to regulate commerce. As to the right of government to control commerce there can be no cavil. In speaking of the subject of Tariffs hereafter, I shall treat of the most politic and equitable course to be pursued. D.

## The Idler's convention.

The President suggested that while the committee were preparing their report the members should give expression to their sentiments and feelings on the subject to be discussed. Jonathan Tardy wished to ask the chair if there was any law to compel students to be in the school room by the time school opened. He was called to order by another member who said there was no chair in the convention, but that if it was agreed on that the President should occupy the stump. The member also hoped that the dignity of the convention would not be abused any more.

Mr. Tardy again arose and expressed a willingness to be corrected. He said he

was late coming into the convention and therefore did not know that the President had been called to the stump instead of the chair. He said chair was a general term, but stump a local necessity. He would now urge his question and ask if the stump knew it to be the law, that they must be in the school room at the opening of school. The stump said he was not prepared to answer the question, but as far as he was concerned, he would go into school when he pleased, and would urge the members of the convention to do the same. (Tremendous cheering.) Ebenezer Book-bater then said the sentiments expressed by the stump were "a good suggestion." He was proud of his name—did not believe in "book larnin'."

Jacob Never-study thought teachers were entirely out of their spheres, when they urged pupils to study; that he would not be forced by any teacher—he would lose his little finger first. He thought there should be a free-will act on the part of the pupil. If he wanted to study, it was all right, and if he did not, it was nobody's business. He thought school teachers did a great many things which did not meet his approval. They were always lolling visitors in to see the school, and they always came when he was not prepared, and "It makes me feel just like an old burnt loaf." The teacher ought at least to tell them when visitors were coming that they might be prepared for them, as this would better represent the school and leave a better impression on the minds of visitors. He thought teachers should be abolished. (Rounds of applause.)

The committee on resolutions then announced that they were ready to report and would offer the following:

*Resolved*, We the members of this convention, in common with others, are sent every day to a warm school house, and there permitted to do nothing but study dull lessons and learn tek-omo-tee, and

*Whereas*, Upon our returning to study, we are whipped or, as if six hours were not enough to be punished up, kept in after school to help the schoolmaster and schoolmaster;

*Therefore Resolved*, That before the winter of '73 we look the every view of the subject when he said, "much study is a weariness to the flesh."

*Resolved*, 2d, That the schoolmaster only brings on dy-pops, but is liable to produce congestion of the brain.

*Resolved*, 3d, That the schoolmaster is an unnecessary member of society and ought not to be tolerated.

*Resolved*, 4th, That a committee of one be appointed by the stump to destroy all rods and other instruments of punishment the teachers may introduce.

On motion the report was accepted, the committee discharged and Jeranzah Meddlesome appointed as the committee provided by the last resolution. The convention then adjourned *slas d's*, and so did I, and I soon found myself in my room meditating upon the poor appreciation of the teacher's efforts.

BRADSHAW.

## Application.

Few words are so expressive and have such a variety of significations to the student as application. For whether on entering school he makes an application for admission, or afterward he so conducts himself as to necessitate the application of condign punishment, or, on the contrary, applies himself so diligently to the application of Algebra to Geometry, or the application of a theory to practice, as to impair his health,—to all these applications, the word application is equally applicable.

We find among students, a class who make great application of big-sounding words and expressions in their arguments, and others who apply arguments to sustain their use of big words.

Again we, as students, are often told to practice diligent application to our studies, that in after life we may make application of our knowledge in our various practices.

Some men are continually making application to others for money and aid; others make application of such money and aid to their own uses without any previous application to the owner.

One man has a blank application to an insurance company which he wishes not to fill out. Another has a blank application, or rather mark of an application, sometimes over one eye and sometimes over the other, which he evidently wishes had not been filled out. This latter application, we are happy to say, need seldom be applied to students.

Thus we see that the applications of this word are almost innumerable. If you see nothing of humor in all this, please make an application of Shakspeare's adage and consider it for its brevity, "the end of wit." K.

## White Hands.

The young ladies write us to say: "I have heard of the young man who wanted to know how to make his hands white, we would suggest his rubbing them in Indian meal after washing them, and we think it would have the desired effect."

The Indian meal would undoubtedly whiten the hands, though, after a short exposure to the air, it would render them rough.

But why should a man desire to have white hands? Why should whiteness and delicacy in the hands of a man be esteemed preferable to the brown, the tan and the strength which come from exposure and use? We do not see how a very delicate and very white hand can be consistent with the masculine occupations which become a man.

Whiteness of the hands may be very becoming to a woman; we think it is. Her life is comparatively in doors. The same thing in a man is indicative of idleness, and the avoidance of exposure. But is idleness commendable or honorable? And is it not the proper place of man frequently to expose himself to the elements?

George Washington had large hands, well bronzed in the service of his country; and we never heard that he was ashamed of them. He certainly had no reason to be.

It becomes a man to have his hands clean—literally and figuratively; clean, if he be in public life, of the various frauds which have tainted so many of late. But to have them browned by honest toil is no disparagement to any one.

N. Y. Ledger.