

HESPERIAN STUDENT.

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Commencement Week.

BACCALAUREATE SERMON.

On Sunday the 22nd inst., a large congregation assembled in the Academy of Music to listen to the address of the Chancellor. This is memorable in the history of the University, as the first Baccalaureate to the first graduating class. It was listened to with marked attention throughout.

The object of the address was to show, that God has a definite purpose in the life of every man, and is providentially preparing him for it; and that some aid is given him in getting hold of the Divine plan. The first point was illustrated by the biography of eminent men, whose lives are recorded in sacred and profane history. God has a particular care, a particular sympathy and a particular reward for each individual. His plan is comprehensive embracing all the adaptations and dependencies of being and particularly adapting to each one his life work. Every man exists for some purpose, and this end God designs to be something good for him: what opportunity permits he ought to become, and that God employs his providence to aid him in becoming what he ought to be.

It was next inquired how we are to gain any understanding of what our life plan is. First, it cannot belong to any one's life plan to crush out or swap off his individuality. God delights in variety, not less in the manifold manifestations of human talent, than in the human face, or in the infinite variety of nature.

Again was discussed 1st, the pursuits of life and 2nd, the spirit in which any pursuit should be followed. The spirit of every calling should represent the spirit that enters into God's work. He cannot be one thing and design us to be quite the contrary.

The work in the life plan of each person will be indicated, first, by opportunity, and will be developed slowly, but cannot be rudely snatched at and anticipated. It is also indicated by talent and bias. Besides the duties of to-day are elements of each one's life plan. All ambitions and ends of life should be laid in God, who will providentially guide to those conditions which will be crowned with lasting satisfaction.

With a short address to the graduating class, and words of cheer to the undergraduates this interesting meeting was brought to a close.

PALLADIAN EXHIBITION.

On Monday evening, June the 23rd, we had the pleasure of attending an exhibition given by the Palladian society in the Academy of Music.

The exercises were listened to with marked attention by a large and intelligent audience. The participants in this entertainment displayed thought and careful preparation. The Salutatory by Mr. E. H. Woolley was very appropriate, giving a brief history of the society from its

birth—its revolutions, internal commotions, final separation into two societies, and its present prosperous condition. The oration of Mr. Snell, entitled "The American Giant," was well rendered. Mr. Holmes delivered "The Burning of Chicago" in an exceedingly pleasing manner. The questions discussed were handled in a skillful manner: the first, "Resolved: That the mind of woman is superior to that of man," produced considerable amusement, the debaters, Messrs. Street and Field, treating the subject in a humorous light; the second, "Would the proposed plan of reform improve our Civil Service," was discussed by Messrs. Metcalf and Sweet in a manner befitting older and more experienced heads. A song, "My Boyhood's Home," by Mr. Northrop, was rapturously applauded. The Valedictory by J. F. Hobbs was well written. Excellent music was furnished by the Congregational choir.

THE UNIVERSITY ADDRESS.

The address of Hon. Lorenzo Crouse before the authorities of the University and the students was one of the attractions of the commencement week. The address contained practical suggestions of value, and was full of recognitions of the importance of the work of the University. After briefly attending to the condition and prospects of the state, he passed to consider the value of education to the commonwealth, especially in its higher institutions, and particularly emphasized the necessity of making education as far as possible, practical. He argued at much length the importance of the best education for the industrial classes, as their only way to achieve power and to maintain their rights—that all the prizes of ambition are as possible to the educated farmer as to any other class. He was scarcely prepared to take radical ground in favor of compulsory education; but indulged the hope that American pride would be in time as potent as law to secure to every child a fair education. With words of cheer, and wise counsel to the Faculty and students, this interesting and well delivered address was brought to a close.

COMMENCEMENT EXERCISES.

At ten o'clock Wednesday morning, by a simple coincidence, the commencement exercises commenced.

The music for the occasion was furnished by the Lincoln string band, though one or two pieces of vocal music were announced on the programme. After a prayer by the Rev. J. B. Maxfield and a second piece of music, the first oration, entitled "The Evils of Anarchy," was delivered by W. H. Snell. The subject was well handled, the illustrations and hits excellent.

The oration on "Lights and Shadows," by J. S. Dales, was so different from the preceding as hardly to be compared with it. On the whole it was more flowery and elegant, but abounding less in sound sense and deep thought. The delivery of both the orations was fine, each in accordance with its own peculiar style.

With the usual and appropriate ceremony the degree of B. Ph. was conferred upon our first graduates, and soon afterward the benediction was pronounced.

DRAMATIC ENTERTAINMENT.

On the evening of the 25th, the Adelpian society, aided by the Misses, Funke, Baird, and Sessions, gave a dramatic entertainment, which received the following

complimentary notice from the *State Journal*:

The members of the Adelpian society covered themselves with glory in the entertainment given by them at the Academy of Music last evening. The drama of "Michael Erle or the Maniac Lover," was presented. Mr. Dales supported the leading character of Michael Erle, in a manner pleasing to everybody. The young gentleman showed undoubted histrionic talents, exhibiting the best amateur rendition of so important a character, that we ever witnessed. The ladies, Miss Sessions, Miss Baird and Miss Funke, deserve great credit for the manner in which they rendered their parts, and Messrs. Cropsey, Howard, Roads, Hurd, Brace, Stevenson and Kuhlman sustained their characters in good manner.

Mr. Brace in the low comedy character of Andrew Adz. was peculiarly excellent, and drew forth much hearty laughter.

The ladies and gentlemen deserve the thanks of the public for presenting such an excellent entertainment; rendered in such an able manner, and we hope they may be induced to give another like entertainment, some day.

The members of the Adelpian desire to assure the ladies, who so earnestly and excellently aided them, that they have their sincere thanks, and that they will ever be held in grateful remembrance.

John Stuart Mill.

Again, while he accepted fully the necessitarian doctrine of Bentham as against the *casual* doctrine of Free-will, he gave to it a far nobler interpretation. As expounded by him, it was something quite different from the old idea of fate. It simply recognized the fact, to which and to which only the consciousness of every one testifies, that every event has (as it *must* have) its own indispensable and sufficient cause, that every act of every ones life is absolutely determined by antecedent conditions, conditions of character and conditions of circumstances, and could be no other without breaking the infrangible chain of cause and effect. On this immovable basis, he founded the rights of government, the justification of punishment, the propriety of all rewards.

Punishment, rewards, etc., as motives to correction or inducements to right action are justifiable; punishment in any other case or for any other purpose, vindictive and hence devilish.

Again, he accepted the Benthamic "principle of Utility," or, first principle, but with an enlarged application; extending it beyond the moral aspect of action to the æsthetic and sympathetic as well. Bentham wrote exclusively as a moralist. After he had inquired whether an action is right or wrong and had determined it by its tendency to produce happiness or misery, he stopped. He cared not whether it be either admirable or lovable or the reverse. For this reason, his conclusions, though sound in the main, are often repulsive. For this reason also Benthamism failed of a wide acceptance. Mill, on the other hand, never lost sight of this threefold nature of man. He addresses himself not only to the conscience, as did Bentham, but also to the imagination the common feeling of humanity.

By this enlarged application, he has commended the principle of utility, or greatest-happiness principle, to almost every order of mind. The courses of human happiness are as various as the capacities of human nature. Utilitarianism recognizes the fact, at the same time it rigorously distinguishes *kind* of pleasures, and assigns the dominant place and higher value to pleasures of the intellect, of the imagination and of the moral sentiments.

Mill's defence of this principle, the most elaborate of his lesser works, may be regarded as completely unanswerable. While happiness is the end of exertion, we attain the end by gradually approaching to an ideal standard of inward harmony of all our faculties. It is an achievement not only moral but æsthetic, and, hence, is incompatible with any merely selfish view of life.

Mill's little work on Liberty should be in every ones hands. It is a vigorous plea

for larger moral and intellectual freedom for the individual as against the social despotism characteristic of our time. In it he defines the true limits and functions of government. One sentence on the consequences of social despotism we quote: "A state of things in which a larger portion of the active and inquiring intellects find it advisable to keep the genuine principles and grounds of their convictions in their own breasts, and attempt in what they address to the public, to fit as much as they can of their own conclusions to premises they have internally renounced, can not send forth the open, fearless, characters and logical, consistent intellects, who once adorned the thinking world."

This book would be a good missionary work for the schools, colleges, and churches of America to-day, to stay the tendency toward Asiatic mediocrity and similarity which is becoming so alarmingly apparent.

If our civilization is to be saved from a hopeless decline, if humanity is to be kept steadily on in its upward career, it must be by leaving each individual of the race free to think, to speak, and to act for himself as his own highest convictions of truth justice and right shall dictate. Instead of this, however, society desires to mould every man according to its own forms and, woe to him, who declines to submit to the process. Against him she wagers a relentless warfare.

If he be strong enough, independent enough, to successfully resist, to maintain his own integrity, to be entirely true to himself and his own highest thought, even though it isolate him from the world, restrict his intercourse to a few congenial spirits, it will inevitably place him among the world's few real benefactors. Of such was Mr. Mill both in his life and in his teachings. Never was life more harmonious, more grandly, nobly consistent, more genuine and manly from first to last.

In his domestic life he was blessed far beyond the lot of most men. In his wife, he found not merely an ardent sympathizer but an active collaborer in all his philosophical and literary pursuits. She seems to have had all his breadth and philosophic strength of mind, combined with all of a woman's delicate instinct and divine intuition.

Mr. Mill, with a simplicity as admirable as it is genuine, declares that she is the real author of all that is best in his works.

What man ever wore a chaplet for the fair brow of woman, comparable to that with which this great master has adorned the head of his wife.

"While she was the light, life and grace of every society in which she took part, the foundation of her character was a deep seriousness, resulting from the combination of the strongest and most sensitive feelings with the highest principles. All that excites admiration when found separately in others, seemed brought together in her: a conscience at once healthy and tender; a generosity bounded only by a sense of justice, which often forgot its own claims but never those of others; a heart so large and loving that whoever was capable of making the smallest return of sympathy always received tenfold; and in the intellectual department, a vigor and truth of imagination, a delicacy of perception, an accuracy and nicety of observation, only equalled by her profundity of speculative thought and by a practical judgment and discernment next to infallible. So elevated was the general level of her faculties, that the highest poetry, philosophy, oratory, or art, seemed trivial by the side of her, and equal only to expressing some small part of her mind. And there is no one of those modes of manifestation in which she could not easily have taken the highest rank, had not her inclination led her for the most part to content herself with being the inspirer, prompter, and unavowed coadjutor of others."

Remember that this is not the rapture of a lover, though no man ever excelled Mr. Mill in the depth and strength of his devotion; it is the calm, considerate utterance of the most deliberate of all English philosophers. One must be made of singular stuff not to have some feeling of the grandeur and nobility of such a soul!

G. E. C.