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Successes and Failures.

[SELECTED.]

In this world of joy and sadness,
In this life of love and hate,
Many a great man lives unnoticed,
Fettered by the bonds of fate.

On the bloody field of battle,
Mid the carnage, din, and strife,
Many a noble, unknown hero
For his country gives his life.

In the lonely, quiet church-yard,
Moss-bound head-stones guard the sod
Neath which many a pilgrim sleepeth,
Known to few except his God.

In the world's broad field of action,
Many a man mistakes his place,
Makes of life a mournful failure,
Fails to benefit his race.

In the dark, primeval forest,
Many a woodman fells the pine,
Whom God fitted for the pulpit,
To expound his truth divine.

In our rich and costly churches,
Many a parson talks of sin,
Who has talents for a woodman,
And a woodman should have been.

In the fields and on the hill-sides,
Many a peasant tills the ground,
Who, in halls of legislation,
First and foremost would be found.

From the depths of pain and sorrow,
Many a soul sends up a prayer
To the God who gave it being,
And bestows his watchful care.

God has given man the power
Over evil to prevail,
Some, in poverty will triumph,
Some, in highest stations fail.

At the golden gate of heaven,
When the final trump shall sound,
Many a proud heart will be stricken,
Many a lowly head be crowned.

Intellectuality vs Religion.

Whenever an important event takes place, which may properly be shown to be pertinent to any of the great issues of human existence, when the time arrives when men are to be measured, in a religious point of view, not by their righteous thoughts but by their righteous words and deeds, when the mortal yields to the Immortal, then writings and comments and even criticisms cannot be ill-timed. The records of past lives then become as books written for our instruction.

I need scarcely say that these remarks are prompted by the life and death of the late Senator Sumner and I trust that what I have already said will in some measure excuse me in touching a subject already much discussed by abler men.

Whatever may be said of the religion of Mr. Sumner may be said of that of a great many others; it is not so much Charles Sumner the individual man, as it is, Charles Sumner the representative man of whom I speak. This is a point which I would have kept distinctly in view, for here, the question is, not solely who was the man or how great were his intellectual attainments, but rather this: What was the theory and practice of his life concerning religious faith or what his religious convictions indicated by the tenor of that life? When inquiries of this character are put to a life such as Sumner's they become important not only to

his christian friends but to the nation; and the answers we get must go far toward determining our estimate even of greatness.

My attention was especially called to this matter by a communication to the *State Journal*, shortly after the announcement of Mr. Sumner's death, in which a quotation from a sermon by the Rev. Robert Collyer gives a pretty good idea of this "intellectual religion" which Mr. Sumner embraced. Speaking of Mr. Sumner's religion he says: "*Charles Sumner made no profession; he did not need to make one.*" How is this Mr. Collyer? There must be something very peculiar about Mr. Sumner's case and the class he represents, if this be true, for the whole teaching of the Master was that men should confess him and that publicly. Mr. Collyer and his friends in their erratic self assertion and zeal to promote the cause of liberalism in religion, wholly neglect the teachings of Christ in other instances than this and transform the very weakness of men into virtues.

Again Mr. Collyer says: "in all the ages since the Blessed One ascended into heaven, His likeness has not been more truly seen than in that sad man's face." Indeed! What a monstrous assertion of unparalleled sanctification! Whether true or untrue, it is quite complimentary to the dead; but from the best evidence we have Mr. Sumner certainly never meant to be a saint. Such falsity, though it be interwoven in the lofty praises of an honored man will not bear investigation for a moment. Whatever there might have been of sadness, care, or devotion to the principles he struggled to maintain, manifest in the face of Mr. Sumner, it is the sheerest nonsense thereby to support an argument like that above quoted. It is a most unpardonable assumption and the boldest species of profanity to liken the cares and anxieties delineated upon the face of a thorough and ambitious man of the world and aspiring politician, to that of our Saviour shining with the loftiest expressions of self-sacrifice and purity and into whose mind thoughts of self-aggrandizement never came.

But Mr. Collyer goes farther; these are his words; "now and then, as it seems to me, lest we should forget that these things in their holiest forms are only a means to an end, (referring to all acknowledged outward manifestations of Christian life and character) God permits us to see a man who reaches the end without the means: a saint free from the accepted conditions of saintship, as they lie in our religious teachings, and Charles Sumner was one of these men. He was outside of our religious lines, it made no difference, he made no profession of his faith in God, he simply gave himself to God, body, soul, and spirit, a living sacrifice." Now really what are we to gather from this? The mountains have labored and what is produced? What sort of a religious monstrosity have we got? What a delightfully easy method of stultifying God and nullifying his

whole plan of human redemption: and simply because Mr. Sumner's case is altogether too important to let pass without some plan to fit it. Out upon such effrontery and stuff! If the above is a true picture of a "saint free from the accepted conditions of saintship" it certainly is a false and delusive theory upon which to base a hope of the future, for it declares that it is only "now and then" that God permits that sort of thing and thus the great mass of mankind are left helpless and hopeless. In our opinion this will scarcely do for a system of religious faith; in fact it is absolutely wrong and pernicious.

Now the doctrine which this class of persons hold so dear seems to be substantially this: that if persons only have strict morals, exalted notions, think a great deal about—nobody knows what—and live upon a high intellectual plane, this is all that is necessary to immortalize them as great and good. If the thoughts and intentions are right everything is right and a man is still a Christian though he repudiates Christ and all his commands touching Christian duty.

What is the use, justice, propriety or sense in thus substituting for true Christian faith and character a highly refined intellectuality? It shows too plainly an attempt only to find an excuse for neglect of duty, which while essentially weak is still pleasing and admirably adapted to the temper of many minds.

That this doctrine can be maintained upon the ground that persons of this class have strong intellectual convictions, or think a great deal and that solemnly about their relations to a Supreme Being, and therefore have a claim upon his mercy, is all nonsense and too weak a point to spend time in arguing. I have thus briefly touched a few points which I consider worthy of more time and space than we have to give them and which are embodying themselves into a system which I am sorry to say is gaining some support, though designated by a little different name than that I have indicated.

In conclusion I have a few words to say to young men who are forming habits of thought and character—do not follow such examples as Mr. Sumner in this regard. Almost every one has a model. Mr. Sumner will be an admirable one in many respects, but not in this. Since as Christian men you must act as well as think, must accept Christ's teachings rather than assert yourselves, do not be misled by these false theories, but ever turn for instruction, hope and comfort to that fount where they can only be obtained in all their purity—to the blessed words and example of the Saviour. "By their fruits ye shall know them." J. S. D.

The Literary Work of the Normal School.

We give below a sketch of the "extra" work of the Normal. In all the departments of the school (primary excepted.) Friday afternoons are devoted to

RHETORICAL EXERCISES.

These consist of 1st, Declamations, Recitations or Select Readings; 2d, Essays and Written Criticisms; 3rd, Analyses. The departments are each divided into two divisions so that each pupil has to prepare alternately one of the above exercises once every two weeks. When offered they are rigidly criticised in various ways as follows:

Declamations and other exercises of the 1st class are criticised by the whole class as to delivery, pronunciation, gesture &c. Essays are first criticised like declamations, by the class and then assigned to some one who in one or two weeks offers a written criticism upon the choice, analysis, and treatment of the subject, language, rhetorical figures &c. Analyses are placed upon the board and two or three critics appointed for each, after whose criticism the whole class criticises. To analyze a subject, arrange the topics in logical order, and follow the analysis into details requires more intellectual exertion than to write after analyzing. It is the first step in learning to speak or write effectively. The occasional discussion of a question adds variety to these exercises. The expediency of society's recognizing dancing as a legitimate amusement and practicing it, has been discussed by two of the class with much zeal.

A READING ROOM

has been established under the auspices of the Philomathean Society. With what papers and magazines the teachers and pupils have contributed, together with those the society itself has added, this institution has already proved a source of much profit. We have also inaugurated a system by means of which we have

DAILY REPORTERS.

No student can be expected to pursue his studies and keep himself thoroughly acquainted with all the news of the day. Special topics are therefore assigned to different pupils and each morning some one makes to the school a brief statement of his researches. The whole school is thereby kept conversant with the doings of Congress and of Parliament, religious movements, educational intelligence, new publications, late scientific discoveries, inventions and a host of other subjects. The system has worked like a charm and its value cannot be overestimated. We have

TWO LITERARY SOCIETIES,

the Philomathean and the Everett. Both meet on Friday evening of each week. A steady growth is perceptible in each. Among the most attractive features of our literary work are the

READING CLUBS.

On Monday evening, Gen. Morgan meets the First Year Normal students, and they are now reading together Owen Meredith's *Lucille*. On Wednesday evening Prof. Wilson meets the A Preparatory students, and is reading with them selections from Washington Irving's writings. On the same evening a more advanced class meets the preceptress, Miss