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GRATUITOUS SUGGESTIONS.

There is an element which ought to enter into the constitution and make-up of every man's character, which will excuse one or two gratuitous remarks. An element, in fact, which *does* enter into the highest type of character. We should define it as *magnanimity in small things*.

It is an easy matter to find heroes for all great deeds. The standard of magnanimity, or heroism, in the great trials, and episodes of life, is easily determined—it is universal. But a great many persons, who think they possess all the necessary qualities and constituents of true nobility, seem to think magnanimity in the trivialities of every day existence beneath their dignity, or even in antagonism to it.

It is easier to find a martyr to perish with fire and faggot, for his religious creed, than it is to find one who will place his body, encased in broadcloth or silks, beside a mendicant, a fallen woman, or one of Africa's despised children, in the pew of some tony congregation.

It is less difficult to find a woman to burn her hand off, for her faith, or a Joan of Arc to lead the armies of her country to victory, than it is to find a lady of high social standing, who will acknowledge an humble and shabbily dressed acquaintance in the fashionable thoroughfare, or overstep the sacred precincts of aristocratic social etiquette, to do some act of humanity, which her conscience tells her is right, but which all the world says is improper.

It is easier to find a Curtius to leap full armed into Death's yawning abyss, for his country, at the command of the gods, or an Empedocles, to fling his body into the crater of *Ætna*, to gratify his vanity and cheat posterity into believing him a god, than it is to find a man to give his last "two mites" to the starving washerwoman, or to do the private act of kindness, which men would never know, or knowing, scoff at, as quaint and eccentric, but which would show him really to possess the spirit of a righteous God.

It requires more goodness and humanity to pour the box of precious ointment on the head of humble Necessity, or give the

glass of cold water to the little child, the outcast, the despised, than it does to found a hospital, endow a college, or establish a Smithsonian Institute. What good sister and thrifty housewife will not toil night and day for a week, and bring out all her treasures and goodies, to entertain and delight the new preacher, already sated with courtesies and spring pullets? But what good and virtuous matron will jeopardize her spare bed, draped in snowy linen and warm coverlets, by placing therein the sick beggar, at whom Death grins, and nothing but care will rescue? He would probably be allowed to occupy the kitchen or garret floor; for, you know, "mendicancy must not be encouraged," and "charity begins at home," etc. It is these little things that try men's souls. The great ones frequently carry their own rewards, and their inducements with them.

People generally like to obtain a reputation for superiority, for boldness, for manliness or womanliness; but it is painful, and yet ludicrous, to see what make-shifts are resorted to, in order to effect this desire.

I have known young men, who wanted to purchase a reputation, for boldness of thought, for intellectual strength, liberalism, to blaspheme their creator, scoff at the Bible and all things holy, and declare themselves atheists, who had never read a dozen chapters in the Sacred Word, nor studied the first principles of the doctrines they profess to believe, as laid down by the leaders in "advanced thought."

I have known persons whose souls fairly boiled over with excess of patriotism, and who could speak eloquently about "rending the shackles of the bondman and the oppressed," who would join their sneers and disdain to the popular persecution in the village school, to force colored children to yield up their privilege of gaining knowledge. This species of social bondage is the cruellest of all slavery—its chains canker the deepest. Race prejudice is the most contemptible passion which can mar an otherwise beautiful character.

I have known young men of high reputation, who had not the courage to bear the company of a bore, the unpopular oddity, or butt of the college, for an hour, rather than wound his feelings by rudeness. I have also known young ladies, who would rudely insult such an one for any attempted mark of admiration, rather than endure the jokes of her associates, or for the sake of enjoying their empty encomiums for smartness and daring.

Shame on such modes of showing superiority! It is given as a reason, why the Irish "shoulder hitter" hates the Negro, and persecutes him with such murderous ferocity, that he is afraid that, unless here, he will find none so base, as to be ranked beneath him. A great many people appear to be actuated by similar motives.

And right here, allow us a word, apropos to the etiquette of a few young men and women who sometimes frequent our literary societies. They belong to the genus nuisance, as we have heretofore classified them. When a beginner attempts to perform his part in the literary exercises, and stammers, looks awkward, hesitates and ridiculously fails, these persons seize the opportunity to show their superiority. They sneer, and laugh, and look around for applause, perhaps leaving a lasting and cruel wound in the spirit of the victim, which will discourage him in all future attempts. He who is capable of

controlling himself and of experiencing the emotions of pity, sympathy, even pain under such circumstances, exhibits true greatness, shows the noblest magnanimity.

It is generally necessary to make great sacrifices or perform great deeds of heroism and fortitude, in order to meet great crises to satisfy great emergencies, which are almost always caused by the existence of some portentous social evil or calamity. If there were more care taken to be courageous, heroic and magnanimous in the minutiae of life, there would be fewer great evils, fewer crimes, and, consequently, little occasion for the mighty deeds, the terrible sacrifices, and the prodigies of human martyrdom, with whose stories all history is filled and disfigured.

In a few days the present official year of the HESPERIAN will close. The present board of editors will descend the tripod, make their bow, and give place to others. And it is of the coming election that we desire to say a word, trusting at the same time that the exigencies of the case, and our favorable situation to observe them, will be a sufficient excuse for touching upon this subject.

The forthcoming election will be the first under the new regime, and without doubt, the most important in many respects. The successful continuance of the paper, perhaps its life, will depend upon the ability, *nerve* and interestedness of the men who shall gain the control of affairs. Through the magnitude of the labor and cost of publishing a twelve page journal, the pressure of the times, and in part, mismanagement, the STUDENT has led a very precarious existence during the entire year, until very recently. Our finances have continually been in a cramped and embarrassing condition, and life itself has been dubious. It is a matter of genuine gratification, therefore, that under our present business management, the gracious light of pecuniary liberty is beginning to dawn. At present, the monthly income not only meets the current expenditures, but a portion of the back indebtedness has been liquidated. How important, then, that a prudent and jealous regard be had for our future financial prospects in the coming campaign. Our present good fortune is owing, in a great measure, to the liberality of the business men of Lincoln. It becomes us, therefore, to place men at the head of affairs whose knowledge of business and business etiquette will retain their patronage.

The choice of an able corps of editors is a matter of no less importance. Our position forbids us to refer to the past editorial management; but, with others, we are deeply interested in the future welfare of the HESPERIAN, and are very anxious that the literary character of the work upon which we have so long been engaged, be greatly elevated in the future. This can easily be effected, if we choose wisely the best men for the position. We don't want men (and when we say *men*, let it be understood, that we wish to embrace the ladies) who represent party, but those who represent talent, and a talent which will enable them to write easily and elegantly.

And right here, LADIES, a word with you. It becomes you to shake off your lethargy, cease to be sleeping partners in this concern, and take a hand in the management of affairs. There is no interest connected with the University which concerns you more, or in attending to which

you can gain more real profit to yourselves, or render more aid to others than this.

You say you have executive ability, and the faculty of self-government; you demand equal rights, as you ought; you don't want to be pets, but partners; you don't want to be led and directed in all things, but to lead. Now then, here is a splendid opportunity to show your power. Have you no ambition? Women are said to delight in intrigues—here is a fine chance to get up a female ring. Who are your candidates? Shall a male or female be editor-in-chief, or associate? In short, girls, be women, and let us lay our heads and hearts together in this matter—figuratively speaking, of course—and glorious success will surely bless the happy union.

A subject which seems to demand the consideration of the HESPERIAN, as the exponent of the college opinions and desires, is our *Library*. It is not our purpose to be querulous or to complain of the present management. Let us simply have a social talk, and reason together concerning the matter for a moment. Admirable wisdom and discretion have been exercised in the selection of our limited number of volumes. But, though limited, the collection is choice, and amply sufficient for the present needs of the University; yet a good library is of very little value for shelf ornament. To be profitable it must be used, handled, not locked up as a fine exhibition to the faculty, or chance visitors. Under the present rule, books can be taken from the library on certain days, by the *college students*. There are two objections to this plan which we think worthy of consideration. First, under existing circumstances, many of our best students, even some of the most mature in mind and the most capable of grasping and appreciating the culture which the literature of the library would afford, are in the *Latin School*. Theoretically, perhaps, the regular college students may know how to take better care, and make better use of the books, than the younger students of lower grade; but the true and only practical philosophy is, to consider what *is*, not what *ought* to be. But we are not willing to admit, that even the preparatory students, less mature in mind, should be denied the privilege of taking books from the library. It is establishing an invidious discrimination, which has not been productive of the best results heretofore. It is possible that even the justice of this measure may reasonably be questioned. As long as we have a preparatory department, let us have an equality of interests and privileges. We are taught by the same instructors and recite together in the same rooms. Let us have no intellectual aristocracy, nor *caste* of seniority.

In the second place, the library will be most useful, when it is available, at all times for the *odd* moments. The most good is not derived from the books which we select to read at our leisure, but from our reading in the spare hours, class intervals, etc., when the exigency, the occasion, or the spirit prompts. There is a world of knowledge to be gained by posting up on points of history, authority, or tasting an author's style, just when the inspiration moves us and the time and occasion permit, which is absolutely lost, if the opportunity, is or *must be* neglected.

Therefore justice would seem to demand these two changes in the library regulations: