

HESPERIAN STUDENT,

PUBLISHED MONTHLY BY THE
HESPERIAN STUDENT PUBLISH-
ING ASSOCIATION
OF THE
NEBRASKA UNIVERSITY.

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TERMS FOR SUBSCRIPTION.

1 copy per college year - - \$1.00.
1 " six months - - - - - 0.50.
Single copy - - - - - 0.10.

TERMS OF ADVERTISING.

1 column one insertion - - \$4.00.
3 squares " " " " " 1.00.
1 " " " " " " " " " .35.

All articles for publication should be addressed—Editor HESPERIAN STUDENT, State University, Lincoln Nebraska. All subscriptions, with the address, should be sent to the Business Manager. Subscriptions collected invariably in advance. Advertisements collected monthly.

VALE.

The time is at hand for us to bid adieu to the STUDENT, and our friends, in an editorial capacity. No less an authority than Dr. Samuel Johnson has observed that no one can look upon anything with which he has long been familiar, no matter how disagreeable its nature, and feel that it is for the last time, without experiencing an emotion of sadness. This sadness the convict feels for the cell that has so long witnessed his sighs and shame; the slave, for his chains, the insignia of his humiliation and bondage; the soldier, for his sword; the woodman, for his ax; the laborer, for his shovel; Robinson Crusoe, for his Island; as well as the wanderer, for his home and native land.

Some such weakness is ours, as we take up our pencil, well worn and stumpy from two years service, for a parting flourish. For the labor we have expended upon these columns has been both arduous and pleasant; it has been at times irksome, often thankless, but more frequently, full of satisfaction and intense interest. The work has grown to be habitual; so that now we feel like taking a good old Methodist hand shake, on saying farewell. In the many things, foolish, indifferent, or pertinent, which we have said, we bespeak the charitable remembrance of all, especially the students and members of the Association, who have been directly interested in the welfare and management of the HESPERIAN, for the honesty of purpose and good faith, in which, we believe, they were all written.

To our many friends, to whose aid and advice the STUDENT owes whatever of merit it has possessed, during our supervision, we tender our sincere thanks.

Our exchanges have been the sources of much pleasure and profit, both for their criticism and for the pleasing and intellectual associations they have afforded us. Some severe blows have been received and given, but these "It will only rejoice us to remember in after times." Farewell, then, brother "Ex;" we bespeak the continuation of your courtesy

and friendship for the HESPERIAN, in the future.

Before we descend the tripod, allow us to mention an ideal we have long cherished, in reference to the STUDENT. It is this, to convert the paper into a magazine as soon as possible. It would imply little increase of expense; while the same amount of matter we now publish, arranged in the new form, would make a monthly magazine of over fifty pages. This plan we commend to the wisdom and consideration of those who succeed us.

To the able gentlemen of the Junior Class, into whose hands the HESPERIAN now passes, we cheerfully relinquish its fortunes, fully believing that "progress" will be their watch-word, and that merited success will crown their efforts.

Once more, dear friends and readers all, farewell.

GRATUITOUS SUGGESTIONS.

There is a trait of human character which is the cause of more self-deception, and which is used as a cloak for more downright littleness and meanness, than many a more palpable and portentous evil passion, or outcropping of human depravity. If we adopt the common and not inapposite figure of representing the various evil passions of the human heart, as so many ravenous beasts of prey, the animal in question is one of the most sneaking, treacherous, dangerous monsters, which prowl about and infest the weaknesses of an otherwise ingenuous human nature. It belongs to that historic genus which hides its own hideousness under the immaculate fleece of the lamb—that emblem of purity and innocence.

This trait may be defined as *conscientious meanness*, or wickedness and unmanliness, under a pretense of duty or obligation.

People are affected by this complaint in a great many ways. It is manifested in every department of life: In business, *duty* is pleaded as the excuse for avarice and fraud; in politics, for treachery and corruption; in religion, for malice, envy and sundry lusts and peccadilloes.

Charity, which we are all commanded to practice, is an excellent thing, if it is the right kind of charity. But how many people try to conceal their penuriousness and greed, by an application of this beautiful maxim, slightly paraphrased! "Charity," say they, when solicited for any benevolent purpose, "begins at home," saying it gravely, with that peculiarly contrite and resigned contortion of face which, like a gauze curtain, cannot conceal the heart of adamant behind. I verily believe that many persons think this maxim is to be found in the Bible, they quote it with such solemn reverence. Charity which begins at home always ends there. It is astonishing how many well-to-do people, of good parts, and boasted pedigree, are thus willing to be self-constituted objects of charity for the term of their natural lives. They see no more indelicacy nor immodesty in accepting repeated and continual alms from themselves, thus confessing themselves paupers in the sight of all men, than a Milan beggar, in taking a shilling from an American traveler.

Conscience and moral obligation are the argument and excuse offered by all traitors and conspirators, wherever found. He who deserts his friends through jealousy, pique, or wounded pride, always does so for their good; it hurts him terribly, no consideration but duty—oh! no—could

have driven him to the painful step; he really believes himself a martyr to principle. The worst part of the business is, he half convinces himself that he is honest and sincere in the matter; when, if he would but remove the scales from his eyes and reflect a moment, he would see that he is playing the part of an ingrate and a villain.

A real "bolter" on principle, in politics, religion, literature, or in private affairs is worthy of deep respect and admiration. Among this class do we find heroes. But a "sorehead" who tries to cover up his sores and scabs, with a plaster of duty and obligation, is a thing base enough for honest men to loathe and pity, and for the knaves who use him, to jeer and scoff at. If you will serve the devil, do so under his own banner, decorated with cloven foot and forked tail; let the livery of Heaven alone.

I really believe that Judas Iscariot, before he betrayed his Saviour, argued himself into the belief, that it was his bounden duty to sacrifice himself, in order to pacify the strife, which the doctrines of Jesus had caused among the Scribes and Christians, and at the same time, turn an honest penny, against the wants of his family, for whom it was his plain duty to provide—if he had one!

Here also may be found an explanation for much of the fanaticism, corruption, and incongruity in Religion. People mistake the monitions of their own infirmities, their jealousies, prejudices, passions, narrow views, and warped judgments, for the sweet and still small voice of conscience; while it is the voice of Satan, tickling their own desires, and insinuating the blandishments of perdition in their ears, all the time.

The world has entirely too much conscience—that is, such as it is. This is a plant that is not improved by grafting. Away with your hybrid virtues—the natural fruit is the only healthy and nutritious diet.

There is one suggestion, which we would like to make, in all deference and kindness, to some of our respected instructors; it is touching a point of class-room etiquette. This is a day of progress in school government and discipline. The old system of force, and surveillance in discipline, when the instructor regarded his pupil as so much passive and plastic matter, to be moulded, or punched, or pounded, into whatsoever shape suited his sovereign pleasure, is now pretty much discarded for a more natural and more humane method. It is now generally acknowledged that students have some rights that are not relinquished on entering college. A student may possibly retain the instincts and sensibilities of a gentleman, or lady, and consequently be entitled to the courtesy, and that careful and scrupulous regard for his manhood—his feelings, which may always be claimed by one gentleman or lady from another. No harsh criticism is meant by this. Yet a little closer application of the principles of discipline, inculcated by the grand old Master of Rugby, in a few instances, might have been excused.

For instance, should a professor, on examination day, when students, who have been faithful to him during the term, and whose honor he has had no special reason to suspect, appear before him, preface the examination, by austere-ly cautioning them to avoid stealing

from one another, or from their books, it would be, to say the least, a very doubtful compliment. On the other hand, should some student presume to request the professor to treat him fairly, and be cautious not to let personal prejudice or partialities enter into his decisions on the examination, he would be reprimanded for insolence without delay.

Neither does it become the dignity of a professor to make ludicrous comparisons, by way of reproof, in reference to any student, however delinquent or stupid. Nor, should a student call attention to some apparent authority on any point, at variance with the professor's statement, is it altogether the kindest and most judicious mode of procedure, to settle the question arbitrarily by inexorable fiat—"I tell you it is so; let that suffice."

The statement that "kindness begets kindness, and respect secures respect," is applicable in the recitation room, as well as elsewhere.

NOTES ON EXCHANGES.

No. 1, Vol. 1, of the *Adrian College Recorder* is received. We have perused it carefully, and have been well repaid. It is extremely well written and edited. We are slightly surprised, it must be confessed, to discover so fresh and sensible a production emanating from a sectarian school. In this remark, however, no reflection is intended upon all our Protestant sectarian exchanges, nor upon any of our Catholic brethren, who are all quite liberal and unfettered in their views. The *Recorder* has a bright future.

The *Niagara Index* suggests that the appearance of the HESPERIAN would be improved by placing the editor's picture on that blank page. The *Index* editor is evidently trying to get up a little flirtation with our Reviewer; for of course it is her picture he wants. Unfortunately that fair lady is absent this term; but, if she were present, and were agreeable to his mild hint, we quite agree, that the STUDENT would have an immense advantage over the *Index*, even if it should emulate the example. That's where we "mixed schools" "have" you, brother *Index*.

The *Laurence Collegian*, Wis., has excommunicated the HESPERIAN from the ranks of College Journals, and, at the same time, relieved itself of any quantity of spleen.

Is it possible, brother *Collegian*, that you, an eastern (?) journal (O, ho! an eastern journal! That's good enough!) are jealous of us, a poor frontier starveling? Else why such animosity and venom, as you have displayed? Or, peradventure, you're sick! If so, you're in a sadly chronic state. But seriously, we do not intend to champion all the squibs of our local columns, the one in question in particular. But if lack of taste constitutes a low order of wit, calling names, and applying malicious and uncalled-for epithets is a still lower and more contemptible order of criticism, besides evincing a coarse nature and infantine weakness. How is the expression, "A sickly horror obtained," for a literary journal? Come West, my eastern friend, and we'll lend you a rudimentary work on rhetoric.

The *Dulhoule Gazette* pays the HESPERIAN a rather questionable compliment, in regard to the quality and quantity of its matter. We can pay the *Gazette* a better compliment, we think; for its appearance is much improved, by its new dress, and its matter is now readable.