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(For the Student.)

An Old Man's Revery.

I stand upon the shadowy verge
Of life's remotest bound
While thronging memories round me
surge
With deep and solemn sound;
And once again I seem to live
Amid the fervid glow,
That lighted up my pathway
So many years ago.
I seem to see my mother's face,
And hear her dear, kind voice;
It starts my old blood's sluggish pace,
And makes my heart rejoice.
And once again I see myself
Knelling by mother's chair,
Supplicating the Throne of Grace,
In humble childish prayer.
Ah me! full forty years ago
That form was clothed in sod;
And absent from its garb of woe
Her soul was with its God.
And yet I seem to feel her hands,
And hear her accent mild,
As with a look of sad reproach
She chides her erring child.
A scene of college days flits past,
Days long, long, long gone by;
Of pleasures I'll cherish to the last,
But think of with a sigh.
Many a pleasant hour I've passed
Within those college walls,
And I should like to walk again
Within its pleasant halls.
I stand before the priest once more,
As on my wedding day,
And solemn tones hear o'er and o'er,
That made me grave and gay.
That was a happy, happy time,
The happiest of my life—
The time when the solemn, surpliced
priest
Pronounced us man and wife.
The days have been more pleasant
Than those that went before,
Though care was oft our tenant,
And want stood at our door.
We mourned our dear, dead children
With grief both sharp and sore,
Yet knew they were not lost to us,
But only gone before.
My dear old wife is with them now,
On Zion's shining hill;
And I in patient meekness bow
To my Creator's will.
But oh! I long to meet them,
With longing none can tell,
But I trust my all in all to Him
Who doeth all things well.

MAGGON.

Appearances.

"There is no trusting to appearances," is a maxim accepted by all, yet people are dupes to showy attire and deceptive appearance. Consequently, true as the maxim is, its truth is unheeded before the fascinating influence of outward form and looks. "Life," it is said, "is the art of being well deceived;" and the saying is not without some foundation, for so great is the love of display and power of deception, that one is almost compelled to exclaim "All the world is a stage." The fawning and obsequious of humanity are showered with favors, and patronized in preference to the retiring and unpretentious; the boastful and vain are courted rather than the modest and independent. In these days of luxurious living and degeneracy, respectability is considered in the light of a man's situation and property in life, and not his character and conduct,

which should be the basis of respectability and tolerance in society. The merchant does not lose his standing in society until misfortune overtakes him and he becomes a bankrupt. The minister and judge, by immemorial custom, are looked upon as very respectable men, although no one can tell why they are so. "Hypocrisy seems to be the great business of mankind," and delicacy is, in most instances, considered as a result of ignorance, and sincerity of purpose taken as an affront by the society of to-day. Is it not a fact, incontrovertible, that persons insisting on the simple truth are often debarred from position or patronage? Shrewdness, with mild prevarication, is the requisite to attain eminence in the political world. In the struggle for fame and honor, experience has shown that too much should not be risked on realities, but considerable attention given to those things best able to deceive, for a great many people have better eyes than understanding. Boldness, with an air of valor, overcomes all obstacles. In love, in war, in everything, determination and confidence carry off the prize. Especially so is it in love, and the reason some one has penned, that

"Woman, born to be controlled,
Affects the loud, the vain, the proud."

Accordingly, a too humble appearance should not be assumed in the approach to power or to beauty. When a good deed has been performed, a book written, or an act of benevolence done, and it is desired that the world should know of them, it will not do to keep silent, and appear as if you were not capable of anything of the kind, for the world will surely keep the secret for you. A great deal of shouting is necessary to secure the attention of the world.

Reader, have you ever observed how few there are who are unassuming in their appearance, conversation and manners; and have you not marked the forced, unnatural manners and expression of nearly every one in their endeavors to "put on appearances?" 'Tis amusing to notice the important airs assumed by many in their walk upon the streets. Some persons seem to be building air-castles as they walk along, and imagine themselves to be important personages, when in reality they are nonentities on the stage of life. These same people, by their peculiar stride and bearing, often deceive people by being taken for men of understanding and prominence. There are many men who appear distant and cold, refusing to notice their inferiors in position when met on the street, because of a false regard of dignity. They are not naturally so disposed, but think necessity and their position require them to do so.

Some ministers appear in the pulpit, looking as if they had the weight of all the world's sin upon their shoulders, thus casting a shadow of gloom over the entire congregation. Yet these same men, when away from their seemingly melancholy labor, are often light spirited and jovial. College professors are inclined somewhat to assume appearances for effect. Some of

them sit in their chairs, aching under the restraint which their unnatural and forced sternness imposes upon them; but away from the classroom, are transformed into more natural, and certainly more endurable men.

The fashions of the day are invented simply for the purpose of display. Some people are prone to appear the opposite to that which they are in reality, and fashion gives them an opportunity to carry out their inclination. The idea that "the outward appearance denotes the individual," although it is accepted by many, and is their guide to discern the real worth of persons, yet is not always an infallible guide. Many worthy men and women are not very prepossessing, and many persons of good appearance are not very worthy. Among the latter we find the worst rogues in the land, who impose on people because of their susceptibility to false appearances. 'Tis wonderful how far good clothes and the ability to speak common-place things in a graceful, elegant manner will go. They are the requisites to entrance into the best society.

Indeed, to be judged wise is but to pretend wisdom. Thus the noisy politician is deemed a statesman, and the rampant demagogue an orator and patriot. If less attention were given to appearances and more credit given for display of intellectual talents, and all that elevates man, there would be less of deceit and folly. A strong incentive would be thrown out to adorn the mind with intellectual truths; a stimulus given to the cultivation of frankness, simplicity and delicacy, which the world is so much devoid of. Brazenness, assimilation, deception, and all that's false would be swept into oblivion; and that which is ennobling, purer and wiser, would occupy their place.

A. J.

Fashion.

Fashion, considered in its most comprehensive meaning, includes all those various functions in human life which Shakespeare terms "the forms, modes, shows, or uses of the world." It is the way and opinion of the many; the thought, sentiment, or style which is held like a joint-stock company for the common welfare and interest of everybody. It is popularity, upon the tide of whose opinion floats the complacency of every man. If this common sentiment or style is local in character, or somewhat limited in its range, it is called *custom*; if pertaining to trivial matter, or a corrupt dialect, *cant*. But if it is national, or of wide extent, the general appellation, *fashion*, is given it.

One man can hardly think or originate ideas alone. Several individuals must think together in order to think at all, while occupations, language, and general habits, become similar in different individuals, and hence, fashion springs up as a natural and necessary outgrowth of the demands of society. To gain the good opinion of his fellow beings, is the first interest or second duty of man. For power and for pleasure this preliminary influ-

ence is alike indispensable. To win this popular favor some are relying upon wealth, some upon educational accomplishments, while others look for it as a reward for political labors, or patriotic actions. But among all this crowd of competitors, no class is so numerous or common as the votaries of dress. It is in connection with the dress of people that the term fashion is most commonly employed, and it is with this meaning that we would now use it.

The personal appearance, or dress, is a matter of the first concern in society, and is one of the peculiar characteristics which forms a distinguishing mark between individual men and nations. "Clothes make people" because they represent outwardly the inward mind. A person dressed neatly, and without ostentation, will be taken anywhere in civilized communities as a cultured and refined gentleman; while on the other hand, the rude garb and tattooed body of a Hottentot would indicate well his untutored intellect. So intimately is personal appearance related to intelligence and culture, that we can readily discern a nation's rank in civilization by the dress of its people. For illustration, when we are told that the Hunnic hordes, migrating westward into Europe from the plains of Tartary, were men clothed in the skins of wild beasts, which they wore without change until they hung in tatters around their half nude bodies, we are able to determine quite accurately the state of their civilization from their dress alone. So, too, when we learn that the Aztecs clothed themselves in cloth garments, and had beautiful gold and silver ornaments, we conceive as instinctively as we judge accurately from their ruined cities, that they were a race far more intelligent and cultured than the North American Indian. The character, customs and superstitions of the people of China and Japan have remained nearly stationary for centuries, their civilization has been from time immemorial in nearly the same plane, and nearly the same patterns of pig-tails and sandals are in vogue today that John Chinaman wore years ago. We would only need be told that this people have not changed the style of their dress, and we would know that they had not changed their customs and institutions. There is a class of individuals who seem to think that, if it is not positively wicked to follow the prevailing fashion, it is at least not just right, and so, if they do not follow the style of their youth entirely, they will ever be found a season or two behind in their dress. Others, as the Quakers, make it a doctrinal point not to change the fashion, and year after year present the same outward appearance, until their dress becomes a monotonous burden to the eye, a dwarf upon progressive nature and aesthetical sensibilities. And what do they gain by thus adhering to their antiquated costume, and by their contempt of fashion? Only the name of being "a peculiar people." They do not escape the contaminating influence of fashion, for a coat may cost as much, or be a subject for