

THE
HESPERIAN STUDENT.

—O—
Qui non Proficit, Deficit.

VOL. VI.

DECEMBER, 1877.

NO. 10.

NEBRASKA, DEAR NEBRASKA.

Nebraska, dear Nebraska!
Thy hills are far away,
Thy bowery vales, where lingers
The long-enamored day,
But sweet the scented west-wind,
As flute-notes from the sea,
Ripple from yonder sunset,
And tells my heart of thee.

What though day's dying glories
Last crown the mountain lone,
And many a land has prospects
Far lovelier than thine own?
I roam by mount and river,
I pass by lake and lea,
To note their mingled beauties,
Then homeward turn to thee.

And still the sea may thunder,
Far-breaking on the shore,
And still the windy pine-woods
Send back responsive roar;
And cool beneath the mountain
May lie the azure lake,
And down the rocky ledges
The silvery cataract break.

Far dearer are thy meadows,
Thy rounded grassy hills,
Thy sandy-bedded rivers,
Thy shallow, reedy rills;
For not a land is lying
Beneath the heaven's broad dome,
Can proffer such contentment
As fills the land of home.

Oh, there's a spot made holy,
Deep in thy sheltering breast—
A spot of calm seclusion,
Where loved ones are at rest;
And there, when wanderings over,
And gone life's little day,
May I with them be lying,
And mingle clay with clay.

—O. C. DANE.

NATURE AND ART IN INTELLECT.

In nature is displayed the intelligence and handiwork of God; man's intelligence and handiwork finds expression in art. In nature we have divine knowledge and skill applied in the formation of some thing; human knowledge and skill applied in the formation of anything is art. In the majestic cataract of Niagara we have an example of nature; in the imposing cathedral we behold art. In a fruit-tree which from the early introduction of scions into its body has been made to bear two or more totally different kinds of fruit we have something which has been formed by the joint work of nature and art.

Now intellect, like this apple-tree, is formed both by nature and art. The creator and the created both have something to do in the making of it.

By intellect we would understand a part from a whole,—that part or faculty of the human mind or soul which thinks and understands and receives ideas, either by means of the senses or by perception,—and by art in intellect we would understand the enlargement, the improvement of the quality, and the rounding in to beauty and symmetry of it, by means of human agency and skill.

Nature gives to every individual a certain amount of mind or brain material,