

THE  
HESPERIAN STUDENT.

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Qui non Profcit, Deficit.  
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NIGHT.

The Sun, his dally duty done, has set  
    Behind the hill;  
The shades that slow creep up the steeple high,  
    Envelop all.  
The lowing of the cattle in the yard,  
    Has ceased, 'tis still;  
No sound is heard beside the rippling splash  
    Of waterfall.  
Tis night, when Silence over hill and dell,  
    Extends her sway.  
Attended by the crescent moon and stars,  
    She sits profound;  
And watches with a gentle care the birth  
    Of coming day.  
When nature shall awake again to go  
    Her daily round.  
Naught, said I, save the splashing waterfall  
    Disputes her power.  
Anon are heard the gentle accents low  
    Of lovers twain;  
Whose tender passions from their souls o'erflow  
    At this calm hour,  
When in each heart is undisturbed by aught,  
    The other's reign.  
Now when there's naught but peaceful Silence  
    The sleeping earth [o'er  
Unmoved by anything without, the mind,  
    Its power collects.  
'Tis silent Night that aids the mind to give  
    Its great thoughts birth.  
'Tis Night inspires the poet who lifts the veil  
    And life detects.

C.

LUXURIES.

Every one has the desire to gain property; and when this desire is kept within bounds, it is proper and right. But if it goes beyond certain limits and becomes the master of the man, and makes him bend every energy to the acquisition of wealth, it becomes a curse. For he forgets his duty to himself and his fellow man, in that he neglects to cultivate those feelings of pity and compassion that every true man must have. His heart becomes hard and calloused. He will do nothing to make people happier and better. He becomes wrapt up in self to such an extent that he cannot enjoy life even when surrounded by all the luxuries that the world can supply. Life has no pleasure to him for he is shut out from all the happiness that acts of kindness give. He is deprived of the greatest of all pleasures—the knowledge of some good deed done and of some one made happy.

Then on account of the man's own self, he ought not to use luxuries when there are persons in need around him; for, as has been shown, the using of them has a tendency to ruin him morally, and deprive him of more of the real pleasures of life than they furnish.

Again, if a person has wealth, he should not use it in procuring luxuries for him-