



# HESPERIAN STUDENT.

UNIVERSITY OF NEBRASKA.

OL. IX.

LINCOLN, NEB., DECEMBER 1, 1880.

No. 14

## HOTELS.

### The Arlington.

JOSEPH OPELT, PROP

Late of the MARSH HOUSE,

BROWNVILLE, NEB.

Lincoln Neb.

### Commercial Hotel.

Cor 11 and P Sts.

LINCOLN, - - - NEBRASKA.

J. J. IMHOFF, Prop.

GOOD SAMPLE ROOMS ON FIRST FLOOR.

Turkish, Russian, and Salt Water Baths in the Hotel. Rheumatism cured by Turkish Baths.

E. H. ALLET.

Watchmaker, and Jeweler,

Engraver and Dealer



Watches, Diamonds, Silverware, Spectacles

O St., bet. 10th and 11th, south side. LINCOLN, NEB.

## Conservatory of Music

Established by authority

and under the sanction

of the Board of Regents.

Instruction given in a thorough and systematic manner in all departments of Music.

Tuition ranging from \$6.00 to \$15.00 per term.

The Vocal Elementary Class is FREE to all

S. B. HOHMANN,

Director

A. M. DAVIS,

Wholesale and Retail Dealer in



OH-Cloths, Mattings, Rugs, Mats, Wall Paper,

Window Shades, Lace Curtains, Damask, &c., No. 23 East O St. LINCOLN, NEB.

## Literary.

ADAPTED FROM PALADILHE.

The vase in which this flower was dying, By a lady's fan was shattered. The blow scarce set the leaves a-flying, Nor scarce the slightest echo started. But the flaw so lightly given, Destroyed the crystal day by day, And the vase at last was riven, No less surely from delay. Drop by drop has flown the water, The fragrance of the flower is gone; No one now can doubt the matter— 'Tis broken, touch it not, but mourn.

'Tis thus the hand one loves, if careless, May wound the heart which cherishes. Through all the heart the break will pass, The flower of love soon perishes. To all the world it seems unhurt, By it alone its pain is borne. Its wound so true, profound, is wept, 'Tis broken, touch it not but mourn.

## A FAULT OF TO-DAY.

THE nineteenth century is an era of progression. Science, literature, art, and civilization in general are making gigantic strides, whose benefits will be felt throughout the future. But still there is room for improvement. Even yet we cannot contentedly fold our hands and say to every one who suggests a reform, "You are but a chronic grumbler; the world is good enough." For this is not true, and among the many remaining faults is one in particular that ought to be and can be remedied.

Just now the world tends toward a peculiar kind of cynicism. It is no longer fashionable to be enthusiastic. So extravagant an expenditure of feeling is styled fanaticism; and he who presumes to follow any object with zeal rather than languid self-satisfied stolidity is stigmatized by such often-times overdrawn titles as "ranter", "hobby rider", or "monomaniac".

From the minister, who, in bursts of burning eloquence, tries to fasten the attention of his congregation on the great truths of his religion, to the impulsive young lady who "gushes" over some striking novelty,—all, who have been unwary enough to allow any sign of natural feeling to escape them, have come under reproach. In consequence we see congregations put to sleep, Sunday after Sunday, under the soothing influence of sermons from which all animation, in thought or delivery, has been carefully excluded. And the average young lady, now, is able to view the most famous or beautiful scenes, or to hear the most startling disclosures, with no greater show of interest than a calm "Ah?" or a demure and complacent "Oh!"

Disappointed and unsuccessful men soured by their own failures, seem to take delight in making everyone else like themselves,—listless, *blase* and misanthropic. Judg-

ing from personal experience, they teach that every well-appearing word or action springs from a hidden, interested and unworthy motive. Thus many an earnest desire and well-meant endeavor to be or do what is intrinsically right, is robbed of its usefulness or prevented altogether by these sneering misjudgers of mankind.

The young man of to-day is expected to show a decided interest in nothing, and to go through life a confirmed cynic. On his first real entrance into the great, outside world, while still possessed of all the freshness and trustfulness of youth, he sees disbelief and ridicule concerning things, which—in his heretofore implicit faith in "the good, the true, and the beautiful"—he never dreamed of doubting. Viewing, at first with surprise and finally with bitter disappointment, the moroseness, the suspicion, the hypocrisy, the toadyism around him—what wonder if his confidence in humanity is entirely destroyed by the awakening shock, and, through the seeming preponderance of the bad, he loses sight of the good that really does exist? Unless he is exceptionally fortunate, a few years contact with this soured element of society contaminates him with its skepticism, and induces him to believe his fellow-men worse than they actually are. He regards mankind as his common enemy, and life as a selfish struggle for existence, where in place is obtained only by policy and trickery. His early high aspirations and noble motives are now disdainfully smiled at as being "youthful enthusiasm," which he congratulates himself on having outgrown. To his "awakened" eyes, truth, purity and honor are but comparative virtues; love, justice and patriotism are rhetorical but meaningless expressions, while the old-fashioned, devoted friendship of Damon and Pythias is sneered at as impossible.

What were formerly vices, too, are now spoken of in moderate and polysyllabic terms. Theft is "defalcation" or "misappropriation;" a lie is "prevarication;" treason is "disaffection;" a broken pledge contained a "mental reservation."

We are not believers in the superiority of the "good old times" over those of to-day; but the fruit here alluded to is certainly a retrogressive step, not in keeping with our advance in civilization, and we might with profit imitate our forefathers more in this respect. The remedy is practical and requires no extremes. Let a higher standard of morality and of feeling be substituted for hypocritical cant and indolent vacuity; call crimes by their right names; prove that there still exist some things really noble, pure and true; that life is always "worth living" if we but make it so;—and there will come forth a generation of honorable, earnest, whole-souled men, who will not hesitate to be outspoken, and even enthusiastic, in the expression of their convictions and the performance of their life's work. '82.

There has recently been established a new association under the name of SOCIETY FOR POLITICAL EDUCATION, non-partisan in its character and, in the best sense, national in its scope. The Society is to be managed by an Executive Committee

of twenty five members selected from different sections of the United States, many of them being experts in different departments of the study of social and political science. A singular feature of its organization is that it has no president, and thus avoids the risk of having its aims confounded with the idiosyncrasies of any individual chosen for its head. The correspondence of the Society is to be divided among five Secretaries, one each for the East, including the Middle States, the North-west, the South-east, the South-west, and the Pacific slope. Its Executive Committee which is not yet filled up, now comprises Prof. W. G. Sumner, of Yale College, New Haven; Hon. David A. Wells, of Norwich, Conn; Charles Francis Adams, Jr., of Boston, Mass.; Geo. S. Coe, Horace White, Geo. Haven Putnam, R. R. Bowker E. M. Shepard and R. L. Dugdale, of New York city; Franklin Mac Veagh and M. L. Scudder, Jr., of Chicago, Ill.; Gen. Bradley T. Johnson, of Richmond, Va.; Hon. John H. Ames, of Lincoln, Nebraska; A. Sidney Biddle, of Philadelphia, Pa.; Al. Mitchell, of New Orleans, La.; Geo. Mason, of Galveston, Texas; and Peter Hamilton, of Mobile, Ala.

The Society has selected a course of reading for the first year, Nordhoff's "Politics for Young Americans," Prof. Perry's "Introduction to Political Economy," Johnson's "History of American Politics," and McAdam's "Alphabet in Finance." These volumes will be issued in a cheap edition, costing only \$3.00, specially published for the Society as a *Library of Political Education*, boxed in sets with uniform binding, and bearing the name of the Society on the cover. G. P. Putnam's Sons, of New York, and Johnson, McClurg & Co., of Chicago, will be the publishing agents. Next year another set of books will be selected, and it is planned to extend the *Library* gradually according to the growth of the Society, until attention shall have been given to the whole range of subjects comprised under Social Science. In addition to the *Library's* series of tracts are to be published on economic and political subjects, including among the earlier ones: "What is a Bank?" by Edward Atkinson, of Boston; and Turgot's celebrated essay "On the Creation and Distribution of Wealth." This latter work by the great finance minister of Louis XVI, although first published in 1766, and acknowledged to be one of the finest contributions ever made to economic literature, has never been published in the United States, and, so far as known, only once translated and published in the English language, and then most imperfectly, in a pamphlet, which appeared in London at the commencement of the present century.

There are two classes of membership; Active and Cooperating. Active members are such persons as will pledge themselves to read the books recommended by the Society for the official year and included in its *Library of Political Education*, and will pay an annual fee of 50 cents (which may be forwarded in postage stamps). Any person may become a Cooperating member on the annual payment of \$5.00 or more, which shall entitle such member to receive all the tracts published by the Society. There are no other conditions or obligations of membership. The number of tracts to be published annually will depend chiefly on the amount of subscriptions received. It is also desired to establish a fund for furthering the general work of the Society, and for facilitating the placing of the above books and kindred literature in public and school libraries.