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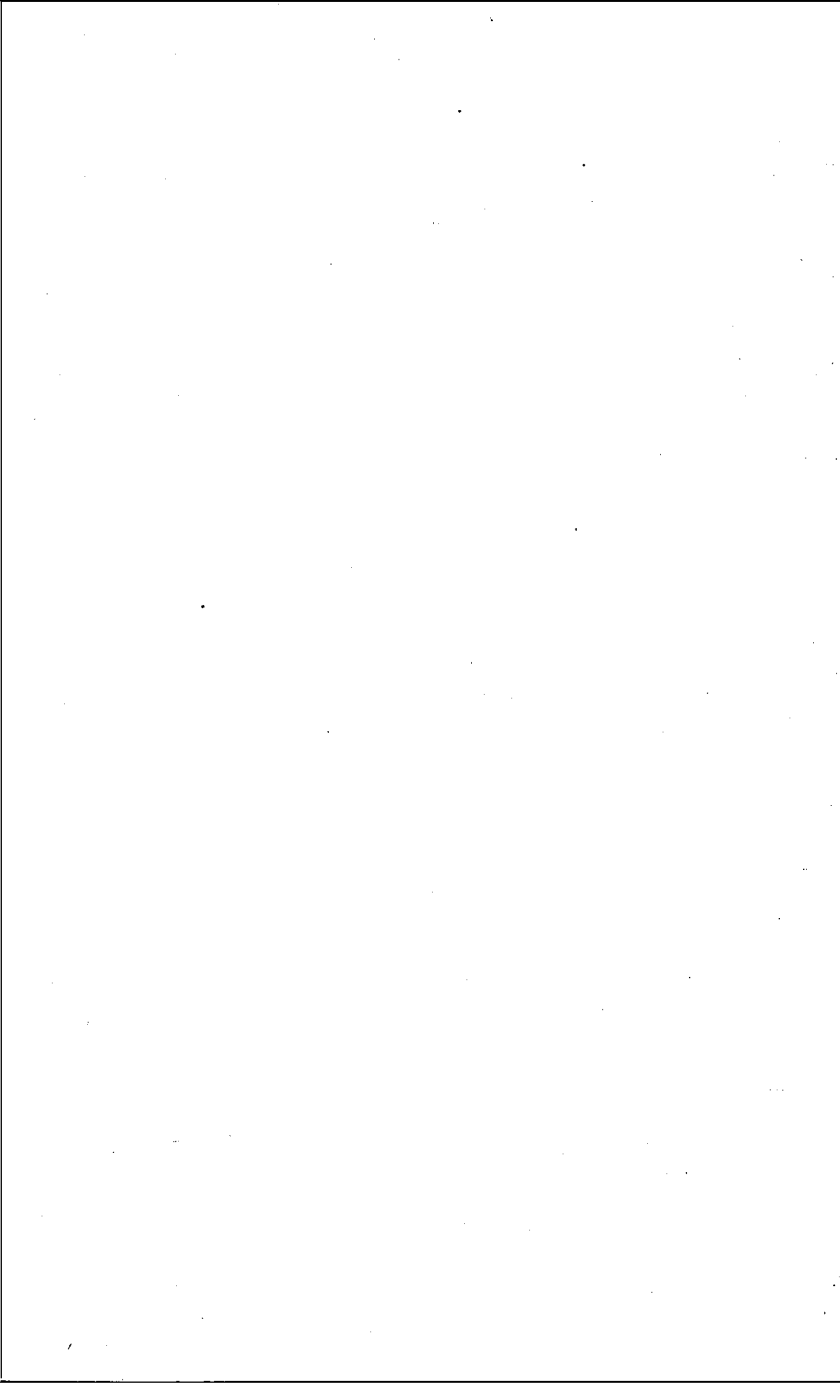
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HOPE COLLEGE BULLETIN

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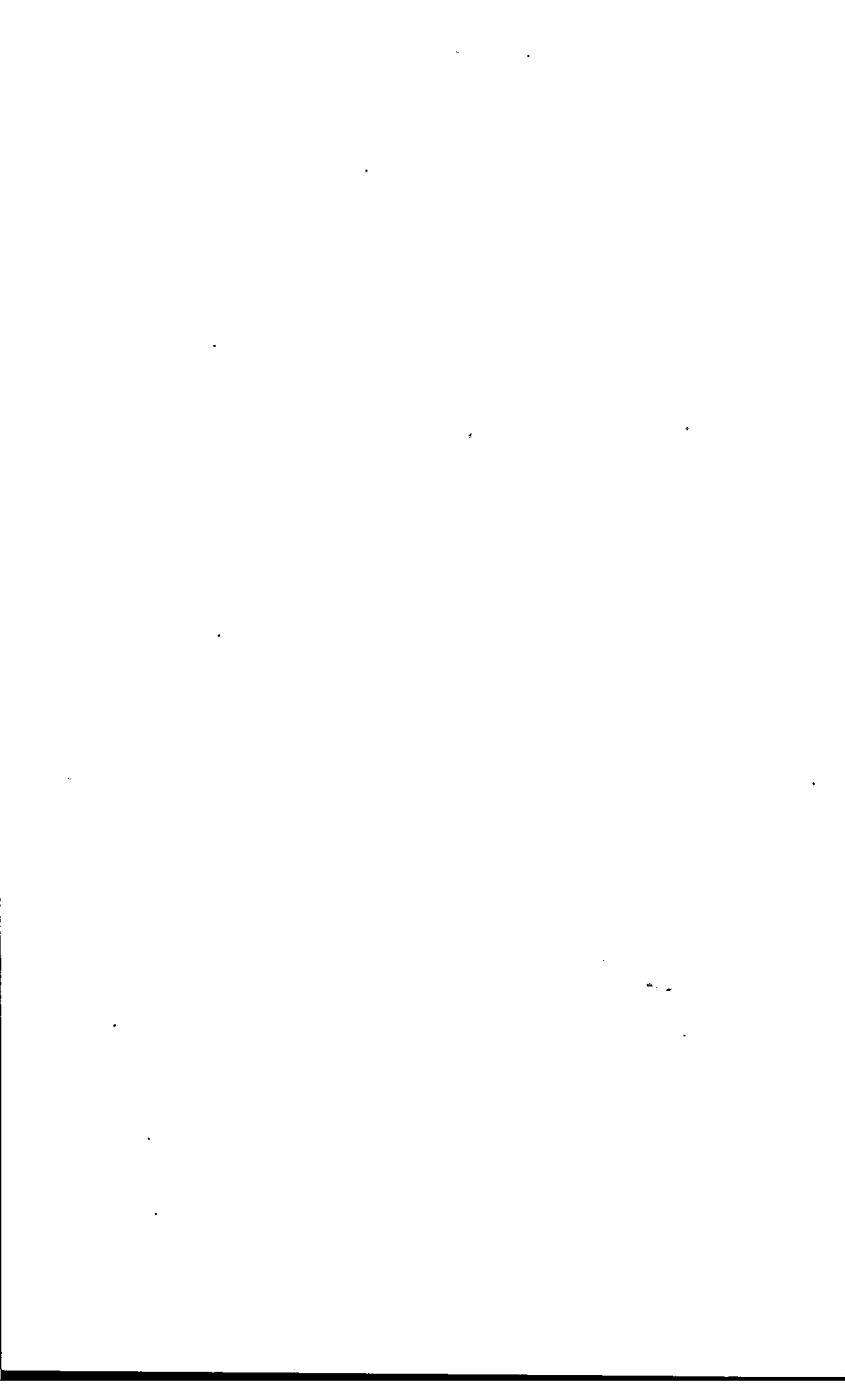




Samuel M. Zwemer, D. D., F. R. G. S. '87







HOPE COLLEGE BULLETIN

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Number 3



"Pioneer School" Founded 1851

"Holland Academy" Organized 1857

"Hope College" Opened 1862

Incorporated May 1866

Fall Convocation Number

HOLLAND, MICHIGAN

22
A D P U E R T A S N O T A

A Stone and a Tree

The following address was delivered by Dr. Samuel M. Zwemer at the Sixtieth Fall Convocation of Hope College on September 21, 1921, in Winants Chapel.

Psalm I. 1-3. "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

Psalm CXLIV. 12-15. "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

Co-education is an old experiment. It started in a Garden and will reach its consummation there. God's plan of education beginning in Eden will not find its completion until we shall reach that state which has foundations. The symbolism of trees and stones for building runs through all Scripture. We find the Tree of Life in the early chapters and at the close. David, Isaiah, Paul and John used the same metaphors to express growth of character.

Primitive worship in all parts of the world is connected with sacred *trees* and *stones*. When men deified nature they stood in awe before a tree—they knelt before a carved stone. Osiris was a tree-god

in the old mythology. The Totem-pole is also a form of a tree-god. We find ancient sacred oaks and palms on Babylonian cylinders.

A lordly oak or elm is so beautiful that our poet, Joyce Kilmer, who gave his life in France, wrote:

“I think that I shall never see
 A poem lovely as a tree—
 A tree whose hungry mouth is pressed
 Against the earth’s sweet-flowing breast;
 A tree that looks at God all day,
 And lifts her leafy arms to pray.
 Poems are made by fools like me,
 But only God can make a tree.”

When men began to cut stone—to polish stone—to build with stones, they laid the foundation of society and civilization.

The *nomad* leaves no trace, he has no history, no literature, but when the *stone* builders came they gave us Egyptology and Babylon, Nineveh and Athens.

Now what is the significance of this beautiful double metaphor in the theory and practice of education? How shall our garners be full—our cattle numerous—our prosperity unbroken—the foundations of our national happiness permanent and unshakable—a people whose God is Jehovah and whose good is His glory—with “no breaking in, no going forth, no outcry in our streets.” How? “When our sons shall be as trees and our daughters as corner-stones”——

The twin-metaphor has *one* interpretation. The stones cry it out and the leaves of the tree whisper it to the listening ear:—it is that of stability and growth. *Character and Culture are both essential to service. Strength and Beauty are in his Sanctuary and Christ gives both.* He is the secret of fine man-

hood and fine womanhood. This is the meaning of that old mystical word: "*In His own Image created He him. Male and female created He them.*" It indicates the fatherhood and the motherhood of God.

Character without culture has no *winsomeness*. *Culture* without *character* has no *permanence*. A *corner-stone* and a *tree!* how much they have in common,—hardness, stability, strength, steadfastness, beauty, grace, polish, permanence, utility, service, sacrifice, uplift——. "Sermons in stones, books in the running brooks" and God on a tree.

We pause only to consider three great cardinal virtues—three principles that, if I mistake not, need emphasis today in modern education and, what is more, in modern co-education.

The stone must have hardness, polish and utility. It is judged as is the tree of the forest by its texture, its beauty, its strength. True education includes character, culture and service, even as a tree must have its roots, its trunk and its fruit. We have the same three-fold distinction in the philosophy of life, realism, as its root, idealism as its aspiration and pragmatism in what it yields for others. Such a life is like the "tree planted beside the waters."

Character.—The word itself means to *cut* and *carve*. A Professor of Philosophy at Amherst, the late Dr. Charles E. Garman, in uttering a word of protest against that type of co-education, which omits *hardness* among its ideals said: "All students at Amherst may wear coats and trousers but in spite of that fact they are likely to be not all of the masculine gender. There are today under graduates that can be scientifically described only as persons having a female mind in a male body. I do not say this to disparage the female mind. But there is an essential difference between the normal man and woman.

In Appreciation

¶ "Lycidas is Dead."

¶ How often this lament breaks on the stillness of night or sighs in minor overtones on the noonday breeze.

¶ At Cotter's Humble Hearth mute Agony keeps watch over the lifeless form of Love. The Pageantry of Power may wreath its laurel in shrouded Hall of State. Love, with heed for neither Place nor Fame, sobs its fitful Pain when "Lycidas is Dead." Death is Life's unsolved Tragedy. Neither Eulogy nor Requiem, Flower Sacrament nor Consolation's Prayer can bring Death's Recompense.

¶ Only Memory, bowed at the altar which she raised on the Mount of Morn where Life greeted Life with resolves for gain, for prowess, for service—on the Vesper Heights where Life kept tryst with Love, tales of conquest won, of worth made wealth, or vice crowned—only Memory can bring mute Agony's Cypress Psalm, can wreath the face of fitful Pain with Victor's Smile.

¶ "Lycidas is Dead"—but—Lycidas has Lived!

Rev. JAMES F. ZWEMER, D. D., '70,
President Western Theological Seminary R. C. A.]

Memory recalls the high ideals and the lowly ser-
vice. Memory notes the youthful heart enthused for
the enterprise. Memory paints again the quiet calm
of the Country Parish nestling midst the farms and lifting
the steeple-topped spire to Heaven where deathless Life
dwells. She tells of City Temple where the masses
gather to pray and from their priest got blessings on the
wedding vow, the penitential hour, and the gifts of
alms for Pious Charity. In softer notes she might give voice
to the quiet hours by home fire's glow when stalwart sons
and daughters were trained for God and earth; or in a
deeper strain she might relate heroic strife, the unmoved
strength of rock-hewn pillar, and the pliant bending of
broken steel. In truth, Lycidas hath Lived. And,
that tho' the Joy be when a Man-Child has been born
to the World, greater still the Acclaim may be when
a Man, clothed in the Achievement of strong three score
years and ten, marches calmly forth from the World to
Heaven's Immortal Hills.

Is Lycidas Dead?

Yet Lycidas hath lived and, for this, through the
eternal Ages Lycidas shall Live.



James Frederick Zwemer, D. D. '70

D

Man is self-reliant, courageous, heroic. By nature a warrior, he aspires to the strenuous life. He yearns for conquest. . . . Woman too is ambitious, but not for the conquests that inspire men. She is never a warrior. She finds her mission in conquering the heart of the conqueror. She desires influence and esteem, social position and reputation. She is born a sovereign, not of an empire but of the home. Naturally more delicate and timid she is also more diplomatic and intuitive; less passionate, but more devoted and self-sacrificing". . . . And then he uses this striking illustration: "It is found that tadpoles, which are a-sexual, depend upon their feeding as to the gender of their future life as frogs. Feed them abundantly at this stage, make existence as easy as possible, cultivate in them habits of indolence and passivity and ninety per cent will become female. But feed them sparingly, make their life a struggle for existence, force them to undergo a little hardship and the sex development is quite reversed. A very, very, small per cent turns out female.

"A similar law holds in the development of the mental sex of students. If they are thrown on their own resources, are forced to face the tough places in life without favor, to fight for themselves, they become manly, courageous, heroic, patient, self-reliant and honorable. But if too much is done for them and no severe tests are required, they become effeminate, sensitive, vain, capricious, superficial, jealous of others, with no confidence or power to decide for themselves."

These are strong words—they cut to the quick, but they are true words, manly words.

"Thou therefore endure hardness."

"Then welcome each rebuff

That turns earth's smoothness rough—

Each sting that bids nor sit nor stand, but go.
Be our joy three parts pain,
Strive and hold cheap the strain—
Dare, never grudge the throe.”

Culture.—We have spoken of the hardness of granite, the roughness of hickory or oak—but think also of their polish, the beauty and the symmetry of culture. The rough diamond needs the emery stone—the block from the quarry awaits the chisel. The way the twig is bent the tree is inclined.

Nature is too lavish with bough and branch; even trees need trimming and vines the pruning knife. A man plus culture is a gentleman; and a woman plus refinement is a lady. The apples of a golden character need their setting in the “pictures of silver”—culture—as Solomon tells us. Elsewhere he speaks of a jewel of gold in a swine’s snout to express the incongruity of beauty without discretion, of innate value without innate good taste. Culture like character is not taught but caught. It is an atmosphere, not a lesson in breathing. A climate not a clinic. The campus, the dormitory, the gymnasium, the class-room, the library, should all deepen the impression that here we are the heirs of all the ages—that we are compassed about by a great cloud of witnesses. All that is rude, crude, provincial, unrefined, in manner or dress or speech or conduct, has no place in a school of higher education. Someone described the qualifications for an important Y. M. C. A. position in Asia to me as follows: “Get us a man from the West of strong religious convictions and a keen, alert mind, but he must not eat green peas with his table-knife nor wear a purple neck-tie on a pink shirt.” A dead fly may make the otherwise costly ointment of an apothecary to send forth an evil odor. So a little boorishness may outweigh much wisdom and honor because, as

Buffon tells us, "The style is the man" and surely it is the woman.

How often strength and beauty go together in nature! How exceeding abundantly above all that he is able to ask or think is the reward of the man who adds culture to character.

"A corner-stone polished after the similitude of a palace." The beauty of wholeness as well as the beauty of holiness. "Him that overcometh I will make a pillar in the temple of my God and I will carve upon him the name of my God and mine own new name." Who would not polish his own character if the Pierced Hands are to carve the inscription at the last?

Service, Uplift—the power to help, to bind together, to bless—this is the third cardinal virtue of a tree and a corner-stone and a noble man or woman. "The righteous shall flourish like the palm-tree, he shall grow like the cedars of Lebanon." "By their fruits ye shall know them"—"Now the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, meekness, faithfulness, self-control."

Other colleges and universities have traditions and ideals of sport, of social privilege, of special lines of scholarship, of orthodoxy, or ecclesiastical loyalty—our Alma Mater has one great tradition and ideal. It is that of self-sacrifice and service. Van Vleck and Voorhees Hall are the little Westminster Abbeys of the men and women who made good. We love those walls and their old traditions, a record of heroism. In this connection I would commend to you all the careful reading of that remarkable book, "The Science of Power." The author, Benjamin Kidd, shows how the Darwinian theory has vitiated western ethics and how it was one of the causes of the world war. He holds that woman is "the psychic center of power in the social reconstruction

of this chaotic world. Because she is the creature (in words he quotes from Schopenhauer) "to whom the race is more than the individual, the being to whom the future is more than the present." What other is this higher law to which Kidd appeals than the law of Christ: "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it." We surrender to possess; we bleed to bless; we sacrifice to secure; we die that we may live.

It is told in the Life of Cardinal Lavigerie that, when he founded the Order of the White Fathers, that society which has had so glorious a part in the work for the conversion of Africa, young men from all over Europe came to Algiers to beg for admission. They had heard the call of Africa with its burning climate, its deserts and its mysteries, its cruel negroes, and its fanatical musselmans, and, as *soldats d' elite*; were ready for the post of danger. On the papers of one young priest, when he presented them, the Archbishop, in place of the usual formula, wrote: "*Visum pro martyrio*," passed for martyrdom! "Read, do you accept that?" he said returning them. "I came for that," replied the priest simply. And the men who came to Hope, who made Hope, who ARE Hope, could say the same as the young priest said, "I came for that." Have you come to college to gain Character, to acquire Culture, to be inspired for Service? To be trees planted never to be uprooted? Cornerstones occupying the place of honor and of strength in the City of God?

Blessed is the college woman whose strength and stability of character remind you of granite; on whom you can press the burden of a whole social fabric without crushing or disintegrating her character, the woman of grit and grace and graciousness—of power and purity and polish—of character and

culture and kindness, whose life and influence in the home and community outlast the ages and stand out in the horizon of history like the Pentelic marble of the Parthenon.

“Blessed is the college man who walketh not in the council of the ungodly nor standeth in the way of sinners nor sitteth in the seat of the scornful—but his delight is in the law of the Lord and in his law doth he meditate day and night. For he shall be like a tree planted by the rivers of water which bringeth forth fruit in his season; his leaf also shall not wither and whatsoever he doeth, it shall prosper!”



The Year in Prospect

The first six weeks of the academic year have passed and, in their passing, they give a definite assurance for the entire year which is more than prophecy or promise. The enrollment is both gratifying and embarrassing. The Preparatory School

maintains the numbers of last year without increase. This is not up to expectancy, nor to purpose because in the last analysis the full aims of Church and Nation require recruits from the very large group of young men and women who, prevented from continuing their training immediately at the completion of eighth grade work, find it possible to carry out their life's ambitions after they have passed the high school years. Added equipment is necessary before Hope can invite this large group without reservations.

The Freshman Class is fifty per cent larger than last year in numbers and has demonstrated already that it is a group with high order of ability and attainment. The upper classes are also larger than heretofore.

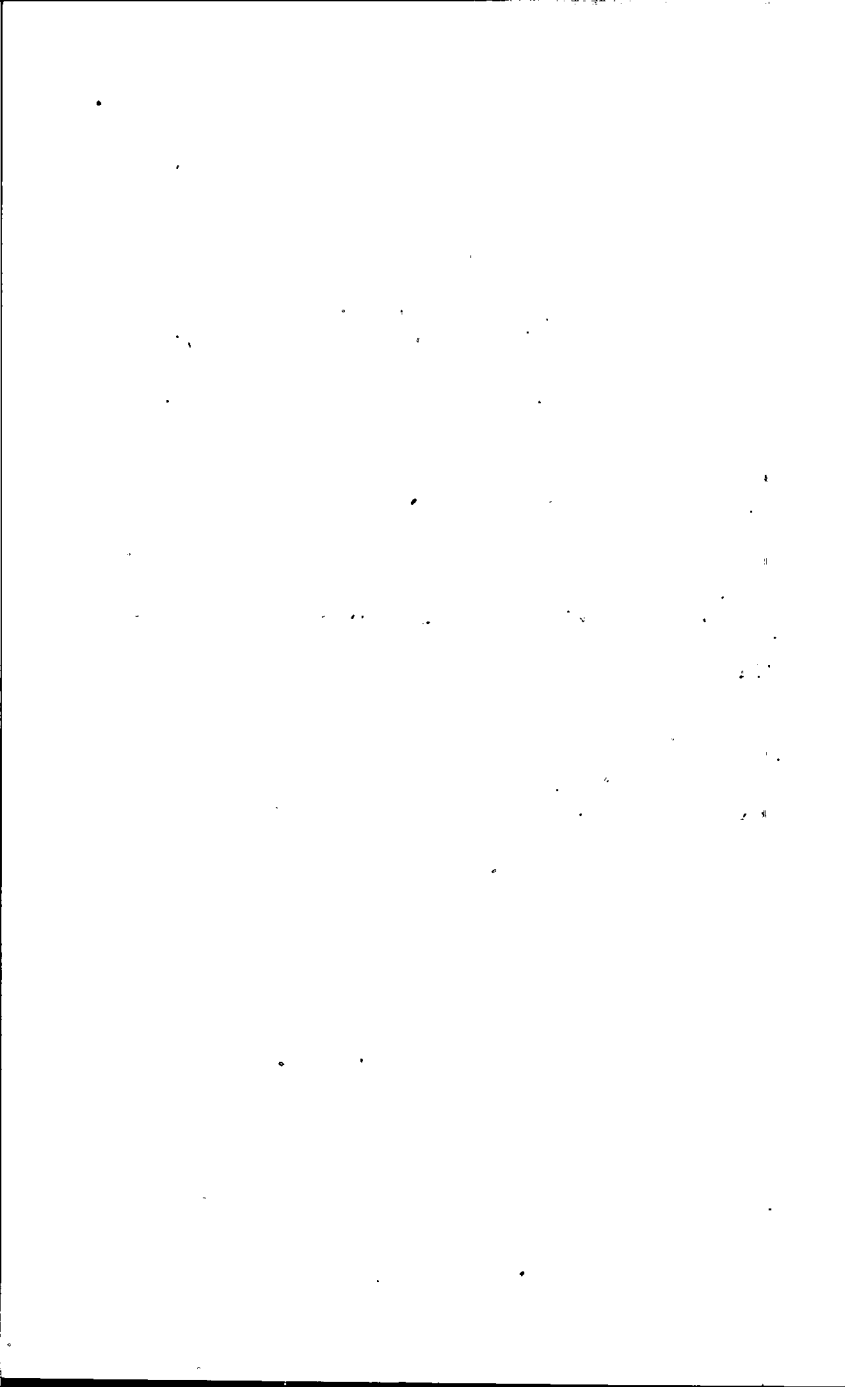
But this brings the embarrassment. The College cannot and will not permit early standards to be lowered. Added instructors and lecture rooms are imperative for work of Hope's standard. These are on the program.

The teaching force has been increased since the last published reports by the addition of Miss Merle Piper, A. B., (Northwestern Univ.) to the Department of English; and Miss Louise Brusse, A. B., (Hope) to the Department of History.

The report has come just as this Bulletin goes to press that Rev. Anthon VerHulst, Class of 1910, Professor of Religion at Kings College, Bristol, Tenn., has died in Denver, Colorado.

The Conference on Limitation of Armaments has been given appropriate consideration in Chapel Talks by the Faculty. Further discussion will be had as the meetings progress in the Capitol City.

For further information address inquiries to the Registrar, Prof. Wynand Wichers.



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