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The Formative Influence of College Accessories.

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A S a general thing, home life is the governing influence in forming the character and shaping the life even of the college student. But apart from this, the college does not monopolize the forces that turn the student into the man he is to be.

The sphere of the college proper is circumscribed by those who govern the council, those who teach the faculty, and the influence which students as such exert upon one another.

Now it is no disparagement of the college to distinguish between itself and its accessories. Or is this a distinction without a difference? Those surely are forces which are rather incidental to the college, than parts of it.

Agencies are over which indeed the officers and teachers may exercise an influence, but over which they have no direct control and concerning which the student is supposed to exercise large liberty of choice.

These are what I venture to call college accessories. These accessories have a formative influence.

Possibly a few words along this line will be given space in a college publication.

In point of prominence, perhaps the college literary societies may claim the first place. When wisely managed they do much good. Not under the immediate direction of his teachers for the time being, the student is free as to the choice and treatment of themes, and can, thus, strike out in ways original to himself. These societies, too, are good in a social way. Now and then a student is something of a recluse. Sometimes he is exclusive. Let him by all means make use of his opportunity. For, though no one can be blamed for having an inner circle of friends, "O. K. E.", he cannot well afford not to have also an outer and a larger circle. Incidentally, too, they furnish him with a kind of relaxation which is always rather a gain than a loss to the diligent student. Then, there is another advantage to be reaped in connection therewith. I mean the attainment of a practical knowledge of parliamentary procedure, or the government of deliberative bodies. Many a college graduate in public life finds his usefulness crippled in this direction. A faithful use of the college society is a good way to forestall such deficiency.

In view of the above facts, the literary society looms up, as it were, as a college within a college. And a neglect of it can only result in loss. Use may degenerate into abuse in any line. And I would not like to be sponsor for the statement that the college society is never seriously perverted. But in a college where the character of the
average student is high, and discipline is maintained in the college proper, there the danger is but slight. In either case the formative influence of the societies mentioned is undoubtedly.

The denominational college now-a-days and even the state university has in C. A. of course, I remember that when I first had hopes of going to college, a man who had himself seen much of college life, advised me to be a faithful attendant on the college prayer meetings. He maintained that the student, having much head-work, is apt to lose what spiritual ardor he may otherwise have. He held that both for this and for any envy that might creep into a student's heart, the college prayer meeting is a good corrective. Was the man right? If so, the way seems open to claim the same in behalf of the college Y. M. C. A., and certainly none between the college proper and its somewhat notorious accessory. But there is no reason under the sun why this sport should awaken an interest and demand a measure of energy out of all proportion to its value. If I had a son at college whose propensities led that way (and that would be likely), I would interpose no objections. But I would bother him with cautions and flagellate him with restrictions. For of the college accessories so far named this is one of the "formative influences" of which I, for one, have serious doubts.

Can we look for college assessor in the realm of college sports? I should say yes. Look at the college foot-ball teams. They set quite as many tongues a-wagging and kick up quite as much dust as their four-footed rivals of the race track. It seems strange to read in the best of books that "a man was famous according as he lifted up axes against the thick trees." But quite as strange is it, in the light of sober sense, to find that now-a-days a student is famous according to his foot-ball exploits.

There is little or no room indeed to quarrel over the question whether the college foot-ball team is a legitimate affair. Why not? For the plea that the student must have drawn as well as brain, and that foot-ball is a superior "coach" to the former, we have no respect. In nine cases out of ten the plea is not sincerely made, as I believe. If drawn is what he wants, that he can get in other ways, and in ways, too, that are not half so demoralizing. There is no necessary antagonism between college foot-ball and the college Y. M. C. A., and certainly none between the college proper and its somewhat notorious accessory. But there is no reason under the sun why this sport should awaken an interest and demand a measure of energy out of all proportion to its value. If I had a son at college whose propensities led that way (and that would be likely), I would interpose no objections. But I would bother him with cautions and flagellate him with restrictions. For of the college accessories so far named this is one of the "formative influences" of which I, for one, have serious doubts.

With regard to this matter, there are perhaps few to whose case the advice would be pertinent of "pitch in." More apt would be the word: *Festina lente.* Especially so in cases where the bump of amativeness shows signs of volcanic restlessness. For it can hardly be clasped among the open secrets that even in college towns, society is very exclusively composed of the sex with which he is most closely identified. And "there's the rub." Any college president will certify to it that the average student is subject to certain "iridescent dreams". Look out for the Sophomore who, dropping his books, presses his nose against the window-pane and stares vacantly at the risen orb of night. This indefinable malady, if not checked in time, is apt to show itself in other ways. The cooling draughts drawn from the wells of scientific lore no longer cool. And the gaze delved from old Parnassus lose their lustre. Homeopathic treatment here will scarcely answer. Doses of "Sweet Marie" only make the trouble more acute. "Alas, poor Yorick!"

Human nature the world over is apt to make sport of such affairs. But the sooner one here passes "From Jest to Earnest," the safer on the whole. Here, if anywhere, the head should dominate the heart. And of all young men, students should have heads as well as hearts. The Sophomore's case is what Dr. Johnson compares with falling down stairs. Not every one, after such a catastrophe, can afford to come up smiling. For somewhere between the head and the foot of the stairs he is apt to hurt himself. And sometimes the injury is permanent. And so far as I know there are no accident insurance policies issued to cover such cases. Perhaps the writer, both of the best of books that "a man was famous according as he lifted up axes against the thick trees." But quite as strange is it, in the light of sober sense, to find that now-a-days a student is famous according to his foot-ball exploits.

special reference to fitness to minister to the class in view. It is, in a way, an expansion of the Y. M. C. A., and well aware that remarks such as these may here and there be the occasion of a snore. Then why not sneer at chapel service? Girard College was founded and endowed by an infidel. And restrictions were made all but friendly to Christianity. And yet, the managers have recognized the necessity of infusing as much Christianity as legal restrictions admit. Why?

Horace Bushnell preached in a college town for many a year. Who can estimate the help that students so favored derived from his ministrations? Many a collegian can trace, in after life, his firmness of principle and immaturity from costly mistakes largely to sermons he heard in the church-home of his college days.

Another college accessory of the kind named is the society of the college town.

And here I do not refer to the snobs and the snobbery of upper tender. There is apt to be a class that does not come under that category, and that holds out attractions to the student of average tasks and means.

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For ages mankind groped in darkness. The crushing idea of helplessness and decay held the inner and outer world in bondage. It weakened the mind, overwhelmed the spirit, deadened originality and will-power, and ruined professions, industries, and enterprises. Neither did it loose its hold; on the contrary, it seemingly became man's eternal heritage. Generation after generation came and went, only to pass along the same highway and under the same cloud of inpenetrable mediaval darkness. And, finally, when feudal state raised itself by courage and muscle, reason strove in vain to break asunder the bands that held mankind shackled to the obedience of the monk and the fanatcism of the priest. The Christian became enslaved to the clergy, the clergy to the Pope; the whole fabric of human society struggled for deliverance, but was held in bondage to ecclesiastical and feudal despotism.

These are the dominant features of the Dark Ages.

When the ancient classics came to aid mankind in this struggle, the long night of mediaval darkness brightened into the modern day. A new sphere of energy and freedom of thought was revealed to the astonished world. The mighty mental evolution began, and a "spontaneous outburst of intelligence" was generated in every direction. Knowledge, inventions, and books at once became vital. Literature blossomed into a wealth of bloom like roses teeming in a fertilized valley. Industries, sciences, and arts broke forth in wondrous rich fruition. Luther appeared upon the scene of religious controversy; Columbus discovered America; the Indies were explored and added to the world's map; Copernicus proved the revolution of the earth, and Galileo propounded his theory of the planetary system. The great European cities were heaving with printing presses. The literature of ancient Greece and Rome were translated, printed, and became the eternal heritage of mankind. These are the characteristics of the grandest stage of Europe's mental growth.

This change first came over Italy, chiefly on account of her commercial prosperity and the civilization which she enjoyed while all the other European nations were still inert. It needs, therefore, no explanation why, shortly after the fall of Constantinople, we find Florence crowded with Greek scholars, whose mental activities remind us of the mighty mental grasp of the ancient Greek, so that nowhere in history, except at Athens, has the popular mind of a city been so thoroughly permeated with Greek ideas as at Florence. Knowing this, we can somewhat understand that, in process of time the leading nations came in contact with the Italians, they also became acquainted with the new learning that was prevailing in Italy. And this occurred.

The spirit of the Italian Renaissance gradually imbued all European nations until it reached England, where it should now attract our attention; for let it suffice to say that all the continental nations entered upon the new era, and that in each the Renaissance had its peculiar features.

It is true that in England the wars of the Plantagenets and the dying struggle of feudalism against nascent liberty retarded the early progress of the Renaissance; but when the rays of the advancing day once more fell upon the British isle from Italy, the whole country awoke to an earnest struggle for the prize of the New Learning. Simultaneously, she fell heir to the most representative works of the Italians and all the learning of Biblical and classical antiquity. Hence, we are not surprised that the Renaissance and the Reformation became almost inseparable in her re-birth; and, as the one partook of the character of the other in re-establishing civilization and freedom of expression, they co-operated from their first manifestation on English soil for the intellectual emancipation of that country. Already during the 14th century they appear side by side—the one, in the poetry of Chaucer who borrows so much from the Italians; the other, in the translations of Wycliffe who contended against the sect of bishops to establish a universal church.

But, especially, during the 16th century were they interwoven in the whole fabric of English society, when their combined influence set all England thinking and enabled her to acquire more political, social, and religious freedom from day to day until the genius of the 16th century wrought a complete revolution in the warf and woof of English literature.

But it should not be forgotten that Chaucer and Wyciffe were the first to draw for their people from the fountain whence all learning then flowed, and thus the first to burst the bands that bound England to ignorance and superstition. Both had traveled extensively on the continent when Italy rejoiced in the recent emancipation of mind. The one had become acquainted with the writings of Dante, and the poetry of Petrarch, with whom he formed a lasting friendship; the other discovered the great doctrine of free salvation in the Vulgate and came in contact with many of the Italian scholars who loved the doctrine of justification by faith. Both returned to England imbued with the spirit of the Italians, and both consecrated all their acquirements to the emancipation of their own people. Just what we should expect, the poetry of the first began to assume all the characteristic traits of the Italian literature, and the comparatively accurate translation of the second took shape in pure, idiomatic English,—so that the poetry of Chaucer together with the translations of Wycliffe became the means of preserving the English language during the political struggles that mark the succeeding age. As such then, we must style them heralds of the New Age, but in particular of England's brilliant literary career.
The grand work thus begun awaited only the impulse of the great men of the 16th century. The first of them in time, but by no means last in rank, was Colet, a man of great and rare mental attainment, who had also visited the beautiful cities of Italy which were then luminous with the splendor of the Renaissance. There he became inspired with the spirit of the Italians, there he learned to appreciate Greek in the original, and there he found the true learning in the original text of the Bible. Burning with a desire to communicate what he had found to his countrymen, he returned to Oxford, where we find him in 1506 lecturing on the New Testament. Hardly had he begun this work when Erasmus—"the great scholar of the age"—arrived at the same place, and the two now joined their efforts against the degraded scholastic theology of the schools. Almost at the same time, when the struggle had reached its culmination, Grocyn and Linacre returned to England freighted with the spoils of Italian conquest, and immediately began to attack the foolish scholastic philosophy of these institutions. Nothing could withstand this "Renaissance." Humanism triumphed.

The literature of Greece and Rome were substituted for the worn out scholasticism of the Middle Ages. The endless hair-splitting, the absurd philosophy and the degraded religion of the scholastics gradually disappeared; the ancient learning gave to the higher classes new thoughts and new ideals; and even the people as a whole began to comprehend, through the dark cloud of superstition and absolutism, that the New Age was dawning. This we would regard as the first decided step toward the Renaissance in England.

In this intellectual awakening the art of printing played a great part. Without it the enthusiasm that manifested itself would have died out soon, as in the twelfth century. But now the ancient classics were multiplied beyond the grasp of inquirers and church authorities, and they became the inalienable possession of mankind. Not only did this prove of inestimable value to England, but also with the further development of the art within her own borders the old dictation system was replaced by private study which brought all the learning of Greece, Rome, and Italy within the reach of England's students, enabling them to acquire a liberal and thorough education.

Thus the choice seed of Italian harvesting was permanently planted in English soil, and in due time it sprang up and bore a hundred-fold. In it we behold Olympus shining upon England from Greece and the treasures of Rome and Italy, the fountain of the Renaissance, brought to enrich England's barren mental wastes and to aid the champions of the New Learning to lay the foundation of future English literature. It was then that all the learning of the past and the present became the heritage of England, and for almost half a century she was engrossed in collecting a library of the most representative works of ancient and modern authors such as no continental nation had enjoyed. This fact and the substitution of these literatures for the spurious logic and the involved dialectics of the old school soon affected the whole population in the re-birth of England; for it gave rise to free inquiry and independence of thought, which is the most distinguished feature of the Renaissance in England.

In the meantime, all England grew frantic with desire for the New Learning. Churchmen, nobles, peasants, adventurers, and even ladies became scholars. Colleges were founded for the express purpose of promoting Humanity, lectureships endowed, and learned men from the continent invited to assist the progress of the New Age. Amid the tumult of the people, the quarrels of the clergy, and the corruption of politicians and leaders, the good work was carried on, until a great victory was gained on the side of the Humanists. This age of excitement and of daring, of irregularity and of luxuriance, when Henry VIII sat upon the throne of England defining the mighty power of the world, forced men like Wolsey and More to action and made all England strong in body and mind. Then England began to cultivate most assiduously her intellectual fields and to prepare for their harvests.

Under this condition, Tyndale was equipped to translate the Bible for England, and it enabled him to render a translation which by the purity of its diction and the "strength and harmony of its style has deserved become the very model of good English and the standard of the language of all future times." Under the same condition, the Earl of Surrey introduced the sonnet and polished blank verse for which he is especially noted, and also, on account of his involved Shakespearean construction, deserves to be styled precursor of the grand literary age of Elizabeth.

If, finally, we survey this period with its inventions and accumulations of foreign and ancient literatures, with its confusions and national activities, and with its thorough development of the English language, we find sufficient basis for the literary age that succeeded.

The harvest that followed is essentially the result of the general intellectual awakening together with the clash of the ancient and the English mind. The constant contact with the activities of the Italians had quickened the literary spirit of the English. The study of the ancient and Italian classics had permeated the nation with fresh and natural ideas. Traditions of the past, dissertations of the present, and speculations concerning the future abounded. All this tended to produce men of intense originality and extensive intellectual culture who themselves found the ancient and foreign literatures filled with materials. By the study of these literatures they learned what the ancients and Italians had achieved. This very fact gave them confidence in their own energies, and, thus stimulated, they were enabled to inaugurate the Golden Age which still stands unrivaled in the history of the modern world for its literary productiveness.

It need hardly be mentioned that the literature that was produced during this age bore all the characteristic stamps of the new life. Its broad and preponderant thought abounding in loftiness and truthfulness to nature accounts fully for the influence of the Renaissance in England. Its rich treasures of logical conclusions and platonic elevations is but the proof that the ancients have visited here.
Intensely human, it now soars to the topmost heights of ecstasy, then fathoms the lowest depths of depravity, bringing out the inner emotions and secret thoughts of man, and portrays the greatness, the dignity, and peculiar, unrivaled imaginative and delineative power of the geniuses that produced it.

It is especially noticeable that there was hardly a branch of literature that did not contribute to the general glory of this age. Foremost of them all stands the Elizabethan drama as an exponent of the Renaissance in England. It found its origin in the mysteries and miracle plays of the 12th century which were performed for the extension of the church. In England these plays soon assumed a purely dramatic presentation, and at the beginning of the 15th century they were supplanted by the moralities destined to remain popular until the transient victory of the Puritans over knygl rule.

This change was due to the fact that the drama evolved from the people, whose tastes had been refined by the ancient and foreign classics, and who, when once accustomed to dramatic presentation, were not inclined to sacrifice this enjoyment for any other literary form. Accordingly, those who struggled for literary distinction obtained their materials from ancient and foreign sources, and in this way they sought to reach, if possible, the head of the whole dramatic profession, to which they bent all their efforts and their whole energy. No wonder that under such conditions many excellent plays were produced and literature began to abound! No wonder that the drama became the stepping-stone to honor and renown.

Unequaled for its creative power and instructiveness, it breathed almost actual life into the events of the past and rekindled a passion for literature as nothing in the history of England or of the world ever did. Enabled to search the depths of the human soul, it struck the key-note of man's emotions and opened all the channels of elegant expression and refined thought. Lodge, Kid, Peele, and Marlowe became dramatists, and appeared in rapid succession. They clothed their thoughts in the garb of the classic drama. But the whole fabric of society had changed. What was, once best adapted to the wants of the people began to linger behind and made place for caprice and disorder. Then came a mighty spirit upon the scene, "the master of all ages," William Shakespeare who comprehended the whole dramatic subject with one grasp of his mighty genius, possessing the highest degree of imaginative power the world has ever witnessed, which conceives living ideas and originates and organizes living structures out of the materials of the past. Marlowe, Fletcher, Webster, and Massinger may have possessed excellent qualities, but it was reserved for Shakespeare and for him only to blend all these excellencies in one and to reveal in one glow of exquisitely beauty the literary wonder of all ages.

It is especially in the imaginative literature that the influence of the ancients is brought to bear, but amid all the external influences it retains the English character. Excluding Chaucer, Spenser approaches nearest to this ideal of the Renaissance, and his best work still retains a Gothic background. Shakespeare displays the spirit of free learning in the fullest sense of the phrase. Bacon inaugurated modern scientific thought and was the first after an elapse of 1500 years to interpret the misrepresented ancients correctly. Milton clothed Puritan ideas in the ancient dress and in his "Aretapagitica" proclaims these principles of freedom which are so characteristic of the English.

The spirit with which these men were more or less imbued can only be traced back to the intellectual freedom which Italy by the aid of the classics had rescued from the Dark Ages, and which she in her turn bestowed upon England until the cry for liberty re-echoed throughout all England's borders with an enthusiasm that has kept pace with the civilization of all times until this very day. It was this vitality of intellect together with their own genius which enabled the English to digest all the learning of the past and the present, to transform it into the English literature, and, thus, to clothe the phenomenon of the Renaissance with the material of ancient and Saxon inventiveness.

To this end the ancient world gave freely, through the medium of Italy, all her learning. Italy gave her most representative works together with her energy for acquiring freedom, but the English genius had the ability to unravel the great mass of ancient and Saracen learning that reached her mainly during the first half of the 16th century and to adapt it to the practical use of English population.

The natural overflowing of enthusiasm that resulted from this shot forth in the poetical expression of the Universal and the whole universe of the bethic background. Shakespeare displays the with its decorative richness and wondrous beauty of the Renaissance. In like manner the drama is characterized by its appropriating all the spoils of the past for the profit of English literature. The same vitality that assisted to make poetry great resulted in the insatiable craving of the mind to go in quest of its own image, and prose was the inevitable result.

Such is the influence of the Renaissance in England. From the time it reached her shores it was followed by the revival of letters. Its age gave to England the enchanting romance and bold criticism of Sidney; the flashing imagination of Marlowe; the quick fancy and broad understanding of Johnson; the deep tragic emotion and "bewildering terror" of Webster; Beaumont's dignity, and Camden's horrible inspirations; the dignity and "flashing chivalry" of Fletcher; Hooker's close logic, and the elevation and gentle dignity of Massenger; the "quaint vessel" of Herbert, with his "fantastic devotious"; the intense pathos and elegance ofFord; the exquisite verse of Spenser with his "celestialized imagination"; the deep comprehensive grasp of intellect of Bacon; the loveliness and majesty of the great Milton; the incomprehensible genius of the universal Shakespeare; and the sublime eloquence of the translators of our Bible.

These men have labored successfully in the literary fields of England and thus stamped their names upon the pillars of time. As such they can not die. Generation after generation may pass into the past; age after age sink into the past, but their work shall still stand as an indestructible monument of the Renaissance in England.
The mission of the college is very wide, and this is, in a very peculiar way, especially characteristic of the American college because of the democratic principles, philanthropic, patriotic, and altruistic spirit of the people of this common wealth. Our colleges, if they would be worthy to appear on the annals of our history, must be imbued with the same spirit, singular of all our other institutions. This necessarily means the abandonment of all narrow conservatism and undue arrogance, and the pursuance of a "golden mean" course based on a wide but enduring foundation, and upheld and supported by a corps of instructors animated with an American spirit. Our colleges, absolutely, need to be adapted for their all and work, in order to exert an influence which shall have no narrow bounds; and this, in very fact, means little more than is generally considered. The student must be surrounded with such an environment and animated with such a spirit that will fit him to enter his sphere of usefulness as an American citizen. And what is this requirement? As already alluded to, our principles are democratic. The college must then be in sympathy with such a standard of government and not harbor such a hampering disposition which might prove a hindrance to "aneccstral worship" of the Old World. Our American colleges must be American. Our students must be educated as Americans. Again our patriotism is philanthropic and altruistic. It reaches out on all sides. It makes citizen love citizen. It makes man love man. It makes neighbor love neighbor. It makes America love Europe, China, Japan,—the uttermost parts of the world. It makes civilization and Christianization go hand in hand. If this is the American spirit, what should be the spirit of the American colleges? What should be the type of our college instructors? And what should they instruct? We here reach questions of great importance,—the very thing that makes some colleges a brilliant success and others a miserable failure. Our instructors must be broad men, with views as wide as the American mind. They must be able men to discuss the questions of the world's transactions in every phase of education; and this should be done in the class room in connection with recitation work. It does not take the place of class work but is supplementary to it. It at once makes the student enter into channels of thought that will make him as wide and comprehensive in his scope as the instructor himself, and thus becomes a true young American, typical of the country of which he is a unit. The Mission of the college was well expressed by Woodrow Wilson in the address delivered at the Princeton celebration, when he said, "Of course, when all is said, it is not learning, but the spirit of service that will give a college place in the public annals of the nation. It is indispensable, it seems to me, if it is to do the right service, to have the air of affairs should be admitted to all its class-rooms. I do not mean the air of party politics, but the air of the world's transactions, the consciousness of the solidarity of the race, the sense of the duty of man towards man, of the presence of man in every problem, of the significance of truth for knowledge, of the potency of ideas, of the promise and the hope that shines in the face of all knowledge." This is, truly, the sentiment of an American instructor.
To say the least, these are very unworthy reasons and motives. Students, who succumb to them, fail to comprehend the real worth and spirit of healthy rivalry. Whether one is in need or not, it is no crime to get money by competing honestly for a prize. But the personal benefit in knowledge and culture derived from a thorough study and investigation of the subject assigned will far more than repay all sacrificial effort, even if one does not win the much coveted honor. And defeat is no disgrace, but will make us conscious of our defects. Besides, if but few compete, students thereby evince their stupidity in not recognizing how important it is for a college to have friends who establish such prizes for the encouragement of the students and the enhancement of college interests. The more prizes an institution can offer, the more inducements for young men to study there; and the larger the number of competitors and the more enthusiasm shown, the more do we aid the college in obtaining such friends.

We can truthfully say, that not one of the students and friends of Hope were disappointed on December 8, 1896. The Hext Concert Company visited us as arranged, and presented the best program of the season. Herr Walther received the applause of every one in the house. The readings of Miss Hext were well selected and ably presented. Our Professor in English has said, that her readings from Shakespeare were excellent, and two-thirds of the posings in Greek costume were beyond criticism. Prof. Nykerk deserves the thanks of the students for securing so good a company. On the whole, the students ought to feel more than repaid for their efforts in promoting the success of this undertaking. The attendance was the largest that has ever gathered to listen to such a program. Financially, we have every reason to call it a perfect success. All expenses have been paid, and a neat little sum has been deposited as the beginning of a fund for the purchase of a new piano. In management, we have learned a lesson. No one can justly say it was merely an experiment, for it was based upon strictly business principles and every arrangement was made for just reasons. We owe our sincere thanks to the members of the committee who have had this in charge. The chairman of this committee has asked that we do not mention his name, but every student knows the man and should encourage him to accept every future engagement of this kind.

And now, shall we rest here and have no other entertainment this year? No, we expect more. We know that every student desires to listen to some able speaker, and we hope that satisfactory arrangements will be made for such a treat.

We were not a little amused and yet disappointed to read in one of our church papers, that a certain Prof. Mache, of Hope College, entertained one of our missionaries. We surmised that this must have been a mistake for Prof. Nykerk, and, after inquiring, found that we were correct. Of course, we cannot expect that every member or friend of our church should know the names of the professors at Hope College, and, therefore, cannot justly blame the author of the article referred to, if it was his mistake. But we think that the editors of our church papers ought to be sufficiently acquainted with the names of officers and instructors at our church institutions to avoid making such mistakes in their columns. Editors ought, especially, to be on the look-out for such mistakes because they, certainly, have our catalogues and other school records on file in their offices. We do not write this in a spirit of fault-finding, but because, as we have said, we were disappointed.

A Letter from India.

Vellore, Madras Pres'y.
October 5, 1896.

To the Mission Band at Hope College:

It gives me great pleasure to be able to sit down to write you a few lines. I can hardly imagine that school has already commenced, it seems so much like vacation. And yet it has commenced and I who was wont to meet with you can do so no longer. But absent in body I am present with you often in spirit, and am now more than ever interested in the welfare of the Band. I do continually thank God for you that He has called you to make the stand that you have, and I pray that grace, wisdom, and strength may be multiplied unto you.

I cannot stop to give the details of our long journey. I dreaded it at first, but the Lord has kept us and made it very pleasant for us. On account of the poor connection which our steamers made in England, we were obliged to spend a fortnight there. We passed through the Trosachs in Scotland, and visited many places of historic interest in Stirling, Edinburgh, and London. We arrived in Bombay on Tuesday, September 29, a city of over 800,000 people. We spent one day here, but I needed nearly all my time for getting my goods through the customs, shipping them, etc. It was no fun. I got a few 'coolies' to help me carry the large boxes and I paid them 1½ Rupee each (about eight cents). This I knew to be about twice the usual pay, and yet they came and demanded a Rupee each. Imagine a half dozen men, black and naked, getting close around me and Mrs. Huzinger, swearing at us in a foreign language, and doubling up their fists. But we made our way through them and got into a cab and drove off.

With all our trials, we arrived safely in Vellore with all our baggage on Thursday, October 1, at 3:30 p.m. Here the reception accorded to us was most cordial. Crowned with flowers and feasted with good things, we seemed to be important enough. On Friday we were tendered a reception by the native pastors and elders of the Vellore district. But the great reception came to day in the High School. The word Welcome was put over the door. The head-master, a native Brahmin, read an address of welcome to which I responded. The address was afterwards handed to us. It is written in exceedingly beautiful script, almost perfect, with my own name in gilt letters and marginal ornamentation in gilt, all done by hand and very beautiful. Before the address we were crowned with a wreath
of flowers, and received in all fifty-seven garlands and fourteen bouquets with some other presents. The students were glad to see us, for they had heard so much about us before we came.

With all this, you can imagine that we are very busy. So much to un-pack, so many letters to write, so much work to inspect, we have little time to sleep.

One thing impressed me very much. Of the 800 pupils now in the High School only 100 are Christians. About 700 are Mohammedans and the rest are Hindoos. They are all brought under Christian influences, and all, in a manner, receive instruction in God's Holy Word. And yet, how little can we do to counteract the heathen influences all around them. The town, Vellore, has about 60,000 inhabitants. They are nearly all heathen. Temples, and shrines, and idols are found at almost every corner. These are real idols, not those that are made in the

baazars which are sold to the curious traveler. Many of the students and teachers have the marks upon their foreheads which show to what caste they belong.

Dear fellows of the Mission Band, I want you all to pray for me that wisdom and courage may be granted me that I may lead many of these students to the foot of the cross. By God's grace it can be accomplished. Some of the brightest lads of the highest castes have been given to us and have openly confessed their faith in Jesus. Others have felt the claims of our Lord and Master but have not dared to face the ridicule and opposition and persecution. A great many, however, are totally indifferent. Will you pray for them all, but especially for those who have already confessed Christianity?

Hoping that this will reach you safely, I remain, 

Your sincere friend,

HENRY HUIZINGA, '93

Among the Societies.

The first meeting of December was led by the Rev. Dr. Dosker of the Seminary. The subject was, "Medieval Missions." The instructive spirit and nature of the address could not but awaken the desire among the boys of hearing the speaker again in the near future. If our memory serves us rightly, the Dr. still owes an address on "The Importance of Catechetical Instruction."

The speaker for the following week was the Rev. Mr. Clark, of the M. E.

church of this city. The topic was, "Why does not God always answer prayer?" The speaker presented as an answer the words of the Psalmist, "If I regard iniquity in my heart, God will not hear."

The Rev. Jacob Van der Meulen, of Graafschap, conducted the meeting of the following week. The practical observations made upon the subject, "Sobriety of Mind," were of great value and should serve as a lesson for better living in the future.

The last meeting of the term was a

prayer and praise meeting. Reports from the Mission Sunday schools were also read. All present were more than pleased with the work in these schools.

God has blessed us abundantly during last term, and our prayer is that we may prove faithful and experience rich blessings during this term.

GERMAN SOCIETY.

Hage College can now boast of another literary society. A German Society has been organized and will meet weekly in Cosmopolitan Hall.

There are about eight members. Rev. Mr. Graber, of this city, is president; and Mr. Theilken is secretary. We wish the Society success.

COSMOPOLITAN.

The following have been elected officers for this term: President, F. Ferwerda; vice-president, J. Meengs; secretary, G. Te Kolste.

These officers were elected at the last meeting of last term. The usual program was not carried out, but several members favor the company with voluntary speeches, and Mr. G. Huizinga was asked to entertain with music. He presented one vocal and one instrumental selection. Of course, the singer received hearty applause from his hearers.

FRATERNAL.

The Fraternal Society has elected the following officers who are to serve for this present school term: President, Jas. E. Moerdyk; vice-president, N. Boer; secretary and treasurer, J. W. Beardsle, Jr. A program committee has been appointed consisting of A. L. Warnhuis, Jacob Van Ess, and Henry Suyler. This committee will arrange a complete program which is to be presented at our first meeting. The Society has received so many new members during last term that it has been compelled to lengthen the regular program. It has decided to require each member to prepare and deliver one additional written production and one additional oration for each term. This will add two numbers to our program for each week.

ULFILAS.

The Club has elected the following officers for the present term:

President, H. Schuurmans; vice-president, J. De Jongh; secretary, B. Van Heuvelen; treasurer, H. Boot; Mr. F. Wiersma, the former president, was elected to serve as janitor.

The Club is proud of the work of its members during last term and is eager to do better this term.

MELPHONE

Philomathean Section.—As the oak swaying in the blasts of tempests strikes its roots deeper and firmer in the ground, so has our Section outlived the storm and prospered. The cloud that threatened a crisis has rolled away causing the rays of prosperity to shine upon us brighter than ever. The programs of the last two evenings in December have been excellent through giving evidences of ability and eloquence, which time will perfect and future generations applaud.

The Society has elected the following officers for this term: President, J. Wayer; vice-president, J. Steenenberg; secretary, H. Pelgrim; treasurer, J. Broek; sergeant-at-arms, A. Wagemaker; marshal, Mr. Kruizenga; member of executive committee, G. Brouwer.
De Alumnis.
EDITED BY L. VAN ESCH, '94.

Rev. J. P. Winter, '91, has accepted a call from the Reformed church at South Bend, Ind.

Rev. R. Bloemendal, '86, has received a call from the Reformed congregation at Brighton, N. Y.

The joint congregations of Pella and Firth, Neb., have requested Rev. W. Stegeman, '89, to become their pastor.

The Rev. E. J. Blekkink, '83, of Amsterdam, N. Y., was agreeably surprised on the evening of January 2d by a large company of men of his congregation. A pleasant and social time was enjoyed by all present. At the close, Mr. E. O. Bartlett made a short speech and presented a purse in behalf of the men of the congregation.

The Rev. W. T. Jansen, '93, pastor at Little Rock, la., has dedicated a new house of worship.

Rev. Bastian Smits, '86, has preached his farewell sermon as pastor of the Congregational church of Ypsilanti. He has accepted the pastorate of the Congregational church at Charlotte.

The Reformed church at Marion, N. Y., has asked Rev. A. H. Strabbing, '80, of Kalamazoo, Mich., to become their pastor.

Rev. H. J. Veldman, '92, recently visited in Holland and vicinity. While here, a reporter of the Anchor met the gentleman who related that he had missed a train which he was very anxious to take. The cause of his delay, by the way, had been caused by the slowness of a barber in shaving the gentleman's growth of whiskers.

College Jottings.

Klerk has been on the sick list, but is better again.

E. Blanchard has not returned to school this term.

Miss Grace Yates is taking French with the Sophomores.

Wm. Gielk spent his vacation at the home of Mr. Van Zomeren.

A. C. V. D. met with a combining element at the home of Miss —.

The Hope College Boarding Club has re-elected all the old officers.

M.—'s latest: "It seems as though all things have become new again."

Students should trade with business firms who advertise in the Anchor.

December 16, Miss Hesselink visited her former classmates, the "B's."

J. H. Edding does not return to school. John is promised a position in a book concern in Chicago.

A slang expression is, "He got it in the neck." Do not forget to say, "He got it where G— wears his collar."

Miss Coral Van der Meulen, daughter of Dr. J. Van der Meulen of Graatschap, has entered the "C" class.

B. to Gr.—"Say, Gr—are you going to that egg party?" Gr.—(eagerly): "Where?" B.—"In Bl.'s chicken coop."

Prof. Blauverk has been elected Vice-President of the State Teachers' Association, held at Lansing on December 29 and 30.

"How is the chaplain of the Cuban army?" For an answer to this oft repeated question we respectfully refer you to Prof. Bergman.

De Leishy, De Hollander, and Dangermond recently saved one of Holland's sons from a watery grave. The name of the lad is not known. So says the Daily Sentinel.

John Nywening has been elected president of the Gymnasium Association to fill the vacancy caused by the resignation of J. Van der Meulen.

Prof. Sutphen frankly told the Juniors that he has never courted. This must be an exception to prove the rule, that courtship comes before marriage.

The Glee Club has elected the following officers for the present year: President, H. Schipper; vice-president, J. Meengs; secretary-and-treasurer, J. G Te Kolste.

A. Van Goor, of the "C" class, attempted to ride D. Ten Kate's bicycle. The rider was thrown and broke his left arm. An amateur rider on another man's wheel invariably meets with some unpleasant accident.

THE ANCHOR.

B. Gunnenman, a former student in the Preparatory Department, did at his home in Overisel. Mr. Gunnenman left school last year on account of illness and has not been well since.

Mrs. Sloane, wife of the president of the Delaware, Lackawanna & Western Railroad, has presented several books on the history of China. The books are now on file in the library.

F. Ferwenda has styled himself "The Singing Evangelist." Flossy has assisted the Rev. N. F. Nickerson, who conducted a series of revival meetings during vacation at Britton, Mich.

Isaac Fles, professor in stenography at Traverse City, led the Traverse City foot-ball team to victory on Thanksgiving day. The opposing team was from the Traverse City High School.

Dr. Kollen has returned to us from his trip East in the interests of the College. While East, the President addressed a gathering of the Men's Union Club in Bethany Chapel, Brooklyn, N. Y.

Anyone who is not now a subscriber to the Anchor will, upon sending fifty cents to the subscription manager, receive the Anchor one year. This offer is for new subscribers only, and will close on February 1, 1897.

Monday evening, December 28, 1896, Mrs. Bottoms gave an old fashioned candy pull at the Club House. Those present were the Misses Anna and Gertie De Vries, Ruth and Henrietta Kerkhof, Alice Purdy, and Messrs. Kuyper, Verwey, Fisher, Nywening, Van Zanten, Kots, De Leishy, Dangermond, and Gauvoord. It is reported that Dangermond made the greatest stretch.
THE ANCHOR

"The owner of the mittens found in Prof. Nyklev's pockets can have them upon application," was the amusing notice read in Chapel. Truly it sounds like romance.

Bliohan, the cobber, informs us that a pair of slippers were left at his shop by one of the students and have not yet been called for. The owner can have same by proving property.

December 1, A. L. and Fred Warnshuis received the sad news of the unexpected death of a brother, Dr. E. Warnshuis, at Maurice, Iowa. Dr. Warnshuis graduated from Rush Medical College a little more than a year ago. He was well known by several of our boys.

B. Bloemendaal's, our janitor, was agreeably surprised on Friday evening, December 11. Members of the conservatory, the Market Street church called to congratulate him upon his fiftieth birthday. A fine lamp was presented as a remembrance of the pleasant occasion.

I. Van den Berg, one of the editors of this department, was called home on January 7 to attend the funeral of an older brother. The deceased was a student at the School of Pharmacy at Iowa City, Ia., and expected to finish his study after thirteen weeks. We extend our heartfelt sympathies to our brother in his sad bereavement.

Wednesday evening, December 2, Miss Minnie Mokma entertained her classmates, the freshmen. All freshmen report that they spent a very pleasant evening. Brink's misfortune, as usual, showed up at the time for departure. Pretty lassie—bright hope—unfulfilled—Hendelink carries off the prize. Brink's second attempt successful—slippery sidewalk—he falls—both fall. We'll stop Brink.

Exchanges.

College journalism is in a great many colleges yet in its infancy, and, hence, it would not be right to make our criticisms too rigorous, but we have gathered remarks which we think were not made in a fault-finding spirit and which are truthful. One editor writes, "At present, to judge from our exchanges, the standard of college periodicals is on the decline. In many, both the number and quality of the literary contributions is diminishing, while there is also an appreciable lack of enthusiasm, and a striking weakness in the editorials." This is true of some of our exchanges. Those issued in magazine form have maintained their ground, although even there one can discern the management of a stronger or weaker man. As editors we should be awakened to more activity and try to improve our paper where it is weak.

We think the Mercian has improved very much. It is very neatly printed.

The High School Review is improving. The Normal News is one of our regular exchanges. The December number was very good.

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