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SUGGESTIONS ON THE ART OF PUBLIC SPEAKING.

EN say “talk is cheap” and at once conclude that the art of the speaker must be an easy one. But there is a difference between talking and speaking. The former is chatter, mere garrulity; the latter an art, talking done skilfully, effectively. And to see how difficult this is you have but to read over the names of the orators of any age and you find them very few. Would one succeed, then, in this art? It is evident he must work hard, very hard, continuously hard. For an orator is not only born; he is both born and made. As of singers, actors and painters, so of the orator it is to be said that back of his finished work there lies always a great, and often an astounding amount of work.

But to the difficulties of this art are attached great rewards. Were we living in an absolute monarchy, it would often, perhaps, be best to remain silent. But living as we do in a free republic where everyone may raise his voice and be heard, we may in mass-meeting or convention, from pulpit or platform exert an influence through the power of skillful speech. In fact, critical moments frequently arrive when of all men the able speaker is the only one who controls the situation. How then may we become able speakers? This is not an easy question to answer, as it requires a full discussion of the whole art of oratory. But will you allow one who is merely an ardent student himself to make a few possibly practical suggestions?

The whole matter may be divided into a discussion of thought, of style, and of delivery. As to the first, only such...
thought as is vital with respect to the present needs of the people should be presented. Let one take for his subject the poetry of John Milton, and how can he with such material expect to electrify an audience? Or why should one in a hustling age like ours disturb the memories of those long dead and speak to busy people about Joanne of Arc, Garibaldi, or Peter the Great? There are many questions filling mind and heart of all in our land, questions that demand speedy answers. Why not choose one of these for discussion? In short, the subject matter must be vital, important, up-to-date.

Coming to the style we deal with something more difficult, and almost, if possible, more important. When Cicero discusses oratory he nearly invariably discusses style. Let me say first about this that "fine writing" is not necessary to a good speaker's style. All such writing merely excites admiration, and you are after bigger game than that. Even the finer passages of famous orations, the high, eloquent flights, the glowing eulogies, the gorgeous descriptions are not the essence of oratory. Not but what a temporary effect may be achieved through these, but never a lasting effect. Sheridan in his oration against Warren Hastings was flowery in the extreme, and he fairly electrified the House of Commons, but he did not, I think, achieve this result mainly by means of his glowing rhetoric, but rather by means of what Cicero would call "topics," the evidence. Place Mr. Bryan beside Sheridan, and you have two men both powerfully persuasive, and yet the one employs a very simple and the other a very florid style. Mr. Bryan could never, perhaps, become a great literary man. Sheridan always was one. But there is a difference between literature and oratory. The one seeks chiefly to please, the other to persuade. So let us admit this at the start, style to be oratorically effective need be simple. But that it must be. If people cannot understand you, they are bored, you have no influence over them. An audience must catch the speaker's meaning "on the jump," so to speak. If they have not understood you quickly, they have not understood you at all; for each moment their minds are engaged in following a new thought. May we state this for our axiom, then, that involved, technical or scholarly language is utterly out of place in pulpit or on platform. The Gospel is preached largely to the poor,
thought as is vital with respect to the present needs of the people should be presented. Let one take for his subject the poetry of John Milton, and how can he with such material expect to electrify an audience? Or why should one in a hustling age like ours disturb the memories of those long dead and speak to busy people about Joanne of Arc, Garibaldi, or Peter the Great? There are many questions filling mind and heart of all in our land, questions that demand speedy answers, too. Why not choose one of these for discussion? In short, the subject matter must be vital, important, up-to-date.

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Further, one's words should be colored, that is, concrete rather than abstract. To most people a principle means simply a number of concrete instances pointing out a general rule. Would one speak intelligently, therefore, one should rather mention the concrete instances than learnedly discuss the principle in the abstract. Especially are thinkers under temptation here. They like to speak in the abstract, because one can in that way cover ground more rapidly. Nevertheless any address couched for the most part in abstract phrases falls flat upon the ear of ninety-nine in a hundred. So necessary do speakers feel the use of vivid expression that occasionally they are tempted to use the picturesque slang of the day. To do this is undignified. But set it down as an imperative rule that the speaker must have a stock of suggestive, colored, vivid words, and resort frequently to the use of illustration, example, and concrete instance, rather than abstract or philosophical explanation. Lincoln once said that with an audience a joke went a very long way and a story was as good as an argument.

One's words, also, ought to be not merely intellectual, but frequently emotional, as well. The more ginger, snap, and vigor they express, the better. An audience comes speedily into sympathy with a speaker who shows he is alive, and enthusiastic. They never follow a dead leader. Theirs must have life. It would be worth while, if one gets the chance, to listen to news-boys cavilling together. The vim, the liveliness, the spirit and picturesqueness often rolled together in a single word is something to hear. "Stop, Charles," cried John Wesley one day to his brother as the other in disgust moved away from the neighborhood of two quarreling women, "stop and let us learn how to speak." Not Addison, Steele, or other mild,
easy-going writers are our models, therefore, but rather the spirited orators of a critical historical period.

Besides simplicity, color, and vigor the oratoric style must be climatic. There must be in the structure of the address a progression of interest. Not in a speech may you set forth the bad wine at the last; but the wine must become better all the way. The interest should become more and more intense as you go along. Incident upon incident should make the subject seem more vital, proof after proof pile up the evidence more damningly. The aim is to increase the auditors' interest and sympathy. Move forward on one general plane of explanation or argument, and the interest will surely wane. If you are not emotionally moving forward, you are emotionally moving backward. In short, there must be one general crescendo of emotion elicited, whether of admiration or dislike, of pity or scorn, of fear or joy throughout the speech.

We come now to the subject of delivery. I might, perhaps, call this the most important part of the art. If Cicero is constantly discussing style, Demosthenes, in answer to the question, "What is oratory?" thrice thunders, "Action." And that is the real name of this department—action, physical action. To be a good speaker one must also be a good actor,—not so much an attitudinizer, for attitudes and postures are of lesser importance, but one above all skillful in the use of his voice. All feelings, nervous or moral, must be expressed readily.

Now, there are four characteristics of tone—and of all tonal expression, time, pitch, quality, and force. If an expression is to be vocally perfect, it must be so in all these four. Psychologically time indicates the mind's measurement of the importance of the thought expressed, slow time indicating regret, and fast time a small valuation. Pitch is due to nervous tension, a high pitch showing high, and a low pitch a low tension. Pitch, therefore, reveals the mind's motive, showing which word or phrase is considered the emphatic one. A reader's discriminative ability, what to bring out strongly, what to subordinate, is thus severely tested by his use of inflection or melody. The quality of a tone indicates the emotional state, a quavering note expressing sorrow, again a rippling note joy. Persons of an unresponsive nature have no
psychologizes correctly. But because our states of mind are often sluggish and lukewarm, or abnormally one-sided we shall do well to take careful notice of these expressional elements and practice upon them, until, even when we do not feel the force of a thought as we know we should, we can yet give it something of its deserved expression. Only practice makes perfect here. In the study of art theory might count for one-tenth of the work, practice makes up all of the other nine-tenths. Therefore practice. Your models are the great orations. Practice speaking these, the simpler the oration at first the better. Then give utterance to some grievance on your mind, and speak out that grievance until you have attained your ideal vocal expression of it. Practice, practice! One can never rise high in this difficult art of moving others' hearts, unless from a rather early age one is willing to spend at least two full hours a day in the practice of it. Begin by running a number of times up and down the scale. This will increase your vocal compass. The ability to drop suddenly to a very low, or rise suddenly to a very high note is often called for. Then practice dramatic expression. The best speaking is always dramatic. Give the same hours to this study every day. The rules of athletics apply here. And it is unwise to give a little less than the two hours today, and, to make up, a little more tomorrow. Let practice become a habit, and it will be all the easier.

We may not leave this subject of delivery without mentioning the emotions that should be present throughout a whole speech. These constants are directness, earnestness, and dignity. It is hard to define directness, though you recognize its presence or absence in a speaker at once. We have all listened to men who seemed to talk over our heads, and others, again, who in look, posture, gesture, and tonal force seemed to drive the subject right at us. This latter is the spirit of directness and follows upon an urgent desire to convince. The second quality, earnestness, is well enough understood. If a speaker has no earnestness, we surmise that he himself attaches no importance to his subject. Cicero showed how necessary in delivery he deemed this emotion when one day before a jury he arraigned the opposing counsel for insincerity, saying that the man was too lacking in earnestness, was too calm and cool to be sincere. Dignity is the expression of one's sense of worthiness or the worthiness of subject and occasion. It is not vain, pompous strutting, nor a distant and overbearing demeanor, but simply a manner as if the speaker felt it quite worth while that he engage the attention of the audience at that particular time on that particular subject. That bearing makes the orator impressive, while an off-hand, weak-kneed attitude is received with scorn. Dignity is "reserve," dignity is a sense of bigness, and bigness is everytime and everywhere oratoric. It is the expression of high purpose and sturdy convictions.

These three, then—directness, earnestness, and dignity, must be apparent from start to finish of a speech, and according to the rule of crescends, stated above, increasingly so. One may not throw all the fire in one's soul at the audience at the very beginning. Such a method takes them too unawares, too abruptly. But starting in a more moderate way, one's attitude being simply that of good-fellowship with the audience, one may express oneself more and more vigorously as the audience becomes warmed with the subject, until at last, having won their sympathy, the speaker may ring in one passionate climax after another, certain that these will but add to the effect. Always the orator adapts himself to the moods of the audience. He is an artist first, a scholarly expositor afterwards. So in style as well as in action he commences gradually, presenting first only what is merely attractive and likely to arouse interest. Then he presents his arguments with a view to persuasion rather than to logical sequence. He hides his weakest points somewhere in the middle of his harangue; he aims continually to increase the interest and sympathy of the audience. Do the auditors at times seem listless? Then he disgresses, telling a story or a joke. But back again he comes to his argument, and strikes home harder and harder, until he sees the audience yield, and with a stirring appeal he has won. Avoid, therefore, making your discourse mainly intellectual. Keep in mind that you seek to excite the emotions in order to move the will. Be emotional, then, give frequent play to the whole gamut of your feelings, not to one or two only. Cultivate responsiveness; let society, the reading of poetry, of romance, everything contribute to your emotional responsiveness; for emotion is
contagious.

But it is not enough to depend solely upon your feelings to awaken the feelings of others. You must let an artful treatment of your subject aid to this result. For this reason one must be careful in his choice of emotional matter, often called "topics." For instance, in discussing the rights of the Boers in their controversy with the English, one might mention their long inheritance of South Africa, their cultivation and use of the soil, their building of towns, and so on, to show that the country was really their home. This topic would work upon the sympathy of the audience. One might, further, narrate how many of the Boers were slowly driven northward, until they barely had a place they could call home. One could dwell largely upon these persecutions, and they would awaken pity. Again, a description of the Boers' struggles and victories, the battle at Majuba Hill, at Spion's Kop, at Modderspruit, would tend to awake admiration. Now, none of these topics belong, strictly speaking, to the argument, which is purely one of international law. But all together they serve to awaken sympathy. The argument must be there as a foundation, producing conviction. But besides that a personal attack should be made, the subject being presented as vividly and emotionally as possible, and this works persuasion. The order of the topics must be such, of course, as to make most strongly for the final impression desired. For example, play upon the sense of humor may often well precede play upon the sense of pity; for it is no far cry from laughter to tears.

Find then what topics excite the various emotions. Practice upon your fellows, and see what conciliates, what angers, what moves to scorn, what to ridicule. what to admiration. what to sympathy. And as you become an adept in the use of such topics, so you have become cunning in the art of speech; for this insight is the very essence, the heart of the heart of oratory. Let a man have this shrewdness in moving others, coupled always with a command of a good delivery, and he may be discussing ever so poor a subject, be treating it in ever so clumsy and labored a style, yet, before he is through, will he have proved himself a speaker powerful in influencing the heart. Had Patrick Henry possessed more ability in this part of the art, never would he have been the spasmodic per-

AMP LIFE appeals to every genuine boy. The animal instincts within him are strong. Cooper's "Leather Stocking Tales," Henty's and Alger's stories, books of travel and adventure have intensified his natural inclinations. To a boy of fifteen dull, routine and the conventionalities of society are burdensome. The very ardor which characterizes his sports protests against the curbings of his high spirits. He must have elbow room. He must find a legitimate vent
for his surplus energy or resort to mischief. How to direct this energy into channels of thought and action which will result in lofty ideals of manhood, is a problem that at some time or other has perplexed the parents of every genuine boy. The summer camp is a means founded for the specific purpose of aiding parents to this end. It is for this reason that mothers entrust their boys absolutely to the care of Y. M. C. A. secretaries for ten days—that at the most plastic, and, in many respects, the most dangerous period in life, their boys may acquire true ideals of manhood.

To adequately appreciate the value of a summer camp, one must spend at least a few days with the boys. Even a casual observer must be impressed with the helpful influence in character. But since so few of you have enjoyed this privilege, let me outline briefly a typical day at Camp Beach, a camp situated about thirty miles southeast of Holland, and conducted by the Y. M. C. A. secretary of Allegan county.

Eating, sleeping, and playing, except for twenty minutes of devotional Bible study every morning, and services on the Sabbath, practically describes the life. Which of these three phases is most important to the boy is a problem.

I would that mothers could see their boys seated about the two long tables in the mess tent. There is no spotless linen; neither are there comfortable chairs. The boys would not tolerate any such breach of camp-life etiquette. He needs no conveniences, no display, no appetizer. What interests the healthy, growing boy is the food on the table. It is a simple fare with which he is glad to content himself, but wholesome. There are cereals served in cups, potatoes, large dishes heaping full; perch, blue-gills and black bass fresh from the lake; the meat of all meats for camp life—bacon, delicious, muscle-making bacon. But most important of all is the "staff of life"—bread, wholesome, well-made wheat and rye bread, plates of it, stacked high and frequently replenished. And the dessert served at every meal! No pastry, fruits, nor sweetmeats. Breakfast is never complete without bread and syrup. At dinner the boy clamors for syrup and bread until the cook responds. He is not happy at the supper table unless he sees pitchers of corn syrup and piles of bread. One of the most pleasant reminiscences of Camp Beach is the mess tent. The

most unsolvable mystery is the disappearance of corn syrup and wheat bread.

Have you ever spent a night in camp? Linger, then, a moment with me. A huge camp-fire, built of dry branches and logs, blazes high. The crackling, sputtering flames cast a lurid glare far back into the darknesses of the woods. Its reflection dances on the rippling surface of the lake, where an hour ago the merry laughter of happy boys swept over the water. Only a short time before the woods echoed and reverberated the last camp yells, which burst from lusty, youthful lungs. Tired of the day's play, the lads dragged their weary limbs to their tents. A peal of laughter, a stifled snicker, a last comment on the game,—then all is quiet. Now a death-like stillness pervades,—unbroken except by the hoarse croaking of hug bull frogs, the chirp of crickets, and the mournful wail of the whip-poor will. Turn your bull's-eye into one of the tents. The lads sleep as peacefully as under the paternal roof. See the pesky mosquito enjoying his nocturnal feast. At your feet you hear a murmur, "You're out," from a baseball enthusiast. Again the owner of a sun-burnt face will rise, look wistfully about, and with a sigh sink back on his pallet. Now you start forward intent upon relieving the tall boy, who is evidently choking. Be not afraid. It is merely the prelude to a magnificent snore. Try to stop it. Close his mouth,—he merely ceases to breathe. Turn him over,—you merely hasten the climax of the paean of joy. Prod him in the side,—you think a hurricane has broken over the camp. You flee to your tent, and laugh yourself to sleep. But suddenly you are awakened by loud, boyish peals of laughter, and cries, "Let a fellow sleep." You look out. The sun is already high in the horizon. You see boys with beaming faces and mischievous eyes. They scamper here, there, everywhere,—boys, live, active, hungry boys,—boys without a care in the world,—boys thankful for the joy of living.

But of what advantage is play in a summer camp? It is nature trying to develop every part of the individual. It develops a healthy body, the first essential for a happy and useful life. Just after the nervous strain of a year's school work, the physical make-up of the boy needs a rest, and nowhere can he better find this than in a secluded place, close
to nature. But play is not only for recreation and physical development; it is a potent factor in character building. To instill lofty ideals of manhood into the minds of boys, there is no medium more natural nor more efficient than athletics. It develops the sterner qualities of manhood—self-reliance, perseverance, honesty, self-control, courage, decision of character. It also develops a chivalrous spirit. The instinctively pugnacious lad learns to sympathize with the weak; instead of their bully, he becomes their champion. The proficient learn to sacrifice a pleasure for the sake of the fortunate. It was with these ends in view that a baseball schedule, a track meet, and water sports were arranged at Camp Beach. Wholesome rivalry, controlled by a due regard for “the other fellow,” was the spirit of the camp. Sacrifice a coveted honor for the sake of “the other fellow,—many a boy did this, and cheerfully. No man surely questions the value of play thus conducted as an influence on the character building of boys.

The boy needs the rest and activity of the summer camp, but also the intellectual stimulus. It widens his sphere of life. It adds something to his environment. It brings him into close contact with the sources of all knowledge,—with nature, with his fellows, and with God. But his fundamental need is spiritual. Athletics, nature study, and the hardening process of tent life are the means used to meet this need. A more direct means is daily religious training in systematic Bible study. In this plastic period of the boy’s life, ten days of conscientious Bible study in camp will leave an impression that can never be effaced. Even those ten days may change a whole life career. Other means are devotional services on the Sabbath,—one meeting wholly in the hands of the boys, another conducted by the camp leaders. Under what circumstances could you find a better opportunity for personal talks? But all must be done tactfully. Real boys generally have a decided aversion to preaching. His world is a sphere of activity. He must form his ideals by doing. He is essentially an initiator. The ideal, whom he worships, whose example he faithfully follows, whose advice with him is final, may be a Christian father or a Christian brother. Fortunate is that boy. But too often, for the High school boy, especially, the hero is a university or college fop, who struts idly about with a dilapidated Greek-lettered hat tilted on the back of his head, who considers it a mark of a man to indulge in profane and vulgar speech, who prides himself on his filthy habits and disgusting conduct. A strong leader with this ideal can ruin his whole gang. In a Y. M. C. A. summer camp the great aim, to which every other is merely accessory, is to influence every boy to accept Jesus Christ as a personal savior, to make Him the ideal of his life.


PRAGMATISM.

O MOST people philosophy has always appealed as something vague and far removed from the ordinary interest of practical life. To formulate abstract answers to such metaphysical problems as are ordinarily classified under the heads of ontology, cosmology, epistemology, etc., has seemed the chief duty of philosophers. Pragmatism will come as a distinct shock to such as have restricted the meaning of philosophy within these limits. Its first impression upon such persons will be very similar to that felt when one plunges into a lake of cold water for the season’s first swim. It will almost take away their breath. In this essay I propose to answer a few of the questions suggested by the reading of James’ work on this subject.

In the first place, what is pragmatism? At the very outset it may be well to say that it is not as yet a complete philosophic system in the sense that it gives or seeks to give definite answers to all of those questions which are generally supposed to belong to metaphysics for solution. This is due in some measure to the fact that it is as yet a very recent movement; but more so to the nature of its origin. It did not start out with the end in view to pose as such a system of thought. It began rather as an attitude toward all such systems. The aim of the philosophies of the old type had been to find the Truth, the absolute Truth. They, therefore, all assumed that this Truth could be found. It made very little difference to these philosophers whether this Truth, when
once discovered, was of any particular practical value to the
discoverer or to mankind in general; the Truth must be known
at all events. This led to very abstract conceptions, the truth
of which could be tested by no adequate criterion. Extreme
dogmatism was the result. For, if the monist had a right to
claim for his theory absolute validity, the dualist, with equal
logic, could prove his view to be the true one. For both of
these got so far away from concrete reality in their arguments,
that the validity of these vested wholly on formal logic. But
formal logic can be used to prove almost anything, if the
premises be granted. Since the arguments of both were de-
cductive in character, the particular view held by any one would
depend altogether upon his premises. But these premises
were generally sought in a reality far beyond the concrete
facts of ordinary experience. Who could disprove them?
Dogmatism was inevitable. To illustrate: the monist as-
sumes that philosophy must ascertain the underlying unity
of all things. But the unity can result only from a monistic
conception. To ascertain this, the spiritual monist reduces all
to thought, arguing that, because the so-called secondary
qualities are known to be subjective, the same is true of the
so-called primary qualities, and, finally, of material substance
also; regardless whether this is so or not. It must be so to
suit his unity premise. The dualist, on the other hand, premis-
ing two substances, admits the subjectivity of some quali-
ties, but holds to the objectivity of others; caring little whether
or not he is consistent. He can prove himself such from
his own point of view; but this supposed consistency becomes
flagrant inconsistency the moment a monistic viewpoint is
adopted. As a result of all this, there were several contra-
dictory systems of philosophy, all claiming to be true. All
could not be, yet all could logically be proved such. With
philosophy in such a condition, along comes a pragmatist and
says: “Well, what’s the difference?” He cares nothing about
the absolute Truth of this or that particular view. This does
not mean that he is entirely indifferent as to whether this one
or that prevails. Believing that theory determines practice,
he realizes at once that a person’s views will determine his
conduct in practical life. And in so far as it does this, in so
far is the pragmatist concerned in the triumph of this or that

particular view. This is the pragmatist’s viewpoint. To
illustrate: One of the most interesting problems of the old
style philosophy is the problem of being. Is being in its
essence material or spiritual? Let A be a materialist, B a
spiritualist, and C a pragmatist. Now as a pragmatist C will
allow A and B whatever trivial pleasure they can derive from
endless disputes as to the relative merits of their views. C
cares not whether A or B has the absolute Truth. But as
soon as A’s and B’s particular views on this point tend to
change their manner of conduct toward C or humanity in
general, C is interested. Let us suggest that A’s materialism
is of such a type that it tends to make him pessimistic and
hence of a sullen disposition, which immediately affects C and
the rest of us. Let it be supposed, on the other hand, that
B’s spiritualism is of such a kind that it makes him optimistic,
and as a result of this he does all in his power to better the
world, benefiting C. Now C is very much interested as to
whether A’s or B’s view becomes the prevalent one, for it
means a world of difference to him. Because of this C would
be led to adopt B’s opinion, because it leads to the better prac-
tical results. The attitude of pragmatism to the universal
problems of philosophy may, therefore, be summed up in the
following statement: That particular view of a philosophic
problem will be accepted as true which results in the greatest
practical good.

This attitude leads naturally to a consideration of the
question: “What is meant by the term ‘Truth,’ from a prag-
matistic viewpoint?” In the old philosophies truth meant
correspondence with reality. They posited an absolute, un-
changeable existence, if our ideas were true only in propor-
tion as they corresponded with conditions in that absolute
sphere. A person’s idea of God was true only in so far as
God was in reality like that person’s conception of Him. For
the pragmatist, on the other hand, there is as yet no such thing
as an absolute Truth. Instead of this absoluteness truth
has only what is called an instrumental value. From a prag-
matist’s viewpoint, a person’s idea of God is true only in pro-
portion as that idea leads to some useful, practical result. If
it remains a mere intellectual conception, it is not true. But,
if it only influence conduct for the good in any one particular,
if, for example, one refrains from killing another, because one's idea of God is that of a God who will punish such a deed, that person has a true idea of God in just so far, no matter whether in other respects he believes in the personal God of Christianity or the pantheistic One-All. Truth is utilitarian and instrumental, not absolute. Whatever accomplishes good is true; whatever does not do that is false.

It is evident that such an attitude toward truth and philosophic problems compels pragmatism to become universally practical. It deals with the value of any conception for practical life. Because it is such it must become empirical in its methods. The object of study is not the world of metaphysical abstractions; it is the world of concrete experience itself. Its method is inductive, not deductive. But as soon as a pragmatist begins to study the world of fact about him, he must immediately become convinced that there are certain factors more determinate for good than others. On its own principles it must accept these as true. But as soon as it does so, it ceases to be a mere attitude and becomes a system of philosophy. The pragmatist is compelled to survey the problems of philosophy. Keeping continually before him his particular attitude toward them; and the very attitude forces him to accept some as true and others as false, and the sum of those accepted as true may be called his system of philosophy. Let us examine its content.

The first question that confronts the pragmatist is related to the existence of God and the truth of religion. It is evident to the unbiased reader of history that religion tends to better practical results than irreligion. Belief in God has done more for the good of the world than atheism. The same is true today. Therefore, pragmatism accepts the existence of God and religion as truths. It is conceivable that some day they may not be such, but at present they are and as such form part of the pragmatist system. Moreover, it has already been said that pragmatism is empirical in its methods. This becomes of the greatest importance in its discussion of the problem of Monism or Pluralism. Monism always assumes some underlying unity. But an inductive study of facts does not warrant that assumption for, while the world may be looked at as One from one point of view, from another it can be considered as a plurality of individual phenomena. Now as soon as any pluralism is shown to exist, dogmatic monism must be rejected. Therefore, pragmatism is pluralistic. This same method of treatment is applied to the idea of substance. Whether or not there does exist such a thing as substance, it is clear that the only thing with which we are practically concerned is the fact that it manifests itself through its qualities. To a woodcutter the thing of practical importance about his axe is not that there may exist some "axe" substance in which the quality of separating the wood fibres exists, but that that quality does exist in that particular combination of material particles that he calls an axe. In no way does the idea of an axe substance change his attitude toward the axe. To spend a whole lifetime trying to prove the existence of that substance would be foolish and useless. In no way can it benefit anyone. It cannot be known and nothing can be done with it. But the sum total of the qualities that make up any object can be known and can be of practical benefit to one. The logical position of the pragmatist is, therefore, to reject the idea of a material substance. But the same line of reasoning is used to overthrow the idea of a soul substance. Pragmatism, therefore, is actualistic. The problem of the freedom of the will is next attacked. Does it make any practical difference whether a man is a free-willist or a determinist? A determinist would have to accept every event as unavoidable; and, since there is at least as much evil as good in the world, he would be compelled to have a very pessimistic view of the world. But a free-willist would not have to admit the unavoidableness of events. In case of a bad one, a better one might have been possible. There is for him the possibility of a better. This gives hopefulness and optimism. But optimism is, pragmatically considered, superior to pessimism. Therefore, pragmatism admits the truth of the freedom of the will. And so all the other metaphysical problems, such as the nature of God, the origin of evil, the origin of the world, etc., might be treated in the same way. And in this way a pragmatistic system of philosophy would be established. As yet all these have not been thus treated, and, therefore, it is not yet a complete system. But the method of its formulation can be seen from these few examples. That
it must meet these is inevitable. When it shall have done so and formulated answers to them, pragmatism may be called a system of philosophy.

Passing over a criticism of this philosophy, I will attempt briefly to answer two more questions. In the first place, what are the factors that have produced this new philosophy? These are two-fold. The first of these is the philosophy of Kant. With Kant it says that the absolute, if such there be, is unknowable. But it goes still further and says that it is, therefore, useless to try to know it. The proper sphere of reason is the phenomenal, since it is inevitably restricted to it. The other factor is the rapid growth of science. The present is a scientific and practical age. Everything must have its use. This practical age demands a practical philosophy, and pragmatism meets its requirements. An extension of Kant's idea and the immensely scientific and practical character of the age have produced this new philosophy. And this suggests an answer to the second question: "Will it continue and become a generally accepted theory?" Undoubtedly while the age remains as intensely practical as at present, pragmatism will grow in strength. But in proportion as this practical interest subsides, it will likewise lose ground. To the more theoretical mind it seems rather an evasion than an answer to the problems of the past. And as these theoretical minds gain in number, as they are bound to do in time, pragmatism will fail to meet the new demands and be cast aside. It cannot become a lasting philosophy. It is doomed, because of its very origin. Professor James expects much of it, and prophesies great results from its adoption, but is beyond a doubt doomed to become a false prophet.

—HENRY ROTTSCHAEFER, '09.
year it has asserted itself more vigorously, and must be recognized as ranking in importance with our literary societies. The club consists of the cream of Hope's three literary societies. We cannot but congratulate the management of the debating club upon its initial success. This is most assuredly a step in the right direction, and faculty members as well as students should do all in their power to help to permanently establish debating at Hope. In other institutions in the state, faculty members take an interest in the affairs of the debating societies to such an extent that they drill the contestants, select questions for debates, and through a prize committee offer prizes. We are assured of the good will of Hope's faculty and trust that its members are willing to lend a helping hand.

But it is especially to us, students, that this feature of debating ought to appeal. Only members of the club and participants in the contests are deriving immediate and lasting benefits from their efforts. Cheering and yelling is a very fitting mode to give vent to your enthusiasm, but remember, at its best it will only unduly exercise your vocal organs, but never bring Hope to the forefront. The debating club and the school need your brains more than anything else. It is in this way that you can do much for your Alma Mater. Statistics have proven that those colleges which were strong in debates, have also been the winners of the oratorical contest.

Father Time has again thrown open to you the doors of the New Year. Its possibilities are for you to develop. Realize some of these by joining the debating club. You'll be better fitted to serve Hope College and the world in the future. The present is an age of free speech and untrammeled expression of opinions. There is a dearth of men trained to fearlessly and ably state their convictions. As a college-bred man you'll be called upon to do so. Will you be ready to prove yourself a worthy son of old Hope?

The Kalamazoo College Index, in an article on the State Oratorical contest, to be held in Kalamazoo in March, has this to say in regard to the contest held last year at Hope: "The whole affair showed on the part of Hope College, students, and faculty, a good, live, cordial spirit, and a willing-ness to work together for the good of their college." These are kind words, and, as applied to that event last year, are true. This year, though the contest is not held here, we have an opportunity to show that same spirit in the support of our candidate for state honors, whoever he may be. It is not too early to begin planning to attend that contest at Kalamazoo and show our friends there that we carry our college spirit with us wherever we go.

College songs and college yells do not constitute college spirit. Love of our college lies deeper and means more than a lot of noise, but when we are away from Hope, in addition to gentlemanly conduct, rousing college songs and vigorous college yells must be the means by which we indicate our college spirit. Preparatory to that event at Kalamazoo we have our local contest this month. Then a man is chosen who will represent the whole college. At that time each class ought to support their representative as vigorously as possible. We would like to suggest that, at that time, instead of knocking the other fellow, you spend your best effort in composing good songs and yells which will help your man to win. As a college we are woefully in need of good songs. Try your hand at the local contest. Do the best you can for your representative, and we will then have something along that line for the state contest in March. Anyway, start now to plan on going to Kalamazoo. They say that they have plenty of room for everyone, and they promise us royal entertainment.

January 1st, Professor J. Dice MacLaren left Hope College to occupy the chair of Biology in the University Medical School of Oklahoma. In the departure of Dr. MacLaren we feel that the students have lost a real friend. He was always a pleasant professor to work for, and always showed a kindly interest in all the activities of the student body. We were sorry to see him go, but are glad that he left to fill a much better position, and one which, all who knew him, are sure he will fill as creditably as he did the chair of Biology at Hope.

The Anchor extends a welcome and best wishes to Prof.
E. N. Patterson, who fills the place left vacant by Dr. MacLaren. Mr. Patterson is an exceptionally able man. He holds a degree as Doctor of Philosophy from New Brunswick University of Canada, has studied at Harvard, and comes to Hope College fresh from research work in the Carnegie Institute at Washington. Mr. Patterson has already won a place in the hearts of the students, and they anticipate very profitable results from their work in his department.

BASKET BALL.

Two games played, and two victories won, in the easiest sort of a fashion! The Boat and Canoe Club fought to score 16 points while the Hope enthusiast could plank a 71 beside his school's name on the souvenir ticket nailed on the door-post. Coach Zuppke's Muskegon High School players fared somewhat more sumptuously at Auskegon, on 20 points to Hope's 50.

If a mere demonstration of superiority, not an ultimate equal or unequal score, satisfied the modern spectator, then Peter and Penelope might have had more time to stroll, for they could have started homeward a few minutes after each game began, well satisfied as to the result.

However, we are not assuming the role of first cornet in the band, for we realize that we may yet gaze upon the leader's baton from the second fiddler's corner. Jackson and M. A. C. are to come our way, and—watch this space.

Never mind, boys. We can win, and we can also die hard losing. Here's a hearty one for the team: "Dutch to the core!" Know what that means? Study the topography of the Netherlands. Once more, a hearty one!

Just a minute! Would there be any objection to a bit of vocal organ exercise on the side lines at the next game? Pull out the stops, especially the vox humana.

EXCHANGES.

The problem of making an Exchange column interesting is one most difficult for the Exchange editor to solve. Search his brain as he may for original material, couch it in the best style possible, do his work ever so well, he still realizes that the largest part of it has gone to waste. Therefore, we wish to heartily congratulate the Windom Record on discovering and working out so well a method of accomplishing their purpose. It not only makes the Exchanges of more general interest, but it also gives opportunity for making severe criticisms without offense. Similar originality throughout the paper would insure them all the comments their Exchange editor desires.

College Chips (Luther College, Iowa) offers us a paper that is decidedly pleasing and worthy. It possesses the dignity and seriousness which are too often lacking in our college papers. The "sawed-off" stories, stereotyped, commonplace editorials, and other evidences of a paper composed merely from sense of duty, are strictly absent from it. Such papers as these seem to promise a bright future for college journalism, a day when the subscription to a college paper will not be a charity contribution for the sake of doing as much as other schools, but money paid down for value received, and then some.

The Helios (Grand Rapids H. S.) is on the whole a good paper, but may be criticised in many respects. In our opinion they are not justified in wasting as much space as they do. The cut in the corner of each page, and the consequent wide margins, would look well in a paper twice its size and content, but as it is, it gives us rather the impression of a device for filling in space, and that ought certainly not to be true in a school of such size and rank.

We are glad to notice the beginning of an Exchange column in the Calvin College Chimes. Realizing the value of this department as they evidenced, we hope they will find the means to continue it.

THE BOK PRICE

Dr. Edward Bok, editor of the Ladies Home Journal, two years ago offered prizes for the best papers written on "The Hollander and His Descendants in the West of the United States." The first prize $100; the second, $75; the third, $50—no paper to exceed ten thousand words in length. The contest was open to the alumni and students of Hope College. The prizes recently were awarded to Mr. George Ford Huizenga, '08, first; Rev. G. De Jonge, '82, second and Mr. Arnold Mulder, '07, third.
“IT IS TO LAUGH”

It is an easy matter to obtain statistics for almost anything nowadays. Some interesting tables have been compiled with regard to love. A specialist in affections of the heart has gone deeply into the subject and the result of these grave researches is given in the table beneath:

2 glances = 1 smile.
3 smiles = 1 acquaintance.
2 acquainances = 1 flirtation.
1 flirtation = 1 kiss.
100 kisses = 1 engagement.
1 engagement = 1 marriage.
1 marriage = 2 mothers-in-law.
2 mothers-in-law = 1 red-hot time.

According to another zealous student of statistics the true facts of the affair should be exhibited in the following form:

17 winks = 1 smile.
9 smiles = 3 words.
39 words = 1 tryst.
2 trysts = 1 kiss.
77 kisses = 1 proposal.
1 proposal = 1 sister.
3 sisters = 1 engagement.
3 engagements = 1 marriage.
1 marriage = 40 years' misery.
40 years of misery = 1 funeral.
1 funeral = 1 happy man.

Matrimony itself has come within the scope of the investigations of the exponent of single bliss. In conference with other bachelors he has compiled a table as the result of their observations. It reads as follows:

2 loves make 1 marriage.
1 marriage makes 1 baby.
1 baby makes 1,000 yells.
1,000 yells make 1 mad.

And I would that my tongue could utter
The command that your bawling suface.

But the horrible howl goes on—
The solace of silence clean gone—
And each pause is a bluff, vain and vexing,
As the phantom of day's false dawn.

Break, break, break,
At each climax, wild-gestured and strong;
But if I'm to keep the commandments,
You must quit that bad noise before long.
—Ex.

LOCALS.

Nicholas Sichterman, of the Sophomore class, has left Hope to take up work in Chicago University. Everyone wishes "Sickie" much success.

Don't forget the Anchor Box in Van Raalte Hall. It is there for you to use.

There was a young man from Wacousta
Who was much annoyed by a roostah.
He cut off its head,
But it got up and crowed like it usetah.

Yamamoto thinks the English is a funny language. One day he said to another student: "This book say a man was unhorsed." "Yes. what then?" "Then it say he was cowed."

When Prof. Nykerk was in England an Englishman remarked in his presence that we must have terrible winds over here in America. "Why?" asked Prof. Nykerk. "I read the other day," answered the Englishman, "that a safe was blown open in Chicago."

The two Vruwinks were studying, late one evening. "I believe this light is going out," observed Henry. John took his station at the door. "I'll catch it," he said.

Numerous social affairs had been going on lately, so when Van Bronkhorst came to supper one night, Dykstra said to
him: "Hello, Aleck; what have you been getting a hair cut for?" "Fifteen cents," answered Alick.

Hoffman (dictating Latin prose)—"Slave, where is thy horse?"

Conscience-stricken Student—"In my pocket, but I wasn't using it."

Examinations must have gone to Richard Vanden Berg's head. One night he soliloquized thus at the supper table:

"When, where, oh whytore! Woe is me! What can the varlet mean? Why? Who? Which? Whither, How and whence? What ho! this apple's green!"

"He Failed to Qualify," on the inside of back cover. Read it.

During the past vacation several in our midst made New Year's resolutions. Among the most praiseworthy are the following:

Schwitters: "Resolved, That I shall win in the coming oratorical contest."

Geo. De Young: "Resolved, That I shall not wish anyone a Happy New Year."

Koster: "Resolved, That I shall walk pigeon-toed hereafter."

Althuis, at a basket ball game: "I see the team has signals this year; that must be a new idea."

Van Der Laan has found the chemical formula for one of the states of our Union. Here it is: "CALiNIA."

Q. "What is the largest room in the world?"
A. "Room for improvement."

Professor, in Physics: "What happens when a light falls into the water at an angle of 45 degrees?"
Hyma: "It goes out."

Q. "What did Prof. — do when he missed the train by which he promised his wife he would return?"
A. "He caught it when he got home."
WILD and WOOLY

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