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THE ANCHOR.

"Spera in Deo."—Ps. XIII. 5.

THE Savonarola of George Eliot.

J. E. BANNING, '96.

GEORGE ELIOT has, undoubtedly, in her book "Romola," given us one of the best descriptions that has ever been written of life at the time of the Italian Renaissance. With pleasure does the student look into the library on the Via de'Bardi. There he sees the old manuscripts, that have just been brought to light after centuries of secret hiding. There he sees the old man "who hangs over his books and lives with the shadows," who, indeed, appears as a typical student of that period. As the reader leaves the library and walks along Via Larga, or Via del Coconero, he sees the Florentines in their every day life. If the reader visits Nello in his shop, he finds that this shaver of aristocratic chins is a typical Italian, who has imbued a smattering of the Renaissance from his customers, and who hesitates not to let others know of his vast learning. On every hand the reader is met not by mere imaginary persons who may have lived somewhere in some past age, but by living Florentines who have just begun to study the ancient authors, and who have just discovered their own place in the world.

The characters in this novel are masterpieces of genius, and will have their place in English literature as long as it stands. Tito Melema, the Greek scholar, with whom we at first fall in love, and whom we afterwards hate as the worst criminal, who seeks only his own happiness and who will commit any crime to escape pain, will never be forgotten. Likewise will Romola, the heroine, live; Romola the good, noble, self-sacrificing girl who thinks her only duty is to obey her father, and who is willing, after he dies, and after other reverses come, to devote her whole life to lifting up fallen humanity.

Though George Eliot has shown her greatest skill in creating such characters as Tito and Romola, yet she has also, with remarkable accuracy, portrayed the character and actions of the great Italian preacher, reformer, and politician, Giralamo Savonarola. She follows him carefully in all his relations, whether as preacher, or politician; as prior of San Marco, or advisor in matters of state. His outward life she has pictured in an admirable manner.

Thus does she speak of his features, "There was the arched nose, the prominent under lip, the coronet of dark hair above the brow, all seeming to tell of energy and passion; there were the blue-gray eyes, shining mildly under auburn eyelashes, seeming, like the hands, to tell of acute sensi-

...
The author carefully describes Savonarola's career as a politician. Drawn gradually into politics on account of his prophecies concerning Italy and Florence, he found himself at the head of the popular party which again came into power after the expulsion of the last of the Medici. "He had preached and labored," he said, "that Florence might have a good government, for a good government was needful to the perfecting of a Christian life." He obtained many good laws for the people, one of which was the right to appeal from the vote of the Six. He entered politics not so much from choice, as from the necessity that would cause a man of his influence and leadership, in such troublous times, to use this means of benefiting his fellow-men.

There is, however, one phase of Savonarola's character that George Eliot cannot describe. On account of her rationalistic views of religion, she could not describe that feeling of dependence upon divine guidance, which was the keynote of Savonarola's whole life. The author says, "The real force of demonstration lay in his own burning indignation at the sight of wrong; in his fervid belief in an Unseen Justice that would put an end to the wrong, and in an Unseen Purity to which lying and uncleanness were an abomination." To the author's mind it was rather an "Unseen Justice", and an "Unseen Purity" than an Unseen God that led Savonarola. The "Supreme and righteous Ruler" that guides him is nothing but a creation of reasoning, an intellectual dicty, not herself aware of a spiritual guide, the author fails to ascribe to him what is really necessary in order to under-stand the impulse that led him to do and suffer all that he did.

The author, also, fails in that she assigns no higher motive in life than his duty to his fellowmen. He sees the suffering, misery, and evil around him, and feels that it is his duty to alleviate it as much as possible. This is brought out very clearly in chapter XI, "An Arresting Voice," where Savonarola stops Romola as she is fleeing from Florence. He tells her that she is doing wrong, and commands her to go back, but he mentions no higher duty than that which she has toward her fellow-man. "If you held that faith, you would not be a wanderer flying from suffering, and blindly seeking the good of a freedom which is lawlessness. You would feel that Florence was the home of your soul as well as your birth-place, because you would see the work that was given you to do there."

There are a few other points where-in the author differs from other writers, but they are of minor importance. She calls him a "power loving soul", and speaks of "his need of personal predominance," which characteristic is not given to him by others. She also differs a little about his prophecies concerning Italy, and about his relation to the trial by fire, but these are of little consequence. Had George Eliot but ascribed to Savonarola the divine, spiritual guidance of a Heavenly Father, her sketch of his character might, be considered as nearly correct as any biography could be.

At Eventide.

By E. M. LUMMUS.

I stand and gaze where shore and water meet,
Where anchored ship, in peaceful silence sweet,
The white-robed backs performing laden feet.

And near the sound of rippling water still,
And rustling of the pine trees on the hill.
Comes to me in the moonlight, calm and still.

The calm, sweet peace of evening comforts me;
My heart's in rest, the spirits, hanging there,
As though to sink into the sea
Of boundless love, I find, my God, in Thee!

The Capabilities of the Human Mind.

J. DE GROOT, '97.

T HAT during all ages, even from the dawn of history to the present time, human progress has continually developed, will not and cannot be denied. This has largely been due to man's activity, his desire for knowledge and love of truth. Everywhere, and in almost all branches of knowledge, he has proved himself a master, and by continual toil and effort has solved the problems of the day. How is it possible, we ask, that man can attain to such achievements? Consider for a moment the medical
skill displayed at the present time. See how successful operations upon the human body are performed. It seems as if even the breath of life can be caused to remain within the human frame.

Think of the wonderful advance made in astronomy. To-day we possess very powerful instruments with which the heavenly bodies may be viewed, so that we can get a better glimpse of the most distant planets. Man's mind, having grasped these mighty truths, is, as it were, enjoying a new life, living in another sphere, surrounded by a different environment; and, were this not the condition of affairs, life would, indeed, be miserable.

Imagine yourselves for a moment in the land of Homer and Socrates. I suppose that no one who has become acquainted with the writings of these men could set foot upon that soil without feeling an inspiration of their works come over himself. And need I mention such men as Shakespeare, Goethe, and Schiller, or a Gladstone in our own day? We are acquainted with history and know that they appear in the literary world as stars of the first magnitude.

Look for a moment upon the Parthenon. Behold those massive pillars as they support the structure. Notice their regularity; the beautiful carving upon them; and, at once, we have a sense of the aesthetic. Upon the face we see the handiwork, back of it all the mind of man; and all the result of constant application.

But, however great man's mental capacity may be, although he has accomplished much in science, literature, and art, yet a great deal is shrouded in mystery. Think of the wonderful effects produced by electricity. We may understand its movements and operations. We may be thoroughly acquainted with laws governing it, while the skillful hand of the mechanic can in a moment's time cause a current to be sent to pierce the midnight darkness of our largest cities and thereby produce light which rivals even that of the sun in all his glory. But you ask, "What is electricity?" and man is at a loss. Rightly has it been defined as a "peculiar agency producing certain results", but its reality is yet unknown to the scientific world.

Again, how much we know about life—both animal and vegetable. We know the natural laws and their operation; we understand that from certain causes certain effects will be produced upon the human system; but ask, "What is life?" and again you wait in vain for an answer. A Spencer may attempt to define life, but he only darkens counsel with words. Biologists and philosophers have as yet come to no satisfactory conclusion upon this matter. But, although we do not comprehend what life is, does not the fact remain unaltered? And does not this very ignorance on our part prove that the human mind, finite as it is, cannot grasp the infinite? So many people in our day will not believe in certain things because they do not understand them, and this is especially true in matters pertaining to religion. If we could fully understand an infinite God, we would be doing nothing else than placing God upon an equal footing with man. But this is not our idea of the Creator. The very fact that He is exalted far above our highest thoughts, is a source of the greatest comfort to every true believer. From the Christian we hear the words of the Apostle Paul, "For now we see through a glass, darkly: but then face to face: now I know in part; but then shall I know even as also I am known." Now we bow in humble submission to these unfathomable truths, resting assured that in the ages of eternity the mystery will be solved.

And now, while we feel grateful to ward those who have gone before us, and who have accomplished so much in the various activities of life, let us bear in mind that we now stand upon life's threshold. The scientific, the literary, and let us not forget to say, the religious worlds are awaiting us. Let us all with one accord strive to be useful in some field. Let us make the world the better for our having lived in it. Having seen our duty let us act, and our reward awaits us.

**Phantasm of the Night.**

Ah, 'Tis the quiet hour of night,

The dear stars speak their silent sight,

As each shade casts its play of gloom,

Through which strange features faintly loom.

While their glas-like shadows on the wall

The fainting, falling heart assail.

Strange, strange they wield their pleasant form,

As they hide themselves from our harm.

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**Causes and Effects of the Reformation.**

**G**reat events have great effects; great effects have great causes.

An event can be great only when the elements productive of such are great, each working out its individual part, but all acting inductively. Every element, visible or invisible, working to produce one great event, must likewise be fully developed; and these, in order to be fully effective, must unite and form a nucleus. It is not one little stream, but a multitude of tiny rivulets uniting, that produce the mountain-torrent. Such was the Reformation. As one of the great turning points in the history of civilization, it has proved and is still evincing itself to be an event the effects of which are yet manifest. The causes leading to it were many, and of diverse nature. Being fully developed, they united and produced the spiritual awakening.
Several times had it been apparently ready to burst forth, for example, with the Wycliftes in England, with the Hussites in Bohemia, and, again, with the Albignases in Southern France; but each time it was repressed, being yet too weak to withstand the power of the Roman church.

Great results have great causes. The broad expanse at the mouth of the great river has the means productive of such at its source. Though made up of many little streams, they have their fountain head in the great snow-crowned mountain-tops. Such was the case with this greatest of events. Its causes—many at least—may have seemed small and indirect, but were, nevertheless, great in their origin.

In considering this subject briefly, we shall only give attention to the main causes, divided into remote, or indirect, and immediate, or direct causes. After this we shall mention the two effective moments in the Reformation itself from which the effects, in general, have followed.

In tracing back the facts of history previous to the Reformation, we find many things which tended to bring this about. Throughout all the strange contrasts of national life during the Middle Ages, we discover a gradual development of every event forming a steppe-stone toward the great spiritual awakening.

Among the first and most remote, the Saracen conquest may probably be mentioned; great, indeed, in its destructiveness and evils, but, nevertheless, equally beneficial for the world indirectly. Conquering one nation after another, the learning of both East and West fell into the power of the Saracens. As a consequence, the Arabians became the scholars, or, at least, the preservers of scientific knowledge throughout the Dark Ages. Through their skill, the intellectual lamp, which Europe—then in the childhood of its civilization—was not able to employ, was preserved and kept burning. It was, indeed, a little light, flickering in the dense gloom of that period; but, nevertheless, the means by which Europe in its turn was to be enlightened.

Knowledge was, thus, preserved and developed by the Arabians, until, once more, the chivalric spirit of the European peoples became aroused, and those strange events, which stirred Europe to its profoundest depths for two centuries, occurred—the Crusades. Through these great and militant enterprises as a medium, the lower civilization of the West was again brought into contact with the higher development of the East, resulting in bringing back things heretofore unknown to Europeans. Through these Crusades the affairs of Europe were revolutionized. It altered the whole trend of European civilization in at least four different directions. It was beneficial to the political state of affairs; it changed the social relations; it brought back the intellectual lamp to the child nature, and, finally, it made Europe wealthier materially. The transportation of this knowledge from the East to the West broadened men's minds. The wisdom of the Greeks, some now found in the Arabic tongue, but the greater proportion in the original, was at once an incentive to the child mind: it became the spark that was to set Europe ablaze in the fourteenth century.

It was these things, in union with others, that, finally, resulted in the great classical revival—the Renaissance. It was while this intellectual enthusiasm reigned and Europe was stirred from north to south, that an event occurred which increased its force tenfold—namely, the invention of printing. The writings of all scholars were now rapidly transported from country to country.

But there were causes more immediate and direct. Among the first were the serious abuses and scandals of the clergy and the monastic orders, which had been steadily on the increase. Notwithstanding these, however, Rome continued to press her chains of temporal and spiritual authority.

Another, and probably the direct cause of the great schism, was the shamelessness of the Pope's agents in selling indulgences. This alone was enough to arouse the anger and disgust of all thoughtful pious men. It was the uniting of all these forces that ultimately led to the great outburst. It was the spectacle of things were re-opening that the great event occurred which has colored all subsequent history. "The fullness of time", as Macauley remarks, "was now come." As a consequence of this profusion of the Roman church, the hero of the Reformation, the champion of spiritual liberty, stepped to the front, bringing up his ninety-five theses before the eyes of the world, fearless of Pope or King, and "the Reformation was on."

Thus had another decisive moment come upon the stage of the world's history. The struggle of all ages has been between right and might; between truth and error. After ages of bitter contention, at one time more fierce than at another, the critical moment of another great spiritual battle had dawned. 'Truth crushed to earth had arisen.' A new light had come, and before it darkness must vanish. Fortunately for the new theology, those who were later to oppose its progress only regarded the noise connected with its first appearance as a squabble of monks, thus giving the new-found truth an opportunity to manifest itself to mankind. It soon penetrated the gloom in every nation. The language of the Church—the language which none understood but the learned—was cast aside, and that of the people substituted. Men desired to read, to meditate, to judge for themselves in spiritual things. The press was a faithful instrument in supplying men with the light for which their souls hungered.

But a change was soon to come. The enemy with whom man had come in contact in the far-off land of Paradise—the enemy who had caused the grave to open its gaping jaws, and from that haven of safety to come in upon man, and into war upon all his posterity, who had triumphed so often throughout the ages, and had even now the sceptre in his grasp, was again collecting his hosts, to strike, if possible, the fatal blow; to crush, if it was within his power; this light, this truth, this hope which had never been extinguished, and which had exercised its power, and could not remain un molested. Men had found what they needed, and had turned their faces to climb heaven-ward.

It was at this time that the Pope and his adherents determined to extinguish the flame by a greater flame. The evil always work their own ruin.
Accordingly, Luther was called before the tribunal of earthly power. He obeyed the call. As he went, he was 'petitioned by many not to recant.'

"Was it not the petition of the whole world lying in dark bondage of soul, parallelled under a black spectral nightmare and triple-hatted chimera calling itself father in God, and what not: "Free us; it rests with thee; desert us not!" We know the result. A determined stand; a fearless answer; the decisive blow was given; the axe laid to the tree was only struck deeper. The germ of all subsequent history lay here. As Carlyle puts it, "English puritanism, England and its parliament; Americas, and their vast work these two centuries; French Revolution; Europe and its work everywhere at present: the germ of it all lies there. And Luther in that moment done other, it had all been otherwise!" Great causes have great effects. The movement began before the Christian era by the Teutons and Cimbri and continued through parts of the fourth, fifth and sixth centuries by their posterity, repeated, subsequently, by the Northmen during the ninth, tenth and eleventh centuries, now once more took place. It was again the liberty-loving Teuton who cast off the foreign rod of oppression. The progressive spirit of these peoples may be traced throughout the history of the world. As they journeyed from their pristine homes in Asia, they carried all before them. When the Reformation dawned, they ultimately received the impulse that has from that day to this made them the leaders of civilization, and, to a great extent, masters of the world. Their independence, both spiritual and political, now became fully established.

But, further, when Luther uttered the words, "I can do no other way so help me God," he expressed with equal force the idea, though in advance of his age, that man must decide for himself in spiritual matters with the revelation given him. As a consequence, when men saw themselves in the light of Scripture, they set to work to redeem society from the immorality with which it was stained.

However, the effects of that event are equally marked in the intellectual and material development of all Protestant countries. Through the spiritual awakening men's minds were broadened; they beheld new things; vast stores of knowledge were opened, and old systems were abolished. The intellectual enthusiasm had already been enforcing its authority upon the minds of men, but the religious revival gave it a fresh impulse, and made it effective. Then men had seen by the light of human things only, now they saw by divine also. Formerly it was light as a product of the human mind; now it was light as revealed in the Scriptures of God. Might had ruled, now right was ready. It had been the strong oppressing the weak, henceforth there should be an aim toward the union of the weak and the strong.

The progress in a material direction has been not less great and marked. Every country has developed in proportion that it has been freed from Roman rule. As a proof of it we have but to compare the present condition of Protestant and Catholic countries. Where Catholicism has held sway have become degraded, and are still groping in darkness, both spiritual and intellectual; while, on the other hand, Protestant countries have advanced in civilization with each generation. Italy, once at the head of learning, has under Catholic domination sunk till it has become, indeed, in the words of Hawthorne, "a petrifying stricken Italy." Spain, has sunk from a first-rate power to a state of mediaval barbarism. On the other hand, the countries once noted for their barbarism have become enlightened; and, now as leaders of civilization, are bringing light to every nation on the face of the globe. In a word, Catholicism has met retrogression, Protestantism progression in everything that tends toward civilization.

Notes and Comments.

The pages of "The Anchor" have often commented upon various phases of college work, but never, to its discredit, has it made mention of an important feature of our college work at the present time. We have reference to the Mission Class organized some years ago but which received a new and stimulating impulse last term which increased the enrollment to twenty members. Prior to this year, Hope has always been proud of the missionary atmosphere which was often a transforming power, but now has been termed the center of missionary enterprise of this church. An appellation to be proud of, indeed, as it has been brought about through energetic and zealous missionary labors of the volunteers, and, recently, through the thorough work of the class, which has unveiled the eyes which were so short-sighted before, but now sees with unobstructed vision, and which has emancipated many minds which now understand more comprehensively the prevailing conditions. May Hope continue to stand foremost in the missionary enterprise of our Church!

For one who takes pleasure in studying the characters of students it is extremely amusing to observe the fact that, as a rule, the majority of students incline towards pessimistic views in their judgment of civil, social, and political affairs. Nowhere do they exhibit this more clearly than in their class and society opinions, which so largely abound in righteous indignation against evils practiced by men holding positions of responsibility and public trust. How manifoldly do they expose iniquity in high places, how scathingly do they denounce it, with what terrible arraignment do they pass judgment upon its authors! Often, too, they have remedial theories human propose, which are calculated to expunge all manner of corruption from civilization. Ah, indeed, our colleges are full of Luthers, of Savonarolas, of Parkhursts Reformers are not a rare species of beings, at least now in our colleges. But observe these same teachers of righteousness, when once they have left the hallowed precincts of college influences. No longer do we hear their voices proclaim against the corrupt practices of men. Their righteousness seems to have forsaken them as they crossed the threshold of active life. Now it is a striving to learn the tricks and secrets of actual life, though yet far from just, to which
A matter in regard to which some improvement might be made is applause in college societies. Instead of being the significant expression of some sensible principles, it is mostly meaningless owing to the unworthy manner in which it is accorded. The measure of applause which a speaker receives generally depends upon the degree of his vociferous and ludicrous delivery, apart from any consideration of the value of the production itself, while a calmer and more deliberate speaker, whose composition and delivery deserves better, is greeted with here and there a weak clapping of the hands. Since applause is always considered as a mark of approval and, therefore, also as an encouragement, it may be productive of bad results. Every man is naturally tempted to speak for praise, and if wrongly applied, he may resort to compositions of inferior quality and vicious delivery in order to gain the plaudits of the audience. If applause there must be, let it have sound significance, and let it be accorded when deserved on the principles of merit and propriety. Especially in societies having proficiency in the art of speaking for their object should this be strictly borne in mind.

The Day of Prayer at Hope.

We might almost with propriety write that the students of Hope College have observed a week of prayer, although the usual day, January 28, was formally set aside for prayer. The Christians in the college have certainly remembered this day in their prayers during the entire week. The usual college prayer meeting on Tuesday evening was almost entirely a preparatory meeting. Prof. Bergen’s remarks were in this line and were appreciated by the students.

On Thursday the college exercises were suspended so as to give every student an opportunity to attend the different services in the churches of the city. Services were held during the forenoon of that day in the First and Third Reformed churches. In the Third church services were held in the English language. A rather small but, we think, appreciative audience listened to some excellent and helpful remarks by the pastor who took as his text the words of Paul to Timothy, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Rev. Dubbinck was assisted in this service by Prof. J. T. Bergen of the college. In the First church services were held in the Dutch language. The pastor, Rev. J. Van Houte, preached, taking as his text the words recorded in Matthew 25, the 29th verse. Dr. Winter and Dr. Dosker of the Theological Seminary assisted in the service.

In the afternoon at two o’clock, the college service was held in Winants Chapel. A very large number of students and friends of the college gathered at this service. We do not think that one student was absent. Six members of the Senior class received the visitors and gave them the best seats in the house. President Kollen presided, reading a selection from the Scriptures, reading a report of the
religions condition of the college and adding a few fitting remarks, and introducing the different speakers. Rev. Jacob Van der Meulen, of Graafschap, Mich., delivered an able address which we are certain, was warmly appreciated. Mr. Edw. Bevier, Evangelist at the Waterloo Mission, Grand Rapids, Mich., spoke to us on the need of young men of power. The speaker was very earnest and confident in his remarks. Dr. Dosker of the Seminary, and Rev. Birchly of Hope church, offered fervent prayers. Two students from the Seminary and two from the College also offered prayers.

In the evening prayer services were held in all three of the Reformed churches in the city. The students gathered at their weekly meeting of the Young Men's Christian Association. Mr. Bevier spoke on Missions, something which the missionary students of Hope greatly enjoyed.

The following is a copy of the report read by the President at the afternoon meeting:

**Among the Societies**

**V. M. C. A.**

The Y. M. C. A. has many reasons to feel profoundly thankful for the progress that is being made in her Christian activity. The opening meetings of this term are exceptionally well attended and deep spirituality is manifested. To be sure, there is progress along the whole line. Christ is Captain leading the Christian band onward; Christ is Sovereign giving the commands that win the victory.

We say Christian band, but why not say Christian army? We wish we could. We must modify the term because of the number, we mean number of earnest Christians, Christians with that stamp of character which no petty altition, no insincerity, no brother's breast can overthrow. Would not our number of devoted followers increase into an army, if every student could stand on his own feet as a man, with a wide heart and altruistic spirit?

**Phi Beta Epsilon,**

"Speech is but herald lighted up in the depths of the unspoken; even your loftiest thought in the larger meaning of your voice—something dimmer."—George Eliot.

The Club has again passed through a term of successful work. During this term four new members have been added to our number. At the closing meeting of the previous term, Prof. Nykerk closed the study of the drama by an interesting and instructive talk on "The Development of the Drama." We feel thankful to him for the interest he shows in our work, and for the many ways in which he encourages and aids us in our efforts.

This term being devoted to the study of poetry, each member selected the poet of his choice, and, after giving a biographical sketch of the author, analyzed the chief poems as to thought, figures of speech, rhythm, and metre. We feel assured that the moments spent in the analysis of the poetry, and the inspiration received in following the poet in his imaginings and flights, and taking up his thoughts after him will be of lasting influence and benefit.

Resolutions of the Phi Beta Epsilon respecting the disappearance of Dr. Johnson:

Whereas, in previous hours and diverse occasions the beneficent constancy of the omnipotent, omniscient, incomprehensible Being was inclined toward with its pathless omnia; and consoled to deliver to us the indescribable secret comprehended only by the verbally sympathetic who are cognizant of the instinct, polari ties and felicity, Omniscience can thus be verified toward a consciousness of intention, and mediated by the subconscious into the intangible proveness of benevolent purport and intent; and permitted us to apprehend how marvelous the home, and what contemplation and expression into view the pathless mentality of an erudite master distinguished by the application of Dr. Johnson; and

WHEREAS, the former mentioned individual has by some method or manner been spirited away beyond the perceptive capacity of our opthalmic adjuncts, and we are therefore and consequently deprived of a marvelous opportunity of unlimited individual and personal improvement and development, therefore be it

Resolved, that we by this attempted demonstration, heretofore and with multifarious combined latent hour, and in the midst of stupendous superhuman emotion that shatters and dissolves our physical ego, make voluntary acknowledgment and exhibition of the existente transcendental dimensions of consciousness evoked by the unparallelized fantastic dissolution; and be it

Elderly conjured, that while the transcendently harmonious of the universe shall proclaim the identical nonentity of expanded universal ethereal space, the reminiscences, recollections, and reminiscences of the individual adnasus shall not be clouded, obscured or translated.

**William Shakespeare.**

Edmond Gone, Committee.

**MELPHON.**

Alpha Section.—The Society has elected the following officers for this term: President, Wm. E. Van der Hart; vice-president, John Nywening; secretary, Henry J. Steketee; treasurer, Wm. H. De Kleine; sergeant-at-arms, Martin Kosier; marshal, Joe A. Wiggers; member of executive committee, Henry Telman.

**A Short Review of the History of Ancient Oratory.**

L. L. Estes, 70.

All people have been desirous of having a history of their past. The ancients were fond of repeating, in song and story, the brave deeds performed by their heroes. Early Roman history was but tradition. The song of the bard was the literature and history of the roving tribes of northern Europe. But, since tribes have become nations, song and story have become history. As the nations have developed, arts and sciences
have developed and demand a history.

The history which we wish to consider is of the art which the ancients called "The Art of Arts," oratory. Let us briefly review its history.

We find traces of oratory in early literature, where the historian records speeches made on the eve of war by the generals to their soldiers.

In Ancient Greece oratory was interwoven in the drama. The people had become so accustomed to listen to long speeches that the drama was incomplete without it. At last the oratorical element outgrew the other parts and became the chief part. Theocles, the great dramatist and rhetorician, orator and tragedian was the man to give Greece the first oration, leaving out the parts usually found in the drama. This was at the funeral of Mausolus. His style so suited the taste of the people that in thirteen contests he obtained eight victories.

Leaving Greece and going to the island of Sicily, we find the beginning of forensic oratory. The figure that stands out clearest in this period is that of Empedocles, a native of the island. Aristotle speaks of him as "the father of rhetoric, a master of expression, and especially skilled in the use of metaphors." It is here that we find a reason for the flourishing of oratory. King Hero was a lover of literature, he encouraged every thing in a literary line. Men from Greece and from all parts of the literary world came here to study. Society may flourish during adversity, sad prose within prison walls, but oratory must be free, free as the air we breathe. It cannot flourish under oppression, under a despotic form of government; it cannot be trodslow under foot. Man is by nature free, so is his tongue. It is not until a man speaks for freedom, for right that is denied him, that that wonderful exhibition of human ability is shown. The people of Sicily had been oppressed. Their land had been taken from them. They were a down-trodden race. Now under Hero, the liberty-loving king, the people tried to recover their land, they tried to assert their rights, they tried to raise themselves to a level with other men. This gave rise to their first attempts at oratory.

Each citizen, according to the Greek custom, must conduct his own affairs in court. Many, naturally, were not able to do this, so men arose in each community, who made it their business to write out speeches and claim for their clients. These were committed and spoken in the courts. Corax was the first who engaged in this business. He made all speeches appeal to the judgment of his hearers. He also studied the character of his client, so that he might be able to write a speech suited to each individual. He was the first to lay down any fixed rules for the oration. These continue with but few changes until the present day. He held that all orations must be divided into five parts: the proem, the narration, argumentation, subsidiary remarks, and peroration.

Few became famous in the speech-writing business. Of these Antiphon stands first, followed by Lycius who wrote 233 speeches, of which only two failed in their purpose.

Isocrates eclipsed his predecessors as an orator. He was the man who gave us the definition of oratory, "the art of persuasion." He established a school of oratory, receiving $5000 tuition from each pupil. He also received $50,000 for a single oration delivered before the King of Cyprus.

Pericles, perhaps, stands at the head of the Attic orators. A few words suffice to describe the man. "Tranquil and stately, rapid and yet persuasive, he had the rare art of leaving his words sticking in the memory of his hearers."

Of the political orators of that day, four stand out pre-eminent. Lysicrates, 396 B.C. "He was out-spoken because he was noble." Hyperides, 395 B.C., began his career as a speech-writer. Aeschines, who is often associated with Demosthenes by reason of his antagonism to the Crown. Far above all stands Demosthenes, like some snow-capped mountain towering high above the hills.

Men of all ages have conceded that Demosthenes was the greatest man in his art. His father was a prosperous manufacturer. When he died, he left his property in the hands of supposed friends. When young Demosthenes became of age, he found that he had but $1,166 instead of $35,000. It was to recover this money that he first learned the art of speaking. He spent three years studying with Isaeus. Nature was against him. He was not strong in body, did not possess confidence, short-breathed, with defective articulation, clumsy in manner, and a voice weak and ill-managed. For seven years after his graduation he was a speech writer; not until then did he become a speaker for the people. Honor was his watchword. That was his impelling force. For thirteen years he opposed all the resources of an absolute monarch. At last, he woke the slumbering people. But, alas, too late to receive any aid from them. A mist gathers over him; he is hid in a cloud. The orator dies. All is over. He attained nearest to perfection in the art of communicating thought and emotion to man.

About 250 B.C., the Romans became acquainted with Greek art and literature. From this time they began slowly to rise.

The first great Roman orator was the blind Apius Claudius. He spoke against the eloquent Cines, whom Pyrrhus sent to negotiate for terms of peace. Cato was great, but Scipio Africanus M A was greater. We can see him standing before the Roman people, by whom he had been accused, speaking until dark; and on the next day, the anniversary of the battle of Zama, resuming his speech.

The oratory at Rome reached its height in the person of Cicero, born in 106 B.C. As a youth he spent much time in the Forum. At twenty-five, he argued his first case. At thirty-nine, he began to distinguish himself as a deliberative orator. "Cicero is not so much the name of a man as of eloquence itself."

De Alumnis.

The Rev. J. F. Zwemer, '70, Principal of the Northwestern Classical Academy, has received a unanimous call from the Reformed church at Gibbstown, Wis. Rev. A. H. Strabbing, '80, goes o
Marion, N. Y., to become pastor of the Reformed church at that place. Mr. Straibing has for a number of years served the Third Reformed congregation at Kalamazoo, Mich.

The Rev. P. J. Zwoemer, So, classical missionary in the state of Iowa, has accepted an invitation to visit the state of New York and there labor for a few weeks in the interest of Home Missions.

Sunday, January 25, Rev. J. M. Van der Meulen, 91, preached for the Second Reformed congregation of this city. Mr. Van der Meulen has for several weeks engaged in very successful revival services in his congregation at Kalamazoo, Mich. He exchanged pulpits with Rev. Birchby of Hope Church in order to gain a few days of necessary rest.

The Reformed congregation at Belmond, Ia., has invited the Rev. A. J. Reeviers, 92, to become their pastor.

On Wednesday, January 20, the Rev. T. Muijenburg, of Grand Rapids, conducted the devotional exercises in college chapel. Rev. and Mrs. Muijenburg have visited Holland for a short time and were the guests of Mr. and Mrs. P. Shouter.

Gathered Here and There.

"Oh! that is only the Professor," I suppose he is drunk again," was the answer to my question as I came upon a group of men surrounding a man who was being assisted by a policeman. But the officer evidently knew better, for had he not seen this same man under the influence of liquor a dozen times, and never before had he acted like this? so the ambulance was summoned and the poor man was taken to the hospital. When they arrived there the man was unconscious and the physician stated that he had but a few hours to live. His parents had better be sent for. But alas, poor man, parents he had none. They had long before this descended in sorrow to the grave. A sad story this.

Men had called him crazy, and the boys had pelted him with mud and had jeered at him as he passed along the street. This world was but a sorry place for him, for misfortune had been his. The only son of wealthy parents, nothing had been spared in his education. He ranked among the first in his class at college and his friends predicted a bright future for him when he graduated with honors. In the meantime he married and wooed a maiden of that small college town, one who loved him dearly yet, like many others, could condone no faults in others. At his father's table it had always been the custom to use wine and he had learned to like it. One day he was seen under the influence of liquor and when next time he visited Mary she had met him with reproaches. Sharp words had followed and they separated. He tried to stifle his feeling in strong drink and soon he was surrounded by many so-called friends who helped him on his downward path.

This was, in short, the story of his life, and now he lay in the hospital dying, a strong man physically but a mental wreck. The nurse sat near him as he slowly opened his eyes. They shone with a joyous light as though they saw things not seen by earthly eyes but as though in the vista of the beyond his eyes had lighted upon some scene of life which brought back some sweet recollection of the past. What it was, who can say; for murmuring some indistinct words a sweet smile stole over his features and he was gone.

"Students Will Skate."

We happened to read the above remark in one of the local papers, and it immediately called to our mind the probable occasion for this.

Of course, students will skate and why not? The season for foot-ball, and base-ball, and other out-door games has passed away. Those students who make it their business to develop the physical as well as the intellectual man have visited the gymnasium or engaged in some other kind of exercise. As soon as the ice on Macatawa Bay was strong enough for skating, scores of the students resorted thither. For a few days the weather continued favorable and the ice was good; but, alas, this did not last. For several days it rained. Then it snowed a little. And when colder weather again prevailed, the ice was one crust of frozen snow. Now it happened that a number of the boys were so eager to have good skating that they could not wait for nature to arrange things, and so they hit upon a plan of their own. On a Thursday evening all the inmates of old Van Vleck were summoned to report at ten o'clock. Each man was asked to bring a pail. When these gentlemen gathered at the appointed time they were joined by a number of other students, each man dressed in his Sunday-go-to-meeting(?) clothes and carrying a pail. One of the number carried a lantern and two others carried an axe and a hatchet. This little company of fifteen or sixteen boys formed in a line and marched. Where to? To the ice. What for? To flood the lake. How? Why, each man was to dip water with his pail. We marched and arrived at the lake at about half past ten o'clock. The company divided into three groups and diligently began to dip and carry water. But the fun lasted for only a short time. One began to complain of wet feet, another complained of cold hands, Pa was afraid that he might contract rheumatism, and the ice began to crack so much that the man of 210 pounds began to feel out of place. About eleven o'clock the company left the ice and wended their way homeward. A sorry looking body of students it was. Some grumbled because they had wasted so much precious time. Others seemed to have enjoyed themselves very well, and, judging from their remarks and sprouts of laughter, were still in a happy mood. One thing is certain, for an hour and a half at the least we broke away from our lessons and that night when we crept beneath the quilts we

JANET PETERSON.
slept like so many healthy babes. On the following morning it was snowing and the weather proved very far from freezing. Just what was wanted—by the farmers.

By One of Them.

**College Jottings.**

*Edited by L. Van den Berg, '76, and R. Luther, '80.

Nicholson:

"We'll get even with Leg."

"Little black sheep have you any wool?"

Banninga—"Flossy, Mart wants two tickets."

What causes Mart and Cornelius to be so intimate?

"When you flood the ice be sure to lay it on even."

Mansens denies that all things have become new again.

H. K. Boer has been styled the itinerant spoon collector.

Miss Katie Vyn is about again after an illness of a few days.

Seven eggs to one Koster, is the latest recipe at the Club.

Miss Hattie Zwemer spent Sunday, January 17, at the home of the Misses Boer.

Jacob Van der Meulen was on the sick list for a few days, but is about again.

"I like geometry," said Raum, "because it comes in my line. It is so logical."

"Never saw such hard times," said Boer. Nick's physique does not bear out his statement.

Dr. Winter entertained the Seminary boys at his home on Friday evening, January 22.

Among the young ladies that attended the Oratorical contest were the Misses Zwemer, Van Zwahlenburg and Van der Ploeg.

Friday evening, January 15, the Misses Boer entertained a company of friends at their home; and on the following evening the same company was entertained at the home of Mr. Ter Avest.

On January 25, the Oratorio, "The Holy City," was rendered in Winants Chapel. The chorus singing was excellent, and the solos sung by singers from Grand Rapids were enjoyed by all present.

On the 19th of January the members of the "B" class gathered for the purpose of perfecting a class organization. The following officers were elected: President, H. J. Sickette; vice-president, F. C. Warmhuis; secretary, Gertrude Klomparsen; treasurer, H. Yutem; chaplain, D. J. Gruul; under-treasurer, W. De Kleine; bar, P. Ver Borg.

In our January number the name of Mr. Van Zanten was omitted as having done purely well at the Bottoms' candy pull.

Beware of wet feet, they are a potent factor in producing sickness! Bannenga realized this when his foot made too deep an impression in some wet soil near the lake. An invitation to warm himself belated him somewhat in returning from the ice.

A small bottle, Ter Avest's hand, and crystals spilled on the carpet caused Brink more trouble than his fall of last month. Antiseptics were freely employed but it was three days before his room was again inhabitable.
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