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Young Men and Missions.

Our age is by pre-eminence the Young Peoples' Age. In a sense, every age has been a young peoples' age. Young men and young women have prepared for the battle of life and stepped into the places of those who retired after years of service in life's laboratory and conflict. But never before have young people in such great numbers come to their kingdom so soon as in our time. There have always been precocious youth here and there to startle the world by the greatness of their early achievements, — the Mozarts who touched violin and piano as if they were heavenly strings before they got into their teens, the Chattertons who blossomed into poetry of enduring fragrance and suggestiveness before they had grown to their majority. What is significant about our time is, that the aggregate of responsibilities assumed and successfully borne by young men was never greater than now. Undoubtedly, the quickness of pulse that characterizes all our civilization has had its influence in that direction. To speak more specifically, the modern system of education has called out and matured youthful energies sooner than ever before. Our green-house men are able by special fertilizers and other attentions to bring trees to bearing some days earlier than ordinary. So the modern education has brought the bloom and fruit to youth with a quickness and satisfactoriness that is the admiration of the world. We find young men in the banks, on the steamers guiding the helm, on the locomotive holding the lever, editing our newspapers, presiding over our colleges, preaching the glorious gospel. And the man with gray hair, in many of our cities, feels himself to be Mr. Nobody before the rising Young America of to-day. It is so in the church. Never before have the youth figured so prominently in the life of the church and wrought so successfully as in recent days.

The only wonder is that it took the church nearly 1800 years to find out that young people were good for something. Among the very first spheres of activity entered by young men was that of missions. That singularly saintly man, David Brainard, began to preach to the Indians of Connecticut and New Jersey when he was twenty-four. Before he was thirty it was said of him, "He walked with God and was not."

William Carey was twenty-eight years of age when, at a meeting of ministers where the younger men were
called upon to propose a subject for discussion for their next meeting, he arose and suggested, "The duty of Christians to attempt the spread of the Gospel among heathen nations.

He was thirty-one when he preached a sermon from Isaiah 54:2: 3. "Enlarge the place of thy tent," and emphasized and illustrated the two great principles of foreign missionary enterprises, "Expect great things from God—attempt great things for God."

That sermon created the first great modern missionary organization, the Baptist Missionary Society.

Five students of Williams College met for meditation and prayer in a grove near the college, August 5, 1806. While there, a thunder storm arose which drove them to seek shelter under a neighboring haystack. Underneath that haystack the conversation turned upon the moral darkness of Asia, the geography of which they were studying, and Mills suggested, "Why shouldn't we go and preach the Gospel there." All but one then and there dedicated themselves to this work. That haystack is destined to be the most celebrated haystack in the world, because in the shadow of it our Lord's imperial command was not only prayed over and sung about but acted upon. There the acorn sprouted which has developed into the many branched and wide-spreading oak, the American Board of Foreign Missions.

Those young men of the haystack were men of action. Others had sympathized with the heathen. These men concentrated sympathy and transmitted it into service. Ever since the days of Dordридge the hymn had been sung, "Oh when shall Africa's noble sons enjoy the heavenly light.

But Mills went to Africa. Many pious youth had prayed that God would give his Son the heathen for his inheritance, but Hall and Richards and Rice executed a mission to the heathen in their own persons.

It is perfectly natural that Christian young men should be interested in the work of missions. It appeals to the spirit of adventure. It weaves the dreams of romance. It appeals to the love of conquest. No young man who is ever coming to anything but has an inborn desire to get at the heavy end of some difficult task and give it a lift out of the way. It appeals to the heroic. What are boys and young men doing more frequently than during each other to undertake something venturesome? "I dare you to walk out on that stretch of thin or cracked ice as far as I dare." Is there not something in the Christian young man's heart in the face of the iniquity and misery of distant pagan lands that says to him, "I challenge you to prove your faith in Jesus Christ." "Go and preach Him where His name has never been heard." There have been such young men all through these one hundred years. They have given us the inspiring biographies of Martyn and Judson, Pattison and Hamington, Keith Falconer and Mackay and Paton. And many more are still living witnesses who through faith are "subduing kingdoms and working righteousness."

No one sign of the times is more prophetic of a revived and intensified interest in the evangelization of the world than the consecration of so many young men and women to our academies and colleges to this work. Many of them may, ultimately, be prevented from realizing their own expectations, but immeasurable enrichment of character must be the fruit of willingness to go, even though God may lay an embargo on their going. Dr. Behrends has truly said, "They are sure to find their right places when they are simply anxious to observe the Lord Jesus Christ. If it is going that they remain at home, they are no worse; and if they leave their kindred, they are no better. It is hazardous to say where the need is greatest, whether in China or the United States, in Peking or Syracuse. The truth is, that where the question is one of universal conquest, there can be discrimination of one section as against another. Each man must determine his duty for himself, permitting neither sentiment nor romance to influence him unduly."

True, even in the United States eternal vigilance and unceasing conflict alone secure to us the ground we have won. We are in perpetual peril, even on these heights of privilege, to lapse into heathenism, perhaps a heathenism more refined but none the less real than that of China or Africa. We need men of imperial, celestial gifts to hold the fort and press the battle right here. And all the hardships of life are by no means concentrated on heathen soil. Loneliness and physical hardships are not the same total of human misery. There are as miserable souls in New York as in Canton or Kordofan.

But one thing is necessary before we can honestly determine where we shall strike in our sickles, where we shall pace our sentinel church, and cut our crook to the world before you, the whole of it, not your town, your county, your state, your country only, but the world—Africa, China, India. Get to know the needs of these lands. Hear them whisper, let them moan, let them shout their needs into your ears. Hear the cry of a thousand million souls without bread, and ask yourself, "Ought I to carry any hence?"

See the thousand million shepherdless souls wandering about in the dark places of the earth and ask yourself, "Ought I to go, or send another?"

That seems the only fair way to find out God's place for us in our generation. Eighty years ago S. J. Mills wrote to Levi Parsons, "I verily believe that there are at our theological seminaries students of divinity who dare not lay their Savior's last command to be disinterestedly followed upon their shoulders, with a view to ascertaining their duty to the heathen, lest conviction should fasten upon their minds with a force not to be resisted, that it is their duty to see that commission carried into effect."

May not that be a fact in the life of many a confessedly consecrated man in college or seminary in 1807? The Lord help us to be true, true to Him, true to ourselves, true to the needs of a perishing world.

* Why Should the Church Pray Specially for Colleges?

I may be asked upon what grounds the Church, as such, can be rightfully asked to unite on a certain fixed day in special prayer for the spiritual welfare of colleges and higher institutions of learning. It is really understood why the Christian inmates of those institutions should have this ob.
ject specially at heart, but have these institutions a claim upon the Church for special prayer? Does it not seem as if the Church is called upon to forget that all souls are equally precious, that it has no right to make a distinction in its prayers in favor of the more highly educated? Certainly it is true that superior intellectual development constitutes no special claim upon divine grace. But when we remember that the glory of God is the first thing to be sought, it will be evident that special obligations are resting upon the mind in its highest development and in the possession of the choicest treasures of knowledge to glorify the Creator of the human mind and the Bestower of these inestimable riches. And to whom much is given of him much will be required. If the doom pronounced upon the unworthy possessor of one talent was so fearful, what will be the doom pronounced upon the unworthy possessor of five and even ten talents? Certainly, the Church may specially remember in prayer those who shall have to meet such judgment.

Besides this, the possessor of material wealth is not the only one liable to extraordinary temptations. Jesus explains: "How hardly shall they that have riches enter into the kingdom of God!" And the same thing may as truly be said of the possessor of mental riches. And the danger comes from the same quarter. Jesus says: "How hard it is for them that trust in riches to enter into the kingdom of God!" I need not point out that there is fully as much a temptation to trust in intellectual riches as in material ones.

And there is the further fact that, where the developed intellect strays, it has more power to lead astray the less developed or inferior mind. Besides this, looking solely at the salvation of souls in general, it is for the sake of this that the salvation of the educated is to be more specially sought for: since those, who can apply greater mental strength, and have control of fuller mental resources, ought pre-eminently to be engaged, in their respective spheres of labor, in the salvation of their fellowmen. In the case of material wealth, the danger of not entering in goes together with special spiritual privileges if appreciated, for the opportunities of doing good, which the wealthy have, are very numerous; the rich, as such, have a special work to do, and in the same way a great and special work is needed of the possessor of mental wealth.

To illustrate: In the past, many momentous problems have been presented for solution, chiefly to the educated mind. Neither were these problems purely speculative. They were this to a high degree, but they were also intensely practical. The possession of a divine revelation has not annulled the existence of these problems. It suggests many of them, and the Divine Word is to be interpreted and applied, and this must be done not solely by the heart and the conscience. Conscience and heart do not act independently of the mind, nor does the mind act by itself. And, if it is true that some are more inclined to think than to act and thus are more ready for instant action, it is also true that both classes need each other, that "men of thought and men of action" are brethren and co-workers: the one cannot say to the other, "I have no need of thee," the eye cannot say this to the hand nor the hand to the eye. And the man of thought is often the man of action also. One thing is evident enough, there is a present need of every man of thought; as well as of every man of action. This 19th century has but partially solved the problems presented to it, and where it has failed it has done so mainly because it was not Christian enough. And, without assuming the prophet's mantle, it can be foretold, that the problems which the 20th century will have to solve will be as weighty as any this century had to deal with. The higher institutions of learning ought to prepare the minds entrusted to them for these coming responsibilities, and the Church is under the most solemn obligations to pray for the inmates of these educational institutions upon the supposition that these inmates will live. The responsibilities of those liable, at any moment, to death are serious and ought to be dwelt upon, but the responsibilities, on account of the possibility of continued life, are fully as serious.

In our prayers for the higher institutions of learning we are apt to think almost exclusively of the student, and it is right that these should very largely occupy our thoughts; but the Church ought not by any means to forget the teachers. Competent Christian teachers are a great blessing. It is an inestimable privilege for a young man of an inquisitive and acquisitive turn of mind not to be left to flounder undirected and unsustained through the drifts of scientific theorizing that have accumulated up to the present time. Mental acquisitions are segregating more and more into the Christian and anti-Christian. Christ has told us to beware not only of the leaven of the Pharisees but also of that of the Sadducees, and the leaven of Sadduceism is, at present, threatening very severely several of the higher educational institutions of Christendom. It is a great blessing to the students when they are instructed by those whose Christian character and scientific attainments compel reverence. The student, in such a case, is in daily contact with these men who are his mentors and, have reached conclusions in accordance with Christian truths where the comparatively uninformed mind of the student is still perplexed; and the contact with the decided Christianity of the teacher, even though the student may not know exactly how his instructors have reached their conclusions, prevents him from, at least, coming to a positively infidel conclusion, and suggests to him that some skeptical conclusions are not as unavoidable as, in some of his mental moods, they seem to be. The student knows that his teachers are too honest to profess what they do not believe, and too intellectually serious to accept solutions that do not give to science its due.

But the student ought to be an earnest Christian, not solely for the sake of his knowledge, but also for the sake of the right acquisition of knowledge. The domain of the intellect is not a neutral domain: the banner of Christ floats above it; it belongs to the Kingdom of God, and, except a man be born again, he can not enter into that kingdom. The stress of the present conflict
between Christianity and anti-Christianity in its manifold phases, and the unceasing extension of that conflict into every domain, have led some, who are anxious to retain both religion and science, into taking up hazardous positions. Agnostics have spoken of religion as true to the imagination and sentiment but not to the intellect. We are not speaking now of these, but of those professing a real faith in Christ but speaking of religion as belonging exclusively to the domain of faith, and as failing its evidence entirely there, proving its truth to heart and conscience but leaving the intellect in an entirely neutral attitude in scientific pursuits. This seems to bring relief to many an earnest seeker after truth. It seems to make his position henceforth secure and easy to hold, both as a religious and as a scientific man. He can find full satisfaction in Christ for his religious needs and aspirations, undisturbed by science of any kind whatsoever; and he can follow his scientific pursuits without misgivings as to the wherefore, or any efforts to keep his science in harmony with his religion. But the trouble with this solution is that it is far too easy. The very easiness of the solution proves that it can not be the true one.

A scientist holding this position will try to keep the waters of science and those of faith in distinct wells, but he will discover, sooner or later, that there is steadily going on a subsoil filtration detrimental to the purity of the waters in the well of his faith. Christ will not divide his kindly honors with any one. He will be Lord over the whole domain or else over none of it. The student must choose between being nothing but a Christian or no Christian at all. The entity between the serpent and his seed and the woman and her seed leaves, by this time, no room for any neutral grounds, but turns the whole ground into a battle-field.

Hence, we see that it is not sufficient for the right acquisition of knowledge that the teacher be a Christian; the learner also must be a Christian.

The Old Testament tells us that the fear of the Lord is the beginning of wisdom, and the New Testament tells us that Christ is the truth, not simply truth but the truth. In Him are hid all treasures of wisdom and knowledge. I'd like to ask, "What is truth?" and, in the use of the pronoun which, he revealed the atheistic tendency of the natural mind. Christ tells us who is the truth; to know the truth is to know a person; to know, truly, anything whatever is to know Christ, and in Him God. A God of love created the world, sustains it, and saves it when sinful and lost. To know God's will is to know Him in His love. And how can we know Him that is love unless we love Him? A thing is not known by itself. It is part of a whole. It is known only when it is known in its relations and as to the purpose of its existence. Everything is related to Christ, and the purpose of the existence of anything whatsoever is through Christ to God. The relation of many things to Christ is not patent at the first glance, but glimpses, at least, grateful even when partial, will be caught by the Christian student, which will cause him to long for the day when he shall fully know.

Hence, on account of this relation, would you know law? The thrice Holy One is the giver of it. He spoke it from Mount Sinai and Mount Calvary. Or, would you study biology? Christ is the life; in Him is the life. His life stirs in the root of the blade of grass, develops the acorn into the oak, and wings the butterfly as it flits from flower to flower, and strengthens the wings of the eagle for its onward flight. Would you study philosophy? The Logos, as the life, is the light of men. Would you study sociology? Christ is the Son of Man. In Him society consists, and mankind is in Him to find its social redemption and all true progress. Would you be a critic? He that is spiritual judgeth all things (1 Cor. ii. 15), but yet himself is judged by no man." Would you study the medical art? But for the grace of our Lord Jesus Christ, no herb nor mineral would have healing efficacy; no surgeon would have wisdom, keenness of vision, and skill of hand to save. When Peter stood before the sanhedrin to be examined on account of the healing of a lame man he said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole (σωθήτων) ; be it made known unto you all, and to all the people of Israel that, by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. ... Neither is there salvation (σωτηρίαν) in any other: for there is none other name under heaven given among men, whereby we must be saved, (ἐν ὧν ἔστιν ὁ δύναμις) , whether from bodily or spiritual ailments. But it may be said: 'Medicines will manifest their efficacy by whomsoever administered or taken.' Is there then to be no such thing as gratitude? And we are now speaking of the right knowledge of things, of the causes of their existence.

There is still a further reason why the student should be a Christian. The life is in the incarnate Word, that life which is the light of men. Our acquisitions are assimilations, they are the food that is to build up our minds; and assimilations do not take place without the guidance of a guiding power of life. The Christ living in us must build up our minds in the process of growth. We see occurring all around us these wonderful transformations through the principle of life. We see them taking place among the fauna, the flora, in the human body. We see the differences in guiding principles revealing themselves in the different preferences of the human mind.

But it may be objected: "Is not the Christian the victim of his idiosyncrasies, of his subjectivity? Truth is objective, not subjective." But let us remember, that though truth is objective, knowledge is subjective. Knowledge is not the thing itself. Science is not something abstract. It does not exist by itself nor in the thing known, but in those that know. Truth is the food of the soul, and, if it is to act as such, it is to be digested. The only question is, whether the mentally digestive organs are in a healthy condition. The Christianity of the scientist or scholar is not his personal equation. It is the correction of that personal equation. Christianity shows man the way to truth: it is the key that unlocks the treasures of truth; it is genius, insight.
THE ANCHOR.

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Notes and Comments.

The relation of student to professor is often given little consideration. It is often said that students make the college, and rightly so. The proper attitude of the student towards the instructor, and, consequently, towards the institution of which he is a member, is the inspiration of the studentship as well as the pivot upon which turns the success of the faculty. A little investigation and observation will prove that the student is in many respects the ruling power, but behind the scenes. It is an influence which is apparently indirect, but yet direct. It is an influence that flows from the manly character of the gentleman and, therefore, passed unnoticed. Place a virtuous young man in college, under the watchful care of an able and sympathizing instructor; watch his actions, his speech, his influence; follow him to the recreation room where his aim will be to imitate truthful facts rather than to interrogate only us about profitable things; and the result is, that relation so much desired and striven for in all educational institutions. It should be the aim of the student to effect such a connection.

The relation of student to professor consists in something mutual, something elevating, something amiable. The professor should have the goodwill and sympathy of the student; he should be extended a helping hand whenever required and necessary; he should be worthy to instruct and not to be instructed. All lessons should, therefore, be studied with a view of mutual benefit; and, undoubtedly, nothing sooner breaks the ties of confidence and sullies a student's character in the eyes of instructors than a poor, hasty preparation of class-room work done in a spirit of indolence and, as frequently is the case, in a spirit of contempt. But, on the contrary, let the student be worthy of his appellation, and the result, with very few exceptions, is most desirable, and the mutual benefit most sustaining. The ideal student is first of all a gentleman, being courteous in all his actions; he is a Christian, studying conscientiously and for the good of all mankind; he is a scholar, seeking the truth.

At an annual banquet held some time ago in New York city by alumni of Princeton University, President Patton said, among other things, that he feared too much attention was being given to college athletics, and that parents and newspapers were inquiring whether there was as much profit in this sort of thing as was generally supposed. He further continued, "There is an intellectual life among that he feared too much attention was being given to college athletics, and that parents and newspapers were inquiring whether there was as much profit in this sort of thing as was generally supposed. He further continued, "There is an intellectual life among
a good education, and who, though he is doing his best, is after all no hero, will not be stigmatized; when the man who shall be pointed out on the campus as most worthy of the idol rous admiration of the undergraduate is the man who does the best all around intellectual work.

These words, uttered by so eminent a man as the President of a first-class Eastern institution, are significant and show that not only the public, but a so educational leaders are beginning to notice the detrimental results of the present fashionable indulgence in athletics. Now that enthusiasm has, of late years, reached its climax and intercollegiate athletics have been in vogue long enough to judge of its effects, they seem to betray a tendency to impair the intellectual atmosphere of institutions. If this be true, it is a critical period for our American centers of learning. Nothing is so vital and essential, especially to a university, as that venerable and profound spirit of learning which is so impressively felt upon entering its halls. It requires many years for that atmosphere to gather, and whatever influence threatens to rarify it should be checked, even in colleges.

We have not, in any previous issue of The Anchor, made particular mention of the College Glee Club. Recently, however, a weekly paper from one of our neighboring towns has complimented the work of the Club in such flattering terms, that we desire to make a few honest statements about this organization.

The Glee Club was reorganized during the school year of 1893-94, and, during that year, its members have gathered regularly and have endeavored, as well as possible, to prepare for the work that is expected of such an organization. The Club appeared in public at three different times, and, according to the remarks of some who listened to their singing, the members acquitted themselves well. At the beginning of this school year, all the members agreed to do better work than they did last year. For months, perhaps, very little was known about the doings of the Club, but the members have all kept their agreement, and to-day the Glee Club is the most flourishing and enthusiastic of all the college organizations. The conductor, also, has spared no effort to encourage this work and has been very patient in his weekly instruction. During this last month, when the Teacher's Inspiration Institute was held in the city, the Club rendered two selections at one of the meetings of this educational gathering. The friends have been very liberal in their favorable criticisms of the singing on that occasion. The members of the Club feel greatly encouraged, but promise to do still better work in the future. We are pleased to be able to announce that this organization is doing some special work in preparation for a contemplated trip through the state of Michigan. Three dates have already been arranged for, and several other contracts are expected to be signed in the near future. A Greek chorus from "Oedipus Tyrannus" will be one of the features of the program. The College Ladies' Trio is also expected to accompany the Club. The members enter upon this work with a desire to arouse more of genuine vigor and spirit in college life, and to enhance and extend the prestige of our Alma Mater.

Many of the students and friends of Hope were disappointed during the first part of this school term. They were disappointed because they learned that the Junior class did not intend to prepare for the usual Junior exhibition. These annual entertainments have, with a few exceptions, been a regular feature of the college work during the school year. They have also been so excellent in quality that the citizens of the city have learned to appreciate such exercises, and have begun to look forward to them with pleasure. The necessary efforts on the part of the students in preparation for such an occasion, also, serves to break the monotony of school life and to arouse a spirit of endeavor after literary excellence. The Juniors, however, have neglected this opportunity and have given it to others, who have made good use of it. We may not, with justice, say that an entertainment given by a literary society takes the place of the Junior exhibition, and yet, because it generally occurs upon the usual date, February 22d, the public very often make this mistake in criticizing the program. We should, however, remember that, in the one case, the speakers selected by a society may belong to any class of the College Department, and, in the other case, the speakers are selected from among the members of one class of the Department. This year the Cosmopolitan Society entertained the public on the evening of Washington's Birthday. They prepared a program consisting of literary and musical selections, but, on account of sickness, were obliged to make some changes in the music. Prof. Nykerk kindly consented to render a solo, and Mr. Genant assisted in a selection by the quartette. A very large number of friends gathered to listen and enjoy the entertainment. We have heard it remarked that the citizens of the city are complaining because there are so few entertainments this year; and, judging from the large number who gathered on this evening, we may conclude that there is much truth in this. Perhaps the students of the college may be able to entertain the public more frequently in the future.

Why, O My Soul?

J. M. M 클러디, 페씩.

Why, is my soul, dost thou still cling to earth, And God's delight in all thy gay display? While she doth nourish thee with sinful mirth, Then may'st thou leave thy home of glory. What shall then answer me, when thou appear'st Before the judgment seat, an Advocate To plead thy cause, while from the Judge thou hast'rd. The words, which shall forever seal thy fate? Bid, then, farewell to all these carnal things, Which gratify the flesh, but kill the soul, And live to honor Him, whose power brings His children safe from earth to heavenly goal. For food is love, though he be sternly just; He loves man's soul, but hate his sin He must.
Spenser's Prothalamion.

A. E. SCHURING, '09.

The claims any production can lay to recognition on account of poetic merit may best be viewed under two main divisions: the medium of expression, and the thought expressed, corresponding to the body and the soul. I shall attempt a study of Spenser's "Prothalamion" in accordance with this plan. The first subdivision naturally presents the following order of study: the diction, the verse, the stanza, and the melody.

The choice of words indicates Spenser's well-known taste for the archaic. The vocabulary consists almost entirely of plain, simple English words, and yet the choice is noteworthy for three reasons,—melodiousness, picturesqueness, and tone-color. The melodiousness of the poem is, to a considerable extent, due to the words employed. There is in them a richness and sweetness which belongs to the characteristics of a true poem. Further, there is an appropriateness and a picturesqueness in the words which lends a charm to the poem. I shall quote a few instances:

"(The was the day, and through the trembling syn.

"Soliloquies of silver streams Thamess: Whose silver branches, which his river branches

"And all the nooks adorned with dainty gums.

The picturesqueness of the words is manifest in the epithetic use especially. It is to be noted, that, for his epithet, the author seizes exactly upon that consideration or attribute which has the strongest effect; and that the epithet stands out all the bolder and stronger because of its simplicity. Here are a few:

"Thameses, all thy daughters, the virgin Lillie, that silver brood, wondering eyes, sweetest Season, blissful bowers, gentle Echo, fairest Brides.

As I have said the third noteworthy result of the choice of words is the production of that indescribable effect, tone-color. To define tone-color were difficult; and I shall content myself with saying merely that it is a delicate harmony, sympathy, or correspondence between the quality of the vowel and consonantal melody and the color of the thought. For tone-color this poem is very excellent throughout. Numerous instances might be quoted. In the first stanza the difference between the subjective and the objective is much heightened by this delicate sympathy between the language and the thought; while in the second stanza, where the "Flocke of Nymphes" is described, the color of the vowels gives a delightful suggestion of the lightness and grace of these goodly maids. And then note how different the suggestiveness of the vowels, and the harsher consonant combinations, in the stanza beginning:

"Yet there was now but little time,

The poem is written in the iambic pentametre. This is well chosen, for the thought throughout has a sober dignity that is well expressed in the stately stride of the iambus. There are departures from the theme foot,' Trochees, pyrrhics, and spondaics are substituted. It is well to note the effect. A trochee introduced, forms with the following iambus the choriambus, which, by its sharp constriction and the pleasing variety it introduces into the movement, is especially fit to give prominence to thought words. It usually seems to be so inseparable from the idea that it is apt to escape notice. The emphatic effect is best felt by reading the verse first as it stands and then shifting the words so as to retain the iambic:

"And great Echo of soft note may sing

A spondee gives heaviness, fulness, by reason of the retarding of the movement.

"Thus descant of my long friendship stay."

A pyrrhic may convey a suggestion of either (1) lightness or (2) haste,

1. "If they come floating in the Choral Flood."

2. "Then forth they all out of their bakers draw."

A very emphatic and pleasing effect is produced in the following verses, where a pyrrhic, an iambus, and a spondee follow each other:

"Making his dome run slow."

"Great England's glory, and the World's wide wonder."

The stanza is eighteen lines in length. The rime scheme conforms either to that of the first or that of the second stanza. Both call for several rimes upon one word, which gives richness and euphony, and serves to make the stanza a unit. The different effects of alternate and adjacent rimes are made to serve the author's purpose admirably. Four verses of trimetre are regularly introduced into the stanza, with the general effect of relief and ease, because the stative-ness of the pentametre is briefly interrupted, while the thought gains emphasis by reason of the contrast. In the second stanza several verses have the light added syllable, the feminine ending, which aids still further in the general suggestiveness of lightness.

Now a few remarks on the melody and I pass on to the thought. I have incidentally touched on this topic in speaking of the richness of the words. The musical effect is aided by the flowing smoothness of the rhythm; it is heightened, as well as saved from monotony, by the varied metre and foot; but the melodiousness of the poem is still more largely due to the effect of the 'pause-melody'—the effects of the use of the pause, the caesura, and the run-on line. Upon no element is the representative medium more dependent than upon the use of the pause: nothing so readily distinguishes between the mimic and the master of versification. Any one who will read the first stanza of the "Prothalamion" will notice in how many different places the pause is made to fall. This has, of course, a logical effect: that is, it is bound up in some way in the thought: but aside from that it has a combining, interfering, effect, which gives variety and life to the movement. The "pause-melody" throughout is very notable.

These thoughts on the versification would lead me to assign high rank to Spenser in that phase of poetics. I shall now proceed to consider the thought.

* "Extravagant object has an excess plastic tendency;" hence a poem written under the inspiration of poetic

emotion will show the genuineness of the inspiration in a real fusion, uniting effect. Judging by this standard, the "Frothalian" is the embodiment of a real poetic emotion, for the fusion of the whole poem is remarkable.

In the rest of this study I shall take Coleridge as my guide, though, to my mind, no one has ever written a better exposition of what constitutes poetry. Speaking of the peculiar property embodied in a poem he says: "which is none other than the property of exciting a more equal and continuous attention than the language of prose aims at ....... The reader should be carried onward, ...... by the pleasurable activity of the mind, excited by the attractions of the journey itself." If I understand Coleridge rightly, this poem is in this respect almost an exact embodiment of his ideas. The thought is well sustained, the unity is unbroken, and the steps in the course of the thought justify the uniform attention metrical arrangement compels the author to give to each part.

Aristotle, Sidney, Hunt, Coleridge, and Arnold, all in some measure concur in the statement that the essence of poetry is good thought, fancy, and imagination. Being an unpretentious lyre of love, this poem can not contain the lofty thought which places some of Spenser's poems in the highest class following Shakespeare's, Milton's, and Wordsworth's. But such as it is, gives the work high rank in its class. The thought is that of a strong impulsive nature masked by a great reserve. And withal there is a chastness throughout that compares favorably with the amorous outbursts of other poets. Fancy, "the lighter imagination" as Hunt calls it, is, according to Coleridge, the drapery of poetry. The play of fancy in the work considered is such as beautifully sets off the whole. The plot—if that word may be so applied—is a conception of fancy. The peopling of the bank of the river with the "Flocke of Nymphes," the picturing of the silvery swans, that they, with the nympha, may represent the beauty of the two happy couples, has an effect which is altogether pleasing and which may well be called the lighter imaginative drapery.

As for imagination, the poem exhibits some proofs of poetic genius. Notice the transforming effect of imagination stimulated by emotion. First, all the imagery, whether taken from the real scene or created, is colored by the emotion of the occasion. All is colored by the predominant emotion even as a glorious sunset will transform a familiar landscape. Further note in the verses, "And Hercules two pillars standing more Did seek to quench and frame," a still more poetic effect of the emotion, which makes even these pillars vibrate. Of the swans it is said: "so pure while they were That even the gentle stream, which they deemed would lead them, and made his followers spurn To eat their alimen feathery load they might. May their fair plains with water not so faire." That is poetry. The following is still greater:

"So earth those joys we Bides did pass along Advance the law, their to them unwearied low, As he word I speak but that he fraught a bough. Yet did be sign his glad affection show, Making his streams a sun about.

This moulding of the imagery to the passion of the moment; this transfiguring of human life and emotion to the inanimate; this emotion causing the imagery to mould itself in accord with its rising swell; this is the result alone of an imagination stimulated by poetic inspiration, which could be born only in a man of poetic genius.

Space forbids further remarks. I hope, however, I have been able to make clear the considerations which, to me, make the "Frothalian" one of the best of lyrics.

Quantum Mutatus.

W. E. VAN DER HAKE, FREE.

Some fifty years have passed with hurried pace,
Since men first built their neat and homely cot.
Upon the shores of Massachusetts Bay,
Since first the woodman cut the mighty tree,
And played a death tattoo upon its trunk,
And dragged destruction to the scene,
Which nature did so beautifully paint.
No longer now the mighty oak be king,
And swing his sceptred power over all the Bay.
No longer can the timid, graceful deer
Refreshment seek by standing in its shade.
No longer can the fowl from cane escape,\nScared entirely from there to there.
For men have seized the beauties of the past,
And built a long city on the spot,
Where all the forest held their carnal.
A large unshapely pile, begirted with smoke,
Now marks the spot, where once a wagon stood.
And this small stream, where oft the deer would drink,
Now deemed the reddish jobby, when it flows
That large and massive structure near the lake.
And thus hath man with ruthless hand destroyed
The wonders, boundless nature had bestowed.

What a College Course Shou d Accomplish.

G. Span, '39.

In this age of advancement and striving after knowledge, it is well for the student to contemplate what is the ultimate aim of a college education. Many a student completes his course without the least conception of what it has given him, and, thus, when finally breasting the strong current of life, makes but little progress on the rugged road to success.

Others again fail in their acquisitions higher than they ought. But few individuals ascertain that progress which characterizes the newly graduated collegian. The youthful graduate, full of rich life and verdant hope, having just

received his "Arian Bacallauraeus, cum laude", feels that now he can take the world by storm. He very frequently does not consider how many baccalaureate, Master's, and Doctor's degrees are conferred every June: yes, how many laurels are won by the college men of our land. But when he has left the door of his Alma Mater and must grapple with the world, he fully realizes that "things are not what they seem." Although, perhaps, his instructors have often told him that he has only reached the threshold, and is allowed to lift the veil to peep through the open por-
tals upon that vast and extended field of knowledge before him, he now perceives for the first time that the panoply formed from the metal of his classics will not suffice for every battle, that the world little regards his knowledge of the ancient myths and philosophies, that the sines and secants of trigonometry will not solve the perplexing problems of life, and that his profound logic will not unite every Gordian knot. Disparing amid such forbidding circumstances, he finally falls—unsuccessful; while upon the tombstone attesting to his moldering ashes, the world but carves the epitaph: "Martina de obiita."

But is not this discouraging? Is then the student repelled for his time and means sacrificed to obtain an education? Such questions naturally arise. The casual observer—and we may justly add, those over-ambitious aspirants who favor "short cuts"—will undoubtedly give a negative answer to such questions. But we must remember that a college course is but the adaptation of a means to an end. Many people anticipate too much from the newly graduated student. They expect immediate results. They think because a student has spent four years or more in college, because he sat at the feet of proficient instructors, he certainly is able to accomplish a great deal, when, in fact, only a foundation has been laid, the basis upon which to build for future life.

If this be true, we may well ask, what, then, should be the scope of a college course? Certainly the greater number of students enter college without a definite plan as to their life's vocation, and, in order that such may be fitted for any station of usefulness in after life, a good, broad foundation is essential. It is very often affirmed that colleges should give more attention to special work. True it is that there should be elective branches, but in this age of specialists, is it not well for the student to consider carefully to what particular lines of work his powers of mind are best fitted? and, having ascertained that, it can serve him as an index in choosing for his special work. If he finds that he can master with ease the difficulties of Trigonometry, loves to unfold the perplexities of Analytical Geometry, or delights in any such sciences, the scientific world should be his field. If, however, he finds his chief interest centering in the great literary productions, if he delights to drink from those pure, gushing fountains that have sprung up during the ages, he will, naturally, select the literary field rather than the scientific.

In answer, then, to the question what should be the scope of a college course, we would say that it should give the student general, not special work. Not simply furnish him a "capital stock on which to transact the affairs of life," and, thus, not to be able to talk or reason on any other subject, but it should give him a general development.

Granted that the scope of a college is such, what should it accomplish for the student? It should first of all teach him how to think. Emerson says, "Man is endogenous, and education is his unfolding." This unfolding, this broadening of mind, in short, the making of the man is the ultimate aim of a college education. How often this is forgotten, yet how truly is it manifested when the med-

Among the Societies.

With this issue of the Anchor the editor of this department completes his work and yields it to the hands of another. While we have found this work very instructive for ourselves, we have endeavored, from time to time, to place before our readers the condition of the various societies, trusting it has met with their approval.

Let us now, for a moment, take a glance at the work as a whole, as accomplished by these different organizations. Of all the elements which go to make up a college as an institution of learning, I think we are all
agreed that literary societies form an important factor. They furnish the student an excellent means of developing his mental powers not only, but also his social condition: and afford him an opportunity to learn to think when appearing before a gathering of listeners. All this is obtained besides that which he receives in the class-room. These organizations are indispensable, for they are to a college what steam is to a locomotive. There is force back of it. They contain what may be termed latent power. We must not lose sight of the fact, however, that the privileges and opportunities which these societies furnish may be abused. As soon as a student applies himself more diligently to work of this kind than to his regular duties in the college, these organizations may often prove detrimental. Used in their proper way, they are very beneficial. Work in the class room is primary, that of the society secondary.

What then have these various societies done for the student intellectually? In the words of Guizot, 'they have led to the emancipation of the mind.' It is here that we obtain the views of our subject upon various subjects as they are discussed and debated. It is here that we become acquainted with the faults of ourselves as well as of others, and are taught how to overcome these faults. This is the work in which all the societies, both of the College and Preparatory Departments, have been engaged. We say all, the L. L. N. not excluded. We find among these societies, those endeavoring to solve the problems of the day, and such as demand the closest attention of every careful student. And well may this be done. We are soon to take part in the active duties of life, and it becomes necessary to lay such a foundation upon which the superstructure of our lives can be built and be able to stand.

In the second place, our social condition is developed. The manners, habits, and customs of our fellow-students are here noticed more carefully. No one will deny that association with others greatly adds to our dispositions. Here we have, as it were, the germ of more advanced social relations. We see here a type, however small, of a community at large, possibly of the state and the nation; the relation between governing and governed. All this prepares the student for positions in public life.

The power of speaking *ex-tempore*, if such a thing be possible, is another characteristic of our literary societies. It affords the student a means of learning to speak with more ease and readiness when called upon. Those who avail themselves of this opportunity in their meetings will be successful.

Such are a few of the most important advantages of our literary societies. In short, all that tends to our moral, social, and intellectual development can be found in the societies. With this in view, will they not prove a blessing to all who participate in their advantages? Let the good work of the past continue in the future. Let not the hopes of our friends be put to shame; let us do our part and you may await your reward.

We must now in closing say a word in regard to our Y. M. C. A. It has completed a year of successful work. The prayer-meetings have been well attended. The reports given, at its last annual meeting were indeed gratifying, and rich spiritual blessings have been ours. And now we can only extend our best wishes to the newly elected officers, and trust the Association may prosper in the future. May from its issue streams which shall gladden the city of our God, and from it go out influences which shall reach the uttermost parts of the earth.

**De Alumnis.**

*EDITED BY A. VAN DER VIES,* 78.

The Rev. Peter Morsdyke, '66, of Chicago, Ill., has been called by the Reformed congregation at Pekin, Ill.

The Rev. James F. Zwemer, '70, of Orange City, Iowa, has declined the call of the Reformed congregation at Gibsiville, Wis.

The Rev. Fred. J Zwemer, '80, classical missionary in Iowa, passed through this city on his way home from a mission in the East.

The Rev. R. H. Joldersma, '81, of Chicago, Ill., has been called by the Reformed congregation of Hull, Iowa, and also by the congregation at Brighton, N. Y.

The Rev. Henry Hospers, '80, of Clymer, N. Y., has been called by the Reformed church at Gibsiville, Wis.

The Rev. John Luxen, '92, of Kalamazoo, Mich., was in town recently and led the chapel exercises.

Several alumni attended the meeting of the Western Social Conference which was held in this city during the past month.

**College Jottings.**

*EDITED BY L. VAN DER VRIES,* 77, and B. SLIETEY, 78.

Have you seen Dan's valentines? Beach is under the care of Dr. D. M. Green.

W. Grays preached in Graafschap on February 7.

Miss Jennie Doctor attended college exercises on February 2.

W. Van der Hart now takes cuts and collars to the West Michigan.

The Misses Mulder, of Spring Lake, attended chapel exercises February 3.

C. D. Mulder, F. Ferwerda, and W. Hircby were on the sick list for a few days.

Prof. Nyklev was on the sick list on February 24. He was unable to meet his classes.

February 19, Jake Brock was on the campus shaking hands and exchanging salutations.

The Misses Buys of Grand Rapids, while visiting friends in this city, called upon L. Heyboer and H. J. Stiekert.

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Mr. J. Van der Vries, and Misses Meengs and Boone attended chapel exercises on February 5.

February 12 and 13, Miss H Zwem- er visited with friends and relatives at Spring Lake and Grand Rapids.

On Friday, February 26, S. B. and J. J. De Pree attended the funeral of Mrs. Dr. T. Huizinga, of Zeeland.

Boldness comes with age. All right! L—— we find no fault. A good rose in a good place is emphatically all right. J. Steunenberg promised us a 'set 'em up', if we would not give a detailed account of those cherries he picked at ——.

Among the familiar faces seen at the Teachers' Institute were B. Mas- selink, and the Misses Minnie Van Sloopen and Kate Roos.

Some people always profit by the misfortunes of another. The cutter and Floris were ready but ——? Well, John Ossewaarde accepted.
If you are looking for brilliant colors, wink your left at Schumman's left. We know not how it happened but will suppose it is all right.

Miss Baer, of Grand Haven, attended the college exercises on February 25. During her stay in the city, she was the guest of Miss J. Vumpel. "Wanted."—Some one to act as judge and determine who, of three competitors, has grown the longest mustache during the last months. Apply at Room No. 12.

Godfrey's latest game is, "Two in, two out." The first part is pleasant enough but the latter is rather awkward. The horse was stopped, and the cutter was not damaged.

J De Bey intends to leave for West Point on March 21, where he will attend the United States Military School. This will doubtless be a surprise not agreeable to the majority of our boys.

On February 9, B.—'s party took place. Of course, B.— displayed his gayest plumage, and furnished material for amusement. But some of the lads tell us that such amusement and such actions do not please everyone.

February 22, T.— went a fishing on a spacious lake and south of this city. It contained some first-class fish. We know it because we have caught some of them ourselves. Excluding a clean shave, the fisher's hair was rather deficient, so thought a wary sun fish.

A short time ago certain boys happened upon a copy of the minutes of the L. L. L. From these minutes they learned that such questions as the following are debated: "Resolved, That the poker is more durbale than the dish rag." "Resolved, That a carpet-sweeper is more convenient than a broom."

On February 12 the Seniors were entertained at the home of Prof. and Mrs. D. B. Yatema. After tea the evening was very pleasantly spent in playing games. Select music was furnished by Ferwerda and Huizinga. General merriment prevailed, and the time for departure came all too soon.

Some of the boys were afforded considerable amusement lately at the expense of Ties M.—. It happened about the time of the gathering of the Teachers' Inspiration Institute, which was held in this city a short time ago. Poor Ties seemed so surprised and disappointed to learn that it was not Miss but Mrs. Jones.

We give the following receipt for the benefit of our boarding-school patrons: "Take three gallons of molasses, one peck of apprehensive regard for others, one quart of common sense, seven tablespoonsfuls of filtered modestly, two quarts of 'the board bill might be less,' and one pound of self-respect. Boil it with six months in the poor-house and eat it until you cease craving for a third piece of pie."

The Mission Class now numbers 22 members. The meetings are very well attended and greatly enjoyed by all. At the meeting of February 1st the members listened to a paper read by Prof. Bergen. Recently, some new and astonishing facts have come to light in regard to secret societies in the Celestial Empire. The paper was very interesting, showing clearly that China is only beginning to be known.

Our Professor of Ethics recently experienced the pleasure of a cold water bath. While crossing on the ice of Macatawa Bay, he suddenly plunged feet first through the ice. No serious result.

Fred Warnshuis, the amateur photographer, is ready for business. He does good work.

The catalogue for 1896-'97 is out. Now here the boys criticize. J. Genant has been appointed college chorister. What Other Classes Imitated?

It was a gloomy winter day. Hazey mist turned into a drizzling rain, and rain turned into snow. On the evening of this day the busy B.'s left their horses to engage in a pleasant sleigh-ride. We soon left these melancholy surroundings and made the welkin resound with merry notes coming from the trained throats of this egregious class. We were made the merrier by the parting salutes of the hired girls, whose contours appeared at many an open kitchen door of the lonely farm-houses.

Without any serious mishap we arrived at the home of our esteemed classmate, Miss Gertrude Klumparens. After partaking of a sumptuous repast, a very interesting program was rendered, followed by a social time agreeable to all.

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