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THE ANCHOR.

"Spree in Dec." Po. XII. 5.

VOLUME X. MAY, 1887. NUMBER 8.

A Free Lance for Keats, Tito Melema and All that is Poetic.

The Apostle of Sweetness and
Light makes the two divine
accents of poetry—the higher truth and
higher seriousness.” I grant that this
definition is both highly true and
highly serious, but none the less humbly
maintain that a higher poetic volupturnousness and a higher poetic sen-
suousness appeals to the heart—love's
loveste 20t—of the youthful poet
and lover. The following is a fit
creed for the young band.

...be ...power of love! O grief! O Pain!
All records are beating, voice and soul,
And shut, where the crest of green veins:
For others, good or bad, hot and tears
Have become incident, but touching these,
One swift, dark, swift, unpoor, soft, deep tone.
One less brings less joy the less hastened days.
The ways of Troy, honors-mothering in their halls,
Subtle, solemn shrill, for piercing ears, keen blades
Struggling, and blood, and—someone fades
Into a backward corner of the dream
Yet, in our very souls, we feel sublime
The clave of Truth and Cross of love,
Honest, patient beauty! beauty, gifted clear
Sweat pant in the universe of darkness
Wade on, that same continuous murmur breeds
Along the peeled shore of memory!
Many old toil-endurant hands there lie
Upon the vaporous bosom, mane mailed
To-cuss ted vessels, many a sad of pride,
And golden-keel'd, in left palmament and dry
But therefore they: What cares; though yet did fly
About the great Athenian admiral's mast.
What cares, though striding Alexander past
The India with his Macedonian numbers.
Though old Eupras forlorned from his stances
The glittered Cyrop, what care? Jilted leaning
Aid her window Remus; sighting, wean
Tenderly her fancy from its maiden soul,
Of more more vast than these; the silver bow
Of Here's tears, the reason of Images,
Fair Pastoral; in the banz's den,
Are two to bend on with Guiney's advocacy
Than the death's day of empire,?"—Epenyit a.

* Haliam.
arrest in him the birth of fair disposition and harmonious form."

Such are the primary characteristics of the Anglo-Saxon race as well. In spite of their physical connections with the southern element through the Conquest, and the spiritual through the Renaissance, these characteristics crop out betimes in a too Puritanic truth and seriousness. I wonder if, this southern element being absent, we should have had such poets as Spenser and Keats—"auroral lights in profusion, but no lighting." This vein of southern gold—or alloy as some insist—is interesting. It runs through the earlier poems of Milton, the minor poems of Shakespeare, largely through Spenser, and the poets of the Romantic movement in general, with Keats in particular—Keats, "one who dreamed of idleness in groves Elysian." To him I shall confine myself.

A straw will show the direction of the current: Tito Melema "with whom we at first fall in love and afterwards hate as the worst criminal." This utterance was culled from a recent Ascanio. It is not so bad, it's only unesthetic. Let us glance at Tito. Tito's fault is not so great, he is only the incarnation of careless pleasure, a guileless creature, a butterfly. But he did not rescue Baldassarre. Every objection to Tito's rescuing him is plausible. The chances were that Baldassarre was dead. And had he been dead, no one would have called Tito a criminal. Nemesis is the unseen power. But Tito is a coward: he shrank from Romola, and from Baldassarre. That Tito, poetical creature that he was, should shrink from stern Romola, who after all is nothing but a reproduction of George Eliot herself and not an Italian girl, no wonder. As to Baldassarre, he was a madman. Who of us, even phlegmatic, heartless, calvinistically-possess Dutchmen would not shrink from a madman? There is, indeed, no evidence that had Baldassarre met Tito as a sane man Tito would not have treated him as he should. Tito is forced to the wall by circumstances which make a trivial neglect a crime. Such cases as Tito's are, however, not to be measured by the standard of right and wrong. We must treat them poetically, mythologically. For example, how much more poetic is Milton's Satan, or rather, how much less is the poetic in him blistered if we treat him as Prometheus. We cannot now admire him, he rebelled against our God. Satan can be nothing but evil. And hence we shrink from making him the hero of the Paradise Lost which technically he is, and would generally have been acknowledged to be, had this poem had a mythological, not a biblical, coloring. Likewise, make Milton's God a Jove and his Son a Heracles, and we can appreciate them without a sense of the sacrileges, and without senselessly bickering about Milton's Arianism. Milton and Dante should have shared their religion and poetry is a source of weakness; in Dante it necessitated the placing of the divine bards in Hell, and it placed cumbersome restrictions on Milton's muse. You can build poetry to any height on mythologic rock, which will always present some level surface, but none on the ever-shifting sand of unproven fact.

Lowell very nicely adapts Milton's definition, that poetry should be "sim-

ple, sensuous and passionate," when he speaks of Wordsworth, Keats, and Byron as recovering for poetry her triple inheritance of simplicity, sensuousness, and passion. I am sorry I cannot treat of Wordsworth and Byron, it would be an interesting study. In regard to my fancies on Keats, it were better for me to surround myself with a goodly legion of quotations and great names, for the sin of originality is accounted greater than that of parading one's quotation marks. Keats—"the most essentially a poet"; "master of imagination in verbal form"; "the beauty which Keats pursued, whether or not we call this beauty 'truth', was love-liness in this meaning that more than any other poet he aimed at and succeeded in depicting in words, the beauty the painter puts on canvas and the sculptor in marble;" "dolcificacy and richness in ideal sensations of taste and sound and odor are found throughout." Matthew Arnold's Essay on Keats can be summed up in one sentence: he had the "Shakespearian faculty," but he was not ripe. On the whole the Essay is that of a "critic of appreciation." One finds however, a too rigid higher truth and a too high righteousness. He preaches against "those prime objects of a passionate poet's regard," love and women. He unreservedly condemns Keat's love for Fanny Brawne. Is there anything more poetic and highly true and highly serious than a youthful poet and his mistress? Take, for example, the pathetic story of Swift's Stella and Vanessa; of our own Poe's Lenore; Burns and his "bonnie lassies"; the great Goethe's many loves; or even Byron and "the Guiccioli"—even if it be "entering the purple palace of sweet sin," it is poetic. Put it in a mythological frame, it is divine. Lamb says: "Ich muss es—our at least the cool touch of time, the circum procella frigus, must not have so dampened our faculties as to take away our recollection that we were once so—before we can duly appreciate the glorious variations and graceful hyperboles of the passion."

And how very different, the following from Sainte-Beuve, Arnold's great model. It is a description of Madame Recamier in her prime. "She observes always her pleasure of conquest and sweet address to win her—(let us utter the word) coquetry; but (may the orthodox doctors pardon the expression) it was un coquettrie angelique." To cap the climax, we find the great, serious, intense spirit of Dante promising to speak of a woman "such words as were never spoken of by others." The Divina Commedia is the fulfillment. In La Vita Nuova we have the story of his love, a sort of preface to his epic. The following sonnet translated line by line as it stands, will serve as an example of his fervor:

"My lady (add donna) carries love in her eyes
By means of all she looks upon:
Wherever she goes by, every man turns towards her,
And her subjection causes his heart to tremble.
Therefore, casting down his glance, every one turns pale.

Each sigh on account of his imperfections
Pride and Wrath fly at her approach:
Aid me, ladies, to give her beauty.
Every sweetness, every humble thought,
Is born in the heart of him who bears her speak,
Awakening in him a new virtuous, that all praise him.
Upon whomsoever she smiles,
He cannot offer to overcome:
She is a new, gentle miracle."

Here is your southern element, "simple, sensuous, passionate!"
To illustrate the sensuous quality I quote a few scattered fragments from the Endymion: "dew-dropping melodies," "peonied words," "blush summer," "downiest clouds," "sigh-warm kisses," "cradled in roses," "pooped warmth of sleep," "words came as through bubbling honey,"

"He answered bending to her eyes,
Where he was muttered small in paradise,
"o'er sweetened soul," "sweet as musk rose on new-mown hay.

"Delicious-sprung notes, like airy flowers
Built-up, and excised, and fall-glittered, steel fell showers
Of light, soft, unseen leaves of sounds derive.

The wind obtrudes
Her scarf into a fluttering position;
Te blue, and over-splashed with a million
Of little eyes, as though their vont went dead,
Over the darkest highest bird's eye bed,
Handels of desire.

And sometime too
A little cloud would pass across the blue,
These are but a little taste of the insus
cious whole. The metrical workmanship and structure of the Endymion is far from perfect. There is in it a sort of bungling cnabment, and the rime is often so sensuous that his English sinks and swoons under the excessive weight of feminines and esdclciata. In general, the poem is a picture such as pleasure would paint. Here Keats shows himself the "muses friend," and indeed the "re-incarnation of joyous mythologies." The scene is such as we would have seen if Tito had been able to take Romula to some sylvan solitude, under the liquid cli-
mate of Greece. The theme of the poem is the loves of Diana and En-
dymion; there is no plot, but the poem consists of the meetings of the lovers and the lament of their partings.

Endymion resembles closely Hawthorne's Donatello and George Eliot's Tito Mćelma. Hawthorne's Miriam also belongs to this type. All are "simple, sensuous, passionate," southern natures. Miriam and Donatello are shrouded, however, in Hawthornian mystery, a remnant of Salem witchcraft, and in this bear some re-
semblance to the Lamia of Keats. All three are contaminated by the touch of the real world. The Lycius of Lamia is placed in similar positions as Fendon's Telemaque; and further Appolonius of the former is like the Mentor of the latter. There are slight differences however; for example, Lycius yields to woman's wills, while Telemaque overcomes: Appolonius is shown in a cruel light, but Mentor only in severe kindness, consonant with the author's priestly character. Both the latter are men of iron, cold philosophers,—no other ambition or feeling than to follow stoic virtue. I cannot help but fancy that Keats wrote Lamia when all his hopes and joys were blasted. There is nothing in it of the complete joyousness of the Endymion, but the cold hand of re-
alism destroys all.

Of the St. Agnes Eve I shall quote only one line. It contains the spirit and beauty of the whole poem. "Madeleine lay asleep in the lap of Bedeux old." These are but thoughts struggling for utterance,—the fancies of a poetic eletheromaic. for To some un sog-
notere, and my dream is

"A thing of beauty is a joy forever,
If loveliness increase, it can never
Pass into nothingness."

"Endymion
SONO SIGNORE, '99.

The Origin of Moral Distinctions in Consciousness.
JOHN F. VAN SLEUTEN, '97.

I n investigating the origin of moral distinctions, the faculties of the mind, in which conduct originates, demand our attention. An analysis of the mind shows it to consist of the will, the intellect, and the sensibilities. The sensibilities, which comprise the desires and the affections, are the sources of all action; for there must be desire to act before action can take place. Some desire is aroused, and directs to a certain course of action. The intellect reflects upon the result of the action suggested, upon all the inducements and motives of the sensi-
bilities. The will chooses or rejects in regard to them.

Those powers of the mind occasion the necessity for the moral faculty, or conscience, by giving rise to the thoughts and acts of which it has ju-
risdiction. This moral faculty, thus, is the same as the faculties of the mind, applied in a peculiar manner upon a special subject-matter, viz., moral. It is a capacity for perceiving moral distinctions, a power for distin-
guishing right and wrong. Where this is missing no praise or blame can belong to acts of conduct. This is the distinguishing difference between the brute and man. The brute has no idea of obligation, no conception of right and wrong, no feeling of self-
approval, or remorse, for any of his acts. The brute has no conscience and therefore, is no moral being. In him the sensibilities predominate, while in man the characteristic men-
tal feature is the intellect. The power of the will is also vastly superior in man. An act of sensibility in itself has no moral quality. It is only as it is controlled by the will that it admits of responsibility. Nor is an act of the intellect in itself right or wrong, except as its knowledge is called right or wrong in the sense of true or false. Hence moral quality belongs only to the acts and states of the will.

The only test as to the powers of soul brought into service in moral ex-
perience is consciousness, defined as the power by which the soul knows its own acts and states. If then there were no consciousness, there could be no good. Hence, consciousness be-
comes conspicuous among the endow-
ments which form and apply the standard of duty in moral relations. These relations are the results of the self-conscious intellect, and the vol-
untary sensibilities. They are dis-
cerned by finding and applying the standard of voluntary activity. This standard is furnished by man's natural capacities, when his voluntary action is judged with reference to the ends and adaptations of his soul. When the self-conscious intellect reflects up-
on the sensibilities which are subject to the will, and compares them, it judges one to be naturally better than the other, even before affected by the will, and thus forms a standard of ideal worthiness for them. This ideal the self-conscious intellect proposes to the will as a law of voluntary ac-
tion, and so of conduct and charac-

As the ideal becomes conformed to the will, it now becomes a real stand-
ard. When the will makes a choice to the highest natural good, the choice is morally right; if not, it is morally wrong. But to act morally is also to act rationally, and it is the character-
istic of rational action that it involves a conception of design. A morally good choice, then, is the best possible end to the nature of man and the design for which he exists.

After man has thus attained the conception of right and wrong, he uses it to try all his subsequent choices. And in his first experience of right and wrong, he is convinced that moral good is the highest of all good, and moral evil is the greatest of all evil: and that they are of supreme importance in the design of his life.

**At the Bier of William Wallace.**

WALTER SCOTT, P.P.B.

That head at last is bowed in silent death.
That heart no more shall beat for Scotland’s bliss.
And no more shall that arm, now still and cold,
Wield sword and falchion true, to guard the lives
Of friends. These feet shall not again seem
The rocky steep of Drumbarth, the Clyde.
Shall never more receive his bitter pangs;
Nor shall the woods of Elmbree resound
With barely-echoed form of that widening heart.
Not! Edward’s wrath at last has stricken the blow,
So base, so cowardly, on that brave head.
The heros fell. His country lost his son.
But Wallace lived in the hearts of Scots;
His dauntless spirit filled the army’s breast;
His cause, the cause of right, has won the day.
And vice in shape of tyranny succeeded.
Oh, worthy sleep, thou champion of right.
Then who dared dare to die, a man’s death?
Dreadful gold of Edward could not buy
Thy principle. And thus the matchless head
Must pay the price which love of truth demands.

**Athletics in American Colleges.**

GERRET BOSDELING, ’94.

IN the minds of many, there exists a widespread misapprehension as to the amount and the system of physical training in our American colleges. Newspapers would have us believe, and a certain proportion of rather intelligent people would lead us to suppose, that athletics, gymnastics, and aquatics, are the chief subjects of a college education. In the present brief article I desire to rectify this mistaken notion, and to say a few words concerning the physical training and development of the student.

During the past few years the science of Physiology and Hygiene has made marvelous progress. The elementary laws of health are being more widely diffused and more intelligently followed by the people at large. Physicians are convinced that air, food, sleep, and exercise, when properly administered, are the best preventives of disease, and, in many cases, the best cure. Ventilation is more properly attended to, and clothing is more sensibly modified to promote health as well as comfort. Physical training, too, is receiving attention. Gymnasiums are continually being built for the training and development of the physical powers.

Physical training is considered to be of especial value to the student, whose habits are sedentary. By the faculties and trustees of colleges in possession of gymnasiums this is considered to be so beneficial, we might almost say essential, to the attainment of the best results, that they hold this forth as an inducement for a parent to send his child to that particular institution. A parent is not unmindful of what will benefit his child, and many times sends his son to such a college with the expectation that he will obtain a physical as well as a mental training and development. The child’s proclivity, too, is for this two-fold development. For what child is there that does not long to possess a large rounded chest, well-developed limbs, a symmetrical form, and the health and the grace of movement obtained from a physical training?

But let me now consider the attitude of the child while in college toward his physical education. The child in college—the student—differs from his companions in his attitude towards physical education as he does in his liking for a certain branch of study. His temperament and disposition determine this attitude. If a student is strong and full of life and vigor, he naturally seeks out-of-door sports, while if he is of a very serious and studious turn of mind, he usually contents himself with study alone. The temperament and disposition of the student classifies him under four general heads: athlete, sport, scholar, or idler.

The athletes, the strong and robust students, the very personification of health and strength, are those who spend their time in foot-ball, base ball, boat races, and general gymnastics, and who pay but little attention to their mental education. The second class, the sports, are those who attend the games for the pleasures they afford, and who help pay the expenses of the games. They are the athletes’ financial support. The third class, the scholars, are the hard-working intellectual men whose only aim is to acquire a mental development. A few of this class sometimes systematically develop both body and mind; but much more often this class entirely ignores the education of the body. The fourth class, the idlers, are those who engage in neither physical nor mental training. These are wasting the golden opportunities of their youth.

Statistics declare that not more than fifteen per cent. of the students pay any attention to physical exercise, and that less than six per cent. take it systematically. Surely, then, it cannot be truthfully said that too much time is given to physical training. The athlete is an exception and cannot be considered as a proper representative of the physical condition of the average student of the American college. Let us now consider the gymnasium itself.

Not to call the gymnasiums in our American colleges poor, I shall say that with a very few exceptions, they never meet the expectation of either parent or child. On further examination they will be found to have a more perfect existence in the minds of the faculty and the trustees than they have in reality. Subject their so-called first-class gymnasiums and excellent systems of physical culture to the cathode rays of a mind capable of dis-
tions of the accomplishment of the student's physical education.

But some will say that a college is to give an intellectual, not a physical, education. A college is not to give an intellectual education only. A college should educate the whole man; should prepare one so that he may be able to properly discharge his duties arising out of his relation toward God and man, society and the state. A college giving a physical, as well as an intellectual, education alone prepares man thus.

In all our colleges the education of the body is neglected because it is considered a matter of minor importance. It should assume a place of equal dignity with that of the mind. But physical education will never attain its proper place in a college curriculum, 'until it shall be known that its object is to develop muscle but also to increase the functional organs of circulation, respiration, and nutrition; not only to gain physical endurance but also to augment the working powers of the brain; not only to gain bodily health and beauty but also to break up morbid tendencies and to dispel the shadows of a gloomy disposition.

Well may it be asked why some students will spend from twelve to fifteen hours each day in study and in the recitation room, and not devote as much as one hour a day to the development of the body. The answer is, ignorance. Is it not a reproach upon common sense that a student's schedule appears as follows?

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 to 9 a.m.</td>
<td>Study</td>
</tr>
<tr>
<td>9 to 10 a.m.</td>
<td>Breakfast</td>
</tr>
<tr>
<td>10 to 11 a.m.</td>
<td>Study</td>
</tr>
<tr>
<td>11 to 12 a.m.</td>
<td>Recitations</td>
</tr>
<tr>
<td>12 to 12:30 p.m.</td>
<td>Dinner</td>
</tr>
<tr>
<td>1 to 2 p.m.</td>
<td>Study</td>
</tr>
<tr>
<td>2 to 3 p.m.</td>
<td>Supper</td>
</tr>
<tr>
<td>3 to 4 p.m.</td>
<td>Study</td>
</tr>
</tbody>
</table>

Surely students should not follow such schedules. They should not be permitted to leave college well acquainted with the classics, mathematics, and the sciences, and be a total physical wreck. The mind should not be cultivated at the expense of the body, and the most precious of all gifts, health. Students should open their eyes and permit the beams of intelligence to enter and fall upon the retina of their understanding. The faculties and governing boards of our colleges should do likewise, and should place physical education upon its proper footing. And I would close with the wish that that happy day may soon dawn at Hope when physical education shall assume a place of equal dignity with mental education, when a physical director shall be a member of the faculty, and when the students shall be instructed physically as well as mentally and morally.
especially in the world of literature. No life is long enough to exhaust its treasures, or to reach the limit of its riches.

The language of man's discourse is to his thought what the glass of a show-case is to the things contained in the show-case. It is the medium through which the thought is seen. Consequently, the first requisite in writing is that one's style, or mode of expression, be clear. Ruskin well says, "The author has something to say which he perceives to be true and useful, or helpfully beautiful. He is bound to say it, clearly and melodiously if he may." The first object of all discourse is to communicate thought. That this thought may be most easily perceived, the language must, necessarily, be as plain and simple as possible. The author should write, not so that the reader must work laboriously to find the meaning of the writing, but so that he cannot fail to perceive the thought at first sight. As impure or stained glass would be unfit for show-cases, so an ambiguous style is unfit for discourse. After the thought has been made clear, the writer may introduce beautiful expressions, apt figures, nicely flowing phrases, or other variations, but never must clearness of thought be sacrificed to sound.

True, the style of different kinds of discourse should vary, but clearness is paramount in all. In narration and description the simplest Anglo-Saxon words can be used, and while the thought is clear, the style may, at the same time, be most beautiful. In oratorical and didactic discourse the style, perhaps, can not be as simple, but it can, nevertheless, be clear. Ambiguity of style and long involved sentences do not make one's style oratorical.

If it is true as Disraeli has said, that, "It is style alone by which posterity will judge of a great work," then certainly one should seek to acquire a beautiful style which will clearly express his thoughts.

The question of discipline has always demanded considerable attention in our colleges. It has called for the careful thought and prudent action of those in authority; and on the part of the students it has sometimes occasioned very viidictive assertions of the right to learn. The former may have been rather conservative in their adherence to the tried paths of past experience; while the latter may have shown too much mistaken zeal for gaining new privileges. Although errors have certainly been made in this regard, the fact remains that authority as such should be duly recognized.

We are attending school for the purpose of being guided in our studies and directed in the use of our energies by instructors, who, by reason of their various abilities, are placed over us. Is it not then imperative that in order to carry out their ideals of instruction, they must have our obedience and cooperation? Can we as students really afford in any way to thwart the earnest efforts of our instructors? If the methods used are questionable, a fair statement of the case will obviously aid more to smooth over difficulties than an act of self-insertion. There is also another reason why we should cultivate the power of manly submission. Many of the students of today will occupy positions of leadership to-morrow. These cannot command the respect and obedience of others, if they have not learned to exercise these essentials themselves. The beginner in the pursuit of true education will naturally hold very decided opinions on the subject of school discipline. But he must remember that his teachers are persons of ripe experience, and wise observation; and that they will not introduce any new feature, unless there is a reasonable certainty that it will prove beneficial to the interests of the institution. The effectiveness of many regulations can be learned fully only after an extended lapse of time. Because of this, college authorities are very cautious in making any experiment, since there is a possibility that its result may be injurious. The student ought not to indulge in any harsh criticism of the rulings of the faculty. It is his privilege to take a decided stand for the right, but let it be done with proper respect for his superiors.

Perhaps no other season of the year is so eagerly welcomed by mankind as spring. Winter is accounted with pleasure by many, but who would not exchange even the sunniest winter weather for a genial enchanting day of May? To the student this season is an unceasing, irresistible invitation to 'come forth and feel the sun.' To be caged
by the four walls of a little room, whose windows offer only a negative invitation to look upon a leafless wintry sky; and to browse along the verdant banks of the brooklets and streams of classic literature; is, in reality, a far greater delight than one would think on looking back through a pair of spring-tinted glasses. Now it all becomes hateful. Wordsworth does well enough in winter but who would not toss even him into a corner, when he can hold for himself communion with Nature's visible forms. Aside from the fact that in the spring-time of the year the young man's fancy, etc.—you know the rest—there is a joy in being out and feeling the spring.

"There is a blessing in the air, Which see as a sense of joy to yield
To the bare trees and mountains bare,
And grass in the green field."

"Love, now a universal birth;
From heart to heart is stealing;
From earth to man, from man to earth;
It is the heart of feeling."

".......

Put on with speed your woollen dress;
And bring me those; for this one day
We'll give to ill-we."—

Alas! the invitation is often too strong, as witness term reports. What then must be the student's principle? We believe that man poorly understands both his own nature and duty, who expects to do as much in a day when he is fanned by the murmuring zephyr, breathing through his open window, as when he catches a distant triumphant bow of the north-wester, tearing around the corner. But the influences of spring are so adverse to study, that we should decidedly keep this motto in 'the mind's eye': Do not neglect your lessons. The business of every student at a college is not to develop, but to develop along such lines as the faculty has decided shall be embraced in the course he takes. And therefore a student's first duty is to study his lessons. But these things ought ye to have done and those ought ye not to have left undone. Never let a man regard that time as lost which he has spent in field sports, in a ramble along

or even lying full length upon the greensward.

Nature is no mean teacher; Wordsworth and Bryant did not listen to her teachings in vain.

"No less I deem that there are powers
Which of themselves, our minds impress;
That we can feed this mind of ours,
In a wise prodigality."

"Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come
But we must still be seeking?"

ERASTUS.—In the note on page 145 read D. G. Bowdell and Minds.

Senior Scientific Expedition.

TWENTY years ago a prophecy was read by Mr. Simonson in the Fraternal Society, of a scientific expedition to be conducted in 2050 A. D., under the auspices of Hope College. Unknown to most of them the class of '97 fulfilled this prophecy more than one hundred and fifty years before the time appointed.

Almost unknown, except to those living in the immediate vicinity, there is a cave about one mile south of what is known as East Saugatuck. Those who did know of its existence never dared to explore its mysteries. Some years ago, it is true, a few young men attempted to enter, but, almost at the entrance of the cave one of their number was crushed to death by some rock, which he had loosened by tapping on the walls with a hammer. With such danger attending one entering it, no one had since then done more than simply look into the dark hole. To study the geology of its formation, rather than merely to look for curios, the Senior class set out on the morning of April 14.

The class is blessed with some very kind-hearted members who have the use of horses. With a little crowding, and the aid of four bicycles, the party of twenty-two were all provided with conveyance to the place. It was a beautiful spring day, but the bright sun had dried but little of the mud on the roads, caused by the rains of the day before. With six inches of clay mud to be endured, the making of fast time was out of the question, especially with him, with bandy legs, pushed the 'bandy bike.' But a most hearty dinner, eaten in the open air of a barn-yard, repaid one for all the fatigue of the ride.

Shortly after noon the party set out for the cave, which was found in the side of one of the numerous gullies. Externally viewed, it appeared to be nothing but a hole about two feet in diameter, bounded by immense boulders. A peek into the hole reminded one very strongly of polecats. For this reason the first arrivals refused to enter the place, where, possibly, an unpleasant reception awaited them. Finally, however, one of the party, re-enforced by the pleasing fumes from a corn-cob, crawled into the opening. Emerging from a passage of only a few feet in length, he found himself in a chamber perhaps four feet high and large enough for three persons to seat themselves comfortably. It was here that the young man already mentioned met his sad fate, although at that time this chamber must have been larger; the floor was now filled in with several feet of loose sand. From here several passages branched out, all only a foot or two in diameter. Creeping into the largest, the explorer advanced about eight feet when further progress was blocked by sand, which had filled the passage. Having returned to the open air, he reported his discoveries and several others entered. Such was the cave as found by the scientists.

By blasting the rocks forming the opening to the cavern, and the use of shovels, about eight feet of the side of the hill were removed,—enough to lay bare all of the cave as far as the farther wall of the chamber. Then by drawing out the sand forming the bottom of the passage, the largest one was entered to a distance of about ten feet. Here it was found that this passage divided into two, and it became possible to see about ten feet farther into the bowels of the earth. But the passages appearing no different from that one already examined, and it now being already after four o'clock in the afternoon, further search was abandoned. In the meantime Professors Nykerk and Yntema, and also some fifteen students had arrived, who all encouraged the toiling Seniors. Several photographs were taken as souvenirs of the occasion.

The ride home was uneventful, except to those who rode wheels. These, preferring almost anything to the mud
Among the Societies.

L. L. L.

Special to the Anchor:—The L. L. L. held their first regular meeting this term on April 16. A very pleasant program was rendered, and several new members were received with the customary and highly fitting ceremonies. The regular quarterly election resulted as follows: Miss Hattie Zweimer, president; Miss Lizzie Van Zwolwiken, vice-president; Miss Grace Yates, secretary; Miss Minnie Van der Ploueg, treasurer, in response to the prevailing sentiment that an honest person should be elected to this office; Miss Antoinette Borst, marchioness.

(Q: feminine of march?)—(Ed.) An active person is need to discharge the arduous duties devolving upon this officer, and the society was well satisfied with the election.

The ladies feel the need of more fluency of speech and less timidity in appearing before the public. They intend to spend more time in extemporaneous speaking, toasts and oratory of that kind. The policy of the society will hereafter be more conservative, realizing that the cream of the female contingent of Hope is found on its roll.

Meliphone.

The two sections of the Meliphone Society have again combined and are fully organized for another term's work. The "bust" question is again strongly agitating the minds of the Melophonists, and, judging from the spirit manifested, nothing will be left undone which could in any way tend to make the "bust" of '97 the most successful in the history of the society. The following officers have been elected: J. S. Raum, president; O. E. Fisher, vice-president; J. Gevant, secretary; H. Yntema, treasurer; J. Nywening, sergeant-at-arms; D. De Lelis, marshal.

The Anchor.

RePLYING to the Anchor's request for a communication from the German Society, we beg leave to say that the society was formed for study, in German, of the German language and literature. It was formed by a number who speak and read German, for mutual help to further acquisition. German songs are sung. German stories are told, and each week a lecture is given. This lecture is on some linguistic or literary subject. Retitals, poems, jokes, proverbs, quotations and volklieder are among other contributions. Characteristic features of the winter's work were Herr Pastor Graber's fine lecture on Holztautaten Zeiten, and Herr Pastor John's Humoristische Erzählungen. The services of both these gentlemen have been highly appreciated.

The society adjourned with a banquet, to resume next fall.

De Alumni.

1866. Rev. P. Moerdryke, D. D., has declined the call from the Reformed church at Pekin, III.

1878. Prof. Kleinbock attended the twenty-eighth annual meeting of the Michigan Schoolmasters' Club, held at Ann Arbor, on April 2nd and 3rd. The subject of an address he delivered at that occasion was, "The Prepara-
more year in further study of that science.

93. At the recent local election Wm. O. Van Eyck was elected city clerk for a term of two years. He was a candidate on the Silver ticket.

98. At the same election Henry Geering, of the Republican ticket, was elected alderman, also for a period of two years.

96. D. C. Ruigh, who is taking a course in theology at the New Brunswick Theological Seminary, is very low with typhoid fever. Dispatches received here a little over a week ago said that the hospital physicians considered his recovery altogether improbable. Later reports are that he is slightly improving.

Prof. Kleinheksel recently conducted an Inspiration Institute for Ottawa County, which was held at Cooperstown. Of the Institute the Cooperstown Observer says: "The first session of the Inspiration Institution for Ottawa county was opened most auspiciously in the Reformed church, Thursday evening, by the conductor, Prof. John H. Kleinheksel of Hope College........."The English Classics" and kindred subjects were presented by Prof. Nykerk, who is an excellent instructor. He makes himself understood, bringing himself to a level with the teachers, and giving practical ideas. He spends no time in useless oratory, but confines himself to the subject in hand and makes the most practical use of every moment at his command. Prof. Kleinheksel acted as instructor in "Measurements" and kindred topics. He advanced some valuable ideas and gave an interesting talk on the "Metric system." Two topics also are deserving of special notice, "School Room Discipline," by Prof. Kleinheksel, and "How to Deal with Impediments of Speech," by Prof. Nykerk. These are matters with which every teacher has to do, and the suggestions there given were practical and useful. Prof. Kleinheksel then delivered an address upon "Patriotism," which was full of valuable thought and patriotic emotion. Prof. Nykerk gave some choice readings, and rendered two solos."

**Seminary Commencement.**

The twenty-first annual Commencement exercises of the Western Theological Seminary were held in the Third Reformed church, Wednesday evening, April 28th.

The addresses were both short. They evinced careful preparation, and while there was considerable to commend, the criticism holds that they were both somewhat discursive. In the absence of Dr. Beardslee, the Rev. Dr. Collier presented the certificates to the graduates. The remarks he made were very earnest and thoughtful: their gist may be expressed in the words, "Be earnest." The address of the Rev. Mr. De Spelder, of the Board of Superintendents, was brief, terse, suggestive, and interesting. Taken as a whole, we believe the exercises gave much greater satisfaction this year than on former occasions. This was due, doubtless, in no small proportion to their judicious length—not so long as to grow tiresome, nor so short as to disappoint, but enough to satisfy: The following are the graduates: Martinus F. Brackstra, Douwe De Groot, Cornelius A. Jongeuard, Peter Swart, John W. Te Selle, Aart Van Arendonk.

**College Jottings.**

Koster says: "His season of winter has passed into history as an event long to be remembered because of the many reminiscences he cherishes."

On his return to Holland, Ferweda made the assertion that he would fish during the last two weeks of his college course. It is not yet evident that he has caught anything.

The Freshman class are at present busily engaged in the study of botany. Van der M., however, has not yet become reconciled to this branch, preferring zoology, especially the study of minnics; L. devotes his spare time to his specialty—the rose: God... to the thorn apple blossom: while Bink studies anything he can get.

"Tell— is already preparing for the bust."

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The “cactus” will consider it. P. Ver— is trying hard to become a “Bill Nye”. His jokes are said to be of a very spicy nature.

Miss Minnie Bird, of Ypsilanti Normal School, attended college exercises on April 16. Felde Wiers— appeared resplendent in his new 97 Easter hat recently. The intended effect of the new hat is lost in his long locks.

Miss Minnie Wilterdink has been detained from recitations a few weeks this term by the illness of her sister.

The Juniors are improving along all lines. They have consented to take ethics for accommodation, and any observer can also notice their marked advance in elocution “Practice makes perfect.”

John Brouwer, a ’94 Prep., was recently married at North Holland. The Anzona extends congratulations.

The Rev. Dr. Drury, editor of the Christian Intelligence, addressed the students on April 17th, after which a reception was tendered him at the home of the president.

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