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"Spera in Diea."

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The Hero of Compromise.

Compromises deal with concrete actions, never with principles. Principles upon which morality has its foundation cannot be compromised with opposite ideas and notions. The external interpretation of one and the same principle may sometimes be compromised; but principles themselves are unassailable, unchanging and eternal. To compromise different interpretations, then, is sometimes fruitful for a fuller realization of the principle through the development and evolution of thought and action. As long as men do not deduce from a principle the same codes of morals, as long as these different deductions tend to destroy either the social, the religious, or the political relations of man, which are essential for his welfare, the compromiser's work is to bring the opposing ideas together in order that, afterwards, the true significance of the underlying principle may be felt, respected, and inculcated.

In American history of politics, we have Henry Clay, the compromiser, par excellence. He lived during the darkest period of American history, when slavery was justified by the keen logic, the shrewd intellect, and the inimitable courage of the peer of Southern statesmen, John C. Calhoun; when slavery was condemned by the clear conception, the massive intellect, and the great personal magnetism of the Northern giant of operators, statesmen, and defenders of the Constitu-
tion, Daniel Webster. In order to estimate Clay’s place in American history, the political elements and the different deductions from a moral principle, which he compromised, are of prime importance.

The North was the home for manufacturers and therefore favored high protective tariff. The North had her growing industry, her increasing wealth, and her advancing progress. The North was against slavery. But not before the days of Chase and Sumner was the North aroused from her lethargy and exculpated from her cowardice. It was for utility’s sake, not for morality’s sake that the North was against slavery. Think of the mighty Webster, who in his early career, stood firmly on the rock of morality and championed the bulwarks of the Constitution, speaking that 7th of March oration in which he tries to persuade his Northern colleagues to vote for pro-slavery measures. Not until the North realized that America was founded for liberty loving people of all nations and races; not until the conscience of the North was remoulded so that she deemed no longer any measure justifiable whose ultimate aim was utility but justice; not until the firm, resolute, commanding, and majestic personages, Chase, Summer and Lincoln entered the halls of Congress, did the negro have any expectancy of liberty or any hope of civil rights, of his deposed, oppressed race.

The Southerners constructed by their imaginative processes the fanciful and glittering brittle structure of free trade. The Southerners believed in the illogical and pernicious doctrine of State Rights. The Southerners protected and fostered slavery. Essentially, however, there was no difference of opinion concerning the righteousness of slavery between Washington or Jefferson and Franklin or Adams. But when the South expanded in her agriculture produce, she deemed the owning of slaves her inherent right and tried to uphold her position with moral arguments. While in the North, the question of slavery was crystallizing slowly and while the North, at each successive census, was sending more representatives to Washington, the South considered her situation appalling. She, however, had her day. If we could have looked into the halls of Congress, we should have seen a young colonel speaking to the deliberate and aged senators with a persuasive voice, clear reasoning, and flowery rhetoric. At another time, we should have listened to the reading of a speech—clear in thought, strong in logic, sincere in purpose—of the strong and persistent advocate of State Rights, John C. Calhoun.

Such were the times of 1830. The South had its Calhoun; the North, its Webster. To save the Union, a man had to be found who would be able to reconcile these two factions.

What temperament and what qualities must such a com-

promiser have? Who, otherwise, is able to avert the crisis, when two such men stand at the head of opposing factions:

when one demands retention of slavery or governmental secession and the other strives for the liberation of the negro and preservation of the Union,—than a man southern by birth, western in environment, and northern in feeling? Henry Clay, although he was poor and had to endure hardships and trials and although he had not the privilege of getting his education within college walls, was still a man of great leadership, keen foresight, and excitable character. On account of his birth, he sympathized with the South; on account of his life on the frontier, he was able to gain that marked leadership; on account of his congenital nature and sincere conviction, he was able to pacify and soothe Northern minds into lethargy and acquiescence. His mind was quick, alert, and active; his voice, pleasing, manly, and persuasive; his soul was sympathetic, serene, and peaceful. His was the honor to marshall the Southern and Northern forces together under the banner of subtle and scrupulous compromises.

Clay is noted for three compromises—the compromisse of 1820, of 1837, and of 1850. Of these, the compromisse of 1837 need not be considered, in as much as it deals with tariff and internal improvement. Every schoolboy in America knows the facts of the Missouri Bill, or "Compromise of 1820." The five measures in the Omnibus Bill of 1850 are known to all. Do I need to mention that Missouri was admitted as a slave state? Is it not that the fugitive slave law of 1850 taught the Northern people the sufferings, the deprivations, and unrighteousness of slavery? Is it not universally admitted that the pro slavery measure was the most powerful anti-slavery law?

Those were critical times. The South demanded slavery and threatened secession. The North required the preservation of the Union and sought to abolish slavery. What else could a lover of the Union—North and South—do otherwise than advance comprehensive compromises? Is it not for this broad, comprehensive, and just love towards South and North alike, who make Clay the hero of 1850, even, in Northern homes? Why does not Webster share in that honor? Webster was a Northern man, with Northern policies and Northern convictions. He loved the North. Her welfare was the object of his political work. But on the eve of a beautiful, bright summer day, the glory and the beauty of the sun was suddenly hid from view and left the world in darkness and despair; so the majestic character and the moral convictions of Daniel Webster had filled the hearts of all true Unionists with happy hopes. But these hopes, till on the 7th of March 1850, when these joys were dissipated and these hopes shattered, because Webster did not plead for Northern principles and convictions, but advocated pro-slavery measures. Clay was a citizen of both North and South,
Webster was not. Clay harmonized the discordant factions. Webster forsook his. Rightly thus, is Clay the country's hero of 1850.

Was Clay morally right in compromising the South and the North? In 1820, as far as the morality of slavery was concerned, the South and North offered no great variance of opinion. The South demanded slavery for utility's sake; the North opposes slavery for utility's sake. The South threatened secession to enforce her measures in Congress. If the North had considered slavery morally wrong, she could never have yielded nobly. If the South believed slavery to be morally right, she ought to have protected her interests with wiser discretion. Since Clay, then, compromised external deductions from a principle, his work in averting the dissolution of the Union is both courageous and just.

Clay's compromises aroused the conscience of the North so that she, in 1860, condemned slavery as wrong. Clay's compromises slowly unveiled to the Southern mind her imminent danger. How little foresight had Clay as a statesman! If he had been permitted to close his eyes in the slumber of death ten years later, he would then already have beheld his compromises broken. He would have seen his hopes shattered, the Union dissolved, and his country battling with a direful and destructive war.

What did he, then, accomplish? Forty years he averted war and dissolution. The North could not have fought the Civil War successfully in 1820 or, even, in 1830. If we, then, had had no Clay, our Union would have been found wanting when internal discord separated her statesmen. If we, then, had had no Clay, the Southern states would today be a dangerous and powerful rival in government to a nation whose banner had been the flag of thirteen stripes. Could then the rich possibility of American greatness have been realized in her political and international life? But Clay averted the war till the North was willing to sacrifice 400,000 of young lives in order to test whether government of the people, for the people and by the people would be able to exist. Clay averted the war till the North was ready, with honor, bravery, and justice, to retrieve the flag of thirteen stripes, which had been ignominiously torn to tatters. As far as successfully averting the crisis till Providence designed the North to free the negroes, Henry Clay stands in American history as a statesman unequalled and unsurpassed.

C. K. Baakman, '03.

A Post-Hole Sermon.

Our subject for today is a Post-Hole. It is something with which all of you are well acquainted, and of which a description would be unnecessary as well as impossible. We shall therefore immediately pass on to the treatment of our subject by pointing out a few of its characteristics, and by applying them, gently if possible, severely if necessary, to some of our social vices and virtues.

Clay's position would consider its nothingness. Not that it is an airy phantom that eludes the eye, or a product of the imagination that baffles the mind. It has real existence. It can be located at a definite place. It admits of being measured. Its height and depth and volume can be accurately computed. And still it is nothing. Like a cipher it can be multiplied by any quantity and still remain nothing. Nor do surroundings affect it. Whether it be found in the deserts of Arizona or in the diamond fields of South Africa, it is still nothing. Neither is it affected by its use. The hole that holds one of the piles under the St. Mark at Venice is no more than that which holds a landmark at a solitary turnpike.

The possession of this characteristic, my friends, is a noble virtue, and its lack a hateful vice. No characteristic in a child is more detestable than its idea that it is somebody. It leads to undue forwardness. Hence we have the unpardonable sin of children commenting upon the statements of parents for correction or modification. Among young people at school this lack of nothingness is no less hateful. Let somebody think that he is the whole thing, and soon no one will have any more use for him. He is avoided by his fellows, pitied by his teachers, and despised by his sincerest friends. Again, what in society is more offensive than the proud men of one unduly conscious of his own importance, or the affected tones of one who, like a haughty bantam on a rail, crowed to the world about that he is it? Give us the child with a meek and submissive spirit, the youth with a modest and unassuming air, the man with a deep sense of his own littleness—give us such as have this characteristic of the post-hole, and our social life will be healed of many ills.

Let us now consider a second characteristic. Did you ever, while hitching your horse, kick your foot against the post-hole, or did you ever run up against one as you were hurrying down the street? There are thousands of them along every railroad, but did you ever hear any of them go on the other side, and derail the train? Here then we have a second quality—it is in nobody's way. How lovely would it be if we could be more like it in this respect? What an improvement would we notice if every one just minded his own business? We would be relieved of those meddlesome and burdensome people who think that their advice is essential to the success of others, and who thus often prevent their own success, and destroy that of their fellowman. Again, how delightful would it be if one could look upon the success of others with nothing but approv-
ing and enervying eyes! But alas, how often, when we see others successful, do we selfishly throw ourselves in their way to hinder them, and if possible, to trip them! My friends, let our morals be not inferior to those of a post hole, but let us all quietly go about our own business, and never become a stumbling block in the way of others.

A third characteristic is its great usefulness. What would we do without it? What would a farmer do without his fence for keeping cattle? Where would you tie your horse, except possibly to the door knob? What would you do with the network of telegraph wires? It is true, Marconi can telegraph without wires, but still he cannot telegraph without post-holes. It is useful not only in supporting little things but also in holding aloft stupendous structures. Think only of the East River bridge, or the Brooklyn. Cities like Amsterdam and Venice owe to it their very existence. And this quality, my friends, is for us a noble virtue, or rather, a virtuous necessity. For, after we have lost sight of ourselves and our selfish interest, after we have learned not to be a stumbling block to others, what can we be but useful to our fellowman? Think of a Paul, who was willing to "become all things for all men," of a Milton, who sacrificed his wonderful talents and promising opportunities to his country's need; or of a Lincoln, who, during his greatest trials and adversities, showed "love to all, malice toward none." Truly, "He that loseth his life, shall find it." Here also we can understand the paradox, "The more we give, the more we have." For as the post-hole becomes larger in proportion to what is taken away from it, so we increase our capacity for usefulness in proportion to what we take away from ourselves for the use of others.

With this we must conclude. We have considered only three qualities, but they are the secret of countless days of happiness. Give us men, youths, and children, who "count themselves but loss;" who do not blindly or intentionally throw a stumbling-block in the way of others; who thus put themselves in the way of being useful to their fellow-man, and they will

"Make this world a paradise,
Like the heaven above."

D. Dykstra, '06.

XXX

Love's Day Dream.

Aurora sprinkled o'er the earth
Her brilliant saffron beams;
She gladdened meadow, mount, and glen,
And kissed the tinkling streams.

The Anchor

The light had fringed the passing clouds
With purple more costly than wide;
While the gold flowed up the eastern sky,
Like an ever swelling tide.

To me that day of beauty seemed
To bring a dream of night.
Depressed I laid me down and closed
My eyes to heaven's light.

To me 'twas vain that rippling brooks
Murmered along their banks,
That in the trees and vines the birds
Raised high their songs of thanks.

It seemed that Vulcan's bands of brass
Had bound my will, my sense,
Or Mercury's wand upon me lay
To punish some offence.

But was all love of thought debarr'd?
Was it all misery?
Oh, no! Imagination oped
Her gate of ivory.

A nymph so sweet, so fair advanced,
And danced about my bed;
She leckoned me with eye and hand,
I followed where she led.

She led me where great Jupiter
With Juno doth abide;
Where children of the happy gods
Upon the sunbeams ride.

She led me through love's labyrinth,
From which 't was hard to part,
For 'twas where winged Cupid shot
An arrow through my heart.

That cruel dart! I stood perplexed,
My heart, my all was gone!
Alas, I loved, and now regret
That fraud the victory won.

That soul-disturbing dart meant grief.
Deep waters must I wade
To journey back, and while alone
I wept, I knelt, and prayed.
EDITORIALS.

A Searching Appeal.

The president of the Y. M. C. A. has given to all the professing Christians among the boys, a letter from the secretary of the Board of Education of our church; and in this letter each one is requested to give his own individual opinion as to what are the three strongest claims that the gospel ministry has on the life service of college bred men, and also what are the three greatest discouragements which are deemed most potent in deterring college men from this service. This request is made for a statistical purpose.

The various remarks made by the boys, when they talk with each other about the matter, seem to indicate that a great deal of difficulty is being found in complying with Rev. Gebhard's request. They do not seem to understand exactly what is wanted. To some it appears as a challenge. Why do you not allow yourselves to be numbered among those who are preparing to preach the Gospel? These are very loath to lay bare their secret hearts. Others seem to think that it is not a personal matter at all, but that some abstractly philosophical answer about the “Command of Christ” and the “needs in the field” is all that is required. The former view is almost too serious, and the latter altogether too flippant. Why should we not publish abroad our reasons for and against entering the ministry? If we have made it a matter of conscience and of prayer, why should we be unwilling to let others know on what ground we stand? If we have not done this, an answer is not desired of us. Men can very readily be found who could perhaps frame better answers than we ever can from a theoretical view point. Our own private opinion, the reasons that we give when telling father or mother about these things, the answer to the call of the Spirit,—these are what are wanted. Let us not be ashamed of our honest opinions.

Dr. O. Campbell Morgan.

Dr. Campbell Morgan, the successor of Dwight L. Moody in the Northfield work, attracted quite a number of the boys to Grand Rapids during the first week of the term. The students in the upper classes especially availed themselves of the opportunity of hearing one of the most noted pulpit orators of the day, some of them going two and three times. On the evening of January 12, upwards of seventy attended the services in the Fountain Street Baptist Church. A strenuous effort was made to induce Dr. Morgan to come to Holland and speak to the student body in the chapel; but not even the persuasive eloquence of Dr. Kollen could prevail upon him, because previous engagements forbade.

Not an unfavorable criticism has thus far been heard in regard to Dr. Morgan's sermons; but all are loud in their praises. He has had a large influence for good on all that have heard him. He appeals not only to the emotions, but also gives a strong scholarly exposition of his text. He thrusts the truth straight home, regardless of whom it may touch whether within or without the church. His intense enthusiasm and his remarkable personal magnetism will not soon be forgotten, but the beautiful and ennobling thoughts which we were privileged to make ours, under his guidance, will never lose their influence upon our lives.

About the Oratorical Contest.

It cannot be denied that our Home Oratorical Contests have never yet come up to that standard which we might reasonably expect. In fact, we might consider last year's contest a dismal failure. It was even a retrogression from the standard to which former contests had attained. When we look upon this retrogression it makes us tremble for the contest which is soon to be held. In previous years there was a great amount of interest taken, now it is wanting to a great extent. Once it was an object of ambition to be a participant; now the greatest indifference is shown. Formerly the contests were accompanied by a friend-
ly class rivalry; last year it was conspicuous by its absence. To sum up the situation in a few words, nobody cares for the contest.

Now, surely, such a condition of affairs should not be allowed to exist. We must rouse ourselves from our lethargy if we do not wish to bring discredit upon our institution. Would we have it said that Hope College is incapable of having a good ous oratorical contest? Our loyalty to our Alma Mater would forbid that. We know that we need stand second to no institution. But we must remember that our lack of interest might perhaps be interpreted as inability. To demonstrate our capability let us have a successful contest this year. But it will be necessary first to inquire into the causes of our previous failures and to seek a remedy in the removal of these causes.

One great problem that confronts us every year is the selection of speakers who will represent the best talent of the different classes. That we have often not succeeded in this is but too true. Perhaps it is because there is no definite system about this choosing. One year it is left in the hands of the different classes. Another year the faculty takes it upon themselves to annul the actions of the classes and to substitute the men whom they think best. It may be true that in a certain sense the students are not the most capable of choosing the contestants. They will surely be swayed by prejudice, and the success of an aspirant will be largely determined by his popularity. But we cannot believe that the students will be so blinded by prejudice that they lose sight of the welfare of the institution. Nor is it altogether certain that the faculty can make the best choice. They have their prejudices as well as the students. They claim that they can judge better of the student's powers and ability than his classmates. This is by no means certain. Very often a student's classmates are his most competent and unbiased judges. We do not care at present to plead for the rights of the students in choosing contestants but we ask that some system be adopted. This will be a great relief to the minds of the students. If the faculty wants to reserve the right for themselves to choose the speakers, let them declare this. Whatever arrangements are made, let them be definite and clear to all. If these arrangements do not suit the contestant he always has the privilege of refusing to take part. It would therefore be wise that the students be consulted in regard to the adoption of a system.

Another cause to which, in part, the previous failures may be attributed is that the contestants are hardly ever encouraged and very often discouraged. It has been the custom of some of the professors to increase the burden of work for the speakers rather than to show leniency in any degree. We consider that the student who is to represent his Alma Mater is doing extra work for his college. Since the professors desire their representative to win they should make it possible by considering the extra work necessary for his oratory as an equivalent of some other work. By pursuing a policy of this sort it is possible to raise the standard of our oratorical contests. By going on in the old way nothing but failure is in store for us.

The Choral Union Entertainment.

The Third Annual Entertainment of the Choral Union was given in the College Chapel on the evening of January 28. A large and appreciative audience was privileged to listen to a masterful rendering of the cantata, "David, the Shepherd Boy." The leading role was filled by Mr. Dinkeloo, of Chicago; and Mr. Hadlock played the harp accompaniments. The entertainment was not only a financial, but also an artistic success. There was not a single part which can be said to have fallen below the high standard of excellence which the public has established for the members of the Choral Union, and it is hard to determine what was most excellent; but, judging by the enthusiasm displayed by the audience during the program, and by the comment afterward made, then the duet of David and Jonathan, Mr. Dinkeloo and Prof. Nykerk, must be accorded the palm.

Prof Nykerk deserves high honor for the ability he has shown in training such a large chorus, and the faithfulness of the accompanist, Mr. Thomas Weimers, must not be forgotten. Mr. Dinkeloo also can enjoy the pleasure of knowing that he has greatly favored the people of Holland by his willingness to come from Chicago for their benefit.

The Day of Prayer for Colleges.

The College Chapel on Jan. 29, the day of prayer for Colleges, was filled by students and friends. Dr. Kollen read the 119 Psalm, 116. Dr. Beardside lead in prayer. Dr. Kollen then again spoke about the great importance of this day to the world; the power of good in prayer; and the need of such power. Dr. Kollen also read a letter of the Cor. Soc. of the Board of Education of the R. C. A., G. J. Gebhard, who called our attention to live not for a living, but for a life.

A most pleasing and scholarly address was then given by our friend and scholar, Dr. Oitman of Japan. He spoke about "Character as found in the original Greek text of the Epistle of Paul to the Hebrews 13:14." He called attention to the meaning of the word: "a seal, to cut out something, to make a mark." He especially laid emphasis upon the true essence of
our purpose to make character. "Become Christ-like; consecrate yourself; minister to your fellows; make your mark in God's sight day by day."—such were some of his many thoughts that he gave.

Our well known Missionary Wright of Oklahoma next sang a solo entitled, "Loyalty to God," after which he addressed the meeting on the text found in John 2:14. He spoke very earnestly, and forced upon his audience, in a straight forward manner, the thought of fighting sin and self, and laid bare some of the subtle temptations by which Satan ensnares souls. Conflict before victory was his leading thought.

The meeting closed with a few earnest prayers rendered by the students.

Such a day brings the students of the different Christian schools in closer communion with God. It is a day set apart for offering thanks to God for blessings of the past; for beseeching blessing for the future; and for pointing out the true course and aim of life to students and to friends who desire to listen to the speakers, men strong in Christian experience.

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The Missionary of the Southwest.

Missionary F. Wright from Hillaton, Oklahoma, has been holding meetings in the different churches of this city for the past two weeks. He has also given several talks in the College Chapel. The students find him a pleasing, interesting, and earnest speaker. That Mr. Wright has done much excellent work in strengthening the spiritual life of the citizens of Holland and the students of Hope there is not a shadow of a doubt. No better tribute can be given him than to state that he has, at least, in a measure, succeeded in the purpose for which he came here. He is an earnest zealous Christian whose chief aim in life is to bring and lead as many as lay in his power, though the labor be strenuous, to his Master's feet.

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AMONG THE SOCIETIES.

Melphone.

The Melphone flourishes as of yore. The past term was one of great activity in all the lines of its work, and the outlook for this term is bright. With the exception of very few, the members of the society are doing their utmost to perform their duties well. This is indeed encouraging. Then, too, there is unity; and, as the Dutch motto says, "In unity there is strength." The committees are striving vigilantly for the welfare of the society. The programmes are interesting and instructive; and the talent of the society is clearly in evidence at every meeting. During this term preparations will be made for the annual entertainment at the end of the school-year. At the first meeting of the term the following officers were elected:

President, M. A. Stegeman; Vice-president, P. H. Pleune; Secretary, B. De Young; Treasurer, L. Sharp; Seagren-at-arms, L. Van Westenburg; Marshal, J. B. Mollema.

The Uhiitas.

Although it is not so much heard of, still the Uhiitas Club is very much alive. The number of members is not large, but in accordance with the spirit of the forefathers, those that are members come to the meetings for work. During the past term the Club met regularly, and several profitable and interesting programs were rendered. The language used may not have been perfect always, but it is to remove imperfections that the society exists.

Owing to meetings of various kinds the society did not begin its work very early this term; now, at last, it has begun in dead earnest. At the last meeting it was decided to give a public meeting at the end of the year on the regular Uhiitas evening. The work is already well under way and the members are determined to make it a success.

Fraternal.

That the F. S. is bent on hard work as well as glorious fun was conclusively proven by the programs already carried out this term. The aim of the program committee is to combine the humorous and the serious, so that a Budget and a Literary Criticism or Book Review are the chief numbers on every program. What with such programs, the earnest purpose of the members to carry them out faithfully, and the excellent officers to guide all the work, this term will be a grand success for the "Few and Chosen!" The new officers are:

President, W. H. Cooper; Vice-president, H. G. Pelgrim; Secretary and Treasurer, A. J. Muste; Janitor, B. J. Bush.

Y. M. C. A.

Topic cards containing the subject for each prayer meeting have been issued by the committee and distributed among the students.

Rev. Mr. Wood, missionary from South Africa, addressed a joint meeting of the two associations on January 13. His theme was "Education and missions in South Africa. On January 20 the meeting was led by Mr. C. Van der Schoor. Topic, "Fleeing from duty."
On January 20 Mr. Chas. D. Hurrey, of Tecumseh, student secretary of the Y. M. C. A's, made the college association a pleasant visit. He gave a very helpful talk at the prayer meeting held on the evening of that day. Mr. Hurrey's visits have come to be looked forward to with pleasant anticipations. Committee men have made it a habit to consult him on any difficulty that may confront them. The suggestions received have proved very helpful. Mr. Hurrey succeeds in uniting into a closer bond of fellowship the various college associations of the state. The feeling of a common interest in one grand cause is being strengthened.

The state Y. M. C. A. convention will be held at Pontiac this month, beginning the twelfth and closing the fifteenth. Messrs. Jas. De Pree, H. Mollena and D. Dykstra have been chosen as delegates to represent Hope this year.

On January 12th about eighty of the members of the Y. M. C. A. and Y. W. C. A. and a few of their intimate friends boarded two trolley cars, one being a special, to hear G. Campbell Morgan, the great London divine. Through the Y. M. C. A. of Grand Rapids, seats were reserved for the Hope delegation. The excursion proved to be a most happy occasion. The lecture certainly was an inspiration to young people. The subject, "The perfect manhood of Jesus," presented in all earnestness and clearness by the eminent divine, has no doubt left a lasting impression upon Christian young people. Several of the students were so impressed that they allowed themselves a second trip to hear Mr. Morgan.

Tuesday evening, January 27, Evangelist Frank Wright conducted the Y. M. C. A. meeting and gave a touching address. His theme was, "The sinfulness of the human heart and how to obtain purity." There was a large attendance, and the speaker left upon the minds of the students a deep impression. His clear outspoken remarks, never dubious, will not be easily forgotten.

Y. W. C. A.

With the opening of the Winter term the Y. W. C. A. took up a line of work new to the association. A Bible class was formed for evening study taking for an outline W. W. White's "Studies in Old Testament Characters." The class meets after the prayer meeting on Thursday afternoon, under the leadership of Mr. Van Zante. The class has a membership of eight, and more will take it up later.

The January social took the form of a reception to Rev. F. H. Wright, at the home of Miss Dosker, on January 24. Rev. Mr. Wright addressed the young ladies on the subject, "How to Settle Doubtful Things." His earnest, helpful words will not soon be forgotten. The weekly prayer meetings are better attended than ever before, and are full of interest. The meeting place has been changed to the Y. M. C. A. room.

MINERVA SOCIETY.

On Friday the ninth of January the Minerva Society held its first jollification meeting, and the work of the second term began with a chafing dish party. All the old officers were re-elected. President, Miss Lilla Thurber; Vice-president, Miss Minnie Riksen; Secretary, Miss Lottie Hoyt; Treasurer, Miss Esther Andrae. New lines of work have been undertaken, and all have entered into the spirit. Each girl recently received a New Year's greeting from Miss Riemens of Utrecht.

X X X

COLLEGE JOTTINGS.

"Hello! Is this central?"
"No; this is 301."
"Well, I want 324."
"What's the matter with you?"
"Hello! Who is this?"
"This is Bertha talking."
"Well, if this isn't 324, I guess I'll ring off."
"I want 324."

Slagl has an inspiration.

"No; he graduates backwards."

Hockje and Vander Schoor, the deacons.

Niesink says he is going to set his cap for Romea.

Wadyske has been chosen as assistant janitor of the Third Reformed Church.

"Lookout, Mr. Poppen, you'll pinch your finger."

How could anyone suspect Bert of trying to cheat?

Sutphen (to Plasman)—"Plasman, you are the funniest thing I ever saw."

Matt's trips to Zeland are a paying investment. He says he can save $0.01 1/2 more than his car fare every time he eats a meal there.

"Birdie will find you."

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The F. S. hereby challenges Prof. Bergen and the entire faculty to wipe it off the campus. "Why do the heathen rage, and the people imagine a vain thing?"

I ask resolves to try harder than last year. He wanted to get married, but his father-in-law opposed him.

The Seniors' introduction to the Study of Economies has resulted in putting their bullocks on the shelf.

The "A's" are all busy manufacturing poetry; here is a good sample of their efforts:

"Prose is light, and poetry is heat,
So says our worthy prof.
I rubbed my head (tis light) and feet
Until the sparks flew off,
I've read much poetry, and with much zeal
I noted every line;
And now those words and phrases make a meal
For many a herd of swine.

In the Latin room:

- "Is there a soul so dead
Who this meter has not read?"

Huizenga (in the laboratory) - "Do we get marked on this work?"

Kruizenga - "Ask your prof."

Huizenga - "I did, and he told me to ask Prof. Huizenga."

Waiter (to Jimmy in the restaurant) - Beefsteak, porksteak, head cheese?

Jimmy - Beefsteak, porksteak, head cheese, I don't care for.

Ques. - How can one plus one seem one?

Ans. - Two heads, those of Mr. Penning's and Miss..., under one shawl.

Prof. Bergen (to W. Hoekje) - "Oh no! That is the voice of the tomb." Ergo, the dead speak.

Before Bonthuis went home, he sent his girl a letter by special delivery telling her to meet him at the depot.

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One of our bachelor professors states that he is very liberal about bestowing dates.

A certain young lady has been wondering if Van der Schoor has a girl in Grand Rapids.

Miss H——e (to Pennings) — "Don't you remember the Toronto Convention?"

Prof. (to Sanley) — "Why do you always talk into your vest pocket?" "It must be nearly full by this time."

Pennings — "It was how that was dead."

Miss Kollon does not care for the lectures, because she "can not get a seat, by George."

"The chief characteristic of a great man is a well used notebook."

Pennings — "Some parts I could not understand."

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