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THE ANCHOR.

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NUMBER 1

The Battle of the Ottawas.
MATT. A. STORMS,

Long years ago, when autumn's red flush was
Held in an alabaster cup on the banks of the
When winter had again put on her garb
Of golden, brown, & gray, and gleaming red.
The leader of the Ottawa prepared himself:
To war with red-skinned brothers, whose thoughts
Were treasuring up their hunting grounds.
Upon the slopes of Mackinac Bay
The "Redmen of the forest" lost their homes.
This pretty village was our own.
A lovely green of trees, a dashing sight,
A red remnant of our country's state,
All stripped of it - a desolate land.
Within this we became the strange breed could prove.
But then it was a scene for different,
The forest shade around them bound for miles.
Within the limits of their Tremendous woods
There were assembled many warriors bold,
Whose painted feathers shone in the dawn's glow.
Would hunt the fall of deer and gray bear
I pooh that happy hunting ground to which
Toiled many years - all called a prioes went.
Here they in warlike council had been called
To let their power and elude their last war-song.
THE ANCHOR.

Then dropped, his heart was pained with many a
His comrades, weakened by the starting cry,
Bored from their waggons but it was too late.
The fox had fixed the palms and camps,
And those who tried to escape the burning flames
Were shot by the unseen enemy, some guns
Who fled together at the first alarm,
And some who had been captured by the foe.
For a fate more dreadful threatened them,
The cruel gondola of the burning stake.
The throng returned with many a wail,
Out twenty prisoners they brought along.

To torture at the usual war feast,
Commemorative of their victory.
"How many a year ago, amid these wilds,
The "Red-man of the forest" sought to-day
His enemies. And even so his now
The white man who has come to take his place,
After he has furrowed pother
Of learning, science, and religious faith.
Both still attempt to ruin his fellow-man,
Shall the war-cry; "Shall we cruelly torture
To turn to that barbarism at which
The unmerciful and blind savage lived
Or shall we strive to civilization,
That true civilization which we owe to Him,
Who is the maker and sustainer
Which Heaven commands and early will reward.

Anthropomorphism.

WILLIAM HOWITT, '93.

THE term Anthropomorphism has
been, and is still most frequently
applied to the attributing of human characteristics and feelings to a deity.
It is however in a different sense that
we wish to employ the term and to
note a few thoughts concerning it.
By the term Anthropomorphism, we
wish to convey also the attributing
of human qualities and feelings, not to a
deity, but to living beings lower in the
scale of life than man.

In the study of Biology, especially
Physiology, one continually meets with so many anthropomorphical
ideas, that I think it no waste of time
to consider the subject for a moment
and to rid ourselves of some very er-
roneous and misleading ideas. Our
conversation, in daily life, is so crowed-
ed with such ideas, that it is with
the greatest difficulty, that we, even
if better informed, can avoid them.

In conversing about Nature and
natural phenomena the common mind
has risen but a few steps above that
of the untutored savage. While the
latter sees a god in all natural process-
es, the enlightened man of to-day in-
volutarily and even unconsciously
attributes human mind and human
qualities to other objects. This is es-
specially true in relation to living ob-
jects and most of all if they be cap-
able of making movements. To make
clear, only put the question:
What do you understand by the in-
stinct of an animal? Does not im-
mediately the idea of feeling or know-
line arise in your mind—a feeling
which prompts the animal to benefi-
cial action? Take Sir W. Hamilton's
definition of instinct: "An instinct is
an agent which performs blindly or
ignorantly a work of intelligence and
knowledge." Not to speak of the
fact that this definition simply calls
an instinct, "an agent," the term "a
work of intelligence and knowledge"
brings it to an anthropomorphical
standard.

But to make the point a little clearer,
let us take a concrete case. Suppose an insect is placed in a
rather warm place; it will naturally
crawl to a cooler place. If one should
ask us the reason for this doing,
our answer would most naturally be,
the animal feels uncomfortable in the
warm place and seeks a cooler spot
for itself. Truly, a typical anthro-
morphical answer. First of all
the insect is endowed with feelings
because—well, because the observer
has feelings. If asked why he thinks
the insect has feelings, he would most
likely answer, because it acts in the
same way towards the stimuli, heat,
as he would. Next the insect is given
the ability to discriminate between a
comfortable and an uncomfortable
sensation, is able to "make up its
mind" that since the present sur-
roundings are not so pleasant as those
it formerly experienced (which im-
pies memory,) it had better take
a more desirable corner. In short,
to the eye of the observer, it is as if a
human mind lived in the insect and
dictated its actions. That such
a course of reasoning is erroneous must
appear to every thinking student, and
yet our textbooks on Zoology and
Physiology are full of just such terms
and phrases. And as long as we al-
low ourselves to judge of the animate
world in this way, we do not view it
in its true light.

Perhaps you ask me, "Does not the
insect in your illustration feel?"
We have no grounds for thinking that
it does, and we have good grounds
for supposing the contrary. While
Huxley's statement concerning the
feelings of a crayfish is quite correct,
yet we have certain objective criteria
by which we can go. If you touch a
worm it moves. Did the worm have
a sensation of touch? Touch the
leaves of a Venus flytrap and they
close; do the leaves have the sensa-
tion of touch? Of course, we cannot
admit that. If we have no right in
the latter case to speak of sensation,
why in the former, if no further proof
is given than the mere action follow-
ing as a result of the touch? It may
be objected that while the plant pos-
sesses no nervous system, the worm
does. True, but this need make no
difference. In the higher animals,
especially man, we find that the con-
sciousness of sensation is located in
the gray matter of the cerebral hemi-
spheres. When this is injured or re-
moved, sensation is lost; nevertheless
the so-called "reflex action" follows the
touching of such an animal. To
me it seems that sensation is lost be-
cause memory is lost. Memory is in
some way or other connected with the
cerebral hemispheres. All observa-
tions and experiments lead to this con-
clusion. If therefore an animal has
no jelly matter in its cerebral hemi-
spheres or lacks those organs al-
together, no memory is present, and, to
my idea, no sensations.

A strong reason for rejecting the
idea of sensations in lower animals is
that briefly pointed out above. So
many of the reactions manifested by
animals are also exhibited by plants,
in which we never speak of sensations.

Graber, in experimenting with ani-
imals, found that some were "light-
loving," others, "light-hating." But
so do such animals exercise any choice
as to whether they shall "go to the
light or "the" from it? Must we at-
tribute the actions to sensations? No;
no more than that we can speak of
sensations of the sunflower in follow-
ing the course of the sun through the
heavens.

Many persons who are endowed with
a special measure of kind feelings to
animals, are very repugnant to the
idea of fishing with worms. The worm
wriggles and struggles so. Oh, the
thought of the unendurable pain of a sharp rusty hook through its tender vitals. To such sensitive persons, who may still be very fond of fishing, we can give an unlimited amount of comfort, which, if they will but believe the following statement, (and they can demonstrate the truth of it for themselves,) will allow them to bait the hook without any compunction of conscience.

Evidently, if a worm did feel, it would do so by means of its so-called brains situated in the anterior end. But take a worm, place it on the table, and determine which is the anterior and which the posterior end. Now, while the worm is in the act of crawling, cut it into two parts with a sharp knife. What do you observe? The anterior part with the brain, keeps on crawling, not noticing its great loss, much like Munchausen's horse. The tail end makes all the contortions of an agonized being. Did the one end feel and the other not? Then nature must have reversed its operation, and made some animals feel with their tails instead of their brains.

Evidently if we wish to speak of instincts in the lower animals (leaving out of consideration the vertebrates above amphibia) we must be careful to eliminate all ideas of feeling, pain, etc. They are truly anthropomorphical ideas, against which we must caution ourselves. The question might occur, What shall we understand by instincts? This discussion however would lead us too far, here. It would lead us to the question, Shall we regard animals and plants as possessed of a special force, "vital force," not possessed by dead matter? It is not our object to enter upon this.

We only wish to impress upon all the necessity of guarding themselves in speaking and judging of the peculiar actions of animals, and not to endow them with human qualities which are not warranted by facts.

University of Chicago.

John Greenleaf Whittier.

WHEN, on the 17th of December, 1807, a son was born to a Quaker farmer, living near Haverhill, Mass., few men thought that the little fellow was all in himself the embryo of a coming poet, distinctively American. When we consider the intellectual training Whittier obtained, we are surprised that he succeeded in carving out for himself a lasting name and place in the realm of English literature; for he never had more than a public school training. In those early days a public school training meant considerably less than it does now. That he succeeded in spite of it, is convincing proof of his genius.

Clearly to comprehend Whittier's productions, it is necessary to understand the great forces influential in his life. Those ready gly crescendo, under two heads; to wit, early influences and abolition agitation. Both were important factors in his literary works. The one was the cause of his peculiar greatness, endears him especially to the hearts of the masses, and, to a large extent, made good his claim to literary immortality; the other for a time gave him narrow, prejudiced views of life, involves three-fourths of his work in failure from a literary standpoint, and consigns him to that colossal mound of productions which are of value only to the enthusiastic student of the most critical period of our national history.

These early influences were his home and intellectual training. The home in which Whittier grew up was a Quaker home. The characteristics of Quaker faith and simplicity are patent in all his works. There is the firm, quiet truthfulness and belief in a loving God. His God is especially a loving God. This is manifest throughout his works, and is one of the elements that especially endears him to the heart. A quotation from "The Grave by the Lake" illustrates this:

Keep, 0 pleasant Mute stream,
That trickling down below the flowers! (On the Indian's arrow-bows,
Singing, still more, your holy hymns.
Deep below in high above,
Swep the circle of God's love.)

Further, his Quaker training is manifested in his belief that God takes a strong interest in the every-day affairs of life. For this sentiment in particular read his "Songs of Labor."

"Then let us on through shower and sun
And cold and cold, be driving:
There's life alone in duty done,
And rest alone in striving."

"A poor man with the poor
In labor as in prayer fulfilling the same law."

In general the result of this religious influence is one of his best elements; but it sometimes leads him to the mere stating of religious truths in verse, which is hardly poetry.

Whittier's intellectual training had a great deal to do with the manner in which he espoused the abolition cause.

For this reason, too, Whittier will always remain especially the favorite of the masses. All his poetry is marked by great simplicity. His theme is the ordinary life of every man. When he attempted a loftier theme he failed. What he said of his uncle in "Snow-Bound" is true of himself.

"A simple, guileless, ch-hilke man,
Content to live where life began;
Strong only on his native grounds.
The little world of sights and sounds
Whose gerards was the ploy bound."

Whittier lived in the time of slavery agitation and became one of the most zealous apostles of the Abolition party. He carried his zeal into his poetry; all of his poems written during that time give evidence of a feeling almost akin to hatred of the South. He too his lack of education was a drawback. "Unecluated, narrow, prejudiced, his headlong zeal was in harmony with those fiery times. His epithets were severe; his denunciations stern." (Hawthorne and Low.) His productions were influential in that time, but their power will fail in proportion as succeeding generations become unable to appreciate that great era.

Perhaps of all Whittier's poems, Snow-Bound, Among the Hills, Songs of Labor, Maud Muller, and Barbara Fritchie, are the only ones that will last.

Snow-Bound is a winter idyl. By a touch of his optimistic, beauty-loving nature, the poet transforms the commonplace details of country life into a charming picture. The description of the snowstorm is beautiful.

Among the Hills, and Maud Muller, have a common ideal,—city training and culture united with the ster-
Whittier's fame rests upon his lyrics. They are almost perfect. And this is high praise, when we consider that a true lyric is among the rarest productions of modern literature.

Richard Steele.
The relation of success to application, as stated above, is well-nigh absolute. In the main, diversity of intellect among us is not great. Intellectual prodigies seldom appear. Many excel in intellectual faculties just enough to help no one and to harm only themselves. Compared with the giant minds of the world most of us are in one class. That we must cultivate this power of application, if we are to accomplish anything at all, is an unavoidable conclusion. Nor do history and literature lack examples which would tend to prove that this law holds for men in general. Some one has well said, 'that of all labor which counts, three fourths must be absolute drudgery.' Furthermore, once this power of application gained, it does not yet appear what we shall be; for he who has learned to apply himself persistently and systematically, has the world at his feet.

It has been very noticeable in the past that so few of the articles that have appeared in The Anchor are of a scientific nature. What principal reason may be assigned for this it may be well to discuss here. We call attention to the fact in order that the students of the scientific departments may not continue to hold a subordinate place in this respect. The Anchor, as the student's paper, heartily believes in the realization of the most possible in acquiring a well-rounded education; and it goes without saying that this includes the discussion of all the subjects taught in the college curriculum. Is it then not a fair question to ask why such a small number of the class essays treat of discoveries in science? Can it be that the subject is in itself uninteresting, or must we seek for the cause from a different source? The field of scientific thought and investigation certainly is as broad and as absorbing to the scientist, as the field of literature is to the man of letters. Hence the cause of the above named condition appears to be a lack of interest in the subject. May we not this year have a few papers relative to science, and thus give more of a progressive tone to that department of our college.

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Our Flag.

THE first step taken by a newly formed nation after perfecting the scheme of its internal organization, is to adopt some symbolic device which shall serve to distinguish its representatives in their intercourse with the outside world.

On July 4, 1776, that immortal document, the Declaration of Independence, was heralded forth. For more than a year we had been at war with our mother country, but until this time there had been no American flag and before the adoption of our flag, a variety of banners was born by our colonial ancestors.

The battle of Bunker Hill was fought under a red flag, bearing the motto, "Come if you dare." In March, 1775, the union flag with a red field was hoisted in New York, bearing on one side the inscription, "George Rex and the Liberties of America," and on the reverse side, "No Popery." In June, 1775, General Putnam raised on Prospect Hill a flag bearing on one side the motto of Massachusetts, and on the other, "An Appeal to Heaven." In October, 1775, the batteries of Boston raised a flag with a motto, "An Appeal to Heaven," and on the other side a pine tree. Thus various flags, according to the tastes of the colonial patriots, were used in the early days of our Revolutionary war.

On January 1, 1776, the new continental army was organized and then for the first time was our flag unfurled, in the American camp at Cambridge, but not until June 14, 1777, was it enacted by congress that the flag of the Thirteen United Colonies should be thirteen stripes, alternate red and white, and that the union be thirteen white stars on a back ground of blue. The red signified defiance and daring, the white, purity, and the blue, fidelity.

In January, 1794, two more states having been admitted to the Union, Congress enacted, that the flag of the United States should be fifteen stripes, alternate red and white, and the union fifteen stars on a back ground of blue. But in 1818, five more states having been admitted, and Congress thinking that the flag would become too large and unwieldy to carry, should a star and stripe be added at the admission of every new state, it was enacted that the flag of the United States be thirteen stripes, alternate red and white, and the union twenty white
stars on a background of blue, and that a star be added on the admission of every new state. Thus the flag would be the symbol of the nation at any period of its history, and also as it was at the very hour of its birth.

The first American flag according to the design and approval of Congress was made by Mrs. Elizabeth Ross of Philadelphia. When Congress had decided upon a design, Gen. Washington visited her and asked her to make it. She said, "I don't know whether I can, but I'll try." She did try and succeeded in making the flag which Congress accepted, and for six years this lady furnished the government with all its national flags.

Thus was our glorious, national flag, which we now hold and defend, ordained; and who will deny that our stars and stripes is the most beautiful emblem that floats upon any land or sea. Under it Burgoine laid down his arms; under it Cornwallis surrendered; under it Lee surrendered to Grant; under it many have sworn allegiance to their country; under it we can travel to any part of the earth and be safe. Wherever it has gone, it has been a herald of better days.

Our flag carries American ideas, American history and American feelings. Beginning with our colonies, down to our own time, it has taught and inculcated chiefly this idea: The divine right of liberty in man. Every color means liberty, and every star and stripe means liberty. It is the safeguard of liberty. "It was an ordnance of liberty, by the people, of the people, and for the people." That it meant, that it means, — and, by the blessing of God, that shall it mean to the end of time." And we say with Webster, "When my eyes shall be turned to behold for the last time the sun of heaven, may I not see it shining on the broken and dishonored fragments of a once glorious Union: on states disunited, discordant, bellicose, and on a land rent with civil feuds or drenched, it may be, in fraternal blood. Let this last feeble and lingering glance rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, its arms and trophies streaming in their original lustre, not a stripe erased or a star polluted, bearing for its motto no such miserable interrogative as, "What is all this worth?" nor those other words of delusion and folly, "Liberty and Union, now and forever, one and inseparable." * * *

Opening Days.

HOPE COLLEGE has once more opened its doors under very favorable conditions. The opening day especially is always interesting to students, faculty and alumni, but preeminently so to the students. On this day the summer vacation, rapidly growing monotonous, is brought to a close: on this day the onward course in intellectual attainment and development is once more begun, with its hopes and anticipations; on this day friends, classmates, and all the "boys" meet once more and the pleasant nods and smiles, and the hearty handshake testify to the joy and pleasure that fills every heart.

With the pleasant recollections of last year's successful commencement; with the President's calm tones still ringing in our ears as he announced the successful attempt then made to increase the endowment fund; with the inspiration of two new faculty members and the presence of some fifty new students, the opening day this year was in every way inspiring and delightful to students, alumni, faculty and friends, as they gathered in Winants Chapel.

As is customary, Dr. Kollen addressed the students at the exercises of the first day. We are sorry that we can not publish Dr. Kollen's remarks verbatim: the following is the outline and a few sentences as we jotted them down:

(1.) We welcome all.
(2.) We ask "What shall the harvest be? a. Shall the hopes and expectations of dear ones be realized? b. Shall we enjoy our work?"
(3.) The answer will largely depend on ourselves. It depends on what we are working for.
(4.) There are three classes of men in the world: a. Those living for self-gratification; b. Those living for gain; c. Those living for giving. Let the giving of Christ be your example; then only can you be truly happy and your life be a success.

"If Hope stands for anything it stands for the spiritual development of the students. In the past Christian growth has not interfered with scholarship, and we know that it will not do so in the future. This institution stands pre-eminently for Christian culture, or else there is no excuse for its existence." * * *

"It has been said that it is a difficult thing to pass through Hope College without becoming a Christian. This is true because of the fact that the prayers and the supervision of the Board of Trustees, the prayers of loved ones, and the constant efforts of the faculty are all converging to make the institution a power in moulding the lives of men for good."

Then the President introduced the new faculty-members, Prof. Veghte and Mr. Dimmert, who were received with hearty applause and the college yell on the part of the students.

Such was opening day, delightful and inspiring. But the course of college life that had begun so pleasantly and placidly to glide along under the smile of heaven, was suddenly to pass beneath a shadow. The glorious ensign of our country, which had every day dispersed itself with the breezes at the topmost top of our flag-staff, was hauled down to flutter languidly at half-mast, out of respect to the memory of a departed friend. On Wednesday, Sept. 22nd, Dr. Kollen announced the death of Albert Edward Wiltembreken, a member of the Sophomore class. Once more we met the ever-varying problem of human existence, the juxtaposition of buoyant life and silent death.
"Yeats" hope and despondency, pleasure and pain,
We mix together in exultation and ruin;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge."

Exercises were in part suspended on Friday so that the student might participate in the funeral exercises on Thursday. A double column of students received the body at the church and escorted it to the cemetery. The services at the church were conducted by Rev. J. Van Houte, while Dr. Kollen spoke in behalf of students and faculty, and a quartette of the Sophomore class rendered appropriate music.

We have received the following resolutions:

With sympathy for the bereaved and submission to the will of our Heavenly Father, the Faculty of Hope College acknowledges the hand of God in the removal from among us, by death of our beloved student—

Rev. Edward Wiltshire.

We bear testimony to his studious habits, his mental vigor, his high standing in scholarship, and above all to his manly Christian character.

De Alumnis.

Passed at the annual meeting, 1896.

'93. On July 7th, Rev. W. V. Winkel was installed pastor of the Presbyterian church at White Pigeon, Mich.

'94. Since our last issue Rev. G. Tyse has accepted the call extended to him by the Ebenezer congregation at Leighton, Iowa.

'94. Rev. K. J. Dykema has accepted a call from the Western, North Dakota, congregation.

'94. Rev. Jas. Sterenberg of Morris, Ill., has assumed charge of the American Reformed church of Orange City, in the absence of the pastor, Rev. J. L. De Jong, whose health is in a precarious condition.

'94. Rev. W. J. Van Kersen was installed pastor of the church at Raritan, Ill., on Sept. 21st.

'95. J. J. Heeren has been spending a few weeks in this city, visiting friends and relatives.

'96. R. Dykstra is among the number of those beginning their course of study this fall at the Western Theological Seminary.

'97. Attorney and Mrs. Geo. E. Kollen entertained the members of the Columbian class of 1872 at their home during the week of the Semi-Centennial celebration, Those present were Rev. G. H. Dubbink, Rev. H. J. Veldman, Rev. J. Luxen, Rev. H. Van der Ploeg, Peter Huyser, Homer Van Landegend. There were also present Mr. O. C. Flannegan and Mr. O. S. Flannegan, who were formerly members of this class. An elaborate banquet was served at which Mr. Veldman assumed the duties of toastmaster. Revs. G. H. Dubbink and H. Van der Ploeg; Messrs. H. Van Landegend, P. Huyser, O. S. Flannegan, O. C. Flannegan and Geo. E. Kollen responded to toasts. True sociability marked the event and many pleasant reminiscences were recalled.

Holland City News.

The class of '92 number nine members, from seven of whom we have received communications.

John W. Bosman pursued a course in medicine upon graduation. Having finished that, he settled in the city of Kalamazoo, where he still resides and continues to practice. He has been secretary of the Kalamazoo Academy for three years and is now secretary of the Kalamazoo Pension Board. He also holds the office of City Physician of that city. In his chosen work the doctor has been successful although his life has otherwise, been uneventful.

Gerhard De Jong taught school at New Holland for two years after graduation. He then entered the Western Theological Seminary. Upon graduation from the Seminary, Mr. De Jong’s first charge was at South Iliondon, in this state, where he labored three years. Thence he removed to Vriesland where he has since carried on his work as pastor. No titles or degrees adorn his name save that alone of U. D. M., bestowed May 10, 1887 by the Classis of Holland. Mr. De Jong has never laid any claim to having pursued post-graduate work to any extent, although he has pursued some studies in the line of history and anthropology.

Peter Ihrman spent two years after graduation in teaching school at North Holland. Then he pursued a course at the Western Theological Seminary. Mr. Ihrman’s first charge was a mission field at Waupun, Wisconsin. The organization of a congregation, the purchase of a lot, and the erection of a church building—these are the results of the labors of four years in this field. Thence he was called to Marion, New York, where he labored with success for five years. His next charge was South Grand Rapids, where he now ministers to the wants of the Eighth Ref. congregation, having assumed charge of this flock Dec. 1, 1896.

John E. Matzke taught district school the two years following his graduation from Hope. These labors were confined to Northern Illinois. In the fall of the year 1884 he entered Johns Hopkins University, Baltimore, as a student of Roman Philology. He remained here four years, until 1888, when he passed his examination and received the degree of Ph. D. The year 1889 was spent in Baltimore in teaching private schools and in following courses at the University. Mr. Matzke spent the year 1889-90 at Bowdoin College, Brunswick, Me., where he taught French. In 1891 he taught Romantic Languages at the University of Indiana. In the fall of 1891 he returned to Johns Hopkins as associate in Romantic Languages, in which capacity he taught for two years, 1891-93. At the end of that period Mr. Matzke accepted a call as Professor of Romantic Languages at Leland Stanford, Jr., University,
where he has since taught. During all these years of study and teaching he has travelled abroad extensively, studying in Paris, Florence and Madrid. Among the works of a busy life we note the following publication: First Spanish Readings, by Prof. Matzke, of the Leland Stanford University. Philip T. Phelps taught at Hope and at Albany for several years after graduation. In the fall of 1886 he entered the Theological Seminary at New Brunswick, N. J. While here he became interested in mission work. He was one of the organizers and the Secretary of the Students’ Missionary Association which sent out to the Foreign field Dr. Lewis R. Scudder. He was also one of the organizers of the Arabian Mission. Mr. Phelps graduated from the Seminary in June, 1889, taking a prize for essay on Church History. From July, 1889, to March, 1893, he served the Church at Sharon, N. Y. During the latter month he accepted a call to the First Reformed Church at Ghent, New York, his present location.

Jacob Poppen held the chair of Modern Languages and Literature for one year after being graduated. Thence he turned his way westward, “seeking to flee from the Lord’s call to the ministry.” From October, 1883, till January, 1884, was spent in teaching school at Holland, Nebraska. Then he located at Luctor, Kansas, where he remained till the fall of 1886 when he entered the Chr. Ref. Theol. Seminary at Grand Rapids. Here he remained through the Junior year. In September, 1891, Mr Poppen went to Princeton, N. J., where he was graduated from the Seminary in 1893. During his stay at Princeton Theological Seminary he also passed the entrance examinations to the Post-Graduate Philosophical Course in the University and completed one year in that course. Mr. Poppen now accepted a call from the Second Reformed Church at Jamestown, Mich., where he labored from December, 1893, until June, 1895, when he took up pastoral work in the Chr. Ref. Church at Leonia, N. J. This call was accepted by Rev. Mr. Poppen upon mutual agreement that it was to be as stated supply, having at the same time accepted the appointment as Professor of Old Testament Exegesis and Literature in the Theological Department of the Meiji Gakuen in Tokyo, Japan. While at Leonia, he completed his post-graduate work at the University of Ghent, receiving the degree of Ph. D from that institution. We have it upon the authority of the local press, that, on account of the climate, Dr. and Mrs. Poppen have left Japan for America.

Charles T. Steffens has followed a commercial life since leaving Hope, and is at present book-keeper and correspondent of the Burdett Organ Co., of Freeport, Ill.

promises of a rich harvest are noticeable this year. A series of lectures, which will undoubtedly be interesting and instructive, will be given. The first of these was delivered September 23 by Dr. Van der Meulen of Graaff-Reinet on the subject, “The Existence of God.” Dr. Van der Meulen was greeted by a large body of students, and it is needless to say that they were not disappointed. We shall give no further comments as the address will probably appear in one of the numbers of the Anchor.

COSMOPOLITAN.

After a season of vacation, the Cosmopolitans have returned to resume work with renewed zeal and vigor. Happy faces of Fellow-Cosmopolitans and a goodly number of visitors greeted one another on Friday evening, September 24, to listen to the first regular program.

Firmly believing that each student should endeavor to acquaint himself with the best literary productions, and acquire the art of public speaking, we shall seek to present programs that tend towards the acquisition of both these requisites. Our door will ever be open to those who desire to visit us, and our hand ever ready to extend fellowship to those who wish to join the circle of “world’s citizens.”

Following are the newly elected officers: President, E. A. Poe; Vice-president, J. R. Lowell; Secretary, Kliophilos.

Among the Societies.

Edgar A. V. M. C. A.

With the opening of the college year the Young Men’s Christian Association has also opened its doors and commenced work for the ensuing year. The influence the association has exerted among the students in bygone years is indeed marked, and disappointments is a thing of the past. Our college doors are again thrown open to welcome us back. The doors of Old Fraternal Hall were not long closed after our arrival. There we again meet as Fraternity members to begin another year of prosperous work and to extend the hand of brotherly love to both old and new members.

The Fraternal Society has elected the following officers for the term: President, H. Sluyter; Vice-president, H. Skipper; Secretary, A. B. Van Zante; Keeper of the Archives, L. L. Legters; Marshal, J. D. Tanis.

We have entered upon this year with renewed zeal. The first program was very enthusiastically carried out. All seemed to feel the importance of a literary society; that time once gone is gone forever, and that success is for him who grasps it.

The F. S. Oratorical Contest, which is to be held in December, seems to be an incentive to harder work in the society. The boys have taken hold of this with a zeal that assures success.

PHI BETA EPSILON.

All nature lutes, moves and has its being in poetry. To see and hear and feel this poetry, to conform our inner life to this poetry is our individual duty. The Phi Beta Epsilon seeks to develop and draw out this “most centre in us all,” this “most interior of internes,”—our inner life.

If you feel there is poetry within you—come and visit our meetings, at Phi Beta Epsilon Hall, 7 P. M. Saturdays.


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College Jottings

EDITED BY L. VAN HOUWELING.

Mannes Albers has returned to Hope as a Freshman.
The Seniors “Germanize” in the afternoon.
Miss Vyn, ’92 Prop., visited friends in Grand Rapids during the summer.
Schipper gave Holland and his friends there a few days’ visit last August.
The following is the number of students in each class: Senior 13, Junior 21, Sophomore 14, Freshman 26, “A” 18, “B” 25, “C” 19, “D” 24. Unclassified in College 14, in the Preparatory Department 8.
Gans! how about Matilda? Brock is evidently becoming an object of grace.
Brink, Legters and Kelder constitute a trio, contemplating the organization of a society to discuss who the new woman should be.
“Schipper’s copyright on the Hope College yell expired at the Hughes Concert.”
On his trip to Chicago Nywening’s thoughts were, “Home Sweet Home.”
What is the difference between Mansen’s golfs and a pair of 5 cent socks? —Nil—
Sayad spent the summer lecturing in the churches of Chicago and vicinity.
Dr. Kollen spent most of the summer in the charming cottage at the foot of the terrace.
Giebel recovered from his trance in time to be on hand when school opened. He now plays football with heart and soul since he no longer fears the grim destroyer.
The Anchor joins with the general public in welcoming Prof. Vughe and Mr. Dimment to our number.

Conwell, November 10.
Steffens recently risked his life in stopping a runaway. Kind sleep the brave.
Heasley, not long ago, found a Knodyke while looking for grapes in somebody’s back-yard.
The Hope College Boarding Club is suffering the advent of the Heinz Pickle Factory.
Fedde caught a bird and Peter Braak “put condone” on it. Poor little birdie!
Fred Warnshuis is easily located in Van Vleck, in the room formerly occupied by J. Moerdlyke.
Omnis Gallie,—Koster.
Boer, of the Seminary, is entertaining a few bristles on his upper lip.
“Will,” by request of Andy.
The Hope College Boarding Club now numbers 76 members.
Miss Jennie Roost attended Chapel exercises Sept. 21.
Raum is taking Latin with the Sophomores.
John De Jong sports a fiddle. He caught the inspiration at the recent concert.
Why does C. Van der Meulen look so gloomy nowadays? This is a good conundrum for the L. L. L. to solve.
The L. L. L. at their last meeting elected the following officers: President, Miss Yates; Vice-president, Miss Koiker; Secretary, Miss Komprenes; Treasurer, Miss Kollen; Marshal, Miss A. Boer. They will also have a surprise party on somebody two weeks hence if they may.
Football is again revived. The students may be seen upon the grounds every afternoon contending for the mastery. There is probably no better way to develop muscule and brain as well as mental alertness than by means of football. Here is a chance for the “Orators and Oratory” is a good book, but you will not need it if you hear Conwell’s development of self.
Many of the students attended the Semi-Centennial Celebration—Leggers not excepted.
Stecketee has received a pretty photo from northern regions. T. Malter is not so fortunate. Nevertheless, both are equally incominated.

Warnshuis is agent at the Boarding Club for the Holland City Steam Laundry. Students leaving their work there will have it delivered there.
Goods called for every day.
Every one desires to keep informed on Yukon, the Knodyke, and Alaskan gold fields. Send ten cents for large compendium of vast information and big color map, to Hamilton Pub. Co., Indianapolis, Ind.
The L L L is a secret society.
First Senior. “What noise is that?”
Fifer told him, the hound is nature’s model orator.”
How Mary’s lamb to refuse did go,
Is a tale they told of yore;
But Mary’s lamb, Fiddler’s wheel—
Was never seen before.

We acknowledge the receipt of a copy of “The Star Worshippers of Mosespotamia” by Rev. Samuel M. Zwemer, F. R. G. S. ’88.
Students, take your laundry goods to Ver’s—laundry, East Eighth St.
Report says that Boot recently spent twenty-four hours at the depot, waiting to see a gentleman friend of his.
The following is the course of lectures arranged for the regular Thursday evening Y. M. C. A. meetings:

Sept. 23. Existence of God.
Rev. J. W. Van der Meulen, D. D.
Sept. 30. Revelation and Inspiration.
Rev. A. Van der Berg.
Rev. G. De Jonge.
Rev. A. Steegman.
Oct. 28. The Deeds of God.
Prof. E. Winter, D. D.
Nov. 4. Mission Meeting.
Nov. 11. Creation.
Rev. J. P. Winter.
Nov. 18. Creation of Man.
Prof. J. W. Beardslee, D. D.
Nov. 25. Thanksgiving recess.
Dec. 9. Man’s Fall.
Rev. J. W. Van der Meulen, Jr.
Jan. 13. Man’s Fall in Relation to the Human Generation.
Rev. J. Van Houte.
Rev. H. G. Bichry.
Jan. 27. Prayer Day for Colleges.
Feb. 10. Election of Officers.
Feb. 17. The Body of Christ.
Rev. J. P. De Jonge.
Feb. 24. The Offices of Christ.
Rev. J. W. Warnshuis.
Henry Geerlings.
Mar. 17. Regeneration.
Rev. J. Lamar.
Prof. J. T. Bergen.
Mar. 31. Faith.
Rev. R. Bloemendal.
Apr. 7. Mission Meeting.
Prof. H. E. Doosker, D. D.
Rev. D. J. Delley.
Apr. 28. Heaven and Hell.
Rev. E. W. Stapelkamp.
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THE ANCHOR

In bygone days, when we read of the great lecture courses of the many educational institutions in our country, we have not once yearned for that day when there should be found on our Continent a man in the pulpit whose eloquence, and power of thought, and force of reasoning, and beauty of language, should far exceed the best of our ancient schools. But now comes a man who will excel them all.

Mr. Kenneth H. Cornell, a native of Nebraska, is the most brilliant and eloquent speaker of his generation. He has been heard in Europe and America, and his name is known to all. His lectures have been highly praised, and his eloquence is acknowledged throughout the world.

Mr. Cornell has been engaged in the study of literature and philosophy for many years, and has written many works on these subjects. His lectures are full of information and instruction, and his arguments are so strong and convincing that they appeal to all classes of people.

The course will be given in the evenings, and all persons interested are invited to attend. The lectures will be held in the Lecture Hall of the College, which is situated in the center of the city, and is one of the finest lecture halls in the country.

This is an opportunity to be seized, for it is likely that no one will ever again have the opportunity to hear such a man.
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