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October, 1897.

PUBLISHED AT
HOPE COLLEGE.
HOLLAND, MICHIGAN.
The Anchor

The Battle of the Ottawas

J. C. HERKNER
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THE ANCHOR.

The Battle of the Ottawas

Long years ago, when autumn's red leaf does
Had taken place of summer's cool, blue shade;
When Winter had again put on her garb
Of gold, russet, and silver, and graying red,
The brave of Ottawa prepared themselves
To war with red-skin brothers, whom they thought
Wore falling snow-blankets on their hoary heads.

From the slopes of Manito's Bay
The Redmen of the forest, left their homes,
This pretty village was too fine.
A lovely grove of trees, a gentle slope,
A red remnant of our country's state,
All stripped of all its golden forest dress.
When they became the snow-bird could count,
But then it was a scene for different.

The forest shade cool'd round for miles,
Within the limits of their dreadful woods
There were assembled many warriors bold,
Was, as it were, a mound of ground.
Would bend the tall trees and gently bow
To offer that happy hunting ground to which
Took many a soul of a brave soul sent.
Here they were called to battle once
To fight their foe and drive them from their home.

It was a great time we saw these brave
Allied in all their implements of war,
Their long bows, buckey bows, their arrows keen,
Their short knives, their tomahawks of steel,
Their hair dressed in print — as it was,
Around the camp fire of these laden braves
To eat the last banquet of their brave chase
Of noble heroes of this genus,
Look round you and behold your hunting grounds,
Which threat gave joy to as your own.
And now the glorious Potawatamies
Have come to hand and feel up our ground.
Wield your axe, sons of the white man's land,
Wield it so well that your father's land
And the Ottawa should thus submit.
A mariner of ascent went through the drum
And cried out to his wigwam for the night.
They crowded like serpents from their camp at noon
And made their way to Tecumseh's banks
Where warriors of the Potawatamies
Had made their camp and waited the approach
Of Ottao's enemies vengeance.
They lay in silent ambush near the path
Where the attacking foe was sure to pass.
The scouts are coming in and to the report
That the enemy are not quite near the place.
The chief commends the skirred scouts now
Yet soon the enemy in the morning
Are seen o'er gather hill — a moment yet
And then there did arise a loud war-cry
Which waked the echoes 'round for miles
And seemed to shake the earth beneath their feet.
Each Ottawa sprang to the nearest tree
To shelter him from deadly arrow flights.
Which followed instantly the fearless yell
Of those who lay concealed amongst the trees.
But little held they bettered their sad plight
When up before them rose the unseen foe.
And straight began a counter fire to hand.
The flying arrows with a third deep
Into their marks.
The bloody Skowakes went rushing through the brush,
For the head of a brave
While others could see two sturdy foes,
Whose painted features glared with deadly hate,
Dispelled of all their weapons save their knives,
Both at each other with an awful yowl
And fight till one or both sunk dead to earth.

Long did they fight and well, these noble braves,
But 'twas not as if they could not conquer,
They, who had fought and won so many wars,
Who had subjected many neighboring tribes,
Who were considered bravest of their race,
Were now fast losing ground and losing hope,
In fact, despoiling of the victory.
They fled, pursued by its increasing foe
Till evening came, and even the sun seemed afraid
To part in battle from each other's sight.
The scattered bands collected in the dark
And now 'twas time that they had just full hall
Of those who had heard that sad news.
They held a hurried council and resolved
To return home immediately and there
Recruit their force and with their brave allies,
The neighboring Chippewas, to go again,
And this time rid the captive of those
Who had defeated them the former day.
And so they did. Before another moon
Had come they had set out and with them were
Full two thousand of the Chippewas.
Again they came, one early autumn morn
When the unexpected Potawatamies
Were wrapped in sudden. All the camp was still
When suddenly the sun rose on a yowl.
THE ANCHOR.

Then dropped, his heart was pierced with many a
His comrades, weakened by the starting cry,
Bored from their wigwams but it was too late.
The fox had fired the palisade and camp,
And those who tried to escape the burning flames
Were shot by the unseen enemy, some
Who fled together at the first alarm,
And some who had been captured by the foe.
For now a fate more dreadful threatens them,
The cruel gauntlet of the burning stake.
The victors returned with many a woe,
Full 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 lay
His enemies. And even as to his own.
The white man who has come to take his place.
After he has furrowed gardens
Of learning, science, and religious faith,
Both still attempt to ruin his fellow-man.
Shall the men of to-day shall our present existence
Turn to that barbarism of it in which,
"The uncivilized and wild, savage age lived
Or shall we strive to create
That true civilization which we owe to Him,
Whoever himself, and work and achieve
Which Heaven commands and early will reward.

Anthropomorphism.
WILLIAM BENTON, '93.

T
HE 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 note a few thoughts concerning it. By the term Anthropomorphism, we wish to convey also the attributing of human qualities and feelings 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 erroneous and misleading ideas. Our conversation, in daily life, is so crowded 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 processes, the enlightened man of to-day involuntarily and even unconsciously attributes human mind and human qualities to other objects. This is especially true in relation to living objects and most of all if they be capable of making movements. To make this clear, only put the question, What do you understand by the instinct of an animal? Does not immediately the idea of feeling or knowledge arise in your mind—a feeling which prompts the animal to beneficial 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 its doing this, our answer would most naturally be, the animal feels uncomfortable in the warm place and seeks a cooler spot for itself. Truly, a typical anthropomorphical 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 stimulus, 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 surroundings are not so pleasant as those it formerly experienced (which implies memory), it had better seek 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 allow 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 sensation 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 following as a result of the touch? It may be objected that while the plant possesses no nervous system, the worm does. True, but this need make no difference. In the higher animals, especially man, we find that the consciousness of sensation is located in the gray matter of the cerebral hemispheres. When this is injured or removed, sensation is lost; nevertheless the so-called "reflex action" follows the touching of such an animal. To me it seems that sensation is lost because memory is lost. Memory is in some way or other connected with the cerebral hemispheres. All observations and experiments lead to this conclusion. If therefore an animal has no jelly matter in its cerebral hemispheres or lacks those organs altogether, 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 animals, found that some were "light-loving," others, "light-hating." But do such animals exercise any choice as to whether they shall face the light or "for its part," from it? Must we attribute the actions to sensations? No; no more than that we can speak of sensations of the sunflower in following the course of the sun through the heavens.

Many persons who are endowed with a special sense 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 amphibio) 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. These readily grasp themselves 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, O pleasant Medway stream, / To thy banks / Old England comes / In her sad, solemn dreams! / With the river flows / The past, and all the memories of days now done. / Deep below its high above / Sweep 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 me on through shower and sun / And fast and cold, be driving / There's life alone in duty done / And rest alone in striving." - The Digger.

"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, child-like man, / Content to live where life began; / Strong only on his native grounds. / The little world of right and sounds / Whose girtles was the parish bounds." 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 was too his lack of education was a drawback. "Uncultured, narrow, prejudiced, his headlong zeal was in harmony with those fiery times. His epithets were severe; his denunciations stern." (Hawthorne and Lamon.) 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-
ling, honest, though homely, qualities of the farmer."

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.

Notes and Comments.

True education consists in training the child or youth in those things which will enable him to be of practical benefit to the world, and which will help him in receiving the highest good in life. Not only should it implant new ideas and knowledge in the mind of the one taught, but it should, to a large extent, draw out and develop those faculties which are nature's gifts to every person. As no two persons have received the same endowments from nature, no rigid rule can be laid down by which every one must be educated. But whether one has received much or little from nature, that which he has received, should be developed, and what nature has failed to give, education should supply.

A complete education may be said to consist of four parts—the physical, the intellectual, the social, and the spiritual.

During the last few years, a great deal has been said and written about athletics, and the proper care of the body; yet it is certainly true, that the necessity of this cannot be too strongly urged. There have been men who had great minds and have done much good to the world in spite of weak bodies, but these exceptions do not destroy the rule, that those who have a strong physical constitution can accomplish more than those who have not. The relation between the physical and our other natures is so close, that no weak or diseased body can do good work. The physical education should begin at an early age. The child that has been kept quiet and in doors has lost chances for gaining strength which will never return. Nor should the physical training be left to the child itself, but it should have the careful supervision of one who understands the needs of a child's body. Neither should the training stop after one has passed from childhood and youth into manhood, but it should continue as long as life lasts.

Though the training of the body may be ever so complete and perfect, yet it avails little if it has been accomplished at the expense of the mental education. An engine without an engineer is useless, as well as an engineer without an engine. But put the two together and a great deal can be accomplished. So, with a sound mind in a sound body. The foundation of an intellectual education should be broad. Science, literature, art, philosophy, should all be included. After an individual has a firm foundation, and has found out for what kind of mental work he is best fitted, he can limit himself more closely to that particular field. No great mental structure can be built without a firm foundation, and no man can so completely master any study, that he can put the cap stone on his building and say, "My task is finished." There is always some granite left which may be cut into blocks for the walls. There is always some unknown marble which hides the forms of beautiful statues beneath its rough exterior.

The physical and mental education might be made to suffice for the hermit, but he, who is destined to live among his fellow-men, must also be taught his social duties. Under the social duties may be included those of the home, the state, the church, and those of business. These duties are important and many grievous errors would be avoided if proper care had been taken of the social education.

But, undoubtedly, the most important part of our education is that which pertains to our spiritual nature. Our duties to God are the first which we must observe and, hence, if we cannot receive or give an education in other lines, we should do so in this. This part of our training should begin in the earliest childhood, and should be continued throughout life without interruption. Religious work should be engaged in, and anything, that will lift the soul nearer to its God, should be eagerly sought.

The complete education builds up the individual on all sides. It does not neglect one side to benefit another, nor does it build one part faster than another, but all are built together into one symmetrical whole.

Last year the Inter-collegiate Oratorical League of the colleges of Michigan was organized; and Oratorical, our institution hopefully, anticipates the impetus to oratory that will result from this movement. It was a move in the right direction. Something to which the leaders in higher education had long looked forward. It was but fitting that our state should fall into line with many of our sister states who have for several years carried on work of a similar kind. The first annual contest will take place in May at Albion.

Now is the time to begin making arrangements and preparation for the local contest at which will be determined who shall be the representative of our school. A thoroughly organized contest association will have to be formed, thus from its very inception placing the movement upon a firm basis. Timely work upon the orations will be of great value to the contestants; because, as the term advances, the various duties devolving upon all will grow more numerous. If preparation is sufficient, then evidently stress of work will not debar anyone from competition.

Thought,
study, and work are first requisites for effective public speaking. Excellence in oratory is not spontaneous, but the result of studious and incessant application. Let us push forward this phase of college work with a zeal that will bring credit to ourselves and honor to this institution.

When the question of a fellow-student's chances of success presents itself, we naturally, base our estimate on his intellectual keenness. Many an individual who feels that his powers of mind are at best but mediocré, regards the possibility of success as proportionate. But if we closely observe our fellow students, we shall find, that, although the law of intellect can not be ignored, nevertheless a stronger and more universal law obtains; to wit, the probability of success in life varies directly as the individual's power of application.

A glance at our companions corroborates the statement that those who have the strongest mental faculties are by no means the best students. It may almost be stated as a law, that mentality better than average, paradoxical as it may seem, is ruinous to the individual's success. The explanation of this is, that such power very frequently leads to desultory and slowly habits of study. Your student of commonplace ability sets out under the advantage of having to work hard for all he masters; for such a one soon learns that every lesson must have its proper time, and will never form the habit of trusting in his ability to master a subject at the last moment. Necessity leads him to system.

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 department 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.

THE ANCHOR.

Our Flag.

F. C. WASSMUTH, PREE.

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 were 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 Papery." 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 he 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 as also 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 Burgoyne 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 ordinance 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 dismembered, discordant, bellicose, and on a land rent with civil feuds and 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 interrogatory as, "What is all this worth?" nor those other words of delusion and folly, "Liberty and union, now and everywhere, spread all over in characters of living light, blazing in all its ample folds as they float over land and sea, and in every wind under the heavens, that other sentiment dear to every American heart, "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 of the College, 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. Dimnent, 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 disported 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 Witterding, 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.
De Alumnis.

193. On July 7th, Rev. W. V. Te Winkel was installed pastor of the Presbyterian church at White Pigeon, Mich.
194. Since our last issue Rev. G. Tyasse has accepted the call extended to him by the Ebenezer congregation at Leighton, Iowa.
195. Rev. K. J. Dykema has accepted a call from the Westfield, North Dakota, congregation.
196. 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.
197. Rev. W. J. Van Kersen was installed pastor of the church at Raritan, Ill., on Sept. 21st.
198. J. J. Heeren has been spending a few weeks in this city, visiting friends and relatives.
199. B. Dykstra is among the number of those beginning their course of study this fall at the Western Theological Seminary.
200. Attorney and Mrs. Geo. E. Kollen entertained the members of the Columbia 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 Huysen, 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. Huysen, 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 '82 numbered 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 Illinois, 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 Irhman spent two years after graduation in teaching school at North Holland. Then he pursued a course at the Western Theological Seminary. Mr. Irhman'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 distriict 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 Philosophy. 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 Boudoin College, Brunswick, Me., where he taught French. In 1891 he taught Romanic Languages at the University of Indiana. In the fall of 1891 he returned to Johns Hopkins as an associate in Romanic 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 Romanic 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 Armenian Mission. Mr. Phelps was 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, 1889, till January, 1895, was spent in teaching school at Holland, Nebraska. Then he located at Luctor, Kansas, where he remained till the fall of 1890 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, he having at the same time accepted the appointment as Professor of Old Testament Exegesis and Literature in the Theological Department of the Meiji Gakuen at Tokyo, Japan. While at Leonia, he completed his post graduate work at the Union Theological Seminary and received 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 bookkeeper and correspondent of the Burdet Organ Co., of Freeport, Ill.

Among the Societies.

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 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 Monday 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, from time to time, such programs as 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.

Fraternals.

Vacation with all its pleasures 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 Fraternals 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 insures success.

Phi Beta Epsilon.

All nature lyes, 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 inner of all,” this “most interior of interiors.”—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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Miscellaneous Books, Text Books, Fine Stationery, Engraving. 20 and 22 Monroe St. GRAND RAPIDS.
Mannes, Alberts has returned to Hope as a Freshman.

The Seniors “Germanize” in the afternoon.

Miss Vyn, ’97, 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 &

Gams! 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 for “Home Sweet Home.”

What is the difference between Mansen’s golfis and a pair of 5 cent socks?

—Niles—

Sayed spent the summer lecturing in the churches of Chicago and vicinity.

Dr. Kollen spent most of the summer in the chartering cottage at the foot of the terrace.

Griebel 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. Vehske and Mr. Diment to our number.

Conwell, November 10.

Steckens recently risked his life in stopping a runaway. Kind sleep the brave.

Heasley, not long ago, found a Klondyke 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 Brak "put condone" on it. Poor little birdie!

Fred Warnshuis is cozily located in Van Vleck, in the room formerly occupied by J. Moerdyke.

Ommis Gallir,—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 member.

Miss Jennie Roost attended Chapel exercises Sept. 21.

Rain 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 comodrum 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 Koolder; Secretary, Miss Klopamens; 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 muscle 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 development of self.

Many of the students attended the Semi-Centennial Celebration—Legers not excepted.

Steketee has received a pretty photo from northern regions. T. Malnor is not so fortunate. Nevertheless, both are equallyраницiated.

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 Klondyke, 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?"

Second Senior. "A Junior1 orating."

Four told him, “The hound is nature’s model orator.”

How Mary’s lamb to recall did go,

Is a tale they told of yore;

But Mary’s lamb, Feller’s wheel,

Was never seen before.

We acknowledge the receipt of a copy of “The Star Worshippers of Mesopotamia” 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. 16. Welcome Meeting President.

Sept. 23. Existence of God.

Rev. Jax. Van der Meulen, D. D.

Sept. 30. Revelation and Inspiration.

Rev. A. Van den Berg.


Rev. G. De Jonge.


Rev. A. Steegeman.

Oct. 28. The Deuces of God.

Prof. E. Winter, D. D.

Nov. 4. Mission Meeting.

Nov. 11. Creation.


Nov. 18. Creation of Man.

Prof. J. W. Beardslee, D. D.

Nov. 25. Thanksgiving recess.


Dec. 9. Man’s Fall.

Rev. Jno. M. Van der Meulen, Jr.

Dec. 16. Farewell Meeting President.


Jan. 13. Man’s Fall in Relation to the Human Generation.

Rev. J. Van Houtte.


Rev. H. G. Birehly.

Jan. 27. Prayer Day for Colleges.


Feb. 10. Election of Officers.

Rev. G. De Jonge.


Rev. J. P. De Jonge.


Rev. J. W. Warnshuis.


Henry Geerlings.

Mar. 17. Segregation.

Rev. J. Lamari.


Prof. J. T. Bergen.

Mar. 31. Faith.

Rev. R. Bleenendal.

Apr. 7. Mission Meeting.


Prof. H. E. Dosker, D. D.


Apr. 28. Heaven and Hell.

Rev. E. W. Stapelkamp.
In bygone days, when we read of the great lecture courses, of the many educational institutions in our country, we have more than once yearned for that day when there should be found on our lyceum course at least one or two of the really best men in our country. To know that that day has dawned at last, and that this year we shall have the delight of listening to three of America's greatest men ought to cause the heart of every 'Hopeful' to leap for joy. For one year at least it is a reality. The financial risk is very great. If college and city both show by their participation that they appreciate what is being done, our lecture course will be assured for years. But it is equally certain that if this year we cannot meet the expense, then a good lecture course is an impossibility for years to come.

The first of the course is Russell H. Conwell, on Nov. 10. Mr. Conwell needs no introduction. His fame is international. We have heard of Conwell for years, now we shall hear him.

The second of the course will be either Henry Watters or John Temple Graves, more likely the latter. We quote a few excerpts concerning Mr. Graves: "He is the most eloquent Southerner of to-day," Henry Watters. "He has the most phenomenal eloquence I ever heard," H. W. Grady. "He surpasses Ingersoll in Rhetoric and Delivery," Robert Irving Fulton. "A Brilliant and Beautiful Speaker," Wm. McKinley, Jr.

Third in the course is George Riddle, on Jan. 11. From the time of his remarkable performance in the Greek play at Harvard, Mr. Riddle has enjoyed a national reputation. "Mr. Riddle reads very beautifully," H. W. Longfellow. "Mr. Riddle's reading is a most delightful entertainment," Ralph Waldo Emerson.
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