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Percy Bysshe Shelley, the Poet-prophet of Idealism.

INTRODUCTION—The world has lost many men of influence in their youth. But history abounds in illustrations showing the power of youth. Jewish history tells us of a boy, David by name, who slew Goliath; the French find a hero in a young Napoleon, who became the head of mighty armies and the conqueror of Europe; we Americans are proud of Theodore Roosevelt, who had laid the foundation of his career before the age of thirty. The world's Savior, the only one who could say of his work, "It is finished," was but little more than thirty years of age. In one brief century English Literature produced and lost four young men of great promise—Chatterton, Byron, Shelley and Keats.

Youth is no impediment to genius. Nature gives a man of genius a well-developed body, intellect, and soul,—any or all of them. He is ready to make immediate use of his abilities. How he will use them depends upon the predominating principle in his life.

From our knowledge of Shelley's life and opinions, we believe that the ruling principle in his life was his love of what he believed to be the right and ideal condition of things. This is what we mean by his idealism. It takes the place of a definite religious creed. It shows itself in his life, in his theories of life, of philosophy and of poetry, and in his poetry itself.

What was Shelley? What were his inborn characteristics? Into what did his character develop? Shelley has all the characteristics of Tenyson's poet-soul: he is

"Dower'd with the hate of hate, the scorn of scorn,
The love of love."

His nature is extremely sensitive. He cannot take time for careful judicial decision. Relying entirely upon his ideal, he follows his impulse. He is sensitive to beauty. He finds the good in the beautiful; whatever does not harmonize with true beauty is evil.

2. Ethereal.
Shelley is ethereal. He lives in this world, but he is not of it. To his companions he seemed a being from another world. But he is not always above the mountain tops among the clouds. We begin to understand him, when he becomes a citizen of this world long enough to see and to try to correct some of its evils.

3. Heroism.
Shelley has many innate qualities of heroism. If love of the down trodden, hatred of intolerance, self sacrifice and endurance of persecution make a hero, Shelley is a hero. Yet he lacks the capacity for doing a thing promptly which is indispensable in heroism.

4. His atheism.
His love of the ideal is his religion. It is a religion not only of belief, but of action. If he sees the wrong, he feels that he must immediately remedy that wrong. Some men believe that had Shelly lived longer, he would have become a Christian. Certainly, he unconsciously accepted many of the teachings of Christianity, while he repudiated it as an ideal form of religion. And when he attacked Christianity, he attacked it as a system of pretence. He attacked not the good, but the false in the good. But he was an atheist, in that he did not believe in a personal God, as He is commonly conceived of. Shelley's ideal of the Supreme being was irreconcilable with the lack of deep spirituality in what he saw of religion.

5. His revolutionary spirit.
Shelley lived in a time of Revolution, and, naturally, he became a poet of revolution. His idealism had its source in revolt against custom. He had a "passion for reforming the world." He had no respect for commonly accepted theories; he rejected whatever had the stamp of popular approval.

Yet he is unlike Byron, who represents in English Literature the uncontrolled image-breaking, the bold fearlessness, and the hatred of order of the French Revolution. As Shelley's nature is sensitive and feminine, he does not depend upon brute force. He is rather a theorist and a dreamer. His theory, his ideal, gives him something to put in the place of the wrong.

The revolt is not with plan. He wishes to substitute the ideal for the real. We believe he was sincere in this wish. We believe that, throughout his life, Shelly was true to himself. Having placed before himself his ideals, he followed them.

1. His idealism shown in (1) his life.

Byron's home-life helped make him a poet of revolt; Shelly's inborn nature made him a reformer. Born on a country manor, he might be expected to become a stubborn, rich and proud, but ordinary, English lord. But he always refused to be ordinary. His parents found him a strange child—he delighted in weird stories, in solitary walks at night, and in dabbling in chemicals; his favorite playmate was a snake.

"To rub off these rough edges of revolt against custom he was sent to school. But in this miniature world he incurred disfavor by refusing to fag by carelessness in dress; by neglecting sports for his mysterious chemistry. "Mad Shelley" he was called. At Oxford it was no better. He had few companions; his habits were unusual; his hours exceedingly late; through speculation in philosophy he became an avowed atheist. He lost favor with the authorities; he cared not. He set forth his theories in type; a storm broke loose. He was expelled; his father refused to have anything more to do with so degenerate a son.

But this son had sworn enmity to intolerance and evil, and protection to the right; so now he could not abjectly capitulate. What then is he to do when a young girl appeals to him for protection from intolerance? He cannot but grant the protection. Therefore Shelly married Harriet Westbrook in obedience to his ideals.

From this time Shelley became a wanderer. First, with Harriet and her sister Eliza, he sought for the ideal place where he might "live always." Follow him a few years farther, and he has left Harriet for Mary, William Godwin's daughter; but even true love cannot bring rest. Shelley must go to France and Italy; back to London; again to Italy.

Those might have been happier days for Shelley had he been understood. Driven into exile by intolerance, he was branded as a shameless wretch, an atheist, an anarchist. Yet there are happy features in those days. If ever he showed sincerity and love of the ideal, it was during these years. The poor at Marlow remembered him as one who would give his coat or shoes to a needier person. Though himself poor, when Godwin needed money, Shelley was willing to help him. Any worthy cause could expect from him a large contribution. He lost his life on a trip undertaken to help a friend.
(2.) His theories and beliefs. a. The relation between the sexes.

From Shelley's theories and beliefs we understand something of the man. We see the source of his relations to women in his theories of marriage and the relation of the sexes. He believed intercourse between them should be free and sincere. To accomplish this, woman should be lifted higher intellectually and socially, making her a fit companion to man in all his activities. He would not make her masculine; she must remain perfectly natural, distinctively feminine. Marriage seemed a hindrance to this ideal condition. It compelled men and women to be somewhat insincere. It was a legal not an individual contract, and seemed an unjust limitation of love. But he never sanctoned a loveless sensuality. To show his hatred of this vice, he was willing to be legally married to those whom he chose as his wives.

b. The social question.

Shelley's views on the social question are worthy of notice. He wishes to abolish law and government, and establish in their place the rule of reason and love. He a poet-prophet, believing that law and government are tending toward this reign of love, custom only holding them back. Shelley had a broad sympathy for the down trodden. His ideal man follows reason and Godwin's philosophy begins with utter scepticism, supreme. Add to this mixture of philosophies, belief in a spirit pervading and governing nature—a kind of pantheism—and you have something of Shelley's philosophy. A man of such theo-

ries could not be a Christian. Shelley's idealism makes him revolutionary in religious belief.

c. Of poetry.

Shelley's only completed prose work of note, the "Defense of Poerty" makes his theory of poetry clear to us. To Shelley, poetry is higher than prose because imagination is higher than reason. It is the "record of the best and happiest moments of the happiest and best minds." Indirectly it outranks history and science as a teacher. It is superior to history, giving a story beauty, rather than exactness of detail. It is superior to science, exercising the higher sensibilities. In a word, poetry is superior, because it has a higher purpose and a nobler origin. Yet it must not directly touch or moralize. It must combine delight and instruction.

Poetry is prophetic. Like the prophet of old, the poet is unlike other men, born for poetry. To accomplish his mission he must be susceptible to inspiration. He must be able to write what he feels. His character must be strong enough to overcome any temptation attacking his oversensitive nature. Then he will stand foremost in elevating mankind. To Shelley, inspiration makes poetry. No poetry can be written without it. Labor and skill is secondary; the province of labor is but to watch for the moments of inspiration. "The faculty divine is subordinate to the "vision." If he is mistaken in assigning labor so unimportant a place, it only shows his idealism.

d. His poetry.

Shelley's philosophy determines his poetry. He expresses his beliefs and opinions in verse. This subjectiveness, combined with his theory of the inspiration of poetry, makes him pre-eminently a lyric poet. But his songs are not of common things. He goes outside of himself for inspiration. His character may well be called "impalpable abstractions." He locates these ideal souls in an ideal, ethereal world—where all is fleeting, changeable, obscured by rainbow mist. In this fabricated world alone can he find images to express his speculations. He delights in subtleties of imagination. Yet when he has soared highest, he comes back to earth with a thud. He has no high moral purpose. Mere beauty can elevate him, but it cannot satisfy him. He becomes coldly conscious again of the unresponsiveness of the world, and ends with a sigh.

His poetry shows his belief in the insubstantiality of matter. To Shelley, "life is but an empty dream." And since life is a dream, death is the awakening or release from that dream. Shelley does not believe in the commonly-accepted immortality. In his elegy, "Adonis," he tells us of Keats:

"He is a portion of the loveliness Which once he made more lovely."

"He is not dead, he doth not sleep—
He hath awakened from the dream of life."
Dealing with the realm of true loneliness, eternal, unchanging.

While he believes in a life of art, Shelley is exquisitely artistic in form. His poetry has a rare luxuriance of melody and harmony. He easily finds words and rhythm suitable for expressing the highest exaltation of spirit or the lowest depths of misery. His form is perfectly adapted to his subject. He is spontaneous and uncontrolled.

In his highest flights he is carried outside of himself. Like his own skylark he, "pours his full heart,

In profuse strains of unpremeditated art."

There is a splendor of imagery to match this splendor of diction. Shelley delights in artistic beauty. He is exalted above this world in his idealism.

II. Shelley's influence. (1.) Through his works.

Shelley does not occupy a prominent place in the development of English Literature. He is essentially a Romanticist but he is unlike other Romanticists. He has no predecessor like himself, nor has he produced a distinctively Shelleyan school. In two points we can see his influence upon succeeding poetry. In one of these Shelley was unlike all the Romanticists—his great love of the study of mythology. Nature could scarcely give him more pleasure. He delights in remolding Greek myths. His allusions to them are as plentiful and as beautiful as Milton's. Through this continual use of myths, he gives his readers a love for mythology, thus placing it higher in modern poetry, and cultivating interest in the classic languages. Again, he was the most skilled of the Romanticists in the use of harmonious rhythm and meter. Here, also, he has somewhat influenced modern poetry. Shelley's successors approach nearer his luxuriance of beauty and melody than do his predecessors.

(2.) Through his personality.

Shelley's poetry is the expression of himself. As we read it, we feel that he has poured some of his life-blood into it. We believe he has suggested to literature the subjects of revolution. He has helped to turn men's minds to the discussion of the relation of man to man. He was too early to be a socialist in name, but he was practically a communist. He has suggested to mankind a higher development of the lower classes, of women of all men. His soul is ever on the side of liberty and reformation. His ideal of development is through the higher nature of man, through the redeeming power of love.

We do not believe Shelley's influence is universal. He is too ethereal to be widely understood. Yet his loving, sympathetic readers will always admire his fearless opposition to evil, his noble self-sacrifice. His poetry will remind us of many ideals of action. We will loose ourselves in the luxuriance and beauty of his song. We will see him pointing the way to a higher ideal for mankind. Shelley will always influence the individual, and, though through the individual, the state.

CONCLUSION—Our estimate of Shelley.

What shall be our estimate of Shelley? When we see that his life is a continuous reaching out for the ideal, a struggle against the evil and misery of this world, we find a point of sympathy with him. He wins a greater claim to our sympathy by his sincerity, his trying to live his idealism. We cannot but admire a man, who, while tortured and derided by Christians, shows himself capable of enduring injustice; who, while weakened by disease, pours forth his most melodious song; who is ever kind, ever noble, ever helpful to his fellow men.

He is a poet of the ideal, but also a prophet of the ideal. He tried to transform his life-into what he believed should be the life of the world. He wished to bring all men into harmony with the ideal. He believed the time of perfect idealism would come.

We believe Shelley's poetry will endure long after the mechanical, critical, stenly artistic poetry has passed away. It has within it life, the purity of the soul, and the love of the heart. Shelley will keep his place in literature, because of his perfect sincerity, his uncontrolled spontaneity and luxurious lyric ability in song, his passionate love of man and nature, and his continual struggle against difficulties. It is hard to speak of him without superlatives, so soulful is he. Had he been less idealistic, we might have admired him, but could never have loved him. But through his idealism he shows us the "Heart of Hearts"—loving, sincere, desiring to make the world better.

ALLAN RAMSAY.

Napoleon.

Few men maintain their reputation. Not many shine throughout their lives as the fixed stars in the firmament. Many glitter as meteors which swiftly rise, and reaching dizzy heights, throw forth a blinding light; but their fall is as sudden as was their rise, and the world is darker, because they appeared. A character that may be compared with other men, as a meteor with the stars, is Napoleon. Rising as an important soldier from the confusion of the French revolution, Napoleon by wonderful military feats—victories that still astound the world—steadily climbed the ladder of fame to the topmost round. But the higher he climbed, the lower he was destined to fall. Becoming dizzy by looking down at the immeasurable depth beneath, Napoleon fell to destruction in the memorable battle of Waterloo.
It was during no peaceful time that the corporal became general, and the general, emperor. Never had there been a state in such a hopeless condition as was France during the years of, and many years after, her revolution. The excitement of the French people had reached the highest pitch. The actions of the fiercest revolutionists had been hailed with delight. Everything that was connected with nobility had been abolished. The nobles and king had either been exiled or executed, but still the bowling mob demanded bloodshed. No scene was too cruel. What had once been a tender people had become a hard-hearted, murderous nation. A latent energy had been aroused and, being wrongly directed, was destroying what it intended to build. The old monarchy could never be changed to be a free Republic by a reasonless mob. Yet this the frenzied French people attempted to do. Thus far the bloody years of revolution had brought forth but two results. On the one hand, the guillotine. This death-dealing instrument, ever since its murderous blade had discovered the heads of its victims, among them, the innocent Marie Antoinette, had been a symbol of heartless cruelty. On the other hand, the convention, whose newly restored members could hardly maintain their seats, as the angry shouts of bowing mobs outside rang in their ears. It was at this time that Napoleon came to the front. It was at the time when the law givers seemed paralysed, when the orators were speechless, and when the army was in rebellion that Napoleon appeared upon the scene. Just as the mob rushed forth to murder their law-givers, Napoleon by a well-directed storm of grape-shot averted the massacre, restored order, and saved France from a second reign of terror.

At last a man had been found who would be able to control and direct the energy of the aroused nation. Every demagogue up to this time had failed. Marat had been murdered by a woman. Robespierre had been dragged to the death which he had inflicted on thousands. The man who would lead the frantic people was to be a soldier. A soldier Napoleon was. In one campaign he rivalled the life-work of Hannibal. He did more than Hannibal failed in the end, Napoleon conquered. It was during this campaign against Italy that Napoleon won the hearts of his soldiers. Closely allied to the word victory was the name of Napoleon. His unexampled victories awoke the enthusiasm of the French. It was his unparalleled fame in arms that made Napoleon the idol of every French heart.

Thus far Napoleon had been a true servant of his country. At one time, he had saved the government from the violence of the mob; and at another time, he had signally defeated invading foes. No mind would dare to imagine the frightful scenes in France, had Napoleon failed in checking the angry people. Nor had France maintained many of her fair domains, had it been left to the spoils of each individual nation. Truly, he merited the honor he received, for he had violated no trust. He fought not to enthrone himself, but he fought under the flag of liberty, to make his country independent, powerful and respected. Had Napoleon remained what he then was, there had been no question of an untarnished fame. But success changed Napoleon's intentions. At one time, he felt himself ennobled to be his country's servant; now, he wished to be its master. It is true, not like a Caesar or an Augustus who walked thro streams of civil blood before they could ascend their thrones, did Napoleon force a crown from his people. No, treacherously he made use of their devotion by receiving as a reward for his services the power of emperor.

Napoleon's renown, however, does not begin to decline from the time of his usurpation. He acquired greater fame than that of defeating threatening enemies. He restored order in France. His wise measures revived industry; and prosperity once more returned to the distracted country. He strengthened his country, so that it became a foe, feared by those who once threatened. But Napoleon's rise only heightened the distance of his fall. Thinking himself invincible, Napoleon scorns men. He breaks the laws of matrimony. He despises his counselors. Regardless of the lives of his fellow creatures, he hurl's his armies across the frontier to Moscow. He fears no God; he trusts in himself. Woe, Napoleon! The crimes against Heaven and man cry for vengeance. God hears the pitiful moans of the orphans and widows whose protectors have gone to return no more, the shrieks of agony that rise from the flames at Moscow, yea, the cries for justice from the millions, cheated and mocked with vain promises of liberty. Napoleon must meet his punishment. He cannot escape God against whom he sinned.

The battle that rose from the victory stained smoke at Austerlitz has reached its zenith. The glare has been dimmed; Waterloo is near. Moscow, Leipzig, Borodina and Bezina are passing clouds that dim, but do not extinguish his fame. Waterloo is a night that engulfs the dazzling light of the flashing meteor, and makes the world darker to the eye that has been blinded by the dazzling light.

The battle of Waterloo cannot be clearly described. The surging back and forth of whole armies over the chateau of Hougamoont; the fire, smoke and roar of cannon; the dreadful carnage by volleys of shot in the compact squares of men; the valorous deeds and heroic deaths of uninitiated soldiers; the unparalleled charge of the invincible cuirassiers over the plateau of Mont-Saint-Jean; the defeat of Wellington; the victory of his army, and the downfall of Napoleon this is all we know.

Wellington did not win the victory. Napoleon was not defeated by a general. He was conquered by God, whom he ig-
nored. Napoleon could not escape eternal justice. His sins invoked God's wrath. His glory pales before his punishment. Conquered by the embittered nations in the very art in which he thought himself unconquerable, repudiated by his own people, severely humiliated, confined to the rock of St. Helena, destined to die as a chained Prometheus with a world exulting at his death—thus did Napoleon meet justice.

As Napoleon's supremacy had been a curse to humanity by retarding the progress of liberty for half a century, so his fall was a blessing. Had Napoleon remained victorious to the end, the world had sought its highest aim in military glory. Instead of nations striving for peace and prosperity, there had been a continuous conflict for supremacy. In no event of history is the hand of God more apparent. Napoleon's fall showed the folly of trusting in outward strength, and in building hopes upon military power. It showed that God is the protector of the defenceless, and that the cries of the oppressed pass not unheeded. In Napoleon's fall liberty triumphed over tyranny. No more will this world bear the unrestrained despotism of a Pagan Rome. The fundamental principles upon which the French Revolution was begun triumphed in the downfall of Napoleon. Henceforth the ideal of the world would be republic where peace, liberty, and prosperity are attainable by all.

Anthony Karreman, '03

EDITORIALS.

College Opening.

The seventeenth of September dawned bright and clear. The continuous rains seemed to give way for a happy commencement of an other school year. At nine o'clock the collection of students around the college portal had become a gathering of two hundred strong with as many more visitors. An older student, wending his way thro the happy throng, notices numerous strange but friendly faces. Here, the returning students are meeting their old comrades. There, an hearty hand-shake gives rise to many a lasting friendship. Here we hear the tale of a Summer's vacation. The story is cut short by the college-yell, which, strengthened by all whom it arouses, swells into a mighty chorus and once more reminds the good city of Holland that her Hope College students have returned.

The time has come for the opening exercises. Soon all are seated in the familiar Winants Chapel. Prof. Bergen, the College pastor opens with prayer. It is in this prayer that we are reminded of those who have gone forth from the walls of old Hope as on the wings of thought we are carried first to the far mission land: China, Japan, India, Arabia and Egypt, then to the home fields for all of which an earnest petition is sent to Him who thus far has proved such willing laborers.

After the reading of the Scriptures and the singing of a familiar hymn, Dr. Kollen heartily welcomes friends, benefactors, alumni, new and returning students to the opening of the school year. He introduces the Rev. Mr. Utterwick, of New York, who is to give the opening address. Familiarly, the speaker tells his audience of his early education, which he received not at Hope, because Hope did not then exist more than in fancy. Soon the fire and earnestness of the orator show forth as he points to his audience the character of the age in which we live, and the abilities which a student must acquire to meet the demands of the age.

Today is not the time to think of the past. The present is our age. Today is our time to act, and we must have our purpose in view. Our age is not monarchical for empires are passing away. This is no ecclesiastical age. No time of domineering of Christian dogmatism. Neither are we living in a time when literary men attract our attention. Our good books are of men of the past.

Our age is an industrial one. Every one is seeking wealth. Money is rapidly being accumulated. There is a rapid development in every line of industry. It is just in this money making age that there is need of true men and women. Lead a simple, helpful and spiritual life and you will develop to full man and womanhood. Educate first of all the moral, the divine man. Acquire noble impulses, follow good examples, and learn to control yourself. The true qualities of men and women are necessary in this wealth seeking, commercial age. To the college student, more than to any other, are given the opportunities for acquiring the abilities for an active life. Be then not slothful, but work and do your best.

The helpful address inspired every student to grasp the possibilities that lie before him. After the president thanked the speaker for his encouraging address, the new professor in pedagogy was introduced. In the name of the council, faculty and students the president extended the hand of welcome to the successor of Prof. Ladd. The students greeted their new leader with a rousing cheer. At the end of the exercises the lessons were assigned and the mill of old Hope resumed its grinding.

Athletics

The fall-ball season is on, but where is the college team? By this time, surely, a beginning should have been made, and yet we see nothing more on the campus than a few groups of
preps-kicking the ball. Nothing more seems to have been done than to elect the officers of the association and there seems to be no ambition to get up a college team. What is the reason for this? There is material enough to make a team, as good as any Hope College has ever had. The reason why a squad is not now out every day, gaining skill and brawn to wallow the city team, is not because there is no material, but because there is no interest. Interest in all kinds of sports is dead at Hope College. Only a few futile attempts are all that is being done to sustain Old Hope's glorious records in sports. Especially is this so in football. Those who can play are indifferent; and consequently, the rest of the student body has lost all interest. Perhaps this is as it should be, perhaps it is best that the brutal sport be abolished at Hope College; but, on the other hand we know that there is nothing which brings the students, as a body, closer together, and into greater sympathy with each other, than to watch their representative team put up an heroic struggle to sustain the reputation of their Alma Mater. Boys, let us re-use ourselves! Let us have a team! Let us have a team such as Hope has never had before. We can, if we only try. Shall Hope College become a school of the Dead?

The girls seem to enjoy playing tennis with the boys. We see more of them on the courts from day to day. Keep it up girls! You will soon learn, and we like to watch you.

AMONG THE SOCIETIES.

MELPHONE.

The ever popular Meliphone has resumed business at the old stand. Great enthusiasm prevails all along the line and vows of loyalty have been taken by all. A large number of new members show great interest in the work, and already there is evidence of good material.

The Meliphone is of practical benefit to the students. It is the field in which the knowledge acquired in the regular courses can be applied. The great characters of history can here be extolled and criticised. The great events of history can here be studied and discussed. The different styles of composition and rhetoric can here be applied in essays and speeches. Logic can be developed in debate. Besides, there are many minor points which tend to refine the student.

The Meliphone is a pleasure to the students. A man with a keen sense of wholesome humor is here given a chance to enjoy himself. There is an instinctive feeling of fellowship among the members. It serves better to acquaint the new students with their fellows than anything else in the institution. It is a principal social medium in the Preparatory Department.

THE ANCHOR

COSMOPOLITAN.

With laces beaming with joy and hands from whose grasp it was difficult to loosen oneself, the Cosmopolitans met and greeted each other at their first regular meeting of this academic year. Their hearts were glad that the work of the society, so important and necessary to all, was again to be begun. This first meeting showed at the outset the interest the members are taking in the work. The program rendered was a type of what is intended to be done during this year, though it is unlimited and greater things are hoped for. In numbers also the society is in a flourishing condition, and the outlook for new members is auspicious. At any meeting visitors are cordially welcome.

FRATERNAL.

The members of the Fraternal Society have again stepped into line, and are ready for another term of conscientious work. Judging from the spirit which the Fraters have shown in the few meetings that they have enjoyed this term, there is every reason to believe that the work this year is bound to be successful. The spirit of self-satisfaction is nowhere to be found. No one counts himself as having attained the goal. Nor yet do we find discouragement. Tho the goal be unattained, still it looms up so bright before each member that the end seems well worth while the effort. Determination to succeed is the cry of the Fraters, and they are preparing themselves for the struggle.

At the first meeting of the term the following officers were elected:

President—E. J. Strick
Vice-president—C. Vander Mel.
Secretary and Treasurer—J. Pelgrim.

Y. W. C. A.

The Y. W. C. A. has begun the year full of hope and the desire of service for others. Development of Christian character is set as the first aim, and closely allied is the aim to develop true womanliness. The spirit of helpfulness and personal interest in every young woman in the college was well illustrated by the welcoming reception at the home of Mrs. Gilmore on Sept. 18. Short welcome addresses were made by Mrs. Gilmore and the president, and our delegate to Lake Geneva gave an inspiring report. A dainty lap supper and an informal program of music and recitations followed. The Souvenirs were cards with orange pencils attached, on which had been obtained during the evening, the name and address of every person at the reception. The keynote of the meeting was the verse at the head of the cards: "Whatsoever he saith unto you, do it."
The college Y. M. C. A. has begun the new year by introducing a marked change in its exercises. Upon the recommendations of the cabinet which had acted with considerable deliberation, it was unanimously decided by the association to discontinue the Thursday evening lectures; to transfer the organization to Tuesday evening, and make that the Y. M. C. A. meeting, which in fact it has always been, tho not in name; and to hold a short business meeting once a month.

The Thursday evening meetings have for the last few years hung between life and death. The attendance was frequently so small as to elicit a reproof from men who had come several miles to give a lecture. Two evenings a week was probably more than the average student could sacrifice. Systematic Bible study and Mission study could hardly gain consideration. Literary studies also demand their attention. Those who work in the various Sunday schools must also prepare for their classes. Considering the fact that their is so much practical work to do it is hoped that the change will result in general good for the association. The attendance upon the Tuesday evening meetings has already increased considerably, reaching an average of about sixty.

The association has received a very pleasant and helpful visit from Mr. Chas. D. Hurrey, the state worker under the auspices of the college Y. M. C. A.'s. Mr. Hurrey, whose likeness is shown above came to us at a time when work for the year was just beginning. For about three days Mr. Hurrey was with us, helping the various committees, strengthening weak points, and suggesting such methods of work as had proved successful in other institutions. Mr. Hurrey came a stranger to the majority of us. His exemplary character, his deep interest in Y. M. C. A. work, his true Christian piety have won for him the confidence and good will of both faculty and students. The opening decision meeting conducted by Mr. Hurrey on Thursday evening will long be remembered by all.

Three Bible classes have been organized, and, with the efficient leaders, Van Zante, Nettinga and Steunenberg, bid fair to do good work the coming year.

Considerable enthusiasm has been manifested in the mission class. The coming year's work will be the study of biographies. The committees will conduct the meetings, and varied programs will be carried out by the members of the class.

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Alumni.

Rev. A. Vanden Berg, '85, of Overisel, has received a call from the Bethany church at Grand Rapids.

C Spaan, '99, expects soon to go to Oklahoma to assist Rev. J. Van der Meulen in his work there.

Rev. Herman Van der Ploeg, of Gibbsville, has been called by the Grand River Classis to be classical missionary.

Married, Sept. 30th., Rev. B. Van Heuvelen, '99, and Miss Carrie De Feyster. They will reside at Atwood, Mich., where Mr. Van Heuvelen has accepted a charge. Congratulations.

Mr. Van Zoeren, '02, is at present teaching in Pella, Iowa.

Messrs Bruins, DePree, and Van Peursum, all of '02, have entered the Theological Seminary at Princeton.

Rev. F. Lubbers, '96, of Lafayette, Ind., has been called to Waupun, Wis.

H. Yntema and W. DeKleine, both of '02, expect to take up a course in medicine; the former at Ann Arbor, and the latter at the North Western University of Chicago.

Married, Oct. 1st, Rev. F. Mansens, '99, and Miss Martha Dykhuisen. Their home will be at Raritan, Ill. The Anchor extends congratulations.

\[ X X X \]

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\[ X X X \]
Don't I've got my Dutch socks on yet.
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Kelder says he has entered upon a new era.

Prof. to Van der Mel—Which is your dearest book of the Bible. Van der Mel—Luke (Lukas) because it contains the most love. Prof. objects.
The young ladies go to the Y. W. C. A. but the young men go to C. A. Y. W. (see a Y. W.)
Dick on breaking his flask in the laboratory—"say fellows, where can I get another one before the Prof. comes back?"
Kruizenga says that Hudsonville is fine and so is Bess. He now compares the word good—good, Bessie, Bess.

Why is "Patsy" so lonely?

Wanted—some one to see that Miss Pe—k's name gets into the catalogue correctly as she says she often makes a mistake and writes it incorrectly.

"Oh," says the professor, "that's not my real name. It is only a nickname."

One of the Profs. predicts that some of the Juniors will spell psychology with a sick before the end of the term. Does he doubt their ability or is this meant as a criticism of the book?

Pennings recently bought a pillow cover for his cozy corner. W. De Kleine'02 will cast in his lot with the U. of C.

John, we shall miss you very much.
The dead speak. Wubbena translates, kai tounbanontou, of us who are dead.
Convicted of theory. Miss H—declares that there is no friend who sticketh closer than a brother.

What did your papa and mamma say?
Prof. Suphren says that Pliny, like some of the rest of us did not claim to be a great pen-man.

Bosch in the chemistry class—"CO2 is a colorless fluid, found in soda water and other medicines."

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An extract from a Soph's essay on "oratory"—"An orator must be able to portray the voice of a dying child; the roaring of the ocean waves; and the rolling of the distant thunder."

Two hearts that beat as one—Kelder's and Miss D.'s.
The two expert chemists of the college—Miss Thurber and Muste.
The attention of one of the young ladies was drawn to a photograph of a bank of flowers which had been used at a funeral. On the flowers was the word "Hope." She immediately remarked "Oh, I suppose he went to Hope College."

Weslyke has returned and has again taken up his study of girkology with new vigor.
We would advise Miss V—n that the next time she travels alone (?) she be more careful and make her changes at the proper time.
Oh the relief to young ladies when their instructor says, "Miss—er—you may recite!"

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