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"Spina in Deo." Ps. xxxii.

VOLUME VI.

HOPE COLLEGE, HOLLAND, MICH. DECEMBER, 1892. NUMBER 3.

The Anchor.

Published Monthly During the College Year by The Anchor Association at

HOPE COLLEGE, HOLLAND, MICH.

EMILIAN HUFF, President, 

J. L. De Jager, Secretary, 

ALBERT ROYER, Treasurer, 

W. J. Van Keuren, Editor.

STUDENT MANAGER: 

W. V. TE WINKEL.

Entered at the Postoffice at Holland, Mich., as Second Class Matter.

COLLEGE SOCIETIES, ETC.

ELLIAS, C.F. (Greek) meets every Monday evening at 7 o'clock in Senator's Hall.

MORNING SOCIETY, meets every Monday evening at 7 o'clock in Senator's Hall.

PEKIN SOCIETY, meets every Tuesday evening at 7 o'clock.

PRE-ACTIVIST SOCIETY, meets every Thursday evening at 7 o'clock.

OFFICIAL SOCIETY, meets every Saturday evening at 7 o'clock.

COLLEGE LIBRARY.

The College Library is open every Monday and Friday afternoon at 7 o'clock. Free reading room.

The Anchor Church is peculiarly fortunate. Living in Mr. Bergin, a man of rare parts and worth, her first call brings Mr. Birchley, a man even not considered equally strong, courageous and consecrated, and equally persuasive and searching in speech.

There has been a political "landslide" but those who imagine that it means the eternal rule of the Democracy are only preparing for another surprise. In the last analysis it is an antimonopoly victory rather than a "Democratic triumph." It is a deliberate protest of the people against paternalism and corruption.

A person of local social prominence seems from recent utterances to regard President- elect Cleveland as all but chosen-footed and President Harrison as lacking only the wings. Both are men of extraordinary ability and worth; and, above all, the dangers from anarchy, we believe, such senseless prejudice on the part of cultured people is even more inimical to our institutions.

It is to be regretted that so few of the young people of Holland take advantage of the opportunities afforded by residence in a college town. True, all can not receive the fullest and broadest education, but it is highly desirable that all be as well trained and well read as possible. The "some other course" gag is rather flabby when experience and observation unite in pronouncing the Classical to be the college course.

Cigarette smoking is worse than a bad habit. It is a practice positively injurious to all and seriously so to the young. In fact smoking is so hurtful to those not fully developed physically that none should be allowed to smoke till old enough to know better. But instead we see boys yet in their teens and boys not yet to their teens, smoking cigarettes, the most injurious form of a most injurious article. These things ought not so to be; much less ought they to be increasing.
THE ANCHOR.

Now for that union of the friends of government so essential to the life of government.

"Arrangements have been completed for a course of entertainments this winter, which will be of a popular character and sure to please every heart. Berwick Hall will receive, on Thursday, November 19th, Abbie Carrington Concert Company, Miss Julia F. Lee, dramatic recital, A. R. Carrington (the drumboy of Shiloh) illustrated entertainments and G. Paul, famous elephant and bison personator. The price of season tickets will be very low, so that all our people can enjoy the concert."*

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* Last June several ladies sat as regular delegates in the Republican national convention; a little later both white and colored ladies sat as delegates in the Prohibition convention; and Mrs. Helen M. Gouger was chosen a member of the National Executive Committee; and now Miss Ella Knowles has been elected Attorney General of Montana and Mrs. Mary Lease is very likely to be chosen U. S. Senator from the Sunflower State. Moral! Don't that foolish prejudice and prepare for the inevitable.

---

We wonder at the weakness and folly of Adam and Eve but we are constantly doing the same thing—turning blessings into curses and forcing Providence, from very kindness as well as changeless justice, to drive us out of Eden of our possibilities.

In no respect is this more evident among students than in their reading. This blessing, this treasure of students is from the same extremes—receiving too little and too much attention (time). But, even when the quantity is just right, the manner, rate or quality of reading is often so sorry a fault. Too all that is bad is worthless, often which that is worthless is not otherwise bad; and young people would live and act as if they read books and papers suitable to children and untrained minds, but to them a waste of time and mental energy. Nearly every student has some time lost over from study and recreation, and if this is devoted to a thorough, thoughtful perusal of solid and suggestive works the reader will gain not alone finish and breadth but mental power as well.

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With all due deference to the age and wisdom of those who conducted the recent "temperance" meeting and with charity, may even pity, for those who light history can hope to gain victories over the devil and remove the saloon curse by temporizing methods, we respectfully submit: If the liquor business is not legitimate, why be legal? It could not be made legal without the votes of church members. If "four-fifths of all crimes" are due directly to the liquor traffic, and Christian men have not been here we cannot be shown to the unbiased mind that they are not sanctioning 80 per cent. of the crime they seem to bewail? Temperance and abstinence are personal matters, and but slightly and indirectly affect the liquor traffic. The primary purpose of the liquor traffic is the accumulation of wealth; hence the first concern of the saloon is not to supply the market due to a natural craving for strong drink but to create a liquor market in the dismally appetite growing out of the treating from this nearly a saloon system, the pool check plan and many other well-known and illegal allurements. This terrible habit is not thus forced upon the ignorant and young for the purpose of destroying them; the personal misery and social injury are incidental but inevitable results of an immoral passion for wealth. But this is not the worst of it. The liquor power, phal plundering the nation of blood and treasure, would, and to some extend does, deny it the right of self defense. It corrupts voters, controls nominations, decides elections, dictates appointments, bribes officials and violates laws. But the traffic is increasing and its evils are multiplying in spite of all that has been done the feebly (because misconducted) protest of a mighty people. Moreover it will continue to grow in its present strength with public sanction, without public atonement against it until those who are in favor of good government come together for intelligent political action. The liquor power is not a "moral" force and cannot be destroyed by moral forces; it is, not excepting Tammany Hall, the greatest political power in this country, and must be met by a force with triple moral power of the church will be chiefly and indirectly responsible for the suppression of the saloon system, but, as in the case of the slave power, the arrogance, usurpation and defiance of the run power will drive the people afraid of hurting their business or social standing into a political organization that shall destroy it.

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We fear Dr. Phelps' sketch of Dr. Ledeboer will not reach us so as to appear in this number, but Dr. Scott has promised a contribution on Christian Science and Mr. Tc Paske's excellent "Visit to Concord" is already on the "copy hook." Most of our readers will remember the young man whose study here was interfered with by a brother's sickness nearly three years ago. That young man has since completed the course at Iowa College with credit that a Harvard scholarship was forthcoming. He is now taking a post-graduate course in political and social science at Harvard. Such is the power of a determined purpose. Most young men compelled to leave college under like circumstances would never have completed their freshman studies.

---

With this number we lay aside scissors, paste and pencil and gladly shuffle off the editorial page for its Committee; and now in g-reeting to the newly graduated class of 1880 we receive in the Republican national convention; Mr. and Mrs. Taft the chosen members of the prohibition convention; a Democrat; and we shall attend a college. Those who have formed the resolution to take a college course are often beset by many tempters, who urge them not to waste their time in so doing, but to enter immediately into business.

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They picture the folly of, four long years, being tied down to hard study, tiresome books and college rules, who don't care much about attaining a livelihood instead. They assure him that many noted men, who have been successful in life, never attended a college. All this looks so plausible and so calculated to overcome the temptation. Yet how much greater would the success of such men be if they had been had not been the hardship of a struggle endured by a finished education. They are likely to be bought to the opening of grand opportunities, which their lack of proper training may prevent them from improving.

After having once decided to take a college course by no means be tempted to give it up unless compelled to do so by necessity. There will be time after graduating to fight life's battles and then, too, one feels better prepared after a thorough education has developed the mind.

HUMILITY.

Humility is a fair flower of virtue. It adorns; it beautifies; it exalts character. It becomes youth in life's morning and adds a charm to the纪念碑 of its age. It suits palace and cottage. It is an ornament to princes and sits well on the brow of kings. Yet withal, it is but a modest flower and loves to bud in lowly places.

Humility breathes out perfume, which, when it pervades a heart, lends sweetness of behavior. It imparts mildness and affability and such graces as inspire love. A humble spirit carries it gentleness; is amiable in temper, gracious in mien, in deportment winning; for few things else would serve, had rather work good in secret than amid the eclat of approving voices.

But by the world in general humility is accounted mean and without glory. But how will the great ones of the world open their eyes and lift their hands in wonder in that Great Day, at the assembled throngs of1 students, when they shall see the mean and despised of earth, the low in birth and station come to have awarded the them the seats of honor in the kingdom on earth or in heaven, and that the praise shall be like to the roar of many waters.

KINDNESS.

"We have a great deal more kindness than is ever spoken," says Emerson with perfect truth. And with equal truthfulness he might have added "or ever shown." Whenever anyone be-
comes sick or is in trouble, or some great calamity befalls part of humanity then the latent kindness springs into activity. Though all this is perfectly true, yet the world were not the worse for it if men were less backward and more ready about showing their kindness. The human heart always yearns for kindness, even when it is not in actual need of a friend's help. It is one hand, the duty and nourishes the heart.

Without it a man becomes the cold cynical misanthrope. And not everyone is skilled in "the language of those wandering eye-beams" or is able to see kindness where perhaps it really exists but where it is not openly shown. So generally we reserve all the manifestations of our kindly feelings and friendship for socials and receptions, leaving the objects of our kindness, during the intervening months, to determine for whether these sudden periodic outbursts are real or affected. A hearty handshake, a pleasant smile, or a kindly word with everyone we happen to meet, instead of rushing unheedingly past them to those who need no new evidence of our good intentions, would cheer many a lonely heart and increase our influence for good mankind. "Brother, think on these things."

ATTENDANCE AT RELIGIOUS MEETINGS.

It must have occurred to those who have attended the prayer meetings and Y. M. C. A. meetings of this term regularly that there has been a decrease in attendance since last year. This, however, is especially true of the prayer meetings, and the Y. M. C. A. meetings might be attended better than they are at present, considering the large membership of the association. What reason may be found for this decrease in attendance? Is it not possible, as we have it from personal experience, that we are often led to excuse ourselves from attendance at these meetings by saying that we are busy? Do we not sometimes, when Tuesday evening comes around, weigh in the balance on the one hand the duty and privilege of attending prayer meeting, and on the other the amount of work that we have to do for the next day, and sometimes give greater weight to the latter? One of the most renowned men of the nineteenth century made a resolution before he went to college that he would make religion his chief concern; that, no matter what secular duties urged their pre-

recedence, religion would not be set in the background, but would ever hold the first place in his life. He hit from us to say that those who do not attend our meetings regularly, put religion in the background, for we know that there are others exhibiting kindness elsewhere; but it is also true that there are some who are not prevented in this way and still do not care, offering as an excuse that they are too busy.

Nor do we claim that prayer meetings and Y. M. C. A. meetings are the only occasions where we can serve the Lord, as if such a thing were not possible in private, but, since we are not to live for ourselves only, but also for our fellowmen, we should never lose sight of the Y. M. C. A. the strengthening of our Christian life and the promotion of Christianity among our students.

Let the Week of Prayer which we have just passed mark the beginning of our regular attendance for Y. M. C. A. meetings and prayer gatherings.

WOMAN'S CHRISTMAS.

For years I have been planning for the Christmas season. Not, Mary, into the store alone,
The blessed among woman then;
Not that she may not the house of the Lord.
Then hastened in the snow above the sky.
The crooked bough of all the Lord.
The perfect man, the faultless,
Saved world shining in his love.
Then hastened in as we heard from him. Forgiving, for his perfect love,
Then hastened in she heard with others.
In the time of his unassiduous, In the unassiduous,
Forever (including unassiduous, God), In his life, for his love.
This blesse's Paro is the aim
Failing in the same thing man can aim
This subtle, his eyes to learn upon Where the supreme object of all.
Our earth, each soul in it,
Dearest day, the hope of all our days.
Here's in the mind above the sky.
Then the blesse's Paro is the aim.
Failing in the same thing man can aim.
This subtle, his eyes to learn upon Where the supreme object of all.
Our earth, each soul in it,
Dearest day, the hope of all our days.
Here's in the mind above the sky.
Then the blesse's Paro is the aim.
Failing in the same thing man can aim.
This subtle, his eyes to learn upon Where the supreme object of all.

In GOD'S OWN TIME.

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In the midst of our troubles,
In the midst of our troubles,
In the midst of our troubles,
In the midst of our troubles,
IT NEVER COMES AGAIN.

What a speechless, empty world!

There are piles for all our losses,
There are failures for all our gains.

But when truth, the dreams, depressions,
And, it never comes again.

And a few words about this institution
may not be wholly devoid of interest and
instruction.

As the name indicates, its aim is reformatory
not punitive. It has no sympathy with the
idea, "Once a criminal, always a criminal."

It believes with the Bible that every truth
may be saved. The punitive system deals
with the offense—this deals with the offender.

Since the prisoners, with few exceptions, return
to society, it is of prime importance that they
be made better; and simple imprisonment,
allowing them to idle away the time and thus
make plans for revenge and further crimes,
makes them worse, not better. The aim of
the Reformatory is to bring together this trio
under guard "Old Manse, school, the shop,
the workshop. About all who come there
are vicious, most have had but a defective
education, and a large percentage have never learnt
to make an honest living; hence the need of
this three fold saving force, to purify the hearts,
to enlighten the minds, to make ready the hands.

Taking then the church, we come at once to
the question of their religious beliefs. Fully
half are Roman Catholic, some of those have Mass
every Sunday morning conducted by a visiting
priest. This service is voluntary. Then there
is a voluntary Bible Class, and after that comes
the Protestant service at which all are expected
to be present. On Sunday afternoon there is
a voluntary meeting conducted by the
prisoners themselves. And besides they
also have a Y. M. C. A. under their own
management.

The seventeen per cent are high school
graduates and three percent are college men,
still the ignorant and illiterate count larger
numbers. Four times a week they
have two hours evening school. There are sixteen
classes and ten instructors, and the attendance
is required. A fairly good library supplements their
school work; the prisoners make liberal use of it.
Newspapers are received, and one is
published in connection with the institution.
Besides these are Chautauqua, Temperance,
Scientific and Literary societies—all conducted
by the prisoners. It might be added here that
very nearly half of the nine hundred prisoners
whose average age is twenty, are total abstain-
cers—a fact perhaps not expected. The societies
are among the most potent forces for good.

They teach self-government and voluntary
work, and rarely does any make them the
to occasion to vent a grievance.

Fully nine hours a day are devoted to work
in the shops. Here are chairs, clothing
and shoes. The trades of carpenter, black-
smith and tinsmith are also taught. Some
very fine cabinetmaking is done, as also wood
carving in the smaller chains and engraving
cases. From end to end the shops are
hives of industry. Of course the supervision
is close, but there is no harshness about it,
and little ruffles the peace of the place.

The interior of the institution has a neat
appearance. The prisoners are well kept. The
cells are plain, but well ordered and clean.
The food is simple but adequate and substan-
tial. Their sentences are indeterminate (tho
none are kept over five years), and their term
of service depends on themselves. They are
marketed, on conduct, in the workshops, church attendance
and work; and probably "studying for marks"
is not wholly absent. With perfect conduct
anyone may get out in five months, about three
times this period is the average term. About
three fourths do well after they get out—a con-
siderable improvement over the punitive
methods.

Let us quote a few lines from a manual
in the hands of each of the prisoners. "A plain
road is marked out over which any man who
comes to the Reformatory may go out there
from somewhat speedily, if he will. It will
be the constant and earnest endeavor of the
government of the Reformatory to assist the per-
sonal efforts of each of its inmates to a higher,
wiser, better, and more profitable life, in the
hope that each one will realize for himself
in the fullest and best sense, the promise of the
life that now is as well as that which is to
come."

Grand encouragement this. It hangs the
star of hope before those often well-nigh hope-
less. May prison reform be as
one of the "signs of the times"? perhaps
a more hopeful one than those generally en-
umerated. The social problem—and this
is but a link in the great chain—must be
more and more the church problem. That
is the lesson we draw from the few scattered thoughts,
but that the Reformatory preachers "deliv-
erance to those that are bound." I fear that
our jails and prisons have been but too sadly neg-
lected by the Church; would otherwise six
ministers of the Gospel in a small town wait
for a lawyer to bring a Bible to the county jail? The
lawyer, to be sure, did but his duty, did the others do that useless
and in prison and ye visited me not."

From what seeing is being done for humanity
now, the majority of the dwellers in the neighboring places which reminded us of what
had been done in the past. Some scenes re-
called the names of those who had lived
their lives for freedom at the shrine of a nation in
her birth throes; others called back those who
had lived for freedom and humanity, some-
times far more difficult than to die for it, tho
it is a way of service open to us all.

There is Hawthorne's house with its cupola
or tower into which he withdrew, drawing the
ladder after him to keep prying folk from dis-
turbing him in his writing. Not far away is the
farmhouse of the map which is dreamer-
immagine to see its "mosses." Yonder
we see Emerson's plain, large home and at the
back of it the famous "Old Manse," church, the
workshop. About all who come there
are vicious, most have had but a defective
education, and a large percentage have never learnt
to make an honest living; hence the need of
this three fold saving force, to purify the hearts,
to enlighten the minds, to make ready the hands.

Taking then the church, we come at once to
the question of their religious beliefs. Fully
half are Roman Catholic, some of those have Mass
every Sunday morning conducted by a visiting
priest. This service is voluntary. Then there
is a voluntary Bible Class, and after that comes
the Protestant service at which all are expected
to be present. On Sunday afternoon there is
a voluntary meeting conducted by
the prisoners themselves. And besides they
also have a Y. M. C. A. under their own
management.

The seventeen per cent are high school
graduates and three percent are college men,
still the ignorant and illiterate count larger
numbers. Four times a week they
have two hours evening school. There are sixteen
classes and ten instructors, and the attendance
is required. A fairly good library supplements their
school work; the prisoners make liberal use of it.
Newspapers are received, and one is
published in connection with the institution.
Besides these are Chautauqua, Temperance,
Scientific and Literary societies—all conducted
by the prisoners. It might be added here that
very nearly half of the nine hundred prisoners
whose average age is twenty, are total abstain-
cers—a fact perhaps not expected. The societies
are among the most potent forces for good.

Influence.

Were a star quilted on faith,
Fair for eyes to behold,
Still traveling downward from the sky,
Nothing mortal ever stood.

When so a man dies,
Fate puts on its face
The light he leaves behind him lies
Upon the path of men.

A Visit to Concord.

Its history is so laden with rich

The Massachusetts Reformatory to see the
working of practical ethics, to see illustrated in
practice what in theory in the classroom
room. And a few words about this institution
may not be wholly devoid of interest and
instruction.

As the name indicates, its aim is reformatory
not punitive. It has no sympathy with the
idea, "Once a criminal, always a criminal."

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cers—a fact perhaps not expected. The societies
are among the most potent forces for good.
Every bend in the road presents another volume of our country's history. Nearly every house relates the passerby another biography. Each monument tells of sacrifices for truth and right. Every land mark, each hill and hollow, rehearse stories of duty done by sword or pen. The echo of every wait and every stride is a note in character for the land. A paean of hope, an inspiring song, and all could doubtless say that "it was good for us to have been there."

Harvard, Nov. 29, 1892.

A Christmas Tale. In Orange County, N. Y., directly west and southwest of Newburgh on the Hudson, is an original settlement of Scotch and Scotch-Irish immigrants with a little leaven of genuine Plynemar Rock Puritanism. For 100 years this region of about 80 square miles has been called "Little Britain"—a very fitting name, which could well be continued. Here my life began its course, and although I had no choice in the matter, yet I have ever felt that Providence assigned me a most happy birth place. Wholesome food, a scene of beauty—a frame work of nature's charming jewelry.

Episcopacy and its customs could have but little effect. A little Church of England. A Congregational church in its centre was a watch-tower for "the truth," and almost every home had sad memories of the days when persecution and murder mingled with Christian blood, when kings Charles and James and the infamous Claverhouse, drapped so many Presbyterians upon the altars of the wickedness. Never, Christmas, forsooth! Let no such impious holiday be honored among the children of the Congregational martyrs. My boyhood was not, nor is among any Christmas carols and festivities.

Schools we had and good ones for the times. The names were Scotch-Irish. Yes, schools for 12 weeks in the year, and no vacations save every alternate Saturday and New Year's Day. School kept on the Fourth of July and Thanksgiving Day, in honor of the first Thanksgiving. Autumn term commenced on the hour that the cows were first brought home, for I can recall two or three occasions when patriotic fervor sent us home again, otherwise it was because boy blizzards were so numerous. As to Christmas, what so fitting as to learn the catechism, and be schooled for a Christian manhood in uprightness? I learned my first Christmas in the little stone school house, yet standing by the Otter Kill. This was in 1829. Miss Breaster, the teacher, was literally descended from Elder Breaster of the Mayflower. At about 10 o'clock an adjournment was called, all and it was repeated even on a higher key. "That is Belzehub," said Miss Breaster. This Belzehub was a well-known performer in certain parts, and was a regular in character for Belzehub and his parents. He was a delinquent, a scholar, a wit, and a bard, or poet, a teacher, a lawyer, anything that was wanted, yet a drunkard and a whoopee, and was a dear adherent of the Church of England. When Christmas came, it was his wont to go with "Erie's Harp" through the country, celebrating the Nativity with self-made ode and song, collecting such moneys as he could, and having "a glorious spread." As we hardened, sweet notes of music stole upon the ear:

Kneel and be reverent now,
Children put your books away,
Laps it was the Christmas Day,
Of your Lord, the University King
Where the manger was set up
Happy there in Erie's Hall,
Of tellled thousands all the days,
Lap into jolly Irish hope
Belzehub's tunes still last

You have twenty minutes intermission,

The hard-work was a small, funny looking man. He first posed as an orator and made us a short address. Then seizing the harp, he was soothed enough to impress us with his melody, and drunk enough to put on the demon, and make us youngsters spring behind the bigger boys with beating hearts. In fifteen or twenty of these same 'pennies,' and with yells still more uncertain, started out for Christmas. Belzehub's memory is yet cherished and laughed at in Little Britain.

So went Christmas at school on the Fourth of July, and the boys and girls sang in their carol. What a beautiful country, and yet how dull all the years. But think not that the last days of December were sombre and joyless at the farm houses, or that the boys and girls were ever consigned to outdoor darkness.

The fat piping calf was to be killed; the largest pigs must stop their grunting and turn in for the night, and the horses and chickens must dance a heartless hornpipe, and the boys tried to outdance all them. And there were headcheese and tripe and sausage and pickles and pollack for future feasting—liver and tenderloin and sweet-bread and mince pie and cake and doughnuts and plum pudding, and what not. Present enjoyment. Of course, the big boys had to go around where the girls were big, and see if they could help

Their mamas and daddies and roast the pig-tails. Occasionally the scamps was mentioned, and all was solemn in it. To the young children, however, there was a "Christmas eve," and they must go to bed, out of the way, and hang up their stockings in the top corner, to find them bulging out in the early morning with all the goodies the house or the farm afforded. Often, it is a good whip fastened at the top. However, the little youngsters had grand times, and were apt to boast, over their bleeding big brothers and sisters. Well, it came this, without much Christmas the young people of Little Britain had a holiday season, of a very enjoyable make up.

In 1837, I went to a Latin teacher in a Dutch community, as Dutch as American Dutch could well be. The day before Christmas the master of the school gave me a piece of paper and took me to the pupils and dismissed them for the holiday, giving some good advice e.g. that we should not groan and howl until we became sick. I went to Aunt Mary's, where I boarded, and ventured to overlook the larder. "Goodness, Aunt Mary," said I, "do you expect us to eat that much Miss America."

"You can do as you please," said she, "but it will all be gone to morrow." I was too much of a boy to miss so many delicacies, and tried to do my share. I was not a Dutch boy, and the woman is how I stood the ordeal and lived.

After supper some neighbors came in, and seeing the four apples and crullers introduced, I started off in despair, and spent the evening with old Aunt Rachel Sneedes. She was an octogenarian, and the least bit of meat lighted all the bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--, who visited our place that evening, and took me to go with him to the Negro quarters, where in a large log building, some 200 or 300 of the slaves were holding a religious meeting. No pickets, no guards, no guards, no bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and I reached it in a bountiful supper followed, and a happy evening, one bright memory of which was the beautifu Miss W--. I was about an Indian's head, and
The programme for Christmas morning was a most promising of abundant provision for dinner. From the hunt I asked to be excused, and spent the hours in having the overseer show me around the plantation. At about 9 o'clock the bell was rung, and the Negroes big and little, male and female appeared in the yard before the "gin house," grinning and jabbering as if beside themselves. Mrs. King then came out with some of her house servants, and began the distribution of the holiday presents, a sight that would be worth going miles to see on any Christmas. In the gin house was a package for every one, and as called by name, each slave received the same with every form of courtesy to the Mistress. The men's presents were for use, but the women's as much for show. No goods could be too bright in color or too glarimg for the girls, and when towards evening the women appeared before the Mansion to manifest their appreciation it was a sight indeed. Let me add that at the close of the distribution, favorite and faithful slaves came up and asked for a memento, to send to father or mother, or to a parted wife or husband, or to a dear sister or sweetheart. Large miles away perhaps, and generally Mr. King granted the petition.

Was Christmas nothing to the slave?

Thus have been related some "incidents," here and there. The next morning, I returned to the city, and found the festivities of the season going on most merrily for "the week." This included the first of January, but in the New York sense, "happy New Year" was ignored in Charleston. The Negroes! Just go out on the streets and you can see them everywhere on Johns Island, and see if the sons of Africa did not know how to enjoy their Christmas holiday.

The following Sabbath took me to St. Michael, and I found the grand old sanctuary in all the richness of church decoratIon according to the art and purpose. Flowers of all colors, wreaths and garlands of the deepest green from the swamps hard by; the glorious palmetto in lieu of the chandelier, and the sheets of the floor, bright and the brighter orange, iry vines and graceful mosses and delicate ferns; the fowl might number as well as the crystal and jewelled with clusters of presl white from sunny Florida; all this met the worshipper, not with sensuous emotions but with spiritual voices, speaking to the soul and lifting it up, to the "Lord of All."

Bernardus LeDeboer.

By REV. Philip Phelan.

Bernardus LeDeboer was born in the parish of Oud Beijerland, South Holland, Netherlands, February 21, 1812. After completing his medical education he came to this country in 1834, settling in New York City. There he remained till '37 when he came West and located at Grand Rapids. He came with his family to reside at Holland in Michigan, in the summer of 1839, at the same time that I entered on my own work there.

He had received a special invitation from leading citizens, to pursue his profession in the growing town, and this he regarded as a provi
cional call. Such it eventually proved to be: for during a score of years, his Instrumentality in different ways was of great value to the entire region of his new home.

Elder LeDeboer's energy was everywhere ef-
cient and especially was displayed in the or-
to to take the lead in that era; and the whole congregation was enabled to change its place of assembly from the inconvenient old house to one in the center of the city, which had been occupied too long and satisfactory church home.

Peculiarly fitted was Dr. LeDeboer by his public office and executive ability for the exercise of civil trust: which his fellow-citizens were not slow to perceive, and of which they did not hesitate to avail themselves.

The first charge which was devoted upon him, was that of trustee of the district school comprised within the village of Holland. In this capacity he was president of the Board, he labored assiduously for the improvement of the school system. There was continual progress until, at length, the present important and commodious edifice was built.

At the time of his decease, he was the experienced president of the Board of Edu-
cation of Holland City.

Nor to this local field were his educational cares limited. When the growth of the Hol-
land Academy rendered necessary its elevation to the rank of an incorporated college, Dr. LeDeboer was appointed not only a member of its Council, but also of its Executive Com-
mittee. In this sphere likewise, were manifested his rdiness to discern the features of real im-
provement and his quickness to decide in the various questions that came up for discussion.

His twofold relation to the Union School and to the rising College enabled him to help in the enlargement of the usefulness of both, and the higher female instruction which has since become an integral element of the collegiate course, was under his fostering influence begun in the most intimate connection with the local school.

From the beginning of his residence at Hol-
land, his familiarity with the English language enabled him to indicate himself with the American in distinction from the Hollandish service of the Reformed Church. There was in 1859 only one House of Worship in the place that Dr. Van Raalte's congrega
tion in the city. LeDeboer was one of the first church organizations, if we except the feeble nucleus which has since become a vigorous branch of the Christian Reformed Church. But the English enterprise soon took shape, and in 1852, Hope Church began its separate existence with Bernardus LeDeboer as one of its first elders.

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From 1861 to 1886 he was supervisor of the township of Holland. This was the war-period, and a period of much more than ordinary toil and of toil was demanded, to which, how-
ever, he proved equal, as is evident from the fact of his repeated planted among the earliest mayors of the city, to which position he was summoned several times. At intervals, he was a member of the city council, and a member of the harbor-board.

There came a visitation that put to the test every soul that dwelt in Holland the great fire of October 8th, 1871, when more than four hundred stuctures were swept out of existence, among them that of Hope Church already mentioned. Nobly did the community pass through the ordeal. A large local relief com-
mittee was at once appointed of which Mayor LeDeboer was chairman, and their duties were protracted during warjears months until spring. The most difficult and delicate responsibilites had to be assumed by the general body and the many sub-commit-
mittees which it established; but there was evinced a degree of patience and labor, and the worthy Mayor in the midst of unusual professional pressure moved always in his place.

Bernardus LeDeboer was a typical Holland, and so was adapted to be what he became, a true American. In this country at least, the Hollanders are not liable to fall into indiffer-
ence on any question whether political or re-
ligious: while the free scope which they have enjoyed, serves greatly to quicken their natural 
earnestness. In this characteristic, Dr. LeDeboer was not an exception to anything that he under-
took, he was enthusiastic and self-sacrificing.

There was no salary pertaining to any of the offices which he excelled in; perhaps the only emoluments of the superintendish. At one critical period in the history of Hope Church, he delayed for a very long time the purchase of carpets needed for his household, that he might have the means of giving a hun-
dred dollars to the church. It was my intimate acquaintance with the family that led to a knowledge of the fact. How Mr. LeDeboer provided or weeks in suc-
cession, to sit at his bountiful table. The only spice lacking was our failure to disagree on any topic.

There is a scene which often recurs most
vividly to memory. It was during the awful conflagration to which allusion has already been made, and during the destroying element long kept back by the most persistent fighting on the part of the citizens, had at length obtained the mastery and was consuming everything in its furious course. Snipping quarterly from the college to see whether there was any opportunity for help elsewhere, I had reached the intersection of River and Tenth Streets, when I found Mayor Ledeebo standing alone near the abandoned fire-engine. "Doctor," exclaimed I, "might not something yet be done, if that engine were manned." He replied: "I couldn't keep the men any longer; the danger is too great for every one's house." "Well," I continued, "I will go back and get the students." But it was too late, for even if the young men could have been got from this ceaseless and laborious vigilance in behalf of the exigencies, no human endeavor could have averting the billows of flame. The fireman had realized it. But the Mayor's remaining, bound to what seemed to him the plights of duty.

Dr. Ledeebo lived to see the city rise again and under the Divine blessing advance in everything that concerned its welfare. Other medical practitioners were required for the increasing population. With all of them, he sustained the most kindly relations, and at his death no less than twelve united in a public expression of their esteem for him as a citizen and a physician.

His faithful widow did not long survive him. One Sabbath morning, in the absence of the pastor, it fell to me to occupy the pulpit of Hope Church. The subject, under your direction, Mrs. Ledeebo expressed to me how much she had been edified by the sermon. That afternoon she went to see her husband, and the desire escaped her lips that she might soon be by his side. The next morning, just after beginning her ordinary domestic routine, she sank into a chair and entered on her final rest.

There is very much of remarkable attraction in the early history of the Holland Colony in Michigan, and in the life of its chief founder, Dr. Albertus C. Van Raalte. And in the recital of him God gave him to aid in the great work that has been so great a blessing to the Church and State, there will always abide the memory of Bernardus Ledeebo.

EXCHANGES.
The longest life is but a parcel of moments. A noble thought and a mean man make sor-rows union. —Ex.

Teachers think that a rocky recitation in geology isn't always very general. —Ex.

To breathe over the past is to misspend the present, and to think the future. —Ex.

Practical people are those whose opinions coincide with ours. —Argo Reporter.

Prof. Van der Meulen is giving the seniors extra lessons in elocution. —A. H. Caste.

Hope College receives $1,000 scholarship from the Hodges estate. This is Hope after death. —The Moderator.

After holding a chair for 37 years Prof. Albert Harkness, the well-known Greek professor of Brown, has retired. —The University of Oxford, it is said, has apparatus for printing one hundred and fifty different languages. —Ex.

Rev. William Squire of Manchester, New Hampshire, has just been elected president of Olivet College. —The Moderator.

You will never offend any one by recording the average man, for the reason that every one thinks himself above the average. —Ex.

William Astor is treating the pretty pretty white. He has received $1,000,000 toward endowing a Negro University at Okla. —Ex.

When people learn to fly, wonder if syndicates and land sharks will gobble up the air. —Ex.

If they don't, it won't be because they don't want to. —Ex

At Washington and Lee University, Lexington, Va., there are two students whose Christian names are Robert E. Lee and Ulysses S. Grant. They room together. —Ex.

The Congressional edition of "Protection or Free Trade" may still be had at the rate of one cent per copy by addressing Hon. Tom L. Johnson, Washington, D.C.

Local Renniesences, an original poem in the October number of The Anchor, is indeed praiseworthy attempt. Though very long, the style is so perfect that even we can read it throughout with that same degree of interest. —The Central Luminaries.

Twenty-five graduates and former students of Johns Hopkins University have accepted positions on the staff of instructors and professors at the new University of Chicago, —Delaware College Review.

A freshman-sophomore war at the Northwestern University may lead to a liberal expulsion. —Plainer and Progress is the name of a monthly bulletin issued by the Y. M. C. A. of Grand Rapids.

Prof. R. T. Ely, of the University of Wisconsin will instruct Milwaukee clergymen in sociology. —The campus of the Leland Stanford University at Palo Alto contains about 70,000 acres with a drive way 17 miles long. —Ex.

The American school of Archeology, which has been granted by the Greek government, the exclusive right to make excavations at Sipala for four years. —Ex.

At Xenia, O., Sept. 19, occurred the opening of Payne Theological Seminary, the only institution of its kind, for the benefit negro ministers. —This is step in right direction. —Hiram College.

The Newberry Library of Chicago, is to receive "the 8000 volumes owned by the American Medical Association and at present shelved in the Smithsonian Institution, Washington." —Ex.

All students, endeavoring to complete a college course, ought to be encouraged by these words from Chauncey Depew: "A college education adds three hundred per cent to a man's value as a citizen." —John Milton's watch was, for a year, in a pawn-broker's office in St. Louis, whence it has since been transferred to Chicago. This watch was made especially for Milton's use in 1722, as a present to him from a friend, a French nobleman of great wealth. —When he died, he left this silver time-piece under his pillow. —Ex.

Of the Michigan University students there are 1,201 church members, and 509 more that attend Sunday-school and church services. The denominations are represented as follows: Methodist, 88; Presbyterian, 120; Congregational, 256; Episcopal, 213; Baptist, 151; Unitarian, 129; Roman Catholic, 89; Christian, 62; Lutheran, 39; S. D. Adventist, 23; Jewish, 12; Universalist, 46; Mormon, 16. —Ex.

THE VALLEY OF CONSTANCE.
The constant drop of water Wears away the hardest stone; The tortoise makes the chisel Mistletoe the toughest hewn; The heat of coaling fire Carries off the blinding sand; And the constant advertiser Is the one who gets the trade. —Printer's Ink.
which I see the only possible relief from much that cathartically and degrades and distorts, turn-
ing light to darkness and good to evil, rather than
to guage a philosopher or weigh a philo-
sophy. In the Conclusion, giving reasons for the
weight of Mr. Spencer's utterances, Mr. George
continues:
"It is true, however, in regard to social prob-
lems only that I trust this examination may
make it known the need of intellec-
tual self-reliance. It is in regard to these larger and
deeper problems of man's nature and des-
tiny which, it seems to me, closely related to
social questions. Stepping out of their
proper sphere and arrogating to themselves an
authority to which they have no claim, profess-
tive of this authority."

Does anyone "care to be fourth"?
"Don't mention it"—the ride from S—
tuck. A sentinel in the V. V. H. ? Yes.
Dont miss the lecture by W. N. Ferris, Jan.
13, '93.

For short distances a carryall beats the cars
in everything but time.
Ferwerda, '96, is at present the leader of the
Third Church Sunday evening choir.
Late hours on the part of Professors are a-
mony of the "signs of the [high] times."
Heeren, '93, and Reverts, '92, have joined the
First Church choir. Dykhuizen, '93, and
Van Kersen '93, have done the same with the
Third Church choir.
The boarding club indulged, Thanksgiving
day, in a royal dinner of turkey with dressing,
cranberry-sauce, pie and nuts. The sauce and
nuts were presented by Dr. and Mrs. Scott.

Dr. Scott is unable to meet his classes on
account of illness.
Rev. Albert Pfanzieh, '26, has moved to
Shelbyville, Ind.
M. Flipse, '92, has received call from the Re-
formed church at Albany, N. Y.

A. Van Zuiden in has taken a position as
metallogist at San Luis Potosi, Mexico.

One of the literary treats of this month was
The BoarHincr nluK

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