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A Tribute to Dr. Phelps.

Dr. Phelps was to many of us a most intimate friend, and his death was a great loss to the College and the community. His death was sudden and unexpected, and the news spread rapidly throughout the University. The President, in an address delivered at the time of the funeral, spoke of Dr. Phelps as a man of great ability and a true scholar, and as one who had made many valuable contributions to the College.

Dr. Phelps was a man of great literary ability, and his works were widely read and admired. He was a man of great kindness and sympathy, and his influence was felt throughout the University. He was a man of great courtesy and tact, and his advice was sought by many on important matters.

Dr. Phelps was a man of great modesty, and he never sought attention for himself. He was a man of great simplicity, and he lived a life of quiet and unselfish devotion. He was a man of great piety, and he was a model of piety in his faith and life.

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would have been a very brazen fellow that would have dared to presume upon it. Such was the poise of the man, such his true dignity that it impressed all that approached him.

In the class room, too, if a student attempted to be smart at the Dr.'s expense he never tried a second time. The Dr. possessed "a ready wit" and would reply in such a keen and unexpected manner that the class would be convulsed with laughter and the unfortunate victim would feel like crawling into his boots. One day he said to an answer that had been given, "That is too much of a good thing." A sanctimonious, slow-spoken fellow drewl out, "Why, Dominic, can there be too much of a good thing?" "Certainly," instantly replied the Dr., "doesn't the Bible tell you not to be righteous overmuch?"

His methods of discipline were unique. The students who roomed in the building (of late years called Van Vleck Hall) were expected to report themselves present at half-past nine for evening prayers. Dr. called the roll by rooms, from memory. One evening there was no reply to a name, and the Dr. asked, "Where is B—?" His room-mate replied, "He has gone to bed." When prayers were over Dr. said, "Tell B—I wish to see him in my study immediately." B— had to get up, dress, and go down. When he reached the study the Dr. merely inquired, "What time is it Mr. B—?"

Every student knew he had a friend in him. Out of his own scanty and ill-paid salary he aided many a poor student.

As a teacher he was richly suggestive. He did not conduct a mere text-book drill. He opened up new avenues of thought. You were enriched each time by something that had not presented itself to you before. During the winter of '71-'72, on Sunday evenings he conducted a Bible class for those of the students that wished to attend. He found enough of suggestion in a single verse to occupy the whole hour.

In manner he was so cultivated and polished that he was a constant object lesson to the young men that came for instruction.

Amid his arduous duties as Principal of the Academy he conducted the American church service and Sabbath school. Both of these were held in the public school building, which afterwards became the parsonage of the Holland Seeder church. This Sabbath school was the beginning of the present Sabbath school of Hope Church. Hope Church itself was organized under him with eleven members in 1862. I think the only living members of those who constituted the membership at its organization are Dr. and Mrs. H. D. Post and Mr. Charles Post. Dr. Phelps was identified with all that was for the best interests of the community.

Yet it was not alone what he did, but what he was that gave the crowning value to his life. Henry Ward Beecher said, "A college president ought to be a great man—a sort of specimen—something for the boys to remember as a pattern of a man." Dr. Phelps was that. He was genial, witty, cultured, polished, dignified, far-seeing, determined, and profound; but beyond this he was devout, of unswerving faith, and self-sacrificing. He lived very close to the Master he joyed to serve. All that he had and was he gave to Hope College because it was of the church and the church was of God. "Whatsoever ye do, do all to the glory of God" was exemplified by him.

In later years when he was misunderstood, his motives impugned, his plans thwarted, though he contended valiantly for what he believed right, he grew stronger in faith, more self-sacrificing, more devoted.

It is well we have the inspiration of such a life. There is so much of self-seeking, so much that is sordid, so much that is earthy, that we need a life which is above all this to strengthen our faith in the possibility of its attainment.

The unselfish life and consecration of Dr. Phelps is an inheritance to Hope College, and his memory a constant benediction.

Beloved father, brother, teacher, friend!

"Behold the Throne" Those standest Illustrations.


Responsibility has a bright side as well as a dark side. It is a stepping-stone to life's high attainments, to greatness and to influence. Its marvelous power in elevating men and crowning their work with success is everywhere manifest. Whether responsibility exists as a result of some possession, of circumstance, or of any other condition—its ennobling power is of inestimable value.

We consider a human being. A short period of time is allotted to him. He is endowed with marvelous talents. Before him lies a boundless field of labor wherein he may employ his time and exercise his talents. We see here the three conditions that are necessary for all action—for the performance of every duty, viz., time wherein to perform a duty, talents, or the instrument whereby the duty is performed; and the field of labor, or the object that occasions the duty. To receive this complete three-fold gift is to become a responsible being.

Now, the human being finds his opportunity in this very responsibility.
The former implies the latter. The universal desire of humanity to be and to do something in life manifests itself in striving to secure efficient means and suitable positions. Without these there is no success. Yet what are possessions and positions but so many means of responsibility or so many trusts for which man is held accountable. Responsibility is, thus, a requisite condition to success.

Responsibility is, moreover, a strong incentive to successful action. Life's noblest battles are fought when the fate of nations or of principles is at stake; its costliest sacrifices are those that are necessary. Reckless and useless deeds, however great, are lightly esteemed and seldom recorded. Responsibility calls forth the most thoughtful deliberations, the most ingenious plans, and the most ardent efforts. It was largely due to the responsibility of maintaining our nation's welfare that the past campaign was saturated with manifold arguments and opinions, that a better realization of our duty has been awakened, and that citizens have been inspired with more patriotism. Responsibility is not only a necessary condition, but also a powerful incentive to success.

The value derived from responsibility depends largely upon the attitude of the individual or of society in regard to it. Humanity, generally speaking, is not its author but is capable of assuming and disregarding it. The obligation to deliver the negroes from bondage, undoubtedly, existed before the year 1861, but was then little more than a latent power. The grand work was not accomplished until Mr. Lincoln assumed this work as his own, and the nation was brought in the right attitude toward it. That prompt response to duty was the opportunity for immortalizing many a name and for bringing about a great blessing to humanity. Likewise, the deliverance of Armenia is the duty of more than one nation; but it will be the opportunity for that nation only that will assume the responsibility.

The condition for the individual is likewise. Thus we see the student, with a view to preparing himself for the higher activities in life, voluntarily assuming all the responsibilities that such a course may involve. His knowledge may be limited at first; but as he glances from different sources, and directs his thoughts along the channels through which other minds have moved, his mind becomes enriched, keen, and comprehensive. This gradual widening of his intellectual horizon enables him to obtain a better idea of individual objects not only, but also a clearer view of various objects in their relation to one another and, by comparison, the truth is more accurately discovered or confirmed. By virtue of thus increasing his mental capacities and powers, he inevitably devotes upon the subject to import freely to others, to lead them in thought and to display and uphold the truth.

Life's experience, in reality, consists to a great extent in constantly assuming new responsibilities and the measure of our success is determined by our choice with reference to them as well as by the actual discharge of our duties. He that confines himself within the narrow limits of his own experience, whose eye and ear fail to appreciate the grandeur of the universe, whose heart will not thrill for the welfare of his fellow mortals, and who, consequently, will have a small knowledge of his own real self and little enjoyment of his own powers, may live a life of ease and have comparatively few responsibilities. The grand purpose of our existence, however, demands a different course.

Would we enjoy the costliest experiences of life and its highest rewards, then we must place ourselves in direct line with the plans of divine providence: we must keep our lives in touch with struggling humanity in its ever onward and upward course; we must permit our powers and capacities to expand in all their splendor and thus soar from one attainment to another.

Our Obligation Towards Our Country

The greater our privileges are, the greater, also, are our responsibilities. We see this well illustrated in a factory. The foreman receives higher wages, and need, not perform the daily toil of the laborer; but in return for it a more responsible burden rests upon him.

The same holds true of a citizen in reference to his country. The more freedom such a citizen enjoys, the more binding, also, are his obligations in considering his country's welfare. The subjects of an absolute monarch, whose word is law, are deprived of those liberties in which those of a limited power or members of a republic may share. They do not breathe such a free atmosphere. They are in every way more constrained. It is true, they have obligations, both legal and moral, towards their country; but not so great as the members of a government of which the body politic is the originator and maintainer.

The question may then well be asked, What ought to be the attitude of such citizens toward their country? And this question comes especially to the American people. They, pre-eminently, share in privileges beyond many others, for instance, above the Russian who must submit to the command of the Czar. The foreman can boast of belonging to a country whose is a government of the people, by the people, and for the people. The people are the originators of it, they are the controllers of it, and it is the people whose interests it serves. In connection with this it is to be noticed that every human being is proud and guards what he has produced through his own efforts. This was the case with Nebuchadnezzar. Characteristic of an Eastern despot, the splendor-loving monarch had employed all his means in the magnificence of his capital. While, on a certain day, walking in his palace and beholding its beauty, he exclaimed, "Is not this great Babylon that I have built?" He gloried in it. And so the American people may well be proud of what they have performed in the making of our nation. Well may they remember that they stand at the helm of the "ship of state"; and, therefore, it depends upon them whether they will safely reach the harbor by sailing around the dangerous shoals or be lost by suffering shipwreck. The man.
agement involves their own prosperity.

In view of these privileges and natural incentives, they must feel the obligations of devotion binding upon them. The republic must exist for their own happiness. And, happily, such a spirit prevails. The stars and stripes proclaim it. The endeavor is put forth to impress it upon the minds of our youth.

But what does such devotion include? Is it a readiness of self-sacrifice, of giving up everything, life and property, to prevent the unlawful acts of a foreign foe? Is it a feeling of righteous indignation when the country and its honors are at stake? The words which Daniel Webster puts in the mouth of Adams, "sink or swim, live or die, survive or perish," voice such a sentiment. But this does not include all. Or is it wholly embodied in the all-ruling principle of Daniel Webster, "Liberty and union, now and forever, one and inseparable"? Not entirely, it seems to us. If these giants of our history deemed nothing else necessary than a defense against a foreign foe and the necessity of an indissoluble union, they had not a full conception, it appears to us, of what it embraces. But they, undoubtedly, believed in another requisite. There is something that strikes its roots deeper. Considered from a moral standpoint, Socrates has been called the savior of Greece. So there is a moral side to this question. It may be disregarded and be looked upon with contempt by the worldly-minded man, but every true American citizen must cardially confess that it is a mighty factor in the destiny of our future. In party strife, feelings may be so excited that it is pushed to the background, but the Christian citizen should ever remember the dominating principle of his life. To be true to one's country is to seek its welfare. And this true welfare can only be brought about by permeating our nation with that spirit which is pure and true. And then, having liberty and union, the necessary outgrowth out of them, our prospects will be bright, our future will be secure.

But how can these ennobling qualities best be disseminated, and, thus, liberty and union be maintained? Our attention has been called to the public school as the means by which it can be realized. It has been called "the bulwark of our republic," against which the volley of the enemy must recoil. Now no one will deny that our public school raises the standard of intelligence of our people. It dispels ignorance and its attendant gloom of superstition and fanaticism in which the history of the Middle Ages is so thickly shrouded. That its influence is quickening our national life must be duly appreciated, but we may really question whether it alone can serve as a bulwark can protect our nation against all the foes that assail it. We ask the question with Byron, "Assyria, Greece, Rome, Carthage, what are they?" Did Greece descend from the pinnacle of fame, because the people were not intelligent enough? Could they, on account of ignorance, not grapple with the difficult problems which they had to solve? Was not Rome ruled by the best system of laws of that time? Did it disintegrate, never to rise again to her former greatness, because that legal system in itself was not sufficient to enforce obedience?

The old Roman character had disappeared. It had given place to vices which were growing apace the heart of the nation. Intelligence may certainly and us in giving a closer perception of truth; but, if a nation is not permeated with something more substantial, we may truly tremble for her. Some other element must enter among which as a center our motives, our thoughts, our actions are to move.

Since we believe that intelligence alone cannot keep our nation intact from all the evils that may befall it, we would like to see the oft-quoted saying in reference to the public school changed. Instead of considering the public school as that mighty fortress, we believe that the Bible, the source of all truth, ought to take its place. That is unchangeable. It is the only true foundation upon which a superstructure can last. But do we then depreciate our school system? Not at all. Knowledge has ever been considered a power for good, if it is only rightly directed. But it must be given its proper place. We must not ascribe to it the efficiency to heal wounds for which it has no healing power. Is it reasonable to believe that intelligence alone can stem the tide of the amount of money that is annually spent for liquor? Must we assume that we simply need to educate, and then that monster, which inevitably threatens the growth of our republic, will lose its grip upon the people? No. This only the teachings of the Nazarene can do. That will make conscience more ready to respond in approval to the good, in disapproval to the evil.

Let the teachings of the "Author of liberty" pervade our public institutions, our higher institutions, our courts of justice, our legislative halls, yea, our whole political machinery, and our nation will be safe. Heaven will smile upon us with His benediction.

As long as the people of Israel clung unto God, they dwelt safely, "every man under his vine and under his fig tree"; but when they had forsaken Him they sat in a foreign land, "weeping with the harps upon the willows." If these principles be maintained by our nation, no foreign foe will ever be allowed to land upon our shores and gain the victory. Internal discord will be prevented; because there will be an over-ruling conviction of "our God, our law," and one aim, and this aim is expressed in the preamble of our constitution.

**Notes and Comments.**

The American colleges are in many ways passing through a critical period. The last few years have witnessed so great changes in regard to Biblical instruction and religious influence in general, that even a casual observer has noticed slight changes in the courses of study and the prevailing atmosphere of the colleges. Whether this revolution is welcomed by all need not be considered, but it seems but fair that mention be made of it in our college journals. If the Bible has been introduced in any college as a separate and compulsory subject, it should be hailed with the same delight, nay, with far greater delight than any other study, as for instance modern
The Anchor.

The chief aim to be entertained by students while at college should be to direct their training into such channels as will most efficiently prepare them for exerting the most good upon humanity. It is, however, to be lamented that so many miserably fail in this, and, consequently, success is not theirs. Need it, therefore, affect us with surprise when we hear the strenuous insistence made by eminent men that education should bear a more utilitarian character? that men graced with the dignity of college degrees should be better prepared somewhere to apply the lever in order to do their share in uplifting humanity? Of what use is this college? Are college graduates stronger to run the race of life, more swift of foot, more skillful of hand? These questions are pertinenty asked, and with considerable force too.

As all efforts can be traced to causes, so we can refer this condition of affairs to this erroneous estimation of the past by the student. There is in many a student a proclivity to adore whatever savors of the prestige of antiquity. There is a trait in his mind more or less disposed to find the golden age as lying in the distant past. Finding, thus, his ideal and inspiration in events of remotest ages, he responds not even to the most inspiring opportunities of his day. This overweening fondness for the past, influences him in the choice of his studies, and graduation day finds him a lapsed man, perhaps an intellectual monstrosity, but entirely out of sympathy with the present. He is acquainted with present conditions and tendencies and, therefore, aids as a public benefactor.

If, on the contrary, we wish to benefit mankind, we must be filled with an insuring conception of our own times. Instead of looking backward, we must look forward and there find our golden age, there seek our inspiration of life and duty. Pray how can a minister of the gospel, a statesman, or even a common citizen pose as a benefactor of the race without clearly discerning present social and political needs? To this end daily leading occurrences must be accorded attention. Personally, we must be assiduous readers of current events. Much could also be done by assigning a more prominent place to questions of the day in the college literary societies. True, subjects for debate are largely drawn from current and admitted events; education is mostly made in such a perfunctory and disinterested manner that the full possible benefit is not half realized. Besides, a debate does not give a systematic exposition of a subject, nor do all daily political and social occurrences admit of subjects for debate. If, however, at every meeting of the society a paper were read by some member giving the history and development and a discussion of such subjects as the Armenian troubles, the Manitoba school question, and innumerable other topics, or giving a brief synopsis of events of minor importance, what an amount of information could be derived from such papers. In order to make such papers profitable and exhaustive, our library affords abundant and excellent resources for study.
During the past week Hope College received an interesting addition to its geological collection in the form of a pothole stone, or pot-toller. The Champlain floods, many, many years ago, deposited it near what is now known as Borculo in Ottawa county; and it is through the kindness of Mr. G. Wolters, on whose farm it was found, that Hope can now claim this curious erratic. Two others of the same description, one from the farm of A. Heasley of Salem, and the other from J. Geerling's farm in East Holland, have been obtained during the last two years.

The Anchor receives quite a large number of college papers from different institutions. In order that the students of our college may learn something of the work our fellow students in other colleges are doing, we have asked for permission to place these exchanges in the reading room of the library. Our readers will find them on the desk just above the Encyclopaedia Brittanica. We trust that the students will find abundance of pleasure and instructive literature there, and hope that the reading of these papers may awaken renewed interest to spare no efforts in making our own paper as pleasing and excellent as that of any other college like our own Hope.

We trust that our readers will find pleasure in reading the article in this number entitled, "A Tribute to Dr. Phelps." Although we have in a former number published a short biography of Dr. Phelps, and although our readers have probably read much about his life and character, yet we do not think this article out of place. It is written by one who was a member of the first class that graduated from the College Department, and who was after graduation elected Professor of English. Prof. Shields writes, "I thought it most appropriate and timely to write a tribute to Dr. Phelps, for without disparagement to what others may have done since, humanly speaking, without Dr. Phelps there would not have been Hope College."

We have received permission to publish the essay of Mr. Kuyper, '98, entitled, "The Influence of the Italian Renaissance upon the English Literature." We found the essay too lengthy to print in this issue, but have reserved it for some future time. We know our student readers will be pleased to read it.

Among the Societies.

Edited by J. De Jonghe, '97.

V. M. C. A.

At the first meeting of last month we listened to Prof. Nykerk, who addressed us upon the subject of "Prayer." Stress was laid upon the fact that God does answer prayer, and although not always immediately, yet in His own good time. He will do so if we seek His face in spirit and in truth.

The following week we were led by the Rev. Dr. Van Antwerp of this city. Having addressed us before, we were positive that something good was in store for us again. The leader took as his subject, "True Success in Life."

God tells us in His Holy Word, "The prayer of the righteous availeth much," and, certainly, every true Christian warrior needs this mighty instrument to fight in this spiritual warfare of ours. The week following, Prof. Nykerk again conducted the meeting. His subject being a continuation of his previous address, "Prayer."] We trust that the noble thought presented may prove an impetus to us in our daily struggles against sin, and an incentive to a more Christ-like living.

The week beginning with November 9 was the week of prayer for colleges. As a Christian institution, teachers and students united in behalf of the interests of our College Association and, especially, for the conversion of souls. The meetings were all largely attended and no time was lost. But, while all this has again passed, let us not think that we must cease working. We can all do something each day for one another, and let us not forget to look after those who have thus far been indifferent to God's calling. To the unconverted we would say, remember that God's Spirit will not always strive with you. Hasten and be saved.

Good News.—We have just received some very excellent news from the distant city of Appeldoorn, Netherlands. Miss Gracie Hazenberg, a graduate from the Preparatory Department in 1895, sends us ten dollars ($10) as payment on the organ fund. In the name of the Association we desire to express our hearty thanks to this generous donor. We may rest assured that the gifts of God's people will be abundantly blest. We know this from the past.

Fraternal.

The motto of the Society is, "Few but Chosen." But this does not at all mean that the members of the Society are, necessarily, few. We are always ready to welcome more members, and, especially, "chosen" members. We are pleased to be able to report that we are still receiving new members. We think that our membership is at present larger than it has ever been. The number is so large that the Society is compelled to secure a larger number of chairs to accommodate members and visitors. We are, also, pleased to be able to report that our new members have proved to be "chosen." They, certainly, are willing to do their best in the interest of the Society and in order to experience the best results for themselves. Although the Society does not, regularly, open their meetings for the public, we are always ready to welcome our fellow-students as visitors. We have entertained one or more of such visitors on nearly every evening during this term. All of our members realize that although we are trying to do excellent work, we need some encouragement from sources outside of the meetings. Therefore, when Prof. Nykerk sent word that he desired the co-operation of the societies in arranging for the expected Hext Concert Company, all the members were unanimous in extending the desired aid; and we are all anxious to listen to these musicians from the electionist.

Phi Beta Epsilon.

"Home, Sweet Home."

The Phi Beta Epsilon is happy.
The Rev. C. Krickard, '74, has taken charge of a congregation at Clare City, Minn.
The Rev. M. Kolya, '77, is one of the editors of a western Dutch paper, called Heathenish.
The Rev. J. P. DeJong, '80, of Zeeland, Mich., has declined the call of the congregation at Hull, Iowa.
The Rev. A. H. Huizinga, Ph.D., '80, has accepted a call to the pastorate of the Reformed church of Fruitkill, N. Y. He expects to enter upon his duties there about the first of December.
The Rev. P. Ihrman, '82, of Marion, N. Y., has been called by the Eighth Reformed church at Grand Rapids, Mich.
The Rev. A. Van den Berg, '83, of Overisel, Mich., was recently called to South Holland, Ill., to attend the funeral of his brother.
The United Presbyterian church has appointed the Rev. J. Kruidenier, '86, as professor in Hebrew at the school at Cairo, Egypt.
The Rev. John Van Westenberg, '88, of Brighton, N. Y., has received a call to the pastorate of the Reformed church of Albany, N. Y.
Dr. A. Knoohuizen, '89, of this city, was recently married to Miss Mary Van Putten, also of this city.
Married, on November 24, Dr. D. Glycestone, of South Holland, Ill., and Miss Fannie Stefiens, of Dubuque, Iowa. Both parties were members of the class of '91.
The Rev. J. Luxen, '92, conducted the chapel exercises on Friday, November 20. Rev. and Mrs. Luxen are visiting here on their way to Kalamazoo, Mich., where they expect to begin their labors on December 16.
Mr. James Sterenberg, '93, is at present studying theology at the Yale Divinity School.
The Rev. H. Huizinga, '93, according to the latest letters received from him, seems to have had a very pleasant journey to, and cordial welcome at Vellore, India.

Flag Day at Hope, November 4.

With hearts re-united after the bitter anti-election struggle, the boys of Hope and many friends and fellow-citizens gathered on the campus and in the college chapel to do honor to the occasion of unfurling to the breeze one of the largest and most magnificent flags in the city of Holland. While the patriotic sentiment is strongly aroused in the breast of every American when he looks upon the stars and stripes as they gently heave up and down with only the azure vault as their background, this occasion was eminently fitted to call for lusty cheers and solemn resolves in behalf of the Union.
The flag was a present of the Cosmopolitan Society. Their name is not narrowed down to nationalism, still, being of the world, there is one country in that world which claims
their special love. That country is America. Therefore, they love its institutions and its flag.

Now a patriotic and kind friend of Hope had presented the college with a new flagpole—the finest in the city. The pole was to be completed and delivered on the campus by November, but there was a great need of a large new flag. This was mentioned to one of the Cosmopolitans, and the Society quietly began to raise the necessary funds. They were soon raised and the flag was purchased.

A day was appointed on which the flag and its beautiful rigging were to be presented to the College. To add lustre to the occasion, and, incidentally, to show what that flag means as the rallying center of freedom, the members of the local G. A. R. Post were requested to take charge of the raising. And the boys did it in true military style. A salute was given by the gathered people and the oath of allegiance taken. Then they adjourned to the chapel.

Here the presentation took place, the response, Prof. Bergen's eloquent address, some exquisite singing, lusty cheering for the donors, acknowledgment of the blessings of the Almighty, and the duties of the day were done. Long will it be remembered.

The flag is 29 feet 27 inches in size. The pole is 27 feet in height, crowned by an arrow 51 feet long, on which is inscribed the letters H-O-P-E; above this is a ball a foot in diameter.

Would it not be well for Hope to observe flag day every year—not, of course, in the expectation of a new flag and pole each year—but to stir up the hearts of the students by patriotic addresses; to discuss important national occurrences; to stimulate investigation into our national institutions and history?

May Hope spend prosperous days under the new old flag, the glory of our ancestors, the banner of our soldiers, the emblem of freedom for all our future days.

Cosmopolitan, '93.

Gathered Here and There.

A S one passes through the spacious halls of old Van Vleck and behold the sombre walls with their numerous doors leading into the combination parlor, study, and bed chamber of the student, only one thing—except the beautiful laundry baskets at either end of the second hall—attracts the attention of the observant visitor. This is the Directory which hangs just above the first flight of stairs. Upon it are enrolled the names of the active members of the Hall. No name, according to the law of the Medes and Persians, can be taken off or enrolled without the consent of the executive body of the Van Vleckites.

Nearly every year brings new comers to the Hall. New names are enrolled and old names are stricken out, but only after the law has been satisfied. The law is simple but binding. The new comers prepare a spread to which all Van Vleckites are invited. At this meeting the candidates are initiated and receive honorary titles as a token of full membership. Upon leaving the Hall, no one receives an honorable discharge unless he has obeyed the law above.

On Friday evening, November 6,

three new-comers, Messrs. Rozendal, Verwey, and Kots, and one who is about to leave us, Mr. Van der Meulen, invited the active members of the Hall to attend their spread prepared in one of the rooms on the lower floor. J. Van der Meulen was elected Master of Ceremonies, and he began one of the most pleasant evenings in the history of old Van Vleck. After feasting upon the milk and honey of the land, committees were appointed to initiate the candidates. The ceremonies were so quaint and laughable that no pen can describe them. All seemed to be possessed with an unusually jovial spirit. Even Tony, our Socrates, was over-charged with wit and humor.

H. Dykhuizen fulfilled the solemn duty of bidding farewell to our friend Jacob. Death-like quiet prevailed during the delivery of this little speech. Mr. Van der Meulen then responded with a short but touching speech.

After singing a few jolly old college songs the company dispersed.

A Van Vleckite.
Rubbers:
Keep your coat collar down.
Chess is now in vogue.
Left, eight roses plus one.
Two tickets, no more boys.
Miss Anna Mulder and Miss Rose Davidson visited College on November 13.
Bring out your rusty skates and have them sharpened. All the boys skate. A. L. does more.
On November 11 the Misses Winter and Krookke visited with their former classmates, the Sophomores.
Do not fail to attend the concert December 8. It will be a rare treat. Take your better half with you.
J. Van der Meulen has moved from room 8, in Van Vleck Hall, to a better one at his home in Graafschap.
Peter Verburg and Leonard Heyboer, two of our local sportmen, report hunting good but game scarce.
The following is a book-agent’s translation of “Lignus viam et annum animam”: “Fire away and never mind.”
Now to keep pace
Are John, Dick and Grace.
John is the name of one
And Dick is not a son.
Mr. Jacob Van der Meulen has resigned as steward of the Hope College Boarding Club, and Mr. John De Jong has been elected to fill the vacancy.

Dr. C. Van Zwaluwenberg, of Kalama zoo, a graduate of the Preparatory Department, visited at Chapel exercises on November 10.
Miss Katie Roeks, a graduate of the Preparatory Department, visited college on November 20. Miss Roeks is teaching at the Van Dyk school house.
The Misses Dehn and Damson entertained a company of friends on Halloween evening, October 31. Those who were present report having spent a pleasant evening.
On Saturday evening, November 14, several of the students were present at a party given at the home of Miss Bessie Hanzich. The boys enjoyed the evening very much.
Wiggers, what made you appear on the evening of the Republican ratification as though you had been covered with sack-cloth and ashes? Interbeeck and J. H. Eefing know. A word to the wise is sufficient.

In Winants Chapel on December 8
Herr Carl Walther, the celebrated Belgian violinist, comes to us with the best of recommendations.
He has met with successes in England, France, Germany, India, and Africa. He has delighted audiences ever since he was six years old.

Albert J. Stryker, who was with us in 1893, was married a few weeks ago at Grand Rapids. His father has presented him with a half interest in his flour and feed store. The boys wish him success in his new undertaking.

Notice—A new plan will be tried in the reserving of seats for the Hext Concert. The seats will be reserved on December 7. At nine o’clock a.m., holders of fifty-cent tickets will have the choice of any seat in the central part of the building. All other seats in the building will not be given away until one o’clock p.m. At that time all holders of student tickets and of fifty-cent tickets will have the choice of all seats that have not been taken. No student can have his seat reserved before one o’clock, nor can anyone reserve a seat outside of the central part of the building before that time.
A. L. Warnhuis went to Zeeland last week on business.
Several of the former classmates of Miss Grace Hazenberg acknowledge the receipt of some valuable literature.
Dr. Kollen has again gone East in the interest of Hope College. The Dr. expects to be gone about three weeks.
We learn that Rev. and Mrs. Hazenberg and their daughter Grace expect to resume evangelical work in South Africa.

“Here’s a package for Miss —.” A grin on the part of the recipient, and a right about face by the carrier; and the ordeal was over.
W. H. Giebel spent Thanksgiving day at the home of E. Strick.

In Winants Chapel on December 8.
In addition to readings from modern authors, Miss Hext will represent the following characters from Shakespear:
Cheaptra — “The Dream,” from “Anthony and Cleopatra.”
Lady Macbeth — “The Sleep Walk,” from “Macbeth.”
Portia — “Speech on Money,” from “Merchant of Venice.”
Ophelia — “The Mad Scene,” from “Hamlet.”
Juliet — “Potion Scene,” from “Roméo and Juliet.”

Robert De Bruyn, of the Junior class, accidentally hurt his knee on October 31. This injury proved so serious that Robert went to his home in Grand Haven and has been obliged to stay indoors most of the time. We are pleased to learn that he will soon be able to return to school.

Prof. Boers was called to Overtisel on November 23 to attend the funeral of his mother.

“Here are 2c. where is the boundary line? If lies beneath the parker’s nose.
From east to west, from north to south, It’s bounded by the tail and mouth.”

An elaborate dinner was served at the Hope College Boarding Club on Thanksgiving day. All members who did not go home on that day were present. Mr. Kuiper acted as toastmaster. Several of the boys were asked for short and pleasing remarks. All enjoyed themselves hugely.

Did you ever take MAGIC CELEBRY, the Headache Remedy? If not, and your suffering, we offer you an opportunity. Find a druggist who does not keep it send his name, address and what he says, and we will repay you 25c. package gratis.


Do not fail to attend the concert on December 8. It is the first treat of the season.

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Exchanges

We notice that The Ursinus College Bulletin has some very pointed remarks on the exchange columns of college papers. We agree with the editor, although we have probably been guilty in the past.

The November number of the Butler Collegian has come to our table. Its appearance is neat as always, and it contains some very interesting articles.

A new exchange, the Elizabeth Hall Student, has reached us. The first number of this year is a good number. The printer also deserves praise.

"Of Interest to Other Editors" is the heading of the exchange column in the College Forum. We have found it interesting and think the idea a good one.

One of our best and noisiest exchanges is the Tennessee University Magazine. The November number comes to us having a new cover. We think it an improvement in its dress.

The Tarxum of November 11 contained an interesting article on a "True Story of the Cannon."

We have received the October number of the College Register. The new cover certainly improves the dress of the paper. We hope to receive it regularly.

We have received the first number of the Seminary Opus for 1896-97. We think it has improved very much.

We are sorry to notice that The Echo is not improving very much. A good monthly is better than an apology for a bi-weekly.

We congratulate our friends of the Central University of Iowa upon their success in establishing a college printing office. The Central Ray looks neat and deserves encouragement.

Clippings

Yale has graduated ninety-two college presidents.

Mr. Willard B. Perkins, of Lawrence, Mass., leaves $24,000 for Colorado College. Ten thousand dollars will be devoted to building purposes and $14,000 for scholarships.

The most picturesque features of the late Princeton procession were the Class of '36, gray-haired but sturdy, and that of '96, which bore a banner advising President Cleveland to send his boys to their college. As he reviewed the parade he had full opportunity to read the advice.

November 10, 1896, Rutgers College celebrated Charter Day. One hundred and thirty have passed since the granting of her first charter. A fitting program was rendered, and an informal reception was given the Hon. Garret A. Hobart, LL.D., Vice-President-elect of the United States.

The poor Freshmen in our colleges are called by any and all of the following names:

Naughty naught, naughty aught, good for naughts, cipher cipher, sigh for, naught, double nit, century, ninety ten, blankety blank, the nit nobs, the not nits, the nit nit or embroidery class, and lastly, nothing in particular.

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