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Compulsory Chapel

By Nathan Longfield

Christians gather in worship as the body of Christ to praise and glorify God. They do so out of thankfulness and adoration for the creator God. Christians also worship out of obedience through the Spirit. In scripture Christians are called to worship, as seen in Hebrews 10:25, “And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”

So, if Christians are called to respond to God’s love, can worship be mandated by an authority other than God? This is a question that Hope College had to answer in the late 1960s as its policy of mandatory chapel was challenged. Today, Hope’s chapel is completely voluntary each Monday, Wednesday, and Friday, and is usually full. While this by no means proves Hope maintains a vibrant Christian life, it does show that the students of Hope will attend chapel, probably for a large variety of reasons, without it being compulsory.

Long before the issues arose in the late 1960s, chapel was not always mandated at Hope. On March 1, 1968, the *Anchor* published an article entitled “Chapel Problem has Long History.” The article reports that “A 1912 *Anchor* article states, ‘Although attendance is not compulsory, nevertheless the students are earnestly urged to come.’” However, it goes on to note that previously, in 1884-1885, students needed presidential permission to

miss Sunday worship. The worship had (and maintains today) both a religious and social aspect in the life of the campus, according to a 1915 *Anchor* editorial. In 1929, following the construction of Hope Memorial Chapel (later renamed Dimnent Chapel), daily chapel attendance was “required” but not compulsory. Until 1963, attendance was mandated all five days of the week for each student.



A new chapel policy was adopted in 1963, which required that students be in their assigned seats so monitors could record attendance, which was required at a 70% rate. The policy stated “Every student is expected to maintain an *average* attendance of 3½ times per week—which is equivalent to 70% attendance.” However, by 1964 this plan was no longer feasible due to the

increase in student body size. Instead, students were encouraged to attend chapel every morning, but were only required to attend twice a week, a 40% required attendance rate. The structure changed slightly in 1965 when all absences were grouped together and misses needed to be made up on a student’s regular off day. (It is unclear if students could preemptively build up make up days.) Then in 1967 a shift was made in how attendance was recorded as the school began to use the IBM computer to track student attendance.

Controversy surrounding compulsory chapel arose in 1967, an issue the *Anchor* covered very closely. The

(continued on page 2)

From the Director



This issue features two articles about programs that have impacted Hope College over the years: the chapel program and men's basketball. The chapel program article was written by student assistant Nathan Longfield, who is majoring in religion and plans on becoming a minister after graduation. Hope College men's basketball and the long rivalry between Hope College and Calvin College is spotlighted in an article by Bill Braaksma. I think you will enjoy and learn much from both articles. We will continue to spotlight key events and programs in our articles as Hope College approaches the sesquicentennial of its founding on May 14, 2016.

Geoffrey D. Reynolds

Compulsory Chapel (continued from page 1)

January 13 edition noted the backlog with disciplining and tracking chapel cutters, and encouraged the committee to use the computer. The article also noted how some cutters were students of other faiths who objected to coming to chapel for reasons other than the eight o'clock start time.

It was not only the students who wondered about the compulsory chapel policy. Chaplain William C. Hillegonds was the chair of a Religious Life Committee (RLC) subcommittee examining compulsory chapel. The March 10, 1967, *Anchor* article "RLC Requests Questionnaire: Will Study Compulsory Chapel" reported that:

His [Hillegonds] only concern was to bring students to an 'eyeball to eyeball confrontation with Jesus Christ. My only question is how best to do this. Do we compel them to have it or do we offer it to them? It's great to present Christ to 700 kids every morning and I would hate to see it go. But are we being Christian when we say 'Let us worship God,' and one person is not free to say 'no?'

It was noted earlier in the article that there was a clear difference between the experience of worship between compulsory Monday worship and voluntary Friday worship, and it was suggested that if the school replaced compulsory chapel with lectures, each service might gain that aspect seen on Friday. Dr. Elton Bruins was also on the committee and thought that compulsory chapel was necessary to aid in "personal Christian discipline since 'the spirit is willing, but the flesh is weak.'" For the non-Christian, Bruins saw chapel as exposure to Christian ideals. Russ DeVette also argued that chapel was part of

education and should remain compulsory. Alternatively, Wes Michaelson acknowledged how the religious life of the college could be limited to the chapel program. Hillegonds also expressed concern that mandatory chapel allowed students to hide behind chapel and not actually "ta[k]e the duty of confronting others with Christ upon [them]selves."



Dr. Clarence De Graaf leading a worship service, n.d.

These comments raised the questions as to whether it was the duty of the school to compel students to a place of worship. Additionally, if chapel became an educational experience, then how it was structured must be different from worship. These issues were raised by students who presented three points examining compulsory chapel to the Religious Life Committee (RLC):

- 1) If Chapel is viewed as a worship service, then its compulsory aspect denies the one essential element of worship, that of a free response to God. Only a voluntary system of attendance can fulfill the true nature of worship.
- 2) If chapel is viewed as instructional or educational, indeed as part of the school's broader curriculum, then we must carefully make the distinction between the confessional and instructional aspects of a worship service, recognizing the importance of both, yet aware that a purely instructional justification for the compulsory chapel would preclude expressions of the confessional aspect, namely such activities as prayers and hymns.
- 3) If chapel is viewed as an aspect of exposure to the Christian perspective, we respond that the Hope College student is exposed to the possibilities of this religion in almost every aspect of this campus life, academically in required religion courses and in the religious perspectives of numerous faculty members, socially in his contact with Christians and non-Christians alike.

The students also questioned how a compulsory system would affect their attitudes towards the faith. Understandably, compulsion to worship could encourage a negative sentiment towards worship and Christianity.

Around this same time, the *Anchor* reported protest from students against compulsory chapel. Within two weeks, as reported in the April 7 and 14 *Anchor* issues, students committed two different forms of protests. The first group withheld their chapel slips when leaving chapel to initiate conversation with the chapel board who, in response, said that this was not necessary to start a conversation and threatened to expel the students. The students argued in an April 7 *Anchor* article that “As long as chapel is a worship service, it shouldn’t be compulsory.” These students would eventually turn in their slips after making their statement and noting their opposition to the board. Another protest was made when students attended chapel, but in the middle of chapel got up and left; an act that was poorly received by both students and administration. However, this did prompt more conversation between students and administration on the issue.

The next large shift was made in April when a previously floated idea was looked at more seriously. The RLC began to consider lectures as an alternative to chapel. The minutes of the RLC for May 8 and 15 concerning required chapel and lecture notes that the students would choose at registration “whether they elect the lecture series or the morning chapel.” However, the September 15 *Anchor* the following fall reported that at the end of the 1966-1967 academic year, the faculty voted against this plan and the old chapel policy continued unchanged.

Opposition in the fall continued with a stress on granting exemptions to Christians with objections and non-Christians. At that point, the *Anchor* reported that exemptions were granted solely for student-teaching, work, and family conflicts. A student senate resolution requested that the RLC would grant “additional exemptions ‘on grounds of religion differing from Christianity’ and ‘on grounds of conscience, where the individual finds that he may not partake in compulsory worship.’” The senate encouraged the RLC to allow students of different religions to have proof that could be offered to the board to receive exemptions from chapel.

On November 7, 1967, the RLC discussed this and developed a plan for students seeking an exemption. The student would submit a written request and argument for the exemption with a letter from a religious body where they were a member to confirm that mandatory chapel stands in opposition to their beliefs. This was passed by the RLC to “grant any student who is a bona fide member of any religious body whose beliefs conflict



with Hope’s chapel requirement” an exemption. Whether agnostic and atheistic students could obtain an exemption from this as the definition of “religious body” is unclear.

Earlier, in an editorial published October 27, a student brought up a plan that Chaplain Hillegonds had previously presented and wondered why it had yet to gain any steam. The plan, according to the editorial, presented a staggered system where freshmen and sophomores were required to attend three times, juniors twice, and seniors once a week. While this system would only have “benefited” seniors, since it increased mandated attendance of freshmen and sophomores and didn’t change that of juniors, it did present an intriguing idea of a staggered system.

A variation of this idea and a different staggered system was brought up at the November 7 RLC meeting. Along with the aforementioned exemption policy, the committee also moved and supported a recommendation that “freshmen be required to attend morning worship two mornings each week, sophomores one morning each week and that juniors and seniors not be required to attend morning worship.” The *Anchor* published three days later reported on the committee’s decision. The article reported that the new attendance plan was moved by Chaplain Hillegonds, but there was opposition from others on the board. The article noted that Hillegonds defended his position by noting that while the school has the right to require chapel, there is also a point where students should be given freedom to make their own choice, a position this policy supports.

The proposal then moved to the faculty vote which, the November 17 *Anchor* reports, accepted the first policy change regarding student exemptions and tabled the “Hillegonds Plan” to change the chapel requirement

standards. At the same time, the student senate conducted a referendum on the topic asking both if students were in favor of compulsory chapel and if they were in favor of the Hillegonds plan. The survey had a 62% response rate of the student body and, of that, approximately 70% were opposed to compulsory chapel and approximately 80% were in favor of the new plan.

The December 8 *Anchor* reports that after being passed by the previous committees, President Calvin A. Vander Werf appointed a committee, the Blue Ribbon Committee, to examine the religious life on the campus. The article noted that since the board of trustees voted to retain compulsory chapel for the 1967-1968 academic year, they would need to vote on the new proposal for the 1968-1969 school year at their June meeting for the Hillegonds Plan to go into effect.

Throughout this, the mandatory structure continued and the chapel board continued to deal with various cutters. The February 9, 1968, *Anchor* reported that the Blue Ribbon Committee seemed confident that the Hillegonds Plan would pass at the next board of trustees meeting.

On March 13, student Donald Luidens sent a letter to the Blue Ribbon Committee in support of the Hillegonds Plan, arguing how the plan exposes students to the faith so they learn about it before they must respond by choosing for themselves. Whether or not Luidens' letter influenced the vote is unclear, but the minutes from the March 16 meeting show that the Blue Ribbon Committee passed the motion. The minutes noted the advantages of the proposal and how it acknowledged the growing maturity of the upperclassmen while still ensuring that all students participate in the chapel program while at Hope. The committee also recommended that Friday chapel be made completely voluntary and Tuesday and Thursday chapel gather at 10 a.m. rather than 8 a.m.

A March 29 *Anchor* article applauded the Blue Ribbon Committee for passing the Hillegonds Plan and acknowledging the increasing growth and independence of students as they go through college. Once the policy had been approved by the Blue Ribbon Committee, it was passed onto the board of trustees. The board's minutes from their meetings on May 30 and 31, 1968, reported:

Motion to adopt the chapel policy as presented by the Blue Ribbon Committee to the Spiritual Life Committee. Motion carried. Negative votes cast by Mr. Rottschafer, Dr. Yonkman, and Mrs. Smith.

The specific policy is recorded as follows:

“Participation in morning chapel services be required twice weekly of every student of

freshman standing and once weekly of every student of sophomore standing. For juniors and seniors, participation will be voluntary.

“The proposed chapel plan should not be construed to mean that there could be no exceptions. In very unusual circumstances it should be possible for a student to seek exception through the normal counselling channels in cooperation with the college chaplain on the basis of sincere and responsible objection by reason of conscience.”

This plan was put into action beginning Monday, September 16, 1968.



This change seemed to quiet the discussion and controversy around this topic for a while. The January 15, 1970, RLC minutes reveal that the issue was still being discussed, and the idea of abolishing compulsory chapel and creating a compulsory lecture series was again raised. This discussion continued at the March 9 meeting before a proposal began to be drafted at the March 16 meeting. At the April 20 meeting, a motion was passed to have six convocation lectures, of which the students would be required to attend at least four. This proposal was not supported by President Vander Werf however, who, after examining the religious needs of the school, concluded that this proposal was not the solution. Additionally, Vander Werf's past experience and knowledge of convocation series at other institutions



Students entering Dimment Chapel for worship

gave him pause, and he offered other suggestions to better nurture the religious life at Hope.

At the meeting on May 1, the committee took this into consideration and revised the proposal to “include a committee of three students in addition to the chaplains, which would be responsible for developing an interesting and challenging chapel program on a voluntary basis.”

It continued to include the convocation series, but now on a voluntary basis. Later that month on May 15, the *Anchor* headline was “CLB Decides Today: Compulsory Chapel May End.” The report on the RLC proposal examined both the voluntary lecture series and how compulsory chapel for undergraduates would come to an end. The article noted that the proposal began when students presented a petition asking for mandatory chapel for undergraduates to end. The RLC proposal, as the article notes, then moved to the Campus Life Board. The *Anchor* reported that in a straw vote, thirteen of the sixteen CLB members said they planned to pass the motion while the final three members declined comment.

The RLC argued that since Hope students are exposed to the Christian faith through daily life at Hope, chapel need not be mandatory. They stated that “Worship should be so structured as to enable the worshipper both to seek communion with God and to recognize that service in the world is the result and concomitant of this communion.

Worship at Hope College, seen as the free response to a God who has freely given Himself to men in Jesus Christ, should be non-compulsory.” The article recognized that if this passed the faculty and board of trustees, it would be the first time in 51 years that Hope would have no form of mandated chapel.

The CLB moved to abolish compulsory chapel at their meeting and the board of trustees approved the action at their May meeting, ending compulsory chapel and initiating a series of six voluntary convocation lectures.

Voluntary chapel has seen ups and downs since instituted, with prolonged periods of low chapel attendance and today’s era of increased attendance. However, the questions that arose then regarding chapel still linger today. How does Hope maintain a vibrant Christian environment? The argument then was that chapel was not the only place where Christianity was seen, so chapel need not be mandatory. Has the argument today become that since chapel is packed, the religious environment must be healthy and so exposure in daily life, part of the argument for voluntary chapel, has diminished?

Hope promises to educate its students in the context of the historic Christian faith. This does not just mean in class, but also in chapel and campus life. However, it seems relatively easy to matriculate through Hope without ever having to engage the faith, even with mandatory religion classes. This is not to say that a full chapel is bad. To the contrary, even if a student attends simply because his friends do, this still exposes them to the Word of God which is “Sharper than any double-edged sword,” and “penetrates even to dividing soul and spirit.” This exposure is valuable and we cannot limit how the Spirit may move in the hearing of the Word. Even though chapel is no longer mandatory, Chaplain Hillegonds’ concern that chapel is used as a crutch and excuse to not proclaim the gospel in all aspects of campus life must still be considered, so that Hope may be faithful to its mission.



Nathan Longfield was born and raised in Dubuque, Iowa. He is in his senior year at Hope College, majoring in religion with minors in both management and mathematics. After graduation he plans to go to seminary to pursue ordination as a minister.

The Early Years of Hope–Calvin Basketball

By William J. Braaksma

The rivalry between Calvin College and Hope College, most famously in men's basketball, is among the best known in American college sports. Just how contentious the rivalry is relates back nearly a century and a half to the split between the Reformed Church in America and the Christian Reformed Church.

That split was in early years attended by acrimony. The letter by which four congregations broke with the Reformed Church in America declared, for example:

“...I can hold no ecclesiastical communion with you, for the reason that I cannot hold all of you who have joined the Dutch Reformed Church to the true church of Jesus Christ, and consequently I renounce all fellowship with you and declare myself no longer to belong to you. I am the more constrained to do this by the fear of God, on account of the abominable and church-destroying heresy and sins which are rampant among you...”

By the latter years of the nineteenth century, both denominations supported four year colleges, Hope and Calvin respectively, each of whose administration faced the issues attendant with supporting intercollegiate athletic teams. As early as 1872, Hope College was playing baseball with outside teams. In 1895, Hope students petitioned the faculty, unsuccessfully, to permit students to play athletic contests against teams from other institutions. The June 1899 minutes of the Council of Hope College explained the reason that another petition was rejected:

We ... record with deep satisfaction the upward trend of the standard of scholarship in this institution for years past, under existing regulation of athletics.... [W]e would deprecate any influence that might jeopardize such healthy advancement as we apprehend granting this petition might do, by diverting attention and time from necessary study.... Your committee also observe that we have reason to dread certain wellnigh universal and unavoidable accompaniments of such games and contests, whose possible invasions here we dare not contemplate. Besides, we are sacredly bound to respect the convictions of our constituency, whose well-known adverse views are full of significance.

After its invention in 1891, basketball had spread rapidly. The first mention of basketball in the Hope

College *Anchor* occurred in December 1900, with the brief notation that: “Basket-ball [*sic*] is now becoming the attractive sport at College. Games are being played nearly every day.”

By the following academic year, a Hope team played against outside competition. The first game occurred on February 1, 1902, against a team described by the *Anchor* simply as “Saugatuck.” Whether it was a high school squad or was organized by some other group is not clear. In any event, the Hope contingent seemed to have achieved a relative mastery of the new sport quickly, as it defeated Saugatuck 74-4. The *Anchor* reported:

Basket Ball has become quite absorbing at Hope this winter.... The game with Saugatuck at that place Feb. 1, proved that the boys can play coolly, accurately and together. VanderMel's assists seldom failed to enable Niessink to make his basket. Pleune's guarding was superb. He gave the Saugatuck lads little chance to fondle the ball.... Last and longest, there was Kruizenga. The spectators, and the ladies mostly, mistook him at times for a high jumper, an acrobat or a Japanese juggler.... When time was called the scorer shouted 74 to 4, in favor of Hope.



Hope College's first basketball team, 1900-1901, sports the varsity letter on their uniforms

This first Hope team seemed to be simply a loose aggregation of students who played games against outside groups simply for fun.

Basketball in its early years spread throughout the country played by teams sponsored by a variety of organizations, as Hope's early schedules demonstrate. In 1904-05, Hope played the Kalamazoo YMCA, Michigan Agricultural College (now Michigan State University), and the South Haven Rifles, among others. The 1908-09 season included contests with the Grand Rapids Boat &

Canoe Club, Muskegon High School, and Burroughs Adding Machine. The following year's opponents included Hull House, Michigan Agricultural College, Notre Dame, and Jackson State Prison.

Just how the games against the collegiate opponents were carried out is not clear, since a faculty travel ban against intercollegiate athletics was still in force. The following year, student unrest over intercollegiate sport again flared up. Former Hope president Wynand Wichers later described the situation:

In 1911, when President Vennema took over the presidency of Hope College, intercollegiate athletics were still under the ban.... Students complained that since the [faculty] Council was composed of clergymen, for the most part, the members favored no programs except the theological. When the Michigan Intercollegiate Athletic Association made basketball an official sport in 1911, the situation at Hope became more exasperating, since the college developed superior teams but was not allowed to join the MIAA. In the fall of 1913, the basketball team defied the travel ban and was suspended. The student council requested permission to hold a mass meeting on campus. When their request was denied, they were invited by the mayor to hold their meeting in the city hall. The situation was further complicated by the fact that there was a feeling that the students had been abetted by some members of the faculty as well as by city authorities. A resolution was adopted by the faculty as follows:

The President was entirely within his rights in suspending the basketball team for violating the out-of-town rule. It was only the lawless interference and flagrant violation of their own wise and law-abiding constitution that the Student Council headed the strike. The revolt of the student body was without justification, and the strike for recognition, so-called, is to be condemned.

The situation came to a head when in June 1914 another student petition resulted in the imposition of conditions governing intercollegiate athletics. First, intercollegiate athletics at Hope was placed under the jurisdiction of a board of control comprised of two faculty members, one alumnus and two members of the student athletic association. Second, the approval was for a three-year trial period during which proper chaperones were appointed, parental consent was to be obtained, and all games were to be played after the close of Friday recitations and sufficiently early for the team to have returned to campus by midnight Saturday.

(These conditions did not apply to intercollegiate football, which had been banned in 1914 and was not reinstated till 1917.)

Meanwhile, athletics at Calvin lagged behind those at Hope by a couple of decades. The *Chimes* student newspaper first appeared in 1907. In January of the following year, it declared in an editorial entitled "Gymnastics":

Especially in our day a school is not said to be strong in athletics unless its athletic teams have won various pennants or intercollegiate championships. We do not desire to write on such athletics. They are of no value to the school in general, are often physically detrimental to those who engage in them, are subversive of good morals, and tend to lower intellectual ideals and standards.... But the legitimate use of games and exercises is another thing, and this we had in mind when we wrote—Gymnastics. We need more of this at our school—much more.

The writer's concerns notwithstanding, by 1914 a Calvin College Athletic Association had formed, to manage what was essentially an intramural baseball league at Calvin. This may not have satisfied another *Chimes* writer, who in September 1915, in a column primarily devoted to intramural sports, editorialized succinctly: "As was the case in previous years, Calvin will not indulge in [intercollegiate?] athletics this year."



Hope College's 1916-1917 team

Basketball at Calvin College developed under an administration if anything more cautious and determined to avoid the evils of intercollegiate sport than was that at Hope. Initially the body which dealt with student requests to engage in intercollegiate athletics was the curatorium, a body similar to the board of trustees but entrusted with more direct control over the college. Although Calvin students had begun playing intramural basketball, the curatorium in 1917 imposed an absolute ban on all intercollegiate sports:

The Supervisory Committee [of the Curatorium] states that athletic games must be viewed as physical education and therefore it has no objection to them. But the Faculty must exercise due caution that this exercise does not interfere with the studies, and all interscholastic games are strictly forbidden.

The following year the curatorium restated this ban, declaring that it acted as it did “so that the atmosphere in the school not be worldly.”

Times at Calvin College were changing more rapidly than the curatorium wished, however. Only two years later it reversed itself. While still insisting that it did not regard athletics “as being a necessary and integral part of school life,” it bowed to student requests for intercollegiate athletics, subject to four conditions: every athletic club or team was required to have a faculty advisor; a team was permitted to play only one game a month outside Grand Rapids; certain academic eligibility requirements were imposed; and football—“owing to the brutal nature of this sport”—was banned. (The reversal of the ban on intercollegiate athletics at Calvin did not signal an end to a cautious attitude towards sports. In 1926 a Calvin professor wrote, “The wholesome effects of a sound athletic policy for our school are apparent, especially after we have passed through a period in which the neglect of the body was not uncommon in our student group. But, having attained a wholesome measure of balance, we may well be on guard lest we fall into the evils which in many cases seem to be inseparable from the development of college sport.”)



Hope's 1919-1920 team with coach Schouten, front right

Soon Calvin developed several teams that competed against other area squads. One such team was the Rivals, composed primarily of freshmen; others were the Sigsbee “Y” (students who adopted that name to avoid faculty wrath) and the Theologues.

Once both Hope and Calvin had fielded athletic teams, a rivalry between the two institutions was predestined. The first Hope-Calvin men’s basketball contest actually occurred on December 7, 1917, when a small group of Calvin students (plus a few “ringers”) unofficially formed a team and challenged the Hope varsity to a contest. The members of the Calvin squad, names of which have been preserved, were Oren Holtrop, Garrett Kempers, Jake Paauwe, Lyman Katz (possibly one of the aforementioned ringers, Jews at Calvin in the early 1900s being an extremely rare commodity), Gerrit Roelofs, Jake Zuiderveld, R. Rozenboom and “Van Ess.” Calvin records state that Hope won the game 56-8; Hope’s records indicate that the score was 45-8. In either event, the game was not sanctioned by the Calvin administration and Hope gave Calvin a sound thrashing.

The first “official” Hope-Calvin men’s basketball game took place at Hope’s Carnegie Gymnasium on December 16, 1920. Both teams sported regular coaches. The Calvin Athletic Association had appointed William Cornelisse, physical director at the Grand Rapids YMCA, to coach its team; Hope’s coach was Jack Schouten.



Archives, Calvin College

Calvin's basketball team, 1921

Neither team had adopted the nicknames which they now possess, “Knights” and “Flying Dutchmen,” respectively. More than one hundred Calvin fans and a band rode to Holland in two inter-urban cars, only to see Hope defeat their team, 30-13. The *Holland Sentinel* reported:

A record audience including the representation of Calvin College of 100 rooters witnessed the game at Carnegie Gym Thursday night. A band of each college added signally to the enthusiasm and spirit shown by the strong support of the studentry.... The big game was hailed with a great deal of applause.

Hope concluded that season with a record of 15-7; opponents included the Lowell (Michigan) American Legion, Michigan Agricultural College, the Flint Buicks,

the Whiting Owls, and Company F of Grand Haven. Not all of Calvin's scores have been preserved; however, they did play at least ten games of which they won four, including in addition to Hope, the Grand Rapids YMCA, Muskegon Junior College, the "Wolverines" (not the University of Michigan) and Grand Rapids Junior College.

The following season the two colleges played another game, also at Hope's Carnegie Gymnasium, this time on December 16, 1921. Calvin evidently harbored some confidence that it could upset its rival. If so, that confidence proved to be unwarranted:

Contrary to the basketball dope and in spite of the screaming enthusiasm with which the visiting team was backed, Schouten's team crushed the hopes of the Calvin Basketball team here Friday night by the score of 54 to 20.

The Hope-Calvin game in the 1924-25 season was the last between the two schools for several years. What transpired has not been fully recorded. Hope once again was victorious, 26-11. The Holland *Sentinel's* coverage related little more than the final score. The Grand Rapids *Press* story was almost equally brief, adding only that Hope's outstanding star was "Ottoboy, Indian tosser." The colleges' student newspapers gave no indication that anything untoward had occurred.

However something untoward did occur, evidently a fight between fans of the two institutions. Much later, Dean (at the time of the game, Professor) Henry Ryskamp of Calvin wrote:

Hard feelings had already developed at the conclusion of the first [Calvin-Hope] game. After the second, or it may have been the third game, feelings on both campuses had risen to such a pitch that the chairman of Hope's Athletic Committee and I, as chairman of Calvin's Athletic Committee, met to discuss the situation. The only decision we would arrive at was the discontinuance of the games for a few years.

And there the first chapter of the Calvin-Hope men's basketball rivalry ended, almost before it had begun. The two schools had much in common—a theology, a constituency with a common ethnic heritage and history of migration to the United States, common educational values and objectives. Their athletic programs had developed along similar lines, with administrations desiring to minimize intercollegiate athletics as much as possible so as to maintain the moral purity and intellectual honesty of their institutions, as they saw it. The first series of games between the two schools were

terminated because of emotions between students and fans of the two schools, the sources of which most of them may not have been fully aware.

Although the games did not resume immediately, when they did, the contests between the two schools built a common history to create a rivalry unique in American college athletics.



Bill Braaksma is a 1969 graduate of Calvin College and in 2012 earned an M.A. in history from Western Michigan University, as a "nontraditional student." Since earning the graduate degree, he has been writing on local history topics. Bill resides in Portage, Michigan. At present he is working on a biography of Michigan native, Dutch-American orchestra conductor Thomas Schippers.

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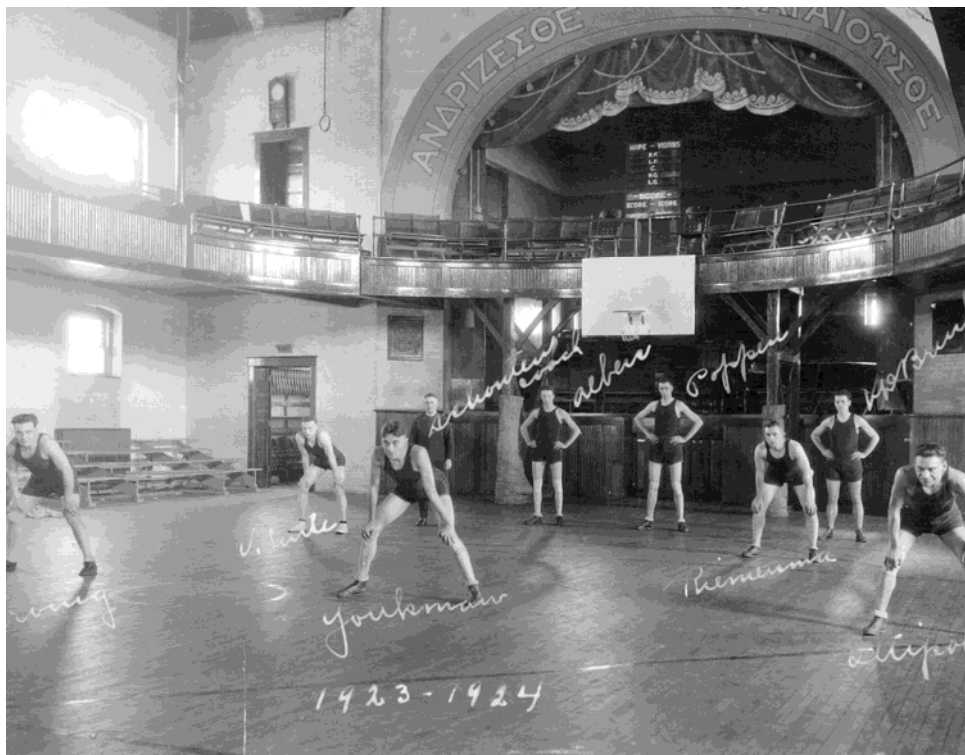
Dr. Reverend E. Beckering, Sr. was born in Oostburg, Wisconsin. He graduated Central College (A.B., 1931), Western Theological Seminary (Th.B., 1934), and Central College (D.D., 1931). He was licensed and ordained by the Classis of Chicago in 1934. Beckering served as pastor at a series of churches connected with the Reformed Church of America (RCA): Ross Reformed Church, Gary, Indiana (1934-1939); Hope Reformed Church, Chicago, Illinois (1940-1944); Hope Reformed Church, Los Angeles, California (1944-1949); Hope Reformed Church, Chicago, Illinois (1949-1954), Park Hills Reformed Church, Los Angeles, California (1954-1958); Second Reformed Church, Zeeland, Michigan (1959-1967); Garden Grove Reformed Church, Garden Grove, California (1967-1977). He was elected vice-president of the General Synod of the RCA at its 159th conference in 1958. At that time, he was also serving as secretary of the Executive Committee of the Board of Trustees at Western Theological Seminary. Beckering also served on the Board of Education, RCA and the boards of Central College and Hope College. After working with the Reformed Church, he became pastor of Crystal Cathedral. While there, he founded the New Hope Counseling Center. Dr. Reverend Beckering passed away in 1996 in Holland, Michigan. The collection includes biographical material, correspondence, letters of call from churches, photographs, images of plaques received for service, prayers and sermons he wrote, and audiotapes and videotapes of him speaking and his funeral service. Audiotapes and videotapes are available in digital form.

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The 1923-1924 Hope College basketball team poses at the Carnegie Gymnasium