June, 1897.

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THE ANCHOR.

"Speech in Dec." Ps. xliii. 5.

VOLUME X.
JUNE, 1897.
NUMBER 9.

The Reverend Peter De Bruyn.


NO recent death among Hope's alumni was so deeply and widely felt, and so sincerely lamented, as that of the Reverend Peter De Bruyn of Grand Haven, a member of the class of '76. If the law of heredity counts for anything, it was fully applicable in this case. A royal son of a royal father was this man of God. Mature above his age, of a pure temperament and Johannine spirit, with rare judicial powers and wonderful tact, he was a man who from his early youth was in sense a marked man. Especially in his maturer years were these qualities noticeable, and I say not too much, when I affirm that as a pastor De Bruyn towered above most of his brethren. And his power in this respect, was the envy of those who were most intimately associated with him. Averse to all meaningless display, he was simple and true as steel. Seeking the good of all, and cherishing malice to none, he left a record for pure disinterested friendship, within whose inner circle only those were admitted who shared with him in the finer qualities, which marked the man.

A mysterious providence called him away from those who loved him, when he seemed about to assume that true position of influence for which nature and grace and experience had prepared him. Among the older of Hope's alumni the ax is beginning to do its work; but men like De Bruyn never die. All who knew him are better for that knowledge, and in many hearts, through his ministry, a longing has been born for higher and nobler things.

Standing around his newly dug grave, let us, who loved him, emulate his example and, each in his own sphere, endeavor to round out the work which was apparently left unfinished by the early death of a beloved alumnus.

*Student Colportage.

REV. F. E. DE BRUYN, '56.

THE press was the herald of the great Reformation, and was immediately recognized as the chosen servant of the Most High. Luther used it successfully in spreading the truth in the land of the Saxon. As early as 1524 there existed at Basle, among other agencies, also a society of colporters. D'Aubigne, writing about the progress of the Reformation
in France, says: "Such was the principal means by which these writings were circulated. Parel and his friends consigned the books to certain peddlers, or colporters, simple, pious men, who, laden with their precious burdens, went from town to town, from village to village, and from house to house, knocking at every door." Baxter in the following century said, "I that he would rather be the author of books to be carried in pedler's packs to the poor man's door, than of books to stand in golden libraries." And it was through books that this man of God was himself brought to a knowledge of Christ Jesus. Conon Mather, in the early history of our own country, and Pres. Edwards in the beginning of the present century, both advocated not only personal effort to reach souls, but they also insisted that some provision ought to be made, so that books and tracts might become fountains of perennial blessing in the several homes visited.

Instead of decrying colportage as old-fashioned and antiquated, it seems to the writer, that a more general use would result only in good. We need a revival in this direction—a willingness to become what Uncle John Vassar said he was, "legis for the Master." In the whole state of Michigan just eleven colporters were employed during 1895, and only a couple of those were students. Why so few students? It seems to me that years ago more were ready to engage in such work than at present.

We dare assert, that, with the proper ability for it, there is no more healthful, brain-stimulating, and heart-stirring work than this sim-}

pliest, and, since the Reformation, oldest method of spreading evangelical truth broadcast throughout the land. And we therefore suggest that Christian students, and especially those looking forward to the ministry as their preferred calling, would give its claims earnest attention.

Prof. Schaeffer, who is at the head of the German Department of Rochester Theological Seminary—which institution has sent out more student colporters for their vacation than almost any other seminary for the last thirty years—is glad to have all students under him who have fair ability for such work to engage in it. He much prefers this to having them preach during vacations. Now I would not like to criticise a student preacher too severely. I have myself more than once been asked to help vacant churches obtain men, who have done excellent work in the course of a few months. But I always did it under a sort of mental protest. Among other things, this practice has already made a physical wreck of more than one man. It will not do to burn the candle at both ends—doing exhausting brain work during term-time, and then ministering regularly to congregations during a period, when usefulness and relaxation of the mind can be so successfully blended after another fashion.

Allow me briefly to state some of the benefits arising from the work I have alluded to.

1. It will add health to your bones—bones that will have to traverse long distances with heavy burdens and, at times, through muddy roads. I admit that this work is not always easy, that there is often much of drudg-
able ministry is concentrated largely in the more privileged portions of our country, while immense masses have not the stated means of grace."

This leads us to say in closing, we must begin to do more for our poor benighted countrymen. We must begin to plan in a far more generous scale for their evangelization than we have been doing. Statistics go to show that our western and southwestern states double their population every ten years. And the character of those people will largely decide the destiny of our beloved land.

We are of the opinion that a revival of colportage, systematically and earnestly conducted, offers one solution of the distressing problem. I trust that the day is not far distant when in every state of our Union, there may be an organization of earnest Christian students, pledged to spend their vacations in this most blessed work of flooding the country with a healthy, cheap, Christian literature. May such summer schools be organized and multiplied all over our broad land, to the glory of our great Redeemer!

College Men and Missions.

It is hardly possible to over value the work that college men can do for this cause. Charles Simeon used to say when a university man entered his church in Cambridge, "Here come six hundred." And he referred doubtless to the latent influence of the one man-of-power. Gladstone, in his lecture on the work of universities, speaks of them as establishing "a telegraph for the mind and a brotherhood of the understanding." This electric and eclectic force is the product of culture and character; and, unless the result of college education is to make brainless athletes, these forces result in some measure from every honest effort to gain culture and build up character. How can these forces be used in the greatest enterprise of our day, the evangelization of the world? What can college men do for missions? I do not speak only in regard to those who have volunteered for the work; they already have organization, methods, and aims, and are exerting an influence acknowledged to-day by nearly every mission board. But what can the college man do for missions, he who never expects to enter a mission-field and who has perhaps chosen another profession than the ministry, and done so scientifically and wisely?

Firstly, he must learn about the world-wide work of missions, and so come into a sympathetic touch with their spirit and also fit himself for intelligent criticism of their methods. The day is long past when an educated man could afford ignorance, or reign it, in this regard, as Warnecke proved in his matchless essay on Missions and Culture. The daily press, the politician, the diplomat, all find the issues of the missionary problem forced upon their consideration. The president of our state university has just been appointed by the president of the nation to go on what is really a missionary errand, and, within six months, he will know more of missions in Turkey than any of the most ardent advocates of the cause. Modern geography and ethnology, with their sister sciences, are closely interwoven with modern missions. Livingstone began the partition of Africa, and Marsden demonstrated that the Maoris were not from similar ancestors. There is nothing which the cause of missions needs so much as a large, intelligent (and therefore willing), lay constituency. College men who know about missions, can supply the need; and they only can reach the masses and move them.

Secondly, college men can give missions their proper place in the churches to which they belong, and the prayer-meetings they attend. In every congregation culture leads, or it is the fault of culture if it does not. And the man of culture is necessarily a broad-minded man who looks at the world from all the thirty-two points of the compass; who can distinguish shibboleths from principles, and call upon men to leave off comparing molehills in order to climb mountains.

What a large sphere of work for missionaries is here! Both in the pew and in the pulpit, for earnest effort of college men. The college man (not the untutored recipient of a synodical dispensation) can preach a missionary sermon or demand that his pastor shall preach it. The college man can intelligently direct, apportion, and stimulate the missionary benevolence of his church, if he has a mind to do so and a heart full of the spirit of missions. The work of missions appeals in a special way to the gratitude of college men. Higher education is the child of missions in nearly every land and was especially so in Europe. Pioneer missionaries from a foreign land laid the foundations of our own college. The work of missions appeals to the esprit de corps of college men. There are noble exceptions, but the master-spirits in the contest were and are college men. Think of Martyn, Van Dyck, Hamlin, Keith Falconer, and Bishop French, to speak only of Mohammedan lands. Every college can rear its memorial hall, as Cambridge did to her Henry Martyn; and Universities Mission of Oxford in Africa is an example for all colleges.

We may not be able to do such great things at "Hope," but we can do more than ever has been done, if all college men, alumni, or under-grades are alive to the cause.

"Do what you can, being what you are; shine like a glow-worm, if you cannot be a star; work like a polly, if you cannot be a crane. Be a wheel-greener, if you cannot drive the train."

Origin of Moral Distinctions in Consciousness:--Intuitional Theory.

To give a definite view or theory of the subject in hand, so that it shall meet with general acceptance, is by no means easy, because its boundaries and relation to kindred subjects are so variously conceived by mankind in general.

Ethics in its application, is a subject wide as the world. In fact, everything that has to do with our relation and obligation to God and fellow-man involves morality, and in so far is based on ethics. Every individual is a part of a community or member of
some society; and what we call his virtues are exhibited in his dealings with his fellow-man. Judging then from this, it seems to be an apparent inconsistency to say that a man's moral good is entirely independent of his community. There is, however, no inconsistency: for we are now concerned with moral good, with moral worth as a study, separated from the good of the individual's relation to the community. By thus isolating the individual man in thought, we establish a psychological basis for morality; we find a relation between mental and moral philosophy; so that, on entering the field of ethical speculation as to the origin and nature of moral distinctions, we at once conclude that the one cannot dispense with the other.

Intelectual Science includes the facts of experience belonging to morals for their determination as mental facts. Moral Science seeks to ascertain the origin and nature of these facts as to their moral significance. In respect to the study of moral distinctions and ideas, the basis or data of every theory proposed, must rest on the facts of consciousness. This makes the most difficult of sciences at once the most perceptible. It is a constant study of self. "The facts are nigh; even in our hearts." It appeals directly to our consciousness; and only by an inductive study of these facts with a view to determining man's moral nature, can we attain any idea of moral relations and distinctions.

There is in the human mind a moral faculty. This faculty observes moral distinctions, and detects principles in regard to these distinctions as they are operated in the human soul; just as the intellect observes facts and detects principles, in regard to powers and things as they are found and operated in nature. In ethics, man is in search of not what is, but what ought to be in accordance with his moral nature. Many different theories and views have been presented, which must be dispelled or accepted in so far as they appeal to the facts attested by consciousness.

Moral relations and distinction are prior to experience, and as such must be studied inductively. This also affirms or acknowledges that we cannot appeal to experience to authorize these moral ideas, but that they are fitted to sanction experience.

However this may be, we hold that moral ideas and distinctions are simple, indefinable, have no genesis, cannot be analyzed; that there are indelible distinctions between good and evil, between right and wrong, indicated in the human soul by the very principles of its constitution, just as there are in the human mind indelible distinctions between truth and falsehood. It makes no difference how depraved or how perverted a man's conscience may be, he will, invariably declare that benevolence and gratitude is right, and malvolence and ingratitude to fellow-man is wrong. This declaration is not the expression of a self-conscious intellect or voluntary impulse, but the result of a primitive judgment, for the utterance of which we can give no reason, no more than we can give a reason for that to which the mind comes in contemplating colors and sound, and proclaims a difference.

There is in the human mind a special faculty for discerning good and evil. It is not a sense faculty, which reveals to us material objects; neither is it self-consciousness, which discloses the soul in a certain state; but a moral faculty, which reveals moral qualities and actions, as they are presented to that faculty for contemplation. Then an intuitive judgment is pronounced, and judgment having been pronounced, generalizations are made; and from these generalizations, rules and axioms. In the same way the intellect concentrates all its power upon a certain subject matter and pronounces an intuitive judgment. Conscience is a faculty by itself, not patent to the intellect. As there are intellectual convictions resulting from the exercise of the intellect, so there are moral convictions resulting from the exercise of conscience.

Thus the natural faculty of conscience declares and reveals moral distinctions.

This faculty is a cognitive power. It declares that benevolence to fellow-man is always good, and that it is always wrong for children to disobey parents, or for man to deny or ignore his creator. It searches for the good. The good is there wherever we perceive it or not. Any action does not become moral or immoral upon our contemplation of it. We take moral good to belong to the same category of the mind, as time, space, infinity, quantity, and quality. These original categories exist whether we are conscious of them or not. Moral good exists whether we are conscious of it or not. We perceive the excellence of good and approve of it because it is good.

Moral good is good to all intelligent beings. To say that moral good and moral distinctions are dependent on the constitution of the soul, is inconsistent with the intellectual theory. It makes no difference whether we live on Mars or any other place in the universe, that which is termed moral good, is good everywhere and under all circumstances. The conscience contemplating that which is good at once declares that good involves obligation. There is, however, this difference between the exercise of conscience and that of the intellect. The intellect perceives an object, or declares the shortest distance between two points is a straight line. 'No duty or moral obligation is connected with it. Not so with conscience. This exercise at once involves obligation, and obligation involves relation. Thus the truth seeking mind is searching that it may find that being to whom it stands related, and to whom obligation is due. Man finds that there is a higher relation and a more sacred obligation than that to his fellow-man. Consequently he is led up to God, who is the creator and upholder of the universe.

Conscience is a motive power as well as a cognitive power. There is a craving for gratification of certain appetencies not governed by blind instincts, but under control of free-will. All appetencies do not involve duty or obligation. For instance, the appetite for pleasure, or fame; the neglect of its gratification is not followed by sense of guilt or compunction of conscience. All actions, moreover, involving moral relations, duty, and obligation are followed by compunction of conscience and sense of guilt, if neglected. We feel not only that we may perform them, but that we must. In all moral actions conscience
The Battle.

by Jacobus Waters, F.S.F.

From distant hills with almost noiseless tread
The foe approaches. A host of mighty men
In armor clad of thickest steel, their spears
A forest made imperceptible, their shield
A mountain covered with dead
At these of Einys's woes
Across, from which a nest of hovels some
Energetically all pressed in mind
The laws to be laid low.
For ponder, for
Muse, apparatus another best for way
Prepared. In slumber like the lands of night
The fatal moment comes. Now fades approach.
A doubtful short
Swords clatter; rings the steel; the chariots roar;
Sword and shield, Devotion, Death
Aye, men prodigious. One phalanx twice gives way.
Is followed hard by foes immemorial.
The hidden name of battle
Beyond the hill. The ruins of dying men
Makes mournful fervor singer for the dead.

Notes and Comments.

By true college spirit we mean that generous attitude toward individual views, that impartial judgment of sister institutions, that broad liberality which overlooks appearance and enters into the essence of things, that feeling of loyalty, good-will, and cooperation, which should pervade the school, and thus be productive of furthering higher education.

The Anchor.

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the same fidelity to principle as does the work of the class-room. The purpose for which our institutions of higher learning exist, should be faithfully adhered to; because in proportion as the students are imbued with this purpose, to that degree is success or failure insured. The ideal of a center of education should primarily be the development of the whole man, that his three-fold nature may be raised to a higher degree of efficiency. This ideal implies a high regard for the motives which govern our conduct. That moral stamina which will not be moved by any mean consideration, is indeed worthy the highest efforts of culture. As the training of the intellect demands the greater part of our time, it should tend directly toward reaching the ideal placed before us. Fidelity to our lessons is but a presage of fidelity to whatever vocation we may enter upon in later life. Loyalty to our fellows and to the college thus finds its truest expression in the honest performance of our present duties.

We now come to note another important factor that aids in developing a true college spirit, i.e., liberality. Some one has well said, "Liberality consists not so much in what you believe as it does in your attitude toward what you do not believe." In college as we acquire greater proficiency in our studies, there is danger of becoming conceited and self-satisfied. In order to eliminate these possible influences, the college atmosphere should be truly cosmopolitan. The methods of similar institutions should be investigated, with the view of profiting by their success or failure in any particular. Tolerance and fair-
ness of judgment ought to characterize the collegian. He must remember that the views of his neighbor are as worthy of consideration as his own. Differences of belief are usually the result of these temperaments or of varied early surroundings; but that is not always the case. They may even be conclusions which are drawn from identical facts. Is it then not the height of impropriety to condemn rashly the belief of another?

There certainly is no one in this country who can say that there are no reasons why he should be patriotic. Every citizen of the United States owes a great deal to his government, and should, at all times, show due allegiance to it. But our country has special claims on those who are being educated in her institutions of learning. One of the first things that the settlers of our country did was to found schools and colleges, in which their children could be educated. The same principle has characterized our people as they immigrated farther west. As soon as a few log huts had been built, a school-house was erected, that the children might get some kind of an education. Our educational system has always been one of the strongest features of our government. Every township has its school-house, every state has its universities. No one need go without an education.

Those who are benefiting by these privileges should certainly do all in their power to maintain the government which does so much for them. In time of peace they should be earnest citizens; in time of trouble they should be willing to be loyal soldiers.

In looking over our exchanges during the past few months, one fact has forced itself upon our notice. It is the difference between eastern and western institutions as regards oratory. We can scarcely pick up a journal from a western college without finding some account of an intercollegiate oratorical contest. Our own State University, the University of Chicago, and the universities of the East usually meet each year in debate or other contest; but among the smaller institutions of Michigan and states farther east such an event is quite unusual. Indications point to a revival of interest in oratory. It is traveling eastward from its birth-place in the West. That the inspiration has reached Michigan is shown by the fact, that in the first part of this month representatives from several institutions will meet at Hillsdale to establish an annual intercollegiate oratorical contest. Hope has also been asked to send a representative. We do not know what action the faculty has taken, but we earnestly hope some one will be sent.

One of our college societies has taken steps toward establishing an annual contest at the end of the fall term. That term is entirely without exercises of such a nature, and we are sure the public would gladly welcome them. We believe such a contest would be beneficial. It remains for the faculty to decide whether the contest shall take place.

There are many reasons why our students should pay a great deal of attention to oratory. If a man intends to make a life-work of languages or literature, it is natural that he should care for little more than average proficiency in public speaking. But very many of our students look forward to the ministry. What better or nobler field is there for that greatest of all arts?

We publish this month a contribution on "Student Colportage," from the pen of the late Rev. P. De Bruyn. While attending the April session of the Council, Mr. De Bruyn read the production to us, and said he would like to have it published at about this time. As he wished to make a few changes he promised to send us a copy about the 15th of May. On May 13th the manuscript came, and with it a note saying that Mr. De Bruyn was ill and had not been able to copy the article, but that he wished very much to read the proofs before the Anchor appeared. But it was not to be. When we were about prepared to send on the proof-sheets, the sad news came that Mr. De Bruyn was no more. As we do not know what parts were to have been changed, we publish exactly as we received the manuscript. We are glad to publish it, not because it shows a new aspect of his character, but because it shows him as he was, ever using his influence and ability for the good of his county, the salvation of souls, and the honor and glory of his Father in Heaven.

Moral Influence of Poetry.

In order to understand the subject clearly, let us briefly consider the essence of poetry. It must continually be born in mind that it is the product of an excited and creative imagination with its primary object to please. By observing this we shall enter upon its moral influence. A poem only deserves its title inasmuch as it excites, by elevating the soul. A short poem may now and then produce a brilliant and vivid effect, but it will never be profound and enduring. A short poem may be spirit-stirring, but that effect quickly if not immediately passes away, while long poems stamp themselves deeply into a person's being, and may afford a long and continued effect upon his moral character. That poetry has a great moral influence can be seen by the effect it had upon the ancient barbarous and savage tribes of the desert and wilds. We know that their only literature, or rather their first literature, consisted of poetry, which was intended to be sung. These songs celebrated their religious rites, by these songs they lamented their public and private calamities, the deaths of friends and the loss of warriors, and expressed their joy in victories. We know that the attention of the savage, in his rude and uncivilized state, could be drawn only by music and poetry, and it was this that gave him a tendency to love humanity, friendship and patriotism. Every one of these poems inculcated moral precepts and it was by these that the barbarian was raised to a higher station intellectually, socially, and morally.

We find that poetry was a tamer of mankind and a founder of law and civilization. The moral influence that poetry had upon these tribes is
also shown in the admiration with which they regarded the bard, and the great influence they possessed over the people. In reading the history of all primitive nations we find that poetry always bore an important part in the elevation of character. The poetry of modern times has the same moral influence; it has still a tendency to raise general humanity. By reading poetry we often gain access to various departments of science and literature. Poetry enlarges our sphere of observation, and affords copious material for exercising the faculties of the mind. It cultivates our taste, improves our minds, and often increases our store of knowledge. By comparing the poetry of past centuries with that of the present, we are offered a reflection upon the improvement of human society.

To possess poetry, and to be able to grasp its morals is a great privilege. Does not the study of poetry make us wiser and somewhat better, instruct us somewhat in our duty and improve our behavior, comfort us in our distress and afflictions, pass away our leisure hours pleasantly and usefully? The study of poetry certainly affords us useful and pleasant subjects for conversation, and thus improves our morals by preventing us from telling idle tales, excusing, and talking scandal. It is indeed a grand thing to commit to memory certain elevating passages of poetry, and it is certainly more beneficial than many volumes read in a hasty and careless manner, which rob us of time, money and principle.

Poetry is not worthy of its name, if it in any way abates our admiration for what is great and good, or diminishes in us the love of our country and our fellow-creatures, or if it presents to our imagination anything loathsome or degrading, or in any way has a tendency to make us enemies of the Almighty. Thus we see that our conduct, manners, and behavior can be greatly improved by the study of poetry; that it can strengthen our minds into vigorous manhood, and can adorn and embellish them with various sources of knowledge.

Hris, too.

De Alumnis.

EDITED BY A. B. STEELE. '94.

'80. Rev. A. Stegeman, New Holland, has declined the call extended to him by the Third Reformed church at Kalama zoo.

'82. Mr. Charles T. Steffens, of Freeport, Ill., and Miss Rose Aykens, of Forreston, Ill., were married on Wednesday, May 5, by the Rev. N. M. Steffens, of Dubuque, Iowa. They will make their home at Freeport. The Anchor extends its congratulations.

'83. Rev. A. Van den Berg, Overisel, has declined the call which he received from the Reformed church at B r i g h t o n , New York.

'93. Rev. J. Schaef er, Oregon, Ill., has been called by the Reformed church at Cromwell, Iowa.

'95. Hope College received a testimonial from the thoroughness of its instruction and the good quality of the material it is sending out in the announcement at the recent Commencement of the Princeton Theological Seminary, that the first prize in Greek for the middle class had been awarded to Henry M. Bruins, of Alto, Wis. Mr. Bruins is a graduate of Hope College and is evidently a credit to his Alma Mater.—The Christian Intelligencer.

'93. Wm. J. Van Kersen and Gerrit Tysse have completed their studies at the Princeton, N. J. Theological Seminary and are candidates for the ministry.—Holland City News.

'94. Peter Swart, Chicago, Ill., was graduated at the Western Theological Seminary and is a candidate for the ministry.

'91. Rev. J. P. Winter was installed pastor of the first Reformed church of South Bend, Ind., on Friday evening, May 7.

'88. Rev. P. J. Zwemer has gone on a tour of exploration and colportage into the mountain region of Oman, beyond Jebel Alchdar, a part of Arabia scarcely explored even by such intrepid travellers as Wellsted, who visited Oman in 1835.

'88. Rev. J. J. Van Zanten, Muskegon, recently conducted chapel exercises.

In the death of Rev. Peter De Bruyn, which occurred at Grand Haven, on May 18th, the Reformed Church loses a faithful and devoted servant, the College a true and trusty advisor, and the community a beloved resident. After an illness of about one week, he laid down his earthly labors and obeyed the summons of Him whom he had served so long and so well.

The deceased was born Oct. 24, 1850, in the village of Zeeland, where he spent a part of his youthfull days.
and Lewis of Grand Haven, Rev. A. Zwemer of Spring Lake, Rev. J. Van Zanten of Muskegon, and Rev. H. E. Dosker of Holland. A large delegation of citizens accompanied the remains to Holland, where the interment took place. At Holland Depot the funeral party was met by a large number of friends from all parts of the colony. Escorted by the faculty and students of Hope College and a delegation of the Western Social Conference, and followed by a large train of sorrowing friends and relatives, he was laid to rest in Pilgrim Home Cemetery, where to await the coming of Him whom he has served so devoutly here below. At the grave an opportunity was given to the many assembled to take a last look upon the face of the dead, after which Rev. Jacob Van der Meulen paid a short but eloquent tribute to the memory of the departed. A quartette from the Third Reformed church of this city sang a selection, after which Rev. J. Van Houte offered prayer and pronounced the benediction.

**Among the Societies.**

**V. M. A.**

The past month was marked by interest and appreciation. The missionary cause, both foreign and domestic, was ably presented this month; the former by Rev. S. M. Swemer, '87, missionary to Arabia, the latter by Rev. Van der Meulen, of Ebenezer. The association was also visited by the State Sec'y, Mr. Copeland, who addressed the meeting May 6th, and gave some valuable suggestions for Christian work. On May 13, Dr. Winter gave a talk on, "The Highest Ambition. In whatever profession one may be engaged, his first and highest ambition should be to serve Christ, was the main thought enlarged upon.

**COSMOPOLITAN.**

In spite of the many features detracting from society work this term, the Cosmopolitans have not been deficient in this work. Their number is somewhat smaller, owing to the removal of the Senior class members, but the spirit of the meetings has thus far been sustained. Varied programs were rendered. One meeting of this term was given to a careful study of Milton, while on May 28 a memorial program, in view of Decoration Day, was successfully carried out.

**FRATERNAL.**

The Fraternal Society has elected the following officers for the term: president, J. W. Beardslee, Jr.; vice-president, N. W. Seegers; secretary and treasurer, F. Reeverts; keeper of the archives, J. J. Banninga. We have entered upon this term with our zeal renewed by the weeks of vacation, and although outdoor sports will and ought to command a great deal of the members' attention, yet we know that the Fraternal will receive its own share of time and thought. Two special programs have been arranged which will enable the members to do still better work than last term.

**ULIFLAS CLUB.**

Strong in determination and vigorous in actions, the Ulflas Club entered upon the last term's work. The faithful attendance of the members has made this term's work of unsurpassed success. Preparations are being made for the regular anniversary, and judging from the proposed program and the interest shown, this year's anniversary will rank among the best. At the last meeting the club expressed their appreciation of Prof. Doesburg's untiring labor, by electing him honorary president. The remainder of this term will be given to preparations for "Het Jaarfeest," which is celebrated in commencement week.

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**College Jottings.**

**edited by J. Van Bree '79, and M. Van Bree '79.**

Miss Bell attended college exercises with Miss Yates on the 18th of May. Boot said that he wished Cupid would send some of his arrows at him. Morpheus completely possessed Brink while in church last Sunday evening.

Mr. G. Van Houte is now a full fledged reporter for the *Holland Daily Sentinel.*

Sayad was recently heard talking in his sleep of "Saana." What can it mean?

Prof. Yntema was absent from recitations a few days last week owing to illness.

Melvin M. has ceased sporting his six inch collar and is now wearing "lay downs."

Wagemaker rode to Grand Rapids on a bicycle on May 15. He says that it took him nine hours.

Henry Bruins of the class of '95 is in town visiting friends. On the 14th he attended chapel exercises.

What preconcerted scheme did Schipper concoct to escape those crabbing critics of the Sophomores.

The Virgil class are having their expectations more than realized in regard to that most charming and delightful (?) study.
Don’t forget to tell the subscription manager your address for the July number.

F. C. Warnshuis has the agency for the college pin. See cut in J. C. Herkner’s ad.

The “A’s” and the “B’s” played a game of base ball May 14. The A’s were the victors.

Fedde Wiersma contemplates getting a patent on his bicycle after he has given it so many repairst and alterations. If presented before the public, it would certainly excite much comment.

F. C. Warnshuis has been very unfortunate this term. Shortly after vacation his neck was dislocated and a few weeks later he almost suffered the misfortune of swallowing three of his teeth which were loosened in a game of base-ball.

Considerable surprise was manifested a few days ago when it was noticed that the chapel clock had ceased to run. The difficulty was soon explained when it became known that the Sophomores orated in the chapel. Sympathetic nature!!

The great and beneficial influence which Prof. Kleinheksel exerted upon the present Sophomore class to continue their study of botany after having graduated the term, is very well demonstrated by Sch——. Almost daily does he accompany someone and, with can on his shoulder, struts out for the woods.

Prof. Harvey, who has charge of the study of botany at Hope, has designed a very neat herbarium in which plants and their descriptions may be kept. The herbarium is calculated to hold fifty plants and their descriptions, although it can be made to hold seventy-five. The cover of the herbarium is made of very hard pasteboard and is very durable. The paper for the descriptions of the plants is also of very good quality. The professor has had his invention copyrighted. The herbarium is the best we have seen.

Athletics.

On May 6, the members of the Fraternity and the Melophone societies crossed bats. The game was resplendent in brilliant plays and of a high grade. The score resulted in 9 to 8 in favor of the Frats.

Peter Verburg’s team, styled the “Cornfield Canaries,” recently met defeat at the hands of the city Juniors to the tune of 36 to 27. When the smoke had cleared away, Peter’s team had rolled up twenty-eight errors.

On April 28 the Gymnasium Association held their second athletic contest. There were eight contestants for the prizes which were offered. The prizes and the receivers were, 1st prize, gold medal, Martin Koster; 2nd prize, $3 sweater, Wm. Giebel; 3rd prize, pair gymnasium shoes, G. Hendelink; 4th prize, 1 year membership in association, T. Mulder; 5th prize, gymnasium shirt, B. Kleinheksel.

On May 15, the College base ball team played a game, the Star Greens of Holland. The game was a very good exhibition of ball playing.

Exchanges.

The Echo of Grand Rapids High School, ranks well among High School publications.

The Lyre of North Texas Female College is neat, tasty, interesting.

THE ANCHOR.

On May 25th a second game of ball was played between the students and the Star Greens. The score by innings was as follows:

Hope College: 1-1-0-6-1-9-2-3-26-8-7 Star Greens: 0-1-0-0-2-2-2-2-0-2-8-3

One noticeable feature during the game was the spirit shown by the boys. The harmony and good feeling between the Holland boys and the students was very gratifying and commendable. The college spirit was very pronounced, especially toward the end of the game. Truly, nothing is so good as true college spirit. We should cultivate more of this.

In spite of the fact that the weather was disagreeable large crowds gathered to watch the game.

In the Battalion of March we notice an excellent, carefully written article on Mathematics. The Central Ray of April was in many respects a model issue of an ex-
excellent college journal. There was a decided literary spirit permeating the whole. Judging from that number we conclude that some very thorough work is done in the college literary societies.

In the March-April number of the *Elizaheth Aull Student* there appears a short essay on the prose tales of Poe. The estimate formed is on the whole good.

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We always welcome the *Tennessee University Magazine*. Its exchange department is well conducted in that it criticises only the best, and gives reasons for its comments. Its fiction is usually interesting and well written.

The *Salve Regina* of April contains an article on "The Study of Versification," which is well written and evinces careful consideration of the subject.

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