6-1-1900

The Anchor, Volume 13.09: June 1, 1900

Hope College

Follow this and additional works at: http://digitalcommons.hope.edu/anchor_1900

Part of the Library and Information Science Commons

Recommended Citation

http://digitalcommons.hope.edu/anchor_1900/6
Volume 13, Issue 9, June 1, 1900. Copyright © 1900 Hope College, Holland, Michigan.

This Article is brought to you for free and open access by the Anchor: 1900-1909 at Digital Commons @ Hope College. It has been accepted for inclusion in Anchor: 1900 by an authorized administrator of Digital Commons @ Hope College. For more information, please contact digitalcommons@hope.edu.
THE ANCHOR.

"Spera in Teu."

PUBLISHED BY THE ANCHOR ASS'N, HOPE COLLEGE, HOLLAND, MICH.

Entered at the Post Office at Holland, Mich., as second-class mail matter.

Editors:
JAMES WATER.
HENRY DE FEE.
MINNIE VANDEBLOEM, Assistant Editor.
HARRY A. STORMSETH, Advertising Manager.
JAMES H. STORMSETH, Subscription Manager.

VOLUME XIII.
JUNE, 1900.
NUMBER 9.

Elia and His Writings.

The question may properly be asked what claims has Lamb who was neither a poet, scholar nor philosopher, to a place in literature. The fact that his essays are found in every library affords reason enough that the question is worth consideration. His name is often classed with those of Montaigne, Addison and DeQuincey with whom he has much in common.

Like Montaigne, Lamb is an observer and writer of small, sure and near things. He writes of the little world in which he plays a part. His surroundings, likes and dislikes, "sun and sky, breeze and solitude, solitary walks and summer holidays, the greenness of fields, the delicious odors of meats and fishes, companionship and the cheerful glass, the candle light and fireside conversations, the innocent vanities interspersed with wit and gentle irony"—these are his themes. The heavens, the future, the thin abstract with all their mystery repel Lamb. He can not look upon them and he turns and clings to the real, the small, common things of every day existence. But unlike Montaigne who turns from the mysterious with a hopeless "qui sais-je?" Lamb is almost loath to know.

As Addison exposes and ridicules the follies of his age with a pleasing gentle satire Lamb calls attention to the popular fallacies of his time with a humorous irony, more subtle than the less direct in the moral intent. Often there is no moral intended at all. Addison's humor keeps a broad smile hovering over the face of the reader. Lamb's humor with its flashes of wit and an occa.
sional pen keeps up a continual chuckling of suppressed laughter. Compare the "Chapter on Ears" with the gayest, or rather most playful of Addison's essays, for Addison is never gay, and note the difference. Whoever admires Addison can not fail to enjoy Lamb.

Then again Lamb resembles DeQuincey. They are both dreamers and delight in reveries. But here their similarity ends. DeQuincey's dreaming is the soaring of an eagle partially blinded because too far from the earth and too near the sun. Lamb's reverie is the flapping of an owl hovering around the shadows of some moss-covered abbey. And it is in his melancholy that Lamb is at his best. His essays "Christ's Hospital Five and Thirty Years Ago", "The Old and the New Schoolmaster", "The South Sea-House" and "Old Benchers of the Inner Temple", are considered his best. In many of his essays of this nature he shows a deep insight into character. Many of the characters portrayed are identified as those of his friends. His nearest approach to the aerial wanderings of DeQuincey is "The Angelot" which is unique and mysterious.

Altho a great admirer of poetry, with considerable poetical insight and feeling Lamb can not claim our attention as a poet. He has written some few excellent verses and sonnets, of which "The Old Familiar Faces" and "Hester" are most popular. In his letters he always speaks of his verses modestly and doubtfully. Thro all his poetical efforts the labored fitting of phrases to ideas is painfully evident. The Muses seemed to tempt him but not to possess him. This lack of success in the art can in a measure be accounted for when we consider that with Lamb literary pursuit was not a profession nor even a pastime. He himself says it was his recreation. He was for more than thirty years a clerk in a great London commercial house. Bookkeeping is no amiable helpmeet to poetry.

Lamb's critical faculties were of a high order. His criticisms on the plays of Shakespeare are among the finest extant. In spite of his strong preference for the old dramatists and writers of the Elizabethan Age, he recognized the worth of many of the great literary men of his time. A new era of poetry had dawned and he was not wholly blind to its genial light and warmth. His admiration for Coleridge amounted almost to reverence. He understood Wordsworth, the not always in sympathy with him, at a time when few men would recognize the Nature poet as a poet at all. Southey, Hood, Hazlitt and Hunt were his friends. His house was the scene of a weekly gathering of nearly all the prominent literary men of the Metropolis. Poets, historians, clergy- men, politicians, artists, humorists and actors, he understood them all and admired each for his individual traits. It is the greatest proof of his whole-souled nature and fine judgment that he could tolerate and even find the strong point in all parties, and 

schools and sects of which his numerous friends were representatives.

It may seem strange to speak of Lamb, essayist, humorist and philanthropist in his own way, as an epicurean. Yet we should miss much from his writings if it were not that he was an epicurean and was himself not ashamed of the distinction. What would Burns be without his passionate nature, or Poe without his melancholy? Lamb indulged in excesses of appetite. We may not praise him for it; but why magnify and heap it upon his name? We shall say nothing more than he says of himself.

The tobacco habit was making inroads upon his constitution and he made many futile attempts to break loose from it. He had sought its soothing effects with a zeal, to use his own words, that some men toil after virtue. He made the heroic sacrifice with fear and wavering. The struggle with his resolution he has given us in his "Farewell to Tobacco":

"Scent to match thy rich perfume,
Chemic art did ne'er presume
Thro' her quaint alembic strain,
None so sov'reign to the brain."

Nature that did in thee excel
Framed again a second smell.

Fifth of the mouth and fog of the mind,
Africa, that brags her poison
Breed no such prodigious poison.

Hembane, nightshade, both together
Hemlock, aconite, .......

Nay rather
Plant divine of rarest virtue
Blisters on the tongue would hurt you.

.""............. tho' by some physician
Am debarrowd the full fruition
Of thy favors, I may catch
Some collateral sweets, and snatch
Odors that still live in by-places
And the suburbs of thy graces
And in thy borders take delight,
An unconquered Cannaize.

These lines illustrate two things, Lamb's bad poetry and one phase of his epicureanism. A modern phase of the term, it is true, but his love of the cup and his favorite viands are indulgences such as Old Epicurus himself could have found no fault with. Read the "Dissertation upon Roast Pig", "Grace before Meat", on Thanksgiving or Christmas if you will and find fault with him if you can. Then read "Hospita on the Immoderate Indulgen-
ces of the Pleasures of the Palate" and note whether he is not frank to admit his shortcomings.

There is a pathetic sadness in Lamb's life almost as deep as that of Poe's. It colors all his writings. Perched above the door of all his hopes and youthful aspirations, a grim spectre frowned denial to the joy and freedom he saw in the possession of others, but withheld from him. The story of thirty-four at the head of a list, to begin with: then came gold-hunters, jewelers, engravers, adventurers, strollers and vagabonds, many of whom had more business in jail than in Jamestown." And when did these people found their first college? They were on the ground in the new country thirteen years before the Pilgrim Fathers, but it was not until the year 1633 that William and Mary College, the second institution of liberal learning in this new country, was chartered. In other words, it took the Pilgrim Fathers, who believed and loved the Bible, sixteen years to charter a college; while the colony of Virginia, peopled largely by men who had little or no regard for the Bible, was eighty-six years in making its first move toward such a noble work.

But once more, farther south still. In the year 1565, on St. Augustine's day, a fleet of Spaniards sighted the shores of Florida. They were Roman Catholics, who were not permitted to own a Bible or read it. They came to butcher a colony of Huguenots and did so, slaughtering 900 men, women and children alike. And then these monsters proceeded to found the City of St. Augustine. Now we are coming to the climax of the argument. If men who believe the Bible stand foremost among the founders of colleges and patrons of liberal education, does it follow that they who have no regard for the Bible cannot stand in the same rank?

When was the first college founded in Florida? St. Augustine was founded forty-two years before the first colony reached Jamestown and fifty-five years before the Pilgrim Fathers landed. But it was not until the year 1583 that a college cornerstone was ever laid in the State of Florida, and then it was laid by Congregationalists who believed the Bible, descendants of the men who founded Harvard College. Sixteen years for men who believe the Bible to found a school for training statesmen how to fight God and build a republic! Eighty-six years for men indifferent to the Bible to accomplish the same thing! But no time long enough for men without the Bible to do it! God gave them 320 years for the work and then put it into the hands of New England's sons.

But no sooner had the Congregationalists founded Rollins College than the Methodists followed the very next year with the Florida Conference College and the Baptists the year afterward with Stetson University, while that same year the Methodists added St. John's River Conference College. What further need?
of argument? Where unbelief had not built one school of liberal learning in 320 years to train men to make a state, those who believed the Bible built four such schools in three consecutive years.

It will be readily seen that we have here an index of the religious conditions of various communities today. "Go, teach", is the command of the Master. His best followers are always vitally interested in building and maintaining Christian schools and in diffusing that knowledge of God which is eternal life.

John G. Gubbard, '78.

The Kingdom of Heaven on the Earth.

The great fundamental object of our thought and work in the Social Crusade, stated in the most general terms, is to bring the Kingdom of God on the earth. No doubt in all ages, and in all Christian effort since the time of Jesus, this idea has been more or less present; but no one can study the history of the church, down even to the present century, without feeling that for centuries the great emphasis has been placed upon the preparation for a future life, rather than upon a process or mode of living here and now.

The early disciples of Jesus were expecting a speedy return of Christ to triumph over the evil in the world, and set up himself a reign of righteousness. But he came not. And the early hope and longing aspiration gave way to lament. They gave up the world as evil, a total wreck to be abandoned, forsaken. This was laid upon them as a foreign country in which, for the present, the righteous were exiles. The native land of the Christian was "far, far away" beyond the grave. God was not in his world. He was outside of it in some undefined blissful abode of the best. The devil, for the present, had this world. A pessimism, or belief in the triumph of evil here on earth gave place to the optimism of Jesus, who saw "the soul of goodness in things evil", and whose hopes for the triumph of righteousness in the earth was planted in a subsoil deeper than the lowest sources of human despair. Throughout this long period in which the original idea of Jesus was so obscured, the history of the church is largely that of a corporate society for the purpose of rescuing men from this present evil world, this land of exile, and assuring them of a "title clear to mansions in the sky." As men, however, are always transcending their stated creeds, in some way or other, so, notwithstanding this "otherworldliness" of the organized church, time after time it has braced itself to regenerate the earth and the institutions of men. Nevertheless it has been left for our times to see the most complete return to the original idea of Jesus.

Three Great Facts.

Three great features of our generation have combined to force us to a complete re-setting of the program of Christianity, and to an enlarged conception of the mission of man in the earth. The first of these is the scientific research of the last century, which has revealed to us the unity of the world and the unity of man, and the steady progress and development of man and human society. The second is the acute phase of our social problems which press upon us for solution, and force us to a deeper and more scientific study of the right relation of man to man in our social, industrial, and economic life. The third great fact is that the same scientific spirit which has analyzed the facts and forces of nature and of man, in its search for reality—for truth as distinguished from dogma and opinion—has gone back to a careful and rational study of the life and words of Jesus.

Now the scientific research has shown us the progress of man from the lower types to the higher, and the development of society from savagery and barbarism to our present civilization. Science has revealed to us human society as a growing, evolving organism, as yet in the early stages of its growth and development, even at its best. And the last word of social science is that the movement of the race is toward a condition of righteousness, justice, brotherhood, and love among men—The Kingdom of God on the Earth. And our pressing social problems, with the intensifying struggle between labor and capital, the cry of the dispossessed, the poverty of the many in the presence of the enormous wealth of the few—these social needs are but the undefined goal of earth's millions for the Kingdom of Heaven in the earth. And what science interprets as the goal of human history, and what the misery and the social suffering of the world grooms for, is exactly what was the supreme and only object of Jesus. In other words, in the development of the world-life, the heart of its progress, is moral and spiritual. The pain and deprivation, physical and mental, of the world's toiling multitudes, comes from the social violation of those laws of right human relationships which we call moral law. And the life we were created, is that quality of life which was realized by Jesus of Nazareth. And his teaching is the highest word expression of the final law of man's just, moral, and free relation with his fellow-man, as well as his normal relationship to the highest within himself—the presence of God. That life within us is the Kingdom of Heaven within. Those teachings obeyed, practised, and applied in all affairs of our common human life is the Kingdom of God on the Earth. There is a world within us, and a world without us, and these two worlds are one in God. And as the world within us finds its unity with God, the world
without must be adjusted to that unity, until every fact, every relation, every institution finds its divine expression. And as the world without, the institutions and relations of men, are made more and more to conform to the divine idea, then the world within, the life of man attains higher possibilities of reflecting the image of God.

The Method of Its Coming.

We see also the method of the coming of the Kingdom. “First the blade, then the ear, after that the full corn in the ear.” We expect no cataclysm, no miraculous intervention of deity, no “second coming in power” suddenly to put down evil and to enthrone a good, a terror to evil-doers, and a joy to the sons of God. We are convinced that the Eternal Spirit has ever been in the world in nature, in history, in life, and in the evolving institutions of men, and that He is here now. It is for us as intelligent and rational beings, in whom the Father dwells, who are co-workers with God, to grasp the work of the Infinite for our time, to interpret the truth for our generation, and to proceed with energy to witness to that truth and to incarnate it in deed and in history. The task is a long one. We shall see no millennium. While we shall not create utopias, and mystic visions, and daring dreams, for we may be sure that these are not to be realized in our day; yet at this supreme hour of need, and likewise of possibility, we feel convinced that now is the time to strike for a greater human liberty, for a richer spiritual life, and for a glorious advance in social progress. It is a blossoming hour of the world’s life—one of the great epochal hours. The ear is about to appear for which the blade has been growing. At such a time we may expect great results of labor to appear, which at other times it would be utopian to expect.

And we shall see the whole glorious ideal, and shall call men to the ideal life. We shall put all life and all institutions under the test of that ideal for the society and for the individual. Like a magnet in iron filings, these great realities will draw men unto them. By scores and hundreds and thousands men will be caught up with such a condition of God; their lives will become nerve centers of the power of that kingdom; and they will forsake all for the truth and life and deed thereof. The new Social Conference will be awakened, men will feel and realize their brotherhood and oneness and the social obligations growing out of that unity; things we call right and Christian today will be seen as giant wrongs and infidel tomorrow. The idea of Salvation will no longer be confined to hope for another world, but will be extended to a proposition by which all men may be placed in such conditions that each may live out the completest and freest life as a son of God. The great social and industrial problems of our day will be settled. New problems will arise, but the all-ab-

The Senior Class in Grand Rapids.

The annual visit of Hope’s Seniors is eagerly looked for by the photographers of the Valley City. On no other occasion do they have the opportunity of taking pictures of such handsome and intellectual faces, (scoff not ye lower classmen). The event this year was marked by unusual jollity and excitement. Godfrey, Riepma, Straks, and Rinck, who are not so swift as the rest of the class, started out on their wheels Saturday afternoon. They rested on the Sabbath in Hudsonville, where Godfrey and Riepma edited the natives with their eloquence in executing the preliminaries in one of the synagogues. While we shall witness to the whole glorious idea, and shall call men to the ideal life. We shall put all life and all institutions under the test of that ideal for the society and for the individual. Like a magnet in iron filings, these great realities will draw men unto them. By scores and hundreds and thousands men will be caught up with such a condition of God; their lives will become nerve centers of the power of that kingdom; and they will forsake all for the truth and life and deed thereof. The new Social Conference will be awakened, men will feel and realize their brotherhood and oneness and the social obligations growing out of that unity; things we call right and Christian today will be seen as giant wrongs and infidel tomorrow. The idea of Salvation will no longer be confined to hope for another world, but will be extended to a proposition by which all men may be placed in such conditions that each may live out the completest and freest life as a son of God. The great social and industrial problems of our day will be settled. New problems will arise, but the all-ab-

The Anchor. 197

sorting question of a more just relation of man to man in the use of land and machinery, and of a just distribution of the products of human toil, will be settled. We are convinced, therefore, that while our object is to bring the Kingdom of Heaven in the earth, yet our particular task is concerning the concrete manifestations of that Kingdom which are at hand in our generation.


We give above an article kindly contributed to the Anchor by the Rev. J. Stitt Wilson, of Chicago, one of the prime leaders in that great spiritual and social movement, known as the Social Crusade. The Y. M. C. A. had the rare privilege of meeting with Mr. Wilson and the influence he exerted upon our student-body was marked, as is shown by the crystallization of the undirected interest there was among us into a Crusade Circle, with S. F. Riepma as president, Jacob Brouwer, secretary, and an executive committee composed of Miss Anna Floyd, J. Wesselenk, and M. J. Stormzand.—[Ed.]

The Anchor.

Donning the “Have-your-mug-shot” smile the class marched to the studio and after the ceremony had been duly performed, the class members “limbered-up” and started off in different directions, on pleasure bent. Dinkie made a very deep and lasting impression (quite the rule, you know,) upon a pretty waitress at one of the down-town restaurants, and of course he was treated to a second piece of pie, a third cup of coffee, and a dish of tamales with every course,—item $1.37. Legters went to John Ball Park to see his friends, the animals, and in his earnest attempts to get a snap-shot of the flying fish, he drew the attention of the monkeys,—he declares that at last he has succeeded in
hearty co-operation. The regular edition will be exhausted early and we will be able to provide extra copies only for those who inform the subscription manager, Mr. Henry Stecketee, before June 8.

Spring Again!

All Nature round about us has changed in the last few days. She has aroused herself from long months of deep repose. The beauties that were but yesterday hidden in a shell protecting them against the icy blasts of the King of the North, are now shedding forth their sweet aroma in luxuriant profusion. The air is pregnant with a fragrance which stimulates even our imagination. Couple with this all the beauty and richness offered to the eye and how real becomes the poet of nature! Now we can appreciate those lines devoted to a description of beautiful scenery and lovely flowers. Now we can see "Rose Cottage"; the lovely little plain, the dale beyond, where rare flowers spring up in all their comeliness; the silvery, limpid stream, leaping thro the woods. Nature speaks to us: not in articulate speech, but in a sympathetic language which fails not to enlist our deepest emotions.

"To him, who, in the love of nature, holds
Communion with her visible forms, she speaks,
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware."

Surely, this is grand! What a wonderful world is ours!

But there is another phase of spring worthy of a thought. As nature fairly overflows with life at this season of the year, so the student feels stirred within. Instead of wintry storms mousing around the corners of the cottage come the sweet, melodious strains of birds. They arouse him to renew the out-of-door delights. Base-ball and lawn-tennis are resumed with vigor. Especially at our college are they receiving full attention this spring. Surely this ought to be so amongst a band of young men. Youth is the time to display vigor and enthusiasm. If we do not find it there, pray, where shall we look for it? The value of it is too often overlooked. A thoroughly exciting game is an excellent corrective for an apathetic, listless mood; and no less for dyspepsia of whatever nature it may be. Blessed we who can enjoy this so frequently.

Base-Ball

It is encouraging to see the commendable spirit shown by the players of our college team and the hearty support of the students. It was almost a foregone conclusion, however unpleasant, that we would not win many glorious victories from the strong city team, composed almost entirely of veteran players. Yet the college players have gone into every game, tho defeat was starting them in the face, with the right determination to do their best. Such a spirit is the only thing that can be upon to maintain a proper hopeful interest for our athletic future. That the students, as a whole, are also embued with that strong desire, that defies hopelessness, cannot be doubted when we see how nobly they turn out to yell for the team. Even the young ladies are to be commended for doing the unexpected. Some confess that their interest does not lie in the ball-games simply, but in the determination of the fellows that looks forward to the opportunity of showing other institutions, similar to ours, that we need but a wider opportunity to make a better showing. When the day of intercollegiate sports dawns on Hope they will all be there to welcome what they too have wished for.

Y. M. C. A. Notes.

On May 10 we enjoyed one of the finest addresses on "Christian Socialism" that has ever been delivered to us on that subject. Mr. J. Stitt Wilson, of Evanston, Ill., spoke about the need of that tie which binds men to study the needs of human society, back of which is the spirit of Christ urging them to love and aid the men who suffer from poverty and other terrible hardships of our great city life. Mr. Wilson's subject made a deep impression upon us all, and inspired us to show more practical Christianity.

May 17 John Bannenga of the Seminary, who has been visiting in the East, spoke to us about the great Ecumenical Conference,—the characteristics of the assembly and the work there done. He told of the wonderful enthusiasm there displayed, not as inspiration, skin deep, but as the silent, strong, underlying Christ force. Mr. Bannenga himself certainly has caught the spirit of the great meeting, as was shown by the vigor of his speaking on that evening.

It this meeting was announced that the following persons had been chosen delegates to the Geneva Convention:
Missionary—E. J. Strick.
Personal Work—George Korteling and Henry Boer.
Bible Study—J. Y. Broek and Lucas Boeve.

We wish them all godspeed.

May 24 we held another missionary meeting with Mr. PETERS, our missionary to Japan, as leader. He gave an introductory talk on Japan as a country, showing the relation of its
habitants to those of other countries, as Java, the Phillipine Islands and China. The speaker in an interesting manner showed the contrasts and similarities of these countries as regards language and customs.

J. J. Hoffman, '02.

XXX

College Jottings.

Forgotten for two months.—"This department is conducted by Bill, Bertha & Co."

A new mineral has been discovered. Damson says lumbago belongs to the mineral class.

In base-ball practise "Chicago" recently had the marvelous record of only twenty-six errors.

Van Zee reports that his recent visit to Kalamazoo more than met his expectations. His friend was very much gratified to see him.

The bulletin board is once more in place. Now hurrah for the F. F. C. notices.

Notwithstanding the fact that many of our forefathers repeatedly tried to "drown the land out," it is now quite evident why Wayer enjoys singing in the Third Church choir lately.

The "Dominie" is obtaining a record as a first baseman. He is the only player who can tie a knot in his elbow when he throws the ball.

One of our college ladies recently gave the following as the Dutch comparison of the word, great, "Groot, Groote, Grooters."

No wonder Hoffman had to wait so long for a reply to that last letter. When the answer finally came, he discovered that his former friend was no longer a "Miss" but a "Mrs."

The latest style of a gentleman's hair-cut is pompadour, parted in the middle. Korteling and Steunenberg have not decided whether or no to be in fashion any longer.

John Verwey—Headquarters for patent hair restorer. Brings the hair out nicely.

Bloomers, on his way home from church May 13.—"There is nothing small about me, girls, except my feet, and they can reach all over."

Will some one inform us who the junior partner is in this joking company?

Prof. Mast claims that he is teaching a class of "heathen." He may be in danger of his life.

Genius should have in view some ideal more worthy of attainment. We are pleased to note, however, that there is now an original line of investigation being followed. The Freshmen rejoice. Some Sophomores fear.

Tellman no longer follows the cowpath when he leaves the campus. For further information apply to Dr. Kolien.

The boys in the Club 'ous are so annoyed that they threaten to peach on "Peachie."

Rev. N. Boer claims that his wedding trip was rather disagreeable. No wonder.

The "spring seat" broke when he was fairly started on his journey; and besides he had no whip to drive his "plugs."

The following are competitors for the PRIZE: Grooters, Bruins, Van Heuvelen, Bonthuis and Steketee. Will some one tell us who the prior is?

"April showers bring May flowers." So does Ed.

We extend our sympathies to Hessel, for they say Dickie Mary has gone with a handsome man.

"A miss is as good as a mile," but a smile is better than a miss, says Appledoorn.

"Piper-Heightwick," alias "Piggy," has secretly announced his engagement to an Eastern product.

F. Gusse Verburg is now Basso profundo in the Holland Town Quartet.

The Locals are rather scarce this month. No news about the professors. We hope to make this a special feature of our next edition.
"Ida's lisr" is what Bloemers now says when he shows a preference.

It is sad to walk "Alone, alone, all, all alone", from church Sunday evenings, isn't it Groeters?

Occasionally Prof. Veghte now dispenses with his cane when he has a "precious bundle" to carry on his arm.

John Verwey preached his first sermon, at Pine Creek, May 12. The ewe lambs of the flock are clamoring for an encore.

Some of our worthy professors are now showing a belief in the statement that

"It is better to have loved quite late Than never to have loved at all.

The F. F. C. is promising a spring entertainment as soon as the commissary of the club gets a waggle on himself.

Say, Brother, the others are coming around nicely.

Van Zee is a brother of the "man who fell from the Catholic steeple."

Who is "Sober Noses"? Ask Steketee.

Jake Bloemers makes a special trip to Zeeland on the Ides of each month.

WE AIM TO DISPENSE THE FINEST

ICE CREAM SODA IN THE CITY.
M. KIEKINTVELD,
28 E. EIGHTH ST.

MATT FINISH PHOTOS
$2.00
PER DOZEN AT
Gillet's Studio,
22 Monroe Street,
GRAND RAPIDS, MICH.

The best place to buy Shoes!
Easy Shoes for tender feet!
Good Shoes that wear well!
Self Shoes for hard feet!
M. NOTIER, 206 RIVER ST.

Spalding Official
Athletic Goods.

of all kinds at
H. VAN TONGEREN,
AMERICAN SODA FOUNTAIN
Anthony Rosbach,
228 River St.

Small boy to Bonthuis who is on his way to church—"Say, where is the collar going with the boy?"

Schapp—The silver tongued orator of the Sophomore class.

Says one of our professors, "I always speak with climaxes."

He probably thinks of the Greek origin, ladder-step-ladder.

At last a good authority declares that he who sees nothing but "brutal and unmanly sport" in a foot-ball game, has not yet learned "to see straight and clear."

Will some one please give Appel some kind advice? Charm ing ways should be more constant and less universal.

S. A. MARTIN
Drugs, Books, Stationery,
Cigars, Periodicals.
Compounding of Physicians Prescriptions a specialty.

D. J. SLUYTER & CO.,
The Up-to-Date
Hatters and - Furnishers.
Agents for Baxter's Steam Laundry and McRae's Steam Dry Works.
4th Door East of Hotel Holland.

Frank Charter
Is the place you can get the
Gleamant Shave
and Most Stylish Hair Cut.

20 W. Eighth Street.

STUDENT'S DIRECTORY.

CENTRAL DRUG STORE, Drugs, Chem ica ls, Perfumes, Toilet Articles, etc.
H. KREEMER, M. D., Proprietor.

LIDIAN H., Boots and Shoe Maker and Repairer—Cheap. Good work guaranteed. First Ward.

DE GRONDWET, A Holland weekly, Circulation 15,000. A first-class advertising medium throughout the U. S. Books finished in all languages.
Spalding's Official Athletic Goods.

One Standard of Quality in Athletic Goods

The SPALDING

Our Exclusive

One Standard of Quality


CHICAGO A. G. Spalding & Bros. NEW YORK

HOLLAND & CHICAGO LINE.

Tri-weekly service until June 5th. Commencing June 5th Daily service. Steamers leave Holland daily at 8 P.M. Leave Chicago daily at 7 P.M. SUMMER SCHEDULE—Extra day trips June 29. Chicago dock, No. 1 State Street.

Fare One Way $2.25; Round Trip $3.50, Berth Included.


J. C. HERKNER JEWELRY CO.

The Leaders.

Manufacturers of EMBLEMS and SOCIETY JEWELRY.

57 Monroe St., Grand Rapids.

John Vandersluis

Dry Goods and Gent's Furnishings

HOLLAND, MICHIGAN

We keep everything in the line of Salt, Fresh and Smoked MEATS!

The best goods only at the lowest prices.

J. H. Den Herder

South River Street Market

Special attention given to Boarding Club orders.

THINKING OF Class Photos?

Would be pleased to have you call and get rates. And while you are getting rates will show you something in the line of Photos that will please you.

HOPKINS,

46 W. Eighth St., HOLLAND, MICH.
Good.. Goods

at.

Right Prices

Kanters & Standort.

H. Wykhuysen

The Practical Watchmaker

Has a full line of....

Gold and Silver

Watches, Clocks

and Jewelry.

AT BOTTOM PRICES.
HOPE COLLEGE,  Holland,  Michigan.

DEPARTMENTS:
Grammar School, Collegiate and Theological.

STUDIES IN GRAMMAR SCHOOL AND COLLEGE.

COURSES:
Classical, Philosophical, Scientific and Normal.

Theological Department.
The Western Theological Seminary has a course of study as full and practical as its sister seminaries in the West.

Corps of Experienced Instructors.

LOCATION:  On the Pere Marquette railway, 100 miles from Chicago, 25 miles from Grand Rapids.

Expenses Moderate.  For further information or Catalogue apply to

PROF. G. J. KOLLEN, LL.D., Pres.
PROF. C. DOESBURG, Sec'y.

---

We want the Best, Don't You?

We want the best trade—yours.

We want the best goods—ours.

When we say that our goods are better than those handled by other concerns we do not express it as forcibly as it will prove to be on inspection.

The large increase in our sales is due entirely to the fact that we guarantee every thing we sell.

Lokker & Rutgers COMPANY.

CLOTHING,
SHOES and
BICYCLES.

---

Wm. Van der Veere
Proprietor of the
CITY MEAT MARKET

Has the choicest Meats in the city of Holland.

Everything
First-Class!

Best Accommodation to Boarding Clubs.