The Anchor.

"Spera in Teo."

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Editors:
Martin J. StormeEM, Editor-in-Chief.
JAMES WATKINS.
HENRY DE PEE.
MINNIE VANDERPOOL, Assistant. ALBETHA VENKELAER, Local.
JAMES HOFFMAN, Society. WILLIAM DE KLEINE, Local.
OSWALD W. FISCHER, Advertising Manager.
HENRY J. STERKEL, Subscription Manager.

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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 gentile irony"—these are his themes. The heavens, the future, the whole 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 "Qua sati"et 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 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 cannot 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 identical as those of his friends. His nearest approach to the aerial wanderings of DeQuincey is "The Angelica" 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,

schools and sects of which his numerous friends were representa- tives.

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 no second smell.
* * * * *
Filth of the mouth and fog of the mind,
Africa, that brags her poison
Breed no such prodigious poison.
Henbane, nightshade, both together
Hexmother, acobile......
Nay rather
Plant divine of rarest virtue
Blisters on the tongue would hurt you.
* * * * * * *
.......... tho I by some physician
Am debared 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 Canaanite.

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 "Hospital 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-three of his sacrifice and devotion to his demented sister is his biography. Of their "dual loneliness" Wordsworth has touchingly written:

"Thus 'mid a shifting world
Did they together testify of time
And season's difference—a double tree
With two collateral stems sprung from one root
Such were they—and such thro life they might have been
In union, in partition only such."

Carlyle's.

College Builders.

Three contrasts in the early history of our country show the intimate connection existing between a sincere devotion to the Word of God and a living interest in liberal education.

On Saturday evening, December 9, 1620, the Pilgrim Fathers came into a safe harbor on the coast of Massachusetts; but they did not disembark on the 1oth. They all believed the Bible which commands, Remember the Sabbath day to keep it holy. For sixty-three days they had not seen land after leaving the shores of Old England. Thirty days more had been used up in repairing their two small boats and in preliminary explorations by some of the hardiest spirits in the company. But, tired as they were of the ship, they made no movement to disembark because God's Word was their law. They were very slow to disobey the Word of God as they understood it but in 1636, only sixteen years after those men and women landed on the bleak shores of Massachusetts, an appropriation was voted by their general court for the purpose of founding and endowing a college. "Plymouth and Salem gave gifts to the enterprise and from villages in the Connecticut Valley came contributions of corn and wampum. ... In 1638, John Harvard, a young minister of Charlestown, died, bequeathing his library and nearly $5,000 to the school. To perpetuate the memory of the noble benefactor the new institution was named Harvard College."

The grand old Book declares that the fear of God is the beginning of wisdom. New Englanders who feared God built the first college in this country and went to work at it only sixteen years after touching shore.

Now let us go farther south. In the year 1607 one hundred and five men came to Jamestown, Va. Only twelve of these were accustomed to hard labor. Forty-eight of them were known as gentlemen. The few who were married had left their families in England. Some time afterward another colony was sent out from England to Jamestown. Did they believe the Bible? Perhaps some of them did, but they are thus described by the historian: "Here were forty gentlemen 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 1635, 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, 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 1883 that a college corner-stone was ever laid in the State of Florida, and then it was laid by Congregationalists who believed the Bible, descendents of the men who founded Harvard College. Sixteen years for men who believe the Bible to found a school for training statesmen how to fear 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. Gebhard, 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 longings aspiration gave way to lament. They gave up the world as evil, a total wreck to be abandoned, forsaken. This was in part because they found upon 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 blest. 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, were always transcending their stated needs, 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 group 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 groans for, is exactly what was the supreme and only object of Jesus. In other words, 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 the 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 natural relationship to the highest being within him—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
within 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 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 developing institutions of man, 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 may be caught up with the passion for the Kingdom 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 creed 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-
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 Stiecl, before June 8.

XXX

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 from the King of the North, are now shedding forth their sweet aroma in luxurious 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 moaning 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.

XXX

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, the defeat in starting them in the face, with the right determination to do their best. Such a spirit is the only thing that can be expected 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 profess that their interest does not lie in the ball-games simply, but in the determination of the followers 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.

XXX

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 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.

\section{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 college ladies recently gave the following as the Dutch comparison of the word, great, "Groot, Grooter, 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.

Grooters says "minnie" fishing is no good. The last time he went he had only two nibbles and those got away.

Hospers has given up the idea of singing in Third Church choir.

The "A" class picture shows a lot of remarkably intellectual faces, but the whole affair seems rather one-sided because of the queer developments of the Greek bumps.

$6.50 a day is being made by our agents, and any live student can make the same during vacation, selling Lang's Scrap Book. Everybody buys it. Sample free. Write for territory at once.

Brother History claims that some of the Dutch history students say that 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, Grooter, Grooters."

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\section{The Anchor}

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

Schaap—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.

Yes, of course, we got them.

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