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Lecturer on Special Topics in Historical and Pastoral Theology.
J. A. STRASSBURGER, ESQ., A.M.,
Lecturer on the Constitution of Pennsylvania.
EDWIN THEODORE TYNDALL, B. O.,
Instructor in Elocution and Oratory.
ALCIDE REICHENBACH, A.M., Principal of the Academic Department,
Instructor in Pedagogy and English.

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OUR holiday number, though issued so much behind time that it almost missed even the echoes of the festive season during which it was intended to appear, seems nevertheless to have met with a right cordial reception. If divers exchange notices, and certain other individual observations that have recently reached the BULLETIN’s sanctum by mail, correctly indicate the common sentiment of its readers on the subject, the tardiness of the number did not detract materially from its merit. It is a source of satisfaction that notwithstanding the late-
Overture—"Bones and Tambo,"  Hosfeld
Music—"Favorite Mazurka,"  Herman
Music—"Boccaccio,"  Suppe
Benediction,
Rev. J. H. A Bomberger, D. D., LL. D.

The exercises were well carried out and fully in keeping with the excellent records previously established by the society. The speeches were well written and showed much thought and study. They were correctly and eloquently delivered, each speaker, as he left the platform, being followed with the appreciative applause of the audience.

The music, furnished by the Ursinus College Orchestra, I. C. Williams, director, was also of a high order. On no other occasion, since the existence of this organization, did the musicians belonging to it acquit themselves in better style, and many remarks highly complimentary to the players, were heard during the evening from those present.

Overhead the night was fair and the weather all that could have been desired; and therefore, though the roads were in a bad condition, the church was filled to overflowing. Everyone in attendance seemed deeply interested in the entertainment, and expressions of satisfaction with the entire programme abounded on all sides. The anniversary will long be remembered as one of the happiest events of the year 1889 at Ursinus College.

The Orations.

Mr. Mensch, in welcoming those assembled to the 19th anniversary of his society, thanked them for the assurance their presence gave that their interest in its work had not abated. In greeting the members of the Faculty he referred to their untiring efforts as the chief source of the society’s success, and said that though their hardships in behalf of the college had been numerous, a brighter sun was now sending forth its promise of lighter burdens and a glorious future. In expressing his pleasure in the presence the ladies of the Olevian Society he congratulated them on the privileges co-education at Ursinus had secured for them, and wished for them increased advantages in the future. The Zwinglians were welcomed with the statement that their goal was one and the same with that of Schaff men, though their paths toward it might be different. He therefore hoped they might go on together through their academic course and when they separated for life’s work, that they might ever cherish kind remembrances of “Old Ursinus.”

Mr. Smith, speaking on “A Stitch in Time,” said:—

Clothing forms the covering of the body and character the garment of the soul. As the one can best be preserved by a stitch in time so the other can most surely be secured in its highest form by teaching the young what stitches to take and when to take them. One of the first of these is self-reliance to meet and perform the duties of life. Another is the avoidance of bad habits, including drinking and the use of tobacco. Evil tendencies formed in youth drag men down to poverty and shame and shorten their existence. The adoption of a motto as a guide for life is also an important thing, and no better can be found than the one given
by our Saviour, "Follow Me." This suggests another step of paramount importance, the adoption of the Christian religion, that the man may lead an upright life, and at death receive the plaudit, "Well done."

Mr. Wagner, who discussed "True Greatness," spoke as follows:--

In every bosom there is a certain desire for honor and fame. Many men have done great things in war, statesmanship, science, art and literature; and we could ill afford to be without their noble achievements. But there are many others who in addition to their work in these departments, have achieved more imperishable greatness by cultivating their consciences and governing their conduct by the word of God. By the powerful influence of Christian character they have made the blessings of our social system what they are, and erected the bulwarks of modern civilization. So that to attain true greatness is not merely to strive for the things of this life, but to clear and point out the way for securing enduring treasures in the world to come.

Mr. Francis, in his oration entitled "Courage," said:--

Among the virtues of men, courage holds a prominent place. In order that courage may be displayed, there must be some danger, it must be in the line of duty to meet that danger, and it must then be unflinchingly encountered. A man who goes into peril blindly or exposes himself when there is no necessity for it, is not courageous but reckless. On the other hand, he who sees a trial which ought to be met, and meets it not, is a coward. Many men are lauded for bravery who are not actuated by a sense of duty, but by a desire for glory, wealth, honor, or revenge: while there are others, who are never heard of, but who in their simple way, meet and overcome the most trying duties of life. The latter exhibit the highest type of courage and their names, though unknown on earth, are written with honor in God's book of eternal life.

Mr. Magee's eulogy on the late General Hartranft, was in outline as follows:--

The subject of this sketch, one of Montgomery County's most illustrious sons, Pennsylvania's most just rulers, and the Nation's most intrepid protectors, was born on the 16th of December, 1830, and died on the 18th of October, 1889. His boyhood days did not materially differ from those common to mankind. His splendid powers as a soldier were awakened by the Civil War. From conflict to conflict his name grew in renown, and Antietam Bridge and Fort Stedman shed a halo of glory about it that will never grow dim in the annals of heroism. Passing from the fields of war to the arena of political success he gave continued proofs of true worth that neither enemies nor rivals could deprecate. He was ever before the people. His private character was unstained; his habits were simple in the extreme; his whole life is a noble theme for the pages of our future history. All could honor him as a patriot and a warrior. The statesman could receive lessons of intrinsic value from his wisdom and counsel. The monument of his fame is the country he served; the inscription of his greatness the praise of its people.

The Schaff oration, by Mr. Bromer, on "The Destiny of America," was
published in the last number of the Bulletin, and an abstract of it is for that reason omitted here.

A PICTURE PRESENTATION.

At the conclusion of the literary exercises of the anniversary occurred the formal presentation of a beautiful engraving of modern Athens, given to the society, in a handsomely carved gilt frame, by Rev. S. H. Phillips, '85, and Rev. E. C. Hibshman, '86, former members of the society, who secured the picture while passing through Greece in their recent travels in Europe and the Holy Land. Granville H. Meixell made a brief presentation speech and C. H. Brandt, who acted as the chairman of the evening, accepted the gift for the society in a short address, in which he expressed hearty thanks to the donors for their kindness.

SCHAFF OFFICERS.

President, Granville H. Meixell; Vice-President, G. W. Filbert; Recording Secretary, A. L. Stauffer; Corresponding Secretary, W. G. Welsh; Chaplain. J. M. S. Isenberg; Editor, Jay G. Francis; Critic, Wm. F. Ruff; Treasurer, H. H. Long; Organist, P. M. Spangler.

OLEVIAN SOCIETY.

ELOCUTIONARY ENTERTAINMENT AND OPEN MEETING.

The ladies of the Olevian Literary Society have arranged for what promises to be an exceedingly enjoyable entertainment. It is to take place on Thursday evening, February 6, 1890, in the College Chapel, and is to consist of recitations and readings by Mrs. J. W. Shoemaker, of the National School of Elocution and Oratory, of Philadelphia, and selections of vocal music, by Miss Cora Wiest, of Harrisburg, Pa. Mrs. Shoemaker's high ability, and refined culture in her art are by no means forgotten in Collegeville, and Miss Wiest's talents as a vocalist are well known, so that a large audience on the occasion may be confidently expected.

The annual Open Meeting of this society will also occur during the current term, the preparations for it being now in progress. Definite announcements of the event may be expected in the near future.

ZWINGLIAN OFFICERS.

The following officers were elected at a recent meeting of the Zwinglian society:—

President, C. D. Yost; Vice-President, F. H. Fisher; Recording Secretary, Howard Wiest; Corresponding Secretary, C. L. Hench; Treasurer, W. H. Loose; Critic, F. B. Miller; Chaplain, I. F. Wagner; Editor, Ralph Johnson; Curator, W. U. Helffrich; Marshal, Wm. Yenser.

EBRARD SOCIETY.

The "Grippe" at the college having apparently selected as its special victims a number of those enlisted in the Ebrard ranks, it was found necessary to omit the meetings of this society during the early part of the term. It is hoped, however, that before the appearance of this issue of the Bulletin the unwelcome visitor will have departed and that the members will have resumed their usual activity in society work.
NEWS ABOUT COLLEGE.

OPENING OF THE WINTER TERM.

The Christmas holidays at URSINUS ended on Monday, January 6, with the beginning of the Winter Term of 1889-90. The old students have returned to their academic work and a number of new names have been enrolled. The opening address delivered by Professor Ruby on the second day of the term, and published in full in this issue, was received with interest and approval. The prospects for the balance of the collegiate year are excellent, and professors and students are pursuing their duties with freshened energy and zeal.

NEWS FROM THE LIBRARY.

FIFTY-SEVEN VOLUMES ADDED.

The Zwinglian Society recently purchased the following valuable books and placed them on the shelves of the College Library:—Motley’s United Netherlands, 4 vols.; Motley’s Dutch Republic, 3 vols.; Ruskin’s Works, 12 vols.; Müller’s Chips from a German Workshop, 5 vols.; George Eber’s Serapis, The Bride of the Nile, 2 vols.; Uarda, 2 vols., An Egyptian Princess, 2 vols.; Charles Kingsley’s Hypatia, Hereward, Two Years Ago, Alton Locke, Westward Ho, Yeast, Water Babies and The Greek Heroes; Bryce’s Holy Roman Empire; Masson’s British Novelists and their Styles; Abbott’s Empires of the World, including Austria, Russia, Prussia and Italy; Bayard Taylor’s Views A-Foot; Geikie’s Holy Land and the Bible, 2 vols.; Parker’s Spirit of Beauty; Hark’s Unity of Truth.

The same society has also had bound in fine cloth eight volumes of The Andover Review and two volumes of The International Review, presented to it by Rev. J. B. Shumaker, D.D. The additions indicate an undiminished interest among Zwinglians in the steady growth of this important part of the equipment of the college.

BOOKS TAKEN OUT DURING THE FALL TERM.

The following report of the librarian of the college shows the character of the reading done by the students during the recent Fall term in connection with their regular studies: The total number of books taken from the library during the term was 429. Of this number 240 were books of fiction; 48 of history; 15 of biography; 13 of travel and adventure; 20 of poetry; 18 were magazines, etc.; 29 were theological works, and 46 miscellaneous works.

CLASS OF ’93.

The present Freshmen of the college established a regular organization during the latter part of the Fall Term, the first regular meeting of the class being held on November 22, 1889. A constitution was regularly adopted for the government of the members and Cassis tutissima Virtus was selected as their motto. The class colors chosen are Scarlet and Black.

Its officers are: President, J. M. S. Isenberg; Vice-President, William H. Erb; Secretary, J. Warren Bauman; Treasurer, Charles W. Brey; Poet, W. G. Welsh; Prophet, W. U. Helfrich.
FROM THE THEOLOGICAL DEPARTMENT.

On the first Sabbath of the new year President Bomberger filled the pulpit of the Reformed Church at Myerstown, Pa., Mr. Charles B. Alspach supplied the congregation at Prospectville, Montgomery county, and Mr. Joseph W. Bell preached for Rev. A. D. Wolsinger, of Vincent, Chester county.

On the preceding Sunday Mr. I. Calvin Fisher occupied the place of Rev. Henry Hilbish, pastor of the congregation at Myerstown. Mr. Wallace H. Wotring preached for Rev. M. H. Brensinger, of the Fleetwood Charge, Berks county, December 22, 1889, and on the second Lord’s Day of 1890, Mr. Bell filled the pulpit of St. Luke’s Church, Trappe, at both the morning and evening services, Mr. Spangler being unable to preach by reason of temporary sickness.

MISCELLANEOUS ITEMS.

Rev. G. W. Stibitz, Ph. D., delivered an able address Sunday evening, December 22nd, at the Christmas Festival of the Sabbath School of Trinity Reformed Church, Collegeville.

Rev. M. Oshikawa, of Japan, spoke before the students of the college in the chapel on the afternoon of the second Thursday of December.

On the first Lord’s Day of the same month Professor Peters gave his last Bible Talk of the Fall term, on the theme, “Holiness in Life.”

The officers of the senior class are:
President, P. M. Spangler; Vice President, E. S. Bromer; Recording Secretary, H. E. Kilmer; Treasurer, W. H. Loose; Poet, R. G. Magee.

The “grip” paid its compliments to quite a number of unfortunates at the college, and to some extent interfered for a time with the routine of class work. It is a source of congratulation, however, that its presence was attended by no more serious results.

Mr. Henry Varwig, a successful Philadelphia manufacturer, and father-in-law of Mr. Alspach of the senior theological class, and Rev. John J. Stauffer, ’84, of Weissport, Pa., were among the visitors at the college during the closing days of the recent Fall session.

Among the concluding senior orations of the same term were the following: “A Man is Known by His Companions,” by Albert H. Eberly; “Spartan Patriotism,” by Charles H. Slinghoff, and “Progress in the Mechanical Arts,” by P. M. Spangler.

The annual meeting of the Association of College Presidents, held at the University of Pennsylvania on Friday, November 29th, 1889, was attended by the president of Ursinus, who took an active part in the work of the convention, making several speeches upon one or two of the important questions discussed.

THE ALUMNI ASSOCIATION.

PERSONALS.

[Alumni and others can render a service by sending items of interest for this column. All such items, to receive prompt attention, must be addressed to Ursinus College Bulletin, Collegeville, Montg. Co., Pa.]

’84–’87. The first matrimonial union of two graduates of Ursinus, was entered into at Collegeville on Wednesday, December 18th, 1889. The parties to
the happy compact were Miss Bertha Hendricks, of the class of '84, daughter of Rev. Joseph H. Hendricks, a member of the College Board of Directors and pastor of Trinity Church, Collegeville, and Rev. Chas. E. Wehler, of the class of '87, pastor of Boehm's Reformed Church, Blue Bell, Pa. The ceremony was performed at eleven o'clock in the morning of the day mentioned, President Bom-berger and the father of the bride officiating, in the presence of a select circle of her nearest kin. Shortly after the ceremony the bridal party started on a brief wedding journey, during which they visited Baltimore and Washington. Upon their return they temporarily took apartments with Mr. Samuel D. Shearer, until the completion of the repairs to the parsonage at Blue Bell, which was in a course of thorough renovation and enlargement for their reception. The Bulletin offers the highly esteemed bride and groom its cordial congratulations, wishing them long life and much happiness.

'86. Rev. George H. Miller, of Dushore, Sullivan county, Pa., and Miss Estelle A. Spogen, of Bethlehem, were joined in the bonds of holy matrimony by Rev. J. W. Mabry, '77, of Cherryville, at the residence of the bride's parents, on the afternoon of December 4th, 1889. Only the immediate relatives of the contracting parties were present at the wedding. Their bridal tour included New York City, Boston and other places of interest, and on its completion they settled in their new home at Dushore. From the statements of many friends Mr. Miller has found a most worthy partner in the active pastoral work successfully begun by him last Fall. May prosperity and joy attend the united labors of himself and his bride.

'88. Rev. Abram D. Wolfinger, a graduate of the Theological Department, has tendered his resignation of the pastorate of Brownback's Charge, Chester county, where he has been preaching since he left Ursinus.

'89. Mr. Mayne R. Longstreh, at present a student in the Yale College Law School, has registered in the office of Hon. Henry K. Boyer, of Philadelphia, State Treasurer-elect of Pennsylvania. He appeared before the Board of Examiners of the Philadelphia Bar at its regular meeting in December last, and in passing the ordeal it had prepared for him, acquitted himself in a manner that drew forth spontaneously warmest praise from the distinguished gentleman who presided over the meeting, and reflected great credit on his Alma Mater.

GENERAL TOPICS.

HUMAN CULTURE.

An address delivered at the opening of the Winter Term of Ursinus College, Tuesday, January 7th, 1890, by Samuel Vernon Ruby, Esq., A. M., Professor of the English Language and Literature.

There are few words used to-day by educated Americans with a signification as vague as that of the word culture when applied to man. This vagueness is owing partly to a confounding of its literal meaning with its figurative meaning, and partly to a misunderstanding of its application to the human species. The word was domesticated into the English lan-
guage from the French. To the French it came from the Latin word colere, the participle of which is cultus. The Latins used this word *colere, first, in a literal sense, to express labor spent on plants, and on the soil in which plants grow; and secondly, in a figurative sense, as to foster, to cherish, and, with vitam, to care for life, that is, to live.

The American dictionaries give most of the Latin definitions of the word without placing them under the two heads, literal and figurative; but they do not, as the Latins did, make a direct application of it to human life. Therefore, we have lost, from the national vocabulary, the figurative side of the word, and by habit have fallen to an exclusive use of its literal side, and many times to the use of another and different word, to wit, the word training, as if training were a synonym of culture.

Of the word training we have two uses that are general. These are manual training and mental training. The worker at every common trade, the productions of which are the results of skilled labor, requires manual training. So does the accountant, the drawer of a note or deed, the architect, sculptor, painter, and any one who is a doer. Mental training enters into every possible form of manual training, as an aider and promoter of the same. It has also a side of its own. This is best seen in the labors of a student and scholar. The public school, the academy, the college, and the seminary are schools of mental training. Every step taken in constructing and in uttering an English oration, from the learning of the elementary sounds to the delivering of it, is mental training. The grammar and lexicon of a language are as much tools in the hands of a scholar as are the compasses and square in the hands of a carpenter. Algebra, geometry, chemistry, are only keys to unlock the greater sciences. Physiology and psychology serve as implements for the proper use and understanding of man's body and soul.

Thus these facts teach us that whatever may be the usefulness, necessity, or nicety of manual training, and whatever may be the view taken of mental training, neither of these is, in whole or in part, human culture.

Standing, then, by this teaching and thrusting aside the blinding influence of the American dictionaries, we at once see that the word culture, as applied to man, will serve the purpose only in its figurative sense; and in this sense just as the Latins used it with vitam, meaning to live.

But what is it for man to live? Is it for man to live as man? If so, then we must know the nature of man, before we can show what it is for man to live; or before we can give a definition of human culture.

Accepting that view of man which best accords with the present state of Christian learning, we say that man has a †"twofold constitution," "material and spiritual." By his material constitution is meant the seven tissues of the body,—the bones, the muscles, blood, nerves, etc. By his spiritual constitution is meant the powers of the soul,—the intellect, the feelings, and the will.

† Agassiz and Gould's Principles of Zoology, p. 25.
This view of man, however full and correct it may be, is not to our purpose. The principal divisions of the spiritual constitution need to be analyzed into particulars, and these particulars described, and again compacted into wholes, or directions, in which they are known to act.

To this end, then, the intellect may be subdivided into the perception, the understanding, and the reason. Perception is the intellect's use of the five senses to acquaint man with things as they exist in the external or objective world. The understanding includes the memory, the imagination, and the judgment. It is the retentive and, in part, constructive soul. The reason with its eleven activities, or intuitions, when it can or is permitted to act in full, connects man with the supersensual; makes him spiritual, rational.

The eleven activities of the reason are existence, number, space, time, cause and effect, consciousness, liberty, the infinite, and truth and beauty and right.

The feelings, acting according to their origin, with the material, intellectual, or rational nature of man, may be subdivided into the material, or rather, physical feelings; the intellectual feelings; and the rational, or, by pre-eminence, spiritual feelings.

The physical feelings "arise directly from the body." They are the sensations, and include the appetites. The intellectual feelings "depend on objects and relations of the mind." They are the desires, and feelings kindred to them. The spiritual feelings are those which arise from man's highest nature, the spiritual, and are "conditioned on" these three intuitions of the reason,—truth, beauty and right.

The will of man is peculiarly situated. "The motives, being always two or more in number, unlike in kind, resting ultimately on different principles, revealing different forms of good and phases of character, lie in front of the will, courting but not impelling it." "Liberty," which is an intuition of the reason, and "which can feel motives to any degree, yet refuse to yield to them, goes with the will," that is, chooses for, and gives direction to the will. When the will acts the soul is impelled in the direction chosen.

Here, in this extended analysis or study, we have laid before us the chief elements in the nature of man. Although many and various, these elements are formed into groups by natural laws. That such laws exist is shown by the uniform order in which these elements are arranged. For whatever be the circumstances under which man lives he exhibits in his life these three distinct phases,—the physical, the intellectual, and the spiritual. This is necessary to make him in his nature what he is, altogether and simply man.

From the physical he can not separate himself, for by his body he is part of the physical world. To the spiritual he is ever tending, for the world is not his abiding place. By the intellectual is bestowed upon him the power to understand his relations to both the spiritual and physical worlds. ||

The larger share of man's existence is in the feelings. In these he

\[\text{\small|| Bascom's Aesthetics, p. 30.}\]
lives. In these he ascends and descends in the scale of human life. As already indicated the feelings array themselves, according to the phases of man's nature, into the physical, the intellectual, and the spiritual.

With man's physical nature go the five senses, the sight, hearing, touch, and particularly the smell and taste. By these he is made acquainted with the objects of the external world. Here also are found the appetites; as, the appetite for food, the appetite for drink, the appetite for sleep. It is the field of the sensations.

In man's intellectual nature are the memory, the imagination, thought. To these the desires ally themselves; as, the desire for knowledge, the desire for wealth, the desire for power. It is the field of the passions.

Man's spiritual nature opens to him the world beyond, and by innate, rational powers acquaints him with the profound truths, order, and the wisdom of God's creation. It is the field of contemplation.

From these positions we come more closely to the directions in which man lives, moves, acts. Putting it in other words, we have, first, man's physical nature ruled over by the sensations, and of these particularly, the appetites, yielding the basis of physical culture; secondly, the appetites subjected to the intellect, and the desires directed by it, yielding the basis of intellectual culture; thirdly, the whole man, physical, intellectual, spiritual, confined and limited by the rational nature, under control of the spiritual feelings, yielding the basis of spiritual culture, the highest possible to man.

From these bases of human culture have sprung as many types. For the existence of these types, and for descriptions of them, we shall appeal to the history of mankind.

Man in his first estate, as he stood, pure and irreprouachable, in Paradise, was not subject to any of these types of culture except the highest. When he fell, it was through disobedience, which involved a violation of truth and right. As he stood, in his fall, outside of the garden, his physical nature was, under all the pending circumstances, of great value to him. This he trained as he warred against the wild beast, contended with the earth for food and raiment, and overcame the obstacles confronting him in his progress in the arts and sciences.

Man, however, could no more remain in a fixed spiritual state than he could in a fixed physical condition. He lived and enlarged his soul in truth, beauty, and right, or receded from these, and narrowed his soul in respect to them, as he wilfully neglected his intellectual training. It was thus that some men very early opened wide the door to the appetites, and gave themselves up to a low culture, the physical; not because they worked with their hands and feet, but because they let loose upon their muscles and bones and nerves those blind feelings, the appetites. These made man, have made him, and still, if allowed, make him, vile.

The marks of physical culture are ignorance, stupidity, vulgarity and grossness. It is found mostly among savages, and is rare among the civilized and enlightened portions of mankind.

Whenever man has not fallen so far as in the case just given, but has exercised his intellect in behalf of his
desires and passions and the feelings kindred to them, and has not reached the highest truths, he has fashioned for himself another type of culture, the intellectual.

Its marks are, at times, serenity, great beauty, freedom under a clouded sense of right, and no "profound truths" ever "sounding the depths of the soul"; it often causes the soul to sink into uncertainty, confusion, doubt, tyranny, culpable passion, lasciviousness. This type of culture has gone along the line of ancient civilization; leading in Babylon and Nineveh and Egypt and Greece and Rome.

The people of ancient Greece exhibited it in its best form. Among them, also, we find that it had two phases; the one as it existed in Sparta, the other as it existed in Athens. The Spartan trained the physical man, under the direction of the intellect, and became the perfect soldier, the defender of the State. The Athenian trained the physical and intellectual man, with the intellect greatly leading, and became an athlete, a geometrician, an historian, a sculptor, painter, poet, orator, and even a metaphysician with some of the metaphysician’s best teachings.

The Romans fairly divided between these two Grecian phases of intellectual culture; and first and foremost became avaricious of power. They were conquerors. They professed to exercise a high sense of right in the state; but their sense of right was small, and the history of the state and the history of the individual, with rare exceptions, are soiled completely with the marks of greed and gain. In literature and art the Roman followed the culture of the Greek, and the fate of the first was that of the second.

Neither people had a sufficient sense of truth and right to give it the highest culture. A Plato and Demosthenes among the Greeks, a Seneca and Cicero among the Romans, might rise very high, as each of these did, but they alone were not the people. Indeed, notwithstanding the exemplary lives of many Greek and Roman citizens, and notwithstanding their literary skill and wonderful perfection in the fine arts, both the Greek and the Roman people, at their greatest height, were corrupt and lascivious.

The perceptible want in this intellectual culture was the lack of revealed truth. Greeks and Romans had gods, but no God; many causes in nature but no First Cause. Truth with them was as man perceived it in the natural objects around him. Their justice ended in fate.

We see then that these ancient peoples worked out clearly the proof that the intellect in itself is not able to bring to man the light which is needed to put into full, healthy, and truly equable operation the organs of his body and the powers of his soul.

When, however, Greek and Roman culture had reached the highest point possible to its elements, and had well nigh compassed the known world, revelation, which is the preaching of Christ’s Gospel to the Gentiles, flashed its light along the pathway of this culture, and gave for the contemplation of its votaries such profound truths as God and his attributes; creation and its plan; man, his fall, and his Redemption. And wherever the Greeks and the Romans, and those who had ac-
cepted their culture laid hold of these truths, and diligently wrought upon them with their trained intellects, a different culture came.

This was the spiritual type of culture. It was not new but as old as man himself. It dwelt with Adam and departed from Cain; it came to Seth and has been with men of his \( \text{§} \) "disposition" to the present day. Its elements are truth, beauty and right. Its marks are purity, calmness, and healthful activity. By it man is made firm and faithful in duty, able in plan, noble in purpose, just in judgment; and is led by a full exercise of his rational nature to a true manhood and a perfect rest.

One only of all ancient peoples, as a people, reached it; and they in part, and merely for a time. The Hebrew can claim the world's perfect example in human culture as his kinsman; Palestine nestled him in youth; Jerusalem beheld him in manhood. The great Galilean was a Jew.

Now, we have arrived at a point in our discussion when we can safely give a definition of our subject. Both by reasons and by facts,—reasons as found in man's nature, and facts as found in man's history,—we see that the Romans were right in applying the figurative sense of their word culture to man as he lives, must live, in obedience to natural laws. Human culture, therefore, means for man to live—to live in one of the three directions of his nature, limited by the laws thereof, to wit: to live in his physical nature, with the appetites ruling; to live amidst the desires and passions of his heart, with the intellect as their servant; to live with the appetites subdued, the desires and passions controlled, and the intellect free and working with the rational nature,—the end of which living is rest, eternal rest with God.

In this provision of man's nature, we see, too, the wisdom of a free will with which the Creator has endowed him. He has here three directions of life from which to choose. He can be as the brute is; he can be of the earth, earthy; he can be, fully and freely, of heaven, heavenly.

Now, there is also a practical side to our subject. Human culture has its source in human nature, and not in power, wealth or knowledge. Power and wealth, as well as tyranny and fashion, are only fruits of it. Knowledge may aid and assist human culture to mount upward, and always does whenever it teaches how to live. But a learned man is not necessarily a highly cultured man. There is a wide difference between a thought that simply is, and a thought allied to a feeling. The one is, and moves nothing; the other is, and acts. So it happens that grammars, dictionaries, and the like, contain no culture, while histories and biographies do. Plutarch, in this sense, is better than Euclid; the Bible, than all the world of printed material.

All men have culture, just as all men have thought and feeling. But as men differ in thought and feeling, so men differ in culture. It is the life which each individual lives, be it in accordance with the appetites, the desires, the rational nature; or gliding from one to the other of these, causing life to be as fitful as the scenes
through which it passes. As it is with individuals, so it is with communities, and peoples, and nations. We say of one community that it it is not as good as another; of a people that it is barbarous; of a nation that it is civilized or enlightened. By these expressions we mean to say that each of these lives in a certain way, or has a certain degree of culture.

Finally, a man cannot say that he will have nothing to do with culture; no, no more than he can say that he will have nothing to do with life. Culture is born with man. As he rises up and sits down, as he goes out and comes in, as he eats and drinks, works and rests, wakes and sleeps, high or low, good or bad, it is his life. As his opportunities are he can make it. In a country like ours, with its freedom of conscience, with its sunshine of Christianity, a man may rise to the greatest possible height of spiritual culture; or he may, by neglecting these advantages, fall to any degree in either of the other types. In culture as in life, he cannot remain fixed; he must advance or recede, rise or sink, until life is over. As he is then, in beauty and in purity, or with spot and with blemish, he will cross the river to the land beyond.

To clear up a little the murky, mystical ideas of the exchange editor of the College Student upon certain things in the prosperity of the Bulletin that seem to bother him, we would say, without comment as to the propriety or merits of the fact, that our editorial staff does not at present include a college professor.

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ASHES OF ROSES.

Ashes of Roses, fresh from the fire,
Dead and grey, lie they, heaped on the pyre.

Once there was budding, once there was bloom;
Once there was blushing, once sweet perfume.
Which was the white rose, which was the red?
Which was first rose wooed from its bed?
Which was first lipped by summer's soft breeze?
Which was first stung by the merciless bees?
Which was first slain by man's cruel knife?
Was there no sigh when it gave up life?
And the white rose shall lie close to Lillian's breast;
And the red rose in Miriam's dark hair shall rest.

To be crushed; then forsaken; their beauty forlorn;
With no one to pity, no one to mourn.
Ashes of Roses, fresh from the fire,
Dead and grey, lie they, heaped on the pyre.
Ashes, gray ashes; waft, waft them away,
Ye four winds of Heaven, in wild, wanton play!

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EXCHANGE NOTES.

The Nassau Literary Magazine of Princeton College, easily holds first rank among our exchanges. Its pages are always filled with productions that speak well for the ability of Princeton's 'most potent, grave and reverend Seniors.' We clip from its January number the following on the subject of oratory: — "Every great event needs a correspondingly great speaker. Some say, 'The occasion makes the man.' It seems more logical, however, that we should first have the man that he may take advantage of the occasion. Is it not fair then that a little more thought should be given to eloquence? * * * * Oratory is too powerful an incentive, it is too strong a form of literary effort, it is too valuable a process of com-
munication to be allowed to become obsolete or merge itself into the placid editorial or transient newspaper literature."

The Sybil, of the many exchanges that find their way to our table, also occupies a foremost place. Well may the ladies of Elmira College be proud of this worthy product of their editorial energy and skill.

In giving its readers the pleasure of a holiday number, The Peddie Chronicle thought it fit and proper to include among its attractions several articles in the German language that merit careful perusal.

"Statesmen attempt to solve the liquor question by high license. But license means compromise; license means permit. The old doctrine that the way to encounter and overthrow an evil is by compromise was long ago exploded. Compromise with evil means for the good to yield all; for the evil to yield nothing. The history of Clay's action in this line is an open book for all such would-be statesmen.

* * * * What we need is statesmen, who, like Adams, throw aside the ties of party, who stand upon the platform of truth and right, whose watchword is God, whose welfare is their country." —Bates Student.

The December issue of the Earlhamite comes to us with an excellent variety of contents. "The New South" and "College Men in Practical Life" are highly commendable articles. Our worthy Indiana exchange has certainly made decided strides of progress within the past year.

The Muhlenberg, an ever welcome visitor at our sanctum, publishes in its edition for the last month of the old year an able production, by R. J. Butz, Esq., on "The Profession of the Law."

The current issue of The Owl, a Canadian paper, is in full festive attire appropriate to the season in which it appears. As a frontispiece it contains a well executed cut of the "Canadian Rugby Foot-ball Champions—1889." Less prominence for foot-ball matters would have improved the number.

We acknowledge the receipt of the Frederick College Journal, Frederick, Md., and will be glad to see more of it in the future.

"In cultivating talents, the aim should be not to make them like those of some one else, but to develop them in their own peculiar and individual line; for as soon as another is copied or imitated, the experiment results in failure, and the qualities which probably had in them the making of an orator, professional man, student or business man, are worn out or warped by trying to do that for which they were never intended."—Pennsylvania College Monthly.

MONTHLY SUMMARY.

CONGREGATIONAL.

The corner-stone of the new St. Luke's church, on Twenty-sixth street, below Girard avenue, Philadelphia, was laid on Sunday, October 8.

On Sunday, November 3, the new edifice of the Sharon congregation at Sheboygan Falls, Wis., was dedicated. It is a frame building, 40 by 60 feet, with a steeple. It is solidly built, and an ornament to the place. The cost of erection was $4,000. Rev. H. J. Vriesen is the present pastor of its congregation.
Emmanuel's church near Petersville, Northampton county, Pa., was thoroughly repaired during the past Summer and Fall, the improvements consisting of a new roof, painting, window shades, etc. The expense incurred was about $700. The church was reopened for worship on Sunday, November 10. The services were conducted by Rev. J. E. Smith, the Reformed, and Rev. J. J. Reitz, the Lutheran pastor.

The new Reformed church in Detroit, Mich., was dedicated Sunday, November 17th. The building is 24 by 40 feet in size, on a lot 100 by 120 feet, the cost of the whole being $2000. A debt of $700 remains unpaid. The congregation is served by Rev. Mr. Bonekemper.

On the date last mentioned, the new Reformed church in Cleveland, Wisconsin, was dedicated, the place being a Reformed colony founded seven years ago. The building is of frame, 24 by 40 feet in size.

At Winside, Nebraska, the house of worship of the Reformed congregation was dedicated on the same day.

The Reformed church at New Bedford, Ohio, was dedicated on Sunday, November 24th. The new edifice is a neat building that cost about $4,000. On the day of dedication $600 was contributed toward cancelling the remaining indebtedness.

The corner-stone of the new Reformed church at Jeannette, Westmoreland county, Pa., was laid on Saturday afternoon, November 30th.

On Sunday, December 1st, the new Reformed church at Chicago Junction, Ohio, was consecrated to God's service. The congregation of the place belongs to the Monroeville charge, of which Rev. H. Graham is pastor.

Tremont City is situated in Clark county, Ohio, seven miles north of Springfield. The Reformed church there is a large substantial brick building located upon a hill overlooking the village. The church was thoroughly remodelled and rededicated on Sunday, December 8th. The pastor, Rev. J. A. Ketrow, was assisted by Rev. D. Van Horne, D. D., of Tiffin, who preached the sermon.

The Reformed congregation at Austintown, Ohio, on the eighth of December rededicated the church which they recently purchased from the Covenanters. Rev. J. M. Kendig is their pastor.

MINISTERIAL.

Adams, George, resigns Sulphur Springs charge and accepts call to Aaronsburg, Pa.


Bonekemper, C., address is Manitowic, Wis.

Caldwell, D. S., died at Nevada, Ohio, aged 69 years.

De Long, F. J., resigns Lewisburg on account of ill health.

Edmonds, L. C., address changed from Bethlehem, Pa., to Swanton, Ohio.

Eisenberg, H. S., address changed from Greenville, Pa., to Centre Hall, Centre Co., Pa.

Erdman, Delorme, died at Magley, Ind., Nov. 28, 1889, aged 35 years.

Everhart, George, ordained and installed pastor at Shepherdstown, W. Va.

Forwick, F., Fostoria, Ohio, called to the pastorate of the Ninth Reformed church, Cleveland, Ohio.

Fox, F., died in New York City, Dec. 16, 1889, aged 51 years.

Fuerer, E. F. E., address changed from Norwood to Zougard, Minn.

George, J. V., elected pastor of the Reamstown charge, Lancaster county, Pa.


Keller, C. F., address changed from Chicago, Ill., to Ironton, O.

Kine, John, address changed to Loran, Ill.


Loose, John, Helvetia, W. Va., accepts call to Boone, Iowa.
Mayer, F., receives call to the Second (German) Reformed Church, Dayton, Ohio.

Moore, J. P., address changed from Yamagata, Japan, to 31 Higashi, 3 Bancho, Sendai, Japan.


Pretzer, A. C., address changed to Vermilion, Ohio.

Pilgram, F., resigns the Irwin Charge, Pa.

Stauffer, T. F., address changed from Abilene, Kansas, to Lincoln, Nebraska.

Stearley, Wilson R., elected pastor of the Grace Reformed Church, Cleveland, Ohio.

Steiner, Jesse, died at Millerstown, Ohio, Dec. 16, 1889.

Strassner, F., installed pastor at Canton, Ohio.

Tussing, W. H., accepts call to Germantown Charge, Ohio.


Wolfinger, A. D., resigns Brownback's Charge, Vincent, Pa.

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BOOK AND LITERARY NOTICES.

[In noticing Books the Bulletin is not limited to such only as are received for that purpose from the publishers. For sufficient reasons others may be mentioned favorably or unfavorably, according to the Bulletin's estimate of their merits.]

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