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Executive Committee of the Board of Directors

Ursinus College

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Without doubt the vacation is passing as a season of profitable and pleasant rest and recreation to all the students. Of course, by rest is not meant slothful inactivity, nor by recreation mere senseless amusement. There are better ways of enjoying both, as the students of Ursinus well know, and know as well by personal experience as by earnest precept. For them, otium cum dignitate means rest worthy of rational beings, cheery, merry, exhilarating, from which those who take it turn invigorated for more earnest work.

During the last meeting of Schuylkill Classis, held in Reading, statements were made and tolerated, which reflected injuriously upon the integrity of one of its members, in his disposition of money collected for Missions in his pastoral charge. The implied accusation was aggravated by the fact that the person involved, Rev. P. Y. Schelly, was absent in Florida, that he had not been written
to in regard to the matter, though it seems to have been talked about for some time previous to the meeting (long enough to have allowed time for informing him of the ugly suspicion cherished), and consequently he had no opportunity afforded of such self-vindication as he could easily have given. As was to be expected, the newspapers got hold of the case, and reported the impression which the odious statements made upon those present. Accordingly Mr. Schelly was published to tens of thousands of readers of leading dailies as virtually a sort of defaulter, by perverting sacred funds. However confident his friends were that the whole thing was false, the masses would take the malicious report as at least partly true. Of course, he could not allow such a stigma upon his reputation to pass unnoticed. He came North as promptly as possible, and soon proved by receipts and a special certificate from the Rev. Dr. Johnston, of Lebanon, the proper Treasurer in the case, that he had paid him every cent of the money charged, by insinuation at least, with not having been paid over, and that the accusation therefore was as utterly groundless as it was grossly cruel. But under the circumstances the matter could not be dropped with this informal vindication, however complete it is. A legal process has been instituted, of which it would be improper to speak in advance of the trial.

The Bulletin has felt that it was due to an esteemed Alumnus of Ursinus College to give the above facts, and so far aid in neutralizing the effects of an act of great unkindness and injustice to one grievously wronged. It seems as though the article, "A Settled Point," under Special Topics in our July issue, was not without occasion, and that a painful illustration of the evil to which it refers was nearer at hand than could have been supposed.

Before closing these columns the Bulletin must perform the sad duty of adding an obituary item to its College Notes. But three days after the recent Commencement Miss Emma Bechtel, of the passed Junior Class, was prostrated with a sickness which rapidly developed into a typhoid form of fever, and ended fatally on Saturday, July 17. During the early part of the closing week some symptoms of the disease had already appeared. Under the excitements of the occasion, however, they were not heeded by her, and with characteristic quiet mirthfulness she joined her fellow-students in their festive pleasures, apparently in the best of health. When it was first reported that she had taken sick the natural feeling was that, with her seemingly vigorous youth, the illness would be only temporary, especially under the skillful medical care she was enjoying. And when but a few days later the report spread that she had died, the entire community was filled with most sorrowful surprise. There was deep, general sympathy for the sorely smitten parents, now bereaved of their only surviving child, an affec-
tionate, faithful daughter. There was
grief among the many resident asso-
ciates of her youth, to whom her na-
tural gentleness and christian virtues
had warmly endeared her. And the
College, of which she had been a
cordially esteemed member for sev-
eral years, commending herself to
professors and college companions
by her uniformly courteous and kind-
ly deportment, as well as by her tal-
ents and conscientious discharge of
all school duties, lamented her early
death with most sincere sorrow. As
she was beloved by all, so all felt the
stroke which, so far as earthly rela-
tions are concerned, laid her low in
death.

The funeral services in the Luth-
eran Church, Trappe, of which she
was a communicant member, were
conducted by the pastor, Rev. O. P.
Smith, and drew together an unusu-
ally large assembly, in which every
one seemed to be a mourner. The
Sunday school in which she was a
teacher, attended in a body. The
Olevian Society of the College to
which she belonged, was in full at-
tendance. All the resident Professors
of the College were also there, and
several of the Board of Directors.
Her class in College was also repre-
sented, and the students generally, by
as many as were within reach.

But as it is intended to hold a spe-
cial Memorial Service in the College
Chapel in improvement of the dis-
pensation, soon after the opening of
the Fall Term, (of the time for which
due notice shall be given) the Bul-
letin will add no more to this pass-
ing tribute to a highly esteemed de-
parted pupil.

THE ALUMNI ASSOCIATION.

THE ALUMNI LIBRARY.

For a number of years after the
foundation of Ursinus College, the
institution had no library for the use
of its students. The two leading lit-
ery Societies had each good libraries
for the use of members, but these did
not reach all the students, as there
were always some who, to their own
great disadvantage, never saw proper
to connect themselves with a society.
The Society libraries, at the same time,
were not wholly satisfying, being, to
a great extent, made up with the
lighter and more popular form of lit-

terature, even though by the best au-
thors.

It is necessary for any institution
that pretends to educate young men,
to furnish the requisite appliances for
that purpose. To teach chemistry
without acids, gases and retorts, or
electricity without the aid of a bat-
tery, would be considered impossi-
bile. Even so it is impossible to have
a general knowledge of Literature and
Belles Lettres without their source—
the good books of great authors. A
student is expected, by a course of
college training, not to gain a vast
mass of information that is to last
him a life-time, but rather to be
taught the ways and means of ac-
quiring what may be needful in after
life.

A complete library is a great store-
house of all kinds of information and
instruction. It may, also, unavoidably
contain many pernicious doctrines and half-truths, which are always worse than falsehoods. The student must be taught to discriminate in this fertile garden and know where to seek the flowers as well as the fruits of truth, and shun the thistles of error.

A few years ago the Alumni Association determined to supply Ursinus College with a library that would in time meet every want of an institution of its high rank. With the gift of a large number of useful and valuable works from the collection of Rev. William A. Good, presented by his widow, Mrs. Susan B. Good, as a nucleus, the members of the Association went to work, and, by donations of money and books, have been constantly adding thereto. A commodious room of the College has been specially fitted up and the library moved therein. In the short time since its inception, many valuable books of reference as well as general literature, have been presented and purchased.

While much has been done, more remains undone. The library is far from being what its founders desire and expect. By reason of lack of means, many books that should be in it are wanting. If the friends of the institution would but take the trouble to look over their own private libraries, they would find therein many books that they could spare, which at the same time might often prove of great value to the student. Many books are not expected to be read through, but are invaluable to refer to, for ascertaining some fact, or even some fancy.

How many of Ursinus’ friends will heed this call, and before the next number of the Bulletin reaches them, have done something for the Alumni library of Ursinus College?

PERSONAL.

'72. Rev. F. S. Lindaman, a theological alumnus, who lately “represented Blain,” Perry county, Pa., has accepted a call to Christ Church, near Littlestown, Adams county. He has already assumed the duties of his new field. May the success which attended his earnest work in his old pastorate continue to follow his labors of the future.

'74. Rev. M. H. Groh, A. B., of Landsburg, Pa., was elected Corresponding Secretary of Carlisle Classis, at the recent meeting of that body in the new Memorial Reformed Church, of the Blain charge, in Perry county.

'74. Rev. Prof. Moses Peters, A. B., has been chosen Vice-President of the Faculty of Galesville University, Wisconsin, the institution with which, for some years, he has been connected.

'74-76. Rev. M. L. Fritch, of the theological class of this year, of Shillington, Pa., was honored with the election to the Presidency of the Classis of Lebanon, at its annual sessions in June. His name, and that of Rev. H. J. Welker, A. B., ’76, of Stouchsburg, Pa., appear in the list of delegates elected to represent the Classis in the next District Synod.
'76-'83. F. G. Hobson, Esq., A. M., spent two weeks or more of July in traveling through the fertile fields of far-distant Kansas. Business and pleasure were combined in the trip. During the journey, while on a Kansas accommodation train, he was most unexpectedly joined at a way station by Rev. F. H. Keller, A. B., '83, who is engaged in the work of the ministry in that State. An animated discussion of the latest Ursinus news followed, and the meeting proved a very pleasant and enjoyable one.

'76. Rev. George S. Sorber, A. B., has begun the erection of a beautiful church and chapel at Watsontown, in the Paradise charge, Northumberland county, Pa.

'85. Samuel H. Phillips, A. B., of the Senior Class in the Theological Department, is spending his vacation at Collegeville, and is supplying the pulpits of the congregations at East Vincent, Chester county, and Limrick Station, Montgomery county, Pa.

SPECIAL TOPICS.

THE EDUCATIONAL PRINCIPLES OF UR.SinUS COLLEGE.

So much has been said and written of late upon the importance of school-education, and so much has been done to place the advantages of education, from its lowest to its highest grades, within the reach of all the youth of our land, that nothing need now be added to enforce the arguments used in its favor. The time for opposition to such general higher culture is past. And it is to be hoped that few persons, if any, upon whom the responsibility of educating our young people rests, have any disposition to stand in the way of this tendency and demand of the age. All thoughtful persons see, or should see, that the best improvement of the minds and hearts of children and youth by proper training, is worth all it may cost, and far more than it now costs in most of our schools and Colleges.

But to secure the best results of education, it must be a true and right one. It must rest upon a sound basis, be conducted according to right principles, and aim at the only true and worthy end. And in proportion as our academies, seminaries, public schools and Colleges are not only multiplying in number, but are elevating and enlarging their courses of study, it becomes increasingly important to see carefully to it that all are governed by such correct principles and aims. It is a matter of the most serious concern, not only to parents and others more immediately interested in the matter, but to society at large, to the State and to the Church, to be sure that schools of every grade are what they ought to be in these respects, and therefore worthy to be trusted with the great work committed to them. The best guarantee of this can be found in their real character, and the principles and aims by which they are actually controlled.

Fully admitting this, it is the purpose of the present article to set forth in a clear, frank way the distinctive
educational principles and aims of Ursinus College.

The Whole Person to be Educated.

The first, and that which lies at the foundation of all, is, that a College or school education must have constant and careful regard to the whole person of its pupils as God has made them, to his purpose in creating them, and to the best means of fitting them for the fulfillment of that purpose. The whole pupil is placed under the nurture and tuition of the College. His entire nature, body and soul, with all that pertains to each, is so bound up in one personal being, that all requires care and culture. Neither can be neglected without harm to both. It is admitted by all, according to an old proverb, that a sound body is essential to a sound mind; so that if schools would succeed in their special work they must give proper attention to the health of their students. Hence the growing anxiety to secure healthy locations for schools, buildings and rooms that are well ventilated, good, wholesome food, and proper physical exercise.

But if it is important thus to care for the bodily condition of the student, it is far more so to attend to the condition of his mind and heart, of his spirit. These especially should be in a sound, healthy state on account of their influence on the body, as well as for other reasons. No one can be taught, no one can learn successfully, whose spirit is in a restless, unsettled and unhappy state. A good conscience towards God and man, and a heart sincere in its religious affections and fixed in its religious convictions, and so enjoying inward peace, will be invaluable stimulants and helps in the pursuit of studies.

It is not enough, therefore, that, along with giving due attention to bodily health, the school should train its pupils mentally by teaching them the various branches of the prescribed course, so as to make them good scholars, fitted for success in some worldly profession or business. It must aim at this, of course, but still more at something better and higher than this. The school must help those placed under its care to form above all a good character, to become good men and women, with all their powers and faculties well developed and cultivated, and qualified, by a proper discipline of all, to turn their intelligence and learning to the best account for the spiritual, moral purposes of life. It must strive to make its pupils intelligent in a liberal sense, by enlarging their knowledge of all things worthy of study, by strengthening their faculties, by elevating their tastes, and by confirming them in the purest principles of godliness and christian virtue. And this must be done, not that they may be more highly educated than others and become vain in their self-conceit, but that they may grow in true wisdom, and be well equipped for the noblest work and warfare of life in any position they may be called to fill.

Another principle which rules Ursinus College in its special work is, that
Education Must be in Harmony With the Will and Word of God.

In the chief purpose and aim ever kept in view by the school, it must be led by what the Bible enjoins. It is the oldest book upon the object and art of teaching. And it is the best. Well it may be, for in it the Father Almighty tells what his rational creatures and children most need to learn, and how to teach them. And however instructively some authors upon the subject of teaching youth may have written, none have ever gotten above or beyond the counsel and directions of the Holy Scriptures. The best of them, are those who most carefully studied and most closely followed this divine directory upon this point. There they learned that, whilst man should by all means be trained from his youth for work on earth, this will be best done, and rightly done, only when in connection with it constant regard is had to man’s higher relations and immortal nature.

No less must a true theory and system of education take the methods of the Bible as the true model. In this respect, as in all others pertaining to pure science, the Word of God has anticipated schemes proposed as modern inventions. By precepts and examples it commended the inductive method, instruction in abstract truth and virtue by concrete illustrations, “object lessons,” and furnished the sure key to the relations of subjects and to the proper solution of hard problems, long before scholars of later ages, credited with superior originality, thought of them.

So in regard to the order of subjects, and their comparative importance, the wisest and best counsellor is the Bible. Begin where it begins—and the right start is made. Proceed in the line it marks out, and true progress is made. To each study it assigns its proper place and gives its due significance. It favors progress, and supplies the strongest impulse to it. It encourages development, and infuses stimulants for it. But its progress is real advancement, not ever repeated backward movements. Its development is genuine, consistent and healthy, not spurious, sickly and unto death.

The Bible is not the foe but friend of science and the sciences; but of true, intelligent science. Not of that counterfeit, stamped science, which is born of contempt for the wisdom that comes from above, and soon proves its paternity by its arrogant and hateful disdain of every thing that claims to be a revelation from God, and inspired by him, and that rebukes the vain conceits of fools pretending to be philosophers.

Hence, as the school must choose aims and methods agreeing with the Word of God, so, above all, must it get the rudiments and ruling principles of all its teaching, the foundation facts and the primary matter of its instruction, from the same authoritative, heavenly source. This must be done, of course, by a true interpretation and understanding of the Scriptures. Only human, carnal wisdom, weakened and perverted by sin, must not presume to teach God and His
Word what truth is, but must meekly learn it at his feet. Science is not the mistress but hand-maid of the Scriptures and Bible-Christianity; and the school must so regard her.

The third principle guiding the College in its educational work is, that

**Every College and School is Under Solemn Bonds of Fidelity to its Special Trust.**

With few, if any, exceptions each College has a special trust committed to it. It has been founded by persons who hold certain convictions, particularly in regard to religion, which are precious to them, and which they desire and expect the College honestly to maintain. As they give their money, patronage and influence to the institution for this definite purpose, they have a right to demand that their convictions and wishes shall be respected by the school so favored. And the institution, by accepting the trust under these terms, whether they be implied or expressed, recognizes the obligation, and, at least morally, pledges fidelity to it. On this point there can be no misunderstanding any more than in the case of any other explicit covenant.

Colleges are not founded and maintained by the liberality of friends to afford men of unstable minds, fond of wild speculations, and ambitious to gain reputation for learning, an opportunity of indulging their erratic tastes and fancies in opposition to the settled views and belief of their patrons. Students are not sent to the College to be taught lessons of doubt, disbelief or contempt, in regard to matters of the most vital interest. Their parents and friends commit them to its training and tuition, with confidence that those who direct and control the school as professors will not abuse the trust by false instruction, or such as is in antagonism to the truth on which the school was founded. They do not wish their children or wards to be converted to Brahmanism, Mohamedanism, Scepticism, Popery or infidelity.

When the Protestant Puritans of New England, and the Reformed immigrants from Holland, Germany and Switzerland immigrated to this country, they commonly brought teachers with them, and as soon as possible established schools near the churches. They would not for a day have tolerated a teacher or a school in which an attempt might be made to inculcate notions at variance essentially with their convictions of truth and duty. They had not engaged the teachers to amuse themselves by inventing new theories of the Gospel, and to fill the minds and hearts of their pupils with all sorts of hurtful, perverting fancies. And no specious philosophy or logic could have induced them to connive at or endure any insidious attempts to defraud them or their posterity of the spiritual heritage they had brought with them. This intelligent zeal on their part is universally commended. With only the rarest exceptions did any of those early schools prove recreant to their holy trust. And strict fidelity to it was never found to be a
hindrance to true growth and intellectual progress.

Christianity and the churches make and mould the schools; not the schools the churches and Christianity. This is the normal, natural order of things. A disregard of this order, and violation of it, led to the degeneracy of the ages preceding the Reformation, when a pure Christianity was divinely revived and reasserted its authority. And a similar disregard by some of the leading Protestant schools (Universities) of Europe, led to a widespread defection from evangelical Christianity, so that through their baneful influence, (their neologies, rationalism, pantheism and infidelity) the cause of truth, in the domain of religion and philosophy, was brought to the verge of ruin for a season. Happily a re-action in favor of the old faith has set in and is gaining force as the better tendencies go on.

Facts like these, barely hinted at, show the importance of this third educational principle of Ursinus College. It holds itself solemnly bound, by the holiest considerations, to be faithful and true to the evangelical aims and purposes for which it was founded and is receiving the liberal patronage of many friends. On this point it has nothing to conceal,—makes no mental reservations in its professions and pledges. It was established to teach and defend the pure faith held by all evangelical christians in past ages, and pledges loyal service to the cause of that faith in its honest, commonly accepted sense.

Doing this, fixed upon such a basis, it appeals with confidence for the aid it needs in the way of liberal support and patronage, and feels assured that many friends will be glad to promote its prosperity.

A NEW DEPARTURE.

The following editorial, taken from the Philadelphia Times of August 3, is of sufficient interest to the Bulletin to be transferred to its pages. It bears upon what has been made a vexed question among some prominent educators. The obvious sarcasm of the article is severely caustic, and may not be generally palatable. But apart from the method it adopts in discussing the proposed modification of the usual course of College studies, the writer does forcibly expose the absurdity of such a lowering of the standard as it says is favored by the institution named. He makes some strong points which deserve to be well pondered:

**Latin or Greek Must Go.**

A considerable portion of the intelligent public will hear with pleasure that a sweeping change has been made in the requirements for entering Harvard College. The plastic and elastic nature of the institutions of Harvard College has served to entertain the intelligent public at various times in the past, and it has come to expect something fresh and interesting from that direction every few months. The powers that be are aware of the fact that it would never do to disappoint the public in this respect.
It has been decided that a young man desiring to enter Harvard College need not take both Latin and Greek as heretofore, but can take a substitute for that one of these two languages which he objects to. He is allowed a good deal of latitude in the choice of this substitute, and the change, on the whole, is decidedly in the direction of freedom of choice on the part of the applicant as to what the requirements for admission shall be. In fact, a liberal construction of the terms in which the alternative requirements authorized are stated may be assumed as a matter of course. In order to dispense with either Latin or Greek the applicant “must take a large increase of mathematics, or be able to personally make one hundred experiments in physical science or sixty experiments in physics.”

The progress noted between the first alternative here presented and the second, clearly enough indicates the tendency of the change. The would-be student is almost commanded, by the way the thing is stated, to prefer the “personal experiments” to the “large increase of mathematics.” Any discerning mind can detect in this new regulation a commendable desire on the part of the Harvard people to encourage athletic sports. Any well-informed young man, of college-studentable age, can make up a list of one hundred experiments in physical science which will include billiard problems, the manipulation of the oars from the sliding seat of a working boat or the graceful management of the tennis-racket, and all sorts of evolutions on horizontal and parallel bars.

Since there is no evidence that any one but the interested applicants will be called on to designate these personal experiments, it would seem that the Harvard authorities propose to combine some little instruction with amusement and physical development, and to encourage a latent taste for statesmanship by means of the institution known as the caucus. The most obvious and natural method of selecting the requirements for admission would be by caucuses of students and would-be students, to be held, naturally, in the bar room of the Parker House in Boston. Every true friend of learning will rejoice to see our leading educational institutions thus forsaking the old foggy notions of the effete past, and impressing upon the rising generation the importance of practical knowledge.

**GENERAL COLLEGE NEWS.**

Union Theological Seminary has a library of 50,000 volumes.

Dr. Oliver Wendell Holmes, now in England, has received from the University of Cambridge the degree of Doctor of Letters.

The professors of Yale are working on a new and revised edition of Webster’s dictionary, with ex-Pres. Porter as editor-in-chief.

The new Holloway College for Women in London, which has cost, including the endowments, $5,000,000, has just been opened with royal ceremony at Egham, on the Thames, in Surrey, England.
Edward Everett Hale and Phillips Brooks are among those recently appointed to be preachers in Harvard University, during the next college year.

The new People's Palace in London will probably be one of the largest technical schools in the world. The buildings are designed to accommodate nearly 20,000 students.

Professor E. S. Gregory, of Hudson, O., recently presented the University of Wooster with a very fine microscope, which, with all its accessories, cost $1,000.

Rev. Dr. Coffin, after twenty-two years of service at Lafayette College, has resigned the chair of mathematics and astronomy in that institution, by reason of the loss of his voice.

Hon. William Walter Phelps has been re-elected member of the corporation of Yale College, receiving 1,532 votes, more than twice as many as were cast for any other candidate.

The Board of Trustees of Wesleyan University reported, at the late commencement, that the advance in value of the bonds given by George I. Seney makes the College $150,000 richer than it was one year ago.

Some time ago the Rev. Dr. Paxton, of New York city, sarcastically described Harvard as a College where base-ball is made compulsory and religion an elective. The Board of Overseers have made good the latter clause of the description by making the attendance of students at chapel exercises voluntary.

The great English Universities, Oxford and Cambridge, have made arrangements by which women can attend a large number of lectures. Italy has now declared its 17 Universities open to women, and Switzerland, Norway, Sweden and Denmark have taken similar action.

MONTHLY SUMMARY.

COLLEGIATE.

Prof. C. M. Lowe, of Heidelberg College, Tiffin, O., has resigned as Professor of Latin and Principal of the Academy to accept the Professorship of Ancient Languages in Wheaton College, near Chicago, Ill.

The Trustees of Franklin and Marshall College have decided to supply Prof. William M. Nevin, who recently celebrated his 80th birthday, with an assistant in teaching English Literature and Belles-Lettres.

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CONGREGATIONAL.

At Mountain Grove, Luzerne county, Pa., Rev. T. Derr, pastor, a new church was dedicated on July 4th, Rev. J. H. Derr, of Catawissa, preaching the sermon.

At Plymouth, Ind., through the labors of Rev. P. J. Spangler, a new church has been built, which Dr. Williard, of Heidelberg, helped to dedicate.

Rev. A. E. Truxall has built a new church at Larimer, Pa., at an expense of $2,200.

The new Reformed church at Adamsburg, Snyder county, Pa., of which Rev. W. M. Landis is pastor, was dedicated on June 20th, Rev. S. M. K. Huber, of Montgomery county, assisting.

A committee of Lancaster Classis, appointed at the annual meeting to examine the territory, has decided to grant the petition of eighty members at Ephrata, Pa., to be organized into a congregation, with Rev. S. Sweitzer as supply.

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MINISTERIAL.

Boetz, J. L., removed from Bluffton, Ind., to Canal Fulton, O.

Gumbert, C., installed at Middlebrook, Va.

House, G. H., removed from Maquoketa, Ia., to Helena, O.

Lackey, R. R., removed from Canal Fulton, O., to Wilton Junction, Ia.

BENEVOLENT.

Antioch College, in Ohio, has received $50,000 from Mr. A. R. Hoagland, of New York, to endow a Professorship in Physiology.

Miss Maria Woods, of Concord, N. H., has given a scholarship of $10,000 to the Chandler Scientific Department of Dartmouth College, in memory of her father, Dutton Woods.

The endowment fund of Rutgers College has been increased by $67,000 actually paid in, besides $13,000 recently paid as the Pruyn Library Fund. President Gates has succeeded in obtaining from friends and alumni sums amounting from $7,000 to $10,000 a year for five years to come, to make the income meet expenses.

E. I. Baldwin, of Cleveland, has donated $20,000 to Oberlin College for the purpose of erecting a cottage, to partially take the place of Ladies' Hall.

President McCosh announces that an alumna of Princeton College has given $2,500, the interest of which is to be annually paid to a member of the Junior Class whose father has been a missionary, and who himself expects to become a missionary.

The bequest of the late Francis E. Parker to Phillips Exeter Academy amounts to $100,000.

Rev. H. M. Dexter, editor of the Congregationalist, has sent a $1,000 check to the Woosley Fund of Yale College, and says he wishes it was a hundred times larger.

BOOK AND LITERARY NOTICES.

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

EIGHT STUDIES OF THE LORD'S DAY. This remarkable, and, in the best sense of the word, original treatise upon a trite subject, well merits a full and warmly commendatory notice. It was first published anonymously, printed at the Riverside Press, Cambridge, for private distribution, in 1884. Since the author's death, only a year after its appearance, his name has been announced. It is the production of Rev. Geo. S. Gray, a native of New York, but resident during his last years in Cincinnati. He was a minister in the Presbyterian Church.

To convey any adequate idea of the excellence of the book would require more space than the BULLETIN can afford, and a mere synopsis of its contents would be unsatisfactory. But the volume has now been published for general circulation, and no one who can buy it should deny himself the pleasure and profit of reading it. These studies demonstrate incidentally how wholly unnecessary it is for modern scholars, theological or scientific, to run off into all sorts of zigzag antagonisms to the common and established faith in order to say something new, "fresh" and splendid, and make the world wish they had been born 4,000 years ago to shed their scintillations on its darkness.

GRIGG'S PHILOSOPHICAL SERIES, is the most valuable philosophical publication for popular purposes which has appeared in this country. It is not a mere translation or republication of the great German masters, but a "critical exposition." That is to say, it does better than render them into English,—it renders them, so far as possible, into the modes of thought and speech of intelligent people who are neither by mental constitution nor training specialists in metaphysics. They might, in fact, be called paraphrases, or mental translations. The previous volumes, of Schelling, Fichte, Hegel and Kant have been written by Professors Watson, Everett, Kedney and Morris in an almost ideal manner. The latest of the series is "Kant's Ethics," by President Porter, of Yale College. The name of the latter is a sufficient guarantee, both of the intellectual comprehension of the subject, and the lucidity of the style and treatment. The scope of the work will be understood from the Contents, which consist of an introduction, chiefly explanatory of the relation of Kant's ethical teaching to his metaphysics, and to modern thought; a chapter giving an account of his principal ethical treatises; a chapter devoted to expounding the fundamental principles of the "Metaphysics of Morals," and another concerning the "Critique of Practical Reason"; a chapter giving a critical summary of Kant's ethical theory; and, lastly, some critical notices of Kant by Schiller, Lotze, Julius Muller and others. (S. C. Griggs & Co.)
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