CHAPTER II
STUDENT DAYS

From reliable sources it has been ascertained that Dr. Bomberger as a boy received the elementary instruction customary to the time, and was entered, at the age of ten, as a pupil in the Lancaster Academy, Lancaster, Pa. This was a classical school which had just been organized to supply the needs of the locality. He was one of the fifteen or sixteen pupils with which the new educational enterprise began. He remained at the Academy for a period of three years.

His parents were eager to secure for him the best educational opportunities which the meager facilities of the Reformed Church afforded in those days; and therefore, on the second day of January, 1832, they sent him from home to the Classical Institution of the denomination which had been established in York, Pennsylvania, in the fall of 1829, and which also stood in immediate connection with the theological seminary of the church located in that town. In June, 1832, this school received as an instructor the Rev. Frederick Augustus Rauch, Ph.D., a recent exile from Germany, who had been living at Easton, Pa., where he was studying the English language, giving instruction in music, and teaching
the German language in Lafayette College. At the Synod of Frederick, in September following, he was elected to fill the chair of Biblical Literature in the Seminary and appointed as Principal of the Classical Department, which, in 1835, became known as the High School of the Reformed Church. Afterward he became the first President of Marshall College. Dr. Rauch was a learned man, thoroughly equipped in his profession, who not merely assigned lessons and exacted recitations, but taught his pupils how to study and instilled in their minds a love of knowledge. Dr. Bomberger, consequently, ever held in grateful memory the instructions of this Christian scholar and counted him the first real teacher whose tuition he enjoyed.

Dr. Rauch was very successful in conducting the classical institution. In 1833 he reported that the number of students was forty-seven and in the succeeding year it had increased to seventy-six. Associated with him as teachers were the Rev. J. H. Agnew, assistant to Dr. Rauch, for one year, who taught English, Latin (Virgil and Horace), United States history, mental arithmetic, algebra, geography and natural philosophy; the Rev. H. Miller, the Rev. C. Dober, Mr. E. Blech and Samuel A. Budd, A.B. The latter became subsequently a member of the faculty of Marshall College and was very highly esteemed. These were the instructors of young Bomberger during the years he spent in the High School of the Reformed Church.

Dr. Bomberger had evidently been a proctor or
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assistant during a part or the whole of the semester, 1833-34. He was not re-appointed because of a lack of funds, the professors undertaking to do the work which he had done. Of this action he was not informed and was under the impression that his appointment would continue. The following letter to his father gives us Dr. Rauch's version of the entire situation:

"YORK, the 27th of Oct., 1834.

"In great haste.

"MOST HONORED FRIEND: I can well understand that you were not a little surprised at the contents of the letter which you received from your son after his arrival here and I myself am exceedingly sorry to have you surprised in such a matter. Nevertheless, I am not responsible for the course of events and I write you these few lines to inform you of this.

"At the end of the last semester it was found that the treasury, from which the salaries of our professors are paid, was not only empty, but that there was a debt of $300. Hence we were compelled to postpone paying the professors. Mr. Dober, who receives only $100, has at this moment $50 to get. For this reason the Board of Visitors did not know how to meet the expenses, since only three ministers had sent in contributions and none of the others. In view of this lack of funds it was decided, in my absence, however, that I should be requested to take upon myself as much as possible, together with the other professors, the supervision over the students during this semester, especially inasmuch as I intended to take the younger pupils into my home. This resolution was communicated to me verbally and not in an official manner. This is as much as I knew about this matter and I could have easily informed your son regarding
it if I had thought it my province to do so. Your son had not been appointed by me, but by the Board and whatever I might have said to him would not have been official. Moreover I might have created suspicion and would also have been put into the unpleasant position of explaining everything to him at length. Looking at the matter in this way, however, it did not occur to me that the Secretary of the Board would not send your son an official communication, otherwise, I would certainly have taken upon myself this unpleasant duty, which did not devolve upon me.

"Last Saturday, I received a letter from your son which informed me that he was still under the impression that he was to continue in his position as before. I took his letter to the Secretary, Mr. Ziegler, and heard from him how the whole matter stood. You may believe me that I was not a little surprised, but I left the whole matter in the hands of the Secretary, for it was his duty, not mine, to set everything right, which through his neglect had gone wrong.

"The position of the professors is somewhat precarious. If we interfere with the business of the Board, we are reproached. On the other hand, so many things are neglected that we are blamed by other people. For this reason I made up my mind to attend only to the duties of my office and leave other things to those whose duty it is to attend to them.

"Your son is now staying with me. I give him room and board as cheaply as I can. My expenses are large. I have to keep three maids and everything must be done by outside help. Nevertheless, I shall not overcharge him a cent. He has always been my friend. I am very fond of him and am glad that he is with me. I am also pleased that he continues his study of Greek. He will become an able minister and in time will certainly fill one of the best positions that we have in this country."
"Be pleased to accept the assurance of my sincerest esteem, with which I have the honor to remain, "Your most devoted friend, 
"(Signed) F. A. RAUCH."

An interesting feature of the life among the students of that institution was a debating society, for in those days it was the highest object of a young man's ambition to become a good writer and speaker, and there was hardly a good school in the country without such a society. An organization of this kind had been effected in the High School at an early date, but as is often the case, after a year or two of activity, the society became moribund and seemed about to expire. Then there appeared upon the scene a young man by the name of Samuel R. Fisher, a graduate of Jefferson College, Canonsburg, Pa., who became a student in the Theological Seminary at York. While in college he had been an active member of the literary society, and was well qualified to appreciate its benefits. He was welcomed as a member of the debating society which, at his suggestion, was named "Diagnothian." This society became prosperous and at his suggestion, it was divided into two societies, standing toward each other in the relation of generous rivals.

This was actually accomplished on Monday evening, June 8, 1835. Two of the students, John B. Cox and Jesse Steiner were directed to effect the division. They cast lots for the first choice, then the students present were chosen alternately for one or the other
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society, until all had been placed. This plan resulted in the following arrangement:


II. Jacob Ziegler, Jesse Steiner, Andrew S. Young, Charles F. McCauley, Isaac E. Houser, George H. Martin, Michael Eyster, John R. Kooker, E. V. Gerhart and J. H. A. Bomberger. A spirited contest arose immediately for the possession of the original name, but Mr. Fisher persuaded the first section to call itself the "Goethean," thus giving the name "Diagnothian" to the second. The members of the two sections regarded this as a generous concession and it was the means of keeping peace between them.

Dr. Bomberger was destined for the gospel ministry and his education was directed toward this end. In due time he had made sufficient progress in Latin, Greek and mathematics to be admitted to the sophomore class in college, but as the High School did not offer a complete curriculum of collegiate studies at this time, he continued his preparation two years longer, with a view of entering the Theological Seminary,—if his convictions still tended that way,—which institution he proposed to enter without a full collegiate course. Therefore, at the expiration of this period, he was, in 1834, admitted to the Seminary
in which Dr. Lewis Mayer was the professor of theology and had associated with him Dr. Rauch as professor of Biblical Literature.

The autumn of 1835 brought a change in the plans hitherto followed. The High School was removed to Mercersburg and elevated in grade, and subsequently in 1836, became Marshall College. Dr. Theodore Appel in his College Recollections,” writes thus of this removal:

“The Rev. Dr. Amos H. Kremer, an eye-witness, has given us a graphic account of the removal of the students or personnel of the High School, which we find difficult here to reproduce fully. He says that fourteen of them were brought into the town of Mercersburg in two stages, seven in each. Four others were stragglers, who, with the faculty consisting of two professors, reached their place of destination in some other way. Seven of them were Diagnothians, and eleven, Goetheans. This was all that was left of the High School to be removed. Their arrival made quite a sensation in the village; every attention was paid to the strangers, and care was exercised to provide them with suitable boarding places. It was not long before they felt at home and their number began at once to increase. The two teachers that came on with the students were Dr. Rauch and his faithful Achates, Professor Budd. They were both scholarly looking men, young as yet, but with the lines of thought and study already on their faces, both looking out upon the world through gold spectacles. They no doubt made a favorable impression on the community, and though only two professors all told, they were a host in themselves.

“They commenced holding their recitations for
the time being in the old stone school-house, back of the Presbyterian church, where Miss Brownson held her colored Sunday-school some years afterward. The building was dilapidated in appearance, but it answered their purpose temporarily, or until better arrangements could be made for their accommodation. From the course of studies laid down at York, it appeared that the students were to be divided into four classes, and to go over all the branches of study usually pursued at that time in regular colleges. Thus these two professors undertook the work usually performed by a complete college faculty. This was also a temporary arrangement, it being understood that other teachers were to come to their relief at no distant day."

Dr. Rauch was chosen President and Professor of Hebrew, Greek, German and of the Evidences of Christianity, and Samuel W. Budd, Professor of Mathematics, Natural Philosophy, Chemistry and Botany. Two other professors were later secured when the funds were sufficient. These were the Rev. Joseph F. Berg, who took charge of the department of Languages, in the fall of 1836. When he left, his place was temporarily filled by the Rev. Edw. Browne, until the arrival of Professor Smith, in 1838.

At this new institution young Bomberger was induced to round out a complete course in the liberal arts, meanwhile suspending theological studies. The students had been as far as possible arranged into four classes and were required to pursue all the studies as in the college course at Princeton. The Senior class consisted of one member, Dr. Bomberger,
who was the most advanced and was prepared for graduation by the fall of 1837.

There are but few hints given to us of activities during the next two years at Mercersburg other than that he was a faithful, diligent and promising student. From Dr. Theodore Appel's "Recollections of College Life" we learn something of the atmosphere of the place and this will help us to form an idea of the influences which helped to mould the character and life of the young student in that impressionable and formative period. He says that the routine at Mercersburg was about the same as in other institutions of that day. Although somewhat monotonous and sometimes a weariness to the flesh, it was nevertheless wholesome, both to body and mind. By its order and regularity it left little or no room for any want of vigorous health, except in its violation. There were prayers in the winter at six, and in the summer at five o'clock in the morning. All students were aroused from their slumbers by the noise of a Chinese gong in the hands of the tutor, which waxed louder and louder, as it went from corridor to corridor, until it passed the door of each student's room. By a wise arrangement of the faculty, certain hours of the day were to be devoted to study and recitations, and the remainder of the time to recreation and sleep. This order was enforced, not too rigidly, and was generally obeyed. It had something of the military about it, but that made it all so much more salutary. After early prayers the students were supposed to be engaged with their lessons until breakfast, after
which they could do as they thought best, walk or talk, until nine o'clock, when the recitations began. At each succeeding hour the gong called them from one classroom to another until twelve o'clock, which was then considered the work of one-half of the day. The other half was finished between the hours of two and four or five, when they were called once more to prayer, the faculty all being in attendance. There was a rule that all students must be in their own rooms by nine o'clock in winter and ten o'clock in summer. It was on the whole well observed. There seemed to be plenty of music in the college life at Mercersburg. Many students were said to have been good performers on such instruments as the clarionet, the flute, the guitar, the violin and the bass viol. There was also much singing, being accompanied by Dr. Rauch, who was a skillful performer on the piano. The literary societies of the college are said to have had much to do with the charms of college life, as they occupied pleasantly and profitably the attention of the students, were a potent element in the formation of character and prepared the students in their own way more than anything else for the duties of practical life. That young Bomberger received such training is clearly evident, for it was reported in the Messenger that he presided at a meeting of the students, June 2, 1837, when resolutions on the death of the Rev. Henry L. Rice were presented by H. L. Brown and unanimously adopted by the student body. William Maybury, class of 1840, acted as Secretary.

Among the students of that day there was con-
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considerable diversity of sentiment in regard to the temperance question. Some were decidedly teetotalers; some, according to the old temperance platform, allowed a moderate use of liquor, such as pure wine or good beer; while others claimed for themselves a much larger latitude, which was no temperance at all. It is evident that young Bomberger took his stand with the teetotalers. His views on the subject were given in an address delivered before the Young Men's Temperance Society, in Mercersburg, sometime during the early part of 1837. The entire address was printed in the Messenger, Wednesday, June 28, 1837. Space does not warrant us in giving this splendid and timely address in full. A few extracts must suffice. He begins by saying:

"Abstain, said the Stoic. From his isolated mansion, erected upon the topmost cliff of conceived moral virtue,—a virtue, as he enjoyed it, of an ideal existence, produced by an amalgamation of proper desire and consummate vanity,—he deigned to look down with pity upon man's folly in hoping to reach the grand, elevated acme to which all aspired, by any other course save that which he imagined he had successfully chosen. Observance of the effects of luxury upon this voluptuous age, forcibly testified to him of its injury. These effects he laudably desired to avoid. . . . . . .

"Man has been kindly endowed with a mind susceptible of correct emotions and of ability to execute its volitions to a certain extent. There reside in him likewise, evil propensities, which ever urge him to the pursuit of their illicit objects, and the ability of
execution extends over every class of volitions. . . By his constitution, therefore, man has enemies to his good within and without him; and what is far worse, is so blinded that he regards them as friends. Proofs of their inimical character were the requirements of a less favored age. To seek for them at present, would be superfluous labor. They are known and acknowledged by all.

“Inquiry after the best mode of defence might be deemed by some equally unnecessary. From the opinion of such we differ. Let us then unanimously enter upon the search after a plan of most successful combat with the common enemy, when he presents himself to our appetites as a delicious beverage, and engages in his service our disloyal propensities, the more surely to effect our ruin.

“To the conflict! To the conflict then I would invite you! Within your reach are ample means to overcome the foe. Truth offers her alliance.” Then after a lengthy argument showing how wonderfully we are endowed by nature with courage, reason, intellect, he says: “Such then is the mode. We must establish well-instructed reason upon the throne of our intellect. Then and only then, will self-government be properly adjusted and permanently secured against every assault.”

He concludes the address thus: “And what can be even fancied more worthy of admiration than the desperate, yet noble struggle of a man against the artful efforts of sensuality! The fame of martial heroes lives in the loud cries of the myriads of their slain, re-echoed through posterity; but the glorious achievement which he has gained, who has conquered sense and made himself the freedman of virtue, though it elicit not vulgar plaudits, shall receive the silent praise of all the truly good.”
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Having completed the prescribed course, he took his degree in September, 1837, being the first graduate of this, the parent college of the church, and its only product of that year; to which latter fact he occasionally referred in humor in after life, explaining how he won all the honors of the class.

An account of the first commencement exercises of Marshall College was written for the Messenger, and signed by the writer, “Amicus,” on September 29, 1837. It appeared under date of October 11, 1837. The communication is as follows:

“Mr. Editor:

“I had the privilege of being present at the exercises of commencement in this institution (Marshall College) on Wednesday week, and have thought it proper to give you a brief sketch of it in your paper, as you could not yourself be in attendance on that occasion.

“On Tuesday previous, an excellent and highly interesting address was delivered by B. Champneys, Esq., of Lancaster, to the Literary Societies of the college. On Wednesday morning a large collection from the town and surrounding country assembled at the German Reformed Church, whence the procession moved in the following order to the Presbyterian Church, in which the exercises were to be held: 1. Band of Music; 2. Board of Trustees; 3. The Faculty and Orator of the preceding day; 4. Graduate; 5. Clergy; 6. Physicians; 7. Borough Council; 8. Undergraduates; 9. Citizens and strangers.

“When the procession had arrived at the church the Trustees and Faculty, together with those who were to take part in the exercises, took their seats on the stage surrounding the pulpit, the students and
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“The oration of Mr. Bomberger was highly creditable to himself and the Institution. At the close he addressed a few words of valedictory to his fellow students and the Professors, which were quite touching by their simplicity and pathos.

“But the most interesting circumstances of the commencement was the occasion itself. With the full recollection of its brief history, its struggles, the kind and steady adherence of its friends, its growing popularity and its final success, this flourishing institution may safely be called a triumph.

“There can be no doubt that Marshall College, with her able, efficient and united Faculty, will soon rank among the most favored institutions of our land. Although this was the first commencement, it already numbers one hundred students, and a goodly number are expected to enter at the next session, which will begin the first week in November next.”

So favorably was the address received because it evidenced considerable ability and showed how well the speaker had been trained in moral science that a request was made for its publication. Here is a copy of the request and the reply:

“MARSHALL COLLEGE, November 29, 1837.

“SIR: At a meeting of the students of the College
held this morning, the undersigned were appointed a Committee to request of you a copy of your worthy and interesting Valedictory Oration, delivered before them at the late Commencement.

“Our unsettled circumstances at the close of the last and the beginning of this term, will be an apology for the delay of this request.

“Very respectfully yours,

“WM. MAYBURY,
“MOSES KIEFFER,
“GEORGE W. WILLIARD,
“E. V. GERHART.

“To J. H. A. Bomberger, A.B.,
“Preparatory Department,
“Marshall College, Nov. 29, 1837.”

“GENTLEMEN: Enclosed is the desired copy of my last address before the esteemed body you represent. I would not conceal the gratefulness with which I received this morning’s unmerited expression of regard. Though my former relation to you has ceased, I hope still to be your friend and fellow student.

“With true respect,

“Your obedient servant,

“J. H. A. BOMBERGER.

“To Messrs. Wm. Maybury, M. Kieffer,
G. W. Williard and E. V. Gerhart.”

The subject of this oration was “The Moral Liberty of Man.” It was published in full in the Messenger of December 6, 1837, and it should be a cause for much gratification that we can turn to those words and read them today as they were delivered almost eighty years ago. The oration was a long one. It filled about two and three-quarters columns
of space in the paper, which was then twenty-one inches by sixteen and one-half inches in size. The oration is here reproduced in full:

"Is then man’s life a line fixed by firm fate, upon the surface of this sphere from which he cannot for a moment move? And is his character determined without the least participation of his will? Most dismal doom! If this be true, would that some power benign quickly arose to strike from off humanity delusion’s chain; or so bedim his vision, that blind to his error, man would still be happy! Wherefore the power of thought unless, favored beneath the brute, to sadden the dark destiny by tormenting knowledge; and why this semblance of a will, unless to thwart all its designs, and fiend like laugh at the deception, sharpening keen torment’s edge! If this be true, then to be brute were bliss and man, poor man, would be creation’s scoff!

"But it is false. Enraged Vesuvius, or an hungered earthquake may devour impotent myriads, and the bold seaman vainly oppose his utmost puny strength and art against the giant power of the storm; or the rude roughness of the whirlwind, the lightning’s flash, or thunder’s roar may strike convulsive terror deep into the weak-nerved heart; the mortal man be forced to bend and serve an host of constitutional ills, yea, even be the toy of torturing time; yet will the soul, secure in her unattainable unity, smile exultingly at all, and as the rock above the bounding billows of the deep, lift her triumphant head high above every power of nature.

"Since such is truth, all must desire to know what constitutes ‘The Moral Liberty of Man.’ "

"Liberty, as an activity which has its origin, condition and determination in and through itself,
can be predicted a quality only of pure mind. All activity of matter, whether in the sphere of mechanical, chemical or organic motion, is either wholly dependent, or at least conditioned by some external influence. Among them we see a regular succession of causes and effects. The necessity too of sequence is unlimited. The animal must thrive if it receive sufficient nourishment; and even man as far as he is sensual is subject to the same necessity. But we remark an incomparable distinction. If proper food be offered to the brute it must receive it, man may refuse to serve his appetites; and though both man and animal contain within them the laws which regulate the particular appropriation of the nourishment received, still the latter totally differs from man, because its activity is conditioned by the presence of the food.

"It results therefore, that up to man there is not the glimmering of liberty as defined and that unless he be possessed of a mind pure and untrammeled by any influence of sense, it cannot be a quality of him. This is our next inquiry.

"Between the will of man and knowledge there is a close and necessary relation, not that of cause and effect, but of precedence and consequence. By the perception of an object, we are not forced to will it, nor is it compulsory to make choice from among the many objects which may at any time be presented, for although the will usually determines itself for one, it may refuse all and seek an object not only different from those before it, but directly opposed to them. This is a peculiarity which must not be disregarded in our search for the character of the will of man. It certainly affords evidence of a freedom which is nowhere else observed, and leaves room for no inference other than that there resides in man some quality resembling liberty."
“Before man can will he must know. Thus knowledge seems to condition his will. Before he can know he must perceive and perception is consequent upon sensation. What then! Is every energy of the immortal spirituality within us dependent upon the external, corruptible sensuality? Thus were eternity indeed a point of time. But it is otherwise. For notwithstanding the spiritual seems to be conditioned by the objects which affect the senses, those objects really derive all their significance, and every smallest power to call forth the exercise of will from the spiritual law which Spirit hath implanted in them. Here, however, we must distinguish clearly between the exercise of will and mere mental affections. Whenever we are determined by the feeling connected with our perception, we do not will, but desire, for will never bases itself on anything sensual, as a feeling, but on the knowledge and full consciousness of itself; and the divine will, which as law, not only rests in every sensual object, but also elevates it above the sphere of sensuality unto that of spirituality. And if will and desire are so distinct from each other, the difference between will and other affections of the mind must be far greater since they are all more sensual than desire. Every sensual object for our will is therefore, but a medium through which spirit holds converse with spirit, not conditioning, but subserving will.

“As yet, will sways the sceptre. Its particular activity is indeed consequent upon knowledge, but in identifying knowledge with itself it sits sole arbiter. As yet, we see it free and pure, the perfect creature which the Will of wills called ‘good.’ It appears the unmarred image which the Deity impressed upon the soul. It knows no other service but its own.

“Enchanting picture! Would that at thee I might forever gaze! Separate, indeed thou art from
thy Great Author, but in that separation, not opposed. Alone, and self-controlling in each activity, yet always one with thy Grand Source, most free in serving him. But I have dreamed of past realities. Thou once wast good, and beautiful, and true. Alas! had not the Spoiler come, thou hadst remained so, or had his witcheries but been rejected, thou still wert pure and free.

"Since then the will has lost its first estate, we must inquire how far it was affected by the change.

"Liberty is now placed in relations which influence, though they do not destroy its activity. Its relation of internal liberty principally concerns the present inquiry. As such we define it: that power of the mind by which all others are directed and determined. Here still is the appearance of free activity. The question then remains, does this power exert itself freely?

"The answer must involve a painful reality—a truth which discovers a source long concealed from human research by the mysterious windings which led to its developing the cause of the marvelous contradiction which ever shows itself in man. The relation in which liberty was placed has been perverted. Now desire or fancy so govern liberty that it is either weakened or destroyed. There existed no necessity that will should be determined and overruled by sense. So far from it indeed is truth that will was committed with the mastery of sense. But will perverting, voluntarily, the kind design had in combining agreeable sensations with the satisfaction of sensual wants, consented recklessly to yield to sense and reap such base rewards.

"From the general prevalence of this, the argument denying the possibility of true freedom of will, whilst it continues under the influence of such an inclination to sensuality, has been justly derived. For
where once an inclination to the negative of liberty exists, there liberty is gone, and gone never to be regained by any effort of that will which it influences. The healthy eye can see through light, and it is not the light which sees, but the eye by means of light. But when the eye is blinded, the light, though still continuing light, is darkness as to it. Nor can the eye restore itself to vision. Its primal power is lost and as little as it was possible for it to originate the power of vision before its own formation, as little can it now restore it by its own energy when gone. No! unless He whose word bestowed it first now interposes, its darkness must remain continual gloom. Thus, too, with liberty of will.

"Here let us notice an objection. It is said that in the very act of will yielding to sensuality, we observe her freedom and that as she is free to yield, so she may be free to oppose it, and follow what is right. The objection assumes that the will acts freely in yielding to bad. This I deny. It does not follow, that because a necessity exists for activity, therefore, it is unfree. The opposite of activity is rest. Absolute activity therefore, must be determined by a necessity not to rest. Still the liberty of that activity is not diminished by the necessity, any more than that of life is by a necessity not to die. So soon as it has become possible for free activity to fall into a state of rest, so soon will it possess within itself the germ of its own destruction, and it ceases to be absolutely free. So liberty, as absolute, has for its determination a necessity to continue free. If not, it may become something else, the opposite of freedom, and thus lose its absolute character. The inference remains therefore to be made that if the will be truly free, there must be residing in it a necessity not to enter bondage and that if it serve evil, it does so not freely, but under the powerful influence which
it suffered evil primitively to usurp.

"Shall we now conclude that will hath sold its birthright for a savory bowl of porridge, and that its liberty is lost beyond its own recovery? And is man wholly insufficient for its ransom? What shall be answered, No? But who has seen the man that by his own unaided might, broke through each bond of sense, and entered the sphere of perfect, first born liberty? What shall be answered, Yes? But have we not seen those redeemed from sensual thraldom, whose will unchanged, fixed for it no other confines except those drawn by will itself, so that the soul commanded, and the body served? We may, but they were such as had celestial light revealed to guide them.

"Favored with such facts, the conclusion must be plain. The will may act according or contrary to the knowledge received through any medium, so that the boundaries of its activity are those of its knowledge.

"But this does not authorize us to assert that freedom is a quality of will. Here seems to lie the error. Will and liberty are regarded as synonymous. They once were so, but will in folly broke the golden chain. Of this sufficient has been said.

"It follows from the remarks upon the relation between knowledge and will, that when the former is corrupt the latter will be so too, and consequently unfree; and that if anything shall become a proper object for will, it must become so, not by perception, but by our knowledge of the divine law.

"This knowledge of the divine law is the only condition under which the will can become free. For as little as the dove can fly beyond the atmosphere, the only medium to buoy it up, as little can that will become free which is ignorant of the divine will, in perfect acquiescence with which its freedom consists. And further; as there is but one source of light and
not many, and as all stars do but reflect the light received from it, so there is but one foundation of freedom from which every will that seeks for liberty, must draw. Hence, we justly conclude that until this fountain has been discovered, and until the will has imbibed its waters, there exists for it no liberty, but arbitrariness.

"We called it a painful reality that will suffered itself to be overruled by sense. And is there no alleviation for this pain? Yes! It is the knowledge that soon this gross material vestment shall be changed for incorruption—a knowledge which the light of nature could not afford, a change which human power could not affect. Indeed we have greater hope than this—that here already this change may be begun, that every sense may be brought under the entire control of will correctly informed and assimilated to that of which it was the image.

"And when the will has once re-attained this much longed for liberty, there will be on earth supernal bliss. She will rest secure in her eternally happy coincidence with that Will to which she owes her origin.

"It remains yet for me to leave my vows at the altars of gratitude and friendship.

"An earlier start has brought me, Collegemates, to the grand goal before you. And is my race run now; my course performed? Ah, no! I have but tried the track, but put the harness on, and sought to fit me for my lot in life. If, by kind aid, I have succeeded well in this, there be the thanks; if not, here lies the fault.

"With many of you my intercourse has been of short duration; still it was happy. But there are those to whom long time, and especially private worth have much endeared me. The pleasant companionship which we have hitherto enjoyed will soon be
interrupted. But need the tender chord which joins our hearts, whose each vibration starts the mutual tear of grief or joy, also be loosed? No! Be it ever strung! And always let me have an intimate participation in all your feelings. I leave you with warm assurance, that as I desire not to be forgotten, so shall I not forget.

“"To you, respected Instructors, are tendered the acknowledgements of most deserved gratitude. Parental solicitude has marked all your efforts to fit me for a worthy part in the grand theatre of man. For your devotion, accept at least this small requital—a shrine in that recess of the heart, hallowed by the monument to boyhood's home, and a fond mother’s love.”

After graduation, he was prevailed upon to complete his theological course under such aid and direction as Dr. Rauch could furnish him, the Theological Seminary not yet having been removed from York. The following letter from Dr. Rauch tells the story:

"Mercersburg, Oct. 13, 1837.

"My Dear Sir: I was very sorry to learn, that during my short absence a letter from you arrived here and was sent to Morristown under the impression that it would meet me there. Having changed the plan of my journey, the letter went to the East when I was on my return from Baltimore, and thus it happened that I have not yet seen it. Mrs. Rauch, who in my absence usually reads all communications directed to me, opened also yours before having it mailed again, and the interest she feels in our concerns makes her remember the contents of your letter probably more accurately than she otherwise would. Trusting her memory I make the following reply:
"The salary allowed the assistant teacher in the Preparatory School is also in my opinion too small and the labor required too great. Whether the latter could be diminished or the former increased, is a question which I could not answer on my own responsibility. The members of the Committee authorized to make the appointment of an Instructor, are not all of them here; Mr. Good is absent, so is Mr. Budd, and Mr. Lane intends leaving tomorrow morning. I do not know the extent of the authority the Committee has, yet I should say that if they cannot raise the remuneration they may lower the amount of labor and I for one—and Messrs. Good and Budd will certainly agree with me—should be in favor of the latter arrangement, if it should be out of our power to make the former. As soon as we can get a quorum of our Committee, we will have a meeting, though it might perhaps be best, if you could be present, in which case it might be deferred till a week before the beginning of the session in the Preparatory School. Let it then be understood, that if we cannot raise your salary, we will try to diminish your labor, which we certainly will be able to do, since the latter may be made a matter of the Faculty.

"And now, my dear sir, allow me yet a word of friendship. As long as you have been with us I have loved you and the attachment formed to you, will remain, I hope, ever the same. It may be that for this reason I am anxious to see you among us, and yet I think to have your own interest at heart if I advise you to return to Mercersburg and devote your services to that Institution, which seems to have a greater claim on them than any other. Whilst teaching you could prepare yourself for the ministry and if you calculate the expense you will have to be under sooner or later, in order to study with ease Theology, you may say, that your salary will be worth to you $400
a year. And besides this—It is Mr. Budd's and my own wish to see you as soon as possible engaged as a Tutor in the College and in that case, if it should answer your taste, you might have a fair opportunity to establishing your character as Professor. It would not become me to follow out the many possible chances that might result for you from this connection with our College, but if this Institution should thrive you might either here or elsewhere demand soon a more desirable situation. We would like to have Professors out of the Germ. Ref. Church, and an Institution is always proud to have, and inclined to prefer its own graduates, etc., etc. Were it not too soon after your graduation, were your acquaintances with some students of the higher classes not too new and fresh, we should have asked the Board, to call you as Tutor forthwith. The common custom is to wait two years; yet frequent exceptions are made for particular reasons. At all events, by the time you will finish your Theology studies,—which would be not so long—we would be happy to have you a member of the Faculty. It is true, our Synod has not appointed a Professor of Divinity, but should there be none in time, I would be willing to lead you through as thorough a course of Dogmatics, as I would be able. Write soon again and let me know, whether my letter is satisfactory to you. Mrs. Rauch sends her compliments to you. Give my compliments to your parents and believe me your true friend.

"F. A. RAUCH.

"Mr. J. H. A. Bomberger, A.B.,
"Lancaster, Pa."

Yielding to this earnest entreaty he took up his theological training under Dr. Rauch and began his work as a tutor in the fall of 1837, and continued to
J. H. A. Bomberger
do the same until the fall of 1838. Dr. Rauch, in his report to the Synod of the German Reformed Church in the United States, which convened in Lancaster, Pa., September 29th—October 6, 1838, says that "Mr. Bomberger continued his studies with diligence and perseverance and attended to 1. Hebrew—Moses and Psalms; 2. Hermeneutics; 3. Exegesis; 4. Dogmatics; 5. Writing Essays and Skeletons.

"To all these branches he was extremely diligent, and as it is his intention to enter on practical life, and for that purpose to submit himself to an examination before your Reverend body, I take great pleasure in giving testimony to this pious, diligent and talented gentleman, whose collegiate course, especially, has been highly regular, and who has rendered our Preparatory School very essential services by thorough instruction in ancient languages. His connection with that school in the capacity of a teacher, would have interfered with his study of Theology, had he not been resolute enough to employ faithfully all his time."

Dr. Rauch's recommendation of Mr. Bomberger was favorably acted upon and he was referred to the Committee on Examination and Licensure. The Committee consisted of the Reverends Dietrich Willers and John H. Schmaltz, Elders Daniel Schneble and Jacob Keller. It is interesting to note what the Committee has to say in its report concerning the training and fitness of the applicant:

"The Committee appointed to examine Mr. Au-
gustus Bomberger, present with pleasure the following report:

"We first examined the applicant in regard to the intentions which induced him to engage in the Gospel Ministry, and have found his motives pure. We then afforded him an opportunity to give a display of the knowledge and ability in the Greek and Hebrew languages; by continued industry in them, they will afford him their use in his office. In Theology we passed with him through the field of Dogma, and found him so well established in the principle doctrines of science, that he may deliver them successfully to his future hearers. He read Church History, and his memory retains so much of it as will be requisite for the commencement of his ministerial career. We can with pleasure recommend this promising young man to the Reverend Synod, for ordination through the classis to which he may present a Call; and inasmuch as he has no call to lay before Synod, we propose him for licensure.

"D. Willers, Chairman."

In pursuance with the above report Mr. Augustus Bomberger was furnished with a written License to preach the Gospel. For some unexplained reason, perhaps due to an oversight, the full name of Dr. Bomberger was not given. This statement is made for the benefit of future generations that they may know that Augustus Bomberger and John Henry Augustus Bomberger were one and the same person.

Appended hereto is a roster of the classes of Marshall College, 1837-1842. This will give us an idea of some of his college mates during his student days at York and Mercersburg.
J. H. A. Bomberger

1837

Rev. John H. A. Bomberger, A.M.

1838

Rev. E. V. Gerhart, A.M.
Rev. Moses Kieffer, A.M.
Rev. George H. Martin, A.M.
Daniel Miller, A.B.
Rev. George W. Williard, A.M.
Rev. Andrew S. Young, A.M.

1839

Robert S. Dean, Esq., A.M.
R. Parker Little, A.M., M.D.
Rev. S. S. Middlekauff, A.M.
Rev. William Philips, A.M.
Rev. Samuel H. Reid, A.M.
Rev. George W. Welker, A.M.

1840

Jacob Heyser, Esq., A.M.
Rev. T. C. Hoffeditz, A.M.
David H. Hofius, Esq., A.M.
William Maybury, A.M., M.D.
Rev. George D. Wolff, A.M.
STUDENT DAYS

1841

Rev. D. B. Ernst, A.M.
Rev. Henry Funk, A.M.
Oliver C. Hartley, Esq., A.M.
Rev. Jeremiah Ingold, A.M.
James L. Reynolds, Esq., A.M.

1842

Rev. Theodore Appel, A.M.
George W. Brewer, Esq., A.M.
John Cessna, Esq., A.M.
Rev. Jeremiah H. Good, A.M.
Rev. Reuben Good, A.M.
Rev. Henry Hoffman, A.M.
H. A. Mish, Esq., A.M.
Rev. George L. Staley, A.M.
J. H. Vandyke, Esq., A.M.

J. HUNTER WATTS.