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Augustus W. Bomberger

Oswil H. E. Rauch

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ANNOUNCEMENTS FOR 1889-90.

PARTICULAR attention is called to the fact that the seven leading departments of instruction in the College are each in charge of a specialist, viz., Philosophy, Mathematics, Greek, Latin, English, Hebrew, and Modern Languages. It is such specialization of instruction that yields the highest results in Collegiate training.

The addition of a thorough course in advanced Elocution and Oratory under a specialist in the art, together with the excellent work that has always been done by the Professor of Rhetoric, will strengthen the supremacy that Ursinus College has achieved in the department of English speech and composition. It is one of the highest aims of the College to make the student master of his own language.

The instruction of the College by resident Professors has been strengthened by the establishment of several lecture courses. One in the department of Political Science, one in Ethics, and another in the field of History.

The Literary Course for Ladies has been made more attractive by the elimination of a few of the heavier studies, and an increase in the requirements in Science, Art, and the modern languages.

The department of Chemistry and Natural History will be made more effective by an increase in equipments and opportunity for practical laboratory work.

Instruction in Pedagogy as a science and art will be increased as the field for college men in the public schools of the state is enlarged.

FACULTY AND INSTRUCTORS.

REV. J. H. A. Bomberger, D.D., LL. D., Philosophy, Theology and Exegesis.

REV. Henry W. Suter, D.D., Vice President, Mathematics, Physics, Church History, and Homiletics.

J. Shelly Weinberger, A.M., (Yale), Greek Language and Literature.

Samuel Vernon Ruby, Esq., A. M., English Language and Literature, Aesthetics and Social Science.

REV. Francis Hendricks, A. M., (Union), Hebrew, History, and Biblical Archaeology.

REV. M. Peters, A. M., B. D., Modern Languages, Chemistry, and Natural History.

REV. George W. Stiritz, Ph. D., Latin Language and Literature and Biblical Antiquities.


REV. James I. Good, D.D., Lecturer on Special Topics in Historical and Pastoral Theology.


Edwin Theodore Tyndall, B. O., Instructor in Elocution and Oratory.

Alcide Reichenbach, A. M., Principal of the Academic Department, Instructor in Pedagogy and English.

A. Lincoln Landis, M. S., Instructor in Mathematics and Bookkeeping.

S. P. Stauffer, A. B., Instructor in English.

H. E. Jones, Teacher of Penmanship.

COURSES OF STUDY.

THEOLOGICAL DEPARTMENT.

The course of study in this department is that required by the Constitution of the Reformed Church in the United States, and covers three years of thirty-six weeks each, with an optional year's preparation in Hebrew.

COLLEGIATE DEPARTMENT.

Classical Course. That of the best American colleges for the degree of A. B.

Scientific Course. Covers four years, omits Greek, and gives special attention to English, German and French.

Literary Course for Ladies. Three years. Requires French and German, and provides for Music.

ACADEMIC DEPARTMENT.

Elementary English. Two years; thorough training in the elements.

Preparatory Course. Three years; prepares for business, and, with the languages included, for admission into colleges.

Normal Course. Three years; includes the branches required by law in Normal Schools.

The Fall Term of the College will begin September 2d, 1889. Students may enroll at any time.

For Catalogue or further information, address the President at COLLEGEVILLE, PA.
It isn't wise to buy of a big store simply because it's big, but the chances are that it became big because it was wise to buy there.

Sporting goods.
Furnishing goods.
Any going good thing for head-wear or hand-wear or foot-wear.

We sell more books than any other store in the Country; and almost any printed thing that proper people read. The newest books are always on our new-book table. Book News lifts their covers and tells if they're worth closer acquaintance. 5 cents. 50 cents a year. John Wanamaker.
Ursinus College Bulletin.


The 18th Commencement.

Detailed account of the closing festivities of '88-'89.

Ursinus joyously completes another academic year.

Former students of Freeland Seminary celebrate the fortieth anniversary of her founding.

The Eighteenth Commencement of Ursinus College has been set down by the common sentiment of all who attended the exercises as a more notable event than any that preceded it in her history, save only, of course, her actual creation and founding. The several occasions of the week were filled with special attraction and absorbing interest; the audiences that attended them were unusually large and appreciative, and the enthusiasm that was stirred by the reviving memories of other days spent in Freeland Seminary and the glowing prospects of future prosperity for Ursinus and her cause, was as gratifying as it was unprecedented.

The Baccalaureate Sermon.

Abstract of the farewell discourse to the graduates.

The programme for the week opened on Sunday evening, June 23d, at eight o'clock, with the delivery of the Baccalaureate Sermon to the Class of '89 by J. H. A. Bomberger, D.D., LL. D.,
president of the college. Departing from the time-honored custom of giving the sermon at St. Luke's in Trappe, it was delivered in the large tent erected on the campus for the exercises of the week, and the size of the audience assembled proved the wisdom of the new arrangement. The speaker had about five hundred hearers, a larger number than was ever known on any similar occasion in the past.

An hour was occupied by the discourse, yet it was listened to by all with intense interest and rapt attention to the very end. As an example of lofty pulpit oratory, thrillingly earnest in polished eloquence and convincingly logical in cultured thought, the sermon was pronounced on every side one of the best efforts of our worthy president's life. Indeed, in the opinion of many well competent to criticise, it fairly won the very highest place among the noble achievements of his long career.

The synopsis given below (made up almost entirely from memory some days afterward) conveys but a poor idea of the strength of this remarkable discourse, which at its opening sentence rose to a splendid plane from which it never for a moment descended even to the utterance of its last paragraph.

The theme of the sermon was, PILATE BEFORE CHRIST, OR, WORLDLY SCIENCE, PHILOSOPHY AND CULTURE ON TRIAL AT THE BAR OF CHRISTIANITY.

It was based on John 19: 10, 11.

"Then saith Pilate unto Him, speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldst have no power (at all) against Me, except it were given Thee from above: therefore he that hath delivered Me unto thee hath the greater sin."

President Bomberger said: Most of you know of the painting of "Christ before Pilate." It is a masterpiece of art, and impressively depicts that gospel aspect of the case which most nearly concerns the redemption of the world by the vicarious expiation of Jesus upon the cross. His formal trial and conviction before Pontius Pilate, who for the hour combined in his office the double functions of civil and spiritual judge, though preliminary to the actual crucifixion of our Saviour, formed an integral part of his piacular atonement and of his endurance of the penalty of human guilt.

But whilst the artist is so far true to this aspect of the awful occasion, he limits his conception and picture to the more external and forensic features of the event,—to the formal arraignment of the heavenly Messiah before an earthly tribunal, of the Supreme Ruler of the universe at the bar of a petty temporal prince, of the Saviour of sinners at the judgement-seat of one in whom the sins of the world, in all their hideous varieties, found a personally cherished incarnation.

All this, of course, was most true and real, and in no sense the exhibition of a mock discipline for the piety and firmness of Jesus, or a dramatic display of his divine love for moral or sentimental effect. Indeed the reality and truth of it are deeper and fuller than human thought or feeling can at once apprehend. It is, however, by no means the only fact that may be discerned in this momentous trial, contemplated in the light of the Gospel. Thoughtful faith, remembering the significant words uttered by the Lord but two days before, with full knowledge of his approaching passion,—
"Now is the judgment of this world: now shall the prince of this world be cast out,"—will not fail to discover another picture coming every moment more distinctly into view, and changing the whole aspect of the solemn scene. As in the marvellous mutations of the "dissolving views" of the camera obscura, what first appeared small slowly expands into vast proportions, and what seemed contemptible becomes magnificent.

But in the narrative picture before us the changes are infinitely wonderful. The imperial judge sinks from his throne into the abased posture of an arraigned criminal, whilst he that stood below under malicious accusations meekly borne, rises to the seat of judgment. In the very act of exercising his fictitious official authority upon a persecuted victim, the proud Roman is humbled, and the despised Galilean Jew, who seemed to stand helpless in the Gentile ruler's power, passes sentence of condemnation upon the conscience-smitten representative of Caesar's throne. Pilate despairingly calls for water in which to wash his filthy hands;—the Divine Prophet, Priest and King, though wearing only the apparel of a servant, is transfigured before our eyes into one so pure in His own manifested innocence, and glorious in His royalty that "His face shines as the sun and His raiment is white as the light."

Is that the picture which struck the eye when the trial opened? Was ever contrast seen so strong, so marvellous as this?

And yet though this occasion stands in a manner alone in the annals of time, human history abounds in similar instances of the transposing and transmuting power of spiritual law in the natural world, of the omnipotent supremacy of the moral government of God over the schemes and devices of degenerate and perverted civil and ecclesiastical judicators of men. What fact other than this is taught and illustrated by such notable cases, in their deepest significance, as those of David and Saul, of Elijah and Ahab, of Daniel and his malignant foes, of Peter and the Sanhedrim, of Stephen and his murderers, of Paul arraigned before Felix and Agrippa? Or, to come to later times, what more impressive proof of the irresistible operation of the same divine law of compensating and avenging equity could be demanded than that furnished by the self-convicted, blushing Sigmund, when Hus, condemned to the stake, charged him with perfidy; or, by the overwhelming retort of Baxter in the pillory upon the atrocious Jeffries. There is scarcely a limit to the list, even as thus far there has been no end to the opportunities and occasions for its extension.

The outward forms and circumstances of the instances have been widely different, yet their inmost import and significance are essentially alike. All demonstrate that beneath what is visible and tangible in the affairs and acts of men there are influences at work of greater power than any that can be discerned by the bodily senses, and that the surface impression of every life-picture depends upon its back-ground for its true effect. The fullest verifications of this principle may be discerned in those events in which the personal character and conduct of men have come in contact or collision with the plans and purposes of God.
In the scene pictured by the text Pilate is what to the casual spectator he seems to be, and performs his functions as described in the words of this particular section of the sacred narrative. But in being and doing this he played another part. He was not merely the individual man, under-governor and judge he was taken to be by Caiphas, the Jews and the soldiers, or even by himself.

On that memorable morning he occupied a representative position and acted in an intensely representative capacity, and this in regard not only to the general apostate and corrupt life of the world, but especially with respect to its culture or civilization, to its science and to its philosophy. To fill this place it was not necessary that he should be a model of social virtue like Aurelius or a man distinguished for erudition like Cicero, or for profundity of thought like Seneca, according to the standards of those times. Such men were exceptions to the ruling life and spirit of their day. Pilate was a man of the world as the world lived and thought and acted around him; a fair specimen of that fallen world in its prevailing spirit and character, in its alienation from God, and its enmity against Him. In the triple respect just mentioned he stood for the actual, every day existence of the times.

The very occasion put this complex function and character upon him. "The Man" apparently standing a prisoner before his bar was, in a most emphatic, unprecedented manner, a representative person. And this also in a threefold sense correlative to the other. As Pilate represented the world-life as it was, in its estrangement from its Creator and hostility to Divine law, Jesus represented that life as it ought to be, and as the kingdom of heaven, by grace at hand in Jesus Christ, proposed to make it. In Pilate the long-maintained antagonism of fallen humanity to God and his purpose and method of redemption for it reached a climax. In Jesus Christ, He "who at sundry times and in divers manners," had interposed to arrest his creatures in their apostate course by the agency of divinely enlightened prophets, appealed to lost men as through the person of one in whom the economy of grace attained its glorious culmination.

The world that in its malignity and madness had turned upon the servants previously sent to summon it to repentance, had dragged them as criminals before its bar, and put them to death,—would surely pay deference to the Son, and hearken to His voice! Its entire past history warned it against repeating the suicidal insanity of previous rejections of divine counsels and grace. In every battle waged with the prophets of God the prophets of Baal had been routed. As often as Dragon had been set up over the Ark of the Lord, the idol had been made to bite the dust. The sword of the Philistine brandished against the Jehovah of Israel was made to smite Goliath's head, and all the weapons forged by the world for the destruction of the truth had been turned into instruments for its own punishment by the wisdom and power of the Almighty.

Nevertheless, these solemn admonitions went for nothing. Man was too wise in his own conceit to submit to the lessons of heaven. Why should his boasted science sit at the feet of
the son of Joseph, the carpenter of Nazareth? How could Jewish pharisees and Greek philosophy, and the culture of the grand Roman empire humble itself to learn the principles of philosophy and civilization from such "a root out of dry ground," from one who denounced the world's righteousness as sin, who mocked its science as ignorance, and declared its very wisdom to be utter foolishness? Rather than bow to such a one it would arrest him as a felon, drag him a prisoner before its judgment-seat and put him to death as a condemned malefactor. This would forever end the conflict of the ages; heaven would finally be vanquished and earth be at last enthroned as the immortal victor!

You know the issue of that day's tremendous trial. Humanity has learned who came off the conqueror, and who the defeated foe. The victory gained upon the Cross proclaims it. The triumphant resurrection of the crucified Lord of the world's true life confirms it. And though "not many wise men after the flesh, not many mighty, not many noble" have been enlisted in the service of the Gospel; though the "soldiers of Jesus Christ" have always been numerically in the minority; though the kingdom of heaven has often been formally indicted, tried and condemned before tribunals of man for teaching facts contrary to the inductions of science, for upholding a wisdom incompatible with the decisions of profound human philosophy and a piety in its precepts and practice intolerable to human liberty and the natural enjoyments of life, true Christianity has never surrendered to the combined hostility of the carnal forces of the world nor once given up the "good fight of faith."

At every point in history the tables have been turned upon the powers of darkness, the prosecutors have been convicted, the unjust judges condemned and the cause that seemed lost has been rescued from prison and death, and sent forth in renewed boldness and redoubled strength.

What proofs are there for these assertions! Let the testimony of the Bride in the wilderness during the dark ages answer. Let the reformation of the Sixteenth century answer. Let the revived life of our day, the evangelizing and missionary activities of the present century cause their voice to be heard, sounding out as the voice of many waters in reply. Then may the world learn the doom awaiting its pride and arrogance when the last great assizes shall assemble from on high.

For the conflict is not yet ended. The science, philosophy and dominant culture of our times (in that sense of each which accords with the prevalent usage of the term) are as carnal, as worldly, as ungodly, and even atheistic in their spirit and tendency, as they ever were. They claim it to be the prerogative of the independent human reason (whether asserting itself materialistically, rationalistically, or pantheistically) to investigate, study and decide what is or what ought to be, without the aid of a supernatural revelation, or any special divine intervention. They discard the Bible as the inspired Word of God. They treat its facts as fables and mock at its miracles as myths. They challenge the verity of its truths, or make a travesty of them to suit their arrogant tests. They deride its doctrines, those most funda-
mental and vital being made the butt of their sharpest scorn, and put into their pillory the orthodoxy of the church.

Virtually the solemn drama in Pilate’s judgment-hall is being reënacted. And be assured the issue of the trial, as proceeding in these latter days, shall be repeated. Moses will be adjudged right and Colenso cast down as wrong.

The science, the philosophy and the culture of the Christianity of Jesus of Nazareth, in whom “the way, the truth and the life” of men was incarnate and shone out as the true light of the world, will ultimately stand forth in the bright raiment of an eternal triumph, when the stultified science of man, his demented philosophy, and his corrupt, sensual culture shall have returned to their ashes, dust and earth. Then there will be no more diplomatic compromising of divine truth, philosophy and ethics in order to conciliate and win the gracious favor and applause of degenerate, carnal-minded humanity; no more betrayal of prophets and apostles, and even of the Lord and Master of both, in order to please Caiphas, Herod and Pilate; no more forcing open of the gates to let enemies of the gospel into the communion of saints; and no more degrading of the kingdom of heaven to put upon an honorable level with a depraved, deluded world.

**JUNIOR CLASS EXERCISES.**

**THE PARTICIPANTS AND THEIR PARTS.**

On Monday evening, June 24th, the programme of the week so auspiciously inaugurated the night previous was continued with equally gratifying results, this time the sturdy Class of ’90 furnishing the entertainment and carrying off the honors. The Junior Exercises of ’89 were pronounced highly interesting and enjoyable and an undoubted success. They were held under the immense folds of spreading canvas before a large concourse of people, who applauded to the echo the worthy efforts of the coming graduates of next year.

The programme, which was rendered throughout with nothing to mar its attractiveness, was in full as follows:—


Music—Ella Waltz, . . . . Cardoso

Class Poem—“They Say,” John T. Wagner, Ironbridge, Pa.

Class Oration—“Prorsum et Sursum,” “Onward and Upward,”

Edward S. Bromer, Schwenksville, Pa.

Music—“Plantation Echoes,” . . . Coates

Music—“From Dawn to Twilight,” Bennet Ursinus Oration,


Valedictory,

Harvey E. Kilmer, Myerstown, Pa.

Music (Clarinet Solo)—Serenade and Polonaise, . . . . . . M’ssdur

Benediction,

Rev. J. H. A. Bomberger, D. D., I.L. D.

Music—“Visions of Paradise,” . . . Bennet

The music of the evening was furnished by the Spring City Band, led by Mr. Isaac Culp, and it added greatly to the pleasure of the occasion.
THE ANNUAL ADDRESS BEFORE THE LITERARY SOCIETIES.

AN ELOQUENT PRODUCTION BY REV. CONRAD CLEVER, D. D.

Among the most inspiring events of the week was the annual address before the Zwinglian, Schaff, Olevian and Ebrard Literary Societies of the college delivered on Tuesday evening, June 25th, by the Rev. Conrad Clever, D.D., of Baltimore, Md. The audience that assembled was again unusually large and appreciative.

The speaker's theme, "The Coming Man," was admirably handled. His oration abounded in excellent matter for serious thought, set forth in lucid, impressive style, aptly and liberally illustrated, and was delivered with such ease and earnestness, that his hearers quite forgot that it had held them spell-bound for more than an hour. It will be understood, of course, that the following sketch gives but a very inadequate conception of the production itself, and can convey none of the finished oratory of the speaker, or of the effect of the happy hits by metaphor and anecdote, which not merely kept the audience from nodding, but from every suggestion of drowsiness. Rather, is it probable that most of those present would gladly have remained another hour to listen to a repetition of the speech, and all would rejoice to have the privilege of hearing the doctor soon again.

The introductory portion of the address contained a well-drawn picture of the personality of his theme, flushed with the hopes that are found written in the faces of those confident of victory. There is about the man the thrill of the morning. For him out of the shadows of night there is rolling a new world of hope. Beyond the desert of the hour there is the land of promise. He cries, morning! Morning! It is morning! And in the light of that morning all the gathered beams of glory shine.

Our coming man will be himself. When a noble mantle drops from the broad shoulders of a sturdy defender of the faith, we are sometimes found wondering who shall pick it up. Be assured the one that does so will certainly not be our coming man. He would not possess himself of the mantle of an ascending Elijah as it fell from his heaven-lit shoulders, even though he were permitted to see the ascent and to cry "My father! my father! the chariot of Israel and the horsemen thereof!" He will not deign to go to battle in the armor of a king which he himself has never proved.

He realizes in all its fullness that he has a work to do. A great point has been gained by a young man entering life when he has come to an abiding sense of the meaning of his existence. He then finds angelic helpers along every pathway and burning bushes on every mountain side. Difficulties give him more nerve and he moves forward not turning to the right or to the left. He is fully prepared for life's duties. The whole tendency of modern life is to hurry men into the conflict without sufficient preparation. The soldier is compelled to bear the brunt of the battle only half armed. The stripling with his intellectual house but half furnished, must open its doors to the admission of truths with which the giants have wrestled. The coming man will throw himself squarely against this whole tendency and insist on hav-
ing ample time for the most careful preparation for life's conflict.

He will labor with all his might. An unused energy would haunt him like the thirty pieces of silver the traitor who betrayed his Master. Having found his place he will claim it with all the ardor of Paul pleading for his citizenship, and will fill it as though a flame of fire in the service of God. He will climb the giddy steeps of honest endeavor and at last as a victor hear the Father's sweet "well done."

The orator showed a most happy facility in spicing his speech with improvised pleasantries which his auditors heartily enjoyed. As an entirety, the address was a delightful literary feast, beautiful in diction, rich in simile and sparkling with vivacity. Rev. D. E. Klopp, D. D., of Philadelphia, offered the opening prayer of the evening.

Mr. O. H. E. Rauch, '89, led the Æolian Orchestra of the college, which gave the musical part of the night's exercises in a manner that added fresh laurels to the enviable reputation it has achieved.

DIRECTORS OF THE COLLEGE.

PROCEEDINGS OF THE ANNUAL MEETING.

The exercises of Wednesday, June 26th, began with the Annual Meeting of the Board of Directors at 10 A. M. The President of the College reported that the year was the most prosperous in the history of the institution. The enrollment of students ran up to 180; the discipline was fully and easily maintained, and the instruction satisfactory in all the departments. The faculty has been increased by the appointment of Rev. G. W. Stibitz, Ph. D., as Professor of Latin and Biblical Antiquities; Edwin Theodore Tyndall, B. O., Instructor in Elocution and Oratory; J. A. Strassburger, Esq., A. M., '73, Lecturer on the Constitution of Pennsylvania; Rev. D. E. Klopp, D. D., Lecturer on Practical Ethics, and Rev. J. I. Good, D. D., Lecturer on Special Topics in Historical and Pastoral Theology.

LIBRARIAN'S REPORT.

The Librarian of the College, Professor M. Peters, reported that the College Library was enriched during the year by the addition of more than 1000 volumes, including many rare and valuable works from the library of the Rev. Dr. Glessner, deceased, and the large library of President Bomberger. Dr. Bomberger's gift includes the following:

POLYNOI'S SYNOPSIS (Commentary on the Bible), 5 vols., folio, vellum; Frankford ed., 1679.

VITRINGA ON ISAIAH, 2 vols., folio, vellum.

GEIER ON DANIEL, 1 vol., folio, vellum.

LAMPE ON JOHN, 3 vols., quarto, vellum.

PLANCK'S WORKS, 11 vols., 8 vo.


EBRARD'S DOGMATIK, 2 vols.; Abendmahl's Lehre, 2 vols.; Kirchen und Dogmen Geschichte, 4 vols.; Evangelisches Kritique, 1 vol.; Apologetik, 1 vol., 8 vo.


ROSEMULLER'S BIBL. ERKUNDE, 7 vols.

TREASURER HOISON'S REPORT.

From the Treasurer's statement it appears that $10,374 was raised during the year for the furtherance of the work of the College. Of this amount, $4,731 was received in donations; $1,900 from bequests; $1,000 for the
endowment of a perpetual scholarship, and $2,743 in subscriptions. The cash donations received include a contribution of $1,500 from a friend, who desires that his name be withheld in mentioning the gift, but who does not object to the publishing of the fact, hoping that other friends may be induced to follow his example. A year ago the Bulletin reported that this friend had given a pledge to pay $1,000 towards the President's salary on January 1, 1889.

That promise he redeemed, and on Monday of Commencement week supplemented the generous New Year's gift with an additional offering of $500. Generosity of similar magnitude may be expected from the same source in the future, and it is the constant liberal giving of this devoted friend of Ursinus, more than anything else, that has furnished the inspiration and encouragement that has pushed the College forward with such delightful rapidity. May the coming year be distinguished for many large contributions from friends who have given before, as well as from those who for the first time may open their hearts and hands to help the good work.

ENDOWMENT SCHOLARSHIP.

The College has also been enriched during the year by the endowment of the eighth perpetual scholarship, in the amount of $1,000—the income of which will yield free tuition to a student—by Mr. Joseph Keely, deceased, of Spring City, Chester County, Pa. The obligation for the endowment of such a scholarship was voluntarily offered by Mr. Keely about a month before death suddenly removed him from the activities of the militant church, and his devoted, faithful widow promptly forwarded the money to the Treasurer before the time set for the full payment of the amount. The income from Mr. Keely's gift will pay for the education of one young man as long as the College continues its work. Who will be the next to enroll his or her name on the noble list of endowed scholarships?

BENEFICIARY REPORT.

The Beneficiary Committee of the Board reported that 19 young men had pursued their studies under its care, most of them receiving aid only in part. Of the whole number, two have graduated from the Theological Department; one has been dropped from the roll; six have been taken under the care of their respective Classes, needing no further support from the College. The Committee is endeavoring to place all the beneficiary students under the care of their Classes for support, in order that the friends of the College may be able to co-operate with the Classes to which they belong in beneficiary operations, and thereby help to bring about the unity of the church, toward which the General Synod has been laboring, and for which Ursinus College is fully prepared.

DEGREES CONFERRED.

On the recommendation of the Faculty the Directors conferred the following degrees:—

A. M., in course.
M. S., in course.

Ph. D., honoris causa.
Rev. Prof. J. A. Foil, A. M., '73, Catawba College, Newton, N. C.

D. D., honoris causa.

CHANGES IN THE BOARD.

To fill the vacancies existing in the Board, the following were elected Directors: Rev. W. S. Anders, Worcester, Montgomery Co., Pa., a prominent minister in the religious body known as Schwenkfelders, and Mr. Albert Bromer, a successful business man of Schwenksville, Montgomery county.

DIRECTORS DECEASED.

During the year the college lost two of its most faithful and devoted directors by death. On February 19th the Rev. Dr. George Wolff entered into rest, after six months' suffering from paralysis. On June 14th, the Rev. F. W. Kremer, D. D. suddenly met his death by being struck by a locomotive as he was conducting a funeral cortège across the railroad to the place of burial. The Board adopted the following minute touching the death of Dr. Kremer:

"It is with profound sorrow that this Board has heard of the sudden death of Rev. F. W. Kremer, D. D., whose decease has made a sad vacancy in our fellowship. We desire to put on record our deep and grateful appreciation of his eminent services on behalf of the work of our College and of his earnest endeavors on behalf of the best interests of the Reformed Church, and to show our regard for his distinguished piety and zeal in the cause of Christ. We sympathize with his family in their affliction and pray that they may be sustained in their bereavement by the same faith and hopes of the Gospel which cheered him through many years of toil, and upon the fruition of which he has now entered."

With reference to the death of Dr. Wolff the Executive Committee had placed the following on record:—

"Resolved, that in the death of Dr. Wolff we sustain the loss of one of the warmest and most devoted friends of Ursinus College, who during the earlier and more trying period of its history was ever ready to aid it not only with his wise and cheering counsel, but by liberal and self-denying contributions to its support.

Resolved, That by his pure Christian character, uniform courtesy and kindness, and manly earnestness, he endeared himself personally to all the members of the Board and friends of the College, and has won an abiding place in their grateful and affectionate remembrance.

THE ALUMNI ASSOCIATION.

THE ANNUAL MEETING.

The Association of Alumni and Alumnae convened in annual meeting in the Academic chapel on Wednesday at 2 P. M., with the President, Rev. Silas L. Messinger, A. B., '85, of Blain, Perry Co., Pa., in the chair.
Its proceedings having been opened with prayer, the graduating class was received into membership, and the following officers were elected for the coming year:

PRESIDENT, G. W. Woltersberger, M. S., '83, Philadelphia.
Vice-PRESIDENT, Miss May Royer, B. S., '86, Trappe, Pa.
ALTERNATE, Miss Minerva Weinberger, A. M., '84, Collegeville, Pa.

After the transaction of several other minor items of business the meeting adjourned.

ATTENDANCE OF ALUMNI.

The following alumni were noticed among the participants in the various festivities of the week:

'73. J. A. Strassburger, Esq., A. M.; Rev. H. T. Spangler, A. M.
'74. Rev. M. Peters, A. M., B. D.
'78. Rev. J. J. Fisher, A. M.; H. A. Mathieu, Esq., A. B.; Prof. S. L. Hertzog, M. S.; Mr. L. C. Royer, A. B.
'80. Rev. J. Perry Beaver, A. B.
'81. Rev. G. W. Stibitz, A. M., Ph.D.
'82. A. W. Bomberger, Esq., A. M.; L. E. Taibel, M. D.
'83. Prof. A. L. Landis, M. S.; A. Bond Warner, B. S.; G. W. Woltersberger, M. S.


'86. Rev. E. C. Hibshman, A. B.; Miss May Royer, B. S.


Of the graduates of the Theological Department who are not College Alumni, the following were noticed:

'73. Rev. M. L. Fritsch, A. M.
'77. Rev. A. B. Stoner, A. M.
'78. Rev. L. D. Stambaugh.
'85. Rev. J. A. Mertz, A. B.
'88. Rev. A. D. Wollinger.

'89. Rev. W. S. Gottschall.

It is proposed to give the Alumni a full day next year, that the Association may have ample time to attend to its business, and the members may be free for social enjoyment among themselves.

ALUMNI ORATION.

REV. J. FERRY BEAVER, '80, THE ORATOR.

By reason of the extremely in- climent weather which set in on the morning of Wednesday, the 26th, and continued throughout the day, the
annual oration before the Alumni Association was delivered in Trinity church, instead of the tent on the Campus. The edifice was well filled with an expectant audience to greet the central figure of the occasion, the Rev. J. Perry Beaver, A. B., '80, of Nassau, Rensselaer Co., N. Y.

Mr. Beaver chose for his subject, "The Inductive Study of the Bible in College," and made a very forcible plea for a more systematic study of God and His word in the regular College course. The oration was timely, pointed and sensible, and the readers of the Bulletin may expect to see more of it in a future issue.

During the evening two exceedingly melodious vocal solos, finely rendered by Miss Cora Wiest, of Harrisburg, and Rev. Henry A. Bomberger, A. M., '84, of York, Penna., were received with much pleasure by all assembled. The Alumni Reunion having been arranged to take place on the morrow in connection with the special celebration of the week, the oration brought to a close the exercises of Wednesday, and the reunion will consequently be found reported on another page.

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Commencement Day.

THE GRADUATION EXERCISES.

ORATIONS BY THE SENIOR CLASS AND CONFERRING OF DEGREES.

Thursday, June 27th, the day set apart for the crowning exercises of a memorable commencement week, opened with smiling skies and promises of bright fair weather that were richly fulfilled. It was to be the gala day of the festivities, and nature greeted the occasion in her cheeriest garb. Though during the afternoon the temperature gradually rose until it hovered somewhat uncomfortably near the Fahrenheit nineties, the morning was pleasantly cool.

The Graduating Exercises, the Alumni and Re-union Dinner, and the exercises commemorative of the Founding of Freeland Seminary, formed the order of the day. It was carried out to the end with enthusiastic success.

At as early an hour as half-past eight o'clock in the morning the great spread of sheltering canvas on the campus began to be made the objective point for hundreds of eager friends from far and near, assembling to the enjoyment of the special attractions of the regular commencement exercises of '89. For more than an hour the influx of spectators steadily continued, and when the Faculty, the Graduating Class, the Board of Directors, the Alumni and Alumnae and Students of the College, headed by the brilliant Phoenix Military Band, after a detour on the campus, entered the tent, its seating capacity was crowded and the standing-room in the shade of its canvas was almost entirely taken up. Never before in the history of Ursinus had so large an assemblage gathered on her campus. The programme began promptly at 9.30 A. M., the time fixed, but people continued to arrive for fully thirty minutes after that hour, until, by a conservative estimate, the audience numbered at least fifteen hundred.

Scores of visitors wearing the bright red ribbon insignia of the old students of Freeland Seminary might be seen
on every side, mingling in good-fellowship with an equal number of those who bore the old-gold badge distinguishing the sons and daughters of Ursinus.

The programme of the morning’s Graduating Exercises was in full as follows:

**MUSIC.**

**Prayer.** Rev. Conrad Clever, D. D., Baltimore, Md.

**Salutatory:** The Balance of Power, Mayne R. Longstreth, Collegeville, Pa.

**oration:** Radicalism, Henry A. I. Benner, Collegeville, Pa.

**MUSIC.**

**oration:** Education in Politics, Ernest H. Longstreth, Collegeville, Pa.

**oration:** The Kaleidoscope of Life, William H. Stubblebine, Philadelphia.

**oration:** The Foreign Element in Our Population, Henry W. Spare, Collegeville, Pa.

**MUSIC.**

**oration:** A Nation’s Vitality, Henry M. Slotterer, Trappe, Pa.

**oration:** The Conservation of Energy, Ernest Clapp, Newton, N. C.

**oration:** The Coming Century, Oswil H. E. Rauch, Slatington, Pa.

**MUSIC.**

**oration:** Echoes, I. Calvin Fisher, Myerstown, Pa.

**Scientific Oration:** Influence of Day-Dreams, Flora S. Rahn, Schwenksville, Pa.

**Philosophic Oration:** Eloquence, Wallace H. Wotring, Schnecksville, Pa.

**.vaedictory:** Social Worth, Samuel P. Stauffer, South Whitehall, Pa.

After the vaedictory had been pronounced and a selection of music had been rendered, President Bomberger called the members of the graduating class to the platform and in the name of the Directors of the College conferred upon them the regular academic degrees to which they were entitled; Flora S. Rahn, Henry A. I. Benner and Henry W. Spare, receiving that of Bachelor of Sciences, and the remaining nine members of the class that of Bachelor of Arts. At the conclusion of the ceremony he addressed them with brief but eloquent words of parting counsel, and dismissed them with his benediction.

After this the degrees in course and *honoris causa*, passed by the Board the day previous, and mentioned in the report of its proceedings on another page, were also conferred by the President, several of them being received by the audience with warm applause.

Professor Weinberger having then announced some details in the arrangements of the further exercises of the day, the President uttered the final benediction and the Commencement proper was a thing of the past.

The exercises were of a high order of merit, the orators all acquitting themselves most creditably, and the entire programme being given without the slightest break or flaw. Applause from the appreciating audience greeted each speaker and seconded his every particularly worthy sentiment. The music, under the distinguished leadership of Professor L. B. Vanderslice, proved exceptionally fine and created much enthusiasm. Many rare exotics and an elaborate display of blooming plants, together with a beautiful floral design, adorned the stage and lent additional outward attraction to a most joyous occasion.
ALUMNI AND RE-UNION DINNER

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SPEECHES BY J. A. STRASSBURGER, ESQ. AND HON. DAVID M. BRUNNER.

Immediately after the conclusion of the graduating exercises, the Alumni of the College, the Faculty, the Directors, visiting clergymen and members of the press, all decorated with the old-gold silk ribbon, together with the former principals, teachers and students of Freeland Seminary, distinguished by the red silk badge, marched to the college chapel for the re-union dinner. Here extensive tables had been spread by caterer A. Hunsicker, Jr., so that two hundred persons partook of the repast at once.

After an hour had been spent in satisfying the physical man, President S. L. Messinger, of the Ursinus Alumni Association, introduced J. A. Strassburger, Esq., A. M., '73, of the Norristown bar, who spoke on behalf of the association as follows:

"This occasion commemorates the founding of Freeland Seminary. Academic pupils, with those of higher attainments in college honors and responsibilities, have returned to this place to renew old associations and to recall the pleasing and profitable days spent in the classic shades around us.

I meet a common expectation of all in referring to the Rev. Abraham Hunsicker and his son Henry A. Hunsicker, liberal and progressive men, who founded an institution of learning for the higher education of young men in the Perkiomen Valley over forty years ago, when it was only accessible by stages and coaches. This was a happy conception and surrounded as we are by the beneficiaries of their foresight and wisdom it is but natural that we should make our acknowledgements a part of its history.

Freeland Seminary was opened for public patronage on the 6th day of November, 1848, in charge of Rev. Henry A. Hunsicker as principal, then only twenty-two years of age. The institution under his rigid discipline and great administrative ability became very prosperous, and nearly 2500 young men enjoyed the advantages afforded by this seat of learning while it remained under his immediate charge and direction, many of whom have since attained prominence and distinction at home and abroad.

The founders early called to their aid a finely trained educator, a man marked for his ability and learning, Dr. J. Warrene Sunderland, one who will always rank among the prominent educators of eastern Pennsylvania, and who subsequently advocated the higher education of women, and with the cooperation of his friends established Pennsylvania Female College in this immediate vicinity—among the first, if not indeed the first female college in Pennsylvania.

To maintain that women were entitled to the same educational advantages as men at that time (1858) and in the Perkiomen Valley was far in advance of public opinion on that question, but this position was so ably advocated by the learned doctor that the public soon recognized and approved the higher and broader life vouchsafed to the rising generation of womanhood.

Dr. Fetterolf was in charge of the seminary for the five years immediately previous to its change from an academy to a college. It was during this time that I became one of its students,
and I have always regarded it as a rare privilege to have had the benefit of his able instruction and that of Prof. Weinberger, who has a warm place in every true boy's heart that ever attended Freeland Seminary or Ursinus College.

This is the substruction of Ursinus College and to these men belongs the honor of laying the foundations.

Ursinus College was chartered in 1869, and in the fall of 1870 it was opened for the reception of students. This was the period of transition from academic forms to the higher and broader objects of collegiate training. For nearly two decades through storm and sunshine the projectors of Ursinus College steadfastly and earnestly adhered to their high and honorable purposes in securing to the rising generation a liberal education based upon Christianity.

Its venerable and indomitable President has been spared by the blessings of God to see the break of day and to behold the fulfillment of his fondest hopes,—the establishment of Ursinus College on a firm and permanent basis. In this effort he has been assisted by the faculty and the board of directors, who from the beginning, have been the anchors which with him have safely kept the noble project from shipwreck.

And now that the permanency of our dear institution, where we received our earlier educational training and the impulses to a high and honorable life, is assured, we can confidently look to the men and women who have received so much advantage in the Perkiomen Valley, to provide from their over-abundance the means so to endow the college that no fears can be entertained by the most faint-hearted friend for its future welfare.

Ursinus College rejoices to see the former students of Freeland Seminary in this public way manifest an interest in its prosperity. We bid you welcome to share in common with us the great good that it has already accomplished through the noble men at its head, and to participate in the same in the future. It is now over forty years since the original institution of learning for the advancement of higher education was first founded here. These forty years are among the most remarkable years of the world's history. The progress made in science is unparalleled, especially in utilizing scientific knowledge for the material prosperity of mankind. We no longer reach Freeland by stages and coaches, but by railroad. We can to-day talk in propria persona with our friends at a distance. Even the telegraph has grown slow; and as for night, we know darkness no more, for it is eternal day.

You have given us by your presence another assurance of your devotion to the new order of things and from this day forth there seems no obstacle in the way of renewed energy for Ursinus. It to-day represents the most undeviating fidelity to the principles which underlie its foundations. It has demonstrated that right will prevail when coupled with determination, and that too even though against the most bitter opposition.

The duty assigned to us was to welcome you to your old school home, and it is a pleasant one. You need no words of mine to gladden your hearts in this presence. Every man and woman you meet bids you cheerful welcome. And what need is there for our Alma Mater to say that she rejoices in the return of her children? No more
than there is for a fond mother to say
that she welcomes her sons and daugh-
ters to her household.

Take possession to-day and imagine
yourselves boys again. Enjoy the
pleasures that you can now nowhere
else; for in no other place did you
spend so many happy days."

The Hon. David M. Brunner, A.M.,
of Reading, Congressman-elect from
the ninth Pennsylvania district, was
then introduced. He responded for the
representatives of Freeland Seminary.
His remarks were cordial and appropri-
ate, abounding in grateful recollections
and sentiments of good-will, and they
were warmly received by all present.
The banquet ended in informal social
greetings.

COMMEMORATION OF THE FOUND·
ING OF FREELAND SEMI-
NARY.

CLOSING CELEBRATION OF THE WEEK.

Promptly at 2 o'clock P. M., Master
of Ceremonies, Professor J. Shelly
Weinberger, A. M., called to order
the vast assemblage that had again
come together under the tent, this time
to hear the final exercises of the day
and week—those in which the interest
and expectations of the sons of Free-
land Seminary naturally centered.
Rev. F. R. S. Hunsicker, D.D., of
Lafayette, N. J., was introduced and
offered an earnest prayer.

REV. HENRY A. HUNSICKER'S ADDRESS.

After a few introductory remarks in
exceedingly happy vein by the pre-
siding officer, he presented Rev.
Henry A. Hunsicker, of Collegeville,
the first Principal of Freeland Semi-
nary, who read an historical address
upon the educational history of the
community and outlined in a most in-
teresting manner the chief incidents
of the founding of the Seminary and
the leading features of its subsequent
life and progress.

Extracts from his address are here
given, with the regret that a lack of
space forbids the publication of more
of its entertaining subject-matter.

The speaker said: "In the year
1831, when I was a boy six years old,
these college grounds were covered
with native forest trees, a few of which
are still standing in the rear of the
buildings to remind us of the past.
There stood then, in the southeastern
part of this campus an old log school
house, of the primitive sort. The
building was about 18 feet by 20, of
squared logs, one story high, the
cracks daubed with clay. The height
of the story was about seven feet. The
windows were long (from 5 to 7 feet),
and about one foot high, curiously
fixed in between the logs and nailed
fast. The desks were oak boards,
resting on slanting arms driven into
the logs. The benches, mostly of slabs
of trees utilized for the purpose, with
never a back. You may easily guess
about the light and ventilation. Mud
was mud then as now, but mats at
school-room doors were unknown; and
scrapers hardly invented; so a mixed
litter of pulverized mud, bits of paper,
nut shells, apple peelings and other
things made a lively carpet, often
about half an inch thick, affording
the luxury of sneezing without the
purchase of snuff. The other belong-
ings are better imagined than de-
scribed.

"In the Spring of 1832 the old log
school house was rolled across the
street on to the land of Wm. Tennent
Todd, a spinning wheel maker, and changed into a spinning wheel shop. The location of this building was close along the turnpike on ground now occupied by Dr. H. W. Super and Captain H. H. Fetterolf. At that time it stood on the northern edge of what was then known as Courty's woods. This woods, then not fenced in, extended along the turnpike as far as what is now Gross's Hotel, thence south toward the creek running through the Zimmerman and Prizer meadows and southeast to the road leading to Phoenixville, covering some sixty acres or more of the finest timber, and including the church grounds and present cemetery. The woods on the north side of the turnpike ran back from the Old School House lot diagonally in the direction of my present residence, leaving a clearing of from two hundred and fifty to three hundred yards or more wide from its southern edge to the turnpike. At a point slightly in the rear of my present residence the clearing extended across the Todd property due east to Fox's woods on the Perkiomen. Beyond the clearing on the west was then Johnson's woods, which ran out to the turnpike at the pond of Andrew Todd, now of Dr. Hamer, and extended on west along the turnpike as far as the present toll gate.

"The primitive log school house above described was succeeded by a new stone building, erected in 1832 on or near the spot where the old one stood. This building, always known as Todd's School, after serving the community for about thirty years was finally torn down."

After this descriptive sketch of old time local geography, the speaker reviewed at length the educational ideas that prevailed fifty years ago and the status of schools in general during that period. He then spoke of his father, Rev. Abraham Hunsicker, the founder of Freeland Seminary, as a man among his brother Mennonites who, unlike most of them, possessed broad-minded, generous sentiments and liberal ideas; as a man with whom convictions of duty were higher than attachment to meaningless customs and blind devotion to traditions.

Continuing in this line he said: "Uppermost in my father's mind and dearest to his heart was the desire to lift his people (the Mennonites) out of the misty atmosphere of undue attachment to and reverence for outward forms in religion. His whole-souled nature, his love and sympathy, his faith and unbounded confidence in the crowning blessing of Almighty God in his humble efforts to do the best he could, strengthened him to persevere amidst obstacles and stand firm in his convictions of duty before him. Notwithstanding all this, he failed to convince his brethren of the propriety of a more liberal church policy, of a more tolerant spirit towards other denominations, of a free communion with the churches of other folds and of allowing marriage outside of the Mennonite denomination, which was strictly forbidden.

"The culmination in a long struggle for freer intercourse with other religious denominations was finally reached and though his heart yearned for his people and their meeting in the hope of a gradual reform in its minor and non-essential matters, he, with others who sympathized with him, was summarily excommunicated from their
Meeting by action of their synod convened at Franconia, Montgomery county, Pa., in May, 1846.

"But an organization of what was then considered the liberal element was soon after effected, and under a constitution framed and adopted by them a freer religious atmosphere was enjoyed and prospects brightened. My father, himself an ordained minister of the gospel and bishop of a district, feeling the weight of responsibility in his relations to his people now more than ever before, and anxious to put into execution his long-cherished project of founding a school that should meet a long-felt want among his own people and contribute as well to the good of the community in general, set about to accomplish his work. In the summer of 1846 he purchased the farm of Wm. Tennent Todd, and after fruitless endeavors to enlist the assistance and co-operation in the enterprise of several men of means in the neighborhood, set about himself in the spring of 1848 to erect what is now the main building of the college. While it was his purpose to make it a school especially for his own people, he designed that the scope of its usefulness should be extended to all.

"The school was opened on the 6th of November 1848, with only three pupils. I became its Principal, having previously secured the services of Prof. J. W. Sunderland to take charge of the higher branches. Before the close of our session in March, 1849, we numbered 34 students. Our school was prosperous and when the winter term ended in 1850, the total attendance was over eighty. Lookers-on during our persecutions by our former churchbrethren begat a lively sympathy in our behalf, and our announced determination to know no sect or denomination in the conduct of the school caused the liberal-minded and generous-spirited of every denomination about us and of no denomination to rally to our support.

To the fathers and guardians, though few, perhaps none, of them are present to-day, of you the students of Freeland Seminary, I desire to-day from the very bottom of my heart to feel grateful for the interest manifested by you in the cause of education and for assisting us to pull through in a period when much prejudice against select schools and seminaries of learning still existed. Without that generous and timely support our enterprise would have failed, and the numberless benefits and blessings flowing from this institution would not to day be realized and enjoyed.

"An element, however, still lingered among our Reformed Mennonites adverse to so great a stride in religious sentiment, so that a second schism took place in 1851. At this point we dropped the name of Mennonite, heartily sick of the hamperings obstructing our progress towards a freer religious atmosphere, and called ourselves Christians, but were without a house of worship of our own. We preached where good christian friends opened their doors. We knew no creed, but were one in spirit, seeking to do good to all without respect of person.

"Out of the continued and growing prosperity of the school grew the urgent necessity for a convenient place of public worship in the village, and accordingly we built in 1854 what we called the Christian Meeting House, later on, Trinity Christian Church.
The church, like the school, was to be a church for all. It was to be distinctively non-sectarian, inviting ministers of all denominations in good regular standing to preach in it.

"Thus with the school and church established, and hundreds of young men and boys flocking in from time to time to avail themselves of the advantages of the former, did I remain its Principal till June, 1865, when I leased the school property for the term of five years to my worthy successor, Prof. A. D. Fetterolf, now President of Girard College, having had under my instruction from 1848 to 1865 upwards of twenty-three hundred young men and boys, a few of whom are present here to-day and can look back through the long vista of forty years and see themselves romping on this same campus.

"Shortly prior to the close of Prof. Fetterolf's lease I sold Freeland Seminary to Dr. Bomberger, of Philadelphia, who with his friends in due time obtained a College Charter. And to-day Ursinus College, already the alma mater of hundreds of young men in every profession and in all the useful pursuits of life, stands forth as the fruit of former planting; and with the favor of God may it continue to grow in usefulness and honor and dispense blessings on our children and children's children to the end of time.''

ADDRESSES BY PRESIDENT FETTEROLF AND OTHERS.

At the conclusion of Mr. Hunsicker's speech, President A. H. Fetterolf, Ph.D., of Girard College, the second Principal of Freeland Seminary, was introduced amidst applause, and delivered a most enjoyable address, in which he related many things of interest concerning the professors and teachers of the school of which he was at one time the head.

He was followed by Hon. Milton T. Urner, a prominent lawyer and ex-Congressman from Frederick City, Maryland,—witty and sparkling; John M. Vanderslice, Esq., of Philadelphia, a student of '58,—eloquent and entertaining, and Hon. George N. Corson, of Norristown,—humorous and concise, all of whom made addresses full of pleasant personal recollections and touching references to by-gone days that drew forth many warm plaudits from the assemblage.

CONCLUSION OF THE PROGRAMME.

The Commemoration Exercises, and with them the festivities of the greatest commencement of Ursinus, were brought to a close by President Bomberger, who, in his happiest mood made a brief speech that bristled with timely and appropriate thoughts, and then dismissed the multitude with the benediction.

During the afternoon there was read the following letter, written to the Rev. Henry A. Hunsicker, by the Hon. Wayne McVeagh, ex-Attorney-General of the United States (a former student of Freeland Seminary), who was to have delivered the oration of the day, and whose unavoidable absence by reason of the illness and death of his father-in-law, the late General Simon Cameron, was deeply regretted on all sides:—

DONEGAL, June 25, 1889.

MY DEAR MR. HUNSICHER:—

You have doubtless seen in the newspapers that General Cameron is seriously ill, and I am only writing these lines, to express my sincere regret that I will, for that reason, be unable to join in the reunion of the Freeland students on Thursday.
I had looked forward to enjoy myself most thoroughly on that occasion, as it would have enabled me to meet many former students, some of whom I have not seen since we there parted, and all of whom I have met too seldom. The good old school has always had a warm place in my heart, as it ought to have—seeing that some of the most happy, as well as the most useful days of my life were passed there.

I recall my entrance into the school and my first meeting with Mr. Sunderland and yourself as vividly as if it was yesterday; and I believe I would recognize, even after this long interval, the then familiar faces of all my school-fellows. As I cannot be with you I must content myself with sending you the assurance of my affectionate remembrance, and my gratitude for the honest and sound instruction that I received at Freeland, and my abiding interest in the welfare of the college, which brings ample facility and higher standards to continue the good work of Christian education.

Sincerely Yours,

WAYNE MACVEAGH.

At frequent intervals in the afternoon’s exercises the Phoenix Band played well-chosen selections with its usual correctness and skill, and to the strains of its inspiring music the crowds of friends and visitors finally dispersed for the railway station and their homes, one and all impressed with the grand success of the entire occasion.

NAMES OF PROMINENT VISITORS.

Among the distinguished visitors to the Freeland Seminary Re-union were the following former teachers and students:


A few among the hundreds of Ursinus visitors and friends were:

COLLEGE ANNOUNCEMENTS.

The Twentieth Academic Year of Ursinus College will open on Monday, September 2, 1889. The opening address will be delivered by Prof. J. Shelly Weinberger, A. M., on Tuesday morning at 9 o'clock.

Examinations for admission into College will be held on Monday and Tuesday, September 2d and 3d, at 10 A. M. and 2 P. M. Students who come recommended from approved schools are admitted without examination.

The inductive method of studying Latin will be introduced by Prof. Stibitz with all the beginning classes, and it will be greatly to the advantage of all students who desire to accomplish the best results in the study of the language to enter the Academic Department of Ursinus for their preparation for college.

MONTHLY SUMMARY.

CONGREGATIONAL.

On Saturday May 4th, the new church at Cabin Hill, Va., Rev. H. Talhelm, Pastor, was dedicated. The building is 26 x 52 feet in size, with cupola and bell.

St. John's Church of the Edenburg charge, Va., erected a cost of about $2500, was dedicated June 8th. Rev. H. Talhelm is Pastor of this congregation also.

On Whitsun tide the new Chapel of the recently organized Ninth Reformed Congregation, of Cleveland, Ohio, was dedicated.

COLLEGIATE.


MINISTERIAL.

Andrews, W. F., deposed by Westmoreland Classis.

Auman, W. F., installed at Bloomsburg, Pa.

Balliet, John F., installed at Timberville, Va.

Brensinger, M. H., elected at Mertztown, Pa.

Grether, W., installed in Poland charge, Ind.

Hall, J. T., address is Cedarville, O.

Ketrow, J. A., installed at Tremont City, O.

Lauray, S. F., address is Helbertown, Pa.

Peters, Jos D., address is Hanover, Pa.

Santee, Chas. A., installed Pastor of First Reformed Church, Kansas City, Mo.

Schoedler, D. E., installed at Turbotville, Pa.

Shaw S., address is Marmont, Ind.

Sontag, C. F., name erased from Classical Register.

Stahr, J. S., Ph. D., appointed Acting-President of Franklin and Marshall College.

Zahner, J. G., D. D., resigns Shanesville charge, Ohio, on account of old age.

Zartman, A. K., installed at Ft Wayne, Ind.
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